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LECTURES

DELIVERED BEFORE THE

AMERICAN INSTITUTE OF INSTRUCTION,

AT

PROVIDENCE, (R. I.) AUGUST, 1840;

INCLUDING

THE JOURNAL OF PROCEEDINGS,

AND

A LIST OF THE OFFICERS.

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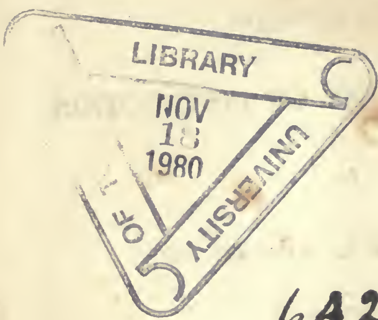

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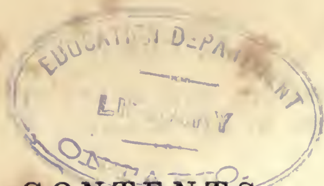
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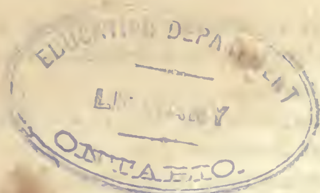
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JOURNAL OF PROCEEDINGS.

PROVIDENCE, *August* 18, 1840.

THE Institute was called to order at 10 o'clock, A. M., by MR. THAYER, of Boston, the President being absent, and then adjourned for a few minutes to give place to an adjourned meeting of the Directors.

Having come to order again, the Institute appointed a Committee to seat ladies and strangers; viz. Messrs. Rodman, Metcalf and Robinson.

It having been moved to appoint a Committee to nominate a Committee of Arrangements, the Chairman asked to be excused from making the nomination at present, and the business was postponed till afternoon.

Messrs. Kingsbury, Bishop, and Rodman, of Providence, were appointed a Committee to report for the papers.

An invitation was given to all gentlemen to become members, and to all members to pay their annual assessment.

Mr. Pettes, of Boston, moved that a Committee be appointed to prepare a List of Honorary Members and of Past Officers.

On motion of Mr. F. Emerson, it was laid on the table.

On motion of Mr. F. Emerson, the vote postponing the

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appointing of a Committee to nominate a List of Officers, was reconsidered, and it was voted that it be attended to at the present time.

Messrs. Kingsbury, Metcalf, F. Emerson, Bishop, Mann, Rodman, and Robinson, were appointed.

The Chairman then read a letter from the Directors of the Providence Athenæum, inviting members of the Institute to visit their rooms and use their library.

On motion of Mr. William Russell, of Boston, it was

Voted, That the thanks of the Institute be given to the Directors of the Athenæum for their polite offer, and that it be accepted.

After which, the Institute adjourned to the First Baptist Meeting House, to hear the Introductory Lecture, from the Hon. HORACE MANN.

Afternoon.

At 3 o'clock, a lecture was delivered at the First Baptist Meeting House, by Mr. WILLIAM RUSSELL, of Boston, on "The Teaching of Reading."

The Institute then adjourned to Franklin Hall for the transaction of business.

Several questions for discussion were proposed, after which the Institute adjourned.

At half past 7 o'clock, a lecture was delivered by Mr. JOHN N. BELLOWS, of Newport, R. I., on "The Duty of American Teachers."

The following subject, proposed by the Chairman and accepted by the meeting, was then discussed; viz. "Can Corporal Punishment be dispensed with, and a School be well governed."

Remarks were made by Messrs. Hall, F. Emerson, Jacob Abbott, Thayer, Newman, of Barre, Dorr, of Providence, Dr. Ferris, Professor Caswell, and Bishop, of Providence.

It was

Voted, That the question be resumed at some future time ; and the Institute adjourned.

Wednesday, August 19.

The Institute met at Franklin Hall, at 9 o'clock, and adjourned to Rev. Mr. Hall's church, where a lecture was delivered by T. Cushing, Jr., of Boston, on "The Objects to be aimed at in School Instruction and Discipline."

At 11 o'clock, a lecture was delivered by Mr. G. F. Thayer, of Boston, on "Courtesy."

At 3, P. M., a lecture was delivered by Rev. A. B. Muzzey, of Cambridgeport, on "The Objects and Means of School Instruction."

At 5 o'clock, a lecture was delivered by Rev. Jacob Abbott, on "The Common Complaints made against Teachers."

Evening.

The Institute met at 8 o'clock, and the discussion was resumed on the subject of Corporal Punishment. Remarks were made by Messrs. Pierce, of Lexington, Stone, of Andover, Hall, of Providence, Greene and Emerson, of New Bedford, Mann, of Boston, Tucker and Fillmore, of Providence, and Rev. Dr. Bates.

Adjourned.

Thursday, August 20.

At 8 o'clock, the Institute came to order, and proceeded to the choice of Officers. The Committee of Nomination reported the following list, who were all unanimously chosen, viz.

PRESIDENT.

James G. Carter, Lancaster, Mass.

VICE PRESIDENTS.

John Pierpont, Boston, Mass.
George B. Emerson, " "

Daniel Kimball, Needham, Mass.
Gideon F. Thayer, Boston, "
Joshua Bates, Middlebury, Vt.
Jacob Abbott, Roxbury, Mass.
Horace Mann, Boston, "
Peter Mackintosh, Jr., Boston, Mass.
John Kingsbury, Providence, R. I.
Elipha White, Johns' Island, S. C.
Samuel Pettes, Brookline, Mass.
Nehemiah Cleveland, Newbury, Mass.
Denison Olmstead, New Haven, Conn.
Theodore Edson, Lowell, Mass.
Charles White, Oswego, N. Y.
Andrew S. Yates, Chittenango, N. Y.
Benjamin Greenleaf, Bradford, Mass.
Samuel M. Burnside, Worcester, "
Frederick Emerson, Boston, "
John A. Shaw, Bridgewater, "
Elisha Bartlett, Lowell, "
Samuel G. Goodrich, Roxbury, "
Charles Brooks, New York, N. Y.
Samuel R. Hall, Plymouth, N. H.
Stephen C. Phillips, Salem, Mass.
Dorus Clarke, Springfield, "
John A. Pierce, Detroit, Mich.
Cyrus Pierce, Lexington, Mass.

RECORDING SECRETARY.

Thomas Cushing, Jr., Boston, Mass.

CORRESPONDING SECRETARIES.

William Russell, Boston, Mass.
Artemas B. Muzzey, Cambridge, Mass.

TREASURER.

William D. Ticknor, Boston Mass.

CURATORS.

Thomas Sherwin, Boston, Mass.
Josiah F. Bumstead, " "
Nathan Metcalf, " "

CENSORS.

Charles K. Dillaway, Boston, Mass.
William J. Adams, " "
Joseph H. Abbott, " "

COUNSELLORS.

Theodore Dwight, Jr., New York.
Emery Washburn, Worcester, Mass.
Aaron B. Hoyt, Boston, "
David Mack, Cambridge, "
William Barry, Framingham, "
Thomas D. James, Philadelphia.
Alfred Greenleaf, Brooklyn, N. Y.
Nathan Bishop, Providence, R. I.
Henry Barnard, 2d, Hartford, Conn.
Luther Robinson, Boston, Mass.
Daniel Leach, Roxbury, Mass.
Edward B. Hall, Providence, R. I.

Mr. Pierce, of Lexington, offered the following resolution : —

Resolved, That ladies attending the session of the Institute, who are teachers, be requested to take a part in the discussions, and give their experience in teaching and governing schools.

It was discussed by Messrs. Pierce, Kingsbury, Abbott, Ferris, Bishop, Rodman, Stone, and having been amended as follows —

Resolved, That all teachers, male and female, who are present at this session of the Institute, be at liberty to state

their experience in regard to teaching and governing schools —

Was indefinitely postponed.

The Institute then adjourned to Dr. Tucker's church, and listened to a lecture from Mr. T. D. P. STONE, of Andover, on "The Cultivation of the Voice."

At 11 o'clock, a lecture was delivered by Rev. A. B. MUZZEY, of Cambridgeport, on "The Objects and Means of School Instruction."

Afternoon.

In the afternoon, at the same place, the first lecture was given by Hon. Horace Mann; subject, "Previous Study indispensable to the Parent and Teacher in the Education of Children."

The second by Rev. Dr. Bates, on "Intellectual Education, in Harmony with Moral and Physical."

Evening.

At half past 7 o'clock, Mr. G. B. Emerson took the chair, the President being still absent. Mr. Bellows, of Newport, presented the following resolution, on the subject discussed last evening.

Resolved, That, in the opinion of the American Institute of Instruction, corporal punishment is sometimes indispensable for the good government of our schools, in the present state of society.

After some discussion, it was withdrawn for the present; but was again presented by Mr. Thayer. After considerable discussion by Messrs. Pierce, Bellows, Thayer and Ferris, it was laid on the table.

The following question was then taken up: — "Should the Principle of Emulation be Appealed to, to excite a School to Intellectual Exertion?"

After a definition of emulation by Dr. Bates, as something of the nature of a contest between two or more,

which definition was taken as the groundwork of the debate, remarks were made by Drs. Bates and Wayland, and Messrs. Mann, Emerson and Farley; after which the Institute adjourned.

Friday, August 21.

The Institute having come to order at quarter before 9 o'clock, Mr. Thayer offered the following resolutions: —

Resolved, By the American Institute of Instruction, that the establishment of the Board of Education in Massachusetts, was a measure founded in wisdom, and exhibiting an enlightened regard for the welfare of the public schools of the Commonwealth.

Resolved, That the continuance of the present highly gifted and faithful individual in the office of Secretary of that Board, is important to the full success of the attempt to elevate the condition and character of the common schools.

Resolved, That the Institute contemplate with unmingled satisfaction the establishment of a Board similarly constituted in the State of Connecticut, and also the reforms in the other New England States, as furnishing a pledge that New England is resolved to take care of her most important interests.

Resolved, That the Institute view with entire approbation the establishment of the office of Superintendent of Common Schools, in the city of Providence, as tending to the lasting good of the schools.

A lecture was then delivered by Thomas A. Greene, of New Bedford, on "The Duty of Visiting Schools."

After which, Dr. Usher Parsons, of Providence, gave a lecture on the "Brain and the Stomach."

This lecture closed the course announced for the present session. The following votes were then offered by Mr. Thayer, and passed.

Voted, That the thanks of the Institute be presented to

the gentlemen who have given the Lectures during the present session, for their useful and valuable performances.

Voted, That thanks be presented to the proprietors of the several churches in this city, for the readiness with which their doors have been thrown open for the accommodation of the Institute.

Voted, That thanks be presented to William B. Calhoun, for many years the respected President of the Institute, for the faithful and able manner in which he has performed the duties of that office.

Voted, That thanks be presented to the inhabitants of this city for the kindness and hospitality with which the Institute have been received and entertained, and the attention that has been given to its lectures and discussions.

Voted, That the Recording Secretary be requested to transmit to those concerned a copy of the foregoing votes.

It was also

Voted, That the thanks of the Institute be presented to those gentlemen of Providence, who have so liberally contributed their pecuniary aid in defraying the expenses attending its session in their city.

Voted, That the thanks of the Institute be presented to Mr. G. F. Thayer for his unwearied efforts as chairman of the Committee of Arrangements, and as presiding officer, to promote the interests of the Institute at the present session.

Addresses were then made by President Wayland and Mr. G. B. Emerson, in relation to the great cause of Education, after which

The Institute adjourned, *sine die.*

THOMAS CUSHING, Jr., *Rec. Sec.*

ANNUAL REPORT OF THE DIRECTORS.

In making their Annual Report, the Directors of the Institute are happy to be able to present to its members a favorable account of its condition and prospects.

Some anxiety had been felt on account of the term of years having expired, during which the generosity of the Commonwealth had placed the sum of three hundred dollars per annum at the disposal of the Institute, to promote its general objects in whatever way might seem most expedient. Without this aid its operations would have been very much crippled, and its very existence difficult. But, thanks to the Legislature of 1840, the same aid has been granted to us for another term of five years, and this too at a session when economy and retrenchment were the watchwords of all parties. We cannot but look upon this circumstance with great satisfaction, as showing that the objects and labors of the Institute are appreciated, and that the famed liberality of our Commonwealth for all objects connected with Education, has not diminished.

The Treasurer's Report informs us that at the close of the last year there was on hand $11,82; that during the

present year there has been disbursed, to meet the various expenses of the Institute, $199,85; leaving on hand a balance of $186,83.

This large balance is owing in a great degree to the liberality of Messrs. Marsh, Capen, Lyon & Webb, who, according to the Report of the Censors, published the annual volume of Lectures entirely at their own charge and risk.

To the generosity of the same gentlemen, we are informed by the Report of the Curators, the Institute are indebted for the use of a comfortable room for their meetings and other purposes.

Providence was selected as the place of holding our Annual Meeting this year, as the best place for accommodating a section of Massachusetts hitherto unvisited, and of interesting our brethren of Rhode Island in the proceedings of the Institute.

The Premium of $500 for the best Essay on "The best System of Common Schools for our Country," has been awarded to Mr. Thomas H. Palmer, of Pittsford, Vt., and the Essay has been published under the direction of a Committee appointed for that purpose.

We have reason to congratulate ourselves upon the attainment of many of the objects which the Institute have always had at heart. A deep and general interest seems to be awakened upon the subject of Education, and sagacious minds have been set at work to devise measures to promote it. The Board of Education, through its able and indefatigable Secretary, is throwing light upon this great subject

in every town in the Commonwealth; three Normal Schools are already in successful operation; many county and other associations have been formed to lend their aid; the good cause is popular and must prevail. The Institute may, without any want of modesty, claim to have had some share in bringing about these desirable results. Some of these measures have been originated at its meetings, and brought before the Legislature by petition or otherwise. It has tried to strengthen the hands of teachers by insisting on wholesome systems of instruction and discipline at its meetings in different parts of the State, and by spreading its publications as widely as possible. It has already had an influence here and in other parts of our country surpassing the expectations of its founders, and we are confident that it will never be backward in devising and carrying out such measures as the times may require, to the perfecting of our school system, and raising the standard of popular education.

For the Directors,

T. CUSHING, Jr.

Chairman of the Committee to prepare the Annual Report.

Providence, Aug. 21, 1841.

LECTURE I.

INTELLECTUAL EDUCATION

IN

HARMONY WITH MORAL AND PHYSICAL.

BY JOSHUA BATES,
PRESIDENT OF MIDDLEBURY COLLEGE.

MEN are so constituted, that one period of their existence has a direct bearing on their character and condition in that which succeeds; and furnishes them with an opportunity to qualify themselves for its duties and enjoyments. Thus the training, instruction, and experience of childhood and youth, tend to prepare the young for the pursuits of manhood. Thus, too, the varied business and employments of mortal life, and the discipline to which men are subjected by Divine Providence, during the period of their continuance on earth, constitute their education for eternity, and if duly regarded by them, will train and qualify them for the high pursuits and everlasting enjoyments of heaven.

The term, Education, therefore has, with great propriety, been defined "a system of means, to develope the powers and form the character of the being to be educated" — to prepare him for the condition and employment for which he was designed, and to which his susceptibilities are adapted. According to this de-

finition, when applied to the education of man, the term denotes the employment of all those expedients, which are fitted to awaken his dormant sensibilities, and call forth his hidden powers — everything calculated to exercise and strengthen his various capacities, both physical and mental; and, at the same time, to direct, and purify, and elevate the feelings of his heart; and thus to mould and form the whole man, rendering him in all respects what he was designed to be; fitting him for the most energetic action of which he is capable, and the highest happiness of which he is susceptible. Hence it has sometimes been divided into three branches, in reference to the body, the mind, and the heart; and, according to this division, been treated of, under the three heads of Physical, Moral, and Intellectual Education.

Having formerly addressed this Association on one of these topics, I propose to speak, to day, more particularly on another — on the subject of *Intellectual* Education. Indeed, the term, Education, without a restraining epithet, is generally used in this limited sense. Children are sent to the primary school, and youth to higher seminaries, principally, (perhaps, too much so,) with a view to their intellectual improvement; and the place of their education is usually selected with exclusive reference to the facilities furnished for obtaining knowledge and securing mental discipline.

While, however, the subject, thus announced, will confine our inquiries and observations, in this discourse, principally to mental culture and the acquisition of knowledge; it will be my object to show how this branch of education may be conducted, consistently with the claims of the two other co-ordinate branches — so as to preserve health, and secure the highest moral improvement — so as best to secure "a sound mind in a sound body," in connexion with a pure heart and a holy life.

I propose to myself, to day, another limitation. I shall not only confine my remarks principally to the intellectual branch of education — to the discipline of the mind and the acquisition of knowledge, as connected with the other branches; but I intend to speak, more

especially, of the active part of intellectual education — of the seeking, rather than the mere receiving, of knowledge — of the exercise and putting forth of the energies of the mind, in pursuit of its appropriate objects, by study and effort, rather than by the imparting of knowledge through the agency of others, to the mind in a passive and indolent state.

More definitely, then, it will be my object in this lecture, to prescribe the means and suggest the motives, by which children and youth may be and should be, induced to apply themselves diligently and vigorously to prescribed studies ; to ascertain by what methods they may be stimulated to effort, and urged forward to the highest intellectual attainments, of which they are capable, consistently with the developement of their bodily powers, and the perfection of their moral nature.

The subject, viewed under this aspect, and pursued with this object, can scarcely fail to interest every reflecting mind and benevolent heart. It will be found to be a subject of great practical importance, and exceedingly extensive in its bearings on human happiness ; and therefore, full of high responsibilities ; and pressing its claims, with peculiar urgency, on all to whom it is applicable ; on parents and guardians ; on legislators and trustees of schools ; on professional teachers, from the master and mistress of the primary school to the preceptor and professor in our higher seminaries of learning ; from those, who are appointed to lead the infant mind, in its first aspirations after knowledge, to those who are called to superintend the studies of youth and mature genius, through a full course of liberal education.

What, then, are the means, to be used, and the motives to be presented, to incite children and youth to study with the greatest diligence and energy ; and thus to secure to them the highest intellectual cultivation and attainments, consistently with the developement of their physical powers, and the formation of moral and christian character ? Before a direct answer to this inquiry is attempted, a few general preliminary remarks seem to be

called for, to guard still farther against misapprehension of the question and misapplication of the answer.

1. Let it be remembered, then, in the *first* place, as already intimated, that we include in the idea of intellectual education, the discipline of the mind, as well as the acquisition of knowledge. Indeed, the former should be made the primary object, and the latter considered as altogether subordinate and secondary, in a system of education. A philosophic spirit — a cultivated and well balanced mind — habits of attention, application and self-control, with correct rules of investigation, are of more avail to the great purposes of life, than the largest stock of knowledge, undigested, deranged, and subject to the arbitrary and capricious direction of erratic genius and undisciplined talents. All expedients, therefore, which do not call forth the latent energies of the mind, and give exercise, and activity, and strength to its powers, are of little value for the great purposes of education.

2. Let it be remembered, *secondly*, that, although we limit the topics of this lecture to intellectual education, to the exclusion of those branches of education which are purely physical or moral; yet, as likewise intimated before, we do not intend to disregard the mutual relation which subsists among them; nor forget the bearing which the one under consideration may have on the other two. Indeed, our objection to some of the measures employed to stimulate children and youth to study, arises from this very consideration, that they counteract the influence of appropriate means for promoting physical and moral education — that, while they incite to mental effort, they undermine the constitution, and endanger health, or cherish unholy desires, and corrupt or pervert moral principle. In forming a plan of education, therefore, a pre-requisite should be, to admit no provisions, nor resort to any expedients, however stimulating and productive of study and effort, if they are inconsistent with pure moral principle and elevated moral character, or pernicious in their influence on bodily health and physical energy.

3. Let it be remembered, *thirdly*, that the view

which we propose to take of intellectual education, not only embraces mental discipline; but it has special reference to the symmetry of the mind — a due regard to the harmonious developement of all its faculties, and a proportionate attention to the various branches of knowledge which are calculated to produce this developement, and secure this symmetry. It was said, long ago, that "the arts and sciences pertaining to human life and happiness, are all bound together by a common chain;" and with all the discoveries and inventions of modern genius, and all the additions made to the arts and sciences, embraced by this common chain, in Cicero's circle, the position is still true; it is still true, that the various branches of human knowledge have a bearing on each other; and that every new acquisition gives firmness and extension to every thing previously known. We may add, in consistency with this great principle, that the due exercise and proper cultivation of any faculty of the mind, has a direct bearing on every other; and tends to strengthen and beautify the whole. Those plans of education, therefore, which give undue prominence to some particular branches of study and exercise, exclusively, some particular faculties of the mind, distort intellectual character; and are essentially defective, as systems for general use. They produce intellectual monsters, "to whom there is one eye only," or one hand, or one foot — misshapen and decrepit — without beauty or strength — unprepared for vigorous action, and destitute of the very means of personal happiness. Men, thus educated, may, for example, possess memory in a high degree, at least a peculiar species of memory, while they have no inventive powers; — or they may have fancy without judgment; — or their powers of abstraction, attention, and investigation may lie dorment and inactive; while their emotions are roused by the slightest occurrence, and the chords of their sensibility made to vibrate at every touch. Of course, their minds must possess a feverish irritability, and their literature a sickly and unnatural growth; entirely destitute of the stamina and durability, which result from study and deep thought alone. Others,

under the influence of a different species of partial training, may be able to abstract, and classify, and demonstrate; their powers of comparison and deduction may be largely developed, especially for the investigation of subjects purely abstract, while they have no imagination, no sensibility, no refinement of thought or feeling, no polite and polished literature. Even their science is often of little use, because merely speculative and abstract; and the excursions and deductions of their reason need the aid of common sense and practical skill, to render them subservient to the purposes of life. Having, like the fabled Polyphemus, but one eye, they see everything isolated, distorted, and stripped of all its interesting relations, and beautiful ornaments, and appropriate applications. Every measure, therefore, proposed for the purpose of stimulating to study, should be tried by its tendency, in connexion with the other parts of the system, to form the whole mind, and give it a finish and a perfect symmetry.

4. Let it be remembered *fourthly*, (and this is our last preliminary observation,) that, while we attempt to test the various plans proposed, and motives suggested, to produce study and incite to industry, in the acquisition of knowledge; we intend to place great stress on the particular direction which is given to this industry, and the specific views with which the acquisition is made. The difference between a showy and a solid education must not be forgotten. Study, for a temporary purpose and that which is pursued for permanent effect, it should be remembered, are very different employments, and lead to very different results. The former creates mere fitful excitement, which soon dies away, and leaves the mind in a state of lassitude and inactivity; the latter wakes up and concentrates all the energies of the soul, and gives them untiring vigor and unabating ardor. The one produces intellectual giants; the other mere dwarfs in literature and science.

All expedients, therefore, which produce merely this temporary and fitful excitement, without bearing steadily on the mind, and producing uniform and persevering effort

— which lead to literary quackery and hypocrisy — which satisfy the student with the semblance, without the reality of knowledge — which cause the pupil to make all his efforts for the purpose of display, before his instructor and fellow-students; and exhaust all his energies in putting on the appearance of scholarship, instead of storing his mind with durable knowledge, and training it for future and permanent acquisitions; — all such expedients should be discarded, at once and forever. No measures should be employed to stimulate to study, but those which will prompt to the pursuit of real, substantial, enduring knowledge — knowledge associated in the mind upon general principles, incorporated with the mind itself, and made a constituent part of the intellectual structure; instead of that light and superficial knowledge, which floats on the very surface of the mind, or hangs (if I may be allowed the expression) on the very tip of the tongue — knowledge, sought for the recitation-room alone; and not to be laid up in the store-house of the mind, for future use.

Too many of these degrading expedients have been recently employed, both in our primary schools and higher seminaries; producing in children and youth an insatiable appetite for novelty — an unconquerable love of change. Too much of this superficial knowledge has, of late, been poured out, like water, upon the public mind; and so far occupied the time and attention of the community, as nearly to prevent all thorough research and deep investigation. Too much of this quackery in education — this literary empiricism has found its way into our country; and, perhaps, by a natural perversion of the very genius of our free institutions — producing a sickly literature, and endangering the very foundations of these institutions themselves. Let the appropriate remedy, then, be speedily applied. Let all such temporary expedients give place to those which furnish higher and better motives to effort, and produce more persevering industry and untiring application to study. This suggestion brings us back, again, to the question involving the principal subject of this lecture. What means will best

call forth and discipline the active powers of the young mind; form, strengthen, and beautify the intellect; and furnish it with knowledge worth the possessing;—and what will accomplish all this, with the least encroachment on the provinces of moral and physical education? Or, in other words, what measures should be employed, and what motives presented to the minds of children and youth, to incite them to effort, and induce them to study the best things in the best manner—to make the highest intellectual attainments, which can be made consistently with the most perfect developement of their physical energies, and the formation of the highest moral and christian character.

I. In answer to this general inquiry, I remark, that motives drawn from *a sense of duty*; and expedients, calculated to awaken and cherish this moral sense, and excite these motives, should unquestionably occupy the *first* place in every system of education. As soon as the little child is capable of feeling the force of moral obligation, he should be taught, that it is his duty to improve the powers which God has given him; to occupy the time allotted him for this improvement, and cultivate the talents committed to his trust. Indeed, this consideration should be urged upon him, in every stage of his pupilage. I may add, it should be cherished by us all, through the whole course of mortal life; and become an incentive to self-education for eternity—for heaven. By resorting to such means and appealing to such motives, to stimulate the young to study, we may indirectly promote the objects of *moral* education, as well as those which are peculiarly intellectual. For the very exercise of moral principle, and the cherishing of religious motives, though it be done with a different view and for a different purpose, cannot fail to elevate and establish moral and religious character.

To the adoption of expedients of this kind, however, it may be said by way of objection, that motives of duty cannot be excited in the minds of children, till they feel their relation to God, and their accountability to him, whose will lays the foundation of all moral obligation.

Our answer to this objection is, that the relation may be felt as soon as its influence is needed — as soon as the capacity for intellectual improvement begins to be developed. For reason and conscience are coincident powers, and contemporaneous in their origin.

It may be objected farther, that many, even among those who are early taught to know God, still do not acknowledge him as God — do not reverence his authority nor regard his will. The fact must indeed be admitted; and it is greatly to be lamented that many, during the whole course of their pupilage, give no evidence of possessing religious principle. But, defective as moral education has hitherto been, and depraved, as the natural heart is, few only, as we hope and have reason to believe, especially among the young, have so *seared* their consciences, and *darkened* their understandings by the practice of iniquity, as to have lost all sense of right and wrong, and all apprehensions of a "judgment to come." But, however this may be — though some, during the period of pupilage and minority even, may be "given over to a reprobate mind" — may run to such excess in iniquity as to become "past feeling" — may sin with so high a hand, as to lose all moral sensibility; and, though many more may live through this whole period of their existence, without being renewed in the spirit of their minds, and brought under the influence of supreme love to God and habitual obedience to his will; the position we have taken can nevertheless be fully maintained. Religious motives, and expedients, and considerations, calculated to suggest such motives, should hold the first place among the means of urging the young to study and effort for intellectual improvement. For, where religious principle and a sense of moral obligation exist, these motives are the most efficient of any which can be addressed to the human mind; at least, they are the most steady and uniform in their operation; and, of course, produce the greatest strength of character and the most untiring efforts for improvement. Besides, they are the only motives whose influence is *always* salutary — whose effects

are uniformly good — which, in their operation, are liable neither to excess nor to perversion. All others are more or less imperfect in their character, or uncertain in their operations and results. Some exert a directly pernicious influence on the physical energies or the moral character; while others occasionally produce these injurious effects by their perversion or excessive action. It is the direct tendency of some, while they stimulate to mental effort, to counteract all the means of moral improvement and undermine all moral principle. Others act unequally. They are peculiarly liable to abuse. They sometimes blind the moral judgment and usurp the authority of conscience. They not unfrequently incite to excessive effort, and thus break down the constitution, and completely defeat the provisions of nature and the contrivances of art, to preserve health and develope the physical energies. But the influence of moral and religious principle, on mental effort and intellectual improvement, is good; and only good continually. It prompts to action, where prompting is needed; and it restrains, where restraint is necessary. It produces efforts, corresponding with strength, and in accordance with a conscientious regard to the preservation of life and health, and that vigor of constitution which is necessary for the discharge of the various duties of life. It likewise so controls and directs these efforts as never to interfere with the rights of others — with the claims of justice and benevolence, piety and virtue — as to cherish all the innocent sympathies of human nature — the best affections of the heart — the holiest desires of the soul. Thus, it sanctifies all the intellectual acquisitions which it makes. Thus, while it elevates and enlarges the mind, it purifies the heart — while it makes a man great, it makes him good also. It prepares him alike for usefulness in this life and blessedness forever.

So salutary is this principle in all its operations; and so safe are the expedients which appeal to it, that it might seem unnecessary, in forming and executing the most perfect plan of education, to suggest any other mo-

tives but those of duty; or employ any other means but those which are adapted to rouse this pure principle, and furnish these high and holy motives. Truly; any other resort would be altogether unnecessary, if this principle of holy obedience to the authority of Heaven existed in all minds, and was always perfect where it has existence. But, since some are entirely destitute of it — since it is exceedingly feeble in others — since it is far, very far from being perfect in all; at least, in all who are yet in a course of intellectual training, other motives must often be suggested, and other expedients resorted to, in order to rouse the energies of the mind, fix the attention, and secure perseverance and industry in study.

II. I remark, therefore, *secondly*, in answer to the great inquiry before us, that for the purpose of inciting to study, appeal should be made to *curiosity*, or that *innate love* of *knowledge*, which is found in every human breast. I give this principle the second place in point of order and importance, not merely because it is universal and powerful; but, chiefly, because appeals to it are generally safe. It is not very liable to perversion; and even when it is perverted, it does not, like many other perverted principles necessarily and directly produce *moral* evil. Its perversions merely diminish its own beneficial effects. It does, indeed, sometimes divide the attention; and thus prevent the highest intellectual culture which might otherwise be secured. And it occasionally excites to over action and excessive study; and thus diminishes the physical energies. But in its grossest abuses, it still has no direct bearing, or pernicious influence, on moral character or religious principle.

Its being a universal principle of human nature, however, renders regard to it, in a general plan of education, peculiarly proper and important. Those who possess no religious principle, and pay no regard to the claims of duty, are sometimes successfully roused and incited to study and intellectual effort, by judicious appeals to this innate love of knowledge. And it not unfrequently comes to the aid of moral motives and religious principle; and

thus adds greatness to goodness; pushing the virtuous student forward, or rather alluring him to higher attainments in useful knowledge. Whatever expedients, therefore, throw a charm around the objects of study and investigation, awaken curiosity, and interest the feelings of the student, may be considered as wise contrivances and efficient means for promoting the cause of intellectual education.

Here, indeed, a little chastened enthusiasm may be safely cherished: — such, for example, as that which characterizes many of the ardent scholars of Germany, and holds them to their books more than half the hours of the day and the night — such as that, which led an ancient philosopher, upon the discovery of a long-sought truth, to exclaim with rapture — *Eureca! Eureca!* — such as that, which animates and pushes forward every successful student of sanguine temperament and inventive genius.

The only danger on this subject is, that in attempting to render study attractive, we should render it too easy; and thus defeat the primary object of education, and lose all the benefit of mental discipline. The business of the student must not be made mere children's play. Difficulties must be left for the inquisitive mind, or it will lose all its elasticity and energy. Curiosity must not be too readily and too easily gratified, least it cease to be wakeful. The facilities for acquiring knowledge may be so multiplied, and brought so completely within the reach of an indolent mind, that it may never feel the necessity of putting forth its active powers. It may remain passive, as the polished mirror, which reflects the images thrown upon its surface, without being itself moved by them; and the knowledge which is thus poured upon it, though abundant as the waters of the mountain torrent, will, like them, soon pass away and leave it an empty channel, or a barren heath.

In introducing variety of study, and furnishing facilities, to aid in the acquisition of knowledge, therefore, caution and judgment seem to be peculiarly requisite. But the

only general rule which occurs to my mind is, that there should be as much variety introduced in the matter of study, as is consistent with unity of plan and symmetry of intellectual developement; and as much interest excited by the manner of giving instruction, and as many facilities furnished to the student, as is consistent with leaving him the necessity of effort and of energy of application. For example, instruction by lectures and study with text-books, should be so judiciously intermingled, and so duly proportioned, as, on the one hand, to awaken curiosity and arrest attention; and, on the other, to withhold gratification, till all the energies of the mind are concentrated, and every intellectual muscle is put in requisition.

III. Instinctive *love* of *happiness*, I remark again, may be made the foundation of a *third* class of expedients, and give rise to a *third* class of motives, to produce steady and persevering application to study. The position, that "knowledge is power," has long since passed into a maxim; but it is no less true, that *knowledge is happiness*, or the immediate cause of happiness. Other circumstances being equal, acquisition of knowledge and intellectual culture, by increasing the sources and susceptibilities of enjoyment, must necessarily, unless abused and perverted, increase the sum of happiness on earth, as well as lead to higher felicity in heaven. Arguments drawn from this source, therefore, may be addressed to the youthful mind, with great effect. Motives of self-love are, indeed, inferior to those of benevolence, and those which spring from a direct regard to the will and glory of God; but they are not inconsistent, nor in the least degree at variance, with them. For self-love, be it remembered, is not selfishness, where it does not lead us to disregard the claims, nor neglect the duties, of justice and charity. The pursuit of our own happiness need not interfere with the happiness of others; and where it does not, it is a legitimate principle of action. Self-love, as an instinct, is as innocent as that native sympathy upon which true benevolence is grafted. It is the origin of sin and the

fruitful cause of misery, only when it degenerates into selfishness, and becomes exclusive in its operations.

Expedients and considerations, therefore, which prompt the pupil to study, and urge him to diligence and perseverance, with a view to future eminence as a scholar, and future dignity and happiness as a man — as a moral and intellectual being, capable of endless improvement, and ever-growing felicity, may surely be employed, without interfering with the claims of benevolence or the will of a benevolent Creator. And such means may be made available, if not with children, at least, with every ingenuous youth — if not as strong stimulants; yet as steady, uniform, and constantly increasing incitements to persevering effort.

IV. *Fourthly*, I remark, that propensity to *imitation* is another original principle of human nature, which may be enlisted in the cause of learning. Models of excellence in scholarship, and examples of industry and success in study, may be brought before the minds of youth, and even of children, as objects of imitation; and, by judicious exhortation and encouragement, they may be induced to follow those who have ascended the hill of science before them; and aspire after their high attainments and imperishable renown. The direct influence of personal intercourse, however, furnishes opportunity for the most powerful appeals to this instinctive principle.

"Example," it has been said, "is a living law." It acts steadily. It operates silently. It is like the light of the sun, which is reflected, more or less, from every object on which it falls, and imparts a portion of its own brilliancy to every object from which it is thus reflected. Its influence is gentle; and therefore insinuating, captivating; — gradual and unperceived, and therefore irresistible. True, it is sometimes pernicious; because evil, as well as good, may constitute the object of imitation. But this pernicious influence is rarely felt in intellectual pursuits. Though a corrupt heart may lead to the imitation of vice, there is nothing even in depraved nature, to superinduce a love of ignorance and stupidity; and dis-

pose even the thoughtless youth to imitate "the blockhead," or to wish to be like "the graduated dunce."—Such cases *may*, indeed, exist. I think, I have *sometimes* seen them. But they are rare and unnatural; like those extraordinary perversions of instinct, where natural affection is eradicated, and men are brought to hate their nearest relatives, and even "their own flesh." Like these, they are instances of recklessness and desperation — of insanity and self-immolation. But generally, almost universally, indeed, example in literary pursuits exerts a favorable and sometimes a most powerful influence. So obvious, I may add, is this fact, and so universally admitted, that I need not attempt to prove and illustrate it, either by referring it to the new and doubtful theory of animal magnetism, or introducing for its support the mysterious but well established doctrine of mental sympathy and spiritual intercommunication. The fact we know; and, for our present purpose, it is all we need. Mind acts on mind, as nothing else can act; and produces beneficial effects, which nothing can produce on the solitary student — on the cloistered pupil — on the isolated mind. Hence the great advantage of public over private education. Hence the indispensable necessity of public schools and seminaries of learning; notwithstanding all their imperfections, and even danger, to the unsettled principles and unstable characters of the young. And hence the importance, not only of bringing before the minds of youth, through the medium of history and biography, the great models of ancient scholarship and learning; but of placing these youth themselves in contact with the master-spirits of the age; and leading them to associate, as far as practicable, with the best scholars, the most ardent students and the most learned and accomplished men of their own and other countries.

V. Our *fifth* remark is, that *love of praise — a desire of approbation — a wish to please*, is another constituent principle of our nature, to which appeal may, and should, be frequently made, to secure the high objects of education. Combined with what are called the natural

affections, this instinct sometimes become a powerful principle, bo h to propel to that which is good, and restrain from that which is evil. It operates with peculiar force in the early part of life; and a child or a young man can sometimes be roused to studious efforts, by appeals made to it; when everything else has failed to reach his heart. The kind yet commanding tones of a father's voice, or the flowing tears and imploring expressions of a mother's countenance, have often melted the hard heart and roused the stupid mind; and reclaimed from his idle wanderings the apparently lost son. Even the image of an absent (perhaps deceased) and much loved parent, brought before the youthful imagination, with all the interesting associations connected with it, can hardly fail to touch any heart however hard; and move any mind however stupid and indolent. Often have I seen the blessed effects of a resort to this expedient, after other means had been used in vain. Often have I found it operating like a charm, on the apparently seared conscience and stupid mind; — melting the obdurate heart and calling back the erring youth to his books; to the exercise of reason and self-respect; and finally to habits of industry, to virtue, to happiness, to God!

It is true, the love of approbation is a principle of human nature, peculiarly liable to abuse and perversion; and, when perverted, peculiarly disastrous in its consequences. When, by vicious associations, it comes to look for gratification to the vain and wicked, it sinks into false honor and leads directly to crime. When too, it is unduly cherished and pampered by flattery, it may become an unnatural passion — an insatiable appetite. It may lead us, if unrestrained, to prefer the praise of man to that honor which cometh from God alone. Like self-love, degenerated to selfishness, or sympathy sunk into weakness and cruel indulgence, it may draw us away from the path of duty; and produce effects at variance with its original design, and fatal to character and happiness. But ordinarily, and within proper limits, it is a principle highly salutary in its operations — perfectly coincident with the

principles of virtue, and generally subservient to its cause. Hence it is directly recognised, and fully sanctioned in the Scriptures: — "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of *good report;* if there be any virtue; if there be any *praise*, think of these things." It is therefore a principle, to which appeal may be made, in the course of education; and, if judiciously made, it cannot fail to encourage the unspoiled child and the ingenuous youth, to increasing diligence in study and persevering efforts for improvement.

To justify this appeal to the love of approbation — this desire of praise, I might add, that it is not altogether an exclusive principle. It looks, or it *may* look, beyond self-gratification. It readily melts into benevolence; and easily harmonizes with it in kindly action. As an instinctive principle, indeed, it partakes more of the nature of sympathy than of self-love. Well instructed, and properly guided and restrained, it may become a mere desire of possessing the means of doing good, and promoting happiness, or, as an apostle expresses it, "of pleasing others for their good to edification." It may even become a refined sentiment, purely disinterested, seeking to gratify friends and benefit descendants — the present and succeeding generations, for the sake of promoting the cause of truth and righteousness, not only while they live, but in all future time. We are, therefore, authorized to cherish and appeal to this principle, as a love even of posthumous fame — a desire of continued reputation — a wish to obtain a name which shall live when we are dead; and give permanent efficacy to our example and labors on earth; causing them to exert a salutary influence on the condition of the world long after we shall have left it; and, like a tree planted by the trembling hand of age, continue to bear fruit long after the hand that planted it shall have mouldered in the dust.

VI. I remark once more, *sixthly*, with reference to the question before us, that appeals are sometimes made

to the *hopes* and *fears* of pupils, to induce them to apply their minds to study. Their lessons are imposed upon them as a task; and the performance of this task is enforced by direct *rewards* and *punishments*. The question, however, has recently been much agitated, whether mental effort and intellectual improvement are promoted by these means; and whether such appeals ought ever to be made for the purpose of urging indolent youth to study? There can be no doubt, that for the purposes of government and the preservation of order in families, in schools, and in the higher seminaries of learning, such appeals must sometimes be made; and in cases of peculiar obstinacy and perverseness, whether natural or superinduced by previous mismanagement, rewards and punishments must be employed. Indeed, where this perverseness exists, there can be no such thing as government or order, without a resort to this class of sanctions. Depraved as human nature is, and prevalent as vice and iniquity are in the world, laws would be vain and authority impotent, without this resort; nor could the forms of society be maintained, or the blessings of society be enjoyed, a single day. The divine government, as illustrated in the course of Providence, and expressly announced in the inspired word, furnishes conclusive evidence on this subject, and presents a perfect model for our imitation.

Still the question returns upon us, whether for the purposes of stimulating to study children and youth, who are yet under parental authority, and under tutors and governors to whom a portion of this authority is delegated — whether, for this purpose merely rewards and punishments can be employed, with beneficial effect? In answer to the question in this form, the observation already made, in substance, may be repeated; that where there is no peculiar defect in temperament and original organization; and where there has been no great mistake in previous management, a resort to this expedient seems to me, to be altogether unnecessary — never beneficial, and often exceedingly pernicious. Some one or more of the motives already mentioned in this lecture, may be made to reach,

and to reach effectually, every unperverted and ingenuous mind of child or youth. In extraordinary cases, in consequence of some peculiar disposition or previous mismanagement, rewards and punishments — appeals to hope and fear, may have become necessary. But even in these cases they are needed principally for purposes of government — for moral effect. For purposes of intellectual improvement, their influence is still questionable; it is still doubtful, whether they ever produce more vigorous application to study and higher attainments in knowledge.

The principal objection to resorting to this class of expedients to produce study is, that they operate partially and temporarily, at best; and, often very injuriously — that they cherish in the student, at once, a disposition to indolence and a habit of deception — that they induce him to assume the appearance of study, without the reality; and thus render him superficial in all his subsequent inquiries and acquisitions. Dr. Johnson, indeed, has thrown the weight of his authority on the other side of the question; and sustained it by the testimony of his own experience; — has said of himself, that he never should have acquired a knowledge of the Latin language, if he had not been urged to the task by the rod. And a distinguished scholar of our own country, and still living, told me, that he was literally whipped through his Latin grammar; or rather (to use his own words,) was forced through and compelled to recite it, "thirty-nine times; and never, without repeated cuffs and blows, for bad recitation." Now, as both these men ultimately became distinguished scholars, the legitimate inference would seem to be at variance with our theory. But is it certain, even in these cases, that other causes did not produce the apparently good effects, ascribed to the rod? The associations in such cases must always be bad; and the wonder is, that these boys were not both ruined. Thousands, under similar treatment, have unquestionably formed early and unconquerable prejudices against particular studies, and been thus induced to neglect them entirely; or to pursue them reluctantly, superficially, and with very little improvement.

Of the two, hope should rather be excited than fear; and for all the purposes to which they are adapted, rewards are generally much to be preferred to punishments. But even rewards, designed to induce a child or youth to study, are more or less subject to the preceding objections; and their ultimate effect on the mind is very questionable. They furnish means of self-indulgence; and thus prevent the forming of habits of self-control. They keep the mind in leading-strings; and thus drag it forward with feeble and tottering steps; instead of leaving it to walk alone, and advance with an independent air, and a firm and manly tread.

My own experience and observation are altogether against making use of any of this class of expedients. To make scholars, I would excite neither the fear of punishment nor the hope of reward. I would employ neither the sugar-plumb nor the rod — above all, I would never appeal to motives of servile fear. While I believe that rewards and punishments, to a certain extent and in certain cases, are necessary for the purposes of government and good order in society, from the family circle to the largest empire — while I believe, with Solomon, that "he who spareth the rod hateth his son;" and, with the apostle Paul, that "the magistrate should not bear the sword in vain; but should be a terror to evil doers, as well as a praise to them that do well;" I am persuaded, at the same time, that an appeal to motives of hope and fear, by direct rewards and punishments, for the promotion of study, is unnecessary, useless, and generally pernicious. If none of the preceding considerations can induce a child or youth, to apply himself to study and make all the intellectual improvement of which he is capable, he had better be taken from seminaries of learning, where his presence must be troublesome, and his example mischievous; and put into the workshop, or field, or some other school of mere physical education. If he has not ingenuousness of mind, sufficient to be moved by any or all of the motives, which these various considerations suggest, he cannot be made a scholar; and he had better

be put to such employment, and under such regulations and restraints, as will prevent his destroying himself, or becoming a nuisance in society.

VII. We come now to the *last* topic which I shall introduce, connected with the general subject of this lecture — the influence of *emulation;* and the question, whether, in forming a plan of education, and conducting the education of children and youth, it is proper to adopt expedients and resort to measures which appeal to this principle of action ?

This, my friends, is a question of momentous interest; and it demands the serious consideration of parents and instructors — indeed, of all who are called to exercise a supervision over schools, or who have any agency in forming the character of the rising generation. Perhaps no motives to induce to study, have been so extensively, so generally I was about to add, so universally, set before the minds of children and youth, for this purpose, as those which are drawn from this source — " this low ambition." It is time, therefore, that the subject should be thoroughly examined ; and, if it should appear, that the effect of this practice is, on the whole, bad ; or that the evil, which it produces, overbalances the good, then all measures and expedients having this bearing should be abandoned, immediately, entirely, and forever.

To obtain a definite view of the question, and be able to feel the force of the arguments which have a bearing on its decision, it is necessary to define the term, *emulation,* and distinguish the principle denoted by it, from love of praise — the desire of fame, or simple ambition ; with which it is often confounded. Emulation is simply a desire to excel some particular person or persons, with whom we compare ourselves ; and, of course, with whom there is a direct competition — a strife for the mastery — a contest for pre-eminence. Hence, if one obtains the object of desire by the action of this principle, his rival must lose it in consequence of his success. While, therefore, it tends to excite and cherish feelings of exclusive selfishness, and form a warlike character ; it directly counteracts the

mild, peaceable, and benevolent spirit of the gospel. It may accord with a false, political religion, and minister to party-strife and deadly animosity; but it is directly opposed to the great design and all the purifying tendencies of christianity. It was, indeed, the leading principle of ancient paganism; and a view of its legitimate operations seems to have led Hobbes to pronounce "the natural state of man to be a state of war." In the Isthmian games, for example, those schools for the formation of Grecian character, appeals were made almost exclusively to emulation, as if it were the only active principle of human nature. Thus, to stimulate in the race, the considerations which were to determine the question of approbation and applause, were not who should run a given distance in a given time, but who should outstrip all rivals, and first reach the gaol. Of course, whatever retarded the progress of one competitor, secured the object of his rival, as effectually as that which gave to the latter rapidity of movement. This simple example completely illustrates the subject; and shows fully the moral nature and tendency of emulation. But love of praise — a desire of fame — simple ambition; though as we have seen liable to abuse, and often connected with emulation itself, does not necessarily interfere with the claims of others, nor counteract the great principles of justice and charity. Emulation and ambition, as already intimated, are often confounded with each other; and perhaps the former always includes the latter. But the converse of this proposition is not true. Ambition does not necessarily imply emulation. It denotes a desire of attainment — of elevation; but it does not necessarily involve comparison with a rival. Of course, it does not necessarily produce strife for the mastery; nor does its success depend at all on the failure of others. In this race (if I may borrow a metaphor from the apostle to the Gentiles) all who run well, obtain the prize; success depends on positive merit and not on comparison. But in the race of emulation, the success of one is always and necessarily connected with the failure of another, or as Shakspeare expresses it:

> "Honor travels in a streight so narrow,
> Where one but goes abreast;— keep then the path;
> For Emulation hath a thousand sons,
> That one by one pursue. If you give way,
> Or hedge aside, from the direct forth right,
> Like to an entered tide, they all rush by,
> And leave you hindmost;
> Or like a gallant horse, fallen in first rank,
> Lie there for pavement to the abject rear,
> O'errun and trampled on."

It would seem, then, that there may be such a thing as laudable ambition — an ambition to do good — an ambition to possess high qualifications for high purposes, and accomplish the best objects in the best manner. It is, indeed, a desire of personal excellence and lofty attainments; but it inflicts no injury on others. It may even act in harmony with the most disinterested benevolence. But can the same thing be said of emulation? Can the epithets, *laudable* and *benevolent*, be applied to a desire which cannot be gratified, but by contest with a rival and triumph over him — a desire, which may be as much gratified by the stumbling and falling of a competitor in the race, as by our own advancement on the course.

The question before us, then, is simply this; should appeals be made to the principle of emulation, to induce children and youth to study; and should expedients, in forming a system of education, be adopted, which are calculated to furnish motives, and excite a spirit of emulation? For example, should one child be placed above another, in his class, because he has succeeded in spelling a word, which his fellow had failed to spell? I put this simple case, and make the illustration in this simple form; because this very expedient has been extensively employed in our primary schools; and because, in principle, it covers the whole ground of the controversy.

On the affirmative of this question, it has been said, that in consequence of such appeals many children and youth have applied themselves to study with great diligence and energy — that some, who might not have been reached and moved by any other considerations, have,

under the influence of motives, resulting from these appeals, become distinguished scholars and eminent men ; — that some who had been stimulated, and urged forward by appeals to this principle, through the whole course of their education, and to appearance governed principally, or entirely by it, have nevertheless made high attainments in science, and literature, and, finally becoming christians, have devoted all their talents and acquisitions to the cause of truth and virtue — to the service of their country and their God.

On the other hand, it has been contended, that notwithstanding these apparent benefits, the cause of truth and human happiness has, on the whole, suffered by these appeals to emulation ; that more children and youth have been injured than benefited by them ; that many, being outstripped by their competitors in the race of emulation, have been mortified and discouraged, become envious and misanthropic, and finally sunk into a state of indolence and despair ; that others, under the fitful excitement of rivalry, have studied principally for purposes of display ; and thus formed habits of superficial investigation, and made none but superficial attainments ; that others, still, have been overcome by variety and ruined by success ; — that finally, the moral effects of emulation are always bad, cherishing a spirit of pride on the one hand, and of envy on the other ; — wherever it exists, sinking the standard of moral excellence, and often proving fatal to benevolent feeling and christian character. In the language of Cowper I add : — It is

"A principle whose proud pretensions pass
Unquestioned, though the jewel be but glass ;
That with a world, not over nice,
Ranks as a virtue, and is yet a vice ;
Or rather a gross compound, justly tried,
Of envy, hatred, jealousy and pride—
Contributes most, perhaps, to enhance their fame ;
And *Emulation* is its specious name : —

The spirit of that competition burns
With all varieties of ill by turns ;
Each vainly magnifies his own success,
Resents his fellow's, wishes it were less ;

Exults in his miscarriage, if he fail;
Deems his reward too great if he prevail;
And labors to surpass him, day and night,
Less for improvement, than to tickle spite,

Weigh for a moment classical desert,
Against a heart depraved, a temper hurt;
And you are staunch, indeed, in learning's cause,
If you can crown a discipline, that draws
Such mischiefs after it, with much applause."

For myself, I must say, after much experience in the business of teaching, and a careful observation of the effects of appeals to this principle, I have been led to doubt whether they ever produce beneficial effects, which might not be produced by other and better means. I make this declaration of my opinion, however, with diffidence; because the universal practice and almost universal sentiments of mankind are against me. Still I make it with no inconsiderable degree of confidence, because it is sustained by long experience and careful observation; because too, it seems to me to harmonize with the declarations of scripture and the spirit of christianity; and especially, because I am persuaded, that the prevalence of this spirit of the gospel will ultimately correct the present predominant sentiments on the subject of emulation; or rather I should say, that the change of the prevailing opinion must be coincident with the change of the general practice; and that the spirit of emulation must subside as the spirit of the gospel prevails and its influence is felt. Yes, my hearers; when war shall cease — when pride shall be subdued — when vanity shall be blown away — when love, heavenly love, christian charity shall have diffused its benign influence through the earth; emulation, with its attendants, envy and strife, shall be found no more. Even now, it seems to me, appeals to emulation for the purposes of education are altogether unnecessary; and should be entirely discarded. Might not some of the legitimate motives, brought to view in this lecture, be made to reach every mind worth cultivating — every child and youth, not already spoiled? And I ask, again,

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if the *moral* effects of emulation are always bad and often ruinous, can any supposed benefit, which may occasionally result from it, compensate for the moral injury — the frequent blightings of hope and ruin of character — the everlasting destruction, it may be, of the immortal soul?

Let parents, instructors, and all who have any agency in the education of children and youth, examine this subject with the fidelity and solicitude which its practical importance demands; and let them act in accordance with the decisions of a sound judgment and the dictates of heavenly wisdom. Let none resort to temporary expedients and worldly policy — to a short-sighted and mere selfish expediency. If emulation, as defined in this discourse, is ranked by an inspired apostle with "the works of the flesh," in opposition to "the works of the spirit," the spirit of holiness — the spirit of life, and love, and its felicity; let us not cherish it in ourselves, nor appeal to in others. Let us not do evil with the hope, that under the overruling providence of God, good may come. Let us act under the influence of none but *holy* — at least, none but *innocent* motives; and let us use no means, nor adopt any expedients, to awaken and cherish in others, and especially in the young, motives which we are compelled, by reason, and conscience, and the word of God, to condemn in ourselves!

In conclusion, I remark, that the subject of this lecture, as here defined, guarded, and viewed in its connexions, and in its bearings on individual happiness and the general good of society — EDUCATION — *Intellectual Education*, united with, and modified by, moral education — the education of the head and the heart — the discipline of the mind, and the conscience, and the affections, is a subject of paramount importance; and one which demands the highest attention of parents and teachers, of legislators and philosophers — of patriots and christians. On education, properly conducted, individual character and happiness essentially depend; and on its proper regulation and extended influence depends, in no small degree, the continued existence of our civil and social institutions — the

peace, prosperity, and liberty of our country. For knowledge and virtue united, and extensively diffused, constitute the great conservative principle of republican governments and free institutions — of social order, civil liberty, and personal security. If either of these constituents is wanting, the principle of preservation itself is lost; and liberty and order cannot exist. Knowledge without moral principle, degenerates into cunning and intrigue, " puffeth up " with pride, and leads to despotism; and on the other hand, religion without knowledge, often begets a false zeal, and runs into fanaticism — not unfrequently becomes the victim of delusion, and terminates in anarchy and misrule. The highest interest and most permanent welfare of our country, therefore, as well as the personal happiness of the children and youth, who are now growing up and coming forward to take the places which their fathers have occupied, is intimately connected with the manner, in which this subject is viewed and treated.

To you, gentlemen, associated in this " Institute," I commend this subject and these sentiments, with assured hope that they will be regarded with candor, examined with care, and applied with faithfulness — that you will continue to use your combined influence, and exert your highest efforts, to promote the cause of good education and sound learning. And I wish I could make my voice to be heard, and these sentiments to be felt, by every christian and every patriot, throughout the length and breadth of this land. I would warn every one against the danger of neglecting the duties which this subject imposes on him. I would exhort every man and every woman — every father and every mother — every guardian and every teacher — every one, who has any influence over the children and youth of our country, to see that they are duly educated — furnished with useful knowledge, and trained to active virtue — educated for the service of their country and their God ; — so educated, as, with the blessing of Heaven, to be qualified for the discharge of the high duties, and the enjoyment of the lofty privileges of freemen and christians !

LECTURE II.

ON

THE RESULTS TO BE AIMED AT

IN

SCHOOL INSTRUCTION AND DISCIPLINE.

BY T. CUSHING, Jr.

An ancient Philosopher having been asked what things the young should especially learn, replied, "*those things which, having become men, they will most use.*"

The proper construction to be put upon this saying, is worthy the attention of all who are interested in the education of the young. The whole bearing of school exercises and habits upon the character and future life of the scholar, is usually very inadequately estimated; or, if considered at all, only in some light of practical utility, and the immediate advantage to be derived from certain kinds of knowledge, most current in places of business and profit. It is rather insisted on, that the pupil should be fitted for this or that station, this or that position in society, than for the position and functions of a man. The office of teaching, regarded from this low point of view, loses much of the interest that it possesses, when considered as an appointed means for the great work of training men;

training them to do their part manfully in this world, and to prepare themselves for another. Well may the teacher be content that his work is no light one, full of troubles and perplexities ; for the result is no light one. He takes, or should take an important part in the formation of those habits and dispositions, which, more than anything else, their possessors may be said to use. In this sense, the remark of the philosopher above quoted, is eminently true and valuable. Let us, then, spend a few minutes in considering, what school may impart, in acquisition, habit and character, that will be really *of use* to its possessors in all life.

Of course it is not intended to be here denied, that the scholar ought to gain much that is to be of direct and great importance to him in the discharge of any of the branches of daily industry. Without this amount of knowledge he will not be able to fill any post of duty with credit to himself, or advantage to others. But I claim more as the result of an education worthy of the name. I claim such a developement of the faculties, as shall be of advantage to their possessor in any position, under any circumstances, in fine, as a man, to whom any professional character is only extrinsic and subordinate. All the things taught, and the modes of teaching them, should have this end in view ; and I think it can be shown, that in this, as in other things, the less good will be most certainly attained by aiming at the greater. This seems to me to be the rationale of all true instruction.

A brief examination of the results to be aimed at in some of the branches which come within the circle of school instruction, may illustrate this position.

First, in the elementary branches. To expatiate on the advantages and necessity of some knowledge of these, at the present day, would be entirely superfluous. They are the stepping-stones to the commonest stations in society. But in the acquisition of them much more may be done for the mind than is usually thought. There is a vast difference, for instance, between the little modicum of learning that will enable one to decipher a sign-board, or spell out an advertisement, and that mastery of the accom-

plishment, by which he may take to his own breast the ideas and sentiments of the great and good, and express them for the gratification of others. Yet these extremes may be the results of different modes of teaching this simple and primary branch. Nor is this all; — with the former degree of skill in reading, would be communicated a general carelessness, inaccuracy, and unformed graceless expression; or, perhaps, it would be more correct to say that the opposite qualities of precision, ease, fluency and grace would fail to be communicated.

I do not know that I can better convey my ideas in regard to primary instruction, than by dwelling somewhat at length, though at the risk of being tedious, on this particular branch of it. How, then, may reading be taught so as to give the greatest possible skill in the exercise, and developement of the faculties employed? The teacher's standard must be perfection; that is, entire accuracy must be insisted on, so far as the pupils' organs are capable of it, in enunciation, pronunciation, emphasis, and inflection. This, it may be said, is a difficult and impracticable thing; difficult, very likely, but not impracticable, if it be considered that the object in view is not to read a given number of pages in a given time, but to master some sentences, or perhaps, but one, and to gain some ideas from them. In the first place, instead of a hurried, indistinct enunciation, where the labor-saving principle is applied in clipping almost every word of its fair dimensions, and running them all into a confused mass, so as to form that most vulgar of all dialects of the English tongue, the London cockney, let that degree of deliberation and precision be insisted on, that shall give every word whole and clearly cut, as the coin from the mint, and impart to our noble English, all the nervousness and strength that distinguish it. Nor will this be done by saying at the beginning of the exercise, — *read slow* — and *speak plain*; but these injunctions must be continually repeated and enforced, if necessary, even on every word uttered. A proper preliminary drilling of the organs of speech on the difficult sounds, will, however, prevent such

a painful degree of correction on the part of the teacher; and justice may, at length, be secured for the sounds of the language, by but moderate attention. This important point being gained, the accurate pronunciation of every word, according to the most approved standards, must be insisted on, and every scholar's mind must be kept fully awake to the duty of correction. These means thoroughly followed up for any considerable length of time, will probably ensure the distinct and precise utterance and accurate pronunciation of that which is so important to each scholar, his own mother tongue: an acquisition not possessed by all of those, whose education has been spread over the greatest amount of time, and who are set up as guides to their fellows, but which, perhaps, as much as anything else, draws a line, between a cultivated and an uncultivated mind, though it need be denied to none, who can have thorough and accurate primary instruction in this branch. But this is but a part of what the teaching of reading should effect for the scholar. The proper emphasis and inflection of each word and sentence are to be attended to, and these are only to be acquired, in any other way, than by a parrot-like imitation of individual sounds, by the mind's grasping the meaning of the words and the sentences they compose. Here, then, is an opportunity for the pains-taking teacher, looking at the scholar's ultimate benefit to impart to his mind those definitions of words and explanation of sentiment, the knowledge of which makes the reading lesson anything more than an unmeaning running through with a senseless jargon. By an attention to this, the minds of those whose opportunities for culture and reading are but very limited, may become possessed of a respectable vocabulary for the expression of their ideas, and be enabled to profit by the expressed thoughts of others. Now is not something aimed at, in such teaching as this, above the mere power to read as a matter of convenience and daily necessity? Cannot something be communicated, that will make the recipient more of a man, more capable of giving and receiving pleasure; of bringing his mind into contact with

other minds, and the recorded wisdom of all time; of feeling beauty and realizing sentiments that would otherwise be to him as if they were not? Are not such powers about to be *of use* to him in the highest sense? And yet, I do not think that I have described what is more than can be done by the true and thorough teaching of this usually slighted and undervalued branch.

I have taken reading as an illustration of what may be done for the scholar, in the teaching of a primary branch. In the other elementary branches, if the teacher take the same standard, viz.: Perfection, and endeavor to make the pupil approximate it by constant endeavor, never accepting for the time being, anything less than the best efforts of which he is capable, and by constant practice making it a thing of habit and second nature to him to do things in the best way, an important influence will be exerted on his mind and character. He will learn the lesson, that whatever is worth doing, is worth doing well, and escape that dreamy, vague and listless mode of living and acting, that unfit so many for the simplest duties of life. He will learn the great importance of doing things by wholes and not by halves, a habit which will be of advantage in all affairs, from the delivery of a message up to the management of a state. No branch is so simple, but that habits of attention and exactness may be cultivated by the study of it; qualities which almost ensure success to their possessor, in his appropriate sphere.

As we rise in the scale of school instruction, we shall be more convinced of the necessity of looking beyond the immediate advantage to be derived from particular branches. Here is where those whose views of education are narrow and bigoted, are apt to make very great mistakes. Show them that any acquisition is almost sure to command for its possessor a certain amount of dollars and cents, and they will grant its utility; or if, as a means of display, it can be made to minister to their vanity, and its advantage may perhaps be admitted, but they are disbelievers in any course of discipline that proposes higher aims than these. Where there is this disposition in

those who should be wiser, what wonder that the children should come reluctantly to studies intended to give their minds full verge and scope in the universe, and doggedly apply the *Cui Bono* to all of which their limited faculties do not enable them to see the advantage. What wonder, then, if teachers, thus brought between two fires, should be obliged to succumb, and give such instruction as the popular whim may insist upon; and that education, instead of a generous culture and developement of the faculties, should sink, as some one has humorously defined it into "a Conjugating of French Verbs."

I now propose a brief consideration of the mode in which some subjects may be treated, in order to their full effect on the pupil's mind.

Suppose that languages are to be studied, one of the most customary branches of an extended school-course. How few of those who study languages at school, attain to that degree of proficiency that enables them to enjoy the literature contained in them, or to speak or write them with any ease! And what is the reason? Partly because of the inadequate idea that they and their friends have, of the amount of time and labor necessary to master any language, and partly from the little vanity that is flattered by the child's just skimming the surface of several, when all the labor bestowed would be insufficient to master one. If the labor bestowed in studying is to be of any use, it is in two ways; first, through the knowledge actually acquired; and, secondly, through the mental discipline secured by the process. Now the latter is essentially the same whatever may be the language studied. The memory is put in requisition to retain forms of declension and conjugation, and rules of Syntax and Prosody, and to accumulate, by a slow and toilsome process, an entirely new stock of verbal signs for the ideas which are now represented by the vernacular tongue; analysis and judgment must be constantly exerted in the unfolding of the sense, and piercing the mysteries of new and strange idioms and forms of thought and expression; while promptitude and dexterity are needed in attempting to express

thoughts in a foreign garb. Until, then, a language is mastered, so that its terms are all laid up in the treasure-house of memory, and its peculiarities are no longer strange to the mind, it affords the same opportunity for the discipline and improvement of the powers, as the same amount of study divided among several; while there is a chance that some one may be thoroughly learned, instead of several being merely tasted. If this is effected, there is a fair chance that something will be done in after years in extending a knowledge of the literature of the language learned, when it can be done with reasonable facility; for to expect from persons engaged in the cares and labors of life, to read much, where every second word requires the use of the dictionary, and every second sentence presents some grammatical stumbling block, involving the meaning in darkness, is expecting altogether too much.

If this is correct, the student in languages is best taught, by being permitted to attend to so many only, as he can thoroughly master the elements of; and by being required so to master these, that he shall be able to take sure steps in his after progress; in short, by being so far helped, as to be able to help himself, and walk freely when the leading strings of instruction are removed. What then, in this view of the subject, is required of the teacher who undertakes to give instruction in a language. Having drilled his pupil thoroughly in the necessary amount of preliminary grammatical principles, he must always insist upon the application of those principles in the subsequent exercises, and never accept any of that vague half knowledge, gained chiefly by the art of guessing, as the satisfactory preparation of a lesson. This, and insisting constantly upon the correct pronunciation of every word, will be no easy task; but it will usually be rewarded, sooner or later, by the pupils being enabled to perceive the exact force of every word in the foreign, and to translate it exactly, though not elegantly into his own tongue. In addition to this, he will often take occasion to make particular words subject of remark, explaining their exact force under different circumstances, or showing how they have been introduced

into and form component parts of our own tongue. He will be prompt to explain all local, historical and mythological allusions, making, as far as possible, every lesson a nucleus of different kinds of information. It is only such teaching that makes the study of languages worth pursuing; for, without a rigorous method, the mental discipline will be but slight, and better attained by other means; and without obtaining power to proceed alone, and some collateral information, the amount of fable or history, slowly, and painfully perused, is very slight and of little worth.

Let *History* be the study in hand. If the pupil's part of the work consist merely in learning from some convenient compendium, a mass of dates and facts, and the teacher's be limited to hearing them correctly recited, a certain quantity of knowledge may be acquired, which, if retained, will be very convenient, and sometimes enable its possessor to make a considerable display of knowledge on quite a small capital. But this is but a meagre and unsatisfactory mode of studying history, and which, beyond the amount of convenient information, actually acquired, benefits but little.

Upon this, as a frame-work, can be hung a great deal more than can be contained in any book or set of books prepared for school use. The great principles that regulate the movements of ages, and the progress of society, can be so displayed as to be comprehensible and interesting; the outward form, and modes of living and acting of particular eras may be so added as to make them exist as realities to the young mind; while a just estimate of character and forcible moral lessons can be drawn from no better source. How different must be the effect upon the mind of a mere detail of facts, appealing to little else than memory; and of the same facts, so clothed and exhibited as to call into exercise the judgment, the imagination, and the moral sense. I am not now speaking of instruction to be given to the very young; they may, perhaps, acquire some of those outlines which it is always well to retain, and which the childish memory most readily receives; but to those whose minds are somewhat awakened to sympa-

thy with the actions of men, whose imaginations can grasp the accompaniments that make them picturesque and living, and whose moral sense has been sufficiently awakened to discriminate their rectitude or wickedness. But no higher degree of these qualities is needed than can usually be reached within the limit of our school years. To an intelligent class of such young minds it must surely be an agreeable duty to teach history upon the principles described. Their progress, reckoning by books, centuries or nations, may seem slow; perhaps a tolerable outline of the world's history might be mastered by a ready and retentive memory, while our class shall be dwelling upon a single era or event. But by which process is the mind left most filled with interesting food for meditation? by which is it most disposed to pursue historical studies? and by which are the most useful lessons taught, and the highest standard of character established. It seems to me, that in ingenious hands, there is no better means for the culture of some of the higher faculties and the developement of noble character, than the study of history. In it the most philosophical tendencies may find scope in tracing the connexion of events, and the rise and progress of principles. The retributive justice of heaven in punishing great national crimes, is there displayed in striking colors. By it a sympathy with the spirit of freedom, the greatest exciter of noble deeds, may be roused in the generous bosom. And, in fine, it is the great storehouse of characters, to which to point the young as models of imitation or objects of disgust and abhorrence. Some of the results, then, of a proper study of history, should be a quick and lively interest in whatever concerns man, some fixed principles of judgment, an increased acuteness of the moral sense and higher aspirations after the noble and true. If this result can be in any degree realized, it seems to me that the scholar gets what is of more advantage to him than a knowledge of any amount of dates and facts, brought under no law, and bearing no fruit. He gets that which may most effectually avail him, and be useful to him in life, by making him a wiser, better and happier man;

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than which no better result can be looked for from any study or mode of teaching.

Similar principles apply to the introduction of scientific studies to the notice of the young. From the vast treasures of science, it is evident that but a very limited amount can be drawn in the small portion of time that can possibly be devoted to them at school ; but whether they will become favorite resources and objects of interest, depends much upon the manner in which this portion is brought into contact with the mind. As it is but the first steps in the path that can be taken, it is of great importance whether it be dull and obscure, or opening a prospect of unbounded beauty and grandeur. It is not the mastering of lists of names, in an unusual and uncouth dialect, that is very useful and improving, even though the nomenclature of all the sciences could thus be run through ; this is not food for the mind or the heart ; but an interest is to be imparted, by showing how wonderfully they exhibit that superior wisdom that bound all the elements together into a wondrous whole, and regulates the most minute and apparently unimportant atom with the most unerring certainty. The design, the beauty, the harmony of the universe, can in no way be so well taught as by enabling the mind to see the fitness of all its parts to a proposed end, and the certainty of the laws to which they are subjected. The mind taught to look on nature in this manner, and having received the clue that will guide its researches into her mysteries, from the hands of scientific investigation, will not fail to see much which excites feelings of reverence and interest, where one whose attention had never been aroused or properly directed, would recognise nothing but the most common-place objects. To have an *eye*, to *see* really what is around us, increases infinitely the pleasure and interest of life. To open this eye to the whole field of vision intended for it, and to teach it to see aright, is most truely useful to its owner. To keep it closed to all but what relates to the daily routine of business or profit, is extremely unwise and short-sighted, worthy of none but the most grovelling wordlings.

Would time permit, other branches might be spoken of, in this connexion; but enough has perhaps been said to give my idea of the design with which the instructor, who means to make the most of his opportunities, will enter upon his work. We have attempted to show, that in addition to the knowledge of the subjects, actually gained in the study of the common school branches, the pupil may be educated into mental and moral habits, which will be of the utmost importance to him; that correctness and thoroughness in conception and execution can be impressed even in the most simple and elementary branches; that an interest in man and his actions, just discrimination of character, an appreciation of the wonders of nature, and a correct method of investigating them, may be the legitimate fruits of the teaching of some of the branches adapted to more advanced years. We might speak of the adaptedness of rhetorical studies to develope correctness and elegance of expression in writing, conversation and public speaking; results, the advantage of which, to every man, under all circumstances, is obvious enough; or of the developement of a perception of the beautiful in nature, art and literature, by an æsthetic culture not impossible, under favorable circumstances, to introduce into schools. But it will be sufficient to state, as the result of due attention and training in the various branches attended to at school, *an interest in those things that touch the mind in its different departments, and power to do something in them.* The scholar must be able not only to *know,* but to *do.* He will then daily rejoice in life, that his powers have been so exercised that he can exert them, at will, for duty or pleasure, and feel that he has free scope and unlimited activity permitted him. Any education that falls short of this, or, at least, which does not, as far as it goes, propose something of this sort to itself, seems unworthy of the time and powers both of instructor and pupil.

A very important part of school influences remains yet to be spoken of; viz. that which is exerted, not by any particular course of study, but by the general effect that a well regulated school may be made to bear upon character.

The school is for many years to the child, what the world is to the man. There are a large portion of his duties, there his work. He is there brought into constant intercourse with others, and learns to measure himself with them and find the place that belongs to him. There are the cardinal virtues of *truth* and *justice* constantly in requisition, while there is also room for *gentleness*, *affection* and *refinement*. Much of that character is here formed, that is afterwards to act itself out in a wider sphere, and in deeds of more importance, perhaps, to the world though not to the actors. All school discipline should recognise the truth, that "the child is father of the man," and that actions apparently trifling in their results, may be fraught to him with tremendous consequences.

Duty, in various forms, here environs him; conscience, then, must be awakened, instructed and made vigilant, to see that its mandates do not pass unheeded. Let us follow the child placed under school regulations, and see how he may be influenced by them. When the parent takes his little one by the hand and leads him to that place, to him so full of mystery and awe, the little beginner in the ways of learning usually feels that he is going where something is expected of him; that it is not for amusement that he leaves the domestic fireside, but that something in the shape of work is to be given him to do; perhaps, for the first time in his life. Some vague impressions of this sort, I think, usually fill the mind of even the very young child, as, I dare say, the recollections of many who can remember their first day at school will bear me witness. This feeling is important, yes, sacred, in its nature, and every measure should be taken to keep it alive, and make it pure and effective to good issues. While I *ought* fills the place of I *must*, a great point is gained. It is of vast importance that the *Idea* of *Duty*, which should environ man in this world like a moral atmosphere, regulating every movement by a constant and equable pressure, that this idea, I say, should be made to embrace all the labors and conduct of the smallest child at school. It ennobles and renders important the performance of labors, otherwise

apparently insignificant. The idea, then, must be originally impressed on the mind of the child, and the impression constantly deepened, that he, as well as the grown man, is in a sphere of duty, and that the enjoinments of conscience in regard to it, cannot be disregarded without blame on his part. An analogy exists between the duties of the school-room and those of the world, that gives opportunity for the cultivation of conscience in such a manner as to fit it for most of the temptations and trials of life; for, while to the child his present circumstances present as strong temptations as to the man, his powers of resistance may be supposed to increase with years and trials. It may be worth while to spend a few moments in examining the bearing of correct school habits and principles upon the character of the man that is to be.

The usual character of school duties is not unlike those of life generally, in this, that there is not much in them to attract, independent of some ultimate good to be attained; and that the lover of pleasure will seldom seek it in this quarter. There is no great excitement to the senses, nor gratification of the curiosity, usually attending the paths of daily labor, nor can results worth having be attained otherwise than by long and patient endeavor. Let this then be fully understood by the pupil, that what he is doing, is not so much for his present gratification, as for his lasting benefit; that his work is not to be made so much pleasant as useful to him, and that he must rely upon the award of his conscience for duty performed, for much of his happiness in connexion with his school life. If he can be impressed and excited by feelings of this description, will it not be a proper course of training for what is to come after? Must not a man rely, in most cases, upon dogged industry and untiring perseverance, for any considerable measure of success in his chosen walk of life, and must he not console himself under labors incessant, and perhaps monotonous and uninteresting, with the consciousness that he has devoted himself to it by a deliberate act of judgment, based upon the belief that his ends are worthy of his best exertions for their attainment? The thorough impressing upon the

mind of this view of things, that duty rather than pleasure is the object of life, and the formation of the habits that naturally arise from it, seem to me of more value than any accomplishment, and alone well worth the spending of our early years to attain. It would seem proper, then, to have all the regulations, and routine of a school of such a nature as to bring about this desirable end. Let the child understand that what he is set to do, is to be of benefit to him; and if possible, let this be made clear to his own mind, that his endeavors may be sanctioned by as full an approval as his limited powers of judgment are capable of giving. Let him feel that he is to struggle long and manfully; that there is merit in so doing; and that there is no other way to attain to that excellence that he desires. Of course, with such views, there will be no attempt to carry him over the ground by any labor-saving and expeditious contrivance, that costs little pains and leaves a corresponding result; nor to incite to labor by low or mercenary motives. The difficulties of acquiring learning will not be concealed, but the true glory shown to be in surmounting them. This does not imply that study should intentionally be made hard or uninteresting; on the contrary, he is but an unskilful teacher, who does not gladly put in practice every thing truly calculated to facilitate or interest the scholar in the performance of his duty, or who withholds a kindly sympathy, and warm and hearty approbation of meritorious exertion. With all proper appliances and means there is little danger that the road that really leads *somewhere*, will be made too short or too smooth. As these motives, however, will not be sufficient to keep all minds in a course of regular industry, the child must be made to feel that his omissions will be followed by *present* inconvenience, and that what has been required of him will be insisted on, however much it may conflict with his personal convenience or inclinations.

By the application of these motives and influences, it is believed that the common length of school years will afford sufficient opportunity for building up habits of laborious industry, which will be of the utmost consequence to their

possessor, wherever his lot may be cast, almost certainly insuring success and usefulness, enabling a man to take some stand among his fellows, and do them some good; and without which the highest order of talents will be but of little avail. If such traits of character are formed in the rising youth of a community by the general prevalence of sound educational principles and practice, we may be almost sure of a people of indomitable energy, capable of surmounting obstacles, that nature seems to have made almost insurmountable. It is to such a people that we must look for the most thorough and successful prosecution of commerce and the arts, for the firm adherence to great principles, and the unwavering maintenance of the great causes of duty and progress. If such, in any degree, is the result of early inducing the habit of laboring for the reward of the sense of duty fulfilled, how lasting and powerful the influence of school habits! How truly of use the formation of correct ones!

Under the sanction of the same great law of duty, all school regulations should be comprehended. The scholar should feel, if possible, that the laws are grounded on something else, than the whim or caprice of the master, and are made with regard to the best interests of himself and his fellows; to facilitate their progress in the acquisition of knowledge and goodness; and that no selfish or personal motives should be allowed to counteract them. He must learn to regard the laws of the school as embodiments of the wisdom of those who are engaged in forming his mind, and deserving his cordial assent and submission; and that an important part of his duty is to comply entirely with their requisitions. Such laws will have regard to the minor virtues, if I may so call them, of *punctuality, exactness, decorum;* and to the higher Christian duties of *Truth, Justice and Love.*

The former class should be insisted on constantly by the teacher, in season and out of season, I was going to say, but that they can never be out of season. He need never be at a loss for opportunities to have them recognised. If the pupils are required to assemble at a given hour, or to

do certain things at certain times, and no second beyond that time is allowed to pass for it, not even the customary grace of a *few minutes*, being given, and this for a series of years, there is a strong probability that the valuable habits of punctuality and promptness will be wrought into the character so as to stand their possessors in stead, in the management of the business of life. No atmosphere can be more adapted to the growth of these habits than an exact and thorough system at school. It is unnecessary to enlarge upon their importance. The slave of irregularity and procrastination, if possessed of gifts that can be serviceable to society, would purchase them cheaply at the price of a whole education. Akin to this is that *exactness*, which requires everything to be done in some particular manner, and that the best. Under this head may be brought the correction of all those careless and slovenly ways of executing what is required of them, that the young will almost invariably fall into. If a duty is required to be performed in a certain way, let it be felt that no other way will be accepted, if it only concern the holding of a book or the folding of a paper. Neatness in regard to books, desks, &c., cleanliness in personal appearance, proper modes of sitting, standing and walking, the correct delivery of messages, and transaction of business entrusted, in short, whatever admits of different degrees of thoroughness in execution, will require to be constantly insisted on, if exact habits are to be formed and carried into daily business. It is, to be sure, a continual warfare for the teacher to be noticing these apparently trifling short comings; but it is a warfare from which he must not shrink. Such training would save us so much of that troublesome inaccurateness that is constantly disarranging affairs of moment. If we would have men that will do things by wholes and not by halves, let them early learn to bring their whole minds to what they are about, and absolutely to finish what they undertake, as far as their powers will allow them. A decorum should be insisted on in the school-room, that has regard to the proper observances of time and place, the respect due to age and sta-

tion, and the refinements of social life. What is called the discipline of a school is but another name for good manners; for in what do these consist but the suiting of conduct to the circumstances in which we are placed, in such a way as best to promote the particular object in view, and the comfort of those concerned. Why should we not talk of proper manners for the school, as well as for the street, the drawing-room or the church? Let the teacher, then, always require such modes of entrance, exit and salutation, such postures and motions of the body, such forms of address and answer, such modes of presentation and reception, and in short, such a bearing under all the circumstances in which the scholar may be placed, in regard to his teachers or his fellows, as are becoming and proper in consideration of the age, station and position of the respective parties. Let it not be understood that the school room should be made a stage for formal ceremonies. All the observances insisted on should have a foundation in the respect due from man to man under all circumstances, and in the common practice of refined society. The school-room must be brought within the pale of social life by adapting the best traits of the latter, to its own wants and occasions. A demeanor, then, polite and respectful, being required from the scholar, the teacher will not be backward in giving, in his own person and conduct, an illustration and sanction of his precepts. The young will always be treated as having feelings to be regarded and as deserving of all the courtesy that circumstances will permit. If a request will answer the purpose of a command, it will surely be used in preference; the salutation of the smallest child will always be returned; and all the little personal services that are so becoming from the young will be duly acknowledged. By such a course steadily persevered in, it will be strange if a sensible mark be not made in the outward bearing of those brought under its influence. Good manners will become neither inconvenient nor forced, and their possessor will undoubtedly realize, that, if, as is sometimes said, they

cost nothing, they purchase a great deal, in favorable impressions and general good will.

We have been speaking of a kind of culture that is desirable; we proceed to consider one of paramount importance.

As men can hardly be so placed in the world, as not to have opportunity to put in practice the virtues of Truth, Justice and Love, so at no time are they more needed than in school-life. In this, as in the respects already adverted to, it will be found that it is a miniature of more mature life, and that the virtues of the latter may here be early learned. These virtues must be based upon the solid foundation of Christian teachings and religious principle. These must always be appealed to by the teacher, as the great source of light and obligation. He will bring his flock under their influence by always referring to their precepts as infallible, and their sanction as obligatory, and thus claim for his labors a foundation decidedly sacred. This seems to lie at the root of all that is called moral and religious instruction, so far as school is concerned. The studying of catechisms, the use of the Bible, or the introduction of religious services, do not seem to me to be the mode in which instruction of this nature is most advantageously conveyed. They can occupy but a small portion of time and attention, and can be better attended to elsewhere. Surely, in a Christian community, and at the present day, it may be presumed that the great truths of christianity may be at least intellectually known by all children past the earliest years. The appointed guardian of the young will, then, unhesitatingly appeal to this religious knowledge in explaining the great moral obligation they are under to himself, to each other and to the community. He will seize the opportunities that daily arise to bring them more directly to bear upon their conduct and habits. These will not be rare.

Truth is constantly called for in the dealings between instructor and pupil; truth in word; truth in action. The temptations to its violation are as numerous, and operate, to the full, as strongly as in any period of life;

and it will be constantly violated, unless the baseness, the unworthiness, the degrading nature, and awful consequences of habitual falsehood be deeply impressed upon the mind and conscience. Let the instructor bring all the terrors of the moral law, enforced by all his powers of persuasion and argument, to bear in forming that moral sensibility and fearlessness, that will not shrink from the acknowledgment of the whole truth, though with the certainty of personal inconvenience and mortification. — Let him not cease to insist upon it as one of the absolute requisitions of morality, and carefully notice every instance of its infraction, in word or deed. Let no effort be spared to bring home to the consciences of his charge, all their duty in regard to it, and to root out falsehood as a deadly growth, poisoning all the other portions of the character. So may he do something to form a noble sincerity and ingenuousness of soul, that will be to its possessor a pearl above price ; for there is little fear but that the child who can resist all the temptations that school presents, to go astray in this respect, will not be able to withstand all the assaults that the world may afterwards make upon the man or woman.

The ancient Persians sent their children to school to learn *justice* especially, other things incidentally. Let us not be so far behind them as not to give our children an opportunity of imbibing the principles of *justice*, incidentally. If we cannot resolve the school into a miniature court, where questions of right among the pupils are to be formally decided, the transactions between pupil and teacher, and among the pupils, give constant occasion for hints, lessons, and decisions touching the duties of one human being to another. Tyranny, cruelty, malice, revenge, selfishness, and uncharitableness have the same sway among the youthful group, as in other spheres ; and if here allowed to have full play, will with difficulty ever be eradicated. And in restraining and uprooting these evil passions, or rather these false and unnatural growths of portions of human character, the teacher need be at no loss for a guide and an authority. Christianity shows him

that justice and love blend, and come under one and the same law. The golden rule is his sanction for insisting upon gentleness, kindness, forgiveness and generosity, under all circumstances, and to all men. On this he may found his regulations; to this he may unhesitatingly appeal as the great distinguishing doctrine of Christianity, and as not needing from him proof, but only assertion, to command obedience. He thus throws his school under the great influence, which should embrace all the interests and motives of life, and makes it one of those means that are unceasingly at work in building up character. Occasions for the practical application of the law of love can be constantly pointed out. Does the larger and stronger child incline to domineer over the smaller or weaker, and to enforce his unjust desires by cruelty and blows; show him the essential baseness of such conduct, and bring it home to his own case. Is the spirit of revenge and false honor rife, which requires the return of wrong for wrong, and the wiping out of injury or insult by a blow, let it be held up in the light of love, and let them see if it will stand the test. Is there a disposition to insult the stranger, especially if he is poor and humble, or to commit acts of wanton mischief in defiance of the comfort and laws of society, let it be shown that the law is not limited to friends or associates, but embraces all classes and conditions of men. Are the brutes made the objects of wanton cruelty and abuse, show that the law disdains not to throw its protection over the inferior portions of creation. So, too, the disposition to sneer at excellence, to triumph over misfortune, and to retreat within the hard shell of selfish gratification, may all be noticed, and receive appropriate condemnation. It is unnecessary to multiply instances of the practical application of the law of love. They present themselves constantly where there is a disposition to make use of them. The path of duty is here sure. There need be no misgivings in the teacher's mind, as to the correctness of what he is insisting upon. This, it seems to me, is the limit of the teacher's duty in regard to moral and religious instruction; *the bringing home to the scho-*

lar's mind those great truths, which are acknowledged by all Christians, by insisting upon their practical application. Creeds, dogmas, &c., he may leave to the preacher, the Sabbath-school teacher, or the parent, if they like them ; his sphere is distinct from this ; in the lower, if any so please, but in our judgment, the higher regions of truth and love.

Of course, it is not expected that the character will be fully imbued with these virtues by one, or a great many assertions of their importance. But it is none the less the teacher's duty to assert it, trusting to Providence for the result. An inclination to do wrong repressed from without, is not virtue ; but the inclination may die if it cannot be gratified, and the wrong doing will not become a habit. The advantages of such repression may in time be felt and acknowledged ; outward *constraint* be succeeded by *self*-restraint, and moral *progress* be commenced. If, in any degree, the habit of doing right takes the place of doing wrong, if passion is made to submit to reason, and the empire of conscience is established, in that same degree is there a preparation made for the duties and trials of life ; and an influence exerted on the character, which, in its consequences, transcends all calculation.

I have now touched briefly on some of the points where the mind of the teacher comes in contact with that of the pupil, and have endeavored to show with what views, and to what ends, the latter should be influenced. The result will be various, according to the length of time this influence is exerted, the other influences at work, and the natural disposition and capacities to be operated upon. The teacher can expect only an approximation to his ideal standard of excellence ; but let him not therefore lower his standard, and be content with partial and imperfect culture. Let it always be borne in mind, that the result especially to be aimed at, is ability, force, the capacity to feel, or do something. Mere mental contemplation and accumulation are of little worth, without such developement of the faculties as shall give the power to grapple with realities ; to speak, to read, to write, to act

in the best manner; to be open to impressions from nature; to be interested in all that concerns humanity; and to subordinate all inclinations and passions to the God-given hest of duty, speaking through an enlightened moral sense. *This is the ideal of a man.* To actualize this is the appointed work of the educator. A *work*, worthy of the best powers, the most solicitous and untiring efforts! Upon it depend the amount of knowledge, and of that ability which alone makes knowledge power, to be made available to any age or country. Silently, like the dew, the air, the great outward quickness of physical life and growth, it is calling into being the more real and essential, intellectual, and spiritual powers, which rise above the material, and transcend time and space. It participates in Creation — it co-operates with Deity.

LECTURE III.

ON

THE DUTY OF VISITING SCHOOLS.

BY THOMAS A. GREENE.

THE appropriate duties of teachers, and the best methods of imparting instruction in the various branches of study which are pursued in our colleges and schools, are topics which you will expect to hear discussed at these meetings. They undoubtedly belong to the occasion and the place. They have been amply and ably treated by gentlemen of intelligence and experience, in the lectures and discussions which have been annually delivered before the Institute for the last ten years, and which must have been a source of gratification and profit to all who have enjoyed the privilege of listening to them. The duties of those persons whose business it is to visit our schools, to look after them individually, and to examine carefully into their condition, are scarcely less important. It may, at first view, appear a little out of place to dwell upon this subject here, before an association composed principally of teachers, and established mainly for their

improvement. But if there be any members of school committees present,—and I hope there are many such,—if there be any who stand in the relation of parents only to the scholars, an admonition to these may not be out of season, nor given wholly in vain. If it were my province to designate the persons who should take upon themselves the employment of visiting the schools in which the children of the land are educated, I would enlarge the number far beyond that of those who ordinarily discharge this duty. I would, that the places where the young are learning the lessons and imbibing the principles that are to regulate their future lives, and through them to affect the destinies of a whole people, should be vigilantly guarded and watched by many an Argus eye that has not been hitherto, with due attention, fastened upon them. Especially, would I call upon parents frequently to visit the schools where the minds of their children are forming,—upon those men of leisure and education who are willing to bestow a portion of their time on the improvement of the community in which they live,—upon all who are desirous of acting under the obligations of moral and religious duty, of the love of their country and their kind,—to turn their attention to a field in which they will find an abundant harvest, while the laborers are far too few.

Let me, in the first place, address myself to those whose *official* duty it is to perform these services; to those who have been selected to be school committees of our towns, and trustees and visiters of our colleges, academies, and private schools. Are there not too many among these who say, or, if they do not say it in so many words, by their conduct seem to say, that if they attend the business meetings of their respective Boards, and especially, if they take care that competent and well-qualified instructers are provided and placed over the different departments of their charge, the most urgent duties of their station are fulfilled? That when the schools have been properly appointed, and furnished with such articles as are required for the necessary comfort and accommodation of teacher and pupil, they may then be suffered to go on without any further

personal attention on the part of the committee, except, perhaps, a formal visitation at the commencement, and another near the close of each term, such as a strict fulfilment of the letter of the law may require? But alas! he commits a great mistake who suffers himself to be influenced by considerations like these. The most important duties of his station are yet to be performed. His frequent personal supervision of the school should be felt to be indispensable. Let him go, whenever he can be there without neglecting his other engagements, and let him so arrange his other engagements that he may find some time for the discharge of the responsibility he assumed in accepting this trust. If he cannot so arrange his business as to make this possible, he had better decline at once the appointment. For in every town and parish there dwell some who are competent and can find time to discharge the requisite duties of this office. Let such, and such only, attempt to discharge them.

And when entering upon the performance of this high trust, let mind and heart go with him. Let his thoughts and his feelings be there, concentrated within the walls of that school-house, and let all his other concerns remain without the door. Let the compting-room be left, for the time, in the charge of his partner or his clerk; let the client take care, for a little while, of his own concerns; let the patient be trying the efficacy of the remedies already prescribed; and let the apprentice do the best he may upon the task assigned him; while he is, for the present, neither the merchant, the professional man, nor the master mechanic, but only the town's faithful agent, the school-committee man. Nor as such agent will he sit by with listless inattention, leaving it to the teacher to put his inquiries in the form adapted either to show the proficiency or to conceal the ignorance of his pupils, as circumstances may appear to require. If this is to be his manner of visiting, he may as well send a plaster cast of himself, and stay at home. But, worst of all, let him not be looking, ever and again, at his watch, to see if the time has not arrived, or nearly arrived, when another en-

gagement, at another place, will require his attendance. If he cannot leave these things behind, — I repeat it, — he may as well, for the good that will come of his visit, stay behind himself. In the emphatic language of Scripture, he should leave the dead to bury the dead without, and he himself only alive to the living, active spirits which are assembled around him. While at the school-house, he should be there body and soul — there, and no where else.

For what is he to do while there? and what is the great good to be effected by his coming? Not mainly to exercise his critical sagacity in detecting the errors of the scholars, should errors be committed, or in propounding such questions as shall put to the severest test the accuracy and thoroughness of their scholarship, though it is well that this should be done, and often done; but it is to manifest his interest in their progress, and the sympathy which he feels with teacher and pupil in their efforts. You may take all possible precaution to secure the services of a qualified instructer, and may succeed in procuring such a one; but it is the interest felt in the success of his labors, and exhibited by thus frequently visiting the school to witness them, that will do more than all else toward continuing him such as you would have him to be. Nothing is more true, than that the best teacher will be made better by knowing that the eye of supervision is upon him, and that he will deteriorate when it is no longer there. That man must be something more than mortal, who will not relax his exertions and grow weary, even of well-doing, when he finds little or no sympathy manifested by those who are set to counsel, and watch over him. If he has deserved it, he is entitled to their encouragement and approbation. It is his just due. If he is wanting in any part of his duty, admonition should not be withheld. In either event, the necessity of a supervision, which can be exercised in no other way than by frequently visiting the schools, is too apparent to admit of room for proof or argument.

And if the sympathetic regard of the visiter will thus

animate the teacher in the discharge of his allotted duties, with how much more efficiency may we expect it to operate on the mind of the pupil! He has not yet learned, by the lessons of experience, the advantages to be realized from the acquisitions he is making, from the habits he is acquiring, He sees them only in the dim visions of the future. In trust and confidence he looks to those on whom his inexperience has been accustomed to rely to cheer him onward in his progress. If these should keep aloof from him, testifying by their continued absence from the arena in which he is struggling for the prize — not of victory, but of wisdom and knowledge, — that his progress in improvement is of less account in their view than the many other things in which he sees that they do take an active, personal interest, can we expect him to appreciate his advantages, valuing them as they should be valued, and consequently improving to the utmost the privileges he enjoys? No, — if we expect him to value them, we must first show him that we set a value on them ourselves; we must be there at the right season to convince him that our hearts are sometimes there, to participate in the joys of his success, and to share in the regret which must ever accompany his failure; to light up his countenance with the smile of approbation whenever that can be rightly bestowed, and by gentle admonition to bring him again to the way in which he should go, when he has strayed from it. How many and how powerful are the influences which such a visiter, alive to the opportunities and the responsibilities of his station, may exercise, none but he who has faithfully improved them in the conscientious discharge of a solemn duty, and has witnessed the effect produced on his own mind, and on the susceptible minds of his young friends, can ever know.

I have said, that if the school-committee man or the trustee cannot find time for the performance of these duties, he ought not to assume them by accepting the trust confided to him. But let him not too hastily decide that he cannot find time; let him first examine his present appropriation of it, carefully. He may find that he spends

an occasional hour at the news-room, or some other place of common resort, with less profit to himself, and with far less satisfaction in the retrospect, than he might have spent in the village school. And if he should thus find that he can obtain the requisite time for performing these duties, without omitting others which are of equal importance, — nay, without omitting those which are of any importance at all, — then let him renew his energies, and buckle on his armor for the service. Let him forego those indulgences that are not essential to his happiness, and resolve to enter upon the conscientious discharge of the whole trust reposed in him, and he may rely upon this — that it will prove its own abundant reward; and that every little sacrifice which he may have occasion to make, will be repaid to him fourfold. And yet I know there are some who cannot find leisure for performing these services; the calls upon their time for other duties are loud and imperative, and they must be obeyed. Such stand acquitted from all obligation on this account; it is only asked that trivial excuses should not be interposed to shield any of us who can lend our aid, and are in a good degree qualified for the service, from the discharge of this great public duty.

In this connexion a word of counsel may be extended to the electors in our towns and districts, by whom the school committees are chosen, and to those persons on whom it devolves to fill the vacancies that occur in our Boards of Trustees. It is a trust of high responsibility that is committed to your charge. You must be aware of this. Choose, then, men that are qualified by education and character, and the position they occupy in society, to fill the stations you assign to them; choose men that can find time to perform all the duties that belong to the office; choose those that feel an interest in the matter, for these will find time to visit the schools, to become acquainted with their progress, and to extend counsel and advice, encouragement and approbation to teacher and learner, as the state of the school may require. In a word, choose competent and conscientious men, for by these, and by

none other, will the work you appoint them to do, be faithfully and thoroughly performed.

We have thus far endeavored to urge upon school committees the necessity of a vigilant attention to the trusts reposed in them, and especially of keeping themselves, by frequent personal examination, fully informed of the condition of the schools, and the progress of the pupils. But we have already said, that the performance of this duty should by no means be restricted to the limited number that usually constitutes the school committee. Every parent who has a child in the school, should feel interest enough in his welfare to make visits, not few nor far between, to the place where so much of the time of that child is spent, and where his future character, to a very great degree, is moulding into form. Let him, with a parent's anxiousness, watch the pressure upon it, at school as well as at home, taking care that the work may not be marred upon the wheel, nor distorted under the unskilful or too careless hand of the former, ere it has had time to harden into consistency. Tell me not that you cannot find time to do so much as this will require. I cannot credit it. If the parental feeling be alive within you, if the relation which I have supposed to exist between you and the pupil, be the real, and not an assumed one, you will find time. Something else will be omitted that this may be done. You will be seen there, to show both teacher and pupil by your presence, that whatever may be the indifference of others, the parent surely feels a deep interest and cannot be satisfied without knowing what is done day after day, and week after week, at the school-house.

Nor is your imperfect acquaintance with the studies pursued, and your supposed incompetency, on that account, to judge of the progress made in them, to stand in your stead, and plead your excuse for neglecting this duty. That is a false modesty which would shrink from the performance of the most solemn obligations, sheltering itself behind a barrier like this. A few persons are sufficient, and it is hoped there may always be found on the school

committee some, who are competent to the task of examining critically and carefully the proficiency which the scholars have made in their respective studies. It is not for this alone, nor is it chiefly for this, that we call upon parents to come up and visit the schools. It is, — I repeat it, — your sympathy with those who are performing their daily functions at school, and not your skill and acuteness in examining the progress which they have made, that is called for. The teacher wants this evidence, that you realize it to be an all-important work that you have appointed him to do. The pupil requires this evidence, and with it he goes to his task with a keener zest, and an ardor unfelt before ; for your inspiring presence has told him, in language that he can understand and cannot mistake, that his advancement in knowledge and virtue is the fondly cherished wish of your heart, and his surest passport to a father's blessing.

Give me now your attention for a moment, while I direct it upon yonder " playful children just let loose from school." They have just passed through the ordeal of an examination, and come forth all life and elasticity, for the happy holidays are now before them. One is relating to his fellows the story of his own performances, and showing, by the bouyancy of his spirits, how cheering to him was the smile of approbation which they called forth. Mark now his glistening eye and accent of triumph and gladness, as he crowns the narrative by saying, " My father, too, was there ! "

A few words more to a class, to which some allusion has already been made. There are, in all our towns and villages, some persons of leisure and competence, who are willing to employ no inconsiderable portion of their leisure and their means in bettering the condition of the community in which they live. Some of these, it may reasonably be expected, will be placed upon the school committees by their fellow-citizens ; and thus the field for their labor, the appropriate sphere of their action, will be pointed out to them. But others will not be placed in

these official stations. We are too well acquainted with the variety of circumstances which are brought to bear upon our popular elections, with the many local and other partial considerations that influence and control the selection of candidates for office, not to know that the persons best qualified to discharge the duties of an official station, frequently fail of being elected to the trust. To these I would say, Where can you find a more inviting field for your labors, than is furnished by our public schools? Look around you on every side, and discover, if you can, where is the opportunity for doing greater good. You will look in vain, finding none. Embrace this then, I beseech you, and enter upon the work, as volunteers in a noble cause. Perhaps you may be disposed so to do, but are hesitating and shrinking back, that you may not subject yourselves to the charge of improperly interfering with the business of others, of intermeddling with what does not belong to you. This should deter you from all interference with the regulations by which the schools are governed, from attempting to direct, in any way, what shall be taught, or what shall not be taught in them. But without doing anything like this, you will find ample room and scope enough for your exertions, in examining the progress of the pupils, in extending a word of encouragement to teacher and scholar, when it is merited, of admonition, too, if need be, in showing them by your frequent visits, and your devotedness to the occupation, that you consider the public schools among the most important institutions of the land, and that for that reason, you have believed the sphere of your usefulness to be there. Can such visits to our schools,— voluntary let it be understood that they are,— be made to no good purpose? Can they prove to be only labor thrown away? Will they not rather be as seed sown in good ground, taking root and springing upward into a tree which shall prosper and bear much fruit, and afford shelter to the tender plants which are growing beneath its protecting shade? The mind of that committee man must be of strange temperament indeed, who would complain of this as an officious inter-

ference; who would not rather rejoice and be thankful for the beneficent kindness which had brought him such aid in the discharge of his high and arduous trust.

Does the kindling zeal of the patriot seek for the field in which he may exert himself most successfully to promote the prosperity of his country? Does the philanthropist, devoted to the welfare of his race, ask where he may toil in the cause and expect the greatest practical result to crown his efforts? Let them both go into the schools, and find their employment there. They may labor earnestly, but it will be with comparatively little effect, on minds that are already hardened into manhood, and upon which faint impressions, and such as are easy to be erased, are all that can be made. But when they act upon the plastic mind of youth, it will be with intenser energy; and deep and lasting impressions will be made upon the spirits that are preparing to control, for good or for evil, as the issue may be, the destinies of the succeeding generation.

Let no one deceive himself by supposing, that what has now been said, is unwarranted or uncalled for by the existence of any present evil, or that I have placed in undue prominence this matter of negligence in visiting our schools. It is a great and crying evil, in the practical operation of our school system. It may not exist to the extent I have supposed, in some of our large and more compact towns and cities. I should be happy in believing that in some of these it is wholly obviated. It is more practicable, in such places, to devolve the duty of visiting the schools upon one or more persons, whose chief business it shall be to attend to this duty. Thus the schools will be visited, and the examinations attended to. But in our smaller villages and country towns, as well as in many of the larger towns, the committees are the only official visiters. And in no event, for the reasons which have already been given, should the parental and voluntary visits that have been here recommended, be dispensed with.

It has already been suggested, that these remarks are

not made at random, nor without some experience in the matters of which we have been treating. I have served my fellow-citizens, for many years, both as an instructer and a visiter of their schools, and if life and health be spared me, I hope to serve them in the latter employment, yet many more. In the former capacity, I have known what it was to be animated and encouraged in the performance of duties, sometimes arduous, but rarely or never irksome, by the cheering presence and sympathy of visiting committees. I have seen this influence operating upon the minds of the youth under my charge, gentle, and tender, and easily wrought upon, with evidently still deeper effect than was produced upon my own. And I have thought, if the visiters could see as I have seen, and realize as I have realized, the blessed influence upon their young spirits, of the kind regard and interest manifested in their improvement, trivial causes would never again be permitted to interfere with the discharge of these beneficent duties. I have known, also, what it was to feel neglected and forgotten by the guardians who were set to watch over us, — to prepare for a school examination, perhaps by direction of the committee, and when all was anxious expectation on our part, to have none, or next to none, of them remember the hour of their own appointment ; while the little flock under my charge were feeling this neglect more deeply and more keenly than even I could feel it. Such things should not be, and if the bursting and overflowing feelings of the child, at these seasons, could be poured in their full tide of bitterness and disappointment upon the mind of the delinquent visiter, such things could not be.

In the latter capacity, also, that of visiting committee, the writer of this article claims to have done some service. He makes no pretension of having performed it with that full measure of faithfulness which he has here recommended. He is conscious that it has been far otherwise ; that trivial considerations, — trivial in comparison at least, — have been permitted to interfere, and the visiting of schools has been neglected in consequence. He

will take to his own share a full measure of all the reproof and admonition which have been bestowed, knowing that there it rightfully belongs. And therefore, without claiming any exemption from the weaknesses and imperfections of our common nature, but fully acknowledging them all, he may be permitted to say, that he has sometimes been enabled to discharge his appointed duty, in these respects, as it should always be done, having entered upon it in good earnest, — *con amore*, and with his whole soul; that in almost every instance in which this has been done, a sympathetic chord has been touched in the hearts of the pupils, and he has had the satisfaction to know, by this evidence, that such labors were not bestowed in vain. Or, if this evidence has been ever withheld, and no such chord has vibrated, he has still reaped, in the consciousness of having discharged to the best of his knowledge and ability, an important trust, a rich and ample reward which no man could take away.

The preparation of the brief remarks which have now been offered, has been unavoidably deferred, by the pressure of other avocations, almost to the very last moment. In them, I have been desirous of showing, that with whatever diligence and assiduity the other duties which belong to the trustee, or the member of the school committee, may be performed, if he neglect the primary duty of visiting and examining the schools under his care, his work will not be half accomplished. And not until this part of his duty shall be frequently, and heartily, and perseveringly attended to, can it be said to be well accomplished. If I have been able to bring home to the minds of any who have now listened to me, the urgency of this duty, and the wrong that is done by neglecting it, in clearer and stronger light than that in which they have been accustomed to regard it hitherto, that which was purposed has been attained, and therewith shall I be satisfied.

LECTURE IV.

ON

THE OBJECTS AND MEANS

OF

SCHOOL INSTRUCTION.

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The success of all human enterprizes depends much on the importance attached to them, the dignity they assume in our view, and the associations which circle round them. The orators of immortal renown, in ancient times, were accustomed to invest the themes they discussed with a peculiar greatness, and to throw a halo of glory around the occasion that had convened their audience. But there is one assembly, unknown to their days, and compared with which their proudest conventions fade, as the morning star before coming day. It is in the school-room in a Republic, the place where, in a land favored like our own, the children of the rich and the poor, of the obscure and the honored are seated side by side. This spectacle was reserved for a modern age; and if, of old, the thought of that influence, which an eloquent voice may exert over an audience of mature minds, fixed habits, and established principles, was so inspiring, what is not the legitimate effect of contemplating a collection of im-

mortal beings, brought together for the culture of their noblest powers, at the earliest, and therefore, the most decisive period of their lives?

When I think of the office of one set for a Teacher of these beings, it rises in my mind to a rank which might seem, even to those thus occupied, to be unduly magnified, did I state my own feelings in relation to it. Many look *down* for the Teacher; they think his work one which almost any individual can perform, and to which neither honor, nor high compensation rightfully belong. *I* look *up* for the teacher far above gross and perishing interests, up to the clear sky of spirit, intelligence and character; and of him, who is charged with these sacred concerns, and who is faithful to this great vocation, I can never think other than with reverence.

To address a body of Teachers is no holiday task. It is one of anxious moment, and of peculiar responsibleness. He who has little to offer in such a presence, may well come to his work with diffidence. But one thought may sustain him; and that is, that, standing, as he does, at the fountain of life's waters, though he be not gifted to infuse into them a regenerating ingredient, he may yet cast in a sprig, that shall somewhat quicken the fountain, and help others, through its influence, to heal and to save.

We look, naturally, first, at the Objects of instruction at school.

What does the parent propose to himself, in placing his child under the care of a teacher? High and laudable purposes are in the minds of many parents, and with the present diffusion of light on the subject of Education, the number who thus aim, is daily increasing. Yet are there not those who, when they think of the school-training of their children, and its ultimate object, set up but a low standard? Are there not some, who desire only to prepare them for gaining a livelihood; whose most anxious concern is, that they study such branches, and make such proficiency, as shall fit them for the farm, for the counting-room, or to be artizans, manufacturers, or mechanics?

Is there not a large number, who aspire only to make

their children candidates for respectability? Who will do for them just what other parents do for theirs? Whose wishes and designs in this work rise and fall with the tide of popular opinion? With the abstract question, what, in view of a child's *nature*, they ought to do for him, they are never troubled. How many regard these young beings as but destined parts of the vast social machine, to be hereafter wheel, cog, or pin, as their station may be. If they can but be qualified for this grand function, what more do they need, it is asked. Or they think of the political fabric, and hope and pray that this son may be fitted for humble usefulness in serving the people, if not in the councils of the nation, — yet as a self-denying representative in the Legislature, or at least, as a faithful alderman or member of some board of selectmen. Honor, fame, power, these are the shining mark.

Am I told that many parents have a more lofty aim than either of these? "My daughter," says one, "is to be prepared for a teacher." But why? Is it certain that there is no secret desire of her resorting to this employment that she may be a fair-handed lady, superior to her neighbors? May you not look on this office merely as one in which she can earn a better subsistence than elsewhere, and never a thought be raised above that object? "This son," say you, "I intend for no menial character. He is to be liberally educated." But to what end? It may not be in order that he may figure at the bar, or shine in the pulpit, or be renowned in the healing art. You may not educate him for a profession that he may raise himself, or your family, thereby, in society. Yet, should either of these motives lurk in your bosom, they would not come as strangers upon earth. Thousands care only for these objects, — when subordinate to higher ones, not, I allow to be censured. But never may they merge the whole man in themselves.

We are led next to ask, what do teachers propose, as the great aim of their labors? The reply is instant. They endeavor to satisfy the parents of their pupils. In all other occupations, the article furnished is such as was

demanded. The grocer puts up your goods to order. The carpenter builds your house according to the plan you place in his hands. Why should not the teacher instruct your child in those studies, and in that manner, which you desire? In private schools this is and must be, to a great degree, done; and in the public school, the process is a little more circuitous, to be sure, but the result is essentially the same. The teacher is guided by the school-committee, and they are elected by the parents, and are continued in office so long only as their measures please their constituents. How often does it hence occur, that a teacher is obliged to pursue a course contrary to his convictions of right, to his taste, I had well nigh said, to his conscience. He is borne along by the stream of parental opinion, now indeed, smoothly, but now in cross currents, and now in eddies, where, if he listen to the multitudinous voices around him, he is whirled in circles, which bewilder and sicken his very soul.

So impressed am I with this painful fact, that I feel sometimes, as if not a word more of counsel, still less of censure, should be uttered to our teachers, until by some method we have reached more generally the ears of parents. We have conventions of teachers, and lectures are given before them. They are instructed in our academies. We have now Normal Schools, designed to give them the best possible training for their work. And yet, what will all these things avail, if those who stand in the all-decisive relation of parents and guardians to the pupils to be taught, shall reject our wisest conclusions, withhold the means needed to carry noble plans into execution, feel no sympathy with the teacher, but pile mountains of obstacles in his way? I feel disposed, at times, to maintain a profound silence in presence of teachers, appearing, as I do to myself, to bid them walk, when their feet are in manacles, and to work with hands that are virtually chained. There must be a reform that shall go deeper than we have yet reached; there must be light on this subject flooded from the press. We must have the trumpet-tongued eloquence of the living voice, surging through the land, reach-

ing every district and every door, teaching parents their whole duty toward our schools, or wo to the cause of education.

Two things are now pressing on our hands; first, the friends of popular education must assist parents to form a just and elevated conception of the purposes of a school. So far and so fast as this is accomplished, the way will be prepared for the teacher to carry into execution his ideal of a perfect system of instruction and discipline.

In the next place, the teacher must occupy the whole ground opened to him by the community. He must engraft the new on the old. He must thus secure every advantage of the best among established methods of teaching, and then add, as circumstances shall permit, the results of his recent experience and of his entire progress and ability to teach.

Let him reflect the light he has gained on the parent. By visiting, when practicable, the homes of his scholars, and conversing with their guardians; and by inducing them to visit him in his school-room, he can do much to soften prejudice, to introduce more liberal ideas of education, and to correct hoary-headed errors. He should be the architect, drawing the true plan of a well educated child; and by giving as well as receiving suggestions, help to produce a finished model, one by which parent, teacher and child shall join to erect a symmetrical edifice.

Do you say, teacher, that this will take too much time; that all you can do is to instruct your scholars, while they are with you, six hours in the day? I ask, if it would not save time to have so gained the confidence of the parents by personal interviews, that they would study to comprehend, and would earnestly co-operate in, your methods of instruction and government? As things now proceed, the teacher and the parent are, too often, opposing parties, the one requiring punctual attendance; the other regarding every hour taken from the daily complement, for his boy to do errands, or for the daughter in domestic pursuits, as so much net gain. The one sending messages for new books; the other flaming against teacher, and committee perhaps,

for requiring so many books. The instructer would teach few branches and make thorough scholars; but the parent demands a long list of imposing studies. Now were an expense of time needed, to visit and ingratiate himself with the parents, there would be a saving of temper and patience. The nerves would be spared, even though an extra hour must be occasionally given, after a day of toil, to visiting, enlightening and conciliating, the guardians of the children.

Supposing, for the present, the teacher to be master in fact, as he is nominally of the course his pupils shall pursue, what should be his aim and endeavor? The general answer is, his mark must be high. He who aims low will be certain of doing but little, while the arrow directed toward the sun, cannot strike a point below mediocrity.

He should, first, unite with the parents to prepare the children in his charge for active Business. The present error on their part does not consist in their desiring to qualify their sons and daughters for the affairs of life. That is right. But too many rest in this; they care only for the present, the passing, and the outward. The teacher should strive to make his pupils skilful accountants, that they may keep day-book and ledger correctly; proficients in geography, that they may engage, if need be, in commerce; good grammarians, with a view to their being respectable in conversation, and in epistolary and other forms of composition. They should be taught the application of science to the arts, so that, be they hereafter mechanics, manufacturers, inventors, or laborers, they may understand the principles and the philosophy of their several occupations.

They should be also qualified for Social rank, to make good citizens, and respectable men. Government has claims upon them. Let them be able to vote intelligently, and to fill satisfactorily any public station to which they may ever be elected. I could wish we had in our schoolrooms worthy candidates for the highest stations of honor and trust, in the gift of the people. Let the teacher never lose sight of the world on which his scholars are so soon to enter

But let this be a portion only of the field of his vision. He must embrace other and still higher objects, at the same view with these. Life is not all a valley, nor yet a plain; it is not all tumult, and toil and dust. It has nobler features on its mighty landscape.

To develope the Character of the child, as an individual and a member of our race, this is the grand purpose of school education. This is the ocean, into which every stream must eventually flow. There are certain animals, we are told, which are dwarfed and stinted by design, by means of a poisonous substance given them, while young, by their masters. Beware, teacher, lest you by inadvertence, give these children, instead of food, that which shall strike disease and decay into their mental constitution. The teacher should have an acute mind, that he may pierce the exterior of these burly boys, and see the spirit within them. He should have a comprehensive one, and reflect on that class of misses, not as so many dolls he is to array for the gala day of life, but as beings formed for glorious ends, souls, some of them "touched to the finest issues." How knows he that to-day's lesson is not assigned to some future Franklin or Bowditch? Here, in his very hands, may be training the genius of a Sedgwick or a Sigourney, the wife of some Adams, nay, the mother of a Washington. Let him think of the future, of life, principles, habits, character; and come, filled with these inspiring thoughts, to his work, and he cannot labor in vain. A teacher animated by such associations, would never regard his employment as ignoble.

In the mental training of his pupils, an instructer should impart to them useful Knowledge. This remark applies to all ages. For though the youngest children are to be taught, mainly, the instruments of learning, to read, spell, &c., yet even they need daily, some tuition on the use of those instruments. The exercises of pure memory are by no means unimportant. There is danger, in our age, of its being too much neglected, so devoted are we to the culture of the understanding. Let us store the mind well with rules and principles and facts. They

are useful, often in themselves, always as the basis of sound reasoning and of practical excellence. Geography, history, and their kindred branches should be studied by every pupil. Not only should he pass over the required list of authors and attend the prescribed recitations, but be *bona fide* taught, made permanent master of these acquisitions. They should be ploughed into the very soil of his mind.

Yet there is an aim still higher than this. The scholar must be instructed in the Exercise and direction of all his intellectual faculties. We must do more than simply impress our own opinions and assertions on the mind of our pupil. How much of school tuition has made the intellect a mere scrap-table, on which the teacher has cemented all kinds of pictures. What pieces of transfer-work are the minds of many children. It is not easy entirely to avoid this evil. The teacher is sadly tempted to *tell* his scholar how the problem in hand is solved, or the word parsed, and there end his trouble. But such instruction is treason to the child. Never carry knowledge *to* him; but hold it out toward him, so near that he can reach it, and yet so distant that he must make an effort to obtain it.

We should aim to awaken, in our scholars, an abiding Power. Whether the lesson of to-day has been recited fluently or not is of comparatively little moment. Do you think the boy studied vigorously to learn it? Did he, while at the black-board, toil and try? If so, he was gaining power; and even though he failed of the answer, he deserves your approbation. A lad may be prepared, in a shorter period, for the counting-room by Adams's Arithmetic than by Colburn's. But a wise parent would choose for his son the system of Colburn, because, in the end, it would not only make him a more thorough mathematician, but afford an incomparable discipline of his faculties for life. The union of the two systems, mental and practical, will give, probably, the greatest amount of power from this study.

Make it your object to educate all the faculties of the

child. Is he skilled in grammar, place your chief stress on numbers. Give the greatest attention to that branch in which he seems most deficient. Children often plead for permission to omit a particular study because they "do not like it." But this is the very reason why they should be prompted to that study. What they delight in they will learn without your incitement. What they dislike you are to seek to make agreeable to them by exercise. Parents should understand this important principle in teaching. All should perceive that it is fatal to a thorough education to stimulate one faculty at the expense of another. Alas, that so few see the error of fostering such prodigies as Zerah Colburn, that man, who was a marvel in numbers, but a child in every thing else.

Let the teacher guard, too, against his own undue preferences among the studies of his school. He likes grammar perhaps better than arithmetic; but is it right to deprive his scholars of a knowledge of that science for self-gratification? Or shall one teach geography, or history, or studies which have text-books with printed questions, merely because this is the easier course? If he be competent to his task he will be qualified to instruct in every branch expected in a school like his. And where conscience is alive, he will strive to subdue his own prepossessions, and to aid his scholars in obtaining a complete education.

The laws of Health are a proper object of school instruction. If the body be diseased, the mind will suffer with it. Hence the teacher should inform his scholars of the conditions of health, and the causes of sickness, for the sake of their intellectual progress. If they bring unripe fruit to the school-room, he has an opportunity to give a short lecture on diet. Does he observe a pupil bending over his desk, let him give the school some idea of the lungs, and show the necessity, for their well-being, of an upright posture. He can instruct them incidentally on the virtues of cleanliness, on the structure and offices of the brain, that great organ they are daily to exercise; on the evils of impure air; on the need of sufficient, yet

regulated exercise, and on many kindred topics. Plato, the father of spiritual philosophy, received his name from the broad shoulders which he acquired by bodily exercise. Let our teachers aim to reproduce Platos; physical, no less than intellectual ones.

Among the objects of school I regard Moral teaching as of the last importance. Every instructer should propose to himself the formation, in his pupils, of sound principles and virtuous habits. With a parental oversight, he ought daily to inculcate the necessity of truth, love, justice, courtesy, industry, self-respect, order, submission, — in one word, — of an unceasing self-control. The child desires to be a man; he pants for freedom and independence. He must be convinced that true freedom comes not from length of years, nor from the acquisition of property, nor from mental culture alone, but from a life sustained by inward resources, and dedicated to moral excellence.

It is time to say something of the Means of instruction. I can allude, in this lecture, to but a part of them, and can present only a few.

The teacher must excite the Interest of his pupils in their studies. Before doing this he must himself feel a deep interest in the children; he must love them, and desire to do them good. Without these feelings, he will find all helps and appliances fruitless. I once knew a teacher, who complained of dull scholars, recommended to procure illustrations, pictures, cabinets, and apparatus. But, valuable as these are, in the true hands, there was one aid omitted in the catalogue, which would have supplied the place of them all; and that was a hearty *love of his work*. That man toiled in the school-room only to make money. He absolutely hated his occupation, and for children, he loved them only at a distance. How could it be, that he was not beating always up a river, and against a tremendous current?

Your scholars do, by nature, thirst for knowledge. They importune their parents with their daily questions. All they need is to have this curiosity aroused by you, to

have their studies illuminated by the bright eye of their teacher. We do not expect children to eat or drink except at the calls of appetite. How then should they feed on knowledge, unless there be first the appetite, the desire for it, awakened? No mortal power can make them love that which is so presented as to appear odious in their eyes. The teacher must use all wise expedients to excite in them a thirst for learning. He must adapt his instructions, so far as is practicable, to individual minds. One advantage of private and domestic culture, over that which is public, is, that it can be better suited to the wants and capacities of each pupil. Our public schools should be so reduced as to admit of this mode of instruction. Yet it might be introduced, I believe, to an increased extent, even where the scholars are numerous. Let the teacher not sow every lesson broad-cast through a class, but devote particular hours to certain individuals in it, passing by the rest on that day, for their sake. One hour of rigid, personal drilling is worth more to a scholar than a whole week spent in giving orders which he hears only in the ranks from the commander-in-chief.

It is poor economy to spend months over a child without ever reaching his mind, when by a little time in close contact with him, we might touch and quicken his spirit. What should we think of the tailor, who came to a company of boys, and after measuring one of them proceeded to make jackets for the remaining twenty or thirty by his dimensions? Yet what else are we daily doing in much of our instruction? We prepare a common garment for all our pupils. One it fits well; for another it is altogether too large; while a third is obliged by it to twist his arms into the oddest postures, and moves indeed in a "strait jacket." Let us fit the coat to the wearer.

Again, secure the greatest possible Concentration of mind, while you, at any time, exact study, or hear the recitations of the children. We lose immeasurably by requiring a length of attention to their books inconsistent with severe application. A child learns nothing, while in that dreamy, half-living state, in which many spend much

of the three hour's exercise. Memory depends on attention; and that can be given unremittedly but for a few moments at once. Children are volatile and unfixed in their thoughts. We should never forget this, but allow them perhaps more time than we commonly do for their recess, or change their objects of attention more frequently. Let the teacher select his own means, but I would earnestly press the necessity of requiring a fixed, intense application of the mind, when study and exercises are in hand, and of giving proportionate recreations.

Teach habits of Observation. Children naturally discriminate. They do it in their sports; the boy always knows who should stand at the goal, and who toss the ball. Make him just as certain in his studies. For this purpose he must watch. He must distinguish between things very nearly alike. Educate him to perceive shades of difference in truth and error. Do not allow him to call a thing yellow which is orange-colored, or that white which is of pearly aspect. Thus only can we train up men, to be accurate in business, to testify intelligibly and correctly in a court of justice, to be true specimens of the symmetrical man.

Children should be educated in good habits of Expression. They must not only know how a problem is solved, but must be able to state the method clearly and fully. Quite as much is gained by endeavors to communicate knowledge as by solitary study. This habit gives a command of language, which the scholar will hardly otherwise acquire. It shows him the extent of his resources, and where he needs fresh application. It gives him fluency of utterance, and at the same time grammatical propriety. In some schools the teacher is content with guessing out the ideas and meaning of the scholars. They speak, by hints, in half-formed sentences, and with a tone and manner so loose, disjointed and slovenly, as to savor of any place rather than a school-room. It is quite as important for the education of a child that we should understand him, as he us. Thus only can we determine, whether he is really acquainted with the subject before

him, whether he has just ideas, or is only giving us mouthfuls of words.

Aim in all things to secure the utmost Accuracy. Do you teach writing, be not satisfied with a scholar's marking over the destined page, or half page, but see that every letter is correctly formed, if but ten be written for an exercise. Are they spelling? Do not judge of their proficiency by the number of columns they can falter through. If each pupil can spell but a single word let that word be first pronounced, and that distinctly, and then let each syllable be given separately, and each letter with its exact sound. We are a nation of mis-spellers. It is not three years since I knew a graduate of a college commit such atrocities in spelling the words of his performance at commencement, as ought to have put a child of eight to the blush. To the teachers of our primary schools I would say, humanity forbid that you ever send such pupils to our colleges. And of this be sure, that if *you* neglect their spelling, no high school, academy, nor professor will supply the deficiency. Spelling seems a small thing, a matter that comes of course, but it is not so. If the little gems are not set round the leaf in its morning tenderness, no mid-day sun will ever shed the early dew.

Would you make a child accurate, teach the Elements of learning thoroughly. Edmund Stone, the celebrated mathematician, was seen, at the age of seventeen, by his employer, the Duke of Argyle, with a copy of Newton lying by his side in the garden where he worked. "Whose is this book," asked the Duke. "It is mine," said Stone. "Do you understand geometry and Latin?" "A little," said the youth; "when I was seven years old, a servant taught me to read, and I have studied some since, by myself." Behold the fruits of a mere knowledge of reading! Doubt not that if you teach but the rudiments correctly, God will furnish even the poorest child in your school opportunities for self-education. Help a scholar to form good habits, in the beginning, and he may then help himself in the future.

"Few branches, and well," should be the teacher's motto. I know one who requires his scholars to read a sentence three or four times over, if a single error is committed in the repetition. This practice will not make rail-road readers, those who are praised according to their speed; but, I am confident it will make correct readers, though they should advance only at the humble rate of a man's unaided walking. Scholars, to be accurate, must review their lessons often and throroughly. Each exercise should be bound by bands of steel to all that precede it. Be not ambitious to carry a pupil over many authors or many pages, but be perfectly certain that there is no line or word he has passed over, which he does not now understand. The crate is to be filled with precious wares. Let each piece be wrapped right, packed securely for itself, and in relation to all the others. If one be placed wrong, in the journey of life, it may jar and crack its neighbors, and spread devastation through the whole.

We are now to look briefly at some of the Methods of instruction in the school-room. It may be conducted orally, or by manuals, or conjointly by both methods. Each of these plans has its peculiar advantages, and each some evils, inseparable from its nature. Teaching by conversation with a child keeps his mind active, and it impresses whatever he is hearing, for the moment. But it is unfriendly to systematic culture, and rigid mental discipline. It is excellent in awakening the attention of the sluggish; it is useful, nay, indispensable in the explanation of difficulties which spring up by the way, during study or recitation. A question often proves the "open sesame" to a child's mind, effecting an entrance, and throwing light, into regions of profound darkness. Oral instruction is the more requisite from the poverty of our school books. Many of these afford only glimpses of the subjects they treat. Instead of exciting the interest, by warming the heart of a child, they not seldom act as complete refrigerators. Some are so vapid, and show so little knowledge of the capacities of childhood, as to remind one of the green-house built in East India by the wife of

a British Governor, the effect of which was to exclude every particle of heat from the plants. Who can teach geography, for example, by relying on any manual now in existence ?

Still there may be some benefit in the use even of a poor text-book. For it may force the mind into vigorous efforts for correcting the faults of the author. Folly teaches something, as well as wisdom, in this world. In any event, manuals do good by assisting children in self-education. They present a kind of facility, on which, in after life, we must often depend. They tend to form habits of systematic, persevering mental exertion. They furnish a reply to that question so often put forth by scholar and parent, "What good will it do to study this or that branch?" They show the good to consist, not in the thing learned, but in the *act of learning*, in the mental discipline and power that come from indispensable effort.

Oral instruction is particularly adapted to early childhood. From six to eight years of age, a scholar learns little from books. The mind is then so volatile and discursive, as to resist attempts to induce protracted study. It must be taught, not in the abstract, but in the concrete. The method pursued by Carlyle, in his French Revolution, that of giving sketches and pictures, instead of connected essays, is best suited to younger pupils. This is the actual course pursued, indeed, by a large proportion of the adults of our race through life. Self-taught men gain their knowledge and power by fragments, not by the study of long and formal treatises. We all acquire much by conversation, that is, orally, disconnectedly. Probably we gain more information and mental ability by this, than from all our teachers, books, and systematic education. Nature, therefore, sanctions the oral teaching of the young.

But though we may point the little child, for a knowledge of the heavens, first to the most striking objects, the sun, the moon, and the visible stars, yet as he advances in years, we must teach him that these all belong to a

system, that the golden piles of the sun-set sky rise in conformity to a law; that every movement which once appeared to him accidental, is subject to a fixed and universal principle. Thus he, who, at four saw only a splendid panorama above and around him, shall, at fourteen, comprehend the optical illusion, and grapple with the sublime science of Astronomy. You may talk *with* a child about his studies, profitably, from his earliest years; but you can talk *to* him, to advantage, only as his mind expands and approaches nearer the level of your own. Manuals do not generally converse with the scholar, they only give him lectures. They can, therefore, be relied upon only in the more advanced periods of childhood.

Shall our pupils recite singly or simultaneously? Each of these methods has its advocates. It is said that while a class are reciting together, each individual in it hears the same amount of instruction as he would, were he the only one reciting; and that thus also the attention of all is secured throughout the entire exercise. But the result of my own observation is, that while this latter advantage is imperfectly secured, there are ordinarily serious evils attending this practice. It leads the poorer scholar and the indolent one to lean on their neighbor for each coming sentence of the passage or answer required. I have found many children who spoke loudly in a simultaneous recitation, struck dumb, by being called to recite on their own responsibility. It exposes them also to a sing-song tone, in reading and reciting, an evil incident to the best scholars in a class. Fewer exercises and a thorough, personal examination of each pupil, are, I suspect, if the old, yet the better way. The new method — that of simultaneous instruction — may leave our schools ultimately in the condition, in which Dr. Johnson says the people are sometimes left by attempts for the universal diffusion of knowledge; "like beggars in a crowd, where bread is being scattered, every one will get a mouthful, — no one a meal."

The Monitorial system deserves a few words, as we pass. This is recommended by some important consider-

ations. It gives the scholars the benefit of sympathy from a teacher little more advanced than themselves. Dugald Stewart, I think it is, says that the pupil, who has just finished an exercise, is better qualified than the master, to teach it to the next class. One thing is certain, he himself derives great good from the call to impart his knowledge to others of a standing similar to his own.

But we must recollect that there is an *art* of teaching, which it demands years of experience to acquire. The principal ought surely to be a far better instructer than any one of his pupils. To secure the utmost direct attention from him to each scholar, I would, therefore, reduce their number, rather than often employ monitors. If a school must be large, let the studies pursued at one time be fewer, and by great care in the classification of the pupils, bring yourself as often as possible into contact with each individual, and resort to the monitorial system only on emergencies.

On the great subject of the means of improving our teachers, and as an aid in promoting the best school instruction, let me recommend their Association for discussion, conversation, and mutual enlightenment. Let them come together to compare their plans and methods of teaching, to recount their various obstacles, and the means of removing them. A dissertation might be occasionally read, going into the philosophy of education, a subject on which no teacher should be wholly uninformed. The simple narration of their several trials would be a manifestation of sympathy, which alone would attest the value of such meetings. If conducted with frankness, candor and kindness, they could not fail of doing great good.

Every teacher will find advantage in keeping a Record of his experiences in the school room. How much is daily transpiring there, which would aid him essentially in his task, were it present to his mind at the precise moment of need. He should understand the talents and propensities of each pupil in his care. Let him then note the phenomena of their characters, and fix them in his memory by the pen. He is a juror, one of that sacred com-

pany entrusted with the rights, hopes, and destinies of the coming generation. Not only must he adhere to the law, to his general rules and regulations, but enchase on his mind the evidence drawn from the complex facts of the school room. If he neglect to do this, he cannot try each pupil with strict justice. No teacher can secure the full benefits of his past and passing experience without keeping either on the tablets of a very strong memory, or in written characters, a faithful record of the difficulties, successes, queries and their solutions, that arise in his daily work. There are few, whom the prospect and the habit of committing such results to paper, will not quicken to an unaccustomed acuteness of observation.

But the most infallible means of success in teaching is, that the teacher add to all other helps that of taking constant heed to Himself. Of all the streams he would send forth, he must be the upper spring. It is not by set speeches, that he can convey all knowledge to his scholars. Unless he possess the personal power to excite a thirst for learning, his efforts may only tend to their intellectual poverty. He must gain and secure their affections. Love is the silken chord, stronger than cables of coercion, by which he must draw them to the fountains of wisdom. It will be his countenance, his manner, his tones, and not his cold words alone, that will interest their young hearts in him, and through him, in the studies they pursue. Let him not hope to effect any thing, however, by mere appearances. Children pierce every covering and see the naked heart. We must, therefore, subdue all unkind and unjust feelings, and cherish a parental regard for our pupils.

The teacher should watch daily the occurrences of the school room, and draw thence materials to mould their characters. If the plant be watered at the right hour, when the calm evening of reflection has come, its root will be nourished, and vigor, and beauty, and life will be shed through its foliage and flowers. The same service performed in the heat of mid-day, when the sun of passion is high, would but waste the waters of wisdom, and leave the stock parched with all evil.

Has the teacher any trouble with his scholars, let him always recollect the advice of Salzman, and "look first for the cause of it, in *himself*." Let him regard his own practice as a model for theirs. Must they be accurate, so let him be. Does he expect them to be diligent, just, patient, benevolent, pure, he should ask if these traits will spring naturally from sympathy with his spirit? This nation needs shining lights at the teacher's desk. Each who now fills that high station should count himself called to be a reformer. As Fellenberg, when looking on Switzerland, said of the three hundred pupils training for its teachers, so let this people say of you: "These instructers are the great engine to regenerate the land." So estimate your office and you will each be a living code, enlightening the minds, purifying the hearts, and, under God, redeeming the souls of the precious band, given by parental solicitude and in patriotic faith to your charge, to be prepared by you for the solemn and illimitable future.

LECTURE V.

ON

COURTESY,

AND ITS

CONNEXION WITH SCHOOL INSTRUCTION.

BY G. F. THAYER.

THE subject on which I am to address you is COURTESY, as it is to be taught and practised in school, and thence carried abroad into society.

In treating the topics that fall under the general subject, I shall avail myself of a very liberal interpretation of the term, and endeavor to point out the deficiencies which exist in the young, in relation to what constitutes good breeding, — in those minutiæ, on the observance of which, the comfort of persons of delicate nerves and refined sensibility depends. And allow me to insist on their ultimate importance, notwithstanding their insignificance when considered abstractedly and singly. The general relation of things illustrate this idea. What is there, from the ant-hill to the cloud-o'er-topping Andes, that is not composed of atoms? This magnificent globe, the handiwork of Infinite Power, is made up of particles too minute for the human eye to reach. The liquid portion of it, that wonderful production of Omnipotence, is a collection of infi-

nitely small globules, gathered into the mighty oceans, whose agitations mock all the energies of man, and drown whole cities in "their wild waves' play."

The atmosphere, — that curious contrivance of Paternal Goodness, through the agency of whose manifold properties the ear is regaled with music, the smell with odors, and the eye with objects of delight, — is a material substance, whose elements are inconceivably minute! And yet these all are the production of a power so vast, as to *will* into existence whatever and in what manner soever it might suit his Omniscient Wisdom to create. Shall we, then, in aiding to form a human character, despise the trifles of which it is to be composed?

What is there in nature or art that is not the result of a combination of parts? The bread we eat, the fabrics that form our dress, the couch on which we repose, — reflect on their various and numerous elements, — are all small, and, singly considered, insignificant or mean. Language, the vehicle of our ideas, whether written or spoken, is composed of particles which in themselves convey no notion of their combined power; and, when looked at or listened to apart from their connexion, excite no thought, arouse no emotion. And yet, what may not, what *does* not, language effect in the hands of eloquence?

I need not, I trust, urge this point further, although it is susceptible of a universal defence. Still, whether admitted or not, in *theory*, the practice of teachers evinces but a very doubtful evidence of such faith. Hence we find a kind of leaping at a subject, instead of an investigation by single steps, which may account for the very imperfect results in most of our modes of education, whether religious, moral, political, or literary.

Children are brought into life plastic, and, for a time, passive beings; ready to receive those mouldings and impressions, which the training of a mother may produce; but before they are consigned to the teacher's care, this original characteristic is in a considerable degree obliterated, or at least so modified, so perverted by bad management, evil example, or the indulgence of unhappy propen-

sities, with which the original elements of most human beings are to some extent intermixed, as to render the task of the educator one of almost hopeless labor, and compel him to deprecate the fate that consigns these helpless ones to parents so unfit for their mental and moral culture.

But let us not despair. Let us not attempt to finish our task in a day; to do all our work at once. As the child who carries home, from his first half-day's session at school, the knowledge of one letter of his alphabet, is content, and even proud of his acquisition, so let the faithful teacher suppress all anxiety, if, in her efforts to eradicate bad habits in her pupils, she can discover, from day to day, but a single step taken in the road to amendment; being well assured, that persevering fidelity will in due time reap its reward.

The most common faults in deportment, or neglect of the courtesies of life, among school children, consist in the indulgence of boisterousness, uncleanliness, rudeness of speech, disrespectful tones; and, indirectly, lack of order in relation to clothes, caps, books, &c., carelessness in regard to the property of others, or thoughtlessly meddling with others' affairs.

Among the regulations of a school of long standing, in one of our large cities, we find the following requisitions, which, with some exceptions, are connected with our subject; and reference to which I have thought would lead us to the consideration of those details, most profitable to the practical teacher and conductor of a school.

"Boys are required to scrape their feet on the scraper, and to wipe them on every mat they pass over, on their way to the school-room; to hang their caps, hats, overcoats, &c., on the hooks appropriated to them, respectively, by loops prepared for the purpose; to bow gracefully and respectfully, on entering and leaving the school-room, if the teacher be present; to take their places immediately on entering; to make no unnecessary noise within the walls of the building, at any hour whatever; to keep their persons, clothes, and shoes, clean; to carry and bring their books in a satchel; to quit the neighborhood of the school,

in a quiet and orderly manner, immediately on being dismissed; to present a pen by the feather end, a knife by its haft, a book by the right side upward to be read by the person receiving it; to bow, on presenting or receiving any thing; to *stand*, while speaking to a teacher; to keep all books clean, and the contents of desks neatly arranged; to deposite in their places all slates, pencils, &c., before leaving school; to pick up all hats, caps, coats, books, &c., found on the floor, and put them in their appropriate places; to be accountable for the condition of the floor nearest their own desks or seats; to be particularly quiet and diligent, whenever the teacher is called out of the room; and to promote, as far as possible, the happiness, welfare, and improvement of others."

Under the head of 'Prohibitions,' are the following items, which it may be useful, in this connexion to introduce.

"No boy to throw pens, paper, or any thing whatever, on the floor, or out at a door or window; to spit on the floor; to mark, cut, scratch, chalk, or otherwise disfigure, injure, or defile, any portion of the school-house, or any thing connected with it; to meddle with the contents of another's desk, or unnecessarily to open and shut his own; to use a knife in school without permission; to quit the school-room at any time without leave; to pass noisily, or upon the run through the school-room or entry; to play at *paw-paw*, *any* where, or at any game in the school-house; to retain marbles won in play; to whittle about the school-house; to use any profane or indelicate language; to nick-name any person; to indulge in eating or drinking in school; to waste school-hours by unnecessary talking, laughing, playing, idling, standing up, gazing around, teasing, or otherwise calling off the attention of others; to throw stones, snow-balls, and other missiles, about the streets; to strike, push, kick, or otherwise annoy his associates or others; — in fine, to do any thing that the *law of love* forbids; that law which requires us to do to others as we should *think it right* that they should do to us."

These regulations, it is perfectly obvious, from the pro-

miscuous manner in which they are introduced, were adopted as cases occurred in school to render certain *laws* necessary. Hence, they are not arranged according to their relative importance, but seem generally to have a bearing, directly or indirectly, on the subject of the present discourse.

And here let me pause a moment, to say, that although some of them may be out of place, I have ventured to introduce them all, as found among the rules, &c., of the school adverted to, because I wish to throw out some hints on the subject of *order*, in connexion with that of courtesy, for which these items will serve as my text. In fact, I may almost claim the *identity* of the two, when I consider the result of both to be so similar, namely, the promotion of the satisfaction of those about us, and the most agreeable regulation of ourselves.

If I can in this Essay render any service to my brother teachers, or rather, to my *sister* teachers, under whose care our children, in their earliest stages, are usually placed, it must be done by plain statements and minute detail. I shall, therefore, take up the items just read, separately, and comment very briefly upon each, as I proceed.

Scraping the feet at the door, and wiping them on the mats. This should be insisted on as one of the most obvious items in the code of cleanliness. It is not only indispensable to the decent *appearance* of a school-room, but, if neglected, a large quantity of soil is carried in on the feet, which, in the course of the day, is ground to powder, and a liberal portion inhaled at the nostrils, and otherwise deposited in the system, to its serious detriment. Besides, if the habit of neglecting this at school is indulged, it is practised elsewhere; and the child, entering whatever place he may, shop, store, kitchen, or drawing-room, carries along with him his usual complement of mud and dirt; and the unscraped and unwiped feet are welcome nowhere, among persons a single grade above the quadruped race.

I may be told, it is a matter little attended to by many

adult persons of both sexes. To which I would reply, in the language of Polonius,

—— "'T is true — 't is pity;
And pity 't is — 't is true."

But this, instead of being an argument in favor of the non-observance of the wholesome rule in our schools, only points more emphatically to the duty of teachers in relation to it; for when, unless during the school-days, are such habits to be corrected, and better ones established?

I am fully aware of the difficulty of carrying rules like this into execution, even among children of double the age of those that form the schools of some who hear me; and do not forget how much this difficulty is increased by the tender age, and consequently greater thoughtlessness, of most of the pupils of the schools usually taught by females; but still, much may be done by proclaiming the rule, and placing at the school entrance one of the elder scholars, to remind the others of it, and see that it is observed, until the cleanly *habit* be established.

In the school above alluded to, the rule has grown into so general observance, that the discovery of mud on the stairs or entry, leads immediately to the inquiry, whether any *stranger* has been in. For, though few carry the habit with them, all are so trained by *daily drilling*, that it soon becomes as difficult to *neglect* it, as it was at first to regard it.

Hanging up on the hooks, caps, outer garments, &c., by loops. It is not every school that is provided with hooks or pegs for children's caps, garments, &c. All, however, *should* be so provided with as much certainty as seats are furnished to sit upon. It not only encourages the parents to send the children in comfortable trim, but induces the children to take better care of their things, especially if a particular hook or peg be assigned to each individual pupil. It is one step in the system of *order*, so essential to the well-being of those destined to live among fellow-men. If dependent on the attention of mother sat

home, I am aware that many children would often be destitute of the looks spoken of; but the children themselves could supply these, under the teacher's supervision; for I understand the use of the needle is taught, in many schools, to the younger pupils of both sexes, and has been found a very satisfactory mode of filling up time, which, among the junior classes, would otherwise be devoted to idleness.

Bowing. All nations, civilized and barbarian, have some mode of testifying respect to superiors in age, or rank, or wisdom. That most common among civilized and enlightened nations, in the present age, is the *bow.* It has also come to be used between persons of similar grade, as a token of recognition, and an accompaniment to the friendly salutation of the day; and no one, excepting the disciples of Penn, who abjure almost every external custom of the world's people, considers it as an act of degradation, or in any degree improper. In fact, it expresses the same thing in our sex, that the *reverence,* — so to call it, and as it was formerly called, — in the female does; which is clearly defined by its present name, *courtesy;* and this is what we contend for. It should not by any means be neglected, either at school or at home. Nothing tends so much to give the right feeling which should accompany this ceremony, as an answering salutation from the teacher; and, when convenient, the addition of the cordial '*Good morning,*' &c. should be made. Indeed, I should *object* to a pupil's making the bow, merely because he is at the school-room door, if no notice is to be taken of the compliment. I would not have it thus unmeaning, or slavish. The *place* is in some sense *holy;* but made so, mainly, by the pure sympathy of mind with mind, and heart with heart; and I would have the child salute, not the inanimate walls, but the friend who presides within them.

It would also be useful for children thus to salute each other, as they meet in their walks, in the streets and elsewhere. It would engender a degree of respect, by which their mutual relations would be much improved, and a

check given to that extreme familiarity so proverbially injurious.

I have known some schools to be distinguished for this act of courtesy, by its pupils, on meeting persons in the streets, gracefully touching the hat, while a large majority of schoolboys not only omit *this*, but the bow likewise; nay, look away, or *cut* the individual altogether, and especially if it be the teacher. This, to be sure, may and often does arise from shame-facedness; but children should be taught at school not to indulge such ill-bred timidity.

The children of European parents, we find, are seldom lacking in this token of civility, which gives them an appearance of manliness that most of our own boys cannot claim.

In this connexion, I would remark, that some parents forbid all appendages of language, in speaking to others, merely as expressions of respect. In replying to a question, the answer must be given in the blunt monosyllable, *yes* or *no*, without the addendum which we, as adults, are accustomed to make, when addressing our *betters* or our elders. This, however, is principally confined to the *fashionable* world; but, like many other fashions, it has its rise in short-sighted folly, and is "more honored in the breach than in the observance."

Of course, I say nothing of those sects of religionists, who have conscientious scruples in the premises; all such, be they wisely founded or not, I pass unnoticed, or at least uncensured; for their quiet manners and peaceful habits can never jeopard the moral or the social compact. But with others, the "Yes, sir," and "No, sir," of good old Puritan times, I shall never fail to vindicate.

I should likewise always expect a child to say, if I asked him to accept a thing which I offered, and he declined, "No, I thank you," or something of the kind; and if he accepted, to express it in the words "Yes, if you please," or equivalent terms; but how frequently does one hear, in such cases, only the naked *yes* or *no*, uttered in the most laconic style, as if the child felt offended at the question.

Now, *words are cheap*, and a few can as well be applied as not, in these cases; and I feel almost disposed to set up for a reformer of the children's manners, even at the table of a stranger, when I find such neglect of an expression of courtesy, so necessary, in my apprehension, to finish the sentence. In doing this, however, I should not forget the importance of removing that *gulf* between the teacher and the taught, or the parent and the child, so justly deprecated by a friend of children, in an eloquent discourse on these relations. I think as highly as any one of that contact of mind with mind, that sympathy of feeling and good understanding, which should subsist between the parties; but I feel, likewise, that the two things are perfectly compatible with each other; as my own child cannot love or confide in me the less, because I require of him an attention to those laws of good breeding, which civilized society has proclaimed to be requisite between parties so related.

The distinctions of marked respect, awarded by youth to age, in the past generation, have well-nigh become merely "the legends of tradition." To me, this is matter of serious regret. The transition from lack of external respect to indifference, and even contempt, is so easy and natural; and from a disregard of venerable men, to that of venerable things and venerable institutions; that I trace, or think I trace, the disregard of wholesome laws, of those moral principles which formerly were the palladium of our republic, the frequency of mobs, riots, lynchings, insurrections, which have of late years tarnished our national fame, to that notion of "liberty and equality," that levelling *down*, which, in the hands of the multitude, without some such restraints as those alluded to, to hold them in check, and show them their true position, become anarchy, and the most frightful licentiousness!

How awful is the responsibility of teachers! How assiduous should they be, to do all in their power to stay the swelling flood, which threatens to prostrate to one common level the good and the bad, the wise and the ignorant, the child below his teens and his gray-haired sire!

I confess that I am *alarmed* at the prospect, and feel impelled to exert the humble faculties that God and Nature have given me, to aid in averting the threatened evil. *All* may do something; you, teachers, may do much. You are training the thousands that, in less than the quarter of a century, will form the people of this nation. How soon it will be here, and how large a portion of *us* will, ere that period, be crowded from the scene of action! Let it be our endeavor so to act our parts, that, when we are gone, those who will then occupy our places will feel *constrained*, not only to "rise up and call *us* blessed," but, influenced by our example and our instructions, will see to it, that the commonwealth of our country sustains no injury at *their* hands.

The next four or five requisitions are valuable, as affecting the habits of the children no less than as promoting the well-being of the school. Children cannot, at four or five years of age, when first committed to your charge, be supposed to have any fixed, acquired principles; it therefore becomes important to train them to good habits, as the best auxiliary to rectitude which they can enjoy, in the absence of the higher and nobler motives, to be acquired in maturer years.

The first of the four relates to the scholars' taking their places, on entering the school-room. This is a right step, and the only safe one. If they wander about, they will probably fall into temptation, and be led to do something they ought not to do.

I have seen children, on a person's going into a schoolroom, quit their seats, gather about the visiter, and stand, with mouth ajar, drinking in, with the most intense interest, every word said to or by the stranger, as if the communications related to the falling of the sky, or some other equally wonderful phenomenon. What in deportment can strike a delicate mind with more surprise and disgust than this? In some schools, Lancaster's tablets, containing the suggestion,

"A PLACE FOR EVERY THING,
AND EVERY THING IN ITS PLACE,"

occupy a conspicuous situation. It should not be disregarded. It is a valuable direction; but should particularly apply to the keeping in place of the scholars themselves.

The next forbids unnecessary noise. Children are, by nature, active little beings, and it is a serious privation to them to be required to sit still. The convenience of others, however, demands it; and without a good degree of quiet, worthless will be the result of a teacher's labors. Besides, the power of sitting still and minding one's own affairs, is an attainment of no despicable rank, and one that many adults might, with advantage, add to their stock.

The next in order is, on keeping clean the person, clothes, and shoes. This, I am aware, must cost the teacher a great deal of labor to enforce; for if sent from home in a clean condition, the chances are more than two to one, that, on reaching school, a new ablution will be necessary. And in how many families this business of ablution is rarely attended to at all, with any fidelity; and as to clean clothes and shoes, if insisted on, the answer might be in some such *pleasant* and laconic language as this: "He ought to be thankful that he can get *any* clothes, without all this fuss, as if he were dressing for a wedding or a coronation!" Still, the rule is a *good* one, and should be enforced, as far as practicable. *Water* can at least be had; and if a child seems a stranger to its application, one or two of the elder scholars should be sent out, as is the practice in some European schools, to introduce it to him, and aid him in using it. And if you can arouse him to feel some pride in keeping his dress and person clean, and his shoes well polished, or at least, in keeping them *free of mud*, you teach him a lesson of self-respect, that may prove his temporal salvation, and bring him to be, when out of school, instead of the squalid vagrant, a companion of pilferers and refugees from justice, the incipient worthy member of society, and perhaps a benefactor of his race. It is amazing to reflect how very slight a circumstance in the life of a human being, in the early stages, sometimes casts him on that tide, which leads to glory or to infamy!

Some one of note has said, that "he considers cleanliness as next to godliness;" and I have been accustomed to look upon one, thoroughly clean in the outward man, as necessarily possessing a clean heart, a pure spirit. Whether it may be adopted as a rule of judgment or not, need not now be decided. The claims of cleanliness, are without considering the deduction as infallible, too commanding to be resisted, and should ever be maintained.

The fourth relates to quitting the neighborhood of the school, on being dismissed. This is desirable for the safety of the children; it removes them, to some extent, from temptation, and aids in the fulfilment of the reasonable expectations of parents, that their children will be at home at the appointed hour. It is a practical lesson in punctuality, which, as the young come into life, will be found of great service to them. It may be ranked with behaviour, and considered as among those things which constitute the character of a good child. It is especially due to the families residing in the vicinity of the school. Do what you may to prevent annoyance, it is scarcely possible for a large school to be an agreeable neighbor to families within its hearing. They are subject to its petty disturbances, in all states of health and sickness, in trouble and in joy; and are surely entitled to the relief afforded by dismissal and sending the children to their homes. Shouting, screaming, and yelling, should be prohibited, and the children directed to go away in a quiet and orderly manner. Surely, every principle of courtesy, of kindness, and good neighborhood, demands it, and should not demand in vain. Who has not waited, with the operations of some of the senses suspended, for the periodical abatement of an intolerable nuisance, and *felt*, in due time, all the joy of the anticipated relief?

The next three rules are so obvious and natural, that, did we not witness their infraction, it would be difficult to conceive of it, excepting in cases of thoughtlessness. Still, in a majority of instances, the rules *are* disregarded, and consequently demand notice. They direct the child to present a pen with the *feather* end towards the person

receiving it, a knife by the haft, and a book with the right side up for reading; — simple directions, the propriety of which is so evident, as to forbid any argument to urge them on your attention. Civility to others often requires of us some slight personal sacrifice; but here, the trifling act may be performed in the *right* way, with the same facility as in any other.

The next requisition in course is, that the pupil bow, inclining the body slightly, on giving any thing to, or receiving any thing from, another. This is a rule practised by every well-bred man, and conciliating the good-will of every observer. I would not, on any account, have children civil from *policy;* it is desirable to have them so from nature. But if they are not so, they should be *taught*, and either exercise these little courtesies, because they are right in themselves, or because they have been directed to do so. If, however, they knew the great *gain* arising from their observance, the acumen even of children would secure all due attention to them.

It would not be too much to say, that many a lad owes his fortune in life to a well-timed and graceful bow. "A man's manners form his fortune," is a trite proverb, which many of us wrote over and over again, as a copy-slip at school. There is much truth in it; and the *bow* is considered by many as the very *essence* of manners. We notice this in the rustic mother's first direction to her child, on presenting him to a visiter, as she, in her not very grammatical but expressive interrogatory, calls out, "Where 's your *manners*, John?"

Next, boys are required to stand, while speaking to a teacher. This is a very wholesome requisition, and highly useful in promoting that distinction between the teacher and the taught, which it is the tendency of some modern innovators to break down, to the prejudice of good order, necessary discipline, and sound learning; but on the observance of the principle of which, the permanency of our time-honored and valuable New England institutions depends.

To my apprehension, there is something exceedingly

gross in a child's *sitting* while talking to a teacher who is *standing*. It is an inversion of the natural order of things, and brings to my mind the quaint dream of a humorist, depicting the future relations of beings, and representing a horse as mounted upon his former rider, and a fat young turkey spitting and roasting the cook!

Next, to keep all books clean, and the contents of desks neatly arranged. If, as has been said of us, a full-grown Yankee cannot talk five minutes in the open air, without exercising his mechanical tact, there seems to be the same kind of irresistible necessity for a boy to mark, scrawl, and draw pictures on the blank leaves of his class-books; to say nothing of the soil and dogs-ears, their almost invariable concomitants. Now, this ought not to be. On every good principle, it should be suppressed. It is a positive waste of property; an unpardonable tax on (frequently) very scanty means. It nourishes a habit, alike hostile to thrift, to prudence, and to neatness. It depreciates, to the young mind, the value of education, by abusing the instruments employed in its acquisition; and by habitually *misusing* what belongs to the individual, leads him to underrate, and to take similar liberties, with the property of others. If the scholars have desks, their contents should be neatly arranged, not merely because it pleases the eye, but because it is far more convenient; because any article wanted may be thus more readily found; fewer removals will be necessary, and books will consequently last longer; *time* will be saved, impatience avoided, order preserved, and its stamp become more and more deeply imprinted on the character, which will be, to a young man, a recommendation of very great importance.

The rule requiring all slates, &c., to be deposited in desks, before quitting school for the day, partakes so much of the nature of this, that nothing further needs be said upon it.

Boys are next required to pick up hats, caps, coats, &c., that lie in their way, as they pass along. This rule proposes the benefit of others, and should be always prac-

tised. The good turn that one may render in this way is paid back, as opportunity offers; or is transferred to another who may need it; and thus a free circulation of little friendly offices is maintained. Children have good feelings, but they are slow to express them, without some process of developement. Hence, with few exceptions, the evidence of their existence is seldom exhibited, until some training has brought them out.

"I consider a human soul without education," says Addison, "like marble in the quarry; which shows none of its inherent beauties, till the skill of the polisher fetches out the colors, makes the surface shine, and discovers every ornamental cloud, spot, and vein, that runs through the body of it." This sentiment may be applied to the intellectual and the moral systems. Education is requisite to show their properties, which, undeveloped, exist to no useful purpose, but remain a dormant possession to the close of life. The necessity of this rule can be fully understood by those only who are familiar with the heedless habits of childhood. Fifty pens, if furnished at the teacher's expense, shall be passed over fifty times, by fifty boys, and not one be picked up by any of them, where no such requisition is in force; and so with books or pencils, copy-slips or caps.

The next rule is kindred to this, but goes further. "Every boy to be accountable for the condition of the floor nearest his seat;" that is, he is not to allow any thing, whether valuable or not, to lie on the floor, and, consequently, every thing contemplated in the preceding rule, as far as any individual's vicinity is concerned, is taken care of, and all worthless articles likewise removed. This making committee-men of all the pupils must have a very good effect on the condition of the school-room, and promote that neatness and order, which are above recommended.

The next rule requires the pupils to be particularly quiet and diligent, when the teacher is called out of the room. This I regard as of very great consequence; for it involves a sentiment of magnanimity, which it should

be the aim of all guardians of the young to implant, to develope, and to cherish. Children often infringe school regulations, and much is to be overlooked in them, especially when at a very tender age. Their little minds are scarcely able to entertain, for a long time together, the influence of many rules, except under the excitement of great hope or fear; and when the teacher is *present*, they often unconsciously offend, and should be judged with clemency; but when left as their own keepers, they should be early made to understand how discourteous, how dishonorable, how base it is, to transgress the laws of the school. Each should vie with each in good example, and thus convince the instructer, that confidence reposed in them can never be abused.

The last item, under the head of Requisitions, is this: "To promote, as far as possible, the happiness, comfort, and improvement of others." If to the few exclusively moral and religious obligations, those of *courtesy* be added, this requisition cannot fail of being observed. I say, exclusively or *strictly* moral, because the notion of courtesy hardly enters the mind, when we speak of *moral* conduct; and yet, in nearly all the minor points, and in most which affect the happiness of others, in our ordinary intercourse with them, apart from the transactions of business, it is *courtesy* that influences us most. It may be denominated the *benevolence of behavior*. Aware I am that a hypocrite may be courteous; and hypocrisy in a child is inexpressibly loathsome. But hypocrisy is not a *necessary* attendant on courtesy. One may be as courteous as Lafayette, and yet as pure and upright as Washington. If, then, school-boys are kind-hearted and friendly to their mates, and evince it towards them in their manners, they will, by their example as well as by their words, fulfil the injunction of the rule.

The "*Prohibitions*" are in the same spirit as the *requisitions*, and seem to be much the same in substance, although thrown into a negative form of speech. The first is in these words: "No boy to throw pens, paper, or any thing whatever, on the floor, or out at a window or

door." This refers to a *voluntary* act of the pupil, — the rule requiring boys to pick up whatever is found on the floor, to those accidental scatterings, for which one would not be culpable. The prohibition is founded on that necessity for order and neatness, which must ever be maintained in a well-conducted institution, to whatever object worthy of attention it may be devoted. And this is urged thus repeatedly, because of the ineffable importance of *first steps*. BEGIN RIGHT, should be the motto and rallying word of every nursery and every school.

The next forbids *spitting on the floor*. This topic I would willingly avoid, but fidelity to my charge forbids it. The *practice*, disgusting as it is, is too prevalent in many of the families that furnish pupils for your schools, to be overlooked, or winked out of sight; and if the children could carry home new notions in regard to it, I am sure you would have furnished a good lesson to their parents.

The habits of large portions of society demand a reform. It is futile to expect any general amendment in those who have grown old in given practices; but with the children, those whose habits are, to a great extent, yet unformed, much may be done. And although the counteracting influences of home may militate against your wholesome requisitions, happy is it for us, that a goodly portion of New-England respect for teachers still remains, to give authority and weight to your well-founded and reasonable rules. In many, if not in most families, of our own countrymen, the fact that the 'school ma'am' said so, is sufficient to make the rule promulgated binding on the parents; the mother, especially, will exert her authority and influence on the teacher's side; and if the teacher possesses the qualities of judgment, discretion, a proper consideration for the circumstances of the families to which her children belong, to guide her in the adoption of her regulations, she will be able to exert a power for good, within the sphere of her daily duties, which will continue to be felt and acknowledged, long after she shall have rendered her final account.

Next, marking, cutting, scratching, chalking, on the

school-house, fence, walls, &c., are forbidden, as connected with much that is low, corrupting, and injurious to the property and rights of others. They are the beginnings in that course of debasing follies and vices, for which the idle, the ignorant, and profane, are most remarkable; the first steps in that course of degradation and impurity, by which the community is disgraced, and the streams of social intercourse polluted. You mark the track of its subjects as you would the trail of a savage marauding party, by its foul deeds and revolting exploits; as you would the path of the boa constrictor, in its *filthy slime*, which tells that man's deadly enemy is abroad. And *we* are called on, by every consideration of duty, to ourselves, to our offspring, and to our race, to *arm* against this tremendous evil, this spiritual bohon upas, which threatens so wide-spread a moral death.

We cannot escape the evidences of this, which assail us on every hand, sometimes on the very walls of our school-houses and churches; but especially in places removed from *public* view, where the most shocking obscenity of language is displayed, to poison the youthful mind, illustrated by emblems, which, in the words of one who deeply mourns with us over the existence of this monstrous evil, this desolating curse, "*would make a heathen blush!*" These frightful assaults on decency demand reform. The deep, low murmur of insulted humanity will, I doubt not, unless this evil be checked, ascend to the tribunal of Eternal Purity, and invoke the malediction of our Judge, which may yet be displayed in the blasting of our fair land, like another Sodom! To avert so deplorable a catastrophe, let the thousands of the good and virtuous in your midst, formed into one indomitable phalanx, take the noble stand which belongs to them, and never abandon it, till the enemy be forever vanquished; forever banished from the now polluted, but ever to be cherished, land of the Pilgrims!

By these practices, the mind acquires such a hankering after, and morbid relish for mischief, that no tree, or shrubbery, or flowers, or public embellishments, or exhibitions

of art or taste, however beautiful or expensive, are sacred from the marring or destructive touch. A sensibility to the beautiful needs to be cultivated among us; and may easily be done with the young, if a proper and sincere value be placed upon it by ourselves, and the children see that our admiration is a reality. It exists much more generally in continental Europe, than in our own country. There, the decorations of public walks, parks, and gardens; the galleries of the arts, and the magnificent structures which adorn their cities, are looked at, enjoyed, admired, by all classes; and rarely indeed is the Vandal hand of mischief or destruction found to desecrate these monuments of a nation's refinement. But how is it with us? No sooner has the artist given the last touch to the fluted column, than some barbarian urchin chips off a wedge of it, in wanton sport. How often is our indignation excited by the painter's boy, who, as he passes the newly-erected dwelling or recently-painted wall, daubs it with his black paint-brush, for yards in length, as he saunters heedlessly along. And what more common, in almost all public buildings,—in cupolas, observatories, &c., especially,—than for persons, apprehensive of being forgotten by posterity, to cut out their names or their initials, as if this were their only road to immortality! In fact, *such* individuals can hardly aspire to a more enduring immortality for their names; or if they could, their fate, properly considered, would be like that adverted to by the poet,

> "—— *damn'd* to everlasting fame."

In how many ways does this recklessness of beauty, order, and propriety, display itself! We observe it among men, gentlemen, reputed to be well bred. Let there be a public meeting in a well-furnished apartment, and if ballots for officers or committees are to be prepared, ten to one, the scribes will cut them apart on a polished mahogany table; or, if more convenient, on the lustrous top of a piano forte! If these things are so, can we begin too early to introduce opposing influences?

The next item prohibits the meddling with the contents of another's desk, or unnecessarily opening one's own. Any just notion of the rights of property would make the former part of this rule superfluous. That point is, however, one to be acquired with little children, who, although they may understand and tenaciously claim what belongs to number *one*, are not so well instructed in the rights of number *two*. They have learned and perfectly comprehend the meaning of *meum*, but have not advanced as far as *tuum*. There are children of a larger growth, who seem to act on the same principle. They would have, like the primitive Christians, "all things in common;" but are not disposed to contribute to the general stock. How many of the trespasses of advanced life might be traced to beginnings on a scale as small as this!

The latter part of the rule would be found useful in preventing any inbreak upon the general order. If the desk open on hinges by a rising lid, the attention of surrounding pupils is distracted from their own occupations, to see what is going on with the neighbor; and probably, one side of a slate is carried up by the lid, which lifts it as high as the laws of gravitation will permit, to fall with a clatter that bids defiance to study. The boy himself, perhaps, is tempted to take his luncheon, concealed by the open lid, or to arrange some apparatus for play, to be introduced to his fellow at a convenient time, when it may be done with impunity; and when the lid falls, its noise will probably disturb all the children in the vicinity, if it do not at the same time interrupt a class exercise, which may be going on in a remote part of the room.

In a well-regulated school in Philadelphia,—whose morning session consists of four hours, besides a recess of half an hour, at the middle of it,—the pupils never open their desks but twice during the session; that is, at the opening of the school, at nine o'clock, and at the close of the recess, when all do it, at a signal, simultaneously, and take out whatever they may have occasion to use for the coming two hours. Thus, much inconvenience to the school is avoided; and the children at the same time acquire a

habit of forethought and providence, which will be extremely useful in future life.

The *use of knives* is the thing next prohibited. In mere *primary* schools, this rule, and the one last mentioned, would find, perhaps, little to do. Some, however, there are, I doubt not, even in such schools, who suffer from the too free use of knives, as their forms, desks, or benches, could testify. Nothing is more fascinating to a boy than a knife. And what pleasure can there be in possessing a knife, if one may not use it? Hence the trouble occasioned by the instrument. He early learns, in imitation of his *elders* if not his *betters*, that wood was made to be cut, and that the mission of a knife is, to do the work.

This topic can hardly be thought out of place, by those who will look into the recitation-rooms of almost any of our colleges, where many a dunce, unworthy of any *degree*, soon, by his dexterity in this department, lays claim to that of master of the art, — of *hacking*; " and has his claim allowed."

I well remember, too, as doubtless do many of my respected male auditory, — and those who do not can easily recall similar illustrations from their own recollections, — that the forms in the old county Court House, in Boston, were nearly demolished, so that it was difficult for a place to be found of sufficient amplitude and smoothness, to support a paper to sketch a brief upon, by the *industrious* lawyers of that renowned city!

If, then, this wretched practice is indulged in by the young gentlemen in our colleges and universities, and by the educated counsellors, in our very temples of justice, ought we not to endeavor to prevent its increase, by laying the axe at the root of the tree?

" *To quit the school-room without leave; to pass noisily or upon the run through the entry or school-room;*" are next forbidden. The propriety of these rules is so very obvious, as to make it almost unnecessary to advert to them. The former I shall pass over; its obligation is, I presume, universally enforced. The latter will ask of us a few moments' attention.

Whatever is connected with school, should, without becoming gloomy, austere, or forbidding in its aspect, be distinguished for quiet, for calmness, and order; and whatever militates against these, is entirely out of place. Hence, I would avoid making it the scene of play, however *innocent* in itself, unless at appointed intervals; and then, all plays should be of the most quiet nature. Some skilful teachers have succeeded in so dividing the time between study and recreation, and changing them by established signals, as to find no inconvenience from it; but each is pursued with its appropriate spirit, at its appointed seasons. For myself, however, I could not recommend the practice for general use, believing that the notion of reverence, which we attach to a church, belongs, in some degree, to the temple of education, and should not be violated by boisterous merriment. Hence, the rule prohibiting running through the school-room or noisy travelling, I deem of sufficient importance to be insisted on, not in school-hours only, but at all hours and all times.

Playing at any *game* in the school-house is next forbidden, and at that of *paw-paw*, any where. To retain marbles won in play is also prohibited. The reason for the first of these three items has been already intimated. The sacredness of the place furnishes it, and forbids whatever would introduce antagonist influences. The mind should be kept as much abstracted from dissipating causes, while acquiring knowledge, as possible. Consequently, there should be no admixture of extraneous elements in the scene of mental labor. The very *implements* of sport should find no place therein. Among the many arduous efforts of the teacher, none is rewarded with a more meagre harvest than that of endeavoring to create or excite within the pupil the spirit of *application;* and just in proportion as the objects around him or in his desk remind him of his darling recreations, will his school-tasks be neglected, or pursued with a dreamy or divided attention. A school-room should have an atmosphere and influences of its own: while *that* is breathed and *these* are enjoyed, the results will be legitimate and satisfactory. When the

hours of recess arrive, let *play* be as absorbing to the pupil as his *lessons* were before. Let him work with his whole mind, and play with his whole heart; but each in its own time; each in its own place.

The game of *paw-paw* is thus particularly denounced, from being, wherever it has fallen under my own notice, a peculiarly *low* game, practised little but by gamblers of the meaner sort, and usually for money; or, with boys, for marbles. One addicted to this game, in the first place, almost inevitably falls into very degraded and corrupting society, where language, frightfully profane and revoltingly obscene, is the common vehicle of wicked and impure thoughts. All, among gamblers, meet on common ground; and for the enjoyment of the game, all other considerations are passed by. And, secondly, a passion for gaining, without an equivalent, what belongs to others, is fostered, and grows by indulgence, endangering one's habits and principles in all coming time; entailing, it may be, upon the man, the whole train of wretched consequences, bankruptcy in health, fortune, character, and future hopes; and upon his family, poverty and shame, starvation and remediless despair!

Such consequences are not confined exclusively to the game just mentioned; but are alike applicable to all games, by which the pockets of one party are picked by the other. And it is on this account, that boys, by the rule referred to, are forbidden to retain their winnings, in the game of marbles. This game has somewhat to recommend it that *paw-paw* has not; it is a *boy's* game, and is never resorted to by any *but* boys; and, during its practice, it deals not with money, or anything of much cost; but the effect dreaded is, that it cherishes the gambling spirit.

Next, to *whittle* about the school-house; to use any profane or indelicate language; to nick name any one; to indulge in eating or drinking in school; to talk, laugh, play, idle, turn round in the form, to tease or otherwise call off the attention of others; to throw stones, snow-balls, or other missiles about the streets, are prohibited.

I have already adverted to the *whittling* propensities of our people; but with your permission, I will add a remark or two, with a view to placing this national peculiarity in a stronger light. So proverbial have we become, among foreigners, in this respect, that, if a Yankee is to be represented on the stage, you find him with a jackknife in one hand, and in the other a huge bit of pine timber, becoming every moment smaller, by his diligent handiwork. If he is talking, arguing, or, more appropriately, if he is driving a bargain, you find him plying this, his wonted trade, with all the energy and dexterity of a beaver; and, as it was once said of an English advocate, that he could never plead, without a piece of packthread in his hands, so the Yankee would lose half his thrift, unless the knife and wood were concomitants of his chaffering. But the habit is of evil tendency, and ought to be checked. He indulges in it without discrimination, upon whatever is cut-able; and, worse than the white ant, which saws down and carries away whole human habitations, when they have become deserted, the whittling Yankee would hack your dwelling in present occupation, until he rendered you houseless. Let the mischief be checked betimes; do it at school; showing, at the same time, the uselessness, the folly, and the annoying nature, of the habit. It is not merely at home, among our own people, that it is practised by us; but we carry it with us wherever we go, and, even among strangers, establish our New-England identity by it. This is illustrated by the following *hit*, taken from a late newspaper:

" *A chip of the old block.* — A friend, who is making a visit at Louisville, Kentucky, writes us under date of the ninth, as follows: — 'Wanted, three thousand cedar posts, cut into suitable lengths for *whittling;* to be delivered at the Louisville chancery court.' The foregoing is a copy of an advertisement in this morning's paper. The fact is, at the circuit court, all the lawyers cut the counter or bar without intermission, pulling out their long knives, and slicing off huge pieces without mercy. I

hope the new court-house will be finished soon, or they will be shaved out of house and home." On which the editor remarks, "We have always *supposed* Louisville to be largely impregnated with Yankee blood; but these facts establish its genealogy beyond a doubt."

Bad language is to be checked, of course. It is a vice that, in the language of Chesterfield, "has no temptation to plead, but is, in all respects, as vulgar as it is wicked." The gentleman no less than the christian is above it. Still, nothing is more contagious; and it should be avoided, as well on account of the effect of its example on others, as from its intrinsic turpitude.

Nick-names are objectionable, because they irritate the persons to whom they are applied, and because they become permanent appellations, frequently attached to individuals even to old age. We know of an instance of a teacher who was driven to actual lunacy, by the persecuting tenacity of his school-boys in this folly.

Eating and *drinking* in school will hardly need to be adverted to. They are (in hours of study, especially) as much out of place as they would be in a church. And the other misdemeanors mentioned must be of course expelled, as wholly inconsistent with decorum in a school-room.

There seems to be a fascination about the throwing of stones and snow-balls, wholly irresistible to school boys, which, from the annoyance and danger of it, in cities, has called for municipal interference. The injuries often attending these exercises demand rigorous prohibitions, in the schools of all our large towns, at least.

Next, the pupil is forbidden to strike, kick, push, or otherwise annoy, his associates. *Striking*, from the time of Cain to the present day, has been common in all communities where *two* individuals have been found together, and arises from a propensity in our nature, implanted for self-protection, but which, unless directed by the discretion of a mind judiciously trained, is ever prone to exhibit itself in acts of domination or violence, and demands the promptest and most decisive action of every teacher to

repress. *Striking*, however, much to be deprecated as it is, is far less *dangerous* than *pushing* and *kicking*, to which school boys are equally addicted. The evil of these cannot be measured in advance. The offender knows not how serious may be the consequence from a fall occasioned by the one feat, or an ill-directed application of the foot in the other. Persons have been brought to a premature grave, or made useless cripples for life, by these inconsiderate, childish follies. A word of caution on this topic, daily, from teachers who have the charge of boys, would be usefully bestowed.

Other and higher considerations connected with this subject are involved in the *summary* of the prohibitions, as pointing to the heavenly principle, by which children should be guided, in their conduct towards one another. The words are these: "In fine, to do anything which the *law of love* forbids; that law which requires us to do to others as we should *think it right* that they should do unto us." Guided by this golden rule, children, as well as adults, would never voluntarily do wrong; but, creatures of impulse, they act *first* and think afterwards, if they think at all; and need the constant check of the friendly teacher, to keep their duties in mind. Not that they are specially prone to *evil;* they are not. They are full of the germs of excellence. But *heedlessness* is the great characteristic of their period of life, and renders the "line upon line and precept upon precept" so indispensable.

The *spirit* of the school rules at which we have glanced, should be carried into every family. It is not enough to present the summary at which we have arrived; we should also insist on minor particulars, by words and actions, not at school only, but *at home*, where great familiarity produces influences unfavorable to the exercise of courtesy,— such as the closing of all doors, especially in cold weather; the doing of it gently, without *slamming;* moving quietly over the floor; abstaining from shouting, whistling, boisterous plays, wearing the hat in the house, &c. Just in proportion as such habits can be secured by *your* labors,

will you bring down upon your heads the blessing of mothers, worn by care, by sickness, and the rudeness of their offspring. Powerless themselves, to produce a reformation, their gratitude to you will be sincere and heartfelt.

Children should be taught to take leave of their parents and friends, on going to school, and to offer the friendly salute and kind inquiry, on returning home. Nothing tends more to strengthen the silken cords of family affection than these little acts of courtesy; and their influence on the observer is highly favorable to benevolent feeling. If these points are attended to in our families, they will not fail of being carried into company, where they are always a coin of sterling value. But it is not at school, at home, or in company, only, that this is to be regarded. In the street, and in the church, especially, children should be courteous. All noise should be suppressed, not from respect to the place alone, but from regard to the comfort of others. I have known persons of sober minds to be wholly distracted from their devotions by the drumming of a child with his foot, during the religious services. Such habits are exceedingly annoying to delicate nerves.

Cutting and trimming the nails in church is an abominable practice; and yet there are persons, who, one would think, from the perfect regularity with which they devote a portion of time to it, and the long-continued business they make of it, not only never attend to it elsewhere, but consider it as one of the prescribed exercises of the house of prayer! I know of a lady who has actually been driven from the sanctuary, by the persevering practice in this, of a person, falling under her eye, in a neighboring pew. It is a sacrilege truly revolting to a reflecting mind. Our masters of politeness forbid our making this "sacrifice to the graces," even in the *presence* of *any* one. It is to be done in our private apartment, as much as making our toilet or performing our morning ablutions; and shall we desecrate the temple of the Most High by such profanation!

There are many occasions in *travelling* which call for

the exercise of courtesy. It may be shown by preferring others' ease or accommodation to our own; especially, if the aged, or females, or children, are in company. It is a duty required of us by the highest authority; and it is one whose exercise always secures its own reward. To surrender a superior seat to one who needs it more than we do; to close the avenue through which the damp or cold wind is entering and pouring upon the neck of a feeble fellow passenger, and she a woman, perhaps unfriended and alone, imparts a delightful emotion. And even to relieve the weary mother of the burden of her child, for a short stage, or to toy with it and soothe it to tranquillity, when the unwonted scenes have excited it to fretfulness, is not unworthy of our thought, but furnishes another illustration of mercy's *double* blessing.

There is a native goodness of heart which inclines some adults to these little acts of courtesy, without any hint or instruction from others; but the young are not apt to *think* of them. They are likewise often selfish, and need to be reminded of their duty. They are not only thus negatively deficient, but sometimes positively rude, from inconsideration. You find them indulging in loose conversation, perhaps profane, — singing, whistling, and even smoking, — to the obvious annoyance of those about them; and scarcely willing to abstain, although entreated to do so, to prevent the positive sickness of those who have the misfortune to be in their company.

How many of these evils, not trifling in amount, might be prevented by an early training in all our schools, notwithstanding the counteracting influences of the ill-bred at home. It is certainly an object worthy to engage our attention; for it is called for in every situation in which a human being may be placed, in the presence of his fellow-man. It belongs to the mart of business as well as to the family circle, the school, or any of those situations to which I have alluded. It forbids a man to wound his neighbor in a lecture, or even in debate, — though great is the latitude allowed in these. It will not forget the feelings of others, which each one of us has sometimes in his

keeping ; and if an unpleasant remark must be uttered, it requires that it be expressed in terms, — the gentlest possible by which the desired object may be effected. It remembers that,

> " As the soft feather best impels the dart,
> Good language takes the satire to the heart ; "

and thus, while most it spares, is surest of its victory.

Courtesy is not always exhibited in words or acts. The tone of the voice may speak more than a studied paragraph. It is capable of administering consolation and even pleasure, when words themselves have lost their power. It is a trite adage, that " the manner of reading is as important as the matter." The spirit of the saying is equally applicable to our subject. The manner of doing a genuine kindness affixes to it its principal value. A *look* even may express it most emphatically. In fact, the appropriate tone, and look, and manner, are indispensable, in all these offerings. They are emanations of the *benevolence* of courtesy ; and attest to that element in it which comprises its essence, its only intrinsic recommendation.

He who said, " Be courteous," undoubtedly intended, not only that the outward behavior should be such as to conciliate the good will of others, but that the act should arise from emotions of kindness towards fellow-beings, — emotions, springing up in the heart, spontaneous breathings of philanthropy towards our neighbor, our countryman, our brother of the family of man.

Let this be the end and aim of all our teachings. And while we, in every proper way, and at all suitable times and places, inculcate this grace upon our pupils,— whether by minute, and, as some may think, insignificant particulars, or by aiming at the higher and more obvious duties which it involves, — let it be a primary object with us *to be* what we would make ; to practise what we preach ; to move, the living example of the finished character we draw.

This will be found the most successful mode of secur-

ing the result of our labors. In fact, this alone, unaided by any instruction, will effect tenfold more than all the instruction we can furnish, without it. It is the practical lesson, seen, felt, immediately copied, and never forgotten.

What our school-children are to be, — refined or clownish, orderly or careless, pure or corrupt, benevolent or malicious, profane or moral; and consequently, cherished or neglected, esteemed or avoided, loved or despised, venerated or hated, — may depend essentially upon *us;* on what we do or leave undone; on our fidelity to our precious charge, or our self-indulgence and neglect of opportunities.

President Wayland, of Brown University, has remarked, that "he who is not able to leave his *mark* upon a pupil, ought never to have one."

Teachers, of both sexes and of all grades, — in whatever department of education engaged, — let each one of us so instruct, so teach, by precept and example, not only in courtesy, but in whatever is honorable, holy, just, and pure, that *our* mark may be of more worth in this world to every pupil, than the badge of the Legion of Honor to the distinguished soldiers of Napoleon; and, in the world to come, a passport to the mansions of the blest!

LECTURE VI.

ON

THE BRAIN

AND

THE STOMACH.

BY USHER PARSONS, M. D.

YOUR invitation to appear at this time as a lecturer implied a request that I would, in accordance with past usage on such occasions, address you professionally, by suggesting some useful measures for the preservation and improvement of health. On former occasions, you have been counselled by the learned fathers of the medical profession, who, in addition to their transcendent talents, have enjoyed the privilege of selecting such subjects for their lectures, as were best calculated to interest an audience like the present. Among them, exercise, in reference to physical education, has been repeatedly chosen, and the whole bearing of its influence so ably treated that nothing new can be added. I am therefore compelled to turn from this more desirable and interesting field of labor, to one less dignified and less susceptible of illustration and embellishment. It is the connexion and reciprocal influence between the brain and the stomach.

We are taught by Anatomy and Physiology, to con-

sider the human body as made up of two classes of organs and functions, one of them being analogous to vegetable organization, and chiefly concerned in conducting those internal functions and processes, that are essential to the growth and sustenance of the body, the other being added to this, and connecting us with the world around us. The former or internal system of organs and functions constitutes what is termed organic life; the latter system, being peculiar to animals, is termed animal life. This last mentioned system comprises the organs of sense, and of all voluntary motion, which are immediately connected with, and dependent on, the brain as a common centre and source of nervous influence, where all impressions made on the sentient extremities are received, and from which all the mandates of the will are issued through nervous channels, to the muscles or instruments of motion. Hence the brain has been termed the store-house and work-shop of the mind.

The organic life, or that system of organs concerned in digestion, absorption, circulation, and growth, is placed under the influence of nerves which are remotely and slightly connected with the brain, and are consequently not subjected to the control of the will. Physiologists have placed the centre or focus of the organic system in the epigastric region, or what we commonly call the pit of the stomach, for the reason that the nerves of organic life are more numerous there, and because of our feeling a peculiar sensation in this region, about the heart and stomach, whenever the organic functions are disturbed by strong mental emotion.

We may here pause for a moment, to admire the wisdom of the Creator, who, in giving us a control over those organs that admit of improvement and education, and require to be exercised, has in infinite goodness placed those of organic life — a momentary suspension of whose action would destroy us — beyond our power or interference. We can exercise the muscles of locomotion, and the voice, in any manner we please, while those parts pertaining to organic life are beyond our control. We can neither make

the heart pulsate faster or slower, the circulating fluids move with increased or diminished rapidity, nor digestion hasten its process, by any effort of the will; and though we might voluntarily resolve to suspend respiration and feeding, yet the demand of the lungs for vital air, and of the stomach for its supply of food, set up in the form of distress, is too imperious and urgent to be resisted, and would in most instances soon drive us from our resolution. Few, it is believed, however intent on suicide, have been able to accomplish it by refusing to eat, and none by stoping the motions of respiration. The great advantage of this arrangement is furthermore apparent, from its allowing us time to exercise our minds more exclusively on what pertains to animal life. If, in addition to our present occupations, we were obliged to aid the stomach by the will, in dissolving every portion of nutriment, to superintend the beating of the heart, and to regulate the glandular system, some parts of so complicated a machine would be neglected. As if to relieve our attention from so disagreeable and unprofitable an occupation, and at the same time to insure their more steady and uninterrupted action, by day and night, the Creator has wisely removed, as before observed, all the organs that pertain to our sustenance and growth beyond the control of the will.

But although the two lives differ essentially in functions, and office, and modes of action, and each has its nervous centre, yet they are held in mutual dependance and sympathy. The appetite, as already observed, stimulates the brain, and causes it to put forth its energies to procure a supply of food; and when it receives a due quantity, the stomach reflects back to the brain a pleasurable sensation of satisfaction and content. The brain in its turn, is invigorated by the nutriment received from the food, and supplies the muscular system with new energies for obtaining more, and for holding intercourse with the external world, as also for the healthful exercise of the intellectual faculties. If this connexion and reciprocal influence be so apparent in the healthful exercise of the two systems of organs, still more strongly is it manifested in their disor-

dered state. Is the stomach overburdened with excessive repletion, or diseased and debilitated, — the various functions of animal life are at once impaired; even a torpid state of the digestive organs clouds the understanding, sheds a gloom over the feelings, and impairs the whole muscular energies; whilst on the other hand a blow on the head, the centre of animal life, or any violent shock of the mind, as receiving painful intelligence while enjoying a repast, will suddenly interrupt the appetite, and perhaps cause nausea and vomiting, and will impair the energies of the heart, producing coldness of the surface, paleness, and a sensation of faintness.

This intimate sympathy is so strong and direct, that many times the internal organs feel the impression made by the mental emotions, more than the brain and the organs of animal life; and this has led some eminent physiologists to divide the local habitation of the mind between the two centres of animal and organic life. To the brain, they refer whatever pertains to the understanding, as perception, reflection, memory, attention, judgment, imagination, consciousness and volition; to the gastric or organic centre they refer the passions, emotions and affections, as love, gratitude, joy, sadness, &c. This seems to be partially recognised in common parlance; we say, a sound head, a weak head, a strong head, to denote what pertains to the understanding; and, a cold heart, a warm heart, a tender heart, and "bowels of compassion," referring to the passions, affections and emotions; what is more, we instinctively carry the hand to the forehead, in exercising the reflective faculties, and to the epigastric centre, to denote gratitude, affection, joy and grief.

But this doctrine of two local habitations of the mind has sprung rather from the sympathetic feeling that is experienced, than from any anatomical adaptation of structure that would indicate such a division, — a feeling that was bestowed for the purpose, no doubt, of holding the two lives in mutual participation, dependence and cooperation.

In respect to the nerves connected with the two centres,

I may observe that those of the stomach are too complicated to admit of being described on the present occasion. Suffice it to say, it is supplied with three kinds of nerves. One confers ordinary sensibility, such as belongs to the system generally, and gives the sensation of pain when any sharp or cutting substance is swallowed. Crude, indigestible substances also give some pain through this nerve. Another kind of nerve confers on the stomach muscular contractility, and performs an important part in digestion. The moment aliment reaches the stomach, the organ is thrown into a motion called *peristaltic*, which bears some resemblance to that of a creeping caterpillar. By this process, the gastric juice, which distils continually from the whole surface of the organ, is intimately mixed with the food, and dissolves it as water dissolves sugar; the muscular agitation of the stomach serves the same purpose as stirring the vessel which holds the sugar and water, and is as indispensable to its solution. Dividing these nerves of motion in live animals that have been recently fed, will stop the muscular action, and with it digestion; but it is a curious fact that a metallic wire, placed between the divided ends of the nerves, will transmit the necessary nervous influence to revive and complete the digestive process; and, what is still more curious, the passage of the galvanic fluid from a small battery to the end of the divided nerve next to the stomach, will revive the motion necessary for digestion, quite as well as the nervous fluid. From these and many other facts and experiments, the bold theory has been advanced, that vital or nervous influence is identical with galvanism. Many more experiments, however, will be required, before this doctrine will gain general admission.

But, to return from this digression, there are, beside the nerves of common sensation and muscular motion, a third set, which preside over the secretion of the gastric juice which dissolves the food, and over the formation and absorption of chyle. These nerves are more abundant about the stomach, heart and liver, than elsewhere, in the form of small knots and plexuses, which constitute what was

before termed the epigastric centre, or focus of organic life. The ramifications of this nerve throughout the organic system are innumerable, and hold them together in sympathy, and at every joint of the spine a small thread is sent to the spinal marrow; and it is through these threads that the two centres of organic and animal life act reciprocally on each other.

We will now notice, first, *the influence of the stomach on the brain.* That law of our nature, by which the exercise of any part is attended with a temporary diminution of its vital power, applies with particular force to the stomach. The process of digestion, being chiefly a vital one, is attended with great expenditure of the general nervous energy, proportioned, however, to the amount of food taken at any given time. If this be small, the demand made on the system is inconsiderable, and scarcely felt; if the quantity be liberal, as is usual at the dinner hour, the animal functions feel the loss of their energies, now drawn to the stomach to aid the digestive process, but ordinarily in a degree that is comfortably endured, and after a time is succeeded by renewed vigor of the whole frame. But beyond this, beyond the wants of the system, or the power to digest, its whole energies are diminished, and the organs of animal life, mental as well as corporeal, are oppressed and disabled.

"The habit of over-feeding prevails in the United States more than in any other part of the world;" and the evils resulting from it are so numerous as to render the subject worthy of serious consideration. Dr. Beaumont, who is the best authority on this point, for the reason that his opinions are founded on an ocular inspection of the action of the stomach, says there is no question of dietetic economy about which people err so much, as that which relates to *quantity.* "The medical profession, too, has been accessory to this error, in directing dyspeptics to eat until a sense of satiety is felt. Now this feeling, so essential to be understood, never supervenes until the invalid has eaten too much, if he have an appetite, which seldom fails him." There appears to be a sense of perfect intel-

ligence, conveyed from the stomach to the brain, which in health dictates what quantity of aliment (responding to the sense of hunger and its due satisfaction,) is naturally required for the purposes of life; and which, if noticed and properly attended to, would prove the most salutary monitor of health, and effectual preventive of disease. "It is not," says Mr. Combe, "the sense of *satiety*, for that is beyond the point of healthful indulgence, and is Nature's earliest indication of an *abuse* and *over-burden* of her powers to replenish the system. It occurs immediately previous to this, and may be known by the pleasurable sensations of *perfect satisfaction*, *ease*, and *quiesence of body and mind*. It is when the stomach says enough, and is distinguished from satiety by the difference of sensations, — the former feeling *enough*, the latter *too much*. The first is produced by the timely reception into the stomach of proper aliment, in exact proportion to the requirements of Nature, for the perfect digestion of which a definite quantity of gastric juice is furnished by the proper gastric apparatus. But if we eat more than enough, more than the gastric juice can dissolve, fulness and oppression are almost immediately experienced, and a considerable time must elapse before either body or mind can effectually resume its activity."

High feeding is rendered more injurious to the sedentary who *study*, than to others. It is a law of the animal economy that the circulation is increased in any part of the system which is exercised, and in no organ is this more certain than in the brain. If, then, repletion be great, and the ordinary expenditure lessened by bodily inaction, and if at the same time the brain be greatly exercised, its vessels must become unduly distended, and the student liable to head-ache and fever; while the torpid and engorged state of the liver, induced by the over-feeding and sedentary habit combined, will be likely to give the fever a bilious character. This was manifested a few years since in a college not far from us; a college that is surpassed by none for good order, wholesome discipline and proficiency in scholarship. Gymnastic exercises were in-

troduced, very much to the delight of the students, and through the summer term you might see them jumping, climbing, and turning somersets, during every leisure moment that could be spared from study, — even the officers mingled in the sport quite as much as comported with official dignity. All were improved in their general tone of health; and all delighted, and their stomachs were soon trained to increased labor, in order to supply the general waste produced by such exercise. The term closed, and during the vacation other exercise was substituted, and with the fall-term commenced again the gymnasium. But soon the novelty wore off, jumping became an old story, the days moreover shortened, and afforded less time for it; but the appetite and powers of digestion, aided perhaps by the bracing air of autumn, continued, — and, between diminished exercise, over-feeding and hard study, more cases of bilious fever occurred in the college that term than I have ever known in any whole year. In accordance with this I have often known the sons of farmers, who, after working hard during summer, are sent to an academy in the autumn and winter, to suffer from head-aches and sometimes to be attacked with fever.

When, from the causes I have mentioned, a tendency of blood to the head is induced, every one knows from experience that such medicines as act on the biliary and other secretions, and thus turn the circulation from the brain, relieve the head-ache, and improve all the functions of animal life, mental as well as corporeal. But how much more rational it must be to withhold the nutriment, that, with indolence and hard study, is conveyed to the brain to a dangerous extent. In Germany, this thing is better understood than with us. The patient study there pursued by many of the literati, from sixteen to eighteen hours out of the twenty-four, would at our rate of feeding soon produce apoplexy.

Dyspepsia is deemed a sore evil, when there is no doubt that it prolongs tenfold more lives than it shortens. The dangerous acute diseases which excessive plethora causes, are prevented by the failure of the stomach to digest all that

our gormandizing cravings would devour. The over-burdened organ, after long abuse, refuses to dissolve an excess of nutriment, and the more it is crowded, the more refractory it becomes, thus warding off a host of diseases, incident to excessive repletion. Let those who lead sedentary lives, and are liable to dyspepsia, pay more attention to their sensations during meal-time, if they wish to avoid not only head-ache, gout, palsy, apoplexy, and acute diseases of the heart, but also dyspepsia, the barrier against these, which kind Nature has interposed, to preserve their lives and punish their follies.

I need not advert to the injurious effects of over-stimulating the brain with distilled or fermented drinks, this subject having been the theme of many a lecture since the beginning of the temperance reformation. Here the stimulus acts first through the sympathetic nerve, which I spoke of as connecting the two centres of organic and animal life, the brain and stomach. It is the first exhilarating effect produced on the brain and on all its functions; but this is soon followed by a corresponding depression of the animal powers, both of body and mind. Too often does the poet try to speed the wings of his imagination by an exhilarating draught, without seeming to be aware that the adventitious aid thus imparted whirls the fancy beyond the judgment, and leaves the body and soul in a state of listless indolence and sloth.

Is it said that genius is quickened by such stimulus, and its productions are made to smell less of the lamp? They, however, smell more of the decanter, and of the immoral influence that springs from its habitual use. Childe Harold was written when the author practised total abstinence, and Don Juan when he jaded his muse with gin, and a better commentary on its demoralizing and debasing influence could not, need not be offered. It should be remembered that all such artificial impulses are fitful and uncertain, and that he who urges the speed of his mental engine by such heating fuel, hastens the decline of its power, and that he is unprovided with a safety-valve to prevent an apoplectic explosion.

But the over-feeding so common among the studious and sedentary, in the higher and middle classes, is not the only evil that requires correction. There is one of an opposite character, consisting in too much exercise with inadequate nourishment, and which is more peculiar to the laboring poor. And even among the children of wealthier classes, a sufficiency of nourishing food is not always provided with the care which it deserves. Both in families and in boarding-schools it is no uncommon practice to stint the healthy appetite of the young. This error is the parent of that protean malady, the scrofula, which sometimes appears in glandular swellings about the throat. I have seen them induced in adults by low living, and in connexion with a damp atmosphere, causes the endemic scrofulous swellings about the neck and throat, and the disease called goitre, that are often seen on the shores of lakes and ponds.

Under an impoverished diet, indeed, the moral and intellectual capacity is deteriorated, as certainly as the body; and added to imperfect developement of bodily organization, and a corresponding deficiency of mental power, there is also a diminished capability of resisting the causes of disease. As a general rule it may be stated that, in childhood and youth, when nutrition has not only to supply the continual waste, but is also employed in developing and enlarging the frame, a wholesome, plain diet may be allowed without limitation or restriction, provided that sufficient exercise be allowed in the open air; bearing in mind, however, that when the stomach has been trained to heavy duty for a long time under severe muscular exercise, there is danger in suddenly suspending that exercise and imposing hard study whilst the full diet is continued.

In mature and middle age, after the effervescence and elasticity of youth are over, greater caution than before becomes requisite. Growth no longer goes on, and nourishment is needed merely to supply the waste; and accordingly the appetite becomes less keen, and the power of digestion less intense. If the individual con-

tinues from habit to eat as heartily as before, even after changing to a sedentary life, the natural vigor of the digestive system may enable it to withstand the excess for a time, but ultimately dyspepsia, or some form of disease dependent on indigestion, will certainly ensue. "The attempt," says Combe, "to combine the appetite and digestive powers of youth with the altered circumstances and comparative inactivity of mature age, is the true source of the multitude of bilious complaints, sick head-aches, and other analagous ailments now so common and so fashionable in civilized society."

Having dwelt as long as time will permit on errors of diet, and on its influence, first on the stomach, and then on the brain, let us now consider the reflex influence of the brain on the stomach.

First. In respect to exercise.

Secondly. The influence of the passions, and

Thirdly. The exercise of the intellectual faculties.

1st. The importance of exercise to the healthful developement of the muscular frame is already well understood. Almost every year the Association I have the honor to address, have heard the subject treated by the learned fathers of the profession. To their printed lectures I must refer such of you as were not present when they were delivered, barely remarking that too much importance cannot be attached to this means of improving and preserving health. Neglect it, and not only do the muscles themselves shrink in volume and strength, but digestion is impaired, local determination of blood to the head induced, and the foundation laid of a thousand complaints that flesh is heir to. Attend to it, and the frame is expanded and strenghtened, head-aches are removed, the whole digestive system improved, and numerous organic diseases, incident to the sedentary and indolent, are entirely prevented.

2dly. *The influence of the passions and emotions on organic life.* This is so sensibly felt in the nerves of organic life, especially in the region of the stomach, that some eminent physiologists, as I before observed, have

regarded this region as their throne or centre. When properly regulated, the passions contribute to health and happiness, and are essential incitements to action.

> "On life's vast ocean diversely we sail,
> Reason the card, but passion is the gale."

"It may be affirmed as a general truth that pleasurable emotions and affections are salutary." Their gentle play, especially at the social board, promotes digestion and improves the health.

But it is different with painful passions and affections. The poet Armstrong says:

> "Love without hope and hate without revenge,
> And fear, and jealousy, fatigue the soul.
> Engross the subtle ministers of life,
> And spoil the laboring functions of their share.
> Hence the lean gloom that melancholy wears,
> The lover's paleness, and the sallow hue
> Of envy, jealousy; the meagre stare
> Of sore revenge; the cankered body hence
> Betrays each fitful motion of the soul."

The first impression of strong passions and the expression it calls forth, varies somewhat in its character. Strong fear and horror not only destroy the appetite, but debilitate the heart and general circulation, while revenge gives an unnatural excitement, that is soon followed by debility. Occasionally, however, it produces a vital expansion that favors the internal organs. "When anger and grief explode, or burst forth into violent action and vociferation, their consequences are less to be dreaded."

> ——"the grief that does not speak,
> Whispers the o'er-fraught heart, and bids it break."

That digestion and secretion are strongly influenced by the passions and violent mental emotions, has been proved by ocular demonstration. Dr. Beaumont found that they caused in his patient an unnatural dryness and redness, and other morbid appearances, in the mucous membrane

of the stomach, and impaired the digestive power. Who has not felt the influence of grief, anxiety and misfortune, on his appetite and digestion? When sudden and overwhelming, the effect is more immediate, even arresting the process of deglutition in the very act; and when of a lighter grade, if they long disturb the mental tranquillity, need we wonder that dyspepsia, and in the end even graver diseases of the digestive organs, are produced?

Ambition, an all-pervading and infinitely modified passion, varies in its effects according to its degree and the direction it takes. When moderate and rightly employed, it proves a wholesome stimulus to exertion, and may thus even promote health; and when directed to objects of benevolence, and to the performance of high moral duties, and excellence in virtue and philanthropy, meeting as it does with little rivalry, it sheds a grateful and salutary influence over the physical, as well as moral constitution of man. But when inordinate, and exercised on objects of self-aggrandizement, it agitates the mind with alternate hope and fear, and engenders feelings of disappointment, shame, jealousy and envy, that prey on the animal spirits, and oftentimes bring on dyspepsia. It is the intense workings of this passion that produce the sallow and anxious brow, and the dismal train of dyspeptic symptoms, so often witnessed among the aspirants for literary, professional and political fame. "An evil of ambition is its unquenchable, undying character. Love and many other strong passions are satisfied and even surfeited by fruition; but the hunger of ambition grows but the more by feeding;" and when once powerfully excited, how very few have moral and physical force adequate to bear up under the blightings of its strong aspirations! Although manifested in mature years, its foundation is often laid in childhood by the misdirected pride of parents and teachers; and hence it seemed worthy of notice on the present occasion.

It is highly important to the physical welfare of the body, that the tempers of children be kept cheerful and happy by innocent pleasures and pastimes, and that a

proper degree of license be permitted in their amusements. However objectionable the ball-room may be, on account of its unwholesome atmosphere, its vain allurements and enticing dissipations, there is every reason to believe that the cheerful exercise of the muscles in dancing, excited and regulated as they are by enlivening music, is beneficial to the health and spirits, as well as conducive to easy and graceful manners, and when convenient should be allowed to children in schools and in the family circle. It is practised by all nations, from the most civilized to the most barbarous, and from the king to the peasant, and may hence be regarded as the expression of nature, or as it has been well called "the poetry of motion." When freed from the objections of the ball-room, and not allowed to encroach on the hours of sleep, none but an ascetic can object to it on the score of morals or religion.

Neglect and harsh treatment sour the temper, and occasion much moral suffering in early childhood, and when long continued impair digestion and the general health. Shame, grief, and fear will often prey on the minds of children in their tender years, rendering them silent and spiritless, and if persevered in, will undermine their health. Home-sickness, which is apt to occur in boarding-schools, being attended with great mental depression, diminishes the appetite, and impairs the power of digestion. "In some instances, so oppressive has been its influence that life itself has yielded to it; as, for example, among soldiers impressed from the peasantry, and forced from the endearments of home into foreign lands." The effects of home-sickness, however, are mostly transient; and the sufferer should be soothed and diverted from its influence by agreeable excitements.

The causes of the passions and emotions to which I have adverted, are not equally operative on the minds and health of all children. Some are constitutionally phlegmatic, and without any keen susceptibility either to pain or pleasure. But there are others whose feelings readily respond to the slightest influence. These are called sensitive, and it is necessary to be particularly guarded in

our conduct towards them. By the exercise of courtesy and good-will, and cultivating the amiable affections, we promote the health of these and of all others around us, and dependant on us. In maturer years, this acute sensibility, if indulged often, ends in an unrestrained and romantic imagination, accompanied with intense feeling, that delights in abstracting itself from the sober realities of life, to mingle with the creations of fancy. How often do we see the poet "starving his grosser powers," whilst "his mind is pampered with aliment too luscious and stimulating." "Who ever saw a 'soft enthusiast' with well-strung nerves and vigorous digestion?"

The nervous and dyspeptic complaints incident to adult persons, whose brain or instrument of the mind is constantly over-excited by emulation, ambition, anxiety, tribulation, and a thousand other causes, are constantly multiplying in frequency and intensity, with the increase of population, and with the march of intellect and of refinement. The fury of politics, the jealousies, envyings and rivalries of professions, the struggles for office, the contentions of trade, the excitements of speculation, and the anxieties of commerce, the privations, discontents, and despair of poverty, and various other causes of mental perturbation, induce directly or indirectly, a large proportion of the diseases to which we have referred.

Lastly, let us consider for a moment the influence of the intellectual faculties on the digestive organs. When duly exercised, they give to man his chief superiority over the brute. But the brain, which is the instrument of thought, may, like other organs, be over-worked, to a degree that will engender disease, not only in the organ itself, but in the stomach, with which we have shown it to be intimately connected. Its over-exercise is pernicious at any period of life, but particularly so in boyhood and early youth, when its structure is still immature and delicate. The first visible effect is its enlargement, which is attended with corresponding acuteness of mind. "Instead, however," as Mr. Combe says, "of trying to repress its activity, the fond parents, misled by the early

promise of genius, too often excite it still farther, by increasing cultivation, and the never-failing impulse of praise and emulation, and finding its progress for a time equal to their warmest wishes, they look forward with ecstacy to the day when its talents will break forth, and shed a lustre on its name. But in exact proportion as the picture becomes brighter to the fancy, the probability of its becoming realized grows less; as the brain, worn out by premature exertion, either becomes diseased and loses its tone, leaving the mental powers slow and depressed for the remainder of life. The expected prodigy is thus outstripped in the social race, by those whose apparently dull outset promised him an easy victory.

I was recently called to visit a lad in Taunton, ten years old, an only son, whose doting parents had fallen into this egregious error, and strange to add, they had aggravated the consequent evils, by allowing the child to pore over its Latin and Greek every moment that he was not in school, and to subsist on a full diet of animal food at almost every meal. The consequence was, that his brain was enormously enlarged, the rest of his frame stinted, and his expression of face was that of a person thirty or forty years of age. What was still worse, the over-working of the brain and excessive supply of nourishment had caused an enlargement of the carotids and their branches, to such an extent as to produce compression on the optic nerve, and nearly total blindness on one side, and the other eye was beginning to fail. In this state he was taken from school, and was still allowed animal food, and to sit in a warm room, and continue his studies. Now this very early activity and premature developement, so far from deserving encouragement by the stimulus of praise and fond admiration, should have been repressed. It is hardly necessary to add, that the directions given in the case were to exercise the child's muscles daily to fatigue, in such a way as would be most amusing and interesting, to use friction with a crash-towel, to the trunk and extremities, to withhold nearly all animal food, and to prohibit his looking into a book.

By an erroneous system like that in the foregoing case, commenced in childhood, and continued steadily to puberty, the body is sacrificed to the mind, and the foundation laid of dyspeptic and nervous complaints, that render this early acquired knowledge of no avail in after life. Let the exercise of the mind, therefore, be alternated with that of the body, and its tasks light, and, as far as practicable, amusing. Let it be chiefly of the senses and the memory, in accumulating the raw materials of knowledge, to be compared, abstracted, compounded, and in short, to be worked up into various fabrics, in proportion as the body arrives at maturity.

Even after this period, intense application of the mind will impair the health, unless due attention be paid to diet and regimen. I have dwelt so long on this subject, in discussing the influence of the stomach on the brain, that a few remarks only will be added. The worst forms of dyspepsia and nervous depression are those which arise from intense study, with unrestrained indulgence of the appetite; which confirms the now generally received opinion, that this disease commences as often in the brain as in the stomach. It should ever be borne in mind that the two processes of active thinking and active digestion are incompatible; and that whenever either the brain or the stomach is subjected to hard duty, whether of a single task or of habitual exercise, the other organ should have lighter duty imposed.

When proper regard is paid to these laws, a person of good bodily constitution may endure with safety and for many years a vast amount of mental exercise, and especially of the tranquil kind, as mathematics, history, philosophy, and professional reading and writing. When, however, life begins to wane, every man should moderate his expectations with respect to the exercise and productions of his brain, as well as of his physical system. But, alas! too often the task is continued, till the over-worked brain falls a sacrifice to apoplexy or palsy. It would be interesting to collect the examples of men of intellectual and sedentary habits, who have thus ended their useful

career. The two last deceased presidents of Harvard, several professors, the historian of New Hampshire, the author of the American Annals, Chief-justice Parker, and Eddy, Sir Walter Scott, and many others, rush to the mind without scarce a moment's reflection.

The brain, however, requires rest. Even with due attention to diet, the organ may be over-worked to such a degree as to impair the powers of digestion. How often do we see the haggard, dyspeptic clergyman, toil daily in his study to produce sermons that will compare with those of his neighboring brothers, and thus satisfy the claims of his parishioners. He adopts a rigid system of diet, he walks and rides daily, with but little advantage. Why? because he daily returns to his brain-task. He asks leave of absence, and journeys a few hundred miles, to the White Mountains or the Springs, and in a few weeks he returns with renovated spirits, and strengthened powers of digestion. Why? because his brain is at ease, and no longer injures his stomach. The same remark applies to every hard student, to the college professor, preceptor, the common school-master, and all whose brain is over-worked, and shows conclusively that rest, entire rest of the brain from hard labor, is occasionally necessary, and in such cases is the only effectual remedy.

I might here advert to the injurious effects of an opposite kind of treatment on the health. I mean deficient exercise, which often predisposes to melancholy, indigestion, hysteria and hypochondriasis. How often do we see a nervous young lady, brought up in the lap of ease and indolence, but who, losing an indulgent mother, or meeting with some seeming misfortune, that throws her on her own resources, is roused by the necessity of her situation from her nervous infirmities to healthy and vigorous action. These diseases are often witnessed in those who were previously accustomed to much mental labor, on retiring from active trade, from professional life, or the duties of an instructer. How wise as well as beautiful is the advice of Cicero, who, insisting strenuously on the continuance of mind in the oldest men, if industry remain,

yet adds, " Habenda ratio valetudinis ; utendum exercitationibus modicis ; tantum cibi et potionis adhibendum, ut reficiantur vires, non opprimantur ; nec verò corpori solum subveniendum, est sed menti, atque adeò multò magis, nam haec quoque, nisi tanquam lumini oleum instilles, extinguitur senectute ! "

But I must conclude this brief survey of the subject of corporeal and mental discipline in the words of the poet : —

> " 'T is the great art of life to manage well
> The restless mind. Forever on pursuit
> Of knowledge bent, it starves the grosser powers
> Quite unemployed, against its own repose
> It turns its fatal edge, and sharper pangs
> Than what the body knows, embitter life."

I have thus endeavored, ladies and gentlemen, to present a summary view of the reciprocal influence of the two centres of organic and of animal life, the stomach and the brain, upon each other, and to show the importance of preserving them in vigorous, harmonious and well-balanced action, in which consists our health and happiness, physical, moral and intellectual.

In concluding this last of the series of lectures, permit me, Mr. President, and Gentlemen of the Institute, to express the high gratification we have received from this your first visit among us. You must have observed the daily increasing interest taken in your meetings and lectures. Had their nature and value been previously known to our citizens, the attendance would have been more prompt, and the benefits greater. But as it is, you have created a lasting impression in favor of your enterprise, your zeal, and philanthropy, that will long redound to the interests of learning in our city.

LECTURE VII.

COMMON COMPLAINTS

MADE AGAINST TEACHERS.

BY JACOB ABBOTT.

There are some circumstances which render the situation of a teacher peculiarly exposed to complaints and expressions of dissatisfaction. Parents have generally very little liberty of choice in regard to the school to which their children are to be sent. If dissatisfied with one, there is not ordinarily another at hand, to which they can conveniently turn. And thus it happens that the disaffection, which must almost necessarily arise, in a greater or less degree, between the employed and the employers, in all the pursuits of life, — and which, in regard to most other branches of business, silently withdraws, — in the case of the teacher, this disaffection remains and accumulates, and becomes at length an organized and formidable opposition.

There is another cause which operates to expose the teacher peculiarly to complaints: it arises from the circumstance that his work, on account of the very nature of it, is peculiarly open to observation and criticism. The employments of other men are more shielded from the public view; or, at least, the manner in which they fulfil

their duties is more easily concealed. But the school-room is, as it were, overlooked by the whole community. Every body feels competent to judge in regard to all of its details; and a daily communication — almost a daily report — goes from it to every family and fireside. They who are too ready to criticise and censure the teacher's administration, ought to inquire whether they could themselves bear to have their own affairs exposed as fully, in all their details, to the public inspection.

From these and some other causes, teachers are peculiarly exposed to censure. It is often unreasonable and wrong. But then, on the other hand, there is sometimes just occasion for it. It may be of salutary tendency, therefore, for us to consider some of the more common complaints made against teachers, somewhat in detail.

I. PARTIALITY.

Partiality, as a fault in school administration, does not consist in the teacher's feeling a peculiar degree of interest and attachment towards some of his pupils, but in allowing these feelings to influence his official conduct towards them. That the official conduct is sometimes thus influenced no one can deny. In fact all teachers are considerably exposed to the danger of falling into this fault, unless they are upon their guard. It may arise in two ways.

1. A teacher may be led to devote an undue share of attention to some of his pupils on account of the wealth, or fashion, or standing in society, of their parents and connexions. Some cases may perhaps occur where this policy is pursued deliberately and wilfully, on the part of the teacher, as a means of strengthening his influence in the district, or advancing his own favor in particular families. In more frequent instances, however, the fault is fallen into gradually and unintentionally, through the natural, insensible influence of wealth and power. The teacher ought to watch very carefully against this danger. Nothing can be more unjust than such a favoritism in

schools constituted as ours are, and nothing more sure to destroy all kind feeling and confidence between himself and his pupils, and to undermine his influence and weaken his position in respect to the community around.

2. Official partiality results sometimes, not from the connexions of the scholar, but from his character. Every school furnishes examples of docility, genius, sweetness of disposition, or personal attractiveness, which must necessarily touch the teacher's heart. These pupils lighten his labors and solace his cares. He watches the door in the morning, and is disappointed if they do not come; and memory dwells upon the expression of their countenance, and upon their words and actions, in the little incidents that are constantly occurring to develope their gentleness, their vivacity, and their affection. And contrasted with these, there are the rude, the coarse, the stupid, the unfeeling,— whose continuance in the school is a perpetual trial of patience, mischievous in its influence upon others, and apparently useless to themselves.

Now, it is not possible that these two classes of pupils should be regarded by the teacher with the same feelings, and yet it is possible that he should do them equal justice. But we are exposed to the danger of allowing the feelings of interest which the intelligent and the amiable naturally inspire, to affect the plans of the school, the arrangements of the studies and of the classes, and the dispensation of rewards and punishments. If we do so, we give just cause of complaint. A mother who finds that she fails herself in controlling the wayward temper, or idle and irregular habits of her child, has perhaps placed him under your care for the very purpose of securing for him the advantage of your superior knowledge and skill. Now, to neglect him on account of his imperfections and faults, is to neglect him because he specially needs attention and care. You cannot feel for him the interest and attachment which some other pupils inspire, but you can devote to him his just share of attention, and treat him with kindness and official impartiality.

In either of these two ways, then, i. e., either from a

calculating regard to the connexions of a pupil, or through the natural influence of his character, the teacher may be led to pursue a course which shall justly expose him to the charge of favoritism. But where the charge is *once* really deserved, it is, probably, a great many times preferred without any just occasion. Parents do not consider how small a portion of time and attention can fall to any one child, when the time occupied in school is fairly divided by the whole number of scholars. Their expectations are altogether too high. Even if they are willing that their children should receive only their fair proportion, they do not consider how small this portion must necessarily be.

And then very few parents are really willing that their children should be put precisely upon a footing with others. Every mother — the parental feeling being the strongest on the maternal side — secretly thinks that her child is a little superior to other children, and that it is of a little higher importance that his education should go on to the best advantage, and when she finds that the importance and prominence which invest the child at home, are lost in the school-room, and that he melts into the mass there, she is a little too ready to imagine and to complain of neglect and inattention.

Then, again, there are in every community persons who seem to be naturally of a jealous and suspicious turn of mind. Their tempers are perhaps soured by disappointments, or by ill success in life, and they are always finding, or fancying that they find, evidences that they are slighted or neglected. It requires an extra degree of punctiliousness and attention to keep their minds in any tolerable degree of quiet. Persons of real delicacy of mind suppress all indications of the chagrin which they feel, from any unkindness or neglect which they may suffer; but these unfortunates always publish their complaints to every listener; and the complaints are the more loud and frequent the more they are unreasonable. Every neighborhood can produce specimens of this unhappy class of minds, and I believe it so happens that

they almost always have children to send to school,—at least there are very few teachers who do not encounter this spirit.

Thus, from various causes, the teacher is exposed to the charge of partiality, when his whole administration may be most strictly impartial and just. I do not suppose he can entirely escape this trouble. It seems to be an inevitable concomitant of the employment he has chosen. Let him avoid, by all means, giving any just cause of complaint. Never allow the wealth or standing of a family, or the personal attractiveness of a pupil, to disturb the real impartiality of your administration. Love whichever of your pupils you please, but be equally faithful to them all. And for the rest, bear the unjust complaints made against you with patience and equanimity. 'Tis true that they must be disagreeable; but then you escape the ills of other employments, and you must not repine at those of your own. You do not have your rest disturbed at midnight, like the physician; and are not compelled, as the lawyer sometimes is, to harass the poor and the miserable by direction of unfeeling creditors. You escape many of the trials of others, and, in such a world as this, you must expect some of your own.

II. UNDUE SEVERITY OF PUNISHMENT.

It is generally in cases of the infliction of bodily punishment, that the teacher incurs the charge of undue severity. The just cause of complaint which teachers give in this respect, arise generally from two causes.

1. Punishing the innocent instead of the guilty, through insufficient inquiries into the facts, and hasty decisions. We observe some appearances of guilt in a pupil, or a complaint comes to us against him, and we decide at once that he is guilty, and apply the punishment. When all is over, we learn, perhaps, that the chief blame of the transaction attached to another person, or if the party punished is really guilty, we learn extenuating circumstances which would have materially changed our view

of the case, if we had been made acquainted with them in season. Such cases often occur in the experience of almost every teacher. Hurried by the pressing demands made upon every moment of his time, and perhaps rendered impatient by the cares and perplexities of peculiar emergencies, it requires the utmost care to avoid being betrayed into hasty decisions and discipline, and to the infliction of punishments which he afterwards finds were not deserved.

2. Punishing the guilty too severely, or in an improper manner, from irritation or anger. The teacher, in the administration of his school, is entrusted with a power which the whole experience of history shows it is not safe to entrust men with in civil government, though it seems unavoidable in the school-room. He is lawgiver, judge, jury and executioner. Then, besides, a large portion of the offences which he tries are offences against himself—encroachments upon his own comfort and quiet; so that he is, in addition to the plurality of his functions, the judge in his own case. What a dangerous state of exposure is here. *He* knows little of the human heart, who does not see his great liability to err. The most firmly established principles of justice, and a very distinct appreciation of the peculiar feelings and temptations of childhood, joined with the utmost caution and care, can alone enable us to be faithful to such a trust; without them, the repository of so extensive an authority inevitably becomes a despot, with no influence over the minds under his sway except the power to make them tremble.

But notwithstanding these causes, which are constantly operating with a steady pressure upon the teacher, and which we should suppose would often lead him to undue or misapplied severity, I have often been surprised that the tendency to complain of it on the part of parents is so moderate as it really is. Occasionally, it is true, a fond and foolish mother urges a pliant husband to resent the punishment of a child, when perhaps the punishment might have been only what the offence strictly required. Still, these cases are comparatively rare. When we con-

sider how strong and how blind an influence parental affection is, and how deeply it is wounded by the suffering of the object of it, it is sufficiently surprising that mothers will ever consent at all to place the power of inflicting severe bodily pain upon idolized children, of the tenderest age, in the hands of strangers, and that they will acquiesce as generally and as quietly as they do in the exercise of it ; especially when we consider that all which they can hear, both of the offence and of the punishment, is only such an account as the offender is disposed to give. The teacher ought to feel that such a trust is reposed in him only at a very great sacrifice of parental feeling, and he ought to exercise it with the utmost moderation and care.

III. A DISPROPORTIONATE INTEREST IN THE HIGHER BRANCHES OF INSTRUCTION TO THE NEGLECT OF THE LOWER.

Teachers are in danger, I believe, of giving just occasion for this complaint. They sometimes estimate the eligibility of a school by the numbers in it who are attending the higher branches of instruction. Whereas the true glory of the school-room consists in the rapidity, ease, and perfection with which masses of children can be taught to read, write and calculate. Carrying a few on to a superficial acquaintance with the sciences is not a work of so much real dignity and importance, as to open to great numbers the first avenues to all knowledge. Just as the invention of the sextant, high as it stands in the estimation of mankind, must yield the precedence to the invention of printing. The teacher, therefore, when he enters the school-room and takes a survey of his field of labor, should say to himself, " Now my great work here is to open and smooth the entrances to knowledge to all these boys ; to change their habits of reading from hesitating, blundering, and spelling out the way, to a fluent, distinct and agreeable manner of enunciation ; gradually to remove the blots and the asperities of penmanship from all these writing books, and make twenty, fifty or a hundred

neat and correct penmen ; and to unravel the endless perplexities which, in their confused minds, envelope the mysteries of fractions, compound subtraction, and long division. This is the great work ; and the glory of my administration will consist in the ease and extent to which I accomplish it, and not on the rapidity with which those three great boys on the back seat advance in trigonometry and surveying. Just as the true glory of the farmer lies in the number and thrift of his broad acres of corn and grain, and not on the growth of a single peach tree which stands in his garden.

IV. ATTENTION TO OTHER OCCUPATIONS IN SCHOOL HOURS.

I believe the cases are extremely rare in which the teacher can safely attend to any other occupations, such as reading, carrying on his own studies, or writing his letters, in school hours. Where the attempt is made, it furnishes just cause of complaints to the parents of the children. Besides the loss of so much of the time and attention of the teacher as is devoted to his own private pursuits, the school will suffer in other ways. Gross abuses will creep in, and the discipline of the school and the habits of the scholars will rapidly deteriorate, while the mind of the presiding officer is abstracted. Besides, I think that the teacher himself will fail in making any gradual advances in knowledge. The perpetual uneasiness of mind, the harassing interruptions, and the consequent division and distraction of the mental powers, are inconsistent with progress, and with the formation of good intellectual habits, and even with physical health. The attempt ought not to be made.

But then, on the other hand, I think that the teacher, while he gives school hours to school, fully and faithfully, ought to confine school to school hours. When he locks the school room door at night, he ought to lock all school perplexities and cares in, and leave them just as they are until nine o'clock the next morning. If the teacher will so arrange his recitations as to secure one silent hour,

when he shall have no class to hear and no questions to answer, but when all the pupils shall be pursuing their solitary studies, leaving him the entire command of his thoughts and his time, — in such an hour as this he can form his plans, correct exercises, examine difficult problems in arithmetic, and, in a word, dispose of all that miscellaneous work which many teachers carry home with them, to spoil the rest and recreation of the evening. Of all the varieties of mental and bodily labor, which I have had any experience of, teaching is the most exhausting. I am not certain that carrying forward the daily instruction of an ordinarily heterogeneous school, is not as severe intellectual labor as can be performed, and six hours of it in a day is enough. It is as much as ordinary human constitutions can stand. My advice, therefore, is to every teacher, to give school hours strictly and conscientiously to school duties, and the remainder of the twenty-four, with equal strictness and conscientiousness, to private studies, recreation and rest.

There are other complaints often preferred against teachers which might have been noticed, but the time which I feel willing to occupy is drawing towards a close, and I will only add a few remarks on the general course which teachers should pursue, when they find themselves the objects of these and similar censures. Nearly all teachers have to experience these troubles. Sometimes the complaints come from only one or two families, while the subject of them has reason to believe that the rest of the community are well pleased with his performance of his duties ; at other times he finds himself gradually becoming the object of a more general dissatisfaction. In such cases, according to the universal experience of human nature, we are all exceedingly prone to consider disposition to complain of us as a malicious opposition, to shut our eyes against any evidence of just ground for complaint which may exist, and to brace up our nerves to a sturdy resistance of it, as a developement of personal enmity. This is the way in which human nature generally takes reproof, especially if it be just.

A philosopher, not to say a Christian, will rise above such wilful blindness and self-delusion. Undoubtedly there are a great many complaints made against teachers that are perfectly unreasonable and unjust; but then, on the other hand, many others are perfectly well founded; and the maxim in regard to presumption of guilt which we apply to others, ought to be reversed when applied to ourselves. We must presume others innocent when they are charged with a fault until they are proved guilty, but we must presume ourselves guilty, until after the most honest and candid examination, we find ourselves innocent. We ought to be aware how prone every body is to be blind to his own faults and failings. How difficult it is, when we reprove our pupils, to lead them to see that they have done wrong! How full of excuses and false extenuations! It is the same with men, in all the pursuits and avocations of life. It is human nature; we know it is characteristic of the race; but then as to ourselves, almost every body supposes that he is himself an exception, and does not imagine that faults can exist which he does not see.

The wise and proper course then evidently is, when we have reason to believe that those around us express or feel dissatisfaction in regard to our course, to put ourselves fairly upon trial, and inquire honestly whether there be not just ground for the complaints. If our first thought is that they are utterly groundless and unreasonable, we must remember that that is always the first thought of the accused, whether innocent or guilty. If we cannot find that we are deserving of censure on the accounts specified against us, we must look thoroughly for some other faults which have been the real cause of the difficulty, for we cannot always know, from the complaints which people make, what are the real grounds of the dissatisfaction they feel. It has always been said that men very generally assign, for reasons of their conduct, not the considerations which really influence them, but such as they think will best satisfy others. In the same way, in complaining of a teacher, they mention not what has really

displeased them, but what they think is most likely to extend the displeasure to the minds of those around them. It will require, therefore, some strict and impartial scrutiny to discover what the real source of trouble is; but it is better that this scrutiny should be made, not with a view to resistance and recrimination, but to an amendment of what is wrong, to a change of what comes into collision with prejudices, and to a kind and conciliating bearing towards all who feel aggrieved.

Were I addressing an audience of parents, it would be proper for me to address them on the unreasonableness of the censures and complaints which they so often make; on their frequent want of consideration for the teacher's ovewhelming labors and cares; on the injustice of taking the *ex parte* statements of the children, in respect to occurrences in school, believing implicitly a species of evidence which the slightest knowledge of human nature might teach them was utterly unworthy of any confidence whatever. I am not, however, addressing parents, but teachers, and I have accordingly looked at those bearings and relations of the subject which are within the province of the teacher's control. The principles which have been exhibited will certainly, if faithfully followed, diminish his troubles and trials; but, like all the other pursuits and avocations of life, his employment exposes him to ills which cannot be entirely removed.

THE

LECTURES

DELIVERED BEFORE THE

AMERICAN INSTITUTE OF INSTRUCTION,

AT

BOSTON, AUGUST, 1841;

INCLUDING

THE JOURNAL OF PROCEEDINGS,

AND

A LIST OF THE OFFICERS.

PUBLISHED UNDER THE DIRECTION OF THE BOARD OF CENSORS.

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AMERICAN INSTITUTE OF INSTRUCTION.

TWELFTH ANNUAL MEETING.

Journal of Proceedings.

REPRESENTATIVES' HALL, *Aug.* 17, 1841.

THE Institute was called to order at 11 o'clock, by Mr. G. B. Emerson, and the Secretary read selections from the Record of last year. Committees were then appointed.

To seat ladies and strangers,

Messrs. Thayer, Mackintosh, and Metcalf.

To nominate officers,

Messrs. Sherwin, Dillaway, Howe, Greene, Kimball, Muzzey, and Adams.

On motion of Mr. Rodman, of Chelsea, it was

Voted, That a Committee be appointed to consider in what manner the future action of the Institute shall take place, and report some time during the present session; Messrs. Rodman, Thayer, Pettes, G. B. Emerson, and Cushing, were appointed.

It was moved by Mr. W. J. Adams, that a Committee be appointed to examine the system of Grammar of Mr.

J. Brown, of Philadelphia; but, on motion of Mr. Mann, Mr. Adams's motion was laid on the table.

Prayers having been offered by Rev. Mr. Hague, the *Introductory Address* was delivered by Mr. R. W. Emerson, of Concord, Mass.; after which the Institute

Adjourned.

Afternoon.

In the absence of the Lecturer appointed for the first hour of the afternoon, the subject of *Teaching Spelling*, was taken up and discussed by Messrs. Pettes, Bragg, of N. Y., G. B. Emerson, Alcott, and Thayer.

At 5 o'clock, a Lecture was delivered by Mr. T. F. Bragg, of New York, on *Arithmetic.*

After the lecture the Institute voted that the subject of the lectures should be made subjects of discussion.

Adjourned.

Evening: Marlborough Chapel, 7½ o'clock.

The question, on the best mode of *Teaching Spelling*, was resumed and discussed by Messrs. Alcott, Thayer, Titcomb, Mann, Bragg, and F. Emerson; after which the Institute

Adjourned.

Wednesday, August 18th.

At 9½ o'clock, the Institute came to order, and the report of the Curators, was read by Mr. Sherwin, which was accepted.

A Lecture was then delivered by Mr. E. A. Robinson, of Freetown, Mass., on *Moral Education.*

After which, another Lecture was delivered by Mr. A. Gray, of Andover, on *The Importance of the Natural Sciences in a System of Popular Education.*

At 12 o'clock, the Institute listened to a Lecture from

Rev. Theodore Parker, of West Roxbury, on *The Education of the Laboring Class;* after which

Adjourned.

Afternoon, 3½ o'clock.

The Institute having come to order, a Lecture was delivered by Mr. D. B. Tower, of Boston, on *Reading.*

The subject of Spelling, discussed last evening, was indefinitely postponed.

The Institute then voted to proceed to the choice of officers; Mr. Sherwin, chairman of the Nominating Committee, read the list proposed; his report was accepted and laid on the table, in order to be printed.

A donation from Prof. Charles Brooks, now in Paris, was received at the hands of Mr. Thayer; it consisted of several recent publications on Education in France, and an elementary work for teaching the French language. It was referred to the Board of Directors, and a vote of thanks to Prof. Brooks was passed.

The report of the Committee, to whom was referred the future action of the Institute, was read by Mr. Rodman, the chairman. After remarks upon the report, by Messrs. Alcott, Mann, Thayer, F. Emerson, and Pettes, it was recommitted.

Adjourned.

Evening.

The meeting was called to order by Mr. G. B. Emerson. The second subject on the printed list, viz: "*The success which has attended the Method of Teaching to Read by Words, previous to Learning the Letters,*" was taken up.

The President read a communication from a lady on the subject, and it was further discussed by Messrs

Mann, Alcott, Titcomb, Thurston, Peabody, and Howe; after which the Institute

Adjourned.

Thursday, August 19th.

The Institute was called to order at 9½ o'clock, and listened to a Lecture from Rev. Warren Burton, of Roxbury, on *The Culture of a Taste for Natural Scenery in the Young.*

At 11 o'clock, a Lecture was delivered by Mr. E. A. Lawrence, of Haverhill, *on Constitutional Law, as a Branch of Common School Education.*

After a short recess, a third Lecture was delivered by Hon. Horace Mann, on *The best mode of Preparing Spelling-Books.*

Adjourned.

Afternoon.

At ¼ of 4, the Institute listened to a Lecture from Mr. A. Fleming, of Haverhill, N. H., on *The Use of the Globes in Teaching Geography and Astronomy.*

The Institute then proceeded to the choice of officers. Mr. Dillaway was appointed a Committee to sort and count the votes. The whole list was chosen, as follows.

PRESIDENT.

George B. Emerson, Boston, Mass.

VICE PRESIDENTS.

John Pierpont, Boston, Mass.
Daniel Kimball, Needham, "
Gideon F. Thayer, Boston, "
Joshua Bates, Middlebury, Vt.
Jacob Abbott, Farmington, Maine.

Horace Mann, Boston, Mass.
Peter Mackintosh, Jr., Boston, Mass.
John Kingsbury, Providence, R. I.
Elipha White, Johns' Island, S. C.
Samuel Pettes, Boston, Mass.
Nehemiah Cleveland, Newbury, Mass.
Denison Olmstead, New Haven, Conn.
Theodore Edson, Lowell, Mass.
Charles White, Owego, N. Y.
Andrew S. Yates, Chittenango, N. Y.
Benjamin Greenleaf, Bradford, Mass.
Samuel M. Burnside, Worcester, "
John A. Shaw, Bridgewater, "
Elisha Bartlett, Lowell, "
Samuel G. Goodrich, Roxbury, "
Charles Brooks, New York.
Samuel R. Hall, Plymouth, N. H.
Stephen C. Phillips, Salem, Mass.
Thomas Kinnicut, Worcester, Mass.
John A. Pierce, Detroit, Mich.
Cyrus Pierce, Lexington, Mass.
William Russell, Boston, "

RECORDING SECRETARY.

Thomas Cushing, Jr., Boston, Mass.

CORRESPONDING SECRETARIES.

S. G. Howe, Boston, Mass.
Daniel Leach, Roxbury, Mass.

TREASURER.

William D. Ticknor, Boston, Mass.

CURATORS.

Thomas Sherwin, Boston, Mass.
Josiah F. Bumstead, " "
Nathan Metcalf, " "

CENSORS.

Charles K. Dillaway, Boston, Mass.
William J. Adams, " "
Joseph H. Abbot, " "

COUNSELLORS.

Theodore Dwight, Jr., New York.
Emory Washburn, Worcester, Mass.
David Mack, Cambridge, "
William Barry, Framingham, "
Thomas D. James, Philadelphia.
Alfred Greenleaf, Brooklyn, N. Y.
Nathan Bishop, Providence, R. I.
Henry Barnard, 2d, Hartford, Conn.
Luther Robinson, Boston, Mass.
A. B. Muzzey, Cambridge, "
Edward B. Hall, Providence, R. I.
Thomas A. Greene, New Bedford, Mass.

Evening.

The President having called the meeting to order, the following question was discussed. *The importance to the teacher of Specific Instruction in the Art of Teaching.* Remarks were made by Messrs. Sherwin, Alcott, Pettes, Titcomb, Thurston, Howe, F. Emerson, Rantoul, Hillard, Peabody, and G. B. Emerson; after which the Institute.

Adjourned.

Friday, August 20th.

The Institute first listened to a Lecture from Rev. J. S. Dwight, of Northampton, on *The Importance of Preserving Simplicity of Character.*

After which the President made some highly interesting remarks, addressed especially to his fellow teachers, encouraging them to persevere in their labors with renewed energy and cheerfulness, and giving them several useful hints in regard to their profession.

Remarks on the subject of Mr. Dwight's Lecture, were made by Messrs. Greenleaf, Titcomb, Thurston, Rodman, G. B. Emerson, and Mann.

At 12 o'clock, a Lecture was delivered by Mr. W. B. Fowle, of Boston, on *The Education of the Propensities.*

The report of the Committee on the future action of the Institute, was read by Mr. Rodman, and having been somewhat amended, was accepted as follows:

1. That the Institute, at the present Annual Meeting, select subjects to be discussed at the next.

2. That the subjects selected be announced in a circular letter, addressed to every teacher, of both sexes, in the county where the meeting is to be held, or by some other mode, three months at least previous to the Annual Meeting.

3. That members of the Institute, and others known to be interested in the subjects of discussion, be invited to be present and discuss them, in written arguments, or in extemporaneous addresses.

4. These suggestions were not made with the intention of setting aside the present order of exercises, but with the desire to secure greater efficiency in the discussions.

Mr. Pettes read the report of the Directors, which was accepted.

The constitution was amended by the substitution of a semicolon for a period, at the close of the second article of the first section, and adding the following words:—"Enjoying thenceforward all the privileges of membership without additional expense."

Further, that the second and third sections of the first article be repealed.

The following resolutions were offered by Mr. Thayer, and passed:

Resolved, That this Institute cordially recommend the Common School Journal to the attention and use of every friend of education in the community, and especially to those who are engaged in school teaching, as furnishing admirable hints for the promotion of the best ends of human culture.

Resolved, That we learn with regret, that this Journal is in danger of being discontinued for want of pecuniary support.

Resolved, That we consider its publication as important to the success of education in our country; and that we will give it our aid, both as individuals and as an association, according to our ability, by continuing our subscriptions, if we are among its subscribers, or becoming such, if we are not,—and making all proper efforts for its extension among others.

Votes of thanks were passed to the lecturers of the present session and to the presiding officer.

The Secretary was empowered to publish such portions of the proceedings as he should deem fit.

The Institute then

Adjourned, *sine die*.

T. CUSHING, Jr.,
Recording Secretary.

ANNUAL REPORT OF THE DIRECTORS.

Again it becomes the duty of the Board of Directors to present to the American Institute of Instruction their Annual Report; and to give such an account of the present condition of the society, and of its proceedings during the past year, as is required by the constitution.

In the retrospect, which this duty makes it necessary for the directors to take, they feel enabled to assure the Institute, that the eleventh year of their association has not been permitted to pass away without witnessing, in all concerned, a commendable degree of effort to obtain the very important objects for which they are associated. And, while they are sensible that there has been very little of the novel or inviting in what they have attempted to accomplish, they feel that their labors have produced sufficient fruit, not only fully to reward past exertions, but strongly to invite their future efforts.

The last annual session of the Institute, which was holden at Providence, was not only rendered pleasant, by the courtesy and liberality of the friends of education in that highly intelligent and respectable community, but the course of lectures given there, was listened to by large and attentive audiences, well qualified to appre-

ciate and disseminate the important and sound principles which they illustrated. It must have been evident, at the close of the convention, that good had been done, and feelings excited, and impressions made, which would be of lasting benefit not only to those who had the pleasure of being present, but indirectly to many who, from various causes, did not enjoy that privilege.

The directors are convinced, that changing, from year to year, the place of holding the annual session, is more beneficial than their former practice, of confining these meetings to the city of Boston; and in this, they are happy to find, that their opinion coincides with that of the Institute.

The several committees of this Board have already reported to the Institute, and those reports are now before us, for the purpose of being duly noticed in this relation.

The Curators inform us, that, for a place for our library and social meetings, we are still indebted to the same gentlemen, who have, with so great liberality, accommodated us, gratuitously, for the last three years. And, while they acknowledge the debt of gratitude so justly due for this long continued liberality, they acknowledge also, that now we are out of debt, the Institute ought to possess a more retired room, and more frequently to use it. Still, in such important measures, as removing the library and the office of the Institute, the Curators seem disposed to wait for directions from the Association. The library, they state, contains about six hundred volumes, many of which are valuable books.

The Censors inform us that they, during the year, have published the eleventh volume of the Lectures and proceedings of the Institute, and that, for the purpose of increasing the circulation, the volume has been printed in a cheaper form than those previously published. It is

to be lamented, that selections, judiciously made from the lectures contained in the larger volumes, should not have been, before this, offered to the public, in an equally cheap and inviting form.

The liberality of the Commonwealth, and the economy of the Association, in all its departments, have enabled your Treasurer to inform us that we are out of debt; and that there is a small balance in his hands unappropriated; a very pleasant contrast to his former communications.

The Directors feel justified in saying, in conclusion, that the affairs of the Institute are in a good condition, and that its influence and power are not diminished; nor can they help noticing with pleasure, in this rapidly changing age, that so many, who were present at the laying of the corner-stone of this useful institution, still come to her annual feasts.

All of which is respectfully submitted to the Institute by a committee of the Directors.

For that Committee,

SAMUEL PETTES, *Chairman.*

Boston, Aug. 1841.

LECTURE I.

ON THE

BEST MODE OF PREPARING AND USING SPELLING-BOOKS.

BY HORACE MANN,

SECRETARY OF THE MASSACHUSETTS BOARD OF EDUCATION.

My subject is Spelling-Books, and the manner in which they should be prepared and used for teaching the Alphabet, Orthography and Pronunciation of the English language. I ought rather to say of the English languages, for we have two English languages;—one according to which we write, another according to which we speak. Any one will be impressed with this fact, on opening an English dictionary, and seeing placed side by side, two columns for the same words,—one column orthographical, the other orthoepical.

It is amusing to look back to the etymology of the words, orthography and orthoepy, (which in treating this subject we have such frequent occasion to use,) and to find that one of the Greek words from which each of them is derived, ὀρθὸς, means *straight* or *direct*. If *y*, *a*, *c*, *h*, *t*, is a straight or direct way of spelling *yot;* or *p*, *h*, *t*, *h*, *i*, *s*, *i*, *c*, of spelling *tiz-ic*, I hope we may be delivered from learning what *crooked* is.

In treating of the best manner of acquiring the orthography of our tongue, we ought first to ascertain the nature of its difficulties. We shall then be better prepared to decide what is remediable, and to devise the remedy.

For the construction of our language it is commonly said that we have twenty-six characters or elements,—viz. the vowels, a, e, i, o, u, and w, and y, when they do not begin a word or syllable,—the rest consonants. The truth however, is, that we have about fifty characters or elements, viz., the twenty-six capitals, and the twenty-six common letters, almost all of which differ from the capitals in their form,—to say nothing of the Italic variety, of double letters, dipthongs, &c.

The five vowels a, e, i, o, and u, ought to be called five harlequins. According to Worcester, these five letters alone, have twenty-nine different sounds, viz., a, seven; e, five; i, five; o, six; and u, six. But the difficulty of their number is nothing, compared with that of their masquerading. In almost every line we read, these letters re-appear several times; but however short their exit from the stage, they re-enter in a changed dress. Proteus is held a proverb of changeableness, but compared with these he was no turncoat, but a staid, uniform personage. To conceive of a child's difficulty, in giving their right sounds to the alphabetic characters, as found in words, let us suppose any five articles of furniture or dress which we have most frequent occasion to use or to wear, were liable to change into twenty-nine articles of furniture or dress, the moment we should touch them; and, further, that this metamorphosis were not only arbitrary but apparently wanton.

But not only does the same letter puzzle us with its multiplicity of sounds, but different letters have the same sound; and combinations of letters assume the sound of individual letters; and they mock us by playing back and forth with the facility and the malignancy of evil sprights. Thus, as Mr. Pierpont has shown in his "Little Learner," there are eight letters and combinations of letters which have the first sound of a, as in fate; viz., a, in

date; ai, in paid; aigh, in straight; ay, in day; eh, in eh, (exclamation,) eigh, in eight; and ey in they. So the first sound of e is given to e, in be; to ea, in bean; ee, in bee; ei, in seize; eo, in people; i, in machine; ie, in grief; and o, in you. The first sound of o is given to o, in note; oa, in boat; oe, in doe; oh, in oh, (exclamation,) ough, in borough; ow in throw; owe, in owe; and eau, in beau. Again, ough appears in these different sounds, bough, cough, hough, (the hinder part of the leg of a beast,) though, thought, through, thorough, tough;—and surely this is tough enough. It was on this combination, or rather dispersion, that the celebrated couplet was formed.

> "Though the tough cough and hiccough, plough me through,
> O'er life's dark lough,* I still my way pursue."

Take, as specimens, such words as success, or vaccine, where, although the letters c c, are placed in juxtaposition, they are sounded differently; or the words, holy and wholesome; or the classes of words in which ei and ie are arbitrarily transposed, as perceive, retrieve, deceive, believe, receive, aggrieve, &c,—in one class the i coming before the e, in the other after it, though sounded alike in both cases. Why should there be a t in clutch and crutch, but none in such or much? It is no small achievement in our language, for the tongue to spell its own name. Take any volume of poetry and observe with what different combinations of letters the lines terminate, and you will perceive, however certain it is that each rh*yme* will ch*ime*, yet the harmony is only for the ear, not for the eye. If a school boy is taught to spell *scold* and *scorn* and *score*, without an h, and then gets *scolded* and *scorned* and perhaps *scored*, because he spells *scholar* without one, it surely will not tend to increase his thanksgivings, whatever effect it may have upon his aspirations. Though a child is approved for saying, *hat*, yet if, on prefixing the letter

* Irish, for lake.

w, he says whăt, he will be câlled a flat; and however impossible it may be to see the logical deduction, yet, after having uniformly said *whêrefore*, he must say *thĕrefore*.

But an exposition of all the contradictions, complexities, and tortuosities in the formation of our language, can never be given by any finite mind. It is one immense shuffle and prevarication. However Hibernian it may seem, it is still almost true, that what rules there are, are exceptions, and that the anomalies tend towards a law, not from one. If the twenty-six letters were multiplied into each other, according to the rule of permutations and combinations, the product would hardly exceed the bewildering diversities of its construction;—for after all the differences in the powers of the letters, whether used singly or in combination, there would still remain unenumerated, all the cases of silent letters, the reduplication or omission of consonants in compound and derivative words, and the transposition of sounds,—as in the numerous cases where h, though coming after w, in writing, is sounded before it, as in the words, when, whether, wherefore, &c. In the last named cases, the h was formerly written before the w, following the sound, as hwen, instead of when;—but this natural arrangement was altered, for no other reason that we can perceive, but only to render it a member, worthy to be admitted *ad eundem*, into the general chaos. In the same way the words, *knot* and *gnarled* seem to have been spelled with a *k* and a *g*, to make the orthography of the names twist and curl like the things themselves.

The dissonance of this Babel, has been sadly aggravated, because spelling-book and dictionary makers have adopted different modes for the notation of sounds. Some have used the Arabic figures to designate sounds as long, short, broad, acute, grave, &c.; while others employ such characters, as the horizontal mark, the circumflex, diæresis, cedilla, &c., so that in order to learn the signs by which the same letters are to be translated into different sounds, we must begin by learning the different languages of the translators. This seems a gratuitous

and wanton imposition of labor. Surely there might be an understanding among the leading orthoepists and lexicographers, so that the same signs might be uniformly used to indicate the same sounds; and so that, after a child has learned twenty-six capital and twenty-six common, Roman letters, and twenty-six capital and twenty-six common, Italic letters, together with double letters, dipthongs and tripthongs, he need not be obliged to learn a multitude of signs whereby the sound of each one of this multitude of letters is indicated. It is of less importance what is agreed upon than that there should be an agreement. It may be remarked, however, that as the Arabic figures have their specific uses and significations, in regard to number and quantity, there seems to be no reason for using them as the signs of different sounds, except it be that the learner may find a different meaning attached to them all, when he comes to arithmetic, and thus encounter the same gratuitous difficulty which embarrassed his acquisition of reading! If a pupil is taught that the figure 1 denotes the sound of a, as in fame; 2, the sound of a, as in far; 3, the sound of a, as in fall; and 4, the sound of a, as in fat; and, at the same time, should be studying Numeration, he might very naturally infer that these letters had 1234 different sounds. What then shall we say of the mischievousness of using both modes indiscriminately, by the same compiler, as has been done in some modern spelling-books?

But such is the English language,—or rather such are the English languages, at the present day; and it seems to be generally considered impracticable, either to make the written language conform to the spoken, or the spoken to the written. Yet the orthographical English language must be written, and therefore it must be spelled; and the inevitable consequence of this is, that the children must learn the art,—or rather the black-art of spelling.

I need not occupy any time to prove that the ability to spell with uniform correctness, is a rare possession amongst our people. It has not unfrequently been sug-

gested that intelligence in the people is so necessary for the preservation of a Republican government, that no person should be allowed to vote who could not both read and write. If, however, the suggestion means that no persons should be allowed to vote but such as could write without failures in spelling, I tremble at the almost universal disfranchisement. Our Republic would be changed to an oligarchy at once. I have been told, by a gentleman of high standing in the legal profession, that he was once concerned in a cause where it became his duty to examine the depositions of thirty students of a celebrated Theological Institution, which depositions had been written by the deponents themselves,—all of whom had graduated at some college before they became members of the institution,—and that only one of the thirty was spelled with uniform correctness. In the way of professional, official and editorial life, for the last sixteen years, it has been my fortune to inspect and read an almost countless number of depositions, records, petitions, remonstrances, legislative documents, reports, letters and communications, of all kinds and on all subjects; —and in all charity I must say, that, allowing the proportion of thoroughly correct spellers, on subjects within the limits of their own office or occupation, to be one half per cent., the result must still be taken with a very liberal discount. There is no such leveller as English orthography. It mingles patrician and plebeian in one common lot; and here the lot of imperfection is emphatically the lot of *English* humanity. I have, indeed, been sometimes led to query whether the errors I have found were not, in part, waggery, rather than all ignorance. When, for instance, I once found a long school report, drawn up by a gentleman of some note, which advocated an increase of the salary,—or wages, as we usually call it,—of teachers, in which, from beginning to end, the word wages was spelled *w*, *e*, *d*, *g*, *e*, *s*, I could not but query whether the author did not covertly mean some golden instrument wherewith to open teachers' hearts.

This almost universal illiteracy, in regard to spelling,

seems to me to have two sources ;—one, the inherent difficulty of the language itself,—the other, the manner in which, and the instruments by which, orthography is commonly taught. It is, indeed, contended by some that the whole, or substantially the whole of our bad spelling, results from the untowardness and absurdity of the methods used in teaching. These objectors against present modes affirm that bad spelling is not a necessity, nor a thing of spontaneous growth, but a product wrought out laboriously, and at a great expense of money and tribulation of spirit. They aver that if spelling were taught only by reading, and from the reading lessons, it would be easily learned, and in confirmation of this they allege that those who study French, and never use any French spelling-book, but learn to spell while they learn to translate, either orally or in writing,—that such pupils acquire the enigmatical orthography of the French language with facility and correctness, although at an age when the formation of words from letters is much less easily mastered than in childhood.

But without admitting fully the correctness of this opinion, one thing seems certain, that we are to look for a remedy or preventive of bad spelling, not in an alteration in the language itself, but in a change of the modes and means of teaching it. We cannot expect that the inherent difficulties of the language will be removed, but we may expect that the manner of teaching it will be reformed.

It is a familiar principle of the English common law, that every weapon or instrument, by means of which human life has been taken, shall be forfeited to the crown, under the name of a *deodand* ; and I could not refuse so far to agree with the objectors against the present modes of teaching orthography as to admit, that if this legal principle were applied to most of our spelling-books, they would be adjudged to be forfeited to the sovereign, for having been the instrument or means by which all life and spirit have been destroyed in so many of our school children.

A spelling-book may be prepared on one or more of these three principles.

1st. It may be prepared strictly in reference to the language, whose orthography is to be taught, that is, it may be extensive in regard to the number of the words contained ; it may be faithful in following the highest authorities in all doubtful cases ; it may be correct in syllabication, accents, half-accents, and so forth.

2d. It may be prepared mainly in reference to the teacher who is to use it, giving rules for the formation of derivative words, for prefixes and suffixes, for the omission, retention, reduplication, or euphonic change of consonants, for the omission of vowels, for adding particles or expletive syllables, &c., and it may carefully explain what are called the niceties of the language.

Or 3d. The spelling-book may be prepared mainly with reference to the ease, pleasure and progress of the little learner, fitted to arouse his curiosity, and adapted to those faculties of his mind which are then most active.

Now, who will contend that a spelling-book for young children should be prepared for the first purpose, that is, for the sake of the language,—for exemplifying its copiousness, for settling the principles of its derivation, or tracing out its recondite analogies ?

And again, who will contend that a spelling-book, to be used by young children, should be prepared with especial reference to the convenience, instruction or guidance of the teacher ? The teacher ought to know every thing that pertains to doubtful orthography, to accent, syllabication, the rules for the reduplication or omission of letters, &c., before he becomes a teacher ; because he ought not to undertake to perform the services of a workman, when he secretly intends to learn his trade as an apprentice.

But thirdly, who will deny that the spelling-book, while it does not lose sight of the two preceding objects, should be mainly and scrupulously prepared with reference to the pupil,—to his ease, pleasure and progress in acquiring so difficult a language ?

1st. The spelling-book should have especial reference to the *ease* of the pupil,—to his facility in learning to spell and read. The pupil should not be first mistaught and then untaught, in order to be retaught, with the chance that the last two processes will never be performed. The native love of consistency or congruity in a child should not be obliterated or outraged by a perpetual succession of contradictions. He should be taught correctly at first, and then whatever new things are taught should be affiliated, as far as possible, to what is already known. We all know how much more easily new languages are acquired, if we already know the stock, or parent language from which they spring. A new science is more readily mastered after having mastered the kindred sciences. Now let us examine the course ordinarily pursued in teaching children to read, and see if it does not violate all ideas of ease and consistency. A child is required to learn the names of twenty-six letters, to repeat them day after day and month after month, giving to each letter a single and uniform sound. He is then required to follow up this repetition in tables of ab, eb, ib, ob, ub, &c.; then in tables of ba, be, bi, bo, bu, &c.; then bla, with its conjuncts; then bra, ska, sha, qua; then bram, flam, &c., &c., until the infinite of nonsense is exhausted. After having repeated these letters and particles, thousands of times, where the same sound is uniformly given to the same letter or combination of letters, he is then taken into words, where each of the principal letters, in the rapidity of its changes from one sound to another, outdoes ventriloquism;—where the first five vowels to which respectively he has been accustomed to give the same alphabetic sound, assume twenty-nine different sounds, so that according to the doctrine of chances, it will happen only once in five or six times that he will be correct, if he sounds them as he was taught;—where the twenty-six letters, and the same combinations of two or three of them assume hundreds of different sounds, without any clue by which to follow them as they glide from one into another;—where letters are often dropped out

of notice altogether ;—where g sometimes becomes j, and x becomes gz ;—where *th* changes every brea*th* we brea*the* ;—where tion and sion are shun ; cial, sial, and tial, are shal, (not shall, which is different still ;) ceous, cious and tious, are shus ; geous and gious are jus, (not the Latin *jus* either ;) sion is zhun ; qu is kw ; wh is hw ; ph is f, and c is uniformly concealed in s, or sacrificed as a victim to k or z.

To this must be added the catalogue of proper names, —an aggravated list,—whether geographical or personal, ancient or modern,—from Melchisedek and Nebuchadnezzar in Hebrew history, down to

> **"Some Russian, whose dissonant, consonant name,**
> **Almost rattles to fragments the trumpet of Fame."**

In this way the child's previous knowledge of the alphabetic sounds of the letters misleads ; four times in five, if he recollects them right, he will call them wrong, and be rebuffed ; the more thoroughly he has learned and the more correct are his applications of the previous knowledge, the more infallibly he goes wrong. When a child is taught the three alphabetic sounds *l e g*, and then is told that these three sounds, when combined, make the sound *leg*, he is untaught in the latter case what he was mistaught in the former. *L e g* does not spell *leg*, but if pronounced quickly, it spells *elegy*. If it is a fact, as I believe observation will prove it to be, that false orthography is generally resolvable into an effort to use those letters whose alphabetic sound would come nearest to the sound of the word, then surely it is a very instructive fact. It shows that there has not been enough of subsequent labor to enable the bad speller to unlearn what he was erroneously taught. The false spelling of new words, by putting together old words whose orthography is known, has an origin precisely similar. In the latter case we use words with whose sounds and spelling we are familiar, in order to make the new word, as in the former we use letters with whose alphabetic sound we

are familiar, in order to spell the original word. This was illustrated in a letter written to a friend of mine, which I saw a few days since. In the letter there were the words "Indian ears." As my friend was an officer in a railroad corporation, he naturally inferred from that circumstance and from the context, that the writer meant "engineers."*

Give a child such a sentence as this: "The far famed walls of the palace are fast falling to decay." He begins by giving the alphabetic sound of a to the a in far, and, of

* In the Second Annual Report of the Secretary of the Board of Education, the following remarks on this subject may be found, "The general practice, [of teaching the alphabet first], is founded upon the notion that the learning of letters facilitates the correct combination of them into words. Hence children are drilled in the alphabet until they pronounce the name of each letter at sight. And yet, when we combine letters into words, we forthwith discard the sounds which belonged to them as letters. The child is taught to sound the letter *a*, until he becomes so familiar with it that the sound is uttered as soon as the character is seen. But the first time this letter is found, even in the most familiar words,—as in *father*, *papa*, *mamma*, *apple*, *peach*, *walnut*, *hat*, *cap*, *bat*, *rat*, *slap*, *pan*, *&c.*, *&c.*, it no longer has the sound he was before taught to give it, but one entirely different. And so of the other vowels. In words, they all seem in masquerade. Where is the alphabetic sound of *o* in the words *word*, *dove*, *plough*, *enough*, *other*, and in innumerable others? Any person may verify this by taking any succession of words, at random, in any English book. The consequence is, that when the child meets his old friends in new company, like rogues, they have all changed their names. Thus the knowledge of the sounds of letters in the alphabet becomes an obstacle to the right pronunciation of words; and the more perfect the knowledge the greater the obstacle. The reward of the child for having thoroughly mastered his letters is, to have his knowledge of them cut up in detail, by a regular series of contradictions, just as fast as he brings it forward. How different, for instance, is the sound of the word *is* from the two alphabetic sounds *i* and *s*;—of the word *we* from the sounds *w* and *e*;—of the word *two* from the three sounds *t*, *w* and *o*. We teach an honest child to sound the letters *e*, *y*, *e*, singly, until he utters them at sight, and then, with a grave face, we ask him what *e*, *y*, *e*, spells; and if he does not give the long sound of *i*, he is lucky if he escapes a rebuke or a frown. Nothing can more clearly prove the delightful confidence and trustfulness of a child's nature, than his not boldly charging us, under such circumstances, with imposition and fraud."

course, calls it fāre ; he is corrected, and told to pronounce it far ; he catches the sound of a in far, and proceeds to the next word, which he calls famm'd ; here he is again corrected, and made to say famed ; he then pronounces walls, wales, according to the last direction ; but this will not do, and he is obliged to say walls ; in consequence of this, he gives the broad sound to the first syllable in palace, calling it pâll ; here he is snubbed and told to say pal ; he does so, and hurrying to the next syllable, he sounds the second a like the first ; the teacher now begins to think him a fool, and is confirmed in the opinion, when he carries forward the obscure sound of a, as in palace, and applies it, instead of the grave sound, to a, in are ; the poor child, now seeing the same letter in the next word,—fast, is in a quandary, and will not venture to pronounce it, but waits to be told ; being told how to pronounce fast, he abides by the direction, and says fal-ing, when he is violently arrested, and made to utter fâlling, fâlling, fâlling, with repetition and emphasis ; secure in this sound, he comes to the last word, which, in imitation of the preceding, he calls decâ, and gets slapped, if not flayed for his stupidity. Is this ease ! Is this straightforward and direct ! Is this teaching in such a manner as to supersede the necessity to unteach ! Who has not seen a hapless child, when first carried from the alphabet into short words, after he finds that none of the letters with which he thought he was so well acquainted, will now answer to their names ; but that all balk and tantalize him, and chatter in his face with unknown sounds,—who has not seen him gaze up in bewilderment into the teacher's face, with such a piteous and imploring look as would almost make statuary weep ?

To relieve children from this wanton harassing, this gratuitous vexation, one of the two following modes should be adopted. Either the distinctive marks which denote sounds, as long, short, broad, grave, obscure, &c., should be affixed to each of the vowels, as they are learned, and the child taught to give the true sound to the letter so marked ; and consonants also should be taught

by giving them, not the common alphabetic sound, but the sounds which they are to have in combination,—which is called the *phonic* or *phonetic* method ;—or, what I consider a far better and more philosophical mode,—whole words should be taught before teaching the letters of which they are composed.

The advantages of teaching children, by beginning with whole words, are many. Nothing has to be untaught which has been once well taught. What is to be learned is affiliated to what is already known. The course of the pupil is constantly progressive. The acquisition of the language, even from its elements, becomes an intelligible process. The knowledge of new things is introduced through the knowledge of familiar things. At the age of three or four years, every child has command of a considerable vocabulary, consisting of the names of persons, of animals, articles of dress, food, furniture, &c. The sounds of these names are familiar to the ear and to the organs of speech, and the ideas they represent are familiar to the mind. All that is to be done, therefore, is to lead the eye to a like familiarity with their printed signs. But the alphabet, on the other hand, is wholly foreign to a child's existing knowledge. Having no relation to any thing known, it must be acquired entirely without collateral aids. In learning words, too, the child becomes accustomed to the form of the letters, and this acquaintance will assist him greatly in acquiring the alphabet, when the time for learning that shall arrive. I do not see, indeed, why a child should not learn to read as easily as he learns to talk, if taught in a similar manner. A child learns to talk by hearing the names of things, the utterance of which is accompanied by some action indicating to what things the respective names belong. The difference in the sounds by which we indicate the greatest number of things is exceedingly minute ; yet when a child hears a particular sound repeated but two or three times, as the name of a particular thing which he sees, he seldom forgets it. There is as much difference to the eye, in the length, form, and general appearance of a printed

word, as there is to the ear in the sound of a spoken one; and if the object be presented with the word, there seems no reason to doubt that a child will learn printed words as fast as spoken ones. Indeed, the advantage in facility of acquisition and permanence of impression is always supposed to be on the side of the eye, when compared with any other of the senses. A child will learn the names of twenty-six playfellows in a day; whereas in some schools three months, in others, six months are allowed for teaching a child the twenty-six letters, and in the latter case the mind is all the while undergoing a rapid process of stupefaction. When we wish to give to a child the idea of a new animal, we do not present successively the different parts of it,—an eye, an ear, the nose, the mouth, the body, or a leg; but we present the whole animal, as one object. And this would be still more necessary, if the individual parts of the animal with which the child had labored long and hard to become acquainted, were liable to change their natures as soon as they were brought into juxtaposition, as almost all the letters do when combined in words.

2d. In the preparation of a spelling-book the *pleasure* of the learner should, as far as possible, be promoted; and this, of course, includes an exemption from all unnecessary annoyance or repulsiveness.

To sustain the interest of a child, in the subject-matter of his studies, whatever that may be, is of primary importance. Such an interest is indispensable to progress. To impart however copiously, by the teacher, is nugatory, without a reception by the learner; and without attention and desire in the learner, what is imparted is not received, but falls to the ground. The teacher may repeat his instructions, day after day and year after year, but without an interest on the learner's part, the instructions sink barren to the earth;—they never reach and fertilize the pupil's mind. Such instruction perishes when the vibrations of the air cease. Teaching and learning, indeed, are correlative terms. Strictly speaking, one does not teach unless another learns. The teacher may

repeat the wisest or the holiest things ever uttered by sage or saint, but unless the scholar is in a fit state of mind to see them, to esteem, to desire, and, therefore, to open his capacities to receive and appropriate them, they are as sounding brass and a tinkling cymbal. If an intelligent person were showing any object to a child, which he was especially desirous that the child should examine and scrutinize, but found on observation that the eyes of the child were closed, his first effort would be to open them; but do teachers always take sufficient pains to open the eyes of desire before they present the desirable objects? If three months, or three years be allowed to lead the pupil to an acquaintance with any subject, one half, or three quarters, or nine tenths of that time should rather be spent in creating a desire to learn it, than to begin in the absence of that desire. It is solely on this account that so many young men of twenty or twenty-five years of age,—as ignorant as any one reared in our community can be, but with an ardent desire for knowledge, —that is, the intellect vacant, but the desire full,—so often outstrip those who have been surfeited with the advantages of all our literary institutions. A proficiency in studies which is often referred to talent, consists solely in inclination. It is a proficiency, not attributable to the more liberal endowments of nature, but referrible to the happy fortune of having had the objects of knowledge presented, at first, under an attractive form. The power of exciting this desire to learn is as high a qualification in a teacher as the facility of communicating knowledge; because until the desire is excited the mind does not work. Until this is done, the teacher is like a manufacturer, who keeps feeding his machinery, but does not apply to it the moving power,—the water or the steam. He may persevere forever in feeding, but the raw material is in no course of assimilation towards the perfect product.

Here, then, the question arises, in what manner can the child's interest be excited, while learning to spell and read? A most important question it is, for love or disgust excited here, will probably last through

the whole course. I do not mean rapturous or extatic interest; but such a modicum of pleasure as will enchain attention and ensure proficiency.

If we would know how to please children, we must know the sources of their pleasure. Let us, then, analyze the sources of the pleasure which children derive from a perception and knowledge of objects. The principal sources are, brilliant and variegated colors, impressive forms, diversified motions, substances that can be lifted and weighed, and all whose dimensions, therefore, can be examined. To these also should be added objects which gratify the senses of taste and smell, together with melody or harmony of sounds. And, in this connection, it is a most important fact, that whatever objects have given pleasure in the perception, will give pleasure in the recollection. To recollect a delightful object, or scene, or event, revives, if not the original delight, at least a strong reflection of it. Now, of all those qualities whose perception or recollection gives such perpetual activity and gayety and delight to the years of childhood, letters, and words not understood, have but one, viz., form,—a quality which, with common minds, is the feeblest of all the sources of pleasure. And further, letters and words present superficial form only,—form having dimension in a plane,—and incapable of being handled, weighed or examined. In regard to all the other sources of pleasure,—beauty, motion, music, memory,—the alphabetic column presents an utter blank. There stands in silence and death, the stiff, perpendicular row of characters, lank, stark, immovable, without form or comeliness, and, as to signification, wholly void. They are skeleton-shaped, bloodless, ghostly apparitions, and hence it is no wonder that the children look and feel so deathlike, when compelled to face them. The letters are more minute too, than any objects which ever attract the attention of children. Children require some medium between the vast and the microscopic. They want some diversity, also, but the forms of the twenty-six letters have as little variety as twenty-six grains of sand.

And the same may be said of those cadaverous particles, ba, be, bi, bo, bu, &c. Now it is upon this emptiness, blankness, silence and death, that we compel children to fasten their eyes. To say nothing of the odor and fungousness of spelling-book paper, who can wonder at the energy of repulsion exerted upon quick-minded children by this exercise? Upon others of less natural vivacity, a soporific effluvium seems to emanate from the page, steeping all their faculties in lethargy. It is in this way that we seize upon children who are rejoicing over the green and flowery earth, the quick motions and varied colors and song of the animated world, or who are bounding, almost winged, over the snow-wreath or along the glassy surface of the ice, filled with the inspirations of that all-healing elixir, pure air;—it is in this way that we seize them and plunge them into this solitude and nothingness. As they are won to effort by no attractions, they must be driven to it by fear; and under the deadening influence of such fear is commenced, even in childhood, the soul's paralysis. Many of us, doubtless, can recollect some humane teacher, whose fortune it was to drag or whip us up through this Slough of Despond, who, having caught some glimpse of the remorselessness of the alphabetic exercises, used to practise sundry devices to win his little prattlers to an acquaintanceship with the twenty-six idiot strangers. He used to tell us that *a* stands for apple, to call *o*, round *o*, *s*, crooked *s*, *t*, the gentleman with a hat on, &c. And this, too, was done when professing to teach us the *powers* of letters, that is, their respective sounds when joined together in words,—and with a view to assist us to pronounce the word by spelling it. What manner of ejaculation would that be, which, instead of the unvarying sound of the word "sot," for instance, should combine the three sounds which the child had been taught to consider as the powers of the letters composing it; viz. "crooked s, round o, gentleman with a hat on?" Yet this is the way in which many of us were taught to read; nay, it is the way in which many children are taught

at the present day. Parents and teachers tell children to love the book, which is the sign and symbol of all this vexation and weariness of spirit. They might as well tell them to love aloes. If, as the phrenologists say, there is an organ of hope in the human brain, what has it to do during these processes, unless it be to hope never to see the spelling-book again ?

A few years ago an extraordinary book was written by Archbishop Whately, to prove from the intrinsic improbability of the thing, that there never had been such a man as Napoleon Bonaparte. There are grounds for an argument a thousand times stronger, to prove that nobody has ever yet learned the English language.

Is it, then, impossible to introduce children to a knowledge of reading through an avenue of pleasure ? I venture to affirm, that it is not ; and will proceed to point out the way in which, as it seems to me, this desideratum can be realized. I will premise that, if any one wishes to teach letters to very young children, blocks or cards, on which single letters are cut or printed, can be used for the purpose. These the child can handle, lift, carry hither and thither, and change their collocation at pleasure. The mother can amuse the child by sending it to pick out one of the letters, and thus gratify its love of bodily motion and exercise its power of search and discrimination. Even spelling may be commenced in this way. If a child wants a cake or a top, it may be taught to select and arrange the letters which spell the name of the thing wanted, as a condition of receiving it.

But, as it seems to me, by far the most legitimate and efficient way of introducing a child to the knowledge of our language, is through the *meaning* of the words used. This avenue is always open, and is always pleasant. It is established by nature, and exists in the constitution of the human mind. There is a faculty, or a set of faculties, whose express function it is to recognize and employ signs. Without such a power mankind would always have been mere animals ; if bereft of it now, they would immediately degenerate into mere animals. Al-

though ignorant of conventional signs, I could still direct your attention, by the finger or by a pointing-rod, to a few material objects around us; but all my recollections of the past, all my anticipations of the future, all knowledge, indeed, even of contemporaneous things, excepting such as are comprised in this hand-breadth of space about us, would be a blank,—a waste I could not people, a void I could not fill. Signs are the medium between the universe without, and the intelligent mind, which is capable, by their aid, of making an ever-onward progress in comprehending that universe. Without signs, each mind would be local, insular, an individuality; but signs bridge a chasm otherwise impassable, and open to each one infinite scope and immortal career in the quest of knowledge. We refer to a few things which have a present existence, by directly pointing to their substances and relations, but all these are only an atom in immensity, a moment in infinite duration. But to represent substances, relations, beings or events, which exist where we cannot go, and where we cannot see, we use signs, instead of the things themselves, and in this way only is it that we achieve a sort of ubiquity and omniscience. The historian does not, as we are accustomed to say, ascend the stream of time to its source, and explore its mighty current; but, in the retirement of his closet, he brings around him the verbal or pictorial signs of all great events, epochs, dynasties, revolutions ;—he spreads these signs upon his table, he arranges, rectifies, prepares them, and then sends them out to enlighten the world. He cannot handle, touch, or see the things themselves, for perhaps they ceased to exist thousands of years ago, but how easily he presents them by their signs. The astronomer does not, as we are accustomed boastfully to say, scale the vault of heaven, and carry his measuring line around solar and stellar systems ; but in the seclusion of his chamber, on a fragment of paper, he arranges a few signs by which he images forth the motions of the planets, and measures their stupendous orbits. When the poor bigot tyrant condemned Galileo to a prison, and sequestered

him from the glorious light of day, and the still more glorious effulgence of the midnight heavens, it was by means of a few types and symbols that the lone prisoner transported the firmament, as it were, into his narrow cell ; and there he wheeled his emblematic planets in their circuits, or upheld the constellations in their appointed places, just as the Omnipotent wheels and upholds the ponderous masses themselves. It is by signs that the poet, in his closet, can create an elysium, and send it out to enchant the world ; and it is by signs that the philosopher traces those deep relations which reach from all parts of the universe to each individual, and radiate from the individual to all parts of the universe. Who, then, can doubt that we are endued with a special power whose office and function it is to create and to employ signs ? It is this inborn capacity of using signs, symbols, emblems, which has worked out into the notched sticks of the savage, the knotted cords of the Mexicans, the hieroglyphics of the Egyptians, the ideographic characters of the Chinese, the polished and copious languages of the Greeks and Romans. Who can doubt, let me also ask, that these capacities of understanding and of employing signs obey the general law of the faculties, viz. that exercise upon their appropriate objects gives pleasure ? Here, then, through the medium of signs, a way is found at once of exciting and of gratifying the interest of children in learning to read. When the teaching is adapted to the faculty of Language, it is but the supply of a natural want.

But unless the thing signified be conceived by the mind, that which purports to be a sign, is no sign, but a phantom, and has no point of relationship, correspondence or adaptation to the human faculties. Hence, instead of attraction there is repulsion between the learner's mind and the subject professedly taught. If the pretended sign signifies nothing, it is worth nothing, and the mind, if healthy in its action, is sure to spurn it, and so much the more likely to spurn it, as it is more healthy. An attempt to bring the mind, and the subject taught into

communion, while this repulsion continues, is like an attempt to mingle oil and water. You may agitate and shake the particles, and whip them into a mechanical juxtaposition, but they will not combine, and the moment your labors cease, they separate and escape to their former positions. But if you bring the human faculties into communion with their related objects, through the medium of well-understood signs, then it is like mixing sugar and water,—the moment the particles touch they coalesce, and not even congelation can decompose them. Now the faculty of language is not fairly and legitimately brought into exercise, unless an idea is connected with every word, or combination of words, we use, any more than the faculty of sight is brought into exercise by speaking, in darkness, of unknown objects.

The first printed or written words, then, presented to children, should be those with whose meaning they are already acquainted,—words, the articulation of which is already familiar to the organs of speech, the sound of which is familiar to the ear, the meaning of which is familiar to the mind, and with the printed form or *tout ensemble* of which only, are they to establish an acquaintance. And here the course of nature coincides with the dictates of philosophy, in promoting the end of instruction. The acquisition of spoken, always precedes that of written language,—the language addressed to the ear, that of the language addressed to the eye. Children do not generally go to school, or begin to learn the written language, until the age of three or four years. At this age they possess no inconsiderable vocabulary of words, whose signification is perfectly known. From these a copious selection can be made, consisting of the names of playthings, articles of dress, furniture, implements, playmates, together with the names of colors, sounds, motions and objects in external nature. Taste should be exercised in this selection, for the printed pages shown to children should never be contaminated with words which will excite vulgar, gross or offensive ideas. Let the printed name of any one of these various objects be shown and

spoken to the child, at the same time; the spoken name will excite the related idea,—if a pleasurable idea, the excitement will be strong;—the perception of the word as a visible sign of the idea, and as equivalent to the audible sign, will exercise the faculty of language, and this exercise will give pleasure; for such is the benign law of Nature that every new sign, rightly and fully understood, by which an object in the gross, material world of sense, melts into the etherial element of thought, gives out a glow of delight.

3d. The third grand object in the preparation and use of spelling-books is *progress*,—progress in orthography, pronunciation and intelligent reading. The last, that is, progress in a knowledge of the meaning or signification of words, is indefinitely the most important. Bad spelling or bad pronunciation is nothing, compared either with an ignorance of the true meaning of words, or with a liability to misapprehend them. The misuse of letters in the spelling of words, is comparatively a venial offence; it seldom draws after it any serious consequences besides the reputation of illiteracy. But the misuse or misapprehension of language leads to errors of thought, of opinion, and of conduct; and the laws of society and the laws of the land often punish them with the loss of character and the loss of property, No inconsiderable part of the litigation that burdens the courts and embroils society, orignates in the carelessness or ignorance of parties in wording their contracts; and what a vast proportion of the preaching of clergymen, of the teachings of lecturers, of forensic and parliamentary arguments,—in fine, of the speaking and writing of all public men,—is lost, because auditors or readers do not understand the import of language. Intelligent reading, then, is indefinitely more important than correct orthography or pronunciation. It is better that a man should err in sound than in sense; and justness of articulation is not to be compared with justness in action.

Let us try our ordinary spelling-books, and the common manner of using them, by these principles. First

comes the alphabet, and this is followed by the nonsensical particles ab, ba, bla, blam, &c. &c.,—in some books to the number of four or five hundred, through which the sufferer is obliged to grope his dark and doleful way, without one ray of meaning to illuminate his path. By this process, children are debarred from thought. They are compelled to look into vacuity. The recitation, in which the efficacy of frowns and rebukes and blows is tried to coerce attention, is a perpetual contest between the forces of nature struggling for relief, and the efforts of the teacher to stifle them. The ease, the pleasure, and the progress of the pupil are alike defeated. Such a course is obviously more irrational, than it would be for the mother or the nurse to begin with teaching the infant to articulate these four or five hundred particles, as a preparation for his learning to say papa, mamma, dog, cat, horse, &c. With deaf and dumb, and with blind children, such a course cannot be pursued ; they must be taught *things*, or there is an end to all progress,—or rather there is no beginning to it. It is only those on whom bountiful nature has conferred a complement of the senses, who can be subjected to this miserable lip-labor. Hence an inspection of the greater proficiency made by pupils in institutions for the blind, and the deaf and dumb, has extorted from many parents the wish that their own children were deaf and dumb, or blind, that they might enjoy the mental and moral advantages of a more rational mode of training.

The practice of teaching these hollow particles,—of feeding the minds of children, by giving them these empty egg-shells for their nourishment, is now condemned universally by experienced and reflecting men. These particles ought no longer to be found in our spelling-books. It is no justification for compilers, to say that such particles may be inserted, to be used or omitted, at the option of the teacher ; for this is only equivalent to saying that, if a mischievous practice prevails, they will promote and perpetuate it, if its prevalence will enlarge the sale of their books.

This view of the subject teaches us also, that, after a few of the first lessons in a spelling-book, it becomes wholly unnecessary to arrange the words according to the number of the letters or syllables composing them. A child acquires, very soon, such facility in articulation that a word of three or four syllables is uttered as easily as a word of one. He will say grandfather or grandmother as easily as father or mother, or pa or ma, provided he loves the former as well as the latter. He will learn to say butterfly sooner than bug, because it is prettier. The question of ability to articulate words, turns far more on the point of intelligibleness and interest than on that of length. A child never stammers long at the toughest name of a pretty plaything, or a nice article of food or dress. He will learn to say kaleidoscope, or whortle-berry pie, or my new red morocco boots, as easily as top, or cake, or hat. Children but three or four years old, find but few Shibboleths in our language. It is only among words not understood, that their tongue fumbles. It is marvellous, indeed, how easily their organs of speech can be trained to what, (waiving etymologies), we may call feats of vocal legerdemain, so as to utter, with the greatest rapidity and without mistake, those alliterations, "Peter Piper picked a peck of pickled peppers," &c.; or, "Theophilus Thistle, the thistle-sifter, sifted a sieve-full of thistles; and if Theophilus Thistle, the thistle-sifter, sifted a sieve-full of thistles," &c. &c.; or that more elaborately-wrought *jeu d'esprit*,

> "When a twister a twisting
> Would twist him a twist," &c.

into which the letter *w* seems to have been woven, without, within, and between, and wrapped round warp and woof of the whole web.* And yet notwithstanding these

* The French parallel of this is so amusing, that I will insert both at length. I do not know which is the original and which the imitation.

> "When a twister a twisting
> Would twist him a twist,

feats, most spelling-books are occupied, at the beginning, with great numbers of lessons, consisting wholly of monosyllables ; and I have seen a book of thirty or forty pages, professing to be prepared to meet the wants of children, in which no longer word than a dissyllable was to be found. Children would not boggle at the length of words, did they but understand them ; and the length of a word is no index to the extent of its meaning, or the difficulty of comprehending it. Of course I do not mean to say that mere infants can master long words as easily as short ones ; but the difference is usually all over before they go to school.

This consideration also shows us the uselessness and untowardness of that arrangement of words, which not only brings all the monosyllables together, at the beginning of the spelling-book, to be followed by dissyllables, trissyllables, and polysyllables, in a numerical order, but also arranges these respective classes of words alphabetically ; —the words whose initial letter is *a* coming first in the column, then those whose initial letter is *b*, and so on ;— so that on turning to the heads or first words, in the successive tables, you find the monosyllable ache, then the dissyllable, anguish, then agony, atrocity, and abomination ;—and for the poor child, it *is* all ache, anguish, agony, atrocity, and abomination ; and when the teacher

To twist him a twist
He three twines doth entwist;
But when one of the twines
That he twisteth, untwists,
The twine that untwisteth
Untwisteth the twist."

"Quand un Cordonnier cordant,
Veut corder une corde,
Pour corder une corde
Trois cordons il accorde;
Mais quand un des cordons
Qu 'il accorde, décorde,
Le cordon qui décorde
Décorde la corde."

understands the principles of his art, it is hardly less so for him.

But it will be said that children must learn to spell many more words than those whose meaning they can comprehend ; or, that there are many words whose orthography they should know, which are neither used in common speech, nor can be introduced into their reading lessons. What mode, then, it may be asked, shall be adopted in reference to words which express shades of meaning too delicate, or conventional ideas too artificial, for their understanding;—or in reference to words whose signification is too recondite or scientific to be comprehended by their immature faculties ? It is obvious, too, that children can be taught to spell before they can write with facility, and how shall a spelling-book be prepared for this stage of instruction ?

I fully admit the pertinency of these inquiries, and the justness of the suggestion they contain. And further, I believe that if children were properly taught, all those of average capacity and of fair opportunities would be able, at the age of eight or nine years, to spell nearly all the words to be found in modern English literature. But at this age, they cannot be expected to define or understand all the words in modern English literature. Orthography, then, in its later stages, may outrun a comprehension of the words spelled. In the earlier stages of learning the language, I would have no word presented to a child, of which he cannot have an idea, correct as far as it goes ; because this is the only mode of making the study of the language a welcome exercise, and of imbuing the mind with a love of books, instead of creating an antipathy towards them. Nor, in any stage of education, would I ever abandon this principle of intelligence, in regard to the reading lessons. But in consideration of the extraordinary character of our language, in regard to its orthography, I would make an exception, in the later stages of the spelling exercises, to the general rule which forbids our presenting any words to children that they cannot

understand.* But after children have become familiar with books, and have enjoyed a taste of the exquisite

* My views on the subject of intelligence in reading, were expressed in the first volume of the Common School Journal, which views, in order to prevent any misapprehension in regard to what is said here on the subject of spelling, I venture to repeat. They are as follows:—

On the subject of teaching words, without a knowledge of the things they signify, we have an earnest and sincere appeal to prefer, in behalf of that younger portion of our community, known by the name of "*The Spelling-Book Public.*"

In Scotland, the Spelling-Book is called the *Spell-Book*, and we ought to adopt that appellation here, for, as it is often used with us, it does cast a spell over the faculties of children, which, generally, they do not break for years;—and oftentimes, we believe, never. If any two things on earth should be put together and kept together, one would suppose that it should be the idea of a thing and the name of that thing. The spelling-book, however, is a most artful and elaborate contrivance, by which words are separated from their meanings, so that the words can be transferred into the mind of the pupil, without permitting any glimmer of the meaning to accompany them. A spelling-book is a collection of signs without the things signified;—of words without sense;—a dictionary without definitions. It is a place where words are shut up and impounded, so that their significations cannot get at them. The very notion of language is, that it is a vehicle of thought and feeling, from mind to mind. Without the thought and feeling, the vehicle goes empty. Pretending to carry freight, it carries no freight. To become familiar with things and their properties, without any knowledge of the names by which they are called, would be the part of beings, who had intelligence, but no faculty of speech; but to learn names, without the things or properties signified, is surely the part of beings, who have speech, but no intelligence. Who does not know that he can get ideas both of a man and his name or of a thing and its name, together, tenfold easier than apart. When I see a person whose appearance interests me, or when I see any new work of art, or when I enter a strange town, my first inquiry is, what is the name. That is the point of time when the name becomes important to me, and therefore, it is the point, when I can acquire its pronunciation and its orthography, and so connect them together by association in my mind, that they will always re-appear together, afterwards, as an identity. When names and things are only mechanically fastened, instead of being chemically combined, why should they not get jostled and jumbled, so that the right idea shall come accompanied by the wrong name, or the right name shall associate the wrong idea; or, what is more probable, shall associate no idea at all? In the first two cases, the result is error; in the last, nonsense.

In teaching children words, in the earlier stages of education, the

sweetness they contain, a less grateful part of the labor can then be assigned to them, without danger of produc-

objects they designate should, as far as possible, be presented. Where the object is familiar to the child, but is one which is not or cannot be present or in sight, then, let it be referred to, so that there shall be in the mind of the child a conscious union of the name and object, as in case of the words, *river*, *boat*, *moon*, *&c.* If the object itself cannot be exhibited, and is not familiar, so as to be referred to, then some representation or model of it should be presented. But let a preference always be given to the object itself, or to the recollection of it, when known. In the school of Pestalozzi, a series of engravings was prepared, representing a variety of objects, whose names, structure and use, the children were to learn. One day the master having presented to his class the engraving of a ladder, a lively little boy exclaimed, "But there is a real ladder in the court-yard; why not talk about that rather than the picture?" "The engraving is here," said the master, "and it is more convenient to talk about what is before your eyes, than to go into the yard to talk about the other." The boy's remark, thus eluded, was for that time disregarded. Soon after, the engraving of a window formed the subject of examination. "But why," exclaimed the same little objector, "why talk of this picture of a window, when there is a real window in the room, and there is no need to go into the court-yard for it?" In the evening both circumstances were mentioned to Pestalozzi. "The boy is right," said he, "the reality is better than the counterfeit;—put away the engravings, and let the class be instructed in real objects." This was the origin of a better mode of instruction, suggested by the wants and pleasures of an active mind. Put away the engravings, we respond, where the real objects can be had or referred to. If it be impracticable to exhibit the real object, as it is to show a ship to an inland child, then present the picture, or what is better, a model.

If one should wish to prepare a boy to work upon a farm, or to be a salesman in a store, would he shut him up in a closet, giving him a list of the names of all the farming utensils, and seeds, and products, or a list of all the commodities in a trader's invoice, and when he had learned these, send him to his place of destination as one acquainted with the objects, the materials, with which he is to be occupied? If one should wish to make a boy personally acquainted with the business community of the city of Boston, would he give him a bare list of their names, unaccompanied by a single suggestion as to person, occupation, or character;—would he have a city Directory expressly prepared, which should contain no designation of residence or employment, but exhibit a mere bald catalogue of names from A to Z, and when, after much anguish of spirit, the boy had learned to spell and to pronounce all the names, send him forth into the marts and exchanges of the city, as one acquainted with its people and ready to transact business with

ing ennui or disgust. Besides, after the age of eight or ten years, (if not even earlier than this), I believe the

them? Or, would he not rather take him to the resorts of business, and when he and the merchants or mechanics stood face to face, acquaint him with the name, occupation, &c., of each; so that name, person, employment, &c. might be mingled into one conception;—as, in making blue paper, the manufacturer stirs the color into the pulp, so that when the paper is made, the color cannot be removed without destroying the substance? If the person or thing cannot be exhibited, the absence should be supplied, as far as possible, by some visible representation, or some description.

Again, the things, the relations, of art, of science, of business, are to the mind of a child, what the nutriment of food is to his body; and the mind will be enervated, if fed on the names of things, as much as the body would be emaciated, if fed upon the names of food. Yet, formerly, it was the almost universal practice,—and we fear it is now nearly so,—to keep children two or three years in the spelling-book, where the mind's eye is averted from the objects, qualities, and relations of existing things, and fastened upon a few marks, of themselves wholly uninteresting.

Who has ever looked at a child, above the age of nine months, without witnessing his eager curiosity to gaze at and handle the objects within his reach. He loves to play with a bright shovel and tongs, to pull the dishes from the table by the corner of the cloth, to disperse the contents of a work-basket, because these are something. There is substance, color, motion in them. What an imagination it is, which turns a stick into a horse; and makes a little girl dress and undress a doll, to prepare it for going to visit or to bed. But what is there in the alphabet or in monosyllables, to stimulate this curiosity or to gratify it? The senseless combinations of letters into *ba*, *be*, *bi*, *bo*, *bu*, deaden this curiosity. And after it has been pretty effectually extinguished, so that, by the further aid of the spelling book, the child can perform the feat of speaking without thinking, —as circus horses are taught to trot without advancing,—then let him be carried into reading lessons, where there are but few words he has ever seen or heard before, and where the subject is wholly beyond the reach of his previous attainments, and if by this process, the very faculty of thought be not subjugated, it must be because the child is incorrigibly strong-minded. These are the most efficient means of stultification, and if they do not succeed, the experiment must be given up.

The gorges and marshy places in the Alps and Pyrenees produce a race of idiots, known, technically, by the name of *Cretins*. These beings are divided by physiologists into three classes. The Cretins of the first degree are mere, blank idiots. But the Cretins of the third degree have great facility in acquiring languages. They can be taught

power of acquiring the orthography of the language diminishes, while the ability to comprehend its compass and force rapidly increases. For these reasons, the early years of childhood, before the reflective faculties are developed, should be employed in perfecting the work of orthography, so that, in the maturer stages of the intellect, the undivided energies of the mind may be applied to a higher class of studies.

To elucidate the question, in what manner a spelling-book should be constructed to teach orthography merely, it is necessary to recur again, for a moment, to the structure of our language. This is so anomalous that no general rule can be devised, which correct spelling will not violate many more times than it will obey. If we have

so as to translate the words of one language into those of another, though without the slightest comprehension of the meaning of either; and what is more remarkable, they will, so far as the rhyme is concerned, make good poetry. If words are taught to children for years, during the most active part of their life, without any of the ideas they are intended to convey, ought we to be surprised, if much of our public speaking and popular literature should be the production of Cretins of the third degree?

First and chiefest, in reading, let the lesson be understood; its words, its phrases, its connections; its object, if it have any object; if not, it is not proper for a reading lesson. Every word and sentence to which no meaning is attached is an enemy, lying in ambush. Keep the videttes of the mind out, to discover that enemy. If the name *Socrates* or *Rome* occur, see that the pupil knows who Socrates, what Rome was; and that he do not suppose the former to be a city and the latter a man. In reading the chapters, giving an account of St. Paul's shipwreck, let every place, which is named, be exhibited upon the map. In reading the account of the discovery of America by Columbus, see that the mind of every child goes back to "Friday the third day of August, in the year one thousand four hundred and ninety-two, and starts with the great discover, from Palos, in Spain, a little before sunrise, in presence of a vast crowd of spectators." Let them accompany the three ships as they proceed out of port and sail directly to the Canary islands; show them where the Canaries are; see that they comprehend the thrilling incidents of the voyage; that they sympathize with the noble commander; that they get a notion of the length of time which was occupied in sailing through a distance, which could now be passed over in a steamboat in twelve days. Make them perceive the perils, and the dejection of the crew, the shout of

rules, there must be almost as many rules as words, which belies the very definition of a rule. If our orthography, then, cannot be learned by rule, it must be learned by rote ; for to learn and to remember the spelling of each word, as an individual, would be an almost interminable, if not an impossible process. It must be learned by association,—that is, by a repetition of the letters in their orthographical order, until they shall recur, as it were, spontaneously, like well-conned notes in music. For this purpose, all words having a similar formation, should be brought together, in tables, which may be learned just as the Multiplication Table is learned. When a quick accountant, in multiplying, says 9 times 9 are 81, he does not go through with the mental process by which 9 9s, add-

Land! from the mast-head, and the Thanksgiving for its discovery. The whole scene of debarkation;—the manning, arming and rowing of the boats; the flying of the colors; the warlike music; the multitude of wondering savages upon the shore, gazing, with all the gestures of astonishment, as the boats approach the land; the landing of Columbus, grasping in his hand a naked sword, (which has not yet ceased to be the terrible emblem of the Indian's fate); his men kneeling down and kissing the ground, which they had despaired of ever beholding again;—all this can be presented to the minds of the children, just as vividly as though it had been witnessed by themselves, like the last militia training. Let this be once understandingly read, and the children will no more forget it, than a country Miss will forget the first time she went to Boston to spend a pocket-full of money. Yet we have known the first class in a school read this animating description without any more knowledge of what was in the book, than the book had of what was in them. When the celebrated phrenologist, Mr. George Combe, came from Edinburgh to this country, in order to deliver lectures in all the principal cities of the United States, the Edinburgh Phrenological Society loaned him a variety of skulls of people of different nations and characters, to illustrate the different conformations of human heads. These skulls have crossed the Atlantic, they are now travelling from city to city, through this country, and when they have visited the principal places, they will take passage to Edinburgh, and be deposited again upon the shelves of the Phrenological Society. How many of the children, in our schools, are travelling over the varied beauties of the lessons in their reading books, and will know as little, at the end of the season, where they have been, as Mr. Combe's collection of travelling skulls will know of the United States, when they get back to Edinburgh ?

ed together, are perceived to make 81 ; but, in the mental operation, the moment the first two numbers are uttered or thought of, the third follows without any consciousness of intermediate steps. It is not probable that there are any intermediate steps. It is like the burden of an accustomed song, which we troll without volition or aim. It is in the same way that we repeat the Pence Tables, and all the Tables of Weights and Measures. We do not go through with the intermediate steps, but having formerly been drilled upon them long, the result rises instantaneously in the mind, on a perception of the antecedent terms, by the law of association. It is said that there are officers in the banking houses of Great Britain, who have become so familiar with the amount of interest on notes, for different sums and times, that, the sum and time being given, the amount of the interest rises in the mind, at once and without computation. Sum, time, and interest are combined in one perception,—a fact of Individuality.

Dr. Biber, a writer of some vigor on the subject of education, maintains that, in working out the longest processes in multiplication, the mind should *think through* all the successive steps, in regular order, and not pass from the two antecedent terms to the product, at a bound. I can see no advantage in this ; and, at the quickest speed of the mind, it certainly involves some delay. The more the process is abbreviated the better, provided we are sure of a correct result. Something of this shortening process takes place with all ready readers. Educated men do not summon into the mind all the particular ideas signified by the words and phrases used, as has been fully explained by Locke, Burke, and others. The practised mind springs to the conclusion without touching every intermediate point of space in the path that leads to it ; but this supposes a rapidity of movement, a power of gathering up results, at a sweep, which beginners never possess. This, however, may be said in regard to Dr. Biber's mode of working arithmetical processes, that if we should examine every element, individually, in order

to reach our conclusion, that conclusion would be infallibly correct. If, for instance, I would not admit that 12 times 12 are 144, until I had mentally brought twelve times twelve units into one sum; it is infinitely certain that, on going through such a process accurately, I should arrive at the customary result. Hence, although it is highly desirable to be able to repeat the tables of rudimental arithmetic, by association, or the mere force of memory, yet this is by no means necessary; for if we apply the severest logic to the facts, the conclusion will always follow legitimately from the premises. But in regard to the orthography of our language, this will never be found true. The faculty of judgment, the power by which we trace relations between causes and effects, and by which we expect the same results from the same antecedents, will be perpetually baffled if we attempt to spell words according to the vocal power, or *name sound*, as it is sometimes called, of the letters as presented in the alphabet; or, if we infer that one word should be spelled so or so, because another is spelled so or so. And, in reference to this point, I would lay down a general principle, which I think of great importance, viz., that the faculties by which we reason ought never to be employed on any subject, when the logical results to which sound reasoning would arrive, are not the true results. If the thing to be done or learned is arbitrary, let it be done by force of authority, of imitation, of mere association of ideas; but do not maltreat the powers of reasoning, by calling in their aid, when their responses will be repudiated as soon as utterred. There is no reason why the last syllable in the word vexatious, should be spelled *t i o u s*, and the last syllable in fallacious, *c i o u s*, and the last in herbaceous, *c e o u s*. There is no reason why the last syllable in impatient should be *t i e n t*, and the last in deficient, *c i e n t*;—and so through the whole English vocabulary. And if reason cannot be applied to the subject, let us avail ourselves of the extraordinary power which the mind possesses, of connecting arbitrary ideas or signs indissolubly together, by the law of association.

To make this more clear, let us suppose that the Multiplication Table, instead of being infallibly true, as it now is, were thrown into a state of derangement and confusion, equal to that which prevails in the formation of our words; and further, that the law of the land should sanction and establish its arithmetical absurdities, as the rules to be observed in all business transactions, just as the law of custom or reputable use, sanctions and establishes all the anomalies of our orthography ;—for instance, let us suppose that by the mercantile law 6 times 1 should be equal to 5 ; 6 times 2, to 10 ; 6 times 3, to 15 ; 6 times 4, to 20 ; 6 times 5, to 25 ; 6 times 6, to 30 ; and that after 6 times 6, the guage should be changed, so that 7 times 6 should be 43 ; 8 times 6, 50 ; 9 times 6, 57 ; 10 times 6, 64 ; 11 times 6, 71, and 12 times 6, 78 ; and that this obliquity should pervade the whole table, with here and there only an analogy in the errors. And here it should be observed, that these supposed arithmetical impossibilities are not half so great a departure from scientific truth, as our orthography is from the original power of the letters, as children are taught to pronounce them in the alphabet. But suppose such a table, by some fortuity or fatuity, to be erected into a legal standard ; would any mortal put a reasoning and thinking being to study it, by an application of the faculties with which he discerns the immutable and indestructible relations of numbers ? Would any mortal think it expedient or useful to put a child into the Numeration Table, to keep him, for months, counting units from one onward to a hundred, and from a hundred backward to one, and adding them together, as a preparation for learning with ease, pleasure, and despatch, that 6 times 1 are 5 ; 6 times 2, 10 ; &c. &c ? Yet this, in principle, is precisely like the preparatory training on the alphabet which we give to children in our schools, to fit them for using that beautiful and wonderful instrument,—a written language,—with eloquence and power.

The conclusions to which the above considerations seem to lead, are the three following :—

1st. That spelling-books should not be discarded altogether.

If children should be introduced to a knowledge of written language, by means of the most attractive and impressive objects and ideas of objects, then those nouns which are the names of the most striking and agreeable things, the adjectives, descriptive of the most brilliant and pleasing qualities, and the verbs, expressive of agile and graceful motions, should be presented to them, at first, without the incumbrances of articles, prepositions and conjunctions. There are many single words which present an entire picture; while for other pictures we must use sentences. This is one of the differences between a spelling and a reading book, and the simplest should come first.

Another argument in favor of using a spelling-book is, that it promotes correctness in syllabication;* and correct syllabication favors both good pronunciation and enunciation.†

* "For want of a knowledge what letters of a word belong to one syllable, and what to another, many persons divide their words, in writing successive lines, where there is no division. No rule should be more familiar than this, that if there be not space enough for the whole written or printed word, in one line, but a part of it is to be inserted in the next, the word should be divided between syllables, and not elsewhere. But one who has paid no attention to syllabication in spelling, will be very likely to violate this rule. In writing the word *plashy*, for instance, he would put *pla* in the first line, and *shy* in the second. Or the word *singing*, he might divide by placing *sin* in the first line, and *ging* in the second; by which the hearer would get *singe-ing*, instead of *sing-ing*, Indeed, if this division of words into their proper syllables is to be learned by itself, it will be found an enormous labor, but if learned while spelling, it will hardly add any thing to the task."—*Common School Journal*, Vol. I, p. 354.

† "Mispronunciations often consist in attaching a letter to one syllable which belongs to another. Take the words *de-stroy* or *de-spair*, —it makes an entire difference in the pronunciation, whether the letter *s* be sounded as belonging to the first syllable or to the second. To spell the words by syllables, instead of spelling them by letters, tends to fix the true line between the syllables, in pronunciation. It tends, also, to give clearness and distinctness to the articulation of the voice, so that each syllable may come out by itself, in speaking, like a well

2d. The first books or cards, from which reading should be taught to children, should contain whole words, with the meaning of which the learners are entirely familiar. I believe the earliest books, in this country, on this plan, were prepared by Worcester and Gallaudet. They contained pictures of persons and objects, each picture being accompanied by its printed name ; and the names were afterwards repeated without the pictures.

As the picture presented to the child a more agreeable object than the word, it was thought, by some teachers, to be an impediment to progress ; and children were said to get the idea that the word was the peculiar name of that one picture, and to feel as though it were a kind of contradiction to apply it to any thing else. Within the last year or two, books have been prepared by Mr. J. F. Bumstead, of Boston,—on the same general plan in regard to the words, but omitting the pictures altogether. Mr. Bumstead's books are now used in all the primary schools in Boston. The plan of teaching words first has succeeded, wherever it has been fairly tried ; and I have no doubt that it will soon wholly supersede the old and doleful method of beginning with the alphabet.*

In regard to the contents of these *First Books*, it may not be amiss to suggest, that they should contain words

struck note in music. Without this individuality of the syllables, speakers always fail in emphasis and cadence. Syllables are to be regarded as links in a chain, and not as parts of a continuous rod. Without this distinct enunciation of the syllables, the articulation seems glutinous and gummy;—the words *rope out*, instead of each syllable's falling with a *tinkle* of its own. But let no one, as he reads, in avoiding this gluey enunciation, run into the opposite extreme, and make long bars, or vacant spaces, between his syllables,—pausing as though a hyphen were a period," &c.—*Common School Journal*, Vol. I, p. 354.

* Since this Lecture was delivered, a beautiful book, entitled "PRIMER," by Mary T. Peabody, has been published in Boston. It is prepared on the same general principles with those of Worcester, Gallaudet, and Bumstead ; and it contains two or three reading lessons and a few cuts for drawing, in addition to a most attractive selection of words. It is the result of many years' successful efforts in interesting young children in reading and spelling.

which are familiar, which excite vivid and delightful images or emotions, which are tasteful, as contradistinguished from gross or vulgar terms, and which will be apt to bring kindly, social, and generous feelings in their train. The words *kill*, *blood*, *gun*, *angling-rod*, *sword*, *&c.*, may be very pleasant to the destructive propensities of a child, but for that very reason I would not have them in his book. There are innocent words or emblems enough to excite the interest of children, without drawing upon that class which is more proper to wolves and warriors; or to those who find a pastime in the sufferings of animals, which God has created to be used, but not to be tortured by us. I would as soon give a tender-hearted child Guido's picture of "The Murder of the Innocents," as I would a description of a hare-hunt or deer-hunt, by noblemen and bishops.

Provide books on this plan, and learning to read will cease to be a burden and a mockery. The teacher, in good faith, may invite a group of little children to come around her *to think of pleasant things*; instead of forcing them to gaze at idiot marks. Such lessons will be like an excursion to the fields of elysium, compared with the old method of plunging children, day after day, for months together, in the cold waters of oblivion, and compelling them to say falsely, that they love the chill and torpor of the immersion. After children have learned to read words, the twenty-six letters, as they stand marshalled in the alphabet, will be learned in a few hours.

3d. When reading has become easy, and it is expedient to carry forward the orthography of the language faster than it is possible to comprehend the meaning of all its words, a spelling-book, constructed according to the law of association, should be put into the hands of the pupil. Although this idea had been acted upon to some extent before, yet the only spelling-book with which I am acquainted, that carries it out fully, is one prepared by William B. Fowle, Esq., of Boston. A few specimens from the book will give an intelligible view of its plan. Table 1st consists of the words ace, lace, mace, pace,

space, &c. Table 15th has boil, coil, foil, spoil, broil, soil, &c. Table 27th, bleed, seed, creed, speed, steed, &c. Table 28th has each, bleach, peach, reach, &c.; and table 29th chief, thief, brief, grief, &c. The numerous words ending in ence, in ance, and ense are brought together in their appropriate places. Words, in which igh has the long sound of i, as highland, highly, lighted, slighted, &c., are found in the same table. Words ending in tion, sion, cion, are respectively arranged in separate tables, while *ocean*, which deviates from all the rest, stands by itself. So of the words ending in tious, cious, ceous; in tial and cial; in tient and cient; in ion and eon;—words also, in which h, and k, and g, and p, and u, and ue, and w, respectively, are silent. But this will suffice for a description of the book.*

This mode of classification has the high authority of the Rev. T. H. Gallaudet in its favor, as may be seen by a reference to the preface of "The Practical Spelling-Book;" but Mr. Fowle's work applies the principle far more extensively than any other I have ever seen.

Now it would seem to need no argument to prove that a child will master twenty pages of words arranged in this way, easier than he will a single page of words classed according to the number of syllables and the place of the accent, irrespective of their formation;—where a and eigh, e and eo, i and igh, o and eau, u and ew, with countless other combinations, have, respectively the same sound, and are jumbled together after the similitude of chaos.

On such lessons as these, scholars will very rarely spell wrong. They can go through the book twenty times while they would go through a common spelling-book once; and each time will rivet the association, that is, it will make an ally of the almost unconquerable force of habit. A connection will be established between the general idea of the word and its component letters, which it will be nearly impossible to dissolve. In pursuing any

* D. H. Williams, publisher, Water-street, Boston.

study or art, it is of the greatest importance to have the first movements, whether of the eye, the hand, or the tongue, right. The end will be soonest obtained by submitting to any delay that exactness may require. We all know with what tenacity first impressions retain their hold upon the mind. When in a strange place, if we mistake the points of the compass, it is almost impossible to rectify the error ; and it becomes a contest which of the two parties will hold out longest, the natural points of the compass in their position, or we in our false impression. So if, in geography, we get an idea that a city is on the west bank of a river, when it is on the east, it is almost as practicable to transfer the city itself, bodily, to the side of the river where it seems to belong, as it is to unclench our own impressions, and make them conform to its true location. These illustrations might be multiplied indefinitely. What is it that gives a specific character to each individual's handwriting, rendering it so difficult to make a passable counterfeit ;—nay, rendering it so difficult for a man to disguise his own autograph ? It is the force of habit, which, unconsciously to ourselves, has connected certain motions of the muscles of the arm and hand with volitions of the mind. And the volitions of the mind and the motions of the lips, or the hand, may be habituated to observe a certain order in regard to the successive letters to be used in spelling, as well as in regard to the shape of those letters, as we write them. The law of habit, which is so efficient in the one case, is not repealed in the other ; the whole difference consists in our bringing ourselves within its action in the one case, but not in the other. As the organs of speech learn an almost infinite variety of sounds, which they utter without change or mistake,—sounds which were first uttered from imitation, but which have become fixed by the power of habit,—so may the tongue in spelling words, and the hand in writing them, establish, by the power of frequent association, that peculiar sequence of letters which spells each word,—so that the letters will take their places as spontaneously in writing, as we know the sounds do in speaking.

After the book has been spelled through many times, it will be well, as a testing or experimental exercise, to put out words from the different tables promiscuously, in order to determine whether or not it may be necessary to drill the pupils longer upon it.

I have not spoken particularly, in this Lecture, of writing words on the slate or black-board, or of spelling them from the reading lesson, as those topics do not come strictly within my present subject, and as I have treated of them in various places in the Common School Journal.

I make no apology for dwelling so long upon so dry and uninteresting a theme, believing that he who removes an obstacle, or plucks a thorn from the path of the child, in his way to knowledge, is a public benefactor,—and that my efforts to do this will be charitably received, even though they should be but partially successful.

LECTURE II.

ON THE

BEST METHOD OF EXERCISING THE DIFFERENT

FACULTIES OF THE MIND.

BY WILLIAM B. FOWLE.

Respected Friends of Education :

I have been invited by the Government of the Institute, whose interesting anniversary has called you together, "to deliver a lecture on the best method of exercising the different faculties of the mind." I have been unable to ascertain exactly what was expected when the invitation was given, and am still in doubt whether what I have to offer comes legitimately within the limits of the text selected for my guidance.

It must be evident, I think, that a lecture upon the best method of exercising the different faculties of the mind would embrace so wide a field, that it could not be carefully surveyed even if no obstacles intervened. But there are many and serious obstacles to be removed, before the subject could be brought before you in such a manner that we could meet upon a common basis. You are well aware that before indicating the best method of

exercising the different faculties, it would be highly important to settle the question what these faculties are. Metaphysicians have been so accustomed to speculate upon the mind, without considering the material organ by which it operates, and anatomists have been so accustomed to look into the brain only for such things as the metaphysicians told them were there, that really very little advance has been made in the science of mind, and no question is less settled than what *are* the faculties whose best exercise I am invited to elucidate.

One eminent philosopher assures us that the primary faculties are Volition, Imagination, Understanding and Sensibility. Shall I discourse upon the best method of exercising these ? I have only one objection, I do not believe they are primitive or simple faculties of the mind. *Will* or *Volition* is "only the application of reason, or the reflective powers to our desires and notions." *Imagination* is by some considered synonymcus with invention, but the etymology of the word would imply that it has more to do with pre-existing ideas than with any new creations. *Understanding* is not a fundamental faculty, but the result of several. There are various sorts of Understanding, which may exist independent of each other. So with *Sensibility*, there can be no better proof of its not being a simple faculty than the attempt of some eminent metaphysicians to resolve all the faculties into this one. Another philosopher discards Volition and Understanding, and substitutes *Memory* and *Reason*. But Memory is a quality of every faculty, as *Desire* is, and Reason seems to depend for its existence upon certain conditions of the reflective and perceptive faculties, and perhaps also upon the moral sentiments and instincts. A third philosopher discards Sensibility, Imagination and Reason, and substitutes Will, Intelligence and Memory. Of Will and Memory I have spoken. Intelligence seems to be the Understanding and Sensibility of the others. One philosopher, who believes that all our ideas are derived through the senses, maintains that the primary faculties are Sensation, Attention, Comparison, Judgment, Re-

flection, Imagination and Reason, and another resolves these seven powers into three, Attention, Comparison, and Reason. A third cannot do without four, and he adds Desire, and a fourth, as I have before remarked, finds every faculty included in one, Sensation. Stewart, the most popular, perhaps, of modern metaphysicians, could distinguish eight fundamental intellectual powers, viz. Perception, Attention, Conception, Abstraction, Association, Memory, Imagination, and Reason, only one of which is a simple faculty, and Brown discovered seven, rejecting Stewart's Perception, Association, and Attention, and adding *Judgment* and *Taste*, which, in matters of *Art*, at least, are the same thing.

Now in the midst of this jumble of notions, this ingenious confusion, do you wonder that I was puzzled to know how I should give a lecture upon the best method of exercising the different faculties of the mind ? I know I could have gone to the government of the Institute, and asked what the faculties were, but I could not find it in my heart to distress them, and much less to differ from them, as I possibly might have done, had they answered me.

The great principle, that Man is endowed with Mind, seems to be the only principle in which all agree. If you go a step farther, the ground is contested, and the way must be cleared. The unanswerable question, What *is* the mind ? meets us at the first step ; and its existence, whether separate or not from the material frame, at once draws a line between two parties, who, of course, contend the more bitterly, as the question is less capable of demonstration. Next comes the inquiry, whether the mind is a blank on which accident or design may write good or evil, or whether it is already stamped with certain characters almost indelible. If my respected auditors were any thing but teachers, I might be excused for stopping a moment to consider the theory, which, if it were true, would diminish their responsibility in no slight degree ; but, to one who has watched the developement of the infant mind, I should as soon think of proving that

all teachers are perfect, as that all minds are originally alike. O if it *were* so, the duty of a teacher would no longer be what it is, perplexing beyond all others. If every young mind, like clay, could be easily moulded to the same form, you would long ago have seen a machine for moulding minds, and some inventive countryman of ours would long ago have applied steam to it, ay, and warranted his work.

It is impossible for us to determine whether education can ever modify the mind itself, but we are sure that it can modify the instruments by which alone the mind can manifest itself. Whether the minds of children be originally equal and similar becomes a less important question, when we are persuaded that the senses and the brain, without which the mind cannot act, are by nature so essentially different, that no two minds ever did or ever can manifest themselves in a manner exactly similar. This seems to be a common-place remark, and yet even teachers seem to act as if it were not true. How common is it for eminent teachers to pursue the same course of instruction with all children, however different their natures. But this does not arise from their believing that all minds are alike, so much as from their forgetting that all are different. *They* have habits, prejudices and prepossessions, and they expect their pupils to have the same, and oftentimes they attribute to the perversity of the child, its inability to be remodelled after their familiar, and, as they no doubt sometimes think, perfect pattern. It is this certainty that the manifestations of the mind depend upon the perfection of its instruments, that renders the *physical* education of the child so essential to its intellectual progress. The senses, which are certainly organs of the mind, are improved by action, and action is education. It is no stretch of imagination, therefore, to suppose that the brain is improved by action, and injured by inaction or overaction, and who can deny its sympathy with a diseased frame? I know it has occasionally happened that when the body has been prostrated by disease, the mind has seemed to acquire new power, every de-

pression of the material organs seeming to elevate and give unwonted energy to the mind. It may be difficult to account for this exception to the general law, but its being an exception renders it less necessary to account for it. I may, however, remark that it is not uncommon for disease to give energy and strength to other parts of the frame, and it is no more wonderful that disease should give activity to the entire brain, or to a portion of it, than that fever should give almost irresistible strength to an arm that a few moments before hung powerless ; it is not uncommon for that fruit to ripen fastest and look the fairest, which the worm has tenanted, and which is ready to fall.

Believing as I do, and feeling as I do, I had determined to decline the honor of addressing you on this subject, when one of the Committee informed me that I was expected to take a phrenological view of the subject. The only objection to this was the fact that, two or three years ago, I incidentally touched upon the education of the intellectual faculties, when exposing the abuses of memory, in a lecture before the Institute. A portion of the field, however, and that the least explored, remained to me, and I was induced to attempt a few remarks upon the exercise or education of those faculties of the mind which the phrenologists term Propensities and Sentiments.

The world is filled with theories of education, written by theorists and visionaries, who adapted their systems to human nature as it ought to be, and not as we find it developed in our children. These theories are read by parents, and the poor teachers, who find the child of the school a very different being from the child of the book, are of course condemned. I never followed any of these systems, and, since the simple views of human nature, proposed by Gall and Spurzheim, found a ready response in my feelings and my experience, I have been confirmed in my heterodoxy, and may be set down as incurable. Phrenology alone of all the systems of mental philosophy, lays its foundations in general facts, and not in particular

experience; in human nature, and not in the specific nature of any philosopher. I suppose I need not detain you a moment to describe the sentiments and propensities, or, as they are usually called, the passions, affections and instincts, which are claimed by phrenologists, because, whether you believe in phrenology or not, you will grant that there are such powers, and I think you will also allow that they are not seated in the chest and abdomen, but that they act by the instrumentality of the brain, as the higher faculties do. The time, I trust, has passed away when the heart is seriously considered the seat of love, or the liver that of anger, for the tiger has a very large heart, and the proper office of the liver has reference to the digestion of food, rather than the indigestion of affronts. Fortunately, it is not necessary to believe in the subdivisions of the brain, and their corresponding exhibition on the cranium, to receive the system of mental philosophy which phrenology teaches, and thousands are now feeling the blessed influences of this philosophy, who never heard perhaps of Gall and Spurzheim. I speak confidently, perhaps, because I do not consider phrenology as a new theory, asking permission to be heard, but as a science based on facts and observations innumerable; facts which have never been disproved, observations which any man may repeat, if he doubts their correctness, a science, in fine, that is thundering at the door of every other science that treats of mind or body, and which will enter "peaceably if it can, forcibly if it must."

The first Propensity on which I shall remark, is the *Desire for Food*, usually called *Alimentiveness*. Just as certainly as children are born with different constitutions, and different degrees of health and strength, do they require different kinds and quantities of food. If this were the only consideration, it would be less difficult to satisfy the desire, but this propensity, like every other, is weak in some who need it most, and strong in others when a more moderate appetite would suffice. Teachers of common schools have but little to do with the food of

their pupils, but, in our academies and boarding-schools, it is a common rule to make all the pupils conform to a common diet, uniform and almost uniformly spare. We should not treat our horses so, if we knew that one had a better appetite than another, and grew faster. It is often the interest of the teacher or steward to curtail the allowance of food, and the strange notion that the less a child eats the better for its health, finds a ready acceptance with him. The desire of food is a natural, and, of course, necessary propensity, and it is just as reasonable and no more so, to say that this propensity should be exercised in the least possible degree, as it is to say that filial love, benevolence or reverence should be exercised in the same frugal manner. It is as great a mistake, and often as fatal to feed only the intellect, as to feed only the animal frame. Hunger is one of the most violent impulses of our nature, stronger than even parental love, for hungry parents have eaten their own children. Shall we then trifle with it, and risk the consequences ? I have never known any attempt to restrict children in regard to the proper quantity of food, which has not been followed by some act of duplicity or impropriety to obtain it. Children, not allowed as much as they need at home, will be gluttons abroad. If the desire is too strong, repress it by advice, by appeals to reason and the moral sentiments, to affection, self-esteem or love of approbation, for, low as these motives may be, they are far better than theft or deception, and, at any rate, let the abstinence be voluntary and never the result of compulsion. I think I never saw a gluttonous child whose stomach had not been the subject of some unfortunate experiment. Give them wholesome food and enough of it, while they have no judgment, and afterwards they will rarely become intemperate.

The next propensity is that of *Destructiveness*. There is in many children, if not in all, a propensity to destroy property, if not life. A gentleman, who had assisted in a celebrated boarding-school in England, told me that so common was the custom among the pupils, of breaking

windows, that in their bills there was always a regular charge for window breaking, and, towards the end of the term, it was no uncommon occurrence for one lad to say to another, "Jack, have you broken your windows?" "No," said the other, and away they went to get their money's worth of destruction. What was this but a bounty on destructiveness? This is one of the propensities that shows itself before the child is sent to school, and parents are often responsible for what is laid upon *us*. How many infants are allowed to have what they can hardly fail to injure, and how many are allowed to injure without being checked and instructed in the fault they have committed. Anger and ill-temper proceed from this propensity, and great care must be taken not to increase the evil in the attempt to correct it. The best rule is never to punish a child when he is angry, for this keeps him so, and strengthens the activity of the propensity. A word after he has cooled down, will be more efficacious than a blow when he is excited; and, above all, be careful not to get angry yourself, for your example will increase and excuse his misconduct.

It is difficult to speak of this propensity except in connection with another, called *Combativeness*, or the fighting propensity. This, when well regulated, is the source of manly courage, but, when excessive, it leads to a quarrelsome and revengeful temper. Who has not noticed how different children are in this respect? Some are happy to contend, whilst others are mild and gentle, and more willing to endure an injury than to inflict one. The rule is, never to quarrel with the quarrelsome, and never to *strike* a child. The evil passions excited by a blow more than counterbalance the temporary obedience enforced by it. You cannot extinguish fire by adding more fire to it. Either let it burn out, or throw on water. The flogging system is upheld in our schools by these two propensities, and when I hear eulogiums upon the Busbys and Lovells, of flogging memory, I shudder at the mistake of parents, who think the reign of terror the reign of truth. No influence of the humane

has yet been able to abolish corporal punishment in our schools, and, to the disgrace of civilization, flagellation is not confined to males. Lest my *opinion* should be mistrusted, let me add a page of my own *experience*. The first year that I was a teacher, I flogged as all other teachers did, and *because* they did; but, at the end of the year, it was evident to me that the bad boys had become worse, and needed two floggings where one sufficed before. I burned the cowskin before their eyes, and never flogged a boy afterwards, and told them that I never would do so, and yet there was a great reformation in the school. If it be objected that the boys must have been unusually good ones, I will add that they were mostly picked from the wharves and highways of the city, the most vicious, ignorant and undisciplined school that was ever collected in Boston. The flogging of criminals is forbidden by the laws of *this* State and of many others, and I believe it is prohibited in the army as a cruel custom, at war with civilization, humanity and decency; but it is still allowed in the schools of Boston, it is still inflicted upon females, and, what is worse, it is authorized by the common law of our State, whose courts forbid a criminal to be struck, but allow a wife or a child to be beaten, "if the stick be not too large!" I have smiled occasionally, when the better portion of our race have risen to assert rights in their own wrong, but, when they are ready to make a stand against this barbarism, I will enlist under their banner, without pay, and find myself.

War is the offspring of these two propensities, when abused, and the time has been when war was the chief end of man, the ultimate object of education. Our peaceful religion has had no mightier foe than the war spirit to contend with, and I fear it will be long before the habits of peace, the inaction of these so long excited propensities, will allow that portion of the brain by which they act, to revert to its legitimate proportion.

Stratagem in war was once an all-important aid to the Destructive and Belligerent propensities, and hence the motive for cultivating another of the propensities, *Secre-*

tiveness, or, when abused, Cunning. You know that among a renowned people of Greece, children were allowed, if not encouraged, to steal, and, if detected, they were disgraced, not because theft was criminal, but because the lack of cunning *was* so. It is not wonderful that with such encouragement this organ acquired strength and became a characteristic of the Grecian head, so that even a favor from a Greek was looked at with suspicion.

The absence of war and the character of our institutions of government, are fortunately not adapted to the encouragement of this propensity, but these favorable circumstances are, I fear, more than counterbalanced by that love of trade and desire of gain, which characterize our nation. A shrewd bargain, and this generally means an unfair one, is generally applauded in a child, and one who is overreached is generally laughed at, till he really doubts whether honesty is the best policy. Beware of encouraging this shrewdness in your children, for it has received an impulse already that will suffice for a century. Check tale-telling and encourage sincerity and frankness in your children or pupils ; and, if they are very young, be the more careful to set them an example of undeviating truth and sincerity yourselves.

There is nothing bad in any of our propensities until they are allowed to become excessive. Thus *Acquisitiveness*, or the desire to acquire, is necessary to man as a provident being, but yet it often becomes his greatest scourge. Its power in very young children you must all have noticed. Some, who *could* not have been taught, have inherited a desire to possess every thing they see, and are unwilling to impart any of their little gains to others. I have just remarked that secretiveness or cunning is in this country the handmaid of acquisitiveness, and, if this propensity is not checked, the yankee skull will exhibit this organ as a national peculiarity. It may be almost a hopeless task to attempt to alter the propensities of the generation now engaged in business, but it should be a serious inquiry with parents and teachers, whether something may not be done to regulate the pro-

pensity in our children. If a child does not choose to do a thing, whether it be to reverence its parents, or to take physic, it is customary to hire him. If children are industrious and earn money, they are encouraged to lay it up, and see how much they can acquire; nay, they are generally promised more upon condition that they *keep*, that is, do not use what they have. When a child is wasteful and prodigal, some check may be necessary, and withholding the supplies is often sufficient. When the natural bias is ascertained, the course is plain. If he is inclined to be parsimonious, never hire him to do right until every higher motive has been tried. Encourage him to use his little wealth judiciously, benevolently. Teach him that money is only valuable inasmuch as it enables us to benefit our fellow creatures, and by all means impress upon him the duty of increasing in liberality, as he increases in means. In fine, if you value the moral rank of your country; if you value that liberty whose foundation was not laid in dollars and cents; if you believe that the passion for gold is the last passion that will stand you in hand when you are stripped for the grave, moderate this passion in yourselves, and repress its inordinate action in your children.

Cautiousness is another Instinct that must be educated. When this is large and active, as it is in many children, it leads to timidity, bashfulness, shamefacedness, but, when it is deficient in power, the child is heedless and imprudent. He may not be inclined to do evil, but he will always contrive to blunder into it. Timidity is a defect, but not so fruitful of misfortune as heedlessness. Much care and often great delicacy is required in the management of a timid girl, and I have known them to be disgraced and punished for this natural defect of character, which is really nearer of kin to virtue than the confidence that would supplant it. The teacher must recollect that the process of remoulding minds is a slow one at best, and he must be patient.

But, if timidity may be excused in female children, it is not usually viewed with any favor in boys. A timid

boy is too often despised by both boys and girls, and he is too often sneered at by adults. This is wrong, if not cruel. There is no merit in courage, no demerit in timidity. Happy indeed would it have been for the world, if one millionth of the respect which has been paid to courage, that is, animal courage, had been bestowed upon the opposite quality. What, says one, is there no merit in courage? None, unless we are willing to share it with bull-dogs. Animal courage is as much an instinct as the desire of food, and he who sleeps on the hard bed of glory is no more entitled to the epithet of great, than he who, after a surfeit, never rises from his bed of down. This may be harsh language, but it is none the less true on that account. I trust the time is coming when merely physical courage will give place in the public estimation to moral worth and intellectual greatness. There will be no millennium till that time. The lion must be willing to lie down in fellowship with the lamb, and the timid child must take the lead.

Will you, then, encourage this belligerent instinct in your children, or will you rather seek to cultivate that moral courage which arises from innocence, from a clear perception of truth, an unshaken fidelity to its cause, and an entire reliance upon its Eternal Source.

Another powerful propensity leads us to desire the esteem and approbation of others. This passion is not the highest motive to correct conduct, but it is not the lowest, and it has this peculiarity, that its excess seldom injures any but the possessor. I need not add that this propensity forms the basis of emulation,—emulation, without which little or nothing valuable has ever been accomplished by man, but, without which, it is said, we must educate our children. Phrenology smiles at the utter folly of such a theory. She finds this propensity in the human mind, and she believes it to have been among the things that were pronounced good. While, therefore, she allows that the passion is dangerous in proportion to its power, she asserts that the approbation of our fellow-men lies at the foundation of human progress.

The very theorist who would banish it from his system of instruction is actuated by it ; or, like the mass of men, he has fallen into the error of judging others by his own defective standard. We cannot propose an example, we cannot hold a pattern of excellence up to our pupils without exciting emulation. We cannot help approving the virtuous effort of the young being who looks to our approbation for encouragement and reward. It is true that the mode of showing our approbation may sometimes be injudicious, but, after all, to be efficacious, it must be adapted to the moral and intellectual condition of the pupil. The mass of mankind do not act right from the love of right in the abstract, they need some other motive to exertion. Employ the highest that will move them, but employ the lowest rather than leave them unmoved.

Related to this is another instinct, called *Self-esteem.* Repress this too, cries the ultra-educationist, humility is the basis of the christian character, and pride in any form must forfeit heaven. Phrenology takes a very different view of this matter. It teaches that self-esteem, to a certain extent, is a virtue, or a powerful safeguard of virtue. It teaches that, to be deficient in a just self-respect is as injurious as to think more highly of ourselves than we ought to think. When we fix our standard high, and are thus prevented from doing a mean or disgraceful action, self-esteem is a valuable friend, and perhaps the only one that could have upheld us. Every step in virtue authorizes us to respect ourselves. We cannot banish this feeling from our bosoms, we ought not if we could.

That self-esteem which overrates our own worth, or which does not allow the just claim of others, should be corrected ; but let not a natural, innocent and useful sentiment be denounced, because, in some cases, it runs into error. Do not, therefore, attempt to uproot the feeling, but cultivate it, prune it, direct it, and you cannot begin too soon to do this. Children are self-willed at an early age. Bend them early to reason and virtue,

bend them to your own will, if you are sure that is judicious, but be careful that in bending the young will you do not break it. One of the greatest defects of the system of education that has nearly passed away, was, that children were not treated as reasonable beings. But they *are* such, and any system that does not respect their feelings, their wishes, and even their judgment, is seriously deficient. But, if this was a defect in the reign of terror, there is a danger in the system that has superseded it. There is some truth in the charge of laxity of discipline and want of reverence, which now prevails at home and in school. The young often assume too much and feel too big, but this is not always the fault of the child. Be not afraid, therefore, to teach your children to respect themselves, and be careful yourselves to respect them. If you do this you will not beat them as you would a horse ; you will not punish them the more for remonstrating against your injustice,—you will not give them a blow when they ask a reason for your commands ; and, believe me, they will never respect you the less for respecting them the more.

Next comes the sentiment of *Benevolence*. How shall we educate the benevolent impulse of children ? Where it is excessive, cultivate the judgment ; where it is defective, stimulate it by kindness, by example, and by encouragement. So far as my observation has extended, this sentiment is well developed on the heads of American children. It is true that Destructiveness and Combativeness are also large, but not much is to be feared from these, if Benevolence be powerful, and the intellect well informed. The cultivation of Benevolence not only strengthens its own power, but diminishes that of the antagonist organs, although it is not uncommon, as in the case of duellists, to see the most active benevolence precede and follow a murder which has no excuse, and which has no parallel in the ferocious contests of the lower animals. We cannot begin too early to cultivate gentleness of manners, kindness, mercy, forbearance, and the whole train of lovely virtues that wait upon this sentiment. Its

proper education imposes upon parents and teachers a constant watchfulness in regard to their own spirit and conduct, for precept will do nothing without example. A dog, even, will run if he sees your foot raised, though you may call him to you in the mildest tones. Perhaps nothing checks the growth of the Benevolent sentiment in the young mind so much as the infliction of corporal punishment, of which I have already expressed my abhorrence. I know it may be said that my abhorrence may proceed from such an excess of Benevolence that the opinion may be pronounced weakness, but I think no upholder of this relic of barbarous times will pretend that any qualities better than fear and unconvinced submission are ever promoted by flagellation. The child may say Hail master ! and kiss the rod, but it will be the kiss of hypocrisy, the pledge of future retaliation.

It is important also early to inculcate upon the young a tender regard not only for the lives but for the feelings of the brute creation. Do not encourage any sports that result in the useless death or hard usage of any animal, however insignificant. Phrenology teaches that the lowest of them has nerves and feelings, and that many of the higher orders have minds, not equal to ours, but surely not on this account the less entitled to kindness. If they have not judgment, do not expect it of them ; if they have not the moral sentiments, let us not show that we have none. If, haply, their minds lack the sentiments which give to our mind the name of *soul*, let us not embitter lives that have no hope of renewal to mitigate their endurances.

The next sentiment I would notice is that of *Reverence* or *Veneration*. It must be confessed, I think, that the intercourse between the young and their parents and elders is less constrained than it was half a century ago, and complaints of this degeneracy are not unfrequently made by such of the ancient regime as still remain amongst us. But I try to believe that the boasted deference to superiors, which has passed away, has nothing to do with Veneration. The child, who feared to ap-

proach his parent or teacher, and the student, who dared not speak or sit in the presence of a professor, did not feel so much respect, as fear or contempt. It may admit of question whether the present want of respect in the young be not a reaction produced by the very degradation to which they were formerly subjected. The last generation were brought up by parents who took their tone from the mother country, where children are seldom regarded as equals, and where teachers are almost uniformly taskmasters. The severance of our political connection changed our manners, and, perhaps, we let go the rein of fear before we had prepared that of reverence. If so, our path is a clear one. If we would command the respect of the young, we must deserve it.

But the sentiment of Veneration has a higher aim than the reverence of mortals. It is a singular fact that, while phrenology was proscribed as tending to irreligion and atheism, Dr. Gall was boasting that he had given to mankind the only tangible proof of the existence of God. The majority of our race are not capable of deducing this fact from arguments, which are as conclusive to the few, as if the fact were demonstrable to the senses, and Dr. Gall contended that the mass were not left, therefore, to their reason, but were furnished with this innate sentiment, which, although blind as to the specific character of its object, still *had* an object, and, under the guidance of the understanding, rose from the reverence of one supernatural being to another more exalted; from gods, imperfect and imperfectly worshipped, to that God who is a spirit, and must be spiritually adored. Now, if this be the design of our Creator in endowing us with this sentiment, and if this sentiment, like every other, must be properly educated, before it can fully attain to its ultimate object, how important is it that parents and others, to whom children are entrusted, should not only be convinced of the great truth, but that they should *act* as if they believed it.

It is to be feared that there is less of this religious veneration than existed in the days of our fathers, and it

is a serious question how far the hopes of our age will be affected by the decline. Various reasons have been assigned for this growing disrespect for religion, its teachers and its consecrated temples. We are told that the age is more spiritual, and the externals of religious worship are, of course, less important ; we are told that religious teachers were formerly more rigidly devoted to their solemn calling, more identified with it, and less influenced by worldly considerations ; we are assured that the laity are better informed and more nearly on a level with their religious teachers ; in fine, we are told that new discoveries are daily making in the nature of religious truth. Whether all this be true or not, I will not pretend to decide, but that it behoves parents and teachers to be more attentive than ever to the cultivation of religious reverence in the young, is my sincere conviction. How this can best be done it may not be easy to determine, but for a general rule, if we would cultivate any propensity or sentiment in the young, we should set them a good example. For a familiar illustration, if we wish our children to go to church, we must go too. We must not sleep while worshipping an omnipresent God ; we must not talk while prayer is ascending in *our* name, as well as in that of the speaker ; we must not turn our back upon the altar to gaze upon our fellow worshippers ; we must not anticipate the end of every prayer by prepations to sit as it approaches the amen ; we must not put on our cloak and open the pew door during the benediction, as if we had less interest in that, than in getting the start of our fellow worshippers ; in fine, we must not put on our hats in the house of God, when it would not be respectful to do so in the house of a fellow worm.

How far religious exercises may be introduced into our schools, I will not say, but, however various may be the religious divisions among the parents, there is one broad ground on which all may stand, I mean the reading of the scriptures, and I would ask, whether the very general omission of this good old practice of our fathers in the family and in school, will not, in a great measure, ac-

count for the lack of reverence complained of. The time was, and hardly half a century ago, when the Bible was the only book read in our public schools, and now it is too often the only book that is not read there. We boast of Plymouth rock as the corner stone of New England's greatness, but we are fast forgetting that that stone is but an emblem of the real rock, the Bible, the Bible in church, the Bible in families, the Bible in every school and in every hand.

The proper education of this sentiment embraces the great subject of the Religious Instruction of the young, but I shall enter no farther into the subject, because a whole lecture would afford hardly room enough to do it decent justice.

Another organ recognized by phrenologists, though with difficulty found in the older systems, is *Firmness*. On this organ depends in a greater degree than many are aware, the success of almost every enterprise. Firmness of purpose is, in fact, a surer basis of eminence than even distinguished talent, and I think your observation will justify the assertion, that the greater part of our wealthiest men, our most successful scholars, physicians, lawyers, merchants, mechanics, are not the most talented, but the most persevering ; for perseverance is but another name for one of the best manifestations of firmness. It is a common remark, that great talents are seldom accompanied by a well balanced mind. How rarely do we find mechanical invention of a high order connected with steadiness and prudence. How few who invent the most useful machines are those who profit by them. The inventive talent cannot be idle, and as soon as it has accomplished one victory, it pushes forward to another, without taking any care to secure the spoils. So with the poet. How rarely is high poetical genius united with common prudence. How rarely is the mere scholar endowed with the vulgar capacity of earning a decent livelihood. How can it well be otherwise ? Every brain is furnished with the same number of organs. If these

organs are of uniform or proportionate power, they lead to a harmony of action, which generally ensures success; but if any one organ is more active or more powerful than the rest, it will control the rest, and spurn their aid and advice. Let not parents, then, despond if their children exhibit no extraordinary talent, for their chance of usefulness and happiness is in no degree diminished; and let those whose children are prodigies in any respect, be more anxious to cultivate the deficient faculties than to display those which predominate. O how many early graves are dug, and how many doating hearts are broken by a mistake in this particular. On no other than phrenological principles, I think, can what is called precocity be explained, and the ill maturity, which so often follows, be accounted for. How few parents, when exhibiting the peculiar talent of a precocious child, are aware that they are destroying the object of their pride. If the mind acted independently of a material instrument, as so many suppose, there would be no danger in turning all its energies in one direction, but, overaction of any organ, whether of the brain or of the body, produces disease. For a general rule, therefore, no remarkable talent should be exclusively cultivated. Bestow the most pains upon the least powerful organs, for the predominant ones are better able to take care of themselves. Zerah Colburn had a large organ of calculation, which did wonders. The mathematicians of London kept it so constantly excited that it became diseased. Its peculiar powers ceased, he was no longer a prodigy, and, of course, was no longer exhibited. He employed his other powers, became a respectable preacher, neglected calculation, and, it is said, the misused organ is recovering from the imprudent shock it sustained twenty-five or thirty years ago. His history is that of almost every precocious child, although fortunately for him, less tragical; the peculiar faculty, that should be restrained rather than excited, is inflamed, diseased, destroyed; and the parents assenting to the old adage, "So wise so young doth not live long,"

take the most direct method to establish its truth. Is your child distinguished for any peculiar talent, cultivate it cautiously, discourage a disposition to fluctuate from one pursuit to another, and should you succeed in making your child steady and persevering as well as distinguished, you may safely rejoice in the intellectual and moral peril that he has escaped.

The teacher should be competent to judge of the abilities of his pupil, and he should be allowed to pursue such a course as is best calculated to bring out *all* the faculties, and to induce that habit of application which is the result of perseverance. Let parents, then, and committees be careful how they interfere by yielding to the wishes of children, who desire to be excused from an exercise because it is difficult or distasteful to them. In many cases this very exercise is what the child most needs. It is easy to teach a child what he is disposed to learn, and, generally, there is no want of application in this part of his studies ; but the favorite study may be the least useful, and to fix the attention of the pupil upon the less agreeable studies, is generally the most difficult part of a teacher's duty, and that part which is the least imposing, the least profitable to himself, and the least satisfactory to partial and injudicious parents.

The only other sentiment that I shall notice is, *Conscientiousness*. It is by this organ of the brain that the mind expresses its sense of right and wrong, and surely no operation of the mind can be more important. If we were to judge from the conduct and conversation of most persons, we should be led to suppose that conscience is a certain faculty within the human breast, placed there more directly by the Creator's agency, and more immediately directed by him than is any other faculty of the mind. Furthermore, it would appear that this wonderful power is the same in all persons, and beyond the control of any. In accordance with this notion, we condemn others because they do things which *our* consciences forbid ; we leave criminals to the retribution of remorse when they really have no conscience ; and we quarrel

with our fellow creatures because they do not judge exactly as we do of God, of our nature, and of our duty.

Let us endeavor to obtain more correct ideas of conscience, not from phrenology only, but from common sense and common observation. Who will pretend that the infant exercises any conscience, and yet who doubts that it has the germ of one. Conscience, like all the other powers of the mind, is feeble until it is used, and ignorant and blind until it is educated. The brain of the infant, like its limbs and other organs, is weak and incapable for some time of expressing the volitions of the mind. As some children become strong and mature sooner than others, there must early be a difference between them in every intellectual effort, and, consequently, in the power of conscience. As every child is educated under different circumstances, and with different advantages, conscience must take its chance with the rest, and the consciences of the matured beings must differ accordingly. I have said that there is an organ of the mind by which the propensity of acquisitiveness acts. How does it act? Just as it is instructed. It will acquire every thing indiscriminately, until it is taught by experience, or in some other way, to make a proper selection. This selection is suggested by other powers of the mind. It is just so with conscience. It will act, it will decide, but it can only decide according to its light, derived from the other powers. The Indian gluts his revenge by committing the most barbarous murder, but this, so far from troubling his conscience, eases it. The christian martyr goes cheerfully to the stake, rather than act against conscience, and his persecutor, whether heathen or christian, burns his fellow creature in obedience to conscience. The pious and exemplary Isabella of Spain first established the execrable Inquisition, and allowed thousands to be tortured in her life time, because, undoubtedly, she thought that those she burned would have thought as she did, if they had obeyed the dictates of their consciences.

Is there no conscience then? or, what is the same thing, is there no standard of conscience? no rule by

which we may ascertain whether the decisions of our consciences are right or wrong? Yes, there is such a standard, and it is *The Will of God*. Those who know this best, have the best criterion, and, in-as-far as men are ignorant of this, they lack a correct judgment in matters of conscience. It will appear, therefore, that, if these remarks are founded in truth and nature, the education of those intellectual faculties usually exercised at school, is of small importance, compared with the education of the consciences of our children. But much may be done before the child is sent to school. You may teach a very young child that it is wrong to take what is not its own; that it is wrong to lie, to be disobedient, to be passionate, to be mischievous, idle, irreverent, profane; you may teach a child all this, and much more, before you would teach him the alphabet.

But, one may say, your phrenology shews that there is a difference in the capacities of children, and how can all be made equally conscientious? Phrenology never said they could, and the endeavor to make men equal or alike in this respect has been the bane of human freedom and happiness, the fruitful source of persecution in all its forms. If your child has a better capacity for music than for painting, does it follow that it cannot learn to paint. It may not excel in this as in music, but it may make a good proficiency, and perhaps, with extraordinary care, encouragement, and perseverence, it may become distinguished. Recollect that weak organs are strengthened by suitable exercise, and the strongest organs become weakened by inactivity. Every child has the organ by which conscientiousness must act, and if it be smaller and weaker in some than in others, and it unquestionably is so, we have only to take the more care of it. I think it would be easy for any man to trace in his mind the progress of his conscience towards greater purity and tenderness, or towards hardness and indifference. It would be easy to show also that the conscience of every community has improved as better information and further supplies of that wisdom which is from above, have been

granted to it. But the standard of conscience, in communities as in individuals, differs; and, if we would be just, we must be charitable in our judgment of their opinions and conduct. Duelling, for instance, has been from the first condemned in New England, but it is excused, if not encouraged, elsewhere. Slavery was once tolerated in Massachusetts, and no consciences, not even those of the earliest and ablest patriots, thought of being alarmed. War was once considered a duty, and the killing of an Indian only the sending an evil spirit "to his place," and this by the most conscientious of our puritan fathers. The selling of ardent spirits, too, has been encouraged and practised by the best of our citizens until very lately. We can see the steady progress of the public conscience in these matters, and this experience should teach us patience and hope, but not persecution.

But it is with conscience as with every other faculty, sentiment or propensity, it is easier to lead it right in the first instance than to correct it after it has run wild or been perverted. How important, then, is it, that parents and teachers should begin early, not only to instruct the conscience of the young by precept and example, but also to study the great principles of right and wrong, that their own consciences may be corrected wherein they are imperfect, and established wherein they are approved.

I hope the few remarks I have now made will not be found entirely foreign to the subject proposed by the committee. It certainly is important to regulate those propensities which, after all, generally control the intellect and decide the character. If you watch the young mind, you will find a maturity in some of the propensities which is altogether an overmatch for the reasoning powers. If you have any practical acquaintance with phrenology, you will see that the organs by which many of the passions operate, are developed and active long before the organs of what we call the higher and nobler powers are fully grown or fit for service. In a course of education, therefore, the true philosophy seems to be, to attend first to the animal instincts, and to rely

more for their proper culture upon example than upon any course of reasoning. Were there time, I think I could show also, that in the education of the powers more properly intellectual, the successive growth of the *organs* indicates the course to be pursued with the faculties. It would not be an uninteresting inquiry also, how far the various systems of instruction in use amongst us are adapted to bring out the faculties in their proper order, and to improve and discipline them, but this field is too wide to be viewed in a moment, and too important to be presented at the end of a course, when rest must be grateful to the overtasked attention.

LECTURE III

ON THE

EDUCATION OF THE LABORING CLASS.

BY THEODORE PARKER.

It is sometimes fancied that here in New England the education of the mass of men and women, who do all the work of the world, is so near perfection, that little need be done but keep what we have got to attain the highest destination of any people. But as things are sometimes seen more clearly by their reflection in an artificial mirror than when looked at in the natural way, let us illustrate our own condition by contrasting it with another widely different. Let us suppose we were to go to some region in the heart of the African continent, and should find a highly cultivated nation, with towns and cities, and factories and commerce, equipped with the thousand arts which diffuse comfort all over society, but should find the whole class of lawyers were ignorant men. That they could scarcely read and write, and never read any thing beyond the newspapers, books of legal forms, and similar matters of the most trifling magnitude. That they could repeat the laws inherited from their ancestors, or enacted

from time to time, by their contemporaries, but never dreamed of inquiring whether these laws were right or wrong ; still less of examining the principle on which they rested, or ought to rest, and then of attempting to improve them. That they generally aimed to get on with the smallest outlay of education, the least possible expenditure of thought wherewith they could keep their sorry station of legal drudges, yet still that the nation looked to them, in some measure, for the protection of its legal rights.

Let us imagine also, that in our fabulous country the physicians were in the same state of ignorance with the lawyers. That they had inherited from their fathers a few traditional rules of medical practice, which they applied mechanically to all sorts of cases, but never thought of looking into the cause or process of disease ; of discovering the laws of health ; of devising new remedies, or making the old more efficacious. That they took little care to get an accurate knowledge of their own profession, and no pains at all to increase their stock of general knowledge, acquire mental skill, and give a generous and healthful development to all the faculties with which God endows the race of men. That they made their calling a drudgery, which gave them daily bread, but nothing more. That their whole life was mere handicraft. That they started in their profession with a slender outfit of education, either special or general ; usually grew more and more stupid after they were five and twenty, and only in rare instances made a continual and life-long progress in what becomes a man, thus growing old in being taught and attaining in life a complete manhood, but still that the public depended on this class for the preservation of the general health.

To go still farther, let us fancy that the clergy also wandered in the same way of ignorance, and that class, which in some countries is the best instructed, had here the least cultivation. That taking the advice which the devil, in a popular legend, gives to a student of divinity, they "stuck to words, and words only." That they

could repeat a few prayers, learned by rote from their predecessors ; took their religion on trust from their fathers, never asking if the one were perfect, or the other true. That they both trembled and cursed when the least innovation was made in either. That they could go through the poor mummery of the African ritual, with sonorous unction, by their bigotry, making an abomination of what should be a delight, but never attempting to understand what the service meant. That they could give official advice to the people, on days of religious ceremony, which advice consisted solely of commonplace maxims of prudence, virtue, and religion, which all but the children knew as well as they. That the mass of the clergy never dreamed of reading a book which had thought in it ; never made that "vehement application of mind" which the great Roman called "study ;" knew little of the history of their own country, or the state of other lands ; made no scientific study of theology, which it was their duty to teach and explain. That they paid no attention to science ; knew no more of the stars, or the flowers, the laws of matter, or the laws of mind, than the kindred clod they trod down as they walked. That literature was a department they never entered, either as host or guest. That they were ignorant of the various forms their religion had assumed, and knew little of even the rise and progress of the faith they professed ; sometimes taught as old what was of but few years existence, and blasted things as new which really were of ancient days. In a word, let us fancy that they were the most ignorant part of the population ; spending their leisure, (of which they had abundance), in sleep ; in lounging about the resorts of the idle ; in retailing, or inventing both small gossip and graver scandal ; in chattering of the last funeral or the next wedding ; in talking African politics, whereof they knew nothing but words ; in smoking ; in chewing the Betel-nut ; in sitting at home more dead than alive. That when asked to improve and grow wiser, they replied, "We know enough already to perform our official duties. More learning, accomplishment and skill might

make us mad, and lead to innovation, and besides we have no leisure to study, and could only become wise by neglecting a well-known duty." Ignorant as they were, let us suppose the refined and cultivated African public depended on them for the support of religion.

Now to make this picture of society more complete, let us imagine that these professions had fallen into disrepute, and few not *born* therein ever entered them, except men unfit for any other employment, who found a natural inward vocation for these as the proper business of the ignorant and the stupid. That soon as a noble spirit, accidentally born in their ranks, resolved to improve himself, educate his family, and really did set his feet forward in this work, and thought for himself, and took time to study and grow wiser, urging others to do the same, that he was met with this retort, "Why get more wisdom! Can you not eat, and drink, and sleep without wisdom? Can you not, by diligent prudence, leave your children, who shall come after you in the same craft, to eat more daintily, and drink in greater excess, and have more leisure, and sleep with more delicateness, and all this with no wisdom at all? Why, then, waste so much time and labor in this monstrous bug-bear of an 'education?' Do you not know there is something better, both for yourself and your children, than a mind, heart and soul, perfectly cultivated as God designed them to be? Think you an instructed soul is better than a well-fed body, or that the latter is not worth the most without the former? Besides, do you not know that all wisdom needed in the professions comes by nature, like hands and feet? Sir, you rebel against Providence, you are a fool, and we pity you." Suppose they sought out the wisdom of all the ancients, and demonstrated by proof irrefragable that professional men had always been the most ignorant in the land, and it had come to be a proverb that "Dunces and fools made the best lawyers, physicians and clergymen." That reasoning as some always do, they declared "what has been must be forever," and so accused the reformers of violating the fundamental arti-

cle of God's constitution, which was that an error, or a sin, which had once got foothold of the earth, should never be dislodged, or even molested.

Imagine, on the other hand, that while these three classes were sunk in the most desperate ignorance, the farmers, the butchers, the mechanics, the traders, the haberdashers of all sorts, were instructed men, who thought for themselves. That they had free schools for all ages, and that in abundance; academies and colleges, where Learning lit her gentle flame, and Genius shed down the light of her God-given inspiration to guide the young to wisdom and virtue. That beside these general institutions, all supported at the public expense, they had specific establishments for each particular art or science. That the farmers had schools for agriculture, and the mechanics for the science of their art, and the merchants for commerce, and that all classes of the people, from the cooper to the king,—except the drones of those three professions,—were intelligent and instructed men; had minds well accomplished; good manners; refined amusements, and met together for the interchange of thoughts no less than words, and yearly grew up to be a nobler population.

Let us add still farther, to put the last touch to this ideal picture, that when one was born the son of a lawyer, a physician, or a clergyman, and gifted by Heaven with better parts than the mass of men, or when by any adventure, he became desirous of growth in qualities that become a man, he left the calling of his fathers, became a cooper, a fisherman, or a blacksmith, solely for the sake of the education he could get in the trade, which he fancied he could not get in the profession, and that he did this, even when he loved the profession he left, having a natural aptitude therefor, and hated the particular craft to which love of perfection impelled him, and that as a natural consequence, there were men in all these trades who had little natural taste, or even ability for their employment; who longed to quit it, and were retained therein when its ranks were over crowded, and them-

selves as good as useless, solely because they saw no chance to educate their better nature in any of the three professions.

What should we say to this state of things? What to the fact that here were three classes of men, who, instead of getting the most they could of wisdom, were content to take up with the most beggarly pittance wherewith their drudgery could be done? Doubtless we should say it was a very sad state of affairs; most foolish and monstrous. It was wrong that these classes should continue in ignorance, with no effort made for their liberation. It was wrong the ablest heads in Africa,—who are the natural sovereigns of the land,—did not take up the matter, and toil day and night to redress an evil so striking and fearful; it was doubly wrong that strong minds left a calling in which they were born, to which they were adapted by nature and choice, to seek out of it an education they might find in it, had they the manliness to make the search. It was false in them to desert the calling for which nature made them, seeking to rise above it, not seeking to raise their calling to their own stature. We should thank heaven that we had a christian rule for the strong helping the weak, and should say, "Such evils could exist only in a heathen land," and pious men would sail in the next ship to set matters right.

But we have only to change the names a little, and instead of lawyers, physicians, and clergymen, to read "the greater part of laboring men and women," and this fabulous country is in the midst of Massachusetts, not the heart of Africa. Of us is the fable told, and on this body of men depends the ark of our political salvation. In New England the men of these three professions are generally the best educated men in the land. They go diligently through a long process of general training, well adapted to exercise and strengthen the memory, judgment and imagination, and afford variety and compass of useful knowledge. They spend years, likewise, in gaining the information and skill requisite for their peculiar craft. We have colleges for the general training, and other

seminaries for the special education of these men, for all see the advantage which accrues to the public from having educated lawyers, physicians, and clergymen in its ranks. But meantime the education of all the others, as a general rule, is grossly neglected. But there seems little reason, if any at all, why men destined for these three professions should be better educated than farmers and mechanics. An educated lawyer, his mind stored with various information, memory, fancy, judgment, and all his faculties quick and active, with skill to turn them all to the best account in his special calling, is, no doubt, a safeguard, an ornament, and a blessing to any country, and he is this, not because he is a lawyer, but a free educated man, living man-like, and would be just as useful were he a blacksmith or a carpenter, for it is not the place a man stands in which makes him the safeguard, ornament and blessing, but the man who stands in the place.

It is time that we in New England had given up that old notion, that a man is to be educated that he may by his education serve the State, and fill a bar or a pulpit, be a captain or a constable ; time we had begun to act, and in good earnest, on this principle, that a man is to be educated because he is a MAN, and has faculties and capabilities which God sent him into this world to develope and mature. The education of classes of men is, no doubt, a good thing, as a single loaf is something in a famished household. But the education of all born of woman is a plain duty. If reason teaches anything it is this. If christianity teaches any thing, it is that men serve God with their mind, heart and soul, and this, of course, demands an education of mind, heart and soul, not only in lawyers, physicians and clergymen, but in all the sons and daughters of Adam. Men are to seek this for themselves ; the public is to provide it, not because a man is to fill this or that station, and so needs the culture, but because he is a man, and claims the right, under the great charter whereby God created him an immortal soul.

Now it is true that we have, here and there, an instructed man, all his faculties awake and active, a man master of himself, and thus attaining his birthright "dominion over all flesh." But still the greater part of men and women, even here, are ignorant. The mark they aim at is low. It is not a maxim generally admitted, or often acted upon, that this world is a school; that man is in it, not merely to eat and drink, and vote, and get gain or honors, (as many Americans seem to fancy), but that he is here and to do all these things for the sake of growing up to the measure of a complete man. We have put the means for the end, and the end for the means.

Every one sees the change education makes in animals. We could not plough with a wild buffalo, nor hunt with a dog just taken savage from the woods. But here the advantage is not on the animal's side. His education is against his nature. It lessens his animal qualities, so that he is less a dog or a buffalo than he was before. With man the change it produces is greater still, for here it is not against nature. It enhances his human qualities, and he is more a man after it than before. All the difference between the English scholar, with his accomplishment and skill, and the English boor, who is almost an animal; all the difference between the wise and refined Brahmin and the debased and enslaved Pariah; all the difference between the best educated men of Massachusetts and the natives of New Zealand, ignorant, savage, cannibal as they are, comes of this circumstance, one has had a better education than the other. At birth they were equally of the kingdom of heaven. The same humanity burns in all hearts; the same soul ebbs and flows in all that are born of woman. The peculiarity of each man,—slight and almost imperceptible when measured by his whole nature,—and the particular circumstances to which he is exposed make all this difference between savage and civilized. Some five and twenty centuries ago our ancestors, in the wilds of Europe, were quite as

ignorant, cruel, and savage, as these men of New Zealand, and we have become what we are, only through the influence of culture and education, which ages have produced and matured. But each child in Boston is born a savage as much as at Otaheite. No doubt in the passage our fathers went through from the savage to the civilized state, much has been lost, but more is won, and it is time to retrieve what is lost, and grasp more for the future. No doubt there are some in this, as in all civilized countries, who are still barbarians, and by no means gainers through the civilization of their brethren, but it is time the foremost rank turned round to look after their straggling brothers. If education, through schools, churches, books, and all the institutions of society were neglected all over the earth, for a single generation, the whole race would fall back into a savage state. But if the culture of one single generation could be enhanced, the spiritual welfare of mankind would also be enhanced to the end of time.

It must appear plain to all who will think, that after providing for the support and comfort of the body,—which must be the basis of all spiritual operations,—the great work of the men and women now on the earth is to educate themselves, and the next generation of men and women rising up to take their place. All things which do not tend directly or indirectly to one of these two ends,—the physical or the spiritual development of man,—are worse than worthless. We are sent into the world that we might accomplish this work of education. The world without harmonizes most beautifully with the craving spirit within. If a man start with the requisite outfit, and use diligently the means before him, all the callings of life, the vicissitudes that chequer our days ; the trials we are in ; the crosses we carry ; our hopes and our fears ; our foes and our friends ; our disappointment and success, are all guides and instructors to help us on, be our condition what it may.

Now it may be laid down as a rule that will stand the test of rigid scrutiny, that all men are to be educated to

the greatest possible extent ; that education is to be regarded as an end, valuable for itself, and not simply as a means, valuable because conducive to some other end, and also that the whole community owes each individual in it the best education his nature and the circumstances of the public will allow. But in opposition to this rule, demanding the education of all, it may be said, as it always has been, by the educated themselves, that there must be an educated class it is true, but also from the imperfection of man, the necessity of the case, and the very nature of things, there must be an ignorant class also ; that the hard work necessary for the comfortable subsistence of man in society renders it indispensable that seven-eighths of men should continue in almost hopeless ignorance. This doctrine has been taught these thousand years, and while it has sometimes been accepted by the wise and the benevolent, whom the difficulty of the case forced to despair,—it has too generally become the creed of the strong, and the indolent, and the selfish. But at first sight it seems to belong to that same class of sayings with the remark of a distinguished "divine" of the church, that if there were no Vice to hate, there would be no Virtue to love, and this other of a similar "divine" of the State, that without slavery in the one class there would be no freedom in the other. No doubt under any possible circumstances there will always be a great difference in the attainments and powers of men, for this difference originates in the difference of endowments God bestows,—no education can prevent this. But is there any argument to show that the laboring men of New England cannot attain as good an education as the mass of lawyers and clergymen now possess ?

One great argument in support of the common notion that the majority of the human family must always be ignorant, is drawn from history. Men appeal to this authority, and quote precedents, in great numbers, to show it has always been so, and so must always be. But it does not follow the future must be just like the past, for hitherto no two ages have been just alike. God

does not repeat himself, so to say, nor make two ages or two men just alike. The history of past times does indeed show that the mass of men have always been ignorant, and oppressed likewise. But few men in America think this a sound argument to justify oppression. Is it stronger for ignorance? Let us look more carefully at this same history,—which shows there always has been an ignorant class,—perhaps it has other things to say likewise. It shows a progress in man's condition, almost perpetual, from the first beginnings of history down to the present day. To look at the progress of our own ancestors,—two thousand years gone by, no man within the bounds of Britain could read or write; three-fourths of the people were no better than slaves; all were savage heathens. If a cultivated Greek had proposed to bring in civilization and the arts, no doubt Adelgither, or some other island chief, would have mocked at the introduction of agriculture and the mechanic arts, and would foretell the sinking of the firm land through the wrath of "all powerful Hu," if such measures were attempted. Within a very few centuries there was no man in England who could read and write except the clergy, and very few of that class. No doubt it was then a popular maxim with bishops and prebends, that men of each other class, from the cobler to the courtier, were so engaged in their peculiar craft they could not be taught to read and write. The maxim, no doubt, was believed. Nay more, even now there are in that same England, men of wealth, education, rank and influence, who teach that the laboring people ought not to be taught to read and write, and therefore they hang,—perilous position,—as heavy weights on the wheels of reform. Yet agriculture and the arts came into the land; one by one, as time passed by, men came up from the nobles, the gentry, the people, learned to read and write, and that to good purpose, and laboring men are now beginning to thrive on what has been branded as poison. Now, then, these opinions that laboring men ought not to be taught even to read the Bible; that none but the clergy need literary education; that agricul-

ture would sink the island, are not these worth quite as much as that oft-repeated maxim, that a sound, generous, manly education is inconsistent with a life of hard work? Experience has shown that civilization did not provoke the vengeance of Hu, the all-powerful; that men can be instructed in letters and science, though not priests; that a laboring population, one most wofully oppressed by unjust labor, can learn to read, at least radical newspapers, and the Bible, still more radical in a false state of things. Experience daily shows us men who, never relaxing their shoulders from the burthen of manly toil, yet attain an education of mind better than that of the most cultivated Englishman seven centuries ago. No man need dogmatize in this matter. Few will venture to prophecy, but reasoning from history, and the gradual progress it reveals, are we to suppose the world will stop with us? Is it too much to hope, that in our free, wealthy, christian land, the time will come when that excellence of education, that masterly accomplishment of mind, which we think now is attainable only by four or five men out of ten thousand, shall become so common that he will be laughed at or pitied who has it not? Certainly the expectation of this result is not so visionary as that of our present state would have appeared a single century ago. To win this result we must pay its price. An old proverb represents the Deity saying to man, "What would you have? Pay for it, and take it." The rule holds good in education as in all things else. A man cannot filch it, as coin, from his neighbors, nor inherit it from his fathers, for David had never a good son, nor Solomon a wise one. It must be won, each man toiling for himself. But many are born of the ignorant and the poor; they see not how to gain this pearl for themselves; as things now are they find no institution to aid them, and thus grow up and die bodies, aud no more. The good sense, the manly energy of the natives of New England, their courage, and fortitude, and faith,—the brain in the head, the brain in the hand, have hitherto made them successful in all they undertake. We have

attained physical comfort to such a degree, that the average duration of human life with us is many times greater than in Italy, the most civilized of States sixteen centuries ago; physical comfort which philanthropists then never dreamed of in their gayest visions. We have attained also a measure of political and civil freedom, to which the fairest States of antiquity, whether in Greece, Egypt or Judea, were all strangers; civil freedom which neither the Roman nor Athenian sage deemed possible in his ideal State. Is it, then, too much to hope,—reasoning from the past,—that when the exhaustless energies of the American mind are turned to this subject, we shall go farther still, and under these more favorable circumstances, rear up a noble population, where all shall be not only well fed, but well instructed also, where all classes, rich and poor, if they wish, may obtain the fairest culture of all their powers, and men be free in fact as well as in name? Certainly he must have the gift of prophecy, who shall tell us this *cannot* be. As we look back there is much in the retrospect to wound and make us bleed. But what then? what is not behind is before us. A future to be worked for and won, is better than a past to be only remembered.

If we look at the analogies of nature, all is full of encouragement. Each want is provided for at the table God spreads for his many children. Every sparrow in the fields of New England has "scope and verge enough," and a chance to be all its organization will allow. Can it be, then, that man,—of more value than many sparrows,—of greater worth than the whole external creation,—must of necessity have no chance to be all his nature will allow, but that seven-eighths of the human family are doomed to be "cabined, cribbed, confined;" kept on short allowance of every thing but hard work, with no chance to attain manhood, but forced to be always dwarfs and pigmies, mannikins in intellect, not men? Let us beware how we pay God in Cæsar's pence, and fasten on eternal wisdom what is the reproach of our folly, selfishness and sin. The old maxim that any one,—class

or individual,—must be subservient to the State, sacrificed to the sin and interest of the mass,—that kindred doctrine,—a fit corollary,—that he who works with the hand can do little else, is a foul libel on nature and nature's God. It came from a state of things false to its very bottom. Pity we had not left it there. We are all gifted with vast faculties, which we are sent into this world to mature, and if there is any occupation in life which precludes a man from the harmonious development of all his faculties, that occupation is false before reason and christianity, and the sooner it ends the better.

We all know there are certain things which society owes to each man in it. Among them are a defence from violence; justice in matters between man and man; a supply of comforts for the body, when the man is unable to acquire them for himself; remuneration for what society takes away. Our policy, equally wise and humane attempts to provide them for the humblest child that is born amongst us, and in almost every case these four things are actually provided. But there is one more excellent gift which society owes to each; that is a chance to obtain the best education the man's nature will allow and the community afford. To what end shall we protect a man's body from war and midnight violence; to what end give him justice in the court house; repay him for what society takes to itself; to what end protect him from cold and hunger, and nakedness and want, if he is left in ignorance, with no opportunity to improve in head, or heart, or soul? If this opportunity be not given, the man might, as it were, bring an action before heaven's high chancery, and say, "I was a stranger, and ye took me not in; naked, and ye clothed me not. Ignorant,—ye would not instruct me. Weak and unarmed,—ye put me in the forefront of the battle, where my utter ruin was unavoidable; I had strong passions, which ye did not give me religion to charm down. I waxed wicked, and was scarred all over with the leprosy of sin, but ye took no pity on me. I hungered and

thirsted after the bread of life,—not knowing my need,—ye gave me a stone,—the walls of a jail,—and I died ignominious and unpitied, the victim of society, not its foe."

Here in Massachusetts, it seems generally admitted the State owes each man the opportunity to begin an education of himself. This notion has erected the fair and beautiful fabric of our free schools; the cradle of freedom; the hope of the poor; the nursery of that spirit which upholds all that is good in church and State. But as yet only a beginning is made. We are still on short allowance of wisdom and cultivation; not a gill of water a day for each man. Our system of popular education, even where it is most perfect, is not yet in harmony with the great American idea, which has fought our battles with the elements, built up our institutions, and made us a great people. It is an old transatlantic system of education, which is too often followed, not congenial with our soil, our atmosphere, our people. From feudal times and governments, which knew little of the value of the human soul, the equality of all before God, the equal rights of strong and weak, their equal claims for a manly education,—from them we have derived the notion that only a few need a liberal, generous education, and that these few must be the children of wealth, or the well-born sons of genius, who have many hands and dauntless courage, and faith to remove mountains, who live on difficulties, and, like gravitation itself, burst through all impediments. There will always be men whom nothing can keep uneducated; men like Franklin and Bowditch, who can break down every obstacle; men gifted with such tenacity of resolution; such vigor of thought; such power of self-control, they live on difficulties, and seem strongest when fed most abundantly with that rugged fare; men that go forth strong as the sun and as lonely, nor brook to take assistance from the world of men. For such no provision is needed. They fight their own battles, for they are born fully armed, terrible from their very beginning. To them difficulty is nothing. Poverty but makes them watchful.

Shut out from books and teachers,—they have instructors in the birds and beasts, and whole Vatican libraries, in the trees and stones. They fear no discouragement. They go the errand God sent them, trusting in him to bless the gift he gave. They beat the mountain of difficulty into dust, and get the gem it could not hide from an eye piercing as Argus. But these men are rare,—exceptions to the rule; strong souls in much enduring flesh. Others, of greater merit perhaps, but less ruggedness of spirit, less vigor of body, who cannot live with no sympathy but the silent eloquence of nature, and God's rare visitations of the inner man, require the aid of some institutions to take them up where common schools let them fall, and bear them on till they can walk alone. Over many a village church-yard in the midst of us it may still be writ, with no expression of contingency,

> "Perhaps in this neglected spot is laid,
> Some heart once pregnant with celestial fire,
> Hands that the rod of empire might have swayed,
> Or waked to extacy the living lyre.
>
> But Knowledge to their eyes her ample page,
> Rich with the spoils of time did ne'er unrol,
> *Chill penury repressed their noble rage,*
> *And froze the genial current of the soul.*"

To have a perfect people, said pagan Plato, we must have perfect institutions, which means, in plain English, to enable laboring men and women to obtain a good education, we must have some institution to go farther than our common schools.

But this great subject of public education as yet excites but little interest among us. The talk made about it, by a few wise and good men, proves only that we have it not. It is only lost goods that men cry in the streets. We acknowledge that we have no scholars to match the learned clerks of other lands, where old institutions and the abundant leisure of the wealthy, have trained men to accomplishment and skill we never reach. We boast, and with reason, of the superior education of

the great mass of men and women with us. Certain it is that learning is more marked for its diffusion in the mass, than its accumulation in the individual. It is with it as with bread in a besieged city. Each person gets a mouthful, but no one a full meal. This, no doubt, is better than it would be for many to perish with hunger, while a few had enough and to spare. Some other countries are worse off in this particular than ourselves. The more the pity. We may rather weep for them than rejoice for ourselves. We can only boast of building poorly on the foundation our fathers laid,—laid so nobly in their toil and want and war. An absolute monarch in Europe, recently deceased, not holding his place by the people's choice, but kept on his throne by hired bayonets, and, therefore, feeling no *judicial* accountability to them ; indebted to a large amount, has yet done more for the education of all classes of his people than all the politicians of the twenty-six States have done with the wealth of the public lands, and the surplus revenue before them, and the banner of freedom over their heads. We have orators enough to declaim at the corners of the street about the War of Independence,—now the blows are all over ; and the sins of George III,—now he is dead and forgotten; in favor of a "National Bank" or a "Sub-treasury,"—as the popular current happens to set, but very few to take up the holy and neglected cause of education, insisting that all men, rich and poor, and low and high, shall receive this priceless boon. Alas for us ! These few are received with cold hands and empty houses, while the village brawler, ranting of politics, collects the huzzaing crowd from nine towns round. The reason is plain; there are *ins* for those out, and *outs* for those in. A "National Bank" and a "Sub-treasury" have dollars in them,—at least the people are told that it is so,—men hope to get dollars out of them. While the most "promising" friend of education offers only wisdom, virtue, religion, things that never appear in the price current, and will not weigh down an ounce in the town-scales. We know the worth of dollars,—which is something, yes

it is much. Give the dollars their due. But alas, the worth of educated men and women we do not know!

The fact that in our country and these times men find it necessary to leave a particular calling which they like, and for which they are fitted by nature and choice,—that of a shoemaker, a blacksmith, or a tanner,—and enter one of the three professions for which they have no fondness, nor even capacity, solely for the sake of an education,—shows very plainly into what a false position we have been brought. We often lay the blame on Providence, and it seems generally thought to be a law of the Most High, that a man, with the faculties of an angel, should be born into the world, and live in it threescore years and ten, in the blameless pursuit of some calling indispensable to society, and yet die out of it without possibility of developing and maturing these faculties, thus at the last rather ending a long death, than completing a life. This seems no enactment of that Lawgiver; He made man upright, and *we* have sought out many inventions, some of them very foolish. As things now are, an excellent brazier, a tolerable tinker or tailor is often spoiled to make an indifferent lawyer, a sluggish physician,—coadjutor of death,—or a parson, whose "drowsy tinkling lulls the distant fold," solely because these men,—innocent of sinister designs,—wanted an education, which, as things were, could not readily be got in the trade, but came as a requisite in the profession. Now in all countries the mass of men must work; in our land, they must work and rule likewise. Some method must, therefore, be found to educate this mass, or it is plain our free institutions must go to the ground, for ignorance and freedom cannot exist together more than fire and water in the same vessel.

No doubt we have done much. But how much more remains to be done. That absolute monarch, before spoken of, has done more than all the free Americans in this matter, and made his people our superiors in almost every department of intellectual, moral, and religious education. The American mind has never yet been ap-

plied in earnest to this great work, as to commerce, and clearing land, building factories and railroads. We do not yet realize the necessity of educating all men. Accordingly men destined for the "learned" professions, as they are called, hasten through the preparatory studies thereof, and come half educated to the work. The laboring man starts with a very small capital of knowledge or mental skill, and then thinks he has no time for any thing but work; never reads a book which has thought in it; never attempts to make his trade teach him, "getting and spending, he lays waste his powers." Children are hurried from the common school just as they begin to learn, and thus half its benefits are lost. The old rule, that "what is gained in time is lost in power," is quite as true in education as in Mechanics, as our experience is teaching us at great cost. Since the advantages of the common school are not fully enjoyed, many whose voices might be heard, do not see the necessity of a higher series of free schools,—at least one in a county,—which should do for all what the college now does for a part. Those only feel the want of such who are without voice in the commonwealth, whose cry only Heaven hears. If such existed, or even without them, if the common schools were what all might be and some are, and their advantages properly used, then the mechanic, the farmer, the shopkeeper might start with a good capital of knowledge, good habits of study, and his trade, if temperately pursued, would teach him as much as the professions teach men embarked therein. Were two men of the same ability, and the same intellectual discipline, to embark in life, one a clergyman and the other a farmer, each devoting eight or ten hours a day to his vocation, spending the rest of his time in the same wise way, the superiority in twenty years could scarcely be on the clergyman's side.

But besides this lack of mental capital, with which laboring men set out in life, there is another evil, and even greater, which comes of the mechanical and material tendency of our countrymen at this time. They ask a result which they can see and handle, and since wisdom

and all manly excellence are not marketable nor visible commodities, they say they have no time for mental culture. A young mechanic, coming into one of our large country towns, and devoting all the spare time he could snatch from labor or sleep to hard study,—was asked by an older companion, "What do you want to be?" Supposing he wished to be a constable, or a captain, or a member of the "great and general court," it may be. The answer was, "I wish to be a man." "A man!" exclaimed the questioner, thinking his friend had lost his wits. "A man! are you not twenty-one years old and six feet high." Filled with this same foolish notion, men are willing to work so many hours of the blessed day that the work enslaves the man. He becomes hands,—and hands only, a passive drudge,—who can eat, drink and vote. The popular term for working men, "Hands," is not without meaning; a mournful meaning, too, if a man but thinks of it. He reads little,—that of unprofitable matter, and thinks still less than he reads. He is content to do nothing but work. So old age of body comes upon him before the prime years of life, and imbecility of spirit long before that period. That human flesh and blood continue to bear such a state of things,—whence change is easy,—this is no small marvel. The fact that wise men and christian men do not look these matters in the face, and seek remedies for evils so wide spread,—proves some sad things of the state of wisdom and christianity with us.

Many laboring men now feel compelled to toil all of the week-days with such severity, that no time is left for thought and meditation,—the processes of mental growth, and their discipline of mind, is not perfect enough to enable them to pursue this process while about their manual work. One man in the village, despising a manly growth of his whole nature, devotes himself exclusively to work, and so in immediate results surpasses his wiser competitor, who, feeling that he is not a body alone, but a soul in a body, would have time for reading, study, and the general exercise and culture of his best gifts. The wiser

man, ashamed to be distanced by his less gifted neighbor; afraid too of public opinion, which still counts beef and brandy better than a wise mind and a beautiful soul; unwilling to wear coarse raiments and fare like a hermit, that his mind be bravely furnished within and sumptuously fed,—devotes himself also exclusively to his toil, and the evil spreads. The few men with us who have leisure enough and to spare, rarely devote it to the christian work of lightening the burthens of their brethren. Rather by withdrawing their necks from the common yoke, do they increase the weight for such as are left faithful. Hence the evil yearly becomes worse,—as some men fear,—and the working man finds his time for study abridged more and more. Even the use of machinery has hitherto done little good, in this respect, to the class that continues to work. Give a child a new knife, he will only cut himself. The sacramental sin of the educated and wealthy amongst us, is the notion that work with the hands is disgraceful. While they seek to avoid the "disgrace," others must do more than their natural share. The lazy man wastes his leisure; the industrious, who does his work, has no leisure to enjoy. Affairs will never take their true shape, nor the laboring class have an opportunity to obtain the culture reason demands for them, until sounder notions of labor, and a more equitable division thereof prevail. When he works who is fit, and he thinks who can, Thought and Labor may go hand in hand. The peaceful and gradual change already apparent, will doubtless effect the object in time, and for such an issue the world can afford to wait some few years. It is common, as it is easy and wicked, to throw the whole blame of this matter on the rich and educated. But this sin belongs to the whole community; though it must be most heavily charged upon the strongest heads, who should think for the weak, and help them think for themselves.

But even now much may be done, if men gather up the fragments of time. The blessed Sabbath,—in spite of the superstitious abuse thereof, the most valuable

relic the stream of time has brought us,—in half a century allows more than seven solid years redeemed from toil. There are the long nights of winter, the frequent periods when inclement weather forbids labor in the fields. All of these, taken together, afford a golden opportunity to him who, having previous instruction, has resolution to employ it well. Books, too, those "ships of thought," that sail majestic on through time and space, bear their rich treasure down to old and young, landing them upon every shore. Their magic influence reaches all who will open their arms. The blessing they bring may quicken the laborer's mind, and place him where he did not stand before. The thought of others stirs his thought. His lamp is lit at some great thinker's urn, and glitters with perennial glow. Toil demands his hands ; it leaves his thought fetterless and free. To the instructed man his trade is a study ; the tools of his craft are books ; his farm a gospel, eloquent, in its sublime silence ; his cattle and corn his teachers ; the stars his guides to virtue and to God, and every mute and every living thing, by shore or sea, a heaven-sent prophet to refine his mind and heart. He is in harmony with nature, and his education goes on with the earth and the hours. Many such there are in the lanes and villages of New England. They are the hope of the land. But these are the favored sons of genius who, under ill-starred circumstances, make a church and a college of their daily work. To all, as things now are, this is not possible. But when all men see the dignity of manual work, few will be so foolish as to refuse the privilege of labor, though many are now wicked enough to shrink from it as a burthen. Then it will be a curse to none, but a blessing to all. Then there will be time enough for all to live as men ; the meat will not be reckoned more than the life ; nor the soul wasted to pamper the flesh. Then some institution, not yet devised, may give the mass of men a better outfit of education, and art supply what nature did not give, and no man, because he toils with his hands, be forced to live a body, and no more.

The education which our people need, apart from strength and skill in their peculiar craft, consists in culture of mind, of the moral and the religious nature. What God has joined can never safely be put asunder. Without the aid of practised moral principle what mental education can guide the man; without the comfort and encouragement of religion what soul, however well endowed with intellectual and moral accomplishments, can stand amid the ceaseless wash of contending doubts, passions, interests and fears? All partial education is false. Such as would cultivate the mind alone soon fail of the end. The ship spreads wide her canvass, but has neither ballast nor helm. It has been said the education of the laboring class is safe neither for the nation nor the class, and if only the understanding is cultivated, there is a shadow of truth somewhere about the remark. An educated knave or pirate is, no doubt, more dangerous than a knave or pirate not educated. It appears in some countries that crime increases with education. This fact has caused the foes of the human race to shout long and loud, and the noise of their shouting comes over the Atlantic to alarm us. The result could have been foreseen when the education was intellectual chiefly. But even then, great crimes, against the human person, become rare, and who shall say the increased crimes against property have not come from the false system on which property is held, quite as much as from the false system of education? Still the grand rule holds good, that intellectual education alone is fearfully insufficient. Let the whole nature of man be developed. Educate only the moral nature,—men are negatively virtuous, as a dead man will neither lie nor steal. They who seek only religious education soon degenerate into bigots, and become the slaves of superstition, the tools of designing and crafty men, as both ancient and recent history assures us. Man only is manlike, and able to realize the idea for which he was made, when he unfolds all of his powers, Mind, Heart, and Soul; thinks, feels, and worships as Reason, Conscience, and Religion demand, thus uniting in himself

the three great ideas of the True, the Good, and the Holy, which make up the sum of Beauty, the altogether beautiful of mortal life.

It is to be believed the American mind will one day be turned to its greatest object, the rearing up a manly people, worthy to tread these hills, and breathe this air, and worship in the temples our fathers built, and lie down in their much honored graves. Who shall say the dream of men, now regarded as visionary, shall not one day become a reality blessed and beautiful ? If the unconquerable energies of our people were turned to this work; if the talent and industry so profusely squandered on matters of no pith or moment, or wasted in petty quarrels, during a single session of Congress ; if half the enthusiasm and zeal, spent in a single presidential election, were all turned to devise better means of educating the people, we cannot help thinking matters would soon wear a very different aspect.

One of two conclusions we must accept. Either God made man with desires that cannot be gratified on earth, —and which yet are his best and most godlike desires, and then man stands in frightful contradiction with all the rest of nature ; or else it is possible for all the men and women of every class to receive a complete education of the faculties God gave them, and then the present institutions and opinions of society on this matter of education are all wrong, contrary to reason and the law of God. There are some good men, and religious men, doubtless, who think that in this respect matters can never be much mended, that the senses must always overlay the soul, the strong crush the weak, and the mass of men who do all the work of the world, must ever be dirty and ignorant, and find little but toil and animal comfort, till they go where the servant is free from his master, and the wicked cease from troubling, and the weary are at rest. These men represent the despair and the selfishness of society. If the same thing that has been must be ; if the future must be just like the past ; if falsehood and sin are eternal, and truth and goodness ephemeral crea-

tures of to-day,—then these men are right, and the sooner we renounce all hope of liberty, give up all love of wisdom, and call christianity a lie,—a hideous lie,—why the sooner the better. Let us never fear to look things in the face, and call them by their true names. But there are other men, who say the past did its work, and we will do ours. We will not bow to its idols, though they fell from the clouds ; nor accept its limitations, though Lycurgus made poor provision, and Numa none at all for the education of the people ; we will not stop at its landmarks, nor construct ourselves in its image, for we also are men. While we take, gratefully, whatever past times bring us, we will get what we can grasp, and never be satisfied. These men represent the hope and the benevolence there is in man. If they are right the truths of Reason are not a whim ; aspiration after perfection is more than a dream ; christianity not a lie, but the eternal truth the Allseeing has writ for his children's welfare. God not a tyrant, but the father of all. The sooner these men are on their feet, and about their work, to reinstate fallen mankind, the better for themselves and the world. They may take counsel of their hopes always ; of their fears never.

But there are difficulties in the way of education, as in all ways but that to destruction. There is no panacea to educate the race in a moment, and with no trouble. It is slow work, the old way of each man toiling for him self, with labor and self-denial and many prayers ; the christian way of the strong helping the weak, thinking for them, and aiding them to think for themselves. Some children can scramble up the mountain alone, but others the parents must carry in their arms. The way is for wise men to think and toil, and toil and think, remembering that "Zeno and Chrysisspus did greater things," says Seneca, "in their studies, than if they had led armies, borne offices, or given laws, which indeed they did, not to one city alone, but to all mankind." There are great difficulties to be overcome, as M. Pastoret, a French judge has said, respecting improvements in the law, "we

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have also to encounter mediocrity, which knows nothing but its old routine ; always ready to load with reproaches such as have the courage to raise their thoughts and observations above the level to which itself is condemned. 'These are innovators,' it exclaims. 'This is an innovation,' say the reproducers of old ideas, with a smile of contempt. Every project of reform is, in their eyes, the result of ignorance or insanity, and the most compassionate it is who condescend to accuse you of what they call the bewilderment of your understanding. 'They think themselves wiser than our fathers,' says one, and with that the matter seems decided." Still the chief obstacle is found in the low, material aims of our countrymen, which make them willing to toil eight, ten, twelve, sixteen, even eighteen hours of the day, for the body, and not one for the mind ; in the popular notion that he who works with the hand can do nothing else. No doubt it is hard work to overcome these difficulties; slow work to get round them. But there are many encouragements for the work,—our freedom from war ; the abundance of physical comfort in our land ; the restless activity of the American mind, which requires only right direction ; in the facility with which books are printed and circulated; in the free schools, which have already done so vast and beautiful a work ; in the free spirit of our institutions, which have hitherto made us victorious every where ; but above all, in that religion which was first revealed to a carpenter, earliest accepted by fishermen, most powerfully set forth by a tent-maker,—that religion which was the Bethlehem-star of our fathers, their guide and their hope, which has nothing to fear, but every thing to hope from knowledge wide spread among the people, and which only attains its growth and ripens its fruit when all are instructed, mind, heart and soul. With such encouragement who will venture to despair ?

LECTURE IV.

ON THE

IMPORTANCE OF THE NATURAL SCIENCES

IN OUR

SYSTEM OF POPULAR EDUCATION.

BY A. GRAY.

THE subject of popular education has of late assumed great importance throughout the civilized world. It has called forth the talent and enlisted the influence of the great and the good of every profession in life.

Some may ascribe this new interest to the general progress of society, others to the principles of republican liberty, and others still to the influence of christianity. It may be ascribed generally to all of these causes. But there is an additional cause, more specific than the others,—the necessity felt by all reflecting men of greater exertions to enlighten the popular mind, in order to sustain our republican form of government, and render the experiment of free institutions a successful one.

As the success of popular institutions involves the

dearest interest of the social system, and as that success must depend upon the intelligence and virtue of the people, the question how they can best be educated for all their duties and relations, deeply interests the patriot, the philanthropist, and the christian. All of us of the present generation are interested in it. It is the hope of posterity. A successful answer is the best legacy we can bequeath to them. Our best efforts to this end are demanded by the past, and expected by the future. But whatever be the cause, this feeling has long existed in New England, and has exhibited itself particularly in efforts to improve the *modes* of communicating knowledge. The result is seen in the preparation of text-books. The *inductive*, *productive*, *deductive*, and *analytical methods* have all been tried with more or less success. The elements of knowledge have been simplified in each new publication, and book has followed book with the rapidity of steamboats and locomotives, each with something new, or better adapted to the youthful mind. One book is hardly opened before another is laid before us. Such a state of things proves one thing at least, that we are as yet merely trying experiments, feeling after something more satisfactory.

The results of each new experiment have not satisfied the reasonable expectations of those who proposed them, and we are still waiting for some new revelation, which shall render the means employed adequate to secure the object at which we aim.

In looking for the causes of this disappointment, I conceive that we have at least two which are too deep and permanent in their character to be disregarded. In the first place, we have expected *too much*. We have acted upon the supposition that proper *intellectual* and *moral* training were all that was necessary completely to regenerate society, and make men truly virtuous and happy. We have substituted education for religion, forgetting that man has an immortal nature, a soul which will not be satisfied without something higher than intellectual and moral culture, and when we have seen society run-

ning mad in spite of our efforts, we have been disappointed. We should rather be astonished at our extravagant expectations. Whatever others may think, for one, I never can hope to see the great objects contemplated in systems of popular education fully accomplished in any country, or under any form of government, until the gospel shall have its proper place in the system, until every valley and mountain, every village and hamlet, shall be visited by its regenerating influence, until every heart shall beat with holy love in unison with the faculties of the mind and the laws of God.

In the second place, so much of our time and interest have been absorbed in the *manner*, the *mode*, that we have, as I venture to assert, neglected the *matter*. Taking it for granted that the materials we offer in the market are just what are needed, we have thought if they were *properly done up* they must take with the purchaser. But have we not mistaken the article? Have we not offered stones for bread, and serpents for fishes? That the matter is not assimilated and the system strengthened, is evident to all. Would it not be wise to recommend a change of diet, or mingle a different ingredient with that which is already prepared? For one, I do not expect to see any considerable advancement in our popular system until something of the kind takes place.

There is a limit to the *manner*, the mode of teaching and the facilities for acquisition. We may simplify too far for healthy action. The mind itself must *act*, and not be a mere recipient, and it must also have something to act upon adapted to its powers, and calculated to strengthen them. We may present subjects to the mind, the study of which will only strengthen certain powers, and thus destroy that balance of the faculties, which is so indispensable to easy and successful effort.

Permit me, therefore, to call your attention to some reasons for believing that the introduction of the natural sciences will remedy the defects which are acknowledged to exist in our system of popular instruction. By the natural sciences, I mean Mineralogy, Geology, Botany,

Zoology, with its various branches, Chemistry, and Natural Philosophy.

I do not suppose that the mere treasuring up of facts will effect the object of education. It has a higher object, to give the *instinctive power* of observing with accuracy, and of making legitimate deductions, to render the mind constantly active, always seeking after knowledge, and always desirous to apply it to some useful end. It is, in a word, to give men a knowledge of their relations and duties, both to God and man, and make them willing to act in accordance with them. This end is to be attained, so far as it can be, by *human means*, by a particular knowledge of facts, and of their relations, of effects and their causes, of reasons and of their conclusions. Now the study of the natural sciences is one of the most important means to secure this result. Let them be pursued in their proper order, according to the capacities of the student, and they will not only remedy many defects which now exist, but will tend directly to prepare the mind for that higher culture, which the means now used in our popular system can never secure, and which any system, without the gospel, can never fully accomplish.

In proof and illustration of this position, I remark,

In the first place, that the natural sciences are adapted to the order in which the faculties of the mind are developed. They furnish that variety and succession of subjects, which are fitted to the progressive expansion of the intellectual and moral powers.

The knowing or perceptive faculties are first developed in the order of nature. Knowledge comes at first through the senses. That which is seen or felt first attracts the attention, and during childhood and youth curiosity is particularly active. Every object excites interest, awakens desire, calls forth thought, and absorbs the whole mind. The memory of things is hence the most active principle, and the knowledge then acquired remains long fixed in the mind.

Now the study of animals, plants and minerals, their names and properties, their habits and uses, is exactly

fitted to this state of the mind, and whether they are presented in systematic form or not, they are in fact studied by every child ; and notwithstanding the entire want of facilities, and the numerous obstacles the child has to surmount. Although he can gain but an indistinct and partial knowledge of these subjects, I venture the assertion that, if the truth were known, he acquires a greater number of useful ideas, more real development and strength of mind, during his play hours, from his rabbits, his kite, or from some story book, than he does from the lessons assigned him during the hours of study ; hence, so far as the purposes of education are answered, he is really educated *out* of school more than he is *in* school. If, then, proper books were provided, with drawings, representing the subjects of natural history, and cabinets collected, so as to furnish facilities for *systematic* study, there is no calculating the beneficial results upon the mind and character of those who are embraced in our elementary and high schools.

As the student advances in maturity of judgment, and the reflecting faculties become developed, the more difficult branches of natural science are fitted to the progressive increase of his faculties. He is thus enabled to ascend, by successive steps, from a knowledge of things to that of principles or laws. Hence in the course here suggested, while the perceptive powers are active, the effects or phenomenal part of knowledge are to be studied, and when reflection comes, the causes or philosophical departments of knowledge are presented.

" The objects of nature," says the Secretary of the Board of Education, " are pre-adapted to the development of the intellect, as the tempers, dispositions, and manners of the family are to develope the moral powers. The objects of natural history, the descriptions of beasts, birds, fishes, insects, trees, flowers, and unorganized substances, should form the subjects of the earliest intellectual lessons. A knowledge of these facts lays the foundation for the knowledge of the principles or sciences which respectively grow out of them. We are physi-

cally connected with earth, air, water, light. We are dependant for health and comfort upon a knowledge of their properties and uses, and many of the vastest structures of the intellect are reared upon these foundations. Lineally related to them is the whole family of the useful arts. These classes of subjects are not only best calculated to foster the early growth of the perceptive, inventive, and reasoning powers, but the language appropriate to them excludes vagueness and ambiguity, and compels every mistake to betray itself."

Such a course will give definiteness to the language used on all subjects, and there will be formed that habit of methodical arrangement in the subjects which are presented, which is so necessary to future progress. There is a *right mode* of developing the faculties of the mind, and there is *an order* which nature has assigned, which is not subject to the control of the teacher. It is his business to ascertain what that order is, and to adapt his instructions accordingly. If an attempt is made to force knowledge into the mind, which requires the exercise of powers which have not yet made their appearance, or are too weak to assimilate it ; it will either be neglected entirely, or the faculties will groan under the burthens imposed. Each step will be feeble and difficult, and the child, in the progress of development, will be like the horse in the treadmill, always moving, but always confined to the same spot.

Now if we examine the branches of knowledge usually pursued in our system of popular instruction, we shall find that some of them at least are ill adapted to the capacities of children, or that they are presented contrary to the order which nature has assigned. Reading, spelling, writing, arithmetic, history, geography, and grammar, are the most common branches of the common school system. All these, save the last, should be early introduced. Although it may well be doubted whether geography, as the subject is generally treated in text-books, ought not to be studied much later than it generally is.

I know of but few books so ill adapted to the minds of

children as many of our geographies. They embrace a little of every thing. We are told that geography is a description of the earth, and in the next section are presented with the heavenly bodies. There is a little of geography proper, a little of mineralogy and geology, a little of physiology, zoology and botany, a little of civil and ecclesiastical history, agriculture and the mechanic arts, a little upon government, politics, religion, &c. Here, then, we have in one book, classed under one branch of knowledge, a little from every other, from every art and trade, a heterogeneous mass indeed, requiring considerable maturity and discipline of intellect *to read even*, without having the mind perfectly distracted. It would seem that the effect upon the minds of children could be nothing less than a universal want of order in the subjects of their knowledge, a confused and partial idea of many subjects, and a clear comprehension of none. But geography is quite tolerable compared with grammar, and I would remark here that it is not my design or desire to expel these branches from the system, but simply to alter their position in it. English grammar has become one of the most prominent studies in all our schools, and, as I think, to very little purpose. It is the *dullest*, *dryest*, *hardest* subject which children are ever set to master; and although many a child can recite it all by heart, can call over the various parts of speech at sight, repeat and apply the rules, yet after all this parade of knowledge, it is little else than a mechanical movement; nothing is truly comprehended. Not a whit the wiser is he for all his knowledge of names. To him they have no meaning, and do no good, while the real nature of language, the philosophy of the subject, lies quite beyond his reach. It has been supposed that the difficulty lay in the mode of teaching it, and hence we have had inflicted upon us for a few years past a regular system of "humbuggery" and imposition. Grammars have been "simplified and illustrated," "taught in twelve lessons," and "adapted to the youthful mind." On the corners of every street are the flaming advertisements, exhibiting the superiority of some

new and easy method of doing up the subject at a single stroke, until English grammar has become associated with quack medicines, palmacy, and legerdemain. Nor can the evil be remedied and this system of quackery checked, until a change is wrought in the views of teachers and of the community as to the period in which grammar should be studied.

The utility of studying English grammar, to enable students to employ correct modes of expression, I very much question. It should be studied merely as a *corrective* or *aid*, not as the leader and producer of appropriate modes of using language. It should be used precisely as medicine is used, to correct the irregularities of the system, and not for its nourishment and support. I doubt very much whether as a matter of fact, a child ever did learn the correct use of language from a grammar book. He learns language, and the correct mode of arranging it, by hearing it spoken, and by reading it until the habit of correct use becomes fixed and spontaneous. More depends upon hearing the language correctly spoken out of school, by his playfellows, or at home, by the fireside, as to the real acquisition made, than is ever learned by the most laborious drilling of the most accomplished teacher, aided by all the grammars *simplified* now extant. The child, who is in the constant habit of hearing ungrammatical expressions at home, will be but little benefited by the study of grammar. If any such child were asked what advantage he had derived from studying English grammar three years, he would be likely to answer as one actually did answer, in a case which I have in mind, "it has learned me to speak and write *more properer*."

It is wholly unfitted to the youthful mind, and should not be introduced before the age of fifteen, and then it should either be studied philosophically or used precisely as a dictionary is used. The meaning of words is learned by viewing them in sentences as they stand related to each other, and to the subject, so their proper arrangement is learned, and as a dictionary is an important aid in deciding cases of doubt, so the grammar book should be

employed to settle the proper arrangement, by enabling us to analyze any difficult sentence before us, or to ascertain whether all the words we use have correct relations and agreements with each other.

But the hurtful consequences of studying English grammar at so early a period, are not confined to a useless waste of time and money, but there is produced in the mind of the pupil a distaste for study of any kind. It kills desire, dampens and weakens the natural stimulus of curiosity, the mind becomes passive, a mere recipient, without any motive to exert its faculties. And when such is the case, by whatever means produced, there is an end to intellectual progress. For after all that is done for the pupil by the teacher, in preparing the subjects for his apprehension, he must reach forth and appropriate them to himself, as an active voluntary agent, or they will do him but little good. That these evils will, to a great degree, be remedied by the introduction of natural history, I have the most perfect conviction. Let grammar be studied *less* and natural history *more*, and much will be done to give vitality and power to the means already employed to elevate the popular mind. It should be remembered that letters or syllables have no beauty or life in them, and words not comprehended excite no interest, but let these characters be connected with their appropriate objects, and with such objects as the child can comprehend, and they will keep alive a spirit of curiosity, and yield that pleasure to the mind which will be almost a sufficient reward for all the labor of acquisition. Thus a motive will be furnished, not dependent upon external appliances, or the occasional impulses of feeling, emulation or ambition, but upon an internal principle constantly active, because always strengthened by each new acquisition which is made.

I remark, in the second place, That the natural sciences are particularly fitted to form and cherish habits of patient observation and discrimination, and thus to keep all the faculties in an active state.

It ought, in this connection, to be borne in mind that

habits are early and easily formed. Between the ages of six and fifteen, the character is very susceptible of impressions. The foundation is laid for correct or vicious habits, and a nucleus formed, which will collect around it all that is good or all that is evil in the future character. If there is any one habit of mind more desirable than any other, it is that of patient and discriminating observation. This habit must be early formed, in order to become a permanent characteristic of the mind. The first things observed are the objects of nature. To the young mind every thing is new, even the most common objects must at first excite wonder and call forth thought; while therefore the objects are invested with a peculiar interest, and the perceptive and inventive faculties are most active, the objects with which the child comes into daily contact should be pointed out, their properties and uses explained, and a direction given the faculties, by which the habit of patient observation may be formed. A stimulus will thus be given to the mind to find out every thing new, and as every thing can be subjected to the test of the senses, it will foster a spirit of confidence in the conclusions to which it arrives, so indispensable to intellectual progress, and highly favorable to the formation of an ingenuous and noble character. The constant habit of observing natural objects, begun in youth, will prepare the mind for observation upon every other subject. The pupil will carry this habit with him into every other department of knowledge, and into the common business of life. Life is so short, and so many objects press upon our attention, that any considerable progress cannot be made without this habit. They who have become distinguished in any department, have cultivated it in an eminent degree. They have derived their knowledge from every source. The most trivial occurrence has been carefully noted, and hence they have been constant learners. It is this habit which distinguishes the philosopher from the common mind. Although books may afford important aid, books alone are not sufficient. We must see things in real life, must travel back to the sources of action, and witness princi-

ples in the light of their actual development. Poets do not obtain their inspiration from books, but from hills and vales, and warbling strains. The philosopher gathers his wonderful discrimination, not from books alone, but from close observations of the actual, physical, mental and moral changes which are going on around him. The orator and the legislator obtain theirs from similar observations upon the sources of human action, and the operation of civil government. But the natural sciences are peculiarly fitted to cherish this habit during the whole course of education. The student of nature *must* be a constant observer. So numerous and complicated are the subjects which will demand his attention, that he will acquire the power of patience and discrimination. These subjects offer the best means for detecting superficial observation, and compel him to exercise care in the conclusions at which he arrives, and hence in after life he will be distinguished for that common sense which is so desirable for the discharge of all our common duties. While the constant habit of contemplating metaphysical subjects often destroys that balance of the perceptive and reflective faculties, which is a necessary prerequisite to success in any department, and of which learned men are often so destitute.

It is, moreover, from an observation of material objects that the mind is able to conceive of spiritual objects. The world without is fitted, and, therefore, intended by Him who formed the soul, to be the occasion of developing its powers, and of giving a knowledge of abstract and immaterial subjects. The types of inward truth are seen in the visible creation. The objects of nature are not only the embodied forms of every great and beautiful attribute of the divine mind, but the material universe is the great mirror in which are seen the intellectual and moral truths of the spiritual world.

Closely connected with this habit, if not a legitimate effect of it, is a sound judgment, which the study of the natural sciences tends directly to form. In purely mathematical studies there is no room left for doubt or conjec

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ture. The mind must see the truth, but in nature there are various facts and arguments on both sides of a question, so that deliberation and weighing of evidence is a constant and necessary exercise, and it is only in this way that it is fitted to form a correct judgment upon the various questions which pertain to the duties and business of life. Hence this study *tends directly to make men of practical wisdom.* Knowledge, we know, is worse than useless, unless directed by wisdom. By the latter is meant the skilful application of the best means to useful ends. This power, it must be confessed, is rarely acquired in the schools, from the studies ordinarily pursued. The child learns this out of school, with his water-wheel and traps; the man, in the actual business of life. Franklin became a man of practical wisdom, not because he read and printed what others thought, but because he observed what others *did.* Patrick Henry obtained his wonderful sagacity, not from the schools, but by his discriminating observation of men, and by communing with his own spirit, and listening to the teachings of nature, as he lay upon the banks of the stream, angling for the sporters in its crystal waters. And although apples had fallen to the ground ever since our unfortunate mother plucked them in the celestial garden, and although the observation had been made a thousand times, it was reserved for the man who had learned to apply his knowledge to useful ends, to make it the occasion of discovering the laws which bind the planets in their orbits, the material universe to the throne of Him who formed it. Now this power of applying knowledge to its proper objects, pertains principally to that kind of knowledge which is acquired by the person's own observation.

> "Knowledge dwells in heads replete with thoughts of other men,
> Wisdom in minds attentive to their own."

Hence it is that some of the most important and useful discoveries have been made, not by the learned in books, but by the practically learned, the self-educated. Hence

application is made to the practical miner to ascertain the existence of any valuable metal, and not to the man whose knowledge is merely theoretical. To the practical farmer, and not to him whose knowledge is merely obtained from books. To the practical mechanic and engineer, and not to him who is profoundly read in mathematics. It is a lamentable fact, however, that much of the knowledge obtained in our schools is too far removed from the actual business of life, to produce the most salutary effect upon the habits of the people. The remedy is to be sought not merely nor principally in *improved modes* of teaching ; but in presenting different subjects. Our children and youth must be sent out to commune with the real world around them. They must be sent to the great teacher, Nature, and examine her operations, listen to her teachings, and become fired with her inspiration, they will then awake from their dormant, listless inactivity to a new life, and become living, active beings. Instead of confining them to the study of those objects which are for the most part absent from the mind, or to those abstractions of which they can gain but an indistinct idea, or, what is still worse, to the mere creations of the fancy, they should become familiar with real objects, those that they can see and feel, and learn to observe in nature what is described in books. Few children, few men, even those who have passed through our highest seminaries of learning, know the *names* and *habits* of the most common animals ; fewer the plants which lie scattered along their daily pathway ; fewer still the very dust on which they tread. Men are every day passing over the remains of former races of living beings, entombed in the rocks. Over the richest mines and the most precious gems, seeking for something new to employ their minds, or gratify their desires, without a thought that they are living in a world of wonders, and in the midst of agencies which are working changes for their benefit and the benefit of their children, of more real value than all the wealth which their avarice, aided by the most persevering industry, can ever secure to them.

This habit is what we are bound to impart to the popular mind. It is what they most need, that they be able always to form correct judgments upon the various subjects which are brought before them in the daily occurrences of life.

Did my limits permit, it would be interesting to trace the influence of such habits upon society, and to portray the sublime spectacle of a whole nation acting under the influence of enlightened patriotism and christian benevolence, which such habits would be most likely to produce. With such a people, wealth and artificial distinctions would hold their proper place. The authority of a name would carry but little weight ; blind credulity would give place to actual knowledge. The demagogue and the partisan, the quack and the deceiver, would be driven from the abodes of men. False pretensions would be punished with merited neglect, and real merit rewarded. In such a society, imposition of every kind would be sure of detection, and the bold and reckless innovator shrink from the ordeal to which he would be subjected, and become an honest man.

It must suffice, however, to remark that I regard the habit of discriminating observation, formed in youth and continued through life, as the most direct means of promoting every intellectual, social, civil, and moral excellence, which it is the business of education to produce and cultivate. It is the basis of a good education. It is the key which unlocks the mysteries of nature. It is the only sure passport to the inner temple of true knowledge and practical wisdom ; and as the natural sciences furnish the best means of forming it, I insist upon their more general cultivation, not only in all our primary schools, but in our higher seminaries, and in the community at large. For it is not necessary, in order to make observation upon natural phenomena, that a man give himself wholly to the pursuit. It need not be confined to the philosopher. The field is open to all. The subject is not shut up in the ponderous folios, to be sought out in the retirement of the closet, but it is an open book ;

open to all classes of men ; to the farmer in his field ; the mechanic in his shop, the student in his daily recreations, the traveller and the mariner as they pass around the globe.

In nature, as in revelation, he who runs may read, and he must indeed be a fool who cannot learn to interpret the record, and gather something useful from the objects which constantly press upon his attention.

We might cite illustrious examples of men in the common walks of life, who, by their constant observation of nature and her laws, have presented to the world some of the most beautiful and useful inventions of which art can boast, and discovered principles of which science herself may well be proud. Thus giving new facilities for supplying the wants, and increasing the happiness of man, and leaving their example for the encouragement of all who will imitate their zeal, their patient, persevering efforts.

I remark, in the third place, That the study of the natural sciences will chasten the imagination and improve the taste. During childhood and youth the imagination is peculiarly active. Before the mind becomes sobered by the cares and disappointments of life, every thing in the future is bright and full of promise. The natural enthusiasm of the mind stimulates the imagination to supply subjects upon which hope may fasten. Hence ere the judgment is fully matured, the fancy has obtained a disproportionate growth, and becomes extravagant in its conceptions, and ungovernable in its action. The mind is thus carried beyond the limits of reality, and lives in a world which fancy alone has created, and which is better fitted for the abode of fairies than for mortals like ourselves ; hence there is a distaste for all those pursuits which are to be our daily employ. Students, I have thought, are most exposed to form this habit, and it doubtless gives rise to much extravagance of thought and expectation, which can only tend to weaken the powers of the mind, and render them ridiculous in the eyes of sober men.

The student often falls into a kind of revery, an imaginary state of existence, in which, like the somnambulist, he is insensible to the world around. Here he builds his golden palaces, aspires to fame and dominion, fights and conquers kingdoms, and seats himself on a throne with much more ease than in his sober moments he could demonstrate the simplest problem ; or perhaps he exerts a milder sway over the affections of some ideal beauty, amidst numerous surrounding competitors. Thus rapt in sublime contemplation, he is suddenly awakened only to feel the keenest disappointment, because the world of fancy is so unlike the world of fact. The real somnambulist carries with him into the magnetic sleep the impressions of the world without, and soon becomes insensible to physical influences, and when he has traversed sea and land to explore all nature, awakes from his slumber nothing the wiser for all the wonders he pretends to have seen, and he is prepared to exercise his faculties like other men ; but those who live in this world of fancy carry there nothing of the world of reality, and when they have accomplished their pleasing feats, return from their somnambulic state, bringing all their airy castles with them. These so haunt them by night and by day, that though more keenly alive to their actual condition, they are wholly unfitted for its sober realities.

"More wouldst thou know ? yon tower survey,
Yon couch, unpressed since parting day,
Yon untrimmed lamp, whose yellow gleam,
Is mingling with the cold moonbeam,
And yon thin form; the hectic red
On his pale cheek unequal spread.
The head reclined, the loosened hair,
The limbs relaxed, the mournful air.
See, he looks up; a woful smile
Lightens his wo-worn cheek awhile.
'Tis fancy wakes some idle thought,
To gild the ruin she has wrought,
For, like the bat of Indian brakes,
Her pinions fan the wound she makes,
And soothing thus the dreamer's pain,
She drinks the life-blood from the vein."

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"And wo to those who train such youth,
And spare to press the rights of truth,
The mind to strengthen and anneal,
While on the stithy glows the steel!"

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"O teach him while your lessons last,
To judge the present by the past."

But the student is not the only one who squanders the precious moments of existence in hurtful dreams of the fancy. Men, in all the walks of life, are more or less exposed to it,—from the country milkmaid, on her way to market, to the queen on the throne; from the delighted school boy, counting over his marbles and rabbits, to the conquerer of the world. Through all the grades of society are to be found walking, waking dreamers, each the hero of some daring achievement, or the possessor of all that is great and all that is good among mankind.

This dreaming habit is fostered to an alarming extent in the community by the perusal of fictitious writings. Next to the reading of newspapers, the greater part of unprofessional reading is confined to this "bubble literature," as appears from an inspection of the public libraries, and the extensive sales of these works, compared with others of a more practical and useful character. Amusement is the object, mere amusement in distinction from instruction, in the practical concerns of life. It creates a morbid craving after something more exciting, and opens the mind to the assaults of vice in all its forms. It awakens a false sympathy, so that the captivated reader will weep over the sufferings and sorrows of some imaginary hero, who lived in another world and in another age, while his mind is closed, and he can look with the utmost indifference upon the real wants and sufferings of those immediately around him. It is said, I know, that such reading polishes the mind, and is peculiarly fitted to give ease and grace of expression. But it should be remembered that there must be substantial knowledge at the bottom. There must be something to polish, something to say, before we can give grace to the

mode of saying it. "Who," it has been asked, "can chisel Venus out of air, or polish a vacuum, or give grace to nothingness?" I would rather ask who can bring a clean thing out of an unclean? Who expects sweet waters from a bitter fountain? But granting that to minds of a certain cast fictitious writings may be of essential aid, it is only to those who have attained a high degree of cultivation, that they do not prove a positive injury. To the great mass of readers they only tempt to poison and destroy. Their fruit is beautiful and fair to the sight, but like the

> "Apples on the Dead sea shore, all ashes to the taste."

Now we believe that the study of the natural sciences will prove a sure antidote to all such somnambulic paroxysms; a constant familiarity with actual existences, will chasten and restrain the imagination in its extravagant flights, and bring it into healthful and regular action. The man will find so many real wonders in the world around him, that there will be no need for other worlds to be filled with them; so many real subjects for the exercise of thought that there will be no need of new creations; so many actual occasions for the exercise of all that is excellent and noble in humanity, that there can be no proper place for imaginary ones; so much, in fine, of *reality* to enjoy, that he will loathe that which is *merely* fictitious.

A correct taste is not the acquisition of a day, but is the result of observing models of excellence for a long period of time. It must be improved by a constant contemplation of the forms of beauty. Its formation commences early in life, and in the absence of models of excellence, the child or the man will rarely form, from books alone, a correct and discriminating one. Language cannot supply the living, breathing model, addressed to the senses, and as the taste is generally formed by familiarity with surrounding objects, if these are low and deformed, the taste will become coarse and grovelling. But nature is always tasteful; her forms are always symmetrical; her pencil is always moved by a master's hand.

Forms of beauty and sublimity meet us at every step of our progress in exploring her face. They are seen in the rainbow, the lightning, and the golden sunset. They are in her hills and vales, her warbling streams, her thundering cataracts, and her volcanic fires. They are in the greenness that covers her, and in the sweet sounds of happy life that crowd her surface. All her laws are perfect. She leaves no room for improvement.

It has been thought, however, that a minute and philosophical acquaintance with nature's works, unfits the mind for those more lively and poetic feelings which the contemplation of her face usually inspires.

" But what reason can be assigned," says an elegant writer, " why the geologists may not stand enraptured on the mountain's brow, and range with a poet's eye over the scene of an Alpine valley, before he descends to arrange and classify the rocks which form its magnificent boundary."

Why should the chemist feel less the kindlings of poetic fires, as he views

> " Far along
> From peak to peak the rattling crags among,
> Leaps the live thunder !"

Because he knows something of the nature of that mysterious power, which is producing this splendid phenomena. Certainly the intellectual pleasure is grounded upon an accurate knowledge of the subjects contemplated. The common observer will look upon a splendid collection of nature's productions with vacant wonder, while he who is initiated into her secrets will find out the sources of rational pleasure, and images of beauty will constantly crowd upon his mind.

" The skilful musician," says the writer above quoted, " by casting his eyes over the written score, will unravel in a moment its mazy movements, give to each note its harmonic power, and so combine them in his mind together as thence to drink more music through his eyes, than the untutored listener would enjoy when he hears

what is written transformed into sound. And so may the learner in nature's laws, measure her outward proportions with such just rule, as must give him a keener perception of her charms than the mere observer can ever attain."

A correct taste exerts a purifying and elevating influence upon the character, a keen perception and appreciation of the beautiful and the sublime in nature and in art, tends powerfully to shut out every thing low and grovelling. Hence it is that some men are incapable of low arts or mean vices. If they are vicious, vice must be dressed in silk, and frequent places of elegance, the theatre or the opera. But to the great mass these places are too expensive, and multitudes are deterred from vicious courses, because the temptations to vice are not sufficiently *tasteful* to draw them from the path of rectitude.

It would be easy to multiply examples in which the connection of the tastes of individuals and of nations, with their study of nature, is quite apparent.

In this respect the literature and the arts of ancient Greece form a striking contrast with that of our own times. Why is it that we are constantly referred to Greece for all that is beautiful and tasteful in literature? And why is it, that with the experience of more than two thousand years, we cannot find in modern literature that beautiful simplicity of expression which we find in the language which was alone deemed worthy to be spoken by the immortal gods? In the arts, too, why is it that the tasteful and beautiful proportions of ancient temples and statues have been the "everlasting envy and despair" of all succeeding artists? Simply because the Greeks studied nature, copied nature in her most simple and beautiful forms.

I remark, in the fourth place, That the study of the natural sciences will tend to develope and strengthen the moral sentiments and religious affections. During childhood and youth the moral sentiments are subjected to constant trial. The feelings are strong, and reason and conscience weak. Vice insinuates itself into the char-

acter much more readily than virtue. Children associated in our schools often acquire habits of deception and falsehood, to an extent of which parents can have but an indistinct idea, and in more mature life the constant deception and hollow professions by which we are surrounded in the intercourse of society, exerts a constant influence to weaken the moral sentiments. We are liable to adopt the habits, principles and practices of others who have influence over us; to make worldly policy and worldly expediency the rule of duty. To guard the mind from these influences, the teacher and the parent may do much. Much may be done by a proper selection of books. But then

> "Books are not seldom talismans and spells,
> By which the magic art of shrewder wits,
> Holds an unthinking multitude enthralled.
> Some to the fascination of a name,
> Surrender judgment hood-winked. Some the style
> Infatuates, and through labyrinths and wilds
> Of error, leads them by a tune entranced,
> While sloth seduces more, too weak to bear
> The insupportable fatigue of thought,
> And swallowing, therefore, without pause or choice,
> The total grist unsifted, husks and all.
> But trees and rivulets, whose rapid course
> Defies the check of winter, haunts of deer
> And sheep-walks populous with bleating lambs,
> And lanes, in which the primrose, ere her time,
> Peeps through the moss, that clothes the hawthorn root,
> Deceive no student. Wisdom there, and truth
> Not shy as in the world, and to be won
> By slow solicitation, seize at once
> The roving thought, and fix it on themselves."

In nature there is nothing to tempt us to evil. The hill and valley, with their rippling, rumbling waters; the meadow, with its flocks and flowers; the grove, with its sweet songsters, all seem to be in harmony with themselves, and send up their united praises to their great Author and preserver.

In nature all is guileless and pure as the first breath of Eden. It is only when we leave nature, and come in

contact with the heart of man, that we learn the first lessons of falsehood. It is here that we begin to know that things are not always as they appear to be, that we feel the first movings of envy and pride, and cold-hearted selfishness. It is here that the moral constitution is undermined.

A familiarity with the works of God not only guards the mind against the assaults of evil from the world, but impresses upon it the most important moral lessons. It is here that we learn the existence, the power, wisdom, and goodness of God. It is here that we learn our own weakness and insignificance. The changes which are constantly taking place in the natural world, the successive life and death of organized beings around us, seed time and harvest, summer and winter, all remind us of our dependence and mortality, and tend powerfully, if properly observed, to train the mind to solemn reflection upon our relations and duties, thus contributing to the formation of an honest and virtuous character. The works of God are fitted to develope our moral sentiments; hence it is that the Great Teacher of mankind made use of various natural operations, to illustrate and impress the great moral truths which he taught. The everlasting hills, the tall cedars of Lebanon, the lilies of the field, the vine and the fig tree, the sparrow that flits through the air, the animate and inanimate creation, are all employed to teach and sanction the great doctrines and duties of human life.

It is by studying the works of nature that we are more deeply impressed with the duty of exercising benevolence and mercy.

We learn that the Creator not only dispenses his favors to the evil and unthankful, but that there are myriads of happy beings around us, each receiving support and protection from the same beneficent hand. That the vilest insect that crosses our pathway, is as really the object of the divine care, as the highest intelligence that bows before his throne. How vile, then, must he appear to himself, who exercises selfishness and cruelty towards the mean-

est of the creatures of God? The study of nature thus inspires the mind with pure thoughts, lifts it above the petty contentions of earth, and while it cherishes all that is *noble* and *virtuous*, prepares the mind to embrace the *truth*, from whatever source it may be derived, thus freeing it from narrow prejudices, and keeping in check those grovelling passions, which are incident to our fallen state.

And although it must stop short of revelation, yet it clears away so many obstacles, and gives such "ardency of expectation," as to fit the mind for the reception of revealed truth, and for the happy developement of the *religious affections*. It has been objected, I know, to the study of the natural sciences, that they tend to make men skeptics, infidels and atheists. That such has been the character of many who have cultivated these sciences I am ready to admit, but their *infidelity* was not the *result* of these pursuits, but arose in part from erroneous interpretation of the bible. So long as the Christian philosopher held to the idea that revelation was intended to teach physical science, the students of nature would almost of necessity become infidels, for the facts developed by science were so inconsistent with theories professedly founded upon revelation, that no honest mind could believe in both. Hence the alarm was sounded that the study of nature was hostile to revealed truth. The authority of the christian world was arrayed against natural science, and infidelity resorted to it as an impregnable fortress. But so soon as the physical sciences were better understood, and the idea prevailed that revelation was not intended to teach science, but religion, the apparently discordant testimony of the two records was harmonized. Infidelity was driven from its strong holds, and left the christian philosopher in possession of the most convincing arguments for the truth of the divine record. And now it is only in the "mists and uncertainty of a new science," or in the rejection of all science, that infidelity, in any form, lays claim to support. As soon as the principles of science have become fully developed, they

throw such a dazzling light upon revelation, that infidels, like prowling beasts of prey, hasten to some region of darkness and doubt more congenial to their spirit and character.

It is impossible to conceive how that such pursuits can lead to skepticism or infidelity.

How is it possible that any mind can be brought so near the great seal of creation, without becoming stamped with the image of the Creator. Happy indeed shall we be, if we yield our minds to the heavenly impression, and receive the living character, engraven as with the point of a diamond upon the tablet of the heart.

I have already detained you too long, but there is another branch of the subject which would demand a separate consideration, and which I can only allude to in concluding this lecture.

I remark, finally, that the natural sciences ought to be introduced into our system of popular education, because of their *practical utility*.

Their influence, in this respect, upon the three great branches of industry, commerce, agriculture, and the mechanic arts, can scarcely be estimated, their value never overrated. They point out the sources of wealth, and furnish the best means for attaining it. They prevent men from attempting impossibilities.

They guard men from attempting what is possible by adequate means; they enable men to accomplish their objects in the simplest and most economical manner.

The whole circle of the arts furnishes illustrations of these remarks. We might begin with the preventives against lightning, by which the shafts of heaven are averted from our dwellings. The safety-lamp, which enables the miner to penetrate the bowels of the earth in safety, and bring up its treasures. The compass, the life-boat and the light-house, that guide the toil-worn sailor in safety to the destined port. The steam-engine, that propels the car across the land, the steam-boat along the river and lake, or that bears the proud ship across the ocean, and descend to the various application of natural

and artificial powers to the moving of machinery through all the mechanic arts, down to the manufacture of a pin, one of the most beautiful of them all, and show the economy and simplicity by which the greatest as well as the least results are attained, as the legitimate effect of the study of the natural sciences.

In fine, by the skilful application of natural powers to the mechanic arts, "we are enabled to diffuse over the whole earth the productions of every part. To fill every corner of the habitable globe with miracles of art and labor in exchange for its peculiar productions."

"To give the pole the produce of the sun."

To concentrate around us in our dwellings all that luxury or necessity can desire, in the apparel, the utensils, the commodities which the skill of present or past generations have wrought, or which any clime produces.

It must be acknowledged, however, that minds unaccustomed to philosophical or scientific investigation, have some reason to regard the picking up of curious stones, and the catching of insects, of doubtful, if not of useless tendency. "It requires some abstraction and penetration of mind, some knowledge of general principles, and of their application to practical uses, to cure the mind of this tendency to rush at once to the conclusion, without taking into view the means by which it is to be attained."

Like travellers far from home, in their eagerness to enjoy the comforts which it affords, they annihilate the distance which intervenes, and wholly lose sight of the beauty and variety of the prospect which lies along the way.

"But it is important to remember," says Herschel, "that it is principles, not phenomena, laws, not isolated facts, for which we search. A principle or law may be discovered or illustrated by the most simple and common fact, as well as by the most imposing phenomena. The colors which glitter on a soap bubble are the immediate consequence of a principle, the most important from the variety of the phenomena it explains, and the most beau-

tiful, from its simplicity and compendious neatness in the whole science of optics.

"If the nature of periodic colors can be made intelligible by the contemplation of such a trivial object, from that moment it becomes a noble instrument in the eyes of correct judgment, and to blow a *large*, *regular*, and *durable soap bubble*, may become the praiseworthy endeavor of a sage, while children stand around and scoff, and children of a larger growth hold up their hands in astonishment at such a waste of time and trouble. To the student of nature there is no object unimportant or trifling. From the least of nature's works he may learn the greatest lessons. The fall of an apple to the ground may raise his thoughts to the laws which govern the planets in their orbits, or the situation of a pebble on the sea shore may afford him evidence of the state of the globe he inhabits myriads of ages before his species became its denizens."

There is one department of industry, that of agriculture, for which no provision is made in our popular system. There is scarcely any thing which has the most remote bearing upon the subject. The great business of life, for the majority of mankind, is left to be practised merely as an art, based upon no scientific principles. "The fathers have eaten sour grapes, and the children's teeth are set on edge." There is enough published on agriculture, there are sufficient inducements to try experiments offered by societies and by the legislature, but there is wanted a *recipient power* in the general mind, the power of being instructed, which can be supplied only by the course which I have suggested. The fundamental principles are left unnoticed, and hence we have little else than experiments in the dark, just as medicine and the mechanic arts were formerly practised, by experiment alone, without any scientific principles to enlighten and guide the way. How many farmers in Massachusetts know any thing of the nature of their soils, so as to be able to apply the proper mode of tillage? Scarcely one, perhaps a few, but the great majority know absolutely noth-

ing scientifically about the subject. Astounding as the fact is, they do not know the names and properties of a single ingredient of the soil from which they gain all their wealth. The title which Boyle has given to one of his essays, applies with great force to this subject,—"Of man's great ignorance of the uses of natural things." This I regard as the most glaring defect in our system of popular instruction, and one which demands, from the magnitude of the interests involved, the immediate and earnest attention of all the friends of education.

The influence of the study of nature upon the social relations, and the perfect developement of the physical powers, I have not time to illustrate. But that the course here suggested will have a tendency to make more virtuous and happy citizens, better men in all the relations of life, is, I think, capable of demonstration. And whatever others may think of these outward material forms around us, as opening sources of the highest and purest happiness, for one, I am

> "Well pleased to recognize
> In nature and the language of the sense,
> The anchor of my purest thoughts, the nurse,
> The guide, the guardian of my heart and soul,
> Of all my moral being."

LECTURE V.

MORAL CULTURE

ESSENTIAL TO

INTELLECTUAL EDUCATION.

BY E. W. ROBINSON.

Moral education is to be understood as the developement and cultivation of our moral faculties, as rational and accountable beings. At the first moment of his existence, man possesses, in miniature, the powers and susceptibilities that we see developed in his full maturity. It is the work of education to draw out and exercise these faculties. As man possesses a compound nature, physical, intellectual and moral, each of these classes of faculties needs to be duly cultivated.

Our position then is, that the moral nature of man is of the highest value; the due developement of all his powers must allow it that relative importance; and therefore moral education is essential to the proper cultivation of mere intellect.

The plan of this lecture is, *to offer some considerations to sustain this position*, together with a notice of *the means*

of moral education, and its happy effects on human character and society.

The fact, that in our complex nature, *one class of faculties is pre-eminent in value to the others*, shows that the highest cultivation of the latter can be no sufficient substitute for the neglect of the former. And does not the general voice of mankind allow that this is agreeable to truth ? Is not our moral nature paramount to the intellectual ? and the intellectual to the physical ? He is pronounced a *moral monster*, who has the most gifted and cultivated intellect, but is destitute of moral principle, and blushes not at the boldest immorality and vice. So the whole people of two continents were astonished at the inhumanity of the unknown agent, in producing a *physical* monster in the person of Caspar Hauser,—a human being, grown to the stature of a man, but having been kept from all knowledge of the world by means of the senses, save with the contents of a lone dungeon, and therefore with only a partial developement of the intellectual and moral faculties. The brief span of human life is soon closed, and then of what avail is all his *physical* cultivation,—indeed what is every *intellectual* attainment, compared with peace of mind and true happiness, including the favor of God,—the great end of moral cultivation. Hence a right view of man, of his capacities and destiny, shows the pre-eminence of his moral nature ; hence its due cultivation is essential to that of his intellect.

This proposition is further proved by the fact, that *man has a native propensity to evil.* This propensity is very early manifested. Those who are not taught to do right will make great progress in doing wrong,—and even show a strong disposition to do so under the best moral influence. Being endowed with the faculty of conscience, man is constituted a moral being ; but though the conscience approves what is right, the heart is inclined to do wrong. Because of this propensity to evil, those that are not kept by moral restraints are liable to become monsters in wickedness. Right moral culture, then, is needful, in addition to physical and intellectual developement,

to constitute a complete character. The whole experience and observation of mankind teach clearly this necessity. It was stated in one of the public journals a few months since, that "a lad of fifteen, having been discharged from jail in New Haven, immediately stole a pair of shoes, for the purpose of being sent back. He had no means of livelihood, and was willing to find food and shelter even in a prison." This case, which is of a kind not very unfrequent, evidently shows a defect in moral education. For a want of that, he had not been trained to habits of industry, and to feel due self-respect and confidence in his own powers, like Benjamin Franklin or Roger Sherman, so as to incline to resolve to do right, and persevere in gaining a livelihood and a residence by diligence and integrity. There is no safety in allowing the youthful mind to choose its own course; unless its natural inclination is forestalled by moral education, it will surely go in a wrong path.

Man is also an accountable being. When his best good for this life only is considered, moral education appears highly important. But how is its value augmented when his accountability and his whole existence are taken into view. He sustains relations to his Creator and to his fellow-men; he must be governed by the eternal principles of truth, and be amenable for the performance of the duties founded on those truths and relations. Beattie taught his son the existence of the Divine Being, by the simple device of sowing the seed of a garden plant, so that on springing up it formed the name of the child; from which he inferred that it was the effect of some design, being confident that the plants could not have so sprung up of themselves. Hence the lesson was easy, to learn that some great cause must have created the earth, the sun, the moon, and the unnumbered host of planetary worlds. Thus from the evidence of design do we learn the being of God, and our relations to him. Revelation also gives us more knowledge of his character and his will,—of the great truths and duties of religion, which comprise the sum of moral instruction. Here we

learn our accountability and our immortal existence more clearly than nature unfolds. But how can it be expected that man, prone to evil, will act as being amenable to the bar of his final Judge, while his moral education is neglected. Indeed, a sense of man's responsibility to the great Author of his being is found necessary for the best good of society ;—his acknowledgement of this is deemed essential to a proper qualification for taking an oath in courts of justice. It is requisite to fit men for the right performance of their social, civil and relative duties. Hence the State requires in its statutes, the inculcation of good manners and sound morals, in the system of public instruction established for the education of all its children. What better illustration can be found of the indispensable need of fixing deep and strong in every human breast, a sense of our responsibility to the great Author of our being, than the reign of terror in the French revolution, and the subsequent restoration of the moral influence of religious institutions ? How, then, can moral education be dispensed with, by the substitution of the highest intelligence and literary cultivation ?

Another consideration worthy of notice on this point, is that *intellectual education alone will not lead men in the way of virtue.* The best mental endowments, the highest cultivation, and the most polished manners have been often connected with loose morals, a bad temper, and dissipated habits. To present an illustration of this, it is only necessary to refer to the names of Byron, Bolingbroke, Chesterfield, and others of like character. Some have seemed to think that mere knowledge or intellectual cultivation is all that is necessary to guide men in the right way,—that ignorance is the parent of vice. But is not this a mistake ? Because that vice, as connected with ignorance, has been most notorious, not having the art or the means of concealment, it may have been thought that there is some *necessary* connection. But with moral principle, the illiterate are found among the most virtuous. Better is it, far better for men to live in comparative and virtuous ignorance, than to grow

in immorality as well as knowledge. Without moral principle, knowledge will increase the power and the disposition to do evil. Hence it is evident that the cultivation of the mind, without that of the heart, will do immense mischief, for it will only fit men for doing great injury to society. Says the President of one of our colleges, in his Inaugural,—" Without the control of moral and religious principle, education is a drawn and polished sword in the hands of a gigantic maniac. In his madness, he may fall upon its point, or bathe it in the blood of the innocent. Great and highly cultivated talents, allied to skepticism, infidelity [or immorality] are the right arm that scatters firebrands, arrows and death. How much more to be dreaded than the most profound ignorance, is a high state of mental cultivation, when once men have broken away from the control of conscience and the Bible."

Such, then, being the necessity of moral culture, let us next look at the means to promote it. By this is intended the *kind* of influence that must be brought to bear on the mind, rather than the *manner* of exerting that influence,—as in parental and school instruction, in moral associates, sabbath school and sanctuary privileges. The direct means through which these and other moral powers shall operate on the forming mind, is the more fruitful and needful inquiry,—less obvious and best suited to our purpose.

The grand means of moral education consists in that system of influence, which will *cultivate a quick perception between right and wrong, and a strong sense of moral obligation.* To this end all moral influence should be carefully and perseveringly directed. When this effect is secured, the great object of moral education will be accomplished. The reason why many pursue immoral practices, (besides the natural propensity of their hearts) is because they stop not to consult conscience, whether the course they are inclined to pursue is right or wrong, nor do they feel the force of moral obligation. This is the office of conscience,—a faculty of every mind,

implanted for the very purpose of directing us in the way of virtue and righteousness. Conscience will always, when allowed full liberty and a fair opportunity to judge, (understanding these terms in their broadest sense,) distinguish between right and wrong, and teach us our bounden duty to do right and refrain from what is wrong. Children are very early capable of forming such a moral judgment concerning the rectitude of their conduct,—earlier than they can exercise the power of reason. One of the first things they learn, under proper instruction, even in very infancy, is that certain feelings ought not to be cherished, and certain actions ought not to be done, because they are wrong. Is not this fact an indication of the duty of moral instruction, resting on those to whose charge immortal minds are committed ? And still, this is a part of youthful training that is to a lamentable extent neglected, both in families and in our systems of public instruction. But in addition to the native inclination running in the wrong channel, almost every influence in the associations and customs of society, tends to drive the youthful mind in the same downward course. What are the rules for distinguishing right from wrong, usually taught in youthful associations, in the general intercourse of society, and in our civil relations ? What is the natural tendency of worldly maxims of morality upon the forming mind ? It is related of the Spartans, that they taught their children to take in an artful manner the property of others, but so as to avoid detection ; for if they were caught in the act, they were punished for their want of dexterity. This they considered a nominal and not properly a robbery, since it was authorized by the law and consent of the citizens, that the Spartan youth might gain greater boldness, cunning and address in the arts of war. Now although such a practice would be reprobated in this community, are there not many things almost impossible to be avoided by the youth on going into society, nearly as hazardous to good morals ? Do we not find among children, as well as adults, deleterious influences, extending through the countless variety of their associations, practised and some-

times advocated ?—such as the most unprincipled selfishness, subordinating every other interest to that of the individual; retaliation, or doing to others as they have done ; taking advantage of others' necessity to any extent not amounting to downright dishonesty and open theft ; an implacable spirit ; an unwillingness to forget an injury; obstinacy ; unkindness ; emulation ; an unforgiving spirit ; scandal or defamation in tattling or tale-bearing ; indulgence in sensuality and incentives to it ; cruelty to animals ; disrespect for age and station, and such like. And besides, do we not see in the intercourse and relations of men, and in civil affairs, the interests of the people subjected to the will of their rulers, or of the few ; inhumanity practised in various ways ; all means used to gratify the will in revenge or resentment ; the maxims adopted of making the best bargain, all is right in trade,—defects concealed, and good qualities exaggerated in buying and selling ; oppression exercised in multiplied forms; speculation preferred to hard and honest industry ; ambition and military honor applauded ; war defended with all its injustice, inhumanity, immorality, profanity, licentiousness and irreligion,—and all the diabolical schemes of iniquity adopted which the fertile imagination of depraved man can invent, suited to the purpose, or the false principles that the end sanctifies the means, and that every thing is justifiable towards an enemy. Now what effect is to be expected from such moral influences ? In view even of this partial catalogue of public immoral sources of influence, besides the generally acknowledged vices, is it not strange that the fountains of morality are not entirely polluted ? Is there not the most urgent need of tireless vigilance in the educators of the young, in every department, to counteract all such evil tendencies,—to quicken their perceptions of right and wrong, and their sense of moral obligation ? What else can raise the general estimate of moral education to its true place in the scale, and make it, as it should be, the balance-wheel to control the operation of all the human faculties ? Conscience is that regulating power, that our great Creator

designed to be so informed and consulted, as to guide us in the way of rectitude and happiness. But how constant is the tendency from every point as to a focus, except in designed moral and religious instruction, to sear the conscience and silence its voice.

As then a quickness to discern what is right and to choose it, or the most perfect concientiousness, is the great thing to be aimed at in moral education, some other subordinate topics that have a bearing on this, deserve to be noticed among the means to be used to secure that result. And here the subject is so expansive, that only a few brief hints can be given in this lecture; and very likely those few may not be the wisest chosen and best illustrated.

Fixed moral principles must be imbued into the very character, with the first developement of the youthful mind. Impressions may then be made, that will never be effaced. That the moral faculties may be rightly developed, such principles should be early instilled into the mind, for

"As the twig is bent, the tree's inclined."

Firm moral principle will serve as a strong restraint to prevent yielding to temptation, and pursuing many vicious and immoral practices. Every one needs this preventive or shield against the seducements that beset the way in all the walks of life. By this influence in childhood, many have been ultimately brought back, after years of wandering and open disregard of such early instruction, to walk in the way of virtue and religion. But without moral principle, it is easy for any one to break away from all restraint, and without chart or compass, rudder or pilot, his frail bark may be driven on the waves of passion at the mercy of every tempest,—and most likely to make shipwreck of character and end in infamy.

Correct habits must be early formed, in every particular that can affect the moral character. And what habit may not have such a connection? The powerful influence

of habit on the mind and character is well known, so that it has become a common proverb, that man is a bundle of habits. That which was at first difficult or unpleasant, is thus at length borne or performed with little conscious attention. This is the philosophy of these lines of Pope ;—

> "Vice is a monster of so frightful mien,
> That to be hated, needs but to be seen;
> But seen too oft; familiar with its face,
> We first endure, then pity, then embrace."

Indeed, habit is said to be a second nature, from its great power over us. Thus the drunkard or the profane swearer pursues the evil path that he has chosen, by the force of habit. The young may very early become accustomed to practices of an immoral kind, from which they can free themselves only by the greatest watchfulness and persevering effort. Thus they go on from bad to worse, if unrestrained, till they end in disgrace or ignominy. But, on the other hand, the power of habit in doing right is great. To this the wise man evidently refers, when he says, "Train up a child in the way he should go, and when he is old he will not depart from it." How great, then, is the necessity and the encouragement to exert the moulding power of early education in the formation of virtuous habits.

So the force of *good example* is to be highly valued in the promotion of right morals. The almost unbounded power of example is every where felt and acknowledged. Whether good or bad, it is portrayed in living reality to the senses, and has an influence where mere precepts will be hardly felt. It is what diagrams are to the mathematician in his demonstrations, or raised letters in a book for the blind to read, assisting the power of conception, by exhibiting what is to be done or avoided before us. The power of custom or example is strikingly illustrated in the manners and dress of the Oriental nations, in the castes of the Hindoos, and especially in the stereotyped forms adhered to for ages, in almost numberless particu-

lars, in the Celestial Empire. But in the changing state of our own nation, example is not without its iron grasp on the mind, and its incalculable influence. Almost from the first moment that a child observes the objects around him, he begins to copy the examples of others. The look, the gesture, the exhibition of feeling that he sees, is caught with surprising quickness,—so that those who have been restrained from evil influence, will learn almost in a day, such things as months, years, or even a whole life may with pains seek to eradicate.

The *control of the passions*, and entire check of those that are evil, is an object in moral education that must be ever before us. How liable are they to break out with violence if not duly checked ; but if they are indulged and cultivated, they will at length brook no restraint. The passions constitute a part of our nature, wisely implanted within us, to be controlled and directed for the promotion of our own and others' good ; but without restraint, they are like volcanic fires, mighty for evil.

The *affections*,—love and hatred, hope and fear, and so on,—*are also to be moulded* in the form of moral excellence. To fix these on right objects, and have them made proportional to the worth of those objects, is also the high purpose of moral education. These affections are called forth towards those connected with us in the domestic and other relations ; and on their due developement and conformity to a right standard, depends much of human virtue and happiness.. As moral and accountable beings, we have duties growing out of our relations which we owe to God, to our fellow-men, and to ourselves. To God, homage, confidence, submission and love ; to our fellow-men, justice and benevolence ; and to ourselves, a due regard to our physical, intellectual and moral capacities. We are to love God supremely, and do to our fellow-men as we would that they should do to us.

The means of moral influence also need to be so used as to check the beginnings of evil, to restrain the temper,

to form the character to habits of fidelity and truth, to cultivate a taste or inclination for moral pursuits and pleasures, to feel due self-respect and humility or diffidence of our abilities, to practise patience, and cultivate the spirit of true benevolence. It is easier to check evil at its first approach than to counteract its influence, and to form an even temper than to control one that has had illimitable sway. Fidelity and truth are so essential to an upright character, that too much pains cannot early be taken to imbue them into the very soul. A taste for moral pursuits and pleasures, as a love of the works of nature, of the science of music, of imparting knowledge, and doing good to others, will have a chastening influence on the mind, and prevent, by their attractiveness and engaging the attention, ignoble and vicious pursuits. Due self-respect, joined with diffidence of our abilities, will often be a preventive of vice, and an antidote to pride and ambition. Amid our numerous trials and reverses, patience is needed and a trust in providence, lest those things may cause a resort to intemperance or vice to drown trouble. And in our intercourse with mankind, benevolence is the dictate both of duty and of our best interest. Without it there can be in the highest sense no true morality or virtue, which is the same as true piety.

But besides a strong sense of moral obligation, the formation of right principles, the control of the passions and the government of the affections, *we need some standard of moral instruction*, as another means to the end in view. This standard we have in the *Bible*, the revealed will of God. Here we have furnished us a perfect and unerring system of morality,—the only true and consistent system, —the morality of the heart. Any thing short of this must be essentially defective. It may cleanse the outside of the cup and platter, as did the ancient Pharisees, but leave the inside full of extortion and excess,—unholy motives, impure desires and passions. The exterior may be fair, a cloak of deception or dishonesty, while the heart is " the hold of every foul spirit, and the cage of

every unclean bird." Works of fiction to teach morality, or human nature, are like a hot-bed to raise the fruits of the earth for the sustenance of man and beast. By nothing short of the infallible principles of the Bible, can any real morality be taught. This best of books is commended also by the purity of its style, by its eloquence, sublimity and beauty, by its originality and truth to nature, as well as by its beneficial influence on mankind, to lead them in the way of morality and piety, to be the constant directory in every stage of education.

But it is objected that the Bible cannot be taught in public instruction without exhibiting peculiar doctrines in which all do not agree. It is sufficient to answer that this is not necessarily the case; the Scriptures contain much important truth that can be explained so far as to understand the meaning of the language and allusions, without favoring any particular tenets; and there is so much common ground, that great danger need not be feared, more than in different systems of mental and moral philosophy. But even if there might be some such occasion of offence, are not previous and present instructions from others, and the simple reading of the text with reflection, sufficient usually to counteract all such influence? But supposing some such evil were really to be felt, is the remedy safe, and likely to accomplish the object? Those who would seek to instil into the minds of children under their care, peculiar doctrinal views in connection with the reading of the Scriptures, would be the very ones to do it without them, and there the sacred word would not be present to the mind to counteract any error. Besides it would be like going from the sun, because its light might sometimes be perverted or rendered injurious, to seek our way by moonshine, or the glow of a taper. Nay, worse it would be, on account of some danger that may be easily counteracted, like throwing away the great means of moral influence placed within our reach, and providing no adequate substitute; which, with the known principles of human depravity, is equivalent to offering a premium on vice, or opening the door

for its unlimited introduction. On this point no negative influence can be of any avail; the downward road is so easy, that this would be nothing less than surrendering the castle and opening the gates to the enemy. The Bible, then, must be our moral standard to promote conscientiousness, to control the passions, and subdue the heart. We must adhere to it as the sheet-anchor of all our hopes ; it must constitute the basis of our whole system of moral education, and be every where connected with the cultivation of the intellectual powers, in every step of their developement.

It now only remains briefly to notice the happy effects of such moral training. If the means of moral influence are brought properly to bear on the youthful mind, the results must prove truly happy and salutary. If they accomplish their legitimate effect, by divine grace in the renovation of the heart, the soul will become reconciled to God and an heir of his kingdom. But even short of this (an end never to be forgotten), the effects may be peculiarly beneficial to society. The reformation of vice and the practice of virtue, will necessarily advance the well-being of mankind.

By purifying the motives of action and controlling the will, the principles of morality will give men a degree of *self-government*. When they learn to know what is right and to do it, to control their passions and direct their affections, they begin to be able to govern themselves, which is one of the first principles of moral action. This is an important lesson, to be early and thoroughly taught to every young person.

With faithful and early moral culture, *families* will be nurseries of purity and the kindly affections. The social relations and the ties of nature call forth some emotions from our hearts to one another, which should ever be kind and benevolent. With right moral training, good-will, a desire to please and bear one another's burdens, sympathy and forbearance, a tender regard for each other's feelings, a readiness to anticipate mutual wants, and a strong desire for each other's best good, will ever prevail

in these little communities. This is the institution divinely designed for the primary work of education, physical and intellectual, but especially moral. If thus improved according to its design and adaptation, it will become the centre of the purest earthly felicity ; but if perverted, the source of great domestic unhappiness, whence will also emanate streams to corrupt the whole course of society. Families purified by the salt of right moral influence, are radiating points to send out streams of light and happiness through the world. Moral principles, established by the parent in the youthful minds entrusted to him, must be the surest safeguard for his reliance against their making shipwreck of character amid the temptations to which all are exposed in society.

Next, as the young are sent from the family to the *school*, moral instruction will carry on what the parent has begun. Or, if unhappily this duty has thus far been neglected, there is the more need in the school of a substitute, and an antidote to wrong influences previously exerted. By proper training, the irascible, stubborn and ungovernable have here been made kind, gentle and obedient. To do right and to love the approbation of teachers and school-mates, have been made the rule of those who were never before taught the principles of duty and moral accountability. Thus the moral character has been developed in the spirit of benevolence, the passions curbed, and the kindly affections called into exercise, fitting the subjects to be good members of society. To secure teachers who will exert such an influcnce, should be the first inquiry for every school. But to what a lamentable extent has the moral character and influence of teachers been overlooked. This has directly or indirectly been the means of corrupting whole neighborhoods and communities. By their neglect of vigilance or moral effort, if in no other way, a few who have learned deeper lessons of immorality than the rest, are allowed to pollute the whole school. Thus their "evil communications corrupt the good manners" of all around them ; and as a preventive for those children who have been trained most

carefully in moral lessons, some parents have adopted the alternative of secluding them from promiscuous intercourse with others of their age, and of course from school. It is indeed a question of deep anxiety with the moral and religious parent, whether he shall subject his fond children to danger, in hope of their exerting a good influence over others, or retain them for their own safety.

But with regard to sending them from home, to the academy, but particularly to the college, there can be no doubt. Almost as safely might a young man, without fixed moral principles, be sent into the very haunts of pollution and vice, with the hope that he would return uncontaminated, as into a college, composed of all classes of youth, some of them among the vilest of the vile; freed from parental restraint, with almost every temptation and opportunity to indulge their evil passions; surrounded by a false honor, which is equivalent to a sworn connivance at all meanness, immorality and injustice in the commission of boyish tricks and depredations, by the power of which, many do frequent acts that would disgrace them, if not destroy their reputation in their native town. They are also in frequent connection together, to have a constant demoralizing influence over each other; and but little restrained by moral and pious students or the Faculty. In this way many a young man of fair character has been ruined. And if parents were aware of the dangers to which they thus subject their sons, they would sooner make any sacrifice, educate them under their own eye by securing a favorable location, or keep them away from college till thirty years of age, if they have not sufficiently deep-rooted moral and religious principle to withstand temptation, except they can be under the care of some one in whom they can confide. Moral principle is not only indispensable, but till it is gained, it is every thing. Nothing else should induce the anxious parent to endanger the character and the soul. Very few change their course in any important respect after they leave the halls of their Alma Mater; there they lay their foundation in literary

habits, in morals and religion; what they there begin they usually continue through life.

Right moral culture is also eminently salutary in its effects on *society*. As the community is composed of families and individuals, so if those families and individuals have enjoyed correct moral instruction, the whole community will be purified, pleasant and happy. Without a quick discernment of right from wrong, and a deep sense of moral obligation, without the control of the passions and the government of the affections, according to rules of the Bible, no community can enjoy peace, purity, and happiness. The fear of God, a sense of accountability to him can alone give security and permanence to any civil institutions. But while moral education accomplishes this end, literary education will enlarge the mind, give scope to our laudable efforts and joy to our pleasures. Literary and moral improvement, hand in hand, will purify, elevate, exalt and ennoble the mind; with the spirit of intelligence, morality and piety, man will act well his part below, and be prepared for purer joys above. The general and combined power of moral influence will work wonders that the world has never witnessed. When moral education shall implant the spirit of benevolence in every breast, it will purify and meliorate every part of human society. Not only will its happy influence be felt in the family and the whole system of common education; but it will complete its reformatory work in the ordinary intercourse of men and in their civil relations, coöperating with true religion, it will lead men to conduct their business on entirely new principles. Equal rights and mutual advantage, instead of self-interest, will be their rules of action. Civil government will be changed from the power of physical force for the emolument of rulers, to the means of promoting the general good by moral influence, according to the rules of rectitude and equality. Justice will not fall in the street, or yield to undue influence and bribery, but be fairly administered between man and man. A belief in the Divine existence and human accountability will qualify every one to take his oath, and

make him feel his obligation to speak the truth. Differences and contentions among men will be obviated by a kind and conciliatory spirit; true liberty will prevail, and individuals having learned self-government and subjection to parents, there will be none to engage in mobs and violence, which are now so great disturbers of the peace of society. The rights of all will be respected, and murder, theft and robbery will cease. Rulers and legislators will act in the fear of God, be just men and hate covetousness. Nation will not rise up against nation, neither will they learn war any more; every man will sit under his own vine and fig tree, with none to molest or make afraid; righteousness shall flow like a river; "holiness to the Lord" be written upon all the possessions and employments of men; the legitimate moral effect of benevolence be every where felt; all hearts be subdued to the Divine will, and the earth be filled with the glory of the Lord.

LECTURE VI.

ON

SIMPLICITY OF CHARACTER,

AS AFFECTED BY THE

COMMON SYSTEMS OF EDUCATION.

BY J. S. DWIGHT.

EVERY good has its danger. Even the blessing of education is purchased at a risk. There have not been wanting philosophers and thinking men, who, after considering how often naturalness goes out as knowledge comes in, have seriously asked the question : whether the result justifies the expense ? whether blessed ignorance were not better ? And, looking on one side of the matter, we find enough to warrant the eloquence of Rousseau about a state of nature, and to make us sympathize with those who fear the mischief schools, and books, and systems may do to the simplicity, liveliness and harmony of the young mind. But this, we know, is but an incidental evil, and by no means the legiti-

mate and necessary result of education. If the character loses what the intellect gains, it proves only bad or partial education, and should lead us to seek out better methods. I propose, therefore, to speak of this danger, —the danger which there is in all instruction of impairing the simplicity and sincerity of the pupil's character, while we instruct the mind.

The importance of *simplicity*, both in the scholar and in the teacher: this is our theme. And this will necessarily involve a discussion of the motives which the teacher must address, if he would win the young mind to the knowledge, call it rather the wisdom, which buildeth up,—the knowledge which makes a true man, and does not merely adorn a false one.

To discover what is wanting in our schools, we have only to make a few observations upon society. Wherein does society, wherein do almost all men disappoint us? What are the social sins, the fashions, the idols, the vanities, the prejudices, which so prevail that we are sickened and blush for our race, and declare that virtue and truth find small encouragement, and tempt us to give in, with so many timid multitudes before us, to the base theory that the art of life consists in effecting a cunning and happy compromise with the world? These are but the fruits of education. If almost nobody is sincere, if all are artificial, cunning, calculating, politic over much, pedantic, time-serving; it is because we teach these things most effectually, though perhaps unconsciously, while we think that we are only teaching letters and numbers, and classics and science; it is because we take more pains to teach than to educate; because we give the scholar so much to learn, without considering in what spirit he will learn it; because we enlighten the intellect often at the expense of its own integrity, and, in our haste to teach the child many truths, fear not to sacrifice his self-truth; because we have thought more of the lesson than of the scholar, and aim to bestow accomplishments more than to inspire life. I fear that most systems of education tend directly to foster in the child

that pusillanimity, that subservience to opinion, that want of candor, simplicity and heartiness, which are the reigning vices of society; that all those little fountains of knowledge, the schools, opened here and there in the dry desert of politics, and trade, and fashion, yet play too much into the market-place, and that education takes its cue from these all-absorbing and corrupting influences; that a narrow regard to utility, and a still baser one to appearances, determines too much the discipline and culture of the young; and that youth are educated to be merchants, politicians, successful competitors in the great show of the world, and not to be true and single-minded men, fountains of life and beauty and goodness, flowing from within, and unadulterated from without.

I believe the word which best sums up all that we most mourn the want of in men around us, is *simplicity*. And as there has been so much romancing and vague declamation about this matter, I feel that the most will be done when we shall have affixed a clear and rational meaning to the word; and that it will not be a monstrous disproportion of parts, if two-thirds of this lecture should be consumed in the definition.

Simplicity is the highest grace of character. It is a praise which, in any sense of the word, we bestow most sparingly. There is nobody whom we can allow to be quite simple. Who is there, whose whole body is full of light? whose life is transparent? whose character, like a pure medium, transmits the sense of heaven unperverted? whose open look fears not to tell all? Who is there who feels and answers to every thing with ready sensibility? whose life reflects from an unruffled surface all the beauty which God lets fall upon it? who carries an unconscious moral influence about with him, causing the very air around to vibrate to all the conscience chanting in his soul? Where is the person who is, or who knows how to be, to the world just what he is to himself and to his Maker? Every life we meet is more or less opaque and dull; every eye into which we look is more or less veiled with a film of guilty reserve. Few characters un-

fold themselves to the sun, and put forth leaves and blossoms in full symmetry, yielding unobstructed passage through every vessel and fibre to the eternal currents of life. The beautiful continuity is broken by many a stubborn knot, and many a great dead, rotten place, showing how any but the highest motives struggle with each other till they twist us out of shape, and how indulgence burrows into its own flesh.

This is no fine and curious observation. It is painful fact; it is the prevailing mortification. It gives a tinge of sadness to every one's life. It is the thing we talk about more than any thing. Nobody is open, natural, frank enough for us. Every other person is a restraint upon us, such as we do not like to own, because it does not make us better. We feel ourselves to be such a restraint upon others, in spite of ourselves. It puzzles us more than anything, that we find it so hard to be *simple.* Every child rebukes us. The bright boy, who darts by us in sport, calls tears into our eyes, and awakens oh! what memories! memories of things unrealized, of beauty which we were beginning to be, but are not. Does not every one know too well that he is not quite clear in his own mind; that he is not quite consistent; that he is not open where he meant to be; that his tongue is sometimes palsied when his heart would speak (conscience not excusing); that he cannot march manfully up and look *every* truth in the face; that he is withholding some part of Heaven's message, implying in manner something more or something less than his heart is secretly convicted of; now awed by appearances when he sees through them; now taking shelter behind them, smothering his reason so as to imagine that they are not seen through; and never rid of the burthen of something to hide? Who is he that carries a lantern, and covers it with his own hand? and why does he walk abroad? So suspicious is our own appearance, did we but see our lack of simplicity! In thy mean feeling of having *only half committed* thyself, O man! O thou of little faith! anxious to secure all things at once, thou art distressed enough, and wouldst gladly

renounce any thing to be fixed and find repose somewhere. It is this which has made the poets, who are the voices of the sincerer life of humanity, sigh so romantically for the peasant's cot, and the ignorance of childhood.

But has any one a right to expose the malady, if he suggest no cure? If not, then this complaint must seem gratuitous and idle. It is for you, teachers of youth, to consider. For I know not how to teach simplicity. More to be pitied than rejoiced in are any efforts directly to that end. Either they end in nothing, or in affectation;—and the worst kind of affectation is the affectation of simplicity. He that *tries* to be simple, is affected *now*, if he never was before. True virtue does not know itself; but it is not so ignorant on purpose. You cannot forget a thing by trying. So long as you know what it is that you want to forget, it is not forgotten. It is sheer mockery to instruct another in the art of acting simply in any given circumstances. Try to do so yourself; and, with reason and the best good will on your side, and with all possible longing to be frank and natural, are you not instantly arrested by an invisible arm, as of magic, so that you can do nothing but blush and be the same self over again? One cannot unlearn his own life. One cannot fear his own awkwardness and be graceful. One cannot constrain himself to be free. If a friend's conduct strikes us as not being simple, it is idle to tell him how to alter it. The root of the difficulty lies too deep. It is the *character* which is at fault; and the creature of affectations is as true to *his character*, as the simplest child to his. Therefore you cannot teach a child simplicity, or (more properly) you cannot preserve him in simplicity, while you mis-teach him *in any thing*. You cannot take care of this separately. Nothing can be done for head or heart, which it does not feel. It stands or falls with the only perfect education, from the first, of the whole man. Let all the processes, studies, stimulants of early education be wisely subordinated to the proper end of the

child's being, and simplicity will take care of itself; otherwise it refuses to stay.

This will best appear after describing the thing in question a little more clearly. By simplicity I mean, not any peculiar trait, or quality, or feature in one's character; but the sum of all good qualities. It is not a separate virtue. It is the fair harmonious product of all the virtues; the blending of all the pure springs of conduct into one living whole. One cannot want one element of a true life, industry for instance, and atone for it by having simplicity. We do not discriminate the quality of one man's goodness from that of another by saying that one has more simplicity, the other more of goodness upon principle. We must measure the goodness of every man by this very standard of simplicity: In so far as he departs from this, may we infer that there is something wrong at the fountain-head, that the character is vicious at the core. Simplicity is the *expression* of Virtue.

Again, it is no negative thing. It is not the absence of acquirements, the opposite of Culture. It cannot be had by going back, and courting blessed ignorance. It is useless to talk of a state of nature; the world will not return upon its own footsteps. Simplicity is not, as we use it, the prerogative of children and savages; but something rather to be sought in Jesus. It is consistent with the fullest developement, and the loftiest attainments. It stands not in contrast with refinement; but is the highest refinement, which goes along with perfect truth. It has nothing to do with the more or less of experience, the more or less of cultivation, but solely with the truthfulness, the genuineness of character. As long as his conversation and conduct are all genuine and true, the person who has moved in all circles, and known all the ways of men, and studied all there is to be learned, and thought, and dreamed, and tried experiments, may be as simple as the most unsophisticated child of a sequestered mountain home.

Nor does a person make *himself* any simpler by narrowing his sphere, becoming unaspiring as well as unpre-

tending, dismissing as many thoughts and interests from his mind as he can, entering into as few relations and engagements as he can, and, as it were, thinning out the threads of his life to make the web less complicated. Life is a complicated business, and must be ; the best and noblest lives the most so. Whether one live upon a small or a great scale, it is equally hard to live well and to be simple. A whole world of thoughts, feelings, motives, interests, duties and relations are to be marshalled into harmony in every one's career. And by knowing less, by attempting less, by being willing to be less, he does not simplify the matter. Indeed, to study to be less than God made us for, is as far from simplicity as it is to set our mark too high. The affectation of a certain plain, homely, superficial life is very common. The tone with which some people, in praising a song, disclaim all scientific pretensions to a musical character ; or in discussing a point of morals, or the merit of a discourse, are careful to have it understood that they would not be thought to have looked into the philosophy of the thing ; while it comes in the shape of a modest confession, indirectly implies a boast of superior naturalness and simplicity on their own part. This is the cheapest kind of self-glorification. Nature never prompted it. A true soul will learn, and run the risk of pedantry ; to act otherwise would be like never going out for fear of taking cold. Many an artist, many a scholar, many a cultivated man, has more simplicity than every peasant, or self-pleased busy-body, or uneccentric pattern of propriety. If we want simplicity, it is not that we know too much, or attempt too much. It is not that we have got too much ; it is that "with all our gettings we have not got understanding." The something is wanting which shall give life and truth, and harmony and pertinence to the whole body of our acquirements. The "*eye*" is not single ; and the "whole body is full of darkness." In nature there is no difference in point of beauty or interest between great and small. The violet is not more simple than the rose ; the grass-spear than the elm ; the glow-

worm than the star. Nor is the small germ sleeping in the seed any simpler than the full-grown oak of a century hence. But where do we find nature in human character? In childhood: and where else but in the perfect pattern of humanity? We are neither childlike nor Christlike. We are not simple. There is a new disturbing element introduced into the human career, which does not appear in the development of the lower forms of nature. Our growth is not purely natural. The plant opens harmoniously through every stage of its being. We present the new phenomenon of this *will* of our own, which intermeddles with the laws of our nature. We start with nature, but we quarrel with our sweet mother on the way, never to be at peace with her again until we attain "to the stature of the perfect man."

By simplicity, therefore, I mean nothing negative; but something as positive as nature, something as beautiful in great and small. It is not the green novice, nor he who throws his life carelessly away, who can be said to have it. But only he, whose conduct is *natural*. Simplicity is naturalness. Suppose man to part with nothing which he has, to make the most of all his powers, passions, aspirations, acquirements, complicated relations, and at the same time to be *natural*;—*That* is simplicity.

And now for the secret of it. How can man, with a *will* of his own, that troublesome intermeddler, be like nature, which all moves by one sure and perfect law, which never chooses, never fails. By obeying the same Law. That perfect Will which works through all things, keeping every flower and star in tune, must receive our voluntary homage. The Power, the Principle which pervades and determines Nature, supplying life and beauty to every form, is a pure, a just, a beneficent Principle. It is Wisdom; it is Holiness; it is Love. This is the secret main-spring; and what we call the physical laws, are but its modes of operation, its manifestations upon the surface. Natural science is still superficial, until after looking through facts to principles, it looks through them to the Principle of principles, the Law of laws, to

the Supreme Love, the only Power. Science does not hold the key to Nature's hieroglyphics ; Religion holds it. We do not understand Nature till we trace God throughout ; till it discourses to us of Love, and Truth, and self-renunciation, and perpetual growth in goodness. Then we have the reason of the plant's fragrance of the star's pure lustre, of the graceful arches of the elm, of the music of the winds, and the harmony of all things. These things do not resist the promptings of that inward Principle ; they are transparent to the indwelling Deity. Hence their never-failing beauty ; hence the charm of the word *natural.* It is superficial, if not atheistical, to make a distinction between moral and physical laws. The physical laws are moral laws, or rather outward material expressions of *the* Moral Law. There is no power in the universe *but* Moral Power. It requires the existence of Holiness, Justice and Love to account for the outward creation. The source of whatever is natural is in God. *God*, in our primary conception of him, is *Good*. Omnipotence is but the inference, the necessary consequence. No one can possibly dream of attributing Almighty Power to any but the All-Good principle. On the other hand, no one thinks of Goodness, without saying in his heart, " It is great and will prevail." Hence it is little to say, that gravitation is the force which sustains the planets ; it takes perfect Love and Goodness to constitute such force. It is plain, then, why the mind, when most morally sensitive, finds such relief in turning away from men to Nature. Nature manifestly points to the Source of Good. In man its currents are obstructed, clogged, perverted, colored, drunk up by the thirsty sand-banks of self-love. It is pleasant, therefore, to flee to Nature and forget ourselves. But to stop here, and let this moral sensitiveness, this sickness of the heart, indulge in the too cheap relief of dreamy intercourse with Nature, seeking and half finding in the woods and skies and sea-shore, what it would fain see in social life, what it ought to show in its own life ;—to stop here would be to drop our hands, and let the intoxicating, fatal sleep of

Pantheism come over us. We must not seek to be pleased with the harmony of Nature, unless we share it. Indeed, as a general thing, we go out to see Nature, and it is not there, unless we carry Nature with us. How can any but the pure in heart see God, who is purity ? Something, then, is required on our part. We must comply with the conditions of naturalness in our own person. We must let the sun of all beauty shine through *us*. We must willingly obey what Nature obeys without a will.

Do we seek nature ? Do we complain of the want of it in men and in society ? Nature, applied to character, is the perfection of character. To be *natural* we must be *good*. To be simple, there must be one pure source to all our motives, thoughts and deeds. If the reigning principle of all our conduct be that which is the reigning principle and source of all in Nature, viz. Goodness, Love,—then will our lives correspond with the beauty, the simplicity, the naturalness of Nature. "If the *eye* be single, the whole body shall be full of Light." It is idle to attack single affectations on the outside. Affectation, insincerity, secretiveness, double-mindedness, dulness, are not local diseases. If life, and truth, and eloquence are wanting in most, it is that the source wants purifying. If it is only in the heart, it will look out from the eyes, and glow in the cheeks, and quiver upon the lips. Wherever the heart is true, the whole life is childlike, and every look and motion, speech and refraining from speech, is in harmony with nature. This requires *singleness* of motive, as the first condition. And this, if we look into it, we shall find is the same as requiring the very *highest* motive; for only the highest and purest motive can reign singly. Simplicity cannot be without single-mindedness ; and that cannot be without heavenly-mindedness. There cannot be naturalness of character without entire devotion of one's self to one single and highest object. The motive must be one and holy. A unity and a greatness of purpose must pervade the whole life. Short of this, we are false, affected, insincere, indifferent, inconsistent, in spite of ourselves.

These two conditions I propose to illustrate ; (1) *that our motive be single* ; (2) that *it be the highest and purest* of which we are capable.

I. "Let thine eye be *single*." There is rarely an instance of a man controlled by one uniform motive. Most capricious and variable, and even contradictory, are the moving principles in most men's lives. True, we talk of "the ruling passion," which with one is money, with another fame, with another ease ; and we assume this as the key to a man's whole style and conduct in the world. But never is such "ruling passion" single. No kind of selfishness is consistent. Its name is Legion. Where there is one devil there are many. With the love of gain, for instance, goes hand in hand servility to others, and contempt for them at the same time. With the love of ease, the greatest anxiety to secure it, which is wholly inconsistent with it. But the greatest inconsistency of all is the conflict between this ruling passion and the higher and nobler impulses which must and will stir ever and anon in the deadest, coldest heart ; between the usurper and the rightful lord of the house. Is not selfishness, however directed, be it to pleasure or to gloomy gains, —is it not always more or less ashamed ? And what is shame but the better principle daring to raise its diminished head, and murmur its perpetual protest ? So that, let any base and mean spirit act itself out as boldly as it can, always it is self-rebuked, and there is a contemptible halfness in its actions, a stealthy peeping several ways in its glances, and a dubious, undecided, muffled tone to its voice, which does not ring clear and true ; and you feel that the man of the world is not single-minded. He lives under a perpetual restraint, which makes him awkward. Nature cannot find room in the small partitions of his soul ; he is all conventionalism and affectation. The ruling passion cannot come and go freely ; it is afraid of the other principles ; it is cowed by the majesty of conscience ; robbed of its own confidence and half converted by the generous, earnest plea of the heart ;

questioned at every turn and non-plussed by the reason. These it meets again every where in the faces abroad; and it never goes out but under some disguise; it cannot possibly be frank; it is of necessity insincere. Insincere must every man be, in so far as he is not pure, and true to one motive. To be sincere is to be whole, sound to the very core, alive and vigorous in every part, in harmony with one's self; like a tree of noble symmetry, full to overflowing of spontaneous life, which covers it with fresh and graceful foliage; with no dead limbs, or rotten places. Such a man as we are describing, is not whole, but partial. All the harp-strings of his soul do not vibrate; some have rusted from disuse; some have slackened in bad air; and some have snapped asunder. Yet outwardly he wears and must support the semblance of a man. And so he moves about, a piece of insincerity, almost without knowing it himself; feigning an earnestness which he does not feel; looking a promise which it is not in him to fulfil; offering himself for a man, when he never has his whole heart in his hand; pretending to be here, with you, attentive to the thing in hand, when his thoughts are with his idols, or secretly even now pleading their shame-faced sophistry before his conscience. Yes! the worldling's sociability is insincere. Is he with us, does he commune with us, is he society for us, when even now he is, in his own mind, either in the very act of his sordid purposes, or else arraigned before conscience? How does his calculating, cunning look, or else his confused, condemned expression, or at least his painful self-consciousness, which would fain seem to forget itself, mar the pleasure of our intercourse! And if the same be the case with us too, how insincere, incomplete, unnatural and false the thing we call society! Now, I say, *more or less*, where men are ruled by many motives, where they are not single-minded, (and that means pure and heavenly-minded), *more or less* is all human society thus vitiated. Simplicity has fled; which creates occasion for the long and painful study of appearances; and not only for the study, but all this sorry masquerading,

this still more painful practice. A selfish and low character necessarily presents *this* inconsistency. In no way can it find the courage to appear just what it is. It is not simple. The face answereth not, (that is, willingly and without attempt to hide), to the life within. The man and the man's walking image are not willing to be one; and yet they *must be.*

2. Again, in every life which is not simple, you may discern another quarrel. I mean the quarrel between the head and the heart, between knowledge and practice. We are not so good as we know how to be. We know too much in these days, for simplicity to be an easy matter. Our deed and character must keep pace with our knowledge, if we would be natural. To have thought a thing and not done it, is to have warbled a new air, while the bass lazily keeps to the old tune; and there is dissonance and miserable confusion in the inner man. The child and the savage, therefore, are called simple, because they have had little thought, few ideas to compare themselves with, and need not know this discord. It is the disease of a more refined state of culture. It is called over-refinement; though it would not be, if the moral only went with the intellectual. It is that morbid ideality (so glorious, so irresolute), of which Hamlet is the type. Though only the few are regarded ever as peculiarly intellectual, yet in an age of reflection like this, compared with any previous age of action and impulse, it may be said that "our life is sicklied o'er with the pale cast of thought." In the childhood of the nations, thought and act were one and simultaneous. That is simple and true life. With a perfect character every thought is an action. In the higher departments of creative art and literature, this constitutes genius; where conception is creation, and the idea instantly publishes itself with a bold and unmisgiving certainty. But in more meditative, unheroic times, when there is sensibility without genius, mind without character, the shadow somehow seems to have got separated from the substance; the soul and body of every virtue wander apart from one another; the

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body wastes away, and the soul becomes a poor love-crazed thing, compelling every one to listen to its wild vagaries. The result is morbid self-consciousness and melancholy. Repeatedly we hear it said that we are a melancholy people. This is not simplicity. This is not the stamp of nature. Nothing answers to it in the outward world. Nature is all one hymn of cheerfulness; of healthful, unwearied, affectionate content. Not a voice in the great chorus,—bird, plant, star, wave, zephyr,—but sings on all unconscious of itself, rapt in humble and glad consciousness of the harmony of the whole. And this is Nature. And this must nature be in human character. Single as the key-note of her harmony must the motive be of thy life, thou Man! self-contradiction! thou, whose faith flies up, whose works remain below! Not till then will thy life be true, and earnest, and transparent.

3. *Earnestness.* This is another essential trait of simplicity. And this is impossible, except the eye be single. There are few really in earnest; few, whose whole soul is in what they do. Few, who do not seem in half the situations of life indifferent and half awake, and half present. The sure presence of mind, the entire engagedness, the living in the act, or the speech, or the thought, the calm and full adaptation of one's self to the given circumstances,—these we miss. The speech wants directness; the act wants energy and wholeness. We look another way while we speak; we reserve more strength than we put into our act. We are never fully committed. Most that is done seems somewhat mean and tame, and lacks the grace of self-abandonment. Who does not see how much this enters into the charm of every thing which we call natural. There is no awkward suspense, distraction or reserve in the untamed animal. There is none in the child. There was less of it in the infancy of society. If the child laugh, or shout, or complain, or coax, it is his whole life and being which utters itself; his little earnest nature is all in it; you have him all there; he deals frankly with you. And a simple child knows no

such thing as indifference. Does he not play as earnestly as Napoleon conquers? And, in a moral and spiritual view, is not his affair perhaps as great? Is he not full of life, though left alone? self-occupied and pleased, and in his own mind (and possibly in *fact*) occupying as great a sphere as though all the world were with him, looking on? Catch a hint from Nature.

> "When will the plant be aweary of growing?
> When will the stream be aweary of flowing?"

Such cheerful earnestness exhorts us in all the forms of nature; and the child's life is in harmony with them. He does every thing as if it were worth doing. And his sensibilities are as earnest as his resolutions. The bird in the nest salutes not the dawn, nor the thirsting grass the long-deferred rain, more eagerly than his heart and eye and gesture respond to every thing that speaks to him. Every nerve in his soul answers to the touch of Nature. It is not so with the man. He does not hear every thing which reaches his ears. He is dull and listless many a time. The soul, the lord of the mansion, prolongs its broken sleep, and lets the senses receive in the anteroom the visiters which come in the morning. Heedlessly and mechanically he notices much that should draw his heart out into his eyes. His sensibilities are sluggish or irregular. Some of the nerves ofhis system are palsied. He mopes about in a world of wonders, dull and blind and unmoved, his thoughts turned inward, not to read himself, but to please himself. This is your case-hardened man of the world, earnest about the one thing *not* needful, and indifferent to most that makes up life.

Now if you ask why so few people seem to be in earnest, it is because they want *singleness* of motive. Because their lives are not brought under obedience to one principle, (unless it be to selfishness; and its name is Legion, as we have said). Indifference is not natural to us. Lukewarmness was not born with us. On the con-

trary, life is a yearning to act. No human being naturally and willingly remains neutral any where ; but burns to be engaged. No rebuke which you can cast upon a man's indifference can wound him beyond the pain he already feels ; he would gladly cast it off, if he could ; he feels the morbid inflammation all too keenly, and knows he is diseased. And why ? Because he has tried to serve two masters, and in the hopeless effort, in the tumult of conflicting motives, has wasted all his strength. It is distraction which robs us of the power of being in earnest. It is the want of harmony, which sacks the force of character. The jangling of the many strings makes a confused, discordant sound, which cannot go far. The faculties of man, even his appetites and passions, support and relieve one another, and make out the complement of one another, when they move in obedience to the lawful head ; but one crosses and cancels another, when they each set up for themselves. Then the Will, sick and weary, withdraws itself from the combat, and is slow to interest itself in any thing. Or rather, these domestic broils in his own breast make the man unfit to go out of himself ; he does not hear you when you talk to him ; and he cannot spare much force for any enterprize in a good cause. To one thing he sticks close,—*himself*,—and for the rest he is not in earnest. His eye was not single ; he saw double, and had to battle it with a thousand bugbears of his own mind's creation.

II. And now, *is* there such a thing as *singleness* of motive ? What is that "*eye*" which can so inform the whole body with light ? Many men seem to be governed by a single motive, to serve a single interest, and eschew all others ; but this is only in appearance. He that serves Mammon, serves Legion. The lower the motive, the more limited its supremacy. There are principalities and powers in man too great to come under a low motive. Ambition may seize the throne, but it cannot possibly get the consent of the conscience, it cannot shut its ears to the heart's wailings, it cannot feast in security,

unstartled by the glimmerings of Reason, by the handwriting on the wall. Neither can any low and selfish principle reign undisputed. It trembles on its throne. It reads rebuke, rebellion, in every face; it snuffs conspiracy in the air; it feels the sky above it darken with its own counsels. It knows that it does not reign by virtue of the Law of all things, that it does not hold its charter from God. For the same reason it never is earnest. For whatever it chooses to do, there will be some votes wanting, Conscience and Reason being in the opposition. Love of ease, of gain, of applause, can never constitute a single motive, because there is more in a man than these can govern;—and it is impossible for him to act naturally until he renounce.

But is there any *single* motive? Yes. The highest. If our motive be high enough it can control all in us, harmonize the whole of our experience, blend our life into one beauty with that of Nature. The pursuit of excellence, of goodness, for its own sake, without waiting for a reason in local and politic considerations; the idea of Perfection, always subordinating to itself the special calling of the time;—this is the soul of simplicity. This makes sincerity always possible. This ensures the activity of all the powers. This reconciles the heart and the head. This carries childhood into manhood, nature into refinement, friendship into business, gladness into the sanctuary.

Place two men in similar circumstances. A certain effort is to be made, an effort requiring some self-sacrifice, some abstinence, some study and inward preparation. Both will do it; but with what different motives. One does it because the circumstances of the given case merely require it; because he sees a certain danger to be shunned, or reward to be gained by it. He is a good and earnest self-denying man for once. But his reason for it lies in the special matter, the accident out of himself. Vanishes all his self-denial with the momentary cause. The other does it from inward principle. He would do it equally in any case; he calculates no conse-

quences to justify him in it; he does it for the health of his soul, for the satisfaction of his conscience. Such Principle is the "eye" of his whole conduct; his virtue is sure and infallible; his whole body full of light. He is not good upon speculation; he is content to be good; the rest shall be added. He is open as the day. In simplicity and singleness of heart he dwells beloved among men. Every child courts his acquaintance, won to him by a magical attraction. Every bird sings more sweetly to him, every breeze is more fragrant; no burst of thunder smites his soul with dread, but only makes him exult with the feeling of sublimity; all the myriad faces of Nature smile a sweet recognition to him, and seem to say: "Thou and we all enjoy one Parent Law!" and on every side, above, around, and within him, he hears, "Well done!"

I have thus at length explained what I mean by simplicity of character, and shown that it can only result where all the powers of the mind are attuned to one single, and that necessarily the highest *motive*. If so, what a responsibility rests upon every teacher of youth! And how much more depends upon the *motive* to which he makes his appeal, than upon the subject-matter or method of his teaching! What is all teaching worth, if it do not teach the love of Truth? What can all the sciences do for one, if they do not explain to him the great end of his being and fit him for that end? Of what use is Learning, as such, unless it conduce to wisdom? And are the most learned sure to be the wisest? The only reason why a man should wish to *know* something, is that it may help him to do and to be something. Knowledge and action are one in a true state of things. And where one knows more than he has lived, more than he realizes, it is a useless, not to say a dangerous appendage to him. Dangerous, therefore, is all the learning which the tender mind of youth acquires through any law or secondary motive. For that is knowledge which his inmost nature does not crave, which he is not deeply interested in as

truth, which he knows only with the head, not with the heart, and which, therefore, tends to divide head from heart, and destroy the simplicity and wholeness of his life. I conceive that it is blind idolatry to prize knowledge in itself, or as an end. As the value of exercise consists in supplying strength, so the value of knowledge consists in its keeping alive the love of truth,—the *love* of truth; that is, the desire to understand, and own, and live in accordance with the true Laws and Principles of things, so that we may work in harmony therewith. All knowing, like all other things which concern us, should be conducive to living. All education, therefore, has a moral end, and is mischievous, and makes an egotist and a rebel misanthrope of the young child of God, unless it tend principally to this.

Now almost all systems of education have violated this Law; have tended rather to obstruct than to further what should be the great aim of every human being, to unfold faithfully what is in him, and to make himself all which his Creator intended him to be. Rarely is truth taught for truth's sake; but because it is customary, or because it is prudent and safe to know it, or because it will fit one for some artificial sphere or trade, or because it will deliver one from the outer darkness of obscure mediocrity. Selfishness is still the lesson taught, by the arithmetic, and geography, and grammar of the school, as well as by the example of men in the market, or the temptations which invite our appetites.

There is a more refined, respectable, and, therefore, dangerous "*still*" than any which ministers to the drunkard, one which spreads a wider and more fatal intoxication through the land; and that is the emulation-principle in schools and colleges. Do we complain that almost every one is living for distinction? that no one has the courage to be true to himself, lest the world should pass him by? that the labor of the hands is considered disgraceful, (*reckoned* so, that is, by general consent and compromise, though no one believes it in his heart), and that every where there is this struggling, and shifting, and

manœuvering, and lying, to get up into one of the respectable spheres, this over-crowding of literary professions with dunces and idlers, as if the whole end of life were to make a good appearance? Do we marvel at the heartless competition for the goods and honors of life, which hurries all into its vortex, and where each one, whirled along, however good his heart at first, soon learns to cry: "the devil take the hindmost?" Do we curse the mad, successful gamblers in politics and trade, who set the tune for all the rest, until all are fairly bewitched by the spell of money or of party, and the sanctity of home is made desolate, and the fair green fields of moral and mental culture, of all our truest usefulness and happiness, are swept dry and black and barren by the wild prairie fire of politics? Do we mourn that all the young life and vigor of the country betakes itself to the cities, to these great channels to distinction, informs itself about and engages itself in only these subjects, to the neglect of so many more important; travels only on those two great railroads, money and politics, and never thinks to turn aside and enter the quiet green nooks and vallies by the wayside, the humble scenes of daily domestic life, and fill them with activity and life? Do we mourn that throughout our villages, in street, and shop, and parlor, in tavern and in steamboats, politics or trade is all that men know how to talk about, all that excites them with the least desire to learn?

You teach it them in schools. For you teach them emulation. You teach them grammar at one time, chemistry at another, Latin and Greek at another;—but emulation *all the time.* The scholar has instinctive good sense enough to tell him that not what he learns, but what he learns it *for*, is the all-important thing; and if it is *for* distinction, for comparative excellence among his fellows that he is urged to study, the consequence will be, when he leaves his school or college, not that he will keep on studying, not that the love of truth will compel him still to haunt the oracles of truth; but that he will ask: "what will give me distinction? what will give me considera-

tion among men ?" and he will throw away philosophy, and poetry, and books, and ideals of self-culture, and press into the crowded arena, where money and place are wrestled for. This is the practical application of the lesson which he has been learning so long, in all these varied forms of grammar and geography, &c. This is the kernel which he sees well enough how to extract from the curious and many-colored shell. Has he not been getting his lessons, that he might *recite* them ; not for the sake of the truth they contain, of the new light they will shed over life,—but for the sake of the *recitation*, the show of the thing ? And who of us has not felt, while reciting his lesson at school or college, that the object with the teacher was not to instruct us, but to find out how much we knew ; and this not with a view to supplying our deficiency or directing our further progress, but to settling our place in the scale of comparative merit, to fixing our rank in the class ? Thus we are tempted to learn only what will make a show, only what will give us currency in the great world of fashion, and to prize Truth only so far as she is marketable ; to forget our studies altogether, if trade or politics can serve us better ; or to worship opinion and prejudice, rather than truth, if we do continue to cultivate knowledge. And here is all the transparency, and purity, and simplicity of the character quite gone ! The scholar has not learned to love Truth for Truth's sake. He may happen to know too much to get along smoothly in the world ; and then he hides his knowledge. He may have thought too sincerely and freely on some matters, and seen things with other eyes than narrow usage ; and then he suppresses the honest conviction of his heart that he may not lose his footing with the multitude ; and so he ceases to have any genuine opinions, tastes, sentiments at all, and becomes altogether a thing of convention, and conformity, and compromise, getting along through the world by tact, afraid to be simple and true. O teach the child the love of truth, first and foremost among your specific teachings, if you would

cure this national insanity; and do not longer cover up in this gilded sugar-plum of "useful knowledges" the seeds of that sin by which the angels fell. Emulation discourages the love of truth and excellence, and makes it seem lost time and trouble to pursue them. And without them, we have seen, there can be no simplicity of character. There is emulation enough in us naturally. Do not foster it; do not destroy it; but counterbalance it by sedulous culture of the finer principles which have not its weed-like facility of growth.

Emulation came in as a better substitute for the old and universal stimulus of *fear*; a motive still appealed to where the mind is thought too dull and earthy to be susceptible to the other nobler incentive. If emulation makes the child grow up imagining himself always in the arena of competition, and that life is literally a prize-race, nothing more; *fear* and *coercion* make him grow up imagining himself always before the bar of an arbitrary tribunal, always put upon confession, and therefore always justified in evading and concealing, if he can. That is the habitual posture into which this pliant young nature is taught to grow and harden. But neither the breathless racer, nor the cunning culprit, looks much like the simple, earnest, trustful, curious child of God, wandering in the boundless and beautiful paradise of knowledge, in love with all he meets, finding joy in all, because he does not seek to use them for ignoble purposes. A child will never *know* what he is *compelled* to study, because he is not allowed to love it; and Love only has eyes, despite the old fable. With lips and eyes he studies his lesson, in the master's presence; his mind the meanwhile is studying the chances of getting off. He learns one art well,—the art of successful evasion; and this is the capital which he carries into life.

These are manifestly base and corrupting motives. But an innocent motive, if it be not the highest, cannot preserve the simplicity and integrity of the mind. Of *utility* this may be said. Children are taught arts and sciences merely as knacks, to help them on in the world.

They are educated for a profession or a trade, not for the kingdom of heaven. It is assumed at the outset that we know their calling; that the world has got a place prepared for them; and that all education of them must be in reference to that place; and the whole process consists in shaping the man accordingly. Never consulting his own nature, never investigating the innate law and tendency of this young plant, our object is to impress upon it the outward, borrowed law of the artificial place which awaits it. Now what is the effect? Can a man, educating himself for a trade, more than for the unfolding and perfecting of his nature, grow up a true man? No. He will deny a great portion of his real experience, because impertinent with reference to his contemplated utility. He will find it convenient not to reçognize all that reveals itself to his mind, because it is not set down as *useful knowledge* in his chart of life; he will suppress and smother many a generous and noble tendency of his nature, like so many weeds, which must not infest his anticipated corn-crop; he will commit high treason against God's gift, his natural genius; what he shows you will seem put on, what he *is*, wilfully suppressed; and all the simplicity, and naturalness, and beauty of his life lost, because he is living for utility and not for truth.

Such teaching is a profanation of the soul, a perversion of God's gifts. God did not send this mysterious young life among us, that we should make a merchant or lawyer of it; but that we should develope and tempt forth its marvellous, its exhaustless faculties. Is not the mind greater than all the things which we can put into it? And is it so important that we should store it with all manner of useful knowledges and knacks, as that we ensure to it the health, and purity, and full possession of all its powers of seeing, understanding, enjoying and loving? We teach the child useful things. We ought to teach him to *use every thing*. One may have learned a great deal more than another; yet is not half so wise as that other. One has got learning; the other has got a clear

head and a warm heart. One knows as much as we have taught him; the other possesses the conditions of attaining to all knowledge. There is a bound set to the attainment of the first; his own acquirements, his own selfishness, his own artificiality, stand between him and future fields of truth. With the other, nothing but Time stands between him and all knowledge. Set him loose in the wide world, and let him feast heart, and eye, and soul; all things speak to him, and their language is not lost upon him; he has an ear for God's music; he is simple and in harmony with nature; the hand-writing of visible creation corresponds with the mystic characters, which he has kept so clear, inscribed on his own soul; and he sees things; and feels them; and is at home in God's universe; and can learn any knack when he wants to use it. Look to our great pattern of what life should be! Look to Jesus! *If* we take him for a pattern, do not all our systems of education seem impertinent and wide of the mark? And certainly it were a very impertinent question to ask, whether *he* understood arithmetic, chemistry, law? Any school boy of the nineteeth century, perhaps, is taught more sciences, what we call *useful* branches of learning; and Commerce will fold him to her breast. But He simply *was*, and *lived*, and *loved*, and kept his heart pure; and he was folded to the heart of the universe, to the bosom of the Father.

A generous self-committal to the highest and most disinterested motive is, then, the first thing with which the teacher should seek to inspire the scholar; teaching him truth for the love of truth, not for distinction or for narrow use; and obedience for the health of his soul, not as arbitrary discipline; and giving him to understand all the while that he is preparing himself, not to be a merchant, or a mechanic, but to live and glorify God, and bless his race, and be an ornament to nature as well as to society; and acquaint himself with the properties, the extent, the varieties, and the principles of things, that he may be filled with reverence and wonder, that he may see the littleness, the nothingness of self, and joyfully live for the

whole, live for Truth and Holiness, which are the Creative Cause, the undying essence, and the Final Purpose of the wondrous system of which he is but a grain; or rather of the universal, never-ending harmony in which his little life is only one vibration, melting into the whole, losing and finding itself by turns, and seeking its own identity in the Glorious Soul of all.

LECTURE VII.

ON THE

USE OF THE GLOBES

IN TEACHING

GEOGRAPHY AND ASTRONOMY.

BY A. FLEMING.

A DESIRE for improvement in the means and methods of school instruction has been extensively awakened in our land. This is well. It is a good omen for the interests of popular education. The desire should be encouraged and gratified by wise and judicious atempts at improvement, as it has to some extent.

But perhaps the very eagerness of this desire should put us on our guard against its excess or perversion. Under its influence we are in danger of introducing mere change instead of improvement, and neglecting things that are old and useful for the sake of those that are merely new.

This caution seems to be especially called for in relalation to various articles of apparatus made use of in

teaching geography and astronomy. We have not only maps, charts, and atlases greatly multiplied and introduced into all our schools, but orreries, tellurians, tide-dials, and other like articles in great variety, for the purposes of illustration in the science of astronomy.

But there are two articles of school apparatus which nothing of the kind can supersede, and which yield to none in unquestionable utility. These are the old artificial terrestrial and celestial globes. And yet, so far as the knowledge and information of the speaker extend, these useful implements of learning are not to be found in many schools claiming to be well furnished with the means of instruction, and in many others, where they are found, are but little used, and that in a very superficial manner. For this comparative neglect of the globes, there seems to be no good reason. At any rate, the subject is one deserving of attention from the friends of improvement in our systems of school instruction.

In compliance with an invitation from the Committee of the American Institute of Instruction, it is my purpose, on the present occasion, to vindicate the use of the globes from this unmerited neglect, and to offer a few remarks on the use of them in teaching geography and astronomy.

The first consideration that may subserve this purpose is, that the globes are fac similes in miniature of what they are intended to represent.

The terrestial globe, for instance, is a perfect model of the earth which it represents. It is true, the form of the earth is not a perfect sphere or globe, but an oblate spheroid, having its equatorial diameter about twenty-six miles greater than the polar, and its surface broken into irregularities by mountains and vallies. This deviation from perfect sphericity, however, and these irregularities, become wholly imperceptible when reduced to the scale of our common globes. On a twelve-inc globe a particle of dust may adequately represent a moun tain on its surface, and the swelling of the equatorial part

would be represented by less than four hundredth parts of an inch.

The terrestrial globe, therefore, may be taken as a perfect model of the form of the earth, which, if reduced to the same size, would appear to the eye as smooth and globular as does the artificial globe.

On its surface also are delineated the continents, islands, and seas in their just forms, true proportions, and correct relative positions, precisely as they are on the earth. The equator also, meridians, parallels of latitude, tropics, and polar circles, are drawn on the globe precisely as they are conceived by geographers to be drawn on the earth.

Now, no map of the world can thus truly represent the form of the earth and its parts. No projections of a sphere on a plane can be an adequate substitute for the sphere itself. Hence in every map of the world, be the principle of projection what it may, some parts are unduly contracted, others dilated, the forms of continents, islands, and seas, consequently more or less distorted, and but a few of the circles of the sphere can be projected into circles on the plane, but into lines of various curvature, and even into straight lines in some cases. And, indeed, it requires a previous knowledge of the sphere and the principles of its projection, to correct the false impressions which a map of the world exhibits to the eye. And it is to be feared, notwithstanding the care of teachers to inform their pupils that the earth is round like a globe or ball, and the map is but a picture of its two hemispheres, that many of them never distinguish between what is true and what is false in the representation of a map of the world.

The celestial globe is intended to represent the celestial sphere, and of this it is a model in miniature, as perfect and accurate as the skill of the artist can make it. The celestial sphere is one conceived by astronomers to exist, for the purpose of noting the apparent places and motions of the heavenly bodies. The earth is its centre, and the stars are apparently situated on its cocnave sur-

face, but at a distance from the centre immeasurably great, so that the earth in comparison is a mere point without magnitude.

Hence the true conception of the celestial globe is that of a hollow sphere, the point which is its centre, represents the earth, from which we are supposed to look up to the celestial scenery depicted on its surface. This conception, indeed, would be more fully realized, if the globe were hollow, and of sufficient capacity to admit the pupil within it,—like a globe which was once made in France for one of its kings, which could contain several persons within it, and was made to revolve by clock-work, in true sidereal time. But with the true definition of the celestial globe in his mind, the pupil can suffer but little inconvenience from the globe's being solid instead of hollow. Thus this globe, like the other, is a true representation of what it is intended to represent. On its surface also are delineated the stars, constellations, and various circles of the sphere, in their true positions and forms, as seen or supposed in the sky. Such accuracy and truth, no planisphere, be the principle of projection what it may, can ever impart or claim.

If now, it is of any use to furnish the pupil with representations of the earth and heavens, it must be important that the representations should be accurate, or as nearly so as may be ; and as the globes furnish such accurate representations, it cannot be doubted that the use of them is very important in teaching globular geography and astronomy.

In these remarks, no disparagement is intended of the use of maps or charts for illustrating the topography of particular regions of the earth or of the heavens. For regions of limited extent, the errors of projection are so small as to mar the truth of the representations but very little ; and the advantages of drawing it on a large scale more than counterbalance the disadvantages. But as a true representation of the entire terrestrial or celestial sphere, no map of the world or planisphere of the heavens, can come in competition for a moment.

The next consideration that may show the important use of the globes is, that by means of them we can investigate and illustrate the varying phenomena of different times and places, in the study of geography and astronomy.

A map can give only one fixed view of the earth or heavens, or of the parts intended to be represented by it. This the surface of the globe can do, and do to better purpose. But besides this, the motion of the globe on its axis truly represents the diurnal motion of the earth, or the apparent diurnal motion of the heavens, as the case may be. The ever varying places of the sun, moon, and planets among the fixed stars, may also be marked on the surface of the celestial globe. Hence, by means of these motions, thus truly represented by the globe or on it, together with its appendages for representing the horizon, meridian, verticle circle, &c., the varying phenomena of light, and darkness, and twilight, the changing seasons, the sun's place in the heavens, the place or apparent course of any heavenly body above a given horizon, and, in general, whatever facts or phenomena result from the relative positions of different places of the earth, or from the relations of the earth to the sun and other heavenly bodies, can be represented for any given time past, present, or future, and for any given place on the earth. Thus the globes are, in fact, *working models* of the earth and heavens in their apparent motions. Thus, too, they become to the pupil instruments of investigation. Having acquired a clear understanding of the nature and use of the globes and their appendages, he can investigate for himself what the required phenomena are, and must be in the given circumstances. By rectifying the globe, he puts it into the same position in relation to the horizon, or the sun, or the boundary of day and night on the earth, or the day or hour for any given time and place, and then the globe in these circumstances furnishes both proof and illustration of what is wanted to be known.

A knowledge of these phenomena on the earth and in

the heavens can be had from no other source with equal fulness, facility, and advantage. Doubtless it would be better, were it practicable, for the pupil to study them in the great volume of nature itself. And so far as practicable, the pupil ought to do this. But to visit all parts of the earth, and to spend years in witnessing such phenomena, as they occur, at all necessary times and places, is not to be thought of. And simply to be told of them by verbal descriptions, is neither so plain nor so satisfactory a method, as that of investigating them by means of the globes. By using them, his knowledge may extend farther than travellers have ever gone, and to phenomena which few or none have ever seen, as in the polar regions. It gives him the advantageous position of one who, at a distance from the earth, could look on its surface as it rolled round, and observe the varying phenomena it presents ;—or the equally advantageous position of one at the earth's centre, who could at will look unobstructed at all parts of the heavens, note the multifarious appearances to be seen, span the distances of the stars on the celestial sphere, and compute his time by its steady revolution.

Thus an important interest, as well as truth and facility, is thrown into the study of globular geography and phenomenal astronomy,—a consideration which is by no means to be overlooked or lightly esteemed in our methods of instruction.

Another consideration in favor of the use of the globes is, that *the knowledge thus acquired in the best manner by the use of them, is requisite to complete our studies in geography, and prerequisite to an intelligent study of scientific astronomy.*

A complete knowledge of geography is not attained by the study of any or all the separate regions of the earth. We need also to study it as a whole and as a globe or sphere, and to know and understand the various phenomena, already referred to, of different places and seasons. These often possess the highest interest be-

longing to the topography of the place, as in the polar regions of the earth. A knowledge of globular geography also unravels some of the mysteries of navigating the ocean, which otherwise must remain mysteries, as in globular sailing.

But especially is the knowledge of phenomena, acquired by the use of the globes, pre-requisite to an intelligent and profitable study of the science of astronomy. Astronomy, as a science, is built upon certain observed facts and phenomena, as explained by the doctrines of geometry and the known laws of motion. The facts and phenomena are such as those already referred to, which can be learned in the best manner by the use of the globes; and one would think that the propriety of studying them *first*, could not have been overlooked by the authors of elementary books and by teachers.

But in the study of astronomy it has been too common to neglect the pre-requisite knowledge of phenomena, or to take it for granted that the pupil already possessed it. The first subject given to the tyro in astronomy, has usually been the entire solar system, beginning with the sun and proceeding in order to the farthest verge of the systems, and then finishing with the fixed stars. The science of Copernicus, Newton, and La Place, embodied in the philosophical toy, called an orrery, has been hung up even in infant school-rooms, and our tiny astronomers made to see how the planets whirl round the sun. But take them abroad, out of the school-house, point to the sun, or moon and stars, and tell them these are the objects they have been studying, and belike they will stare at you instead of the stars. They see no connection or likeness between these luminaries and their motions in the sky, and the machine that hangs up and can be whirled in the school-room. They look to the sky with the eyes of simple, unsophisticated children still.

Such a result is not confined wholly to the infant school. Many young persons have gone through the whole course of study in astronomy, as usually taught in our schools, and have found themselves none the wiser

in contemplating the magnificence of the heavens by night or by day, and ingenuously have confessed that "astronomy in the school is quite a different thing from astronomy in the heavens."

There are two reasons why the course of study should be amended in this particular. We should be extensively and familiarly acquainted with astronomical phenomena, in the first place, because it is from the contemplation of these by the eye, that we obtain frequent and sensible impressions of the magnificence of the heavens. Of what use is astronomy to the general scholar, —besides the mere mental and mathematical exercise of studying it,—unless it leads and enables him to take more comprehensive views of the heavens, as they are seen from day to day, and night to night, to understand better what he sees, and to be more deeply impressed with the grandeur and harmony of the skies? When we contemplate the solar systems, as given in the books, we are contemplating with the mind what we never see with the eye in that form and order; and surely it is desirable to turn the eye occasionally from the books of men to the works of God, and to compare them together.

But again, to enable us to compare these two, it is necessary that we know them both. A knowledge of phenomenal astronomy is pre-requisite to a knowledge of, and faith in, astronomy, as one of the natural sciences. The purely scientific part of the subject, I suppose, might be learned in a dungeon, by one who never saw the light of day or night. But to him it would be merely abstract science, the product of the mind evolved from its own ideas of space and time,—but that it was a science of Nature, the science of the heavens, he could never know, unless told so, and if told, could but little understand you. Too much is this the fact with many whose beginning and ending in astronomy is in the books, diagrams, and orreries of our schools. And yet the very purpose of scientific astronomy is, to throw light on the observed phenomena of the heavens, to assign causes for

effects that we see, and to show how the multifarious appearances and apparent irregularities, flow from laws at once simple, harmonious, and comprehensive. The scientific is the explanation. The phenomenal is the thing to be explained ;—an explanation which many have laboriously studied with but little attention to the thing to be explained.

Moreover, the mere study of the solar system in the abstract, that is, without reference to the phenomena, is destitute of that evidence which will inspire confidence in it as a science of Nature. It may have the evidence of self-consistency, and the beauty of its harmony may commend it to the mind contemplating it. But is it the true explanation of the grand problem of the heavens? Let one instructed merely in the results of astronomical science be asked this question, and his ignorance of the phenomena, the methods of observing and recording them, and the methods of calculation whereby the scientific results are deduced from the observed and measured data, will compel him to give an ignoble answer to the question.

I am aware, while I thus speak, that such animadversions are not so much deserved now as formerly. Some improvement in this respect has been made. But more remains to be made, and will remain, we think, till the use of globes is more generally and thoroughly introduced. The author of "The Geography of the Heavens,"—a *misnomer*, by the way, for "Uranography"—deserves well at our hands as a pioneer, but that author could commit no greater mistake, than to disparage the celestial globe and attempt to supersede its use by a planisphere, as he has done.

The truth is, for reasons already advanced, no scheme can be devised which can supersede a judicious use of the globes, or adequately compensate for the want of them.

As to orreries, they are machines not intended to illustrate the phenomenal facts of astronomy, but to be models, in part, of the solar system. But it should be

known, that they misrepresent far more than they illustrate even that system. The orrery may show the planets in their order of distance from the sun, how the primaries revolve round that luminary, and the secondaries round their primaries, and even the comparative periods of each. But the distances, compared among themselves, and the magnitudes, compared with the distances, and, of course, the actual velocities in their orbits, are out of all true proportion,—and must be, unless the machine should be made on a scale that would occupy miles in extent. Hence, it is believed, that the errors attending the use of these caricature models of the solar system, counterbalance by far any good that can be derived from their use.

But no such objections lie against the use of the globes. Every thing about them is in due proportion. And the knowledge pre-requisite to the study of scientific astronomy, can be had by the use of them more advantageously than in any other way.

The only additional consideration which I shall offer to vindicate the use of the globes from unmerited neglect, is that they illustrate not only facts and phenomena, but also the principles, causes, or reasons of the same. By means of them we can illustrate, not only the phenomenal facts, but also the scientific principles and doctrines, as applied to those facts, in the science of geography and astronomy. I allude here particularly to that knowledge of the doctrines of the *sphere*, which must be had, either from the study of pure geometry, or from the application of them in the mixed sciences, in order to make our knowledge of astronomy complete and truly scientific.

Now the globes are perfect spheres, and have drawn on them great and small circles, primaries and secondaries, whose axes and poles may easily be pointed out to the comprehension of pupils who have not gone through a full course of pure geometrical study, as most in our schools, below the colleges, have not done, nor can be expected to do.

It is, indeed, desirable that we have in general use, along with the globes, an article of apparatus which our

instrument makers could easily furnish, and which we may call a *skeleton globe*, or sphere,—consisting of several great and small circles of the sphere, made of brass wire, or similar material, and properly fastened together, to represent, *in situ*, the circles, centre, radii, axes and poles of the sphere, some of which cannot be pointed out in common globes, on account of their solidity.

The considerations thus far advanced, may serve to vindicate for the globes a place of higher importance, than they have hitherto had, in our means of teaching geography and astronomy.

Here we may advert briefly to some of the causes of the unmerited neglect of the globes, of which we complain.

One cause, perhaps, has been the expense of the articles, an obstacle, however, which an increased demand for them would help to alleviate. Another cause may have been the want of a suitable text-book, concise, clear in the exhibition of principles, and judicious in the selection and order of the facts and problems, which should be a companion to the globes. And, doubtless, a third cause has been, that many teachers have been almost entirely unacquainted with the subject. In our country, for the most part, the business of teaching is temporary employment. Successive generations of teachers come from the ranks of our pupils in quick succession. And hence, the neglect of the globes once begun in the schools, the schools could not furnish teachers suitably qualified on the subject.

It only remains now to offer a few remarks on the use of the globes in teaching geography and astronomy. These must be few and brief, and of a general character.

The first remark is, that constant reference should be made to the original things on the earth or in the heavens, which are represented by the globes, and, as far as practicable, the originals should be studied in connection with the representations.

The object aimed at should ever be, not to teach merely how to perform certain problems with the globes, but to teach geography on the earth, and astronomy as seen in the heavens, and explained by means of the globes.

All our definitions of things, and our descriptions of facts, and phenomena, should define and describe them as they exist in nature, or are conceived to exist there, and not as represented on the globes. Thus the horizon should not be defined as that broad wooden circle which surrounds the globe, and divides it into the upper and lower hemispheres; but as that circular boundary that limits our view of the face of the earth, or of the sky, as the case may be; and, if practicable, having shown the pupil a clear and well-defined natural horizon, let the circle representing it, appended to the globe, be pointed out and described. So the meridians should not be defined as that brass circle within which the globe turns on its axis,—but as a great circle on the earth, or in the heavens, as the case may be, which passes through the poles. Let the direction of this, at the place of your residence, be pointed out, and then its representative on the globe.

So also the motions of the sun, moon, and planets among the fixed stars should first be adverted to, as they are seen in the sky, and then as these are, or may be represented on the globe. The varying times and azimuth of their rising and setting should also be noted by the pupil as these events occur, and then the illustrations furnished by the globe. The study of the constellations must, by all means, be attended to under the open sky. Here maps of single constellations, or of several adjacent ones, if they are of small extent, drawn on a large scale, will be very useful supplementary aids in this branch of the study. These maps the pupil might be made to copy from the globe. Then, by rectifying the celestial globe for the time and place, he finds in what part of the heavens he is to look for the required constellation, and by comparing it as delineated on his map, with its lead-

ing stars, as seen in the sky, he recognizes its identity, and names its component stars. This course of study, however, is not to be limited to the facts and phenomena, which can be observed by the pupil at the place of his residence. This method is intended to fix in his mind clearly the connection between the representations of the globes, and the things represented. Then, by rectifying the globes, for other times and places, he can thereby see and better understand the same facts and phenomena, variously modified, under other circumstances. Thus, having learned the facts and causes of the varying length of day and night, or of twilight, at the place of his residence, he can see, and understand, and believe what the same phenomena are, and must be, at any other place on the earth, whose latitude is given. Thus, for instance, he can resolve the wonder of day and night in the polar regions, and feel confident both of the facts and their solution.

And here I would beg leave to advert to what might constitute the furniture of a school observatory, for the more methodical, accurate, and satisfactory observations of the astronomical phenomena just referred to. Three articles might comprise it. First, an instrument having motion in azimuth and altitude, with suitably graduated circles, like a theodolite, for determining the positions of any heavenly body in the visible hemisphere, —and if it could be made to serve also as an equatorial instrument, so much the better. Very great accuracy or expense is not needed in the construction of such an instrument for the purposes intended. With this, a good chronometer, or even common watch, would suffice to note time. Then a telescope, the higher its powers the better, for observing phenomena or objects beyond the reach of the unaided eye, might complete the apparatus.

Of course it is understood that it is not discovery, but exhibition, that is the purpose of a school observatory.

Another remark on the use of the globes in teaching is, that the use of them should not supersede the study of

the geometrical doctrines of the sphere, nor such calculations in practical astronomy as the pupil may be prepared for.

The globes should not be used as labor-saving machines, but as implements, by the use of which the pupil may labor with less perplexity and with more success. A truly scientific knowledge of those subjects, cannot be had without a knowledge of the doctrines of the sphere. These doctrines, as applied to geography and astronomy, constitute its science, and the mind must not only see them clearly, but see also that mathematical certainly belongs to them.

The various calculations also, arithmetical and algebraic, that may occur in the course of his studies, the pupil should be taught to perform, as far as may be, that he may know how astronomers obtain their grand results from the given or observed data.

In a full course of liberal study, as in our colleges, all this pre-requisite knowledge of the pure sciences is obtained, before the student enters on their applications in the mixed sciences. It may not be practicable in our schools of inferior grade to obtain this previously, but it may be our aim to come as near to it as circumstances will permit, in the course of the pupil's studies in globular geography and astronomy. In short, our text-books and teachers should endeavor to impart a knowledge of principles, and not new facts, in teaching the sciences. The use of the globes should not be made a mere mechanical business, but to call forth and to aid intellectual labor. And it is a mistake to suppose that they can be used to any profit without much thinking on the part of the pupil.

Only one more remark seems to be called for, which is this, that the place, in the course of study, which the use of the globes should occupy, is to finish the study of geography, and to commence that of astronomy, and thus to connect them together, as they are in fact connected.

The course usually pursued in studying the topography

of our own country, then that of other countries and regions, seems to be a judicious one for the minds of the young. But, then, that knowledge of the earth as a whole, and in its relations to the sun and other heavenly bodies, which is best obtained by the use of the terrestrial globe, must be added to render complete our knowledge of the earth, and to make it worthy of the term geographical. For reasons already dwelt on, the pupil's studies in astronomy should begin with descriptive or phenomenal astronomy. Common sense seems to point out this order of procedure. But that the whole field of descriptive astronomy should be explored before the pupil is permitted to look into the scientific *tout ensemble*, as given in the solar system, is not here asserted or meant. Some knowledge of the constellations, particularly those of the zodiac, and those near the north pole, seems to be required early in his course. Thus the apparent annual course of the sun eastward among these constellations, may occupy his attention, but even here with this may be connected some considerations respecting the real motion of the earth, which causes this apparent motion of the sun in the ecliptic. The apparent motions of Venus, when observed and understood, may suffice to enable the pupil to understand those of Mercury, and those of Mars or Jupiter, to understand those of all the superior planets.

Thus I have not recommended an impracticable course, requiring a life-time to go through, but what may be comprised within the school days of most of our young people.

I have now occupied the time and attention of the Institute at greater length than I had intended with this subject. Though not now engaged in teaching, I have ever felt a deep interest in all that concerns the business of instruction. And having had my attention turned to the subject which has occupied your attention, I have felt its importance, perhaps unduly. For trespassing so far on your patience, you will pardon me, for

your kind invitation to appear before you was the occasion of my trespass.

If the remarks offered should be of any avail in advancing the interests of sound education among the youth of our schools and land, the speaker will be abundantly gratified and rewarded.

LECTURE VIII.

ON THE

ELEMENTARY PRINCIPLES OF CONSTITUTIONAL LAW,

AS A BRANCH OF

EDUCATION IN COMMON SCHOOLS.

BY EDWARD A. LAWRENCE.

It is the object of education to prepare men for their duties. To attain this object, a course of study is prescribed, to impart to the young a knowledge of those duties, and to develope and strengthen the mind for the proper discharge of them. The neglect of instruction in any one class of general duties, important to the general good, is obviously a defect in education. Especially is this true of education as an object of State policy. The common weal is the end, of which education, as promoted by State patronage, is the means. Such a defect in the system of our common school education, it is felt by many, exists, from the almost entire neglect of instruction in the constitution and laws of the country. The

civil law is the established measure of our civil duties,—duties which, like our rights, are inalienable,—of imperative and perpetual obligation. It would seem that an elementary knowledge of the constitution and laws, by which we are governed, would be deemed fundamental in our system of public education. Good citizenship grows out of an observance of the laws. The certainty of observance can be *relied* on no farther than the knowledge of them extends. In ignorance of the law, there *may be* an agreement of action with its requisition. But this can hardly be entitled to the merit of obedience, for it *may* have been only the result of accident, and it could not have been from a law-loving spirit. That the attention given to this branch of instruction in our common schools and academies, is very limited, no one will deny. Of almost the only elementary school book in this department, Sullivan's Political Class Book, few, even of our higher schools, make any use, except merely as a reading-book. It is, doubtless, true that this defect is in part made up by the political discussions with which the country is filled. But it can be *only in part*. For the *time*, when proper instruction in the elements of political science would do most to form habits of reverence for law and of good citizenship, is past before a knowledge can in this way be obtained. Besides, the young should not be left in ignorance, and have this knowledge to gain, when they need it to use, even if partizan war were the best, instead of being, as it is, the worst school in which to obtain it. The period and circumstances most favorable for acquiring the elements of constitutional law, are unquestionably those of youth. The "Carmen Necessarium,"—the indispensable lesson of the Roman youth, was in the twelve tables. These they were obliged to learn by heart. The *youthful* mind, they felt it to be *most* important to imbue with the spirit of the laws and constitution. The educational policy of the Grecian republics was the same. At the age of seven, the children became the charge of the State. They were thoroughly versed in the constitution of the Commonwealth. They

understood the powers of the functionaries of the State, and the rights and duties of the citizens. Hence, doubtless, the permanence of their constitution.

Aristotle, speaking of the laws of his country, says that the knowledge of them is the principal and most perfect branch of ethics. The immortal Milton, in his Treatise on Education, has left a similar witness against the neglect of this branch of study. "The next remove of the young," he says, "must be to the study of politics; to know the beginning, end, and reasons of political societies, that they may not, in a dangerous fit of the Commonwealth, be such poor, shaken, uncertain reeds,—but steadfast pillars of the State."

Blackstone calls a knowledge of constitutional law, "a science which distinguishes the criterions of right and wrong. Which teaches to establish the one, and prevent, or punish, or redress the other; which employs in its theory the noblest faculties of the soul;—a science, which is universal in its use and extent, accommodated to each individual, yet comprehending the whole community."—"Surely," he says, "if this were not before an object of academical knowledge, it was high time to make it one."

It is not my design to suggest any method of instruction in this branch of education, or to offer the result of much experience in it.

My object will be gained, if I succeed in drawing the attention of the Institute to the claims of constitutional law, to be made a regular branch in the system of our common school education.

By constitutional law, I mean the genius of the constitution, and the civil system growing out of it. We have a required provision for instructing the young in the elements of the history of our country. Is it less important that they should be made acquainted with its *laws*? Will the knowledge of these do less to make them good citizens than the study of that? Are the *laws* of the country,—ever present in their influence, less effectual in forming national character, than is the history?

A thorough analysis of national character would probably result in the conviction, that the influence of law,—of law understood and felt in its deep moral foundations and omnipotent restraints,—enters, as an element, into this character, much more than the influence of national history.

The division of our constitutional system into legislative, judiciary, and executive, will furnish a natural order for discussing the subject, leading us over the source, end, and authority of law. Upon these rests its claim to be made a branch of common school education.

Our government is a republic,—a fact, which of itself, makes it necessary for us, more than for any other people, that the source, and end, and authority of law, be early understood. This, for an intelligent and virtuous people, is the form of government best suited to procure and maintain the enactment and ascendency of just and equitable law. Whether the intelligence and virtue of the American people are such, as to make this form of government the best for them, may be still problematical. There is no form of civil government, in which ignorance among the people can be so destructive of public good as in our own; or in which political empiricism is so likely to appear.

Politics, no less than religion, has made its enthusiasts, with whom some Utopian scheme can be thrown, like a bridge over chaos, carrying the people securely above the discord of its elements. It has made them not less in republican America, than in aristocratic England.

It is among the loudest of our boasts that we are a free, a self-governed people. Should it not be among the first of our objects in our systems of education, to make provision for our continuing so? How can this be better done, than by imparting to the young, all of whom are to be governors, the elementary principles of law? The dearest of all the tenets in our political creed is, that the elements of power are in the hands of the people,—that the people *make* the laws. Not, it is believed by many, as the clay of the potter is in his hands, to give

these elements a form,—to incarnate the pre-existent spirit of law,—but actually to create that spirit. The political image which they may produce, they quicken with a Promethean fire, and endow with a politico-moral sovereignty, from which mystical power, like another Midas, its touch suddenly transmutes a moral wrong into a political and moral right. With them, right is not right by *nature*, but by the favor of the sovereign people.

Such is one of the legitimate results of ignorance among the people, as to the source of law, the legislative branch of our constitutional system. Against this, sound policy requires the guardians of education to make provision. Let, then, the true spirit of the constitution be impressed on the young,—that the elements of political power are with the people, not in breach of allegiance to the Supreme Ruler, but in distinction from their location with any single individual, or class of individuals. This, which distinguishes our government from the aristocracies and monarchies of the old world, is an essential principle of republicanism and of christianity. But political power is not creative, omnipotent power, is not power to contravene in legislation the revealed law of Jehovah. To believe and act upon such a principle in legislation, is suicidal in policy and infidel in religion. He who created man, has never resigned his right to govern him, to govern him by *his own laws*. They were enacted for man in all his relations. They are binding in them all, and in their bearing on our civil relations, as a matter of civil policy, should be early understood. The Bible is the legislator's, as well as the christian's manual, the elementary statute book of the State, no less than that of the church. This is not urged as a reason for biblical study, but that the minds of the young may be impresed with the moral force and obligation of civil law. Such an impression would do more to make them wise legislators and law-abiding citizens, than almost any one branch of study now pursued. They should be taught, that "of law," as says the excellent Hooker, "there can be no less acknowledged than that her seat is

in the bosom of God. Men, by natural discourse, attaining the knowledge thereof, *seem* the *makers* of those laws, which, indeed, are His, and they, but only the finders of them out."

Such being the *source* of law, and such the power of the people, is it not a self-evident truth, that instruction in the fundamental principles of constitutional law, should be given in the common schools of the country ? If the people make the laws, why should they not be taught how to do it ? If the elements of power are in their hands, why not instruct them how they should be used for the common good ? If all our youth are to be, not only independent men, but governors, holding the elements of law, and shaping them according to justice, for the public good, why not educate them accordingly ? If we had a king, and he made the laws, while all would feel it important that he should be early taught the principles of legislation, no argument could be drawn from the source of law, for educating the people in this science. But we have no king. We are *all* kings. We all hold the reins of government. Let us be educated like kings. If our men have regal duties, let our children be taught in regal principles. Let the source of constitutional law be shown them. Let its deep fountains be opened, and let them be led to drink from them. Let them be brought to the trunk and roots of the political tree, under whose spreading branches they are nurtured, and of whose life, and beauty, and blessings, they are to be the future supporters and transmitters.

But government and law are not established for their own sake. They are not an *end*, but *means to* an end. Young men, who are soon coming to participate in the measures of government, to control the workings of the civil system, should be taught what is the true object of the constitution and laws of their country. How else can they know whether our republican principles are operating favorably or unfavorably. If they are allowed to come into active life, with little or no instruction as to the precise end of government, how can they know that

an aristocracy or monarchy would not operate more directly than a republic to secure the end ? How know what laws to make, if they are not taught the *object* of law ? Or how, whether a given law is constitutional, or whether its operation in the general system is good or evil ? If the young are not taught the *end* of civil government, how shall they know its *duties ?* How, what *men* are worthy to be entrusted with the power of making and administering the laws ?

The *end* of constitutional law is *the administration of justice for the virtue and liberty of the people.* "Justice," says Hamilton, "is the end of government. It is the end of civil society."

"Of the Cretan laws," Plato says, "because they were established with a view to *virtue*, they were well established, but because they regarded only *a part*, and not the *whole* of virtue, I did not altogether approve of them." Justinian, the Roman Blackstone, has reduced the whole doctrine of law to three general principles: "Live honestly;—harm no one;—and render to every man his due." The accordance of these maxims of constitutional law with the spirit of the divine law, expressed in the Golden Rule, is unequivocal and clear. The office of the judiciary, in our political system, is to guard the workings of law, and to guide them to this end. It is no more optional in a political system, whether law and administration ought to be in accordance with justice, than it is optional in the solar system, whether the secondary planets shall revolve around their primaries. There is as much of obligation to act legally in the one case, as of necessity in the other. With this the minds of our youth should be deeply imbued, if we desire stability and permanence of government. Civil duty is never optional. The manner of its performance may be chosen. Forms of government are optional. But government is not. Submission to wholesome law is not. Political relations being fixed, the end of society fixes political duty. The *abstract* principles of justice are determinate. They are also imperative. In their applications to the civil rela-

tions of men, in the form of law, they are neither less determinate nor imperative. Early acquaintance with this determinate nature of political duties, would serve to create a public conscience. It would lead men to prefer principle to party, justice to power. In thus learning the nature and obligation of their political duties, they would discover the wisdom of Plato's political maxim: "We should never choose any one as a guardian of the laws, who is not a divine man,—who does not exult in virtue." They will learn that inflexible, moral honesty, and conscientious and enlightened devotion to the ends of government, justice and the virtue of the people, are indispensable qualifications in their candidates for office. The young should be prepared, by their education, to choose their rulers, and not be left in such ignorance as that the rulers shall choose their voters. They have a just claim upon the guardians of education, to be protected from the intrigues of mere office-seekers,—a claim which can be met only by imparting to them some clear views of the objects of our constitutional system, and the means of attaining them. They must be educated for their country, if we would not have them lost to it in the strife of party. They should be so imbued with the free spirit of our institutions, and so fixed in the principle, that none but men of stern integrity and tried patriotism can be trusted to carry them out to their ends, that only the worthy will dare present themselves for office.

There must be offices, and orders of men styled rulers. Whether the offices shall call out their men, or the men choose their offices, will depend upon the education of the young.

Constitutional law creates office. Office creates and preserves orders of men. Orders derive their authority from the justice of law, and use it to enact and execute law. This is the republican theory. And this accords with the true end of civil society. The necessity for law creates a necessity for office and incumbents. The people make their own laws,—that is, they reduce justice to the form of law. They give it political shape. Thus

republicanism throws the reins of government upon the necks of the people. It does it, because of its essential spirit of freedom, and because of its sufficiency by the knowledge of civil duties it communicates, and the determinate moral character which it gives to them, to secure the best systems of law, and the most perfect submission to them.

Republican principle gives the law-making power into the hands of the people. The people, in turn, ask of their educators what rules are to be observed in the use of that power. It allows men to govern themselves by a constitution and laws, because it takes care to instruct them how to establish these on the principles of justice for the general good.

Thus it is that republicanism can operate successfully only among a people, enlightened in its principles and bound by its duties.

The church and state have no outward connection. But as distinct organizations in their bearing on society, they move towards the same end,—the virtue and liberty of the people. The spirit of religion cannot be caught and caged in the time-girt creeds of the state. It sheds its influence through all its departments. But it does not descend into the arena of political strife. It does not share in surrounding mutability, nor lose its immortality in the midst of political decay. It imparts its life-giving spirit to the civil law, and the object and influence of law is to give impress to society. Its spirit is omnipresent, bearing upon every part, and giving shape and tone to the interior character of every member of it. The earlier the minds of the young are pre-configured by the invisible power of such law, the greater will be their reverence for its institutions, and their subjection to its claims. It thus lodges its advocates in the very bosom of men, and takes away the disposition and power of resistance. Under the ægis of such law, the public mind is permitted to act freely in canvassing general principles, consequently those which enter into the formation of national character, are commonly more correct. They

receive the sanction of a larger number of examiners. Public opinion is also more stable. Principles of government are not so liable to sudden changes. Under the influence of such a system of protective law, all are free to change their opinions. But when thus freely formed, few are *inclined* to do it. There will be no martyrs, though attachment to opinion be so strong; for such law allows no faggot, or fire, or stake. It is every honest man's defender. Under its influence, the strong are trained to protect the weak. It imposes salutary checks, equally upon that officious political and moral quackery, which has a nostrum for every ill that flesh is heir to,—and upon that iniquitous inquisition, self-interest, "sitting like envious Juno, to watch the issues of the public mind," that it may prevent the birth of any truth, dangerous to its thousand gainful crafts.

The lips of the public press would be preserved, in the operation of such law, from the violence of those whose selfishness might require them to be closed. It should be impressed on the minds of the young, that these are the appropriate outlets of the thoughts and sentiments of a free people. Shut them up, and these thoughts and sentiments, pent up in the general soul, like secret fires, repressed in subterranean caverns, will mutter their discontent; or they will speak them out in insubordination, like the smoke and sudden flame, forcing themselves from the trembling crater. Aye, close these, and the spirit of such malecontents, might, perhaps, lull itself to sleep, were it born in the Sultan's dominion, where Greece lies dead or "dozing in the caves of Turkish darkness," or under an Italian sky, where it is ancient Rome that lives;—were it there it had its birth, it might, perhaps, sigh itself to rest, but not so where the living spirit of law is kindled in the breasts of the young, invisibly moving them on to virtue and to liberty. There tolerance may be, perhaps, in its excess, to the timid sometimes terrific in its beauty, but there, it must continue to be, or illumine the surrounding darkness, by the blaze of the fire that consumes it. In no principle of

our constitutional system, is it more important that the young be thoroughly instructed, than in the doctrine of tolerance, which it inculcates. This departed from, the wheels of our political machinery become at once clogged. It is the necessary passage-way of truth from her concealed retreats to the light which it cherishes, and by which it is cherished. False doctrines, emerging from their Cimmerian darkness, may meet and resist her outward progress, yet under the shield of tolerance, and with free encounter, her victory cannot be doubtful. It is the operation of such law to evolve truth, and make her accessible to the people, not to dress her in a political coat of mail, or compel her to trip in sectarian slippers. Like old Proteus, under any attempts to bind her, she assumes all shapes but her own native one. But unlike him, she gives no oracles, except when free. Her freedom is her power. Nothing can seriously endanger the freedom of the press, and the political and religious tolerance, consequent on its existence, but ignorance and irreligion in the people, either embodied in the laws, or exhibited in the recreancy of their executors. "The first duty," says De Tocqueville, "which is at this time imposed on those who direct our affairs, is to educate the democracy, to warm its faith, if that be possible, and to purify its morals." For this education of the democracy the time is obviously youth, and the place the school-house. A despot may govern without faith in the governed. But a free people cannot govern themselves without it. "If the physical tie be relaxed, the moral one must be strengthened,"—must be strengthened by faith in justice. Justice is power; and, in a free constitution, the only efficient policy. Injustice is weakness. A policy, containing an essential principle of injustice, is so far an imbecile policy. The author of nature has deposited nowhere in the universe a moral power, that can be employed to enforce the claims of unjust law. It thwarts directly the proper tendencies of human nature, and stays its advancement. It awakens in its original elements, the instinctive murmurings of displeasure, or

the shout of defiance. The proper relations of men in civil society are disturbed by it, their rights infringed upon, and the ends of government defeated. It is the object of constitutional law to guard these relations and rights. In the education of the young, the rights of man should be thoroughly understood. This is a fundamental doctrine in a free government. No one can be truly free, who is not well versed in it. No American youth should be allowed to come to the oath and office of a freeman, without being first instructed in the natural rights of man, upon which the government is based. It is only by the knowledge of human rights, that he can be taught what are anarchy and tyranny. Without a knowledge of these, he cannot even understand what is liberty. There can be no good government without a regard to these rights. The natural rights of man are his social, his civil, and his moral rights. They are the rights of man associated, man morally related, in civil society. Hence Burke asserts political reason to be a computing principle, adding, subtracting, multiplying, dividing morally, not metaphysically nor mathematically, true moral denominations. If it be thus a computing principle, why should it not stand in our systems of education, with other computing principles? Why should not our youth be taught a scrupulous regard to the rights of men, the first principle in the philosophy of civil and religious liberty? It is a truth, which some republican Americans seem never fully to have understood, that restraint, to a certain degree, is the soul of liberty. "Liberty," says Fisher Ames, "consists, not so much in removing all restraint from the orderly, as in imposing it on the violent. It is founded in morals and religion, whose authority reigns in the heart. And it cannot exist without habits of just subordination." Liberty, then, is a correlative of right. A man can have no more liberty than he has right. If he has less, and neither knows nor feels it, he becomes, so far, a slave. If his heart has no longings for it,—if it be lost to the love of liberty, through ignorance, it ought to be pitied, but it must be pronounced fit only for a slave's bosom.

But in the *authority* of law, as well as in its source and end, should our youth be instructed. There is a tendency in the young, where all feel themselves governors, to spurn authority, to dash down the barriers it may raise in their way. They should be taught, that in authority, next to the Deity, *law is supreme*. The voice of the people, when riotously lifted up against it, is as impotent to silence it, as to hush the voice of the Almighty. The supremacy of law is eminently a principle of republicanism. In this consists the protection of the weak against the encroachments of the strong. By this, in the conflicts of party and of opinion, the majority are as implicitly bound as the minority. Republican liberty is not, therefore, to do and say only what the voice of the people will allow, but it is to do and say what the *law* will allow. The law is as obligatory on the whole body of the people, as on the least fractional part of it. It binds them when excited, no less than when calm. Passion is no apology for lawlessness. The majority, in its democratic frenzy, may rage like the possessed among the tombs,—it may dash its body politic, like the sphinx upon the rocks, or in the fever of vindictive wrath, it may leap into the burning crater of a political volcano, and find, perhaps, a folly sufficiently demented to bear about its sandal in sorrowful commemoration of such a deed of enlightened patriotism.

But the people cannot rightfully, against or beyond law, crush the most inconsiderable person that may have unfortunately stung it into such republican madness. There is no middle ground in respect to the authority of constitutional law. Either law or force must prevail. If the former, justice reigns, order prevails, the minority are protected. Mental operations are free,—as well in the mind's occasional retrogressive, as in its general onward movements. "Liberty is a mild and cheering light, a gentle and refreshing dew,"—the one, cherishing the powers of vegetation, the other displaying its beauty and exuberance. But if the latter prevails, then the doctrine of mental freedom, on the great principle

that every one *ought* to think, and think independently, is given up for the humiliating one of suppressing all opinions, not accordant with the interests of those in power,—a doctrine worthy of its origin, "of Cerberus and blackest midnight born." It is destructive of all personal and national individuality. Is it not incumbent on the guardians of education to forestall such results, and so instruct the young in the elements of the civil constitution, that they shall never be deceived into the acceptance of power for law, and violence for liberty? In such a state, justice is hurled from her bench, and made to tremble at her own bar. The rules of government are suspended, with the professed object of securing its end. Faction mutters its craven cries, and the incensed mob, in the hoarse notes of its riotous spirit, screams out its sentence of summary justice, and in the ruthless, extemporaneous administration of it, "cries havoc, and lets slip the dogs of war."

Theoretically, our government is a government of law, of authoritative law, of law enacted, it is true, by the majority,—but not law to be broken by them in spasmodic resentment against the minority. This should be written on the hearts of the people, and written there early, with the things not easily erased. Agitation, conflict of opinion, strife of sentiment and of party, are not incidental results of the operation of free government. Let wholesome law be ever ascendant, and light and truth will be elicited by these conflicts, and liberty will be perfected. Its perfect image lies couched in the constitution, as the statue in the unhewn marble. Our fathers chiselled it out in its beauty for their own eyes to behold. But they have transmitted it to us in the block. We must carve it out for ourselves. And so, by the *study of the constitution*, must each succeeding generation do. Law is not to prevent the strife of mind, but to give it wider scope and safer range,—to protect the combatants from the intrusion of force. It is to restrain the body, that the soul may be more free. A community that has become unduly sensitive to the

free, full discussion of any great political or moral question, and dashes aside the law, that it may take license to prevent such discussion, has received a first element of vassalage. The immediate result may be anarchy. The remoter one may be a return to freedom,—or it may be an onward move to despotism. It is sound policy to guard the minds of the young against such an unrepublican sensitiveness—to reprobate, not to cherish it. An emetic judiciously administered, in such a bilious state of the body politic, should be a received mode of practice.

Any other practice, even in good men, would be only a false show of patriotism, which charity herself stammers in attempting to pronounce any thing else than a well meant coquetry leading on to political prostitution. Who shall say, the authority of law having been subverted by forcible attempts to maintain the tranquillity of the public mind, that the voice of riotous assemblies may not become supreme. Who shall say that the popular will —that "Briareus, with a hundred hands, each holding a firebrand or dagger"—may not, as it has been unresistingly permitted to do to the halls of others—next apply the torch to light in flames these massive walls and this lofty dome? In what would our security consist? In nothing, absolutely nothing but the timorous, disgraceful care with which the guardians of the public weal convening here, enacted nothing that could provoke this many-headed monster,—or in the tame submissiveness, with which, when it was incensed, they appeased its anger! In nothing else does our security consist? Yes,—our security consists in *deeply imbuing the minds of the young with the true spirit of our free constitution,—in a reverence for the authority of law, and a submission to its restraints.* Yours, gentlemen, as the guardians of education, may not be the labor of threading the complexities of law, or of coercing its application. But as a national association, whose object is to promote the education of the young, I cheerfully submit to you, if yours be not the nobler and more important work of rearing in the minds of the

rising generation, invisible but impassable barriers against its transgression. I submit to you, if it be not your duty to do something to place the constitution and laws of our country *in the hearts of the people*, to give them a living, controlling power there? To you is conceded the right, and on you devolves the duty, of supplanting that political antinomian heresy, which has at times been rife among us,—a heresy that has already clothed our beloved land in mourning weeds. Wounds are on it, "which, like dumb mouths, do ope their ruby lips, to beg the voice and utterance of our tongue." If there be love of country, or of those holy institutions God from heaven has lent us, speak ye to the young. Trust not to granite-tongue speaking from Bunker Hill, to teach them liberty and law; but write ye them on their *hearts*, that the divinity within, by its oracular utterings, may rebuke their irreverent and profane desecrators;—that it may quicken this great people "into one huge christian personage, one mighty growth and stature of an honest man, as big and compact in virtue as in body." Write them there, and ye shall see this growing people, as in Milton's prophetic vision of his beloved mother, England, "a noble and puissant nation, rousing herself, like a strong man after sleep, and shaking her invincible locks;" ye shall see her "as an eagle, renewing her mighty youth, and kindling her undazzled eyes at the full midday beam, purging and unscaling her long abused sight at the fountain itself of heavenly radiance."

ERRATUM.

Page 20, line 18th from top, for Mexicans read Peruvians.

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