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PORT

OF AN

EDUCATIONAL TOUR

IN GERMANY, AND PARTS OF GREAT BRITAIN AND IRELAND,

BEING PART OF THE SEVENTH ANNUAL REPORT OF

HORACE MANN, ESQ.,

Secretary of the Board of Education, Mass., U. S., 1844;

WITH PREFACE AND NOTES,

BY

W. B. HODGSON,

Principal of the Mechanics' Institution, Liverpool.

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"ID VIRO BONO SATIS EST DOCUISSE QUOD SCIERIT."—*Quint. lib. xii. 11.*

LONDON;
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1846.

“Non tam obest audire supervacanea, quam ignorare necessaria
Præceptor vero nihil est necesse in cujusquam jurare leges: majus enim est opus atque præstantius, ad quod ipse tendit, et cujus est velut candidatus, siquidem est futurus, cum vitæ tum etiam *doctrinæ* laude perfectus.”—*Quintilian*, lib. xii. 8 et 2.

“Laissez dire, laissez vous blâmer, condamner, emprisonner, laissez vous pendre, mais publiez votre pensée. Ce n'est pas un droit, c'est un devoir, étroite obligation, de quiconque a une pensée de la produire et mettre au jour pour le bien commun. La vérité est toute à tous. Ce que vous connaissez utile, bon à savoir pour un chacun, vous ne le pouvez taire en conscience. Parler est bien, écrire est mieux; imprimer est excellente chose.”—*Paul Louis Courier*. *Pamphlet des Pamphlets*, 1824, *Œuvres*, p. 116. Ed. 1837.

TO THE
TEACHERS OF THE DAY AND EVENING SCHOOLS
CONNECTED WITH
THE LIVERPOOL MECHANICS' INSTITUTION,

THIS REPRINT OF A WORK,
WHICH MUST CONFIRM THE ZEAL AND AID THE
EFFORTS OF THE EDUCATIONIST,
AND WITH WHOSE SPIRIT EVERY EARNEST MIND WILL
SYMPATHISE,

IS RESPECTFULLY INSCRIBED ;

BY
THEIR FRIEND AND FELLOW WORKER,

W. B. HODGSON.



PREFACE TO THIS EDITION.

THE same wish to spread information, and to stimulate thought, which induced Mr. Mann to undertake an Educational Tour over so large a portion of Europe, and to publish a Report of his observations, has led (with his kind permission,) to the present republication of his Report in this country. It is not more important for America that it should know and understand what is doing for Education in Europe, than it is for us in Europe to know what value an intelligent American places on our labours. The absence of the advantages which a more leisurely and extensive examination would, doubtless, have given to our author, is greatly compensated by the presence of a clear and penetrating judgment, trained by experience, and little, if at all, biassed by prejudice. The first impressions on a mind so constituted, and so prepared, are probably not far from just; and of such impressions the benefit is reflected upon us.

Of continental systems of education, besides, England is not better informed than is America, while it stands in not less need of information. Between the opposite extremes of panegyric and denunciation

of those systems, it is well to have the guidance of a calm observer, whose prepossessions, at least, differ from those of our ordinary authorities on the subject. His recorded opinions are a valuable addition to our means of ascertaining, each for himself, the actual truth. The efficacy of certain instruments and methods of instruction has been mixed up with controverted questions about centralisation and arbitrary power. Mr. Mann, however, while far enough removed from sympathy with despotism, does not, for the sake of what is evil, condemn the good: neither, for the sake of what is good, does he justify and adopt the evil. In his own words, "a generous and impartial mind does not ask whence a thing comes, but what it is."

It is by exciting, however, rather than by satisfying, the spirit of enquiry, that this Report will accomplish the greatest good. Teachers in general are not yet sufficiently aware of the importance of gathering the fruits of others' experience; they trust too exclusively to their own resources; their own successes and their own failures are their only means of improvement. The isolation of teachers is so complete, that the benefits of union, and of mutual aid, are almost unknown, and scarcely conceived. And yet, how but by a comparison of experience, by the interchange of opinion, by the actual observation of each other's plans, can the majority of teachers become really

qualified for their high duties? In Education, as in every other pursuit, solitary, unaided, unguided effort can do but little. Regarding the teacher as a mere *instructor* (*educator* is a higher term), and assuming his own character to be all that could be desired, his thorough training consists of three branches—1, A knowledge of the subjects to be taught; 2, A knowledge of the nature of the being to be instructed; and 3, A knowledge of the best methods of instruction. Till of late years, the first of these branches has been virtually assumed to be the sole thing needful. It has been commonly taken for granted that what a man has learned that he must be fit to teach. It is not even yet universally seen that the first of these three requisites, without the second and third,—that extensive knowledge, without practical acquaintance with human nature, and without practical mastery of the most judicious modes of instruction,—is incomplete and powerless. Of the second, however essential, this is not the place to speak; but of the third, the value is by this report made strongly apparent. Is it unreasonable to suppose that such a tour as that accomplished and recorded by Mr. Mann, may hereafter be regarded as an indispensable preliminary to the occupation of any important educational office? Nay, if in Germany the apprentice to an ordinary handicraft is required to complete not merely his *Lehrjahre*, or years of learning, but

his *Wanderjähre*, or years of travel also ; why may not the teacher, whose efficiency depends so greatly on accumulated experience and varied resource, be, at some future time, required to adopt this best method of enlarging his knowledge, skill, and usefulness? Meantime, to those who cannot travel, and, unfortunately, to too many teachers in this country foreign travel is a forbidden luxury, such reports as the following must furnish many useful hints, and much grateful encouragement.

As regards this edition, I know not whether I may seem to some to have abused my right of editor, and to have appended an excessive number of notes. I am conscious of having resisted the temptation to add more ; and on this ground I beg to be leniently judged. I have suppressed nothing in the text, and I have not been anxious to mark my disagreement with Mr. Mann, where even some expressions of dissent might have been expected. On the subject of Classical instruction, had it fallen in Mr. Mann's way to state his opinions more explicitly, I might, if I rightly guess their nature, have felt bound to offer some remarks. His views of ecclesiastical and political government, though not irrelevantly introduced, or offensively urged, do not strictly concern the Educationist as such. At all events, I have not seen it to be within my province to combat, or to support, these views. Each will judge of them according to

his own predilections and cast of mind ; by all, they are worthy of being attentively considered.

I have not entered on the “ much vexed question,” whether Education should be enforced and guided by the State, or whether it should be left to voluntary effort. The subject is too momentous and too difficult for dogmatical assertion of opinion, or for hasty and superficial discussion. One fact is certain, and not less important than certain ; that the tenor of the recent agitation in this country has been such as to postpone for many years, perhaps for ever, the establishment of any national system of Education, whether desirable or undesirable ; and it is therefore the solemn duty of every Educationist, relying on no foreign or remote contingency, to redouble his individual exertions in his own sphere, that the cause of humanity may not suffer by the postponement of what many consider the one vital and needful measure.

From the concluding portion of Mr. Mann’s Report, though especially addressed to his countrymen, I should have been sorry to retrench one word. His zeal for the institutions, the welfare, the moral elevation of his country, all must admire and honour ; while few will feel their patriotism compromised by failing to protest against his republican sympathies and doctrines. The true *republic* or *common-weal*, — the *res publica* so well defined by Cicero in his

admirable treatise, is that mode of government, whatever may be its form, which takes the good of all for its aim: what we commonly call a *republic*, associating with the name a *form*, rather than a *principle*, of government, he more accurately calls *res popularis*. That government should be a *republic* in the wide sense, all will readily admit; but whether the *res publica* can exist without the *res popularis*, is a question on which men may fairly differ; while that the *res popularis* can exist without the *res publica*, Mr. Mann will certainly not deny.* That America may never be itself an evidence of the fact, every friend of his race, whatever his own political opinions may be, must say Amen! to our author's fervent prayer.

I have only further to add, that the appearance of this reprint has been delayed by many causes, for only some of which I am responsible; and that I am consoled for the delay by the belief that the work contains matter of more than temporary, as well as of more than local, interest.

W. B. H.

Jan. 1846.

* Cicero says of his own country, "Nostris enim vitiis, non casu aliquo, rem publicam verbo retinemus, re ipsa vero jam pridem amisimus."—*Cicero de Republica*, lib. v.

REPORT.

For the six years, during which I have been honoured with an appointment to the office of Secretary of the Board of Education, I have spared neither labour nor expense in fulfilling not only that provision of the law which requires that "the Secretary shall collect information," but also that injunction, not less important, that he shall "diffuse as widely as possible throughout every part of the Commonwealth, information of the most approved and successful methods of arranging the studies and conducting the education of the young." For this purpose, I have visited schools in most of the Free States and in several of the Slave States of the Union; have made myself acquainted with the different laws relative to public instruction which have been enacted by the different Legislatures of our country; have attended great numbers of educational meetings, and, as far as possible, have read whatever has been written, whether at home or abroad, by persons qualified to instruct mankind on this momentous subject. Still, I have been oppressed with a painful consciousness of my

inability to expound the merits of this great theme in all their magnitude and variety, and have turned my eyes again and again to some new quarter of the horizon, in the hope that they would be greeted by a brighter beam of light. Under these circumstances, it was natural that the celebrity of institutions in foreign countries should attract my attention, and that I should feel an intense desire of knowing whether, in any respect, those institutions were superior to our own ; and, if anything were found in them worthy of adoption, of transferring it for our improvement.

Accordingly, early last spring, I applied to the Board for permission to visit Europe, *at my own expense*, during the then ensuing season, that I might make myself personally acquainted with the nature and workings of their systems of Public Instruction, — especially in those countries which had long enjoyed the reputation of standing at the head of the cause.

In addition to this, the severe and unmitigated labour which I had been called to perform, during the last six years, in discharging the duties of my office, had exhausted my whole capital of health ; and I felt that without some change or relief, my labours would soon be brought to an inevitable close.

I am happy to add that Governor Morton, as Chairman of the Board, and all the other members of that body, signified their cordial approval of my plan, and gave me their full consent.

Accordingly, on the 1st of May last I embarked for Europe, and before the end of thirteen days, I was visiting schools on the other side of the Atlantic.

In my travels, I visited England, Ireland, and Scotland, crossed the German Ocean to Hamburgh, thence went to Magdeburgh, Berlin, Potsdam, Halle, and Weissenfels, in the kingdom of Prussia; to Leipsic, and Dresden, the two great cities in the kingdom of Saxony; thence, to Erfurt, Weimar, Eisenach, &c., on the great route from the middle of Germany to Frankfort on the Maine; thence to the Grand Duchy of Nassau, of Hesse Darmstadt, and of Baden, and, after visiting all the principal cities in the Rhenish Provinces of Prussia, passed through Holland and Belgium to Paris.

In the course of this tour I have seen many things to deplore, and many to admire; I have visited countries where there is no National System of education at all, and countries where the minutest details of the schools are regulated by law. I have seen schools in which each word and process, in many lessons, was almost overloaded with explanation and commentary; and many schools in which 400 or 500 children were obliged to commit to memory, in the Latin language, the entire book of Psalms and other parts of the Bible,—neither teachers nor children understanding a word of the language which they were prating. I have seen countries, in whose schools all forms of corporal punishment were used without stint or measure;

and I have visited one nation, in whose excellent and well-ordered schools, scarcely a blow has been struck for more than a quarter of a century. On reflection, it seems to me that it would be most strange, if, from all this variety of system and of no-system, of sound instruction and of babbling, of the discipline of violence and of moral means, many beneficial hints, for our warning or our imitation, could not be derived ; and as the subject comes clearly within the range of my duty, "to collect and diffuse information respecting schools," I venture to submit to the Board some of the results of my observations.

On the one hand, I am certain that the evils to which our own system is exposed, or under which it now labours, exist in some foreign countries, in a far more aggravated degree than among ourselves ; and if we are wise enough to learn from the experience of others, rather than await the infliction consequent upon our own errors, we may yet escape the magnitude and formidableness of those calamities under which some other communities are now suffering.

On the other hand, I do not hesitate to say, that there are many things abroad which we, at home, should do well to imitate ; things, some of which are here, as yet, mere matters of speculation and theory, but which, there, have long been in operation, and are now producing a harvest of rich and abundant blessings.

Among the nations of Europe, Prussia has long enjoyed the most distinguished reputation for the

excellence of its schools. In reviews, in speeches, in tracts, and even in graver works devoted to the cause of education, its schools have been exhibited as models for the imitation of the rest of Christendom. For many years, scarce a suspicion was breathed that the general plan of education in that kingdom was not sound in theory and most beneficial in practice. Recently, however, grave charges have been preferred against it by high authority. The popular traveller, Laing, has devoted several chapters of his large work on Prussia to the disparagement of its school system. An octavo volume, entitled "The Age of Great Cities," has recently appeared in England, in which that system is strongly condemned; and during the pendency of the famous "Factories' Bill" before the British House of Commons, in 1843, numerous Tracts were issued from the English press, not merely calling in question, but strongly denouncing, the whole plan of education in Prussia, as being not only designed to produce, but as actually producing, a spirit of blind acquiescence to arbitrary power, in things spiritual as well as temporal,—as being, in fine, a system of education, adapted to enslave, and not to enfranchise the human mind. And even in some parts of the United States,—the very nature and essence of whose institutions consist in the idea that the people are wise enough to distinguish between what is right and what is wrong,—even here, some have been illiberal enough to condemn, in advance, everything that savours of the Prussian

system, because that system is sustained by arbitrary power.

My opinion of these strictures will appear in the sequel. But I may here remark, that I do not believe either of the first two authors above referred to had ever visited the schools they presumed to condemn. The English tract-writers, too, were induced to disparage the Prussian system, from a motive foreign to its merits. The "Factories' Bill," which they so vehemently assailed, proposed the establishment of schools to be placed under the control of the Church. Against this measure, the Dissenters wished to array the greatest possible opposition. As there was a large party in the kingdom, who doubted the expediency of any interference on the part of government in respect to public education, it was seen that an argument derived from the alleged abuses of the Prussian system could be made available to turn this class into more active opponents of the measure then pending in Parliament. Thus, unfortunately, the errors of that system were brought to bear, not merely against proselytizing education, but against education itself.

But allowing all these charges against the Prussian system to be true, there were still two reasons why I was not deterred from examining it.

In the first place, the evils imputed to it were easily and naturally separable from the good which it was not denied to possess. If the Prussian schoolmaster has better methods of teaching reading, writing,

grammar, geography, arithmetic, &c., so that, in half the time, he produces greater and better results, surely, we may copy his modes of teaching these elements, without adopting his notions of passive obedience to government, or of blind adherence to the articles of a church. By the ordinance of nature, the human faculties are substantially the same all over the world, and hence the best means for their development and growth in one place, must be substantially the best for their development and growth everywhere. The spirit which shall control the action of these faculties when matured, which shall train them to self-reliance or to abject submission, which shall lead them to refer all questions to the standard of reason or to that of authority,—this spirit is wholly distinct and distinguishable from the manner in which the faculties themselves ought to be trained; and we may avail ourselves of all improved methods in the earlier processes, without being contaminated by the abuses which may be made to follow them. The best style of teaching arithmetic or spelling has no necessary or natural connexion with the doctrine of hereditary right; and an accomplished lesson in geography or grammar commits the human intellect to no particular dogma in religion.

In the second place, if Prussia can pervert the benign influences of education to the support of arbitrary power, we surely can employ them for the support and perpetuation of republican institutions. A national spirit of liberty can be cultivated more

easily than a national spirit of bondage; and if it may be made one of the great prerogatives of education to perform the unnatural and unholy work of making slaves, then surely it must be one of the noblest instrumentalities for rearing a nation of freemen. If a moral power over the understandings and affections of the people may be turned to evil, may it not also be employed for the highest good?

Besides, a generous and impartial mind does not ask whence a thing comes, but what it is. Those who, at the present day, would reject an improvement because of the place of its origin, belong to the same school of bigotry with those who inquired if any good could come out of Nazareth; and what infinite blessings would the world have lost had that party been punished by success! Throughout my whole tour, no one principle has been more frequently exemplified than this, that wherever I have found the best institutions,—educational, reformatory, charitable, penal, or otherwise,—there I have always found the greatest desire to know how similar institutions were administered among ourselves; and where I have found the worst, there I have found most of the spirit of self-complacency, and even an offensive disinclination to hear of better methods.

The examination of schools, school-houses, school systems, apparatus, and modes of teaching, has been my first object, at all times and places. Under the term “schools,” I here include all elementary schools, whether public or private; all Normal Schools;

schools for teaching the Blind and the Deaf and Dumb ; schools for the reformation of juvenile offenders ; all charity foundations for educating the children of the poor, or of criminals, and all orphan establishments,—of which last class there are so great numbers on the continent. When practicable and useful, I have visited gymnasia, colleges, and universities ; but as it is not customary in these classes of institutions to allow strangers to be present at recitations, I have had less inducement to see them.*

* When not engaged in visiting schools, I have visited great numbers of Hospitals for the insane, and for the sick, and also of Prisons. This I have done not only from a rational curiosity to know in what manner these classes of our fellow-beings are treated abroad, but in the hope of finding something by which we might be enlightened and improved in the management of the same classes at home.

In regard to Lunatic Asylums, I have seen none superior, nor any in all respects equal, to our State institution at Worcester.

In regard to Prisons, I have found them, almost uniformly, and especially on the continent, in a most deplorable condition,—often worse than any of ours were twenty-five years ago, before the commencement amongst us of that great reform in Prison Discipline, which has already produced such beneficial results. Great Britain, however, now furnishes some admirable models for the imitation of the world. In the city of Dublin, I visited a prison, containing about three hundred female convicts. It was superintended by a Female. The whole was a perfect pattern of neatness, order, and decorum ; and the moral government was as admirable as the material administration. As the Lady-Principal conducted me to the different parts of the establishment, speaking to me with such sorrow and such hope of the different subjects of her charge, and addressing them as one who came to console and to save, and not to punish or avenge,—always in tones of the sweetest affection, yet modified to suit the circumstances of each offender,—I felt,

I have seen no Institutions for the Blind equal to that under the care of Dr. Howe, at South Boston ; but one indeed, (at Amsterdam,) worthy to be compared with it. In many of them, the blind are never taught to read ; and in others they learn only a handicraft, or some mere mechanical employment. Generally speaking, however, music is taught ; and in Germany, the blind, like all other classes of society, are taught music very thoroughly.

In Paris, the new edifice for the blind now just completed, is, in its architectural construction and arrangement, an admirable model for this class of institutions.

In regard to the instruction given to the Deaf and Dumb, I am constrained to express a very different opinion. The schools for this class, in Prussia, Saxony, and Holland, seem to me decidedly superior to any in this country. The point of difference is fundamental. With us, the deaf and dumb are taught to converse by signs made with the fingers. There, incredible as it may seem, they are taught *to speak* with the lips and tongue. That a person, utterly deprived of the organs of hearing,—who

more vividly than I had ever done before, what a sublime height of excellence the female character can reach, when it consecrates its energies to the work of benevolence. Amid these outcasts from society she spends her days and her nights ; but with her convictions and sentiments of duty and of charity towards the lost, they must be days and nights which afford her more substantial and enduring happiness than queens, or those who, by their fascinations, rule over the rulers of men, can ever enjoy.

indeed never knew of the existence of voice or sound,—should be able *to talk*, seems almost to transcend the limits of possibility; and surely that teacher is entitled to the character of a great genius as well as benefactor, who conceived, and successfully executed, a plan which, even after it is accomplished, the world will scarcely credit.* In the countries last named, it seems almost absurd to speak of the *Dumb*. Comparatively speaking there are hardly any dumb there; and the sense of sight, to a great extent, supplies that of hearing.

It is a great blessing to a deaf-mute to be able to converse in the language of signs. But it is obvious that, as soon as he passes out of the circle of those who understand that language, he is as helpless and hopeless as ever. The power of uttering articulate

* In the "*Arcana of Science*," for the year 1829, at p. 136, there is the following extract from "*The Mirror*:"—"At the Mechanics' Institution, February 1, Dr. Birkbeck, while lecturing on the organs of sense, introduced three boys from the Asylum, who had been taught to speak. Dr. Watson, who conducts the Seminary in the Kent-road, has raised the art to great perfection. The Doctor commences by shewing the deaf and dumb boy the object he wishes him to name; he uncovers his own throat, and pronounces the word slowly, distinctly, and repeatedly; he then makes the boy watch the motion of his lips, and put his fingers to his bare throat, to feel the progress of the words. The boy then makes an effort to pronounce the word, and the Doctor finds that after a few lessons, and close attention to the formation of the words, the boy succeeds. Without hearing a sound, he learns by his *sight* to speak, as three of the pupils, on the evening above mentioned, testified to a very attentive audience. There were four verses of *Gray's Elegy* recited by them, with very appropriate gestures, and voices that needed nothing but modulation."

sounds—of speaking as others speak—alone restores him to society. That this can be done, and in the great majority of cases, I have had abundant proof; nay, though an entire stranger, and speaking a foreign language, I have been able to hold some slight conversation with deaf and dumb pupils who had not completed half their term of study.

With us, this power of conferring the gift of speech upon the deaf and dumb is so novel a fact, and, as it seems to me, one of such intrinsic importance, that I feel authorized, if not required, to give a brief description of the mode in which it is effected.

It is a common opinion in regard to deaf and dumb persons, that the organs of speaking, as well as the organs of hearing, are defective; but this is an error,—the incapacity to speak resulting only from the incapacity to hear.

MODE OF TEACHING THE DEAF AND DUMB TO SPEAK,
BY THE UTTERANCE OF ARTICULATE SOUNDS.

An uninstructed deaf and dumb child must arrive at a considerable age before he would be conscious of the fact of breathing—that is, before his mind would propose to itself, as a distinct idea, that he actually inhales and exhales air. Having no ear, it would be still later before he would recognize any distinction between such inhalations and expulsions of air as would be accompanied by sound, and such as would not. The first step, therefore, in the instruction of a deaf and dumb child, is to make him

conscious of these facts. To give him a knowledge of the fact that he breathes, the teacher, seating himself exactly opposite to the light, takes the pupil upon his lap or between his knees, so that the pupil's eye shall be on a level with his own, and so that they can look each other directly in the face. The teacher now takes the pupil's right hand in his left, and the pupil's left hand in his right. He places one of the pupil's hands immediately before his own lips, and breathes upon it. He then brings the pupil's other hand into the same position before his (the pupil's) lips, and, through the faculty of imitation, leads him to breathe upon that, just as his first hand had been breathed upon by the teacher. This exercise is varied indefinitely as to stress or intensity of breathing; and the lessons are repeated again and again, if necessary, until, in each case, the feeling caused by the expulsion of air from the pupil's mouth on the back of one hand, becomes identical with the feeling on the back of the other hand, caused by the expulsion of air from the teacher's mouth. Sometimes a little play mingles with the instruction; and a light object, as a feather or a bit of paper, is blown by the breath.

Another accompaniment of simple breathing is the expansion and subsidence of the chest, as the air is alternately drawn into it and expelled from it. To make the pupil acquainted with this fact, one of his hands is held before the teacher's mouth, as above described, while the other is laid closely upon his

breast. The pupil readily perceives the falling motion of the chest when the air is emitted from the lungs, and the rising motion when it is inhaled. His hands are then transferred to his own mouth and chest, where the same acts, performed by himself, produce corresponding motions and sensations. These processes must, of course, be continued for a greater or less length of time, according to the aptitude of the scholar.

The next step is to teach the *fact of sounds*, and their effect or value. For this purpose, a third person should be present, standing with the back towards the teacher and pupil. The teacher and pupil being placed as before, the teacher holding the back of one of the pupil's hands before his (the teacher's) mouth, and placing the other upon his breast, breathes as before. The only effect of this is the mere physical sensations produced upon the pupil's hands. But now the teacher speaks with a loud voice, and the person present turns round to answer. The same effect would be produced by calling upon a dog or other domestic animal. Here the pupil perceives an entire new state of facts. The speaking is accompanied by a new position of the organs of speech, and by a greatly increased action of the chest; and it is immediately followed by a movement or recognition on the part of the third person. The pupil's hands are then transferred to his own mouth and chest, and he is led to shape his organs of speech in imitation of the teacher's, and to make those strong emissions

of breath which produce sound. When this sound has been produced by the pupil, both the teacher and the third person intimate, by their attention and their approval, that a new thing has been done ; and from that moment, the peculiar effort and the vibrations necessary to the utterance of sounds, are new facts added to the pupil's store of knowledge.

These exercises having been pursued for a sufficient length of time, the teacher begins to instruct in the elementary sounds. The letter *h* is the first taught, being only a hard breathing, and therefore forming the connecting link between simple breathing and the utterance of the vowel sounds.

Here it is obvious that the teacher must be a perfect master of the various sounds of the language, and of the positions into which all the vocal organs must be brought in order to enunciate them. All the combined and diversified motions and positions of lips, teeth, tongue, uvula, glottis, windpipe, and so forth, must be as familiar to him, as the position of keys or chords to the performer on the most complicated musical instrument. For this purpose, all the sounds of the language,—and of course all the motions and positions of the organs necessary to produce them,—are reduced to a regular series or gradation. The variations requisite for the vowel sounds are formed into a regular sequence, and a large table is prepared in which the consonant sounds are arranged in a scientific order. To indicate the difference between a long and a short sound, a long sound is

uttered accompanied by a slow motion of the hand, and then a short sound of the same vowel accompanied by a quick motion.

As the pupil has no ear, he cannot, strictly speaking, be said to learn sounds; he only learns motions and vibrations, the former by the eye, the latter by the touch. The parties being seated as I have before described, so that the light shines full upon the teacher's face, one of the pupil's hands is placed upon the teacher's throat, while he is required at the same time to look stedfastly at the teacher's mouth. The simplest sound of a vowel *a* is now uttered, and repeated, by the teacher. He then applies the pupil's other hand to his (the pupil's) throat, and leads him to enunciate sounds, until the vibrations produced in his own throat resemble those which have been produced by the utterance of the teacher. At this stage of the instruction the pupil understands perfectly what is desired; and, therefore, he perseveres with effort after effort, until, at last, perhaps after a hundred or five hundred trials, he hits the exact sound, when, conscious of the same vibration in his own organs which he had before felt in those of the teacher, at the same moment that the teacher also recognises the utterance of the true sound, their countenances glow into each other with the light of joy, and not only is a point gained in the instruction which will never be lost, but the pupil is animated to renewed exertions.

The sound of the German vowels being so different

from our own, it is difficult to elucidate this subject to one not acquainted with the German language. But let any one lay his finger upon the middle of the upper side of the *pomum adami*, and press it against the windpipe, and then enunciate successively the sounds of the letters *a* and *e*, and he will instantaneously perceive how much higher that part of the throat is raised, and how much more it is brought forward, in the latter case than in the former. And not only is there a striking difference in the motions of the windpipe, when these two vowels are sounded, but in sounding the letter *e*, almost all the vocal organs are changed from the position which is necessary for enunciating the letter *a*. The tongue is brought much nearer to the roof of the mouth, the lips are partially drawn together, and the whole under-jaw is raised nearer to the upper. Thus every different sound in the language requires a different position and different motions of the vocal organs. Hence the work of teaching the deaf and dumb to speak, consists in training them to arrange the organs of speech into all these positions, and to practise, at will, all this variety of motions. When the pupil looks at and feels the organs of the teacher and their changes, then their positions and motions become to him a visible and tangible alphabet, just as our spoken alphabet is an audible one. For the guttural sounds, the hand must be placed upon the throat. For the nasal, the teacher holds one of the pupil's fingers lightly against one side of the lower or membranous

part of the nose, below the *ossa nasi*, and after the vibration there has been felt, places another of his fingers against the same part of his own nose.

During all these processes, the eye is most actively employed. The teacher arranges his own organs in the manner necessary for the production of a given sound, and holds them in that position until the pupil can arrange his own in the same way. Sometimes the pupil is furnished with a mirror, that he may *see* that his own organs are conformed to those of the teacher. If any part of the pupil's tongue is unmanageable, the teacher takes his *spatula*, (an instrument of ivory or horn, in the shape of a spoon-handle,) and raises or depresses it, as the case may require.

But some of the elementary sounds are begun or completed with closed lips, and in such case,—the cheeks not being made of glass,—the pupil cannot see the position or motions of the tongue. To obviate this difficulty, Mr. Reich, of Leipsic, uses a tongue made of Indian rubber, which he can bend or twist, at pleasure, till it becomes a type or model of the form he wishes the pupil's tongue to assume.

Later in the course of instruction, the pupils are taught the meaning of Italic letters and emphasis. If a child asks for a piece of white paper for instance, a piece of grey is given him; and when he intimates that he asked for *white*, the question is written down with a word "white" underscored, and then a piece of white paper is given. Another exercise

teaches him a corresponding stress of the voice in speaking.

An extraordinary fact, and one which throws great light upon the constitution of the mind, is, that the deaf and dumb, after learning to read, take great delight in poetry. The measure of the verse wakes up a dormant faculty within them, giving them the pleasure of what we call *time*, although they have no ear to perceive it.*

Such is a very brief outline of the laborious processes by which the wonderful work of teaching the dumb to speak is accomplished; and so extraordinary are the results, that I have often heard pupils, in the deaf and dumb schools of Prussia and Saxony, read with as much distinctness of articulation and appropriateness of expression as is done by some of the children in our own schools who possess perfect organs of speech, and a complement of the senses. Nay, so successful are the teachers, that, in some instances they overcome, in a great degree, difficulties arising from a deficiency or malformation of the organs themselves,—such as the loss of front teeth, the tied-tongue, and so forth. In some of the cities which I visited, the pupils who had gone through a course of instruction at the deaf and

* To the Phrenologist this fact is not surprising, though deeply interesting. The *internal* sense of *Time* may be acted upon through the medium of more than one of the *external* senses. Vide Mr. G. Combe's *System of Phrenology*, vol. 2d, p. 526, 4th edit.; or Mr. Simpson's *Essay on Time*, in *Phren. Journal*, vol. 2, p. 134.—W. B. H.

dumb school were employed as artisans or mechanics, earning a competent livelihood, mingling with other men, and speaking and conversing like them. In the city of Berlin, there was a deaf and dumb man, named Habermaass, who was so famed for his correct speaking, that strangers used to call to see him. These he would meet at the door, conduct into the house, and enjoy their surprise when he told them that he was Habermaass. A clergyman of high standing and character, whose acquaintance I formed in Holland, told me that when he was one of the religious instructors of the deaf and dumb school at Groningen, he took a foreign friend one day to visit it; and when they had gone through the school, his friend observed, that that school was very well, but that it was the deaf and dumb school which he had wished to see. Were it not for the extraordinary case of Laura Bridgman,*—which has compelled assent to what would formerly have been regarded as a fiction or a miracle,—I should hardly venture to copy an account of the two following cases from the work of Mr. Moritz Hill, the accomplished instructor of the deaf and dumb school at Weissenfels. They refer to the susceptibility of cultivation of the sense of touch, which he asserts to be generally very acute in the deaf and dumb. The importance of this will be readily appreciated, when we consider how essential light is to the power of

* For a most interesting account of this case, see Combe's Notes of the United States of N. America, vol. 3d, pp. 187, 456.—W. B. H.

reading language, upon the lips and the muscles of the face. In darkness, the deaf and dumb are again cut off from that intercourse with humanity which has been given to them by this beneficent instruction. Mr. Hill gives an account of a girl whose facility in reading from the lips was so remarkable, that she could read at a great distance, by an artificial light, and even with very little light. She was found to be in the habit of conversing in the night with a maid-servant, after the light was extinguished. And this was done only by placing her hand upon the naked breast of her companion. The other case was that of a boy who could read the lips by placing his hand upon them in the dark, in the same way that Laura reads the motions of another's fingers in the hollow of her own hand.

Mr. Hill also mentions instances in which the facility acquired is so great, that the motions of the face can be read by the deaf and dumb when only a side view of the countenance can be obtained, and, consequently, only a partial play of the muscles seen.

The following are among the reasons which the German teachers of the deaf and dumb give for preferring the method of speaking by the voice to that of speaking by signs on the fingers, and by pantomime.

1. Speaking with the voice is the most convenient mode of intercourse, and the one most in accordance with human nature.

2. The deaf and dumb, as well as the man possessed of all his senses, has a natural impulse to express his feelings, thoughts, &c., by sounds.

In support of this reason, I may say, that it is remarkably confirmed by the case of Laura Bridgman, who, though deaf, dumb, and blind, makes a different sound, — though an inarticulate one, a mere noise, — for each of her acquaintances.

3. Experience has long shown, that even those who are born deaf and dumb, and still more those who have become so later in life, can attain fluency in oral expression.

4. Experience has also shown, that with the deaf and dumb who have acquired a facility in speaking, all subsequent instruction is more successful than with those who have been taught merely the language of signs, and writing.

5. Speaking with the voice is of great use to the deaf and dumb, not only as a means of learning, but of imparting their knowledge. They learn by imparting; and thus obtain more definite ideas of what they already know. It is a means of further cultivation, also, even when it is wearisome, monotonous, inexpressive, or absolutely disagreeable; for people soon become accustomed even to such imperfect speech, as to the imperfect speech of a little child. The peculiar advantages even of a low degree of acquisition are—1. The exercise and strengthening of the lungs. 2. The aid it gives to the comprehension and retaining of words, as well as to the

power of recalling them to memory. 3. It has an extraordinary humanizing power—the remark having been often made, and with truth, that all the deaf and dumb who have learned to speak, have a far more human expression of the eye and countenance than those who have only been taught to write.

6. Important as speaking is for easy intercourse with others, it is quite as important, indeed more so, to many of the deaf and dumb, to acquire a facility in comprehending what is spoken to themselves; because very few of those who have intercourse with the deaf and dumb, have time, means, or inclination to hold written communication with them. But if the deaf and dumb have acquired the art of reading language from the mouth of the speaker, people will converse with them willingly, and they will then have a wide school in which to carry forward their acquisitions. For these reasons, it is desirable for the deaf and dumb to cultivate, with all assiduity, the observation of the language of the lips, even if they are obliged to relinquish speaking on account of being unintelligible.

As a consequence of the above views, the German teachers of the deaf and dumb prohibit, as far as possible, all intercourse by the artificial language of signs, in order to enforce upon the pupils the constant use of the voice. At a later period, however, all are taught to write.

I found a class in the school for the deaf and dumb in Paris, which the instructor was endeavouring

to teach to speak orally ; but it is not certain that the experiment will succeed in the French language,—that language having so many similar sounds for different ideas. With the English language, however, a triumph over this great natural imperfection might undoubtedly be won ; and it was an object,—certainly with *some* of the Trustees of the Perkins Institution for the Blind, when they petitioned the Legislature last winter for power to incorporate upon that Institution a department for the deaf and dumb,—to exchange the limited language of signs for the more general language of words, in the instruction of this class of children in our State. Had the members of the Legislature seen and heard what I have now often seen and heard, but what I then knew of only by report, I cannot but believe that that application would have found a different fate.*

The success in teaching the deaf and dumb in Germany, and the means by which it is accomplished, furnish some invaluable hints in regard to the teaching of other children.

1. In teaching these children to speak, if difficult

* In no country ought the improved mode of teaching the deaf and dumb to find a more ready acceptance than in America. The elaborate work by Dr. Rush, 'of Philadelphia, on the Voice, is the most complete guide to the teacher that ever has been, or perhaps will be, published. It analyses most carefully the changes made in the vocal organs by the utterance of every sound. This book would probably be better known in this country, but for the minute and difficult detail with which it necessarily abounds.—W. B. H.

and complicated sounds are given before easy and simple ones, some of the vocal organs will be at fault, in regard either to position or motion; and if the error is continued but for a short period, false habits will be acquired, which it will be almost impossible for any subsequent skill or attention to eradicate. No uninstructed person, therefore, should tamper with this subject. No one should attempt to teach the deaf and dumb to speak who has not carefully read the best treatises upon the art, or witnessed the practice of a skilful master. The effect of false instruction in regard to the voice-producing muscles, furnishes a striking analogy to that false mental instruction given by incompetent parents and teachers, by which all the intellectual and moral fibres of a child's nature are coiled and knotted into a tangle of errors, from which they can never be wholly extricated even by a life of exertion.

2. After a few of the first lessons, it is ordinarily found that the keenest relish for knowledge is awakened in the minds of the pupils. They evince the greatest desire for new lessons, and a pleasure that seems almost ludicrously disproportionate, in the acquisition of the most trivial things. This arises, in the first place, from that appetite for knowledge which nature gives to all her children; and, in the second place, from the teacher's arranging all subjects of instruction in a scientific order, and giving to his pupils, from the beginning, distinct and luminous

ideas of all he teaches: Were instruction so arranged and administered in regard to other children, we might, as a general rule, expect similar results.

So ardent, indeed, is the thirst of the deaf and dumb children for knowledge, that one of the most frequent cautions given to teachers by the masters of the art, is, not to indulge them in the gratification of their desires to such a degree as to impair health, or produce injurious mental excitement.

3. Perhaps no relation in life illustrates the necessity or the value of love and confidence between teacher and pupil, more strikingly than this. Conceive of a child placed before his teacher, watching every shade of muscular motion with his eye, catching the subtlest vibrations with his hand, and expending his whole soul in striving to conjecture what muscles are to be moved; and then suppose the feeling of shame or mortification, of fear or fright, to be superinduced, withdrawing all attention from eye and hand, choking the utterance and paralyzing all the faculties; and were the pupil to remain in this state till he became as old as Methuselah, he would never succeed in uttering even an elementary sound,—unless it might be that of the interjection O! Such, though to a less extent, is the obstruction which a harsh or contemptuous manner in a teacher opposes to the progress of all children.*

* The importance of this principle cannot be sufficiently estimated by teachers. Many do not seem to know that timidity, constitutional or momentary, is often the real cause of errors, and of hesitation,

In comparing the present condition of the Deaf and Dumb and the Blind with what it was only a few years ago, there is one fact too significant to be omitted. Judge Blackstone published his celebrated Commentaries on the English law in 1765. In vol. 1, book 1, chap 8, there occurs the following sentence, which was then the acknowledged law in Westminster Hall ; and for which he quotes Lord Coke, Fitzherbert, and others :—

“A man who is born deaf, dumb, and blind, is looked upon by the law as in the same state with an idiot; he being supposed incapable of any understanding, as wanting all those senses which furnish the human mind with ideas.”

Surely it cannot be denied that education has done something for mankind, since this doctrine was sent forth as a great principle of law.

One of the points of greatest importance which an educational survey of Europe suggests, is this :

WHAT ARE THE CONSEQUENCES TO A PEOPLE, OF

which are ascribed to obstinacy, or to stupidity. A boy blunders, and is confused; he is forced to persevere; he becomes more and more confused: his teacher is resolved that he shall proceed; and in whatever way the struggle ends, permanent injury is done. The pupil loses confidence in himself, and in his instructor; it is well if he do not form a dislike for the study itself. Permission to sit down for a few minutes, till self-possession is regained, or a kind word of encouragement, would do much to prevent the recurrence of any such fits of confusion. These, if not judiciously treated at first, become more and more frequent and painful. It is of little avail that the rod be disused, if active kindness and sympathy be not substituted in its place.—W. B. H.

HAVING A UNIVERSAL, OR ONLY A PARTIAL SYSTEM OF EDUCATION ?

All institutions, in the old countries, (as they are sometimes called,) have arrived at a greater degree of maturity than with us. What is good has had time and opportunity to work out a more full development of its benign effects ; and what is evil, to inflict upon mankind a fuller measure of calamity. It is so emphatically in regard to education. *We* have the seeds of the same evils and of the same benefits, which there have germinated, and been matured, and are now bearing luxuriant harvests of misery or of blessings. We shall do well, then, to look to their course, both for things to copy and things to avoid ; because reason cannot predict anything so certainly from its apparent natural tendencies, as experience demonstrates it in its practical results.

Where government has not established any system of education, the whole subject, of course, is left to individual enterprise. In such cases, a few men,—always a small minority,—who appreciate the value of knowledge, will establish schools suited to their own wants. The majority will be left without any adequate means of instruction, and hence the mass will grow up in ignorance. Here the foundation of the greatest social inequalities is laid. Wherever this social inequality is once established, its tendency is to go on increasing and re-doubling from generation to generation. And this is but a part of the evil.

Suppose, after the existence, though only for a short period, of such a state of things, some more philanthropic or more statesman-like class of the community attempts to substitute a universal for the partial system. Their wise and benevolent project immediately encounters the opposition of those who are already provided for. Why should we, say the latter, after having incurred trouble and expense in erecting schools suited to our wants, not only abandon them, but incur new trouble and expense in erecting schools for you? Your plan is untried, and we may well entertain doubts of its success. Besides, our children have already derived from our schools some cultivation of mind, and some refinement of manners; and even if you were to have schools, we could not allow our children to associate with yours. Our teachers, too, have been selected in reference to our own views in government and religion; and before we unite with you in regard to literary and moral education, we must know whether you will unite with us in regard to political and religious education. Thus the better educated classes of the community, who ought to be the promoters of knowledge and refinement among their inferiors, stand as a barrier against improvements.

The private teachers form another obstacle. In such a state of things as I have supposed, they stand towards each other in the relation of competitors; but their interest prompts them to unite against the introduction of a new class of schools which would

diminish the patronage bestowed upon their own. When the "Central Society of Education," in England, were lately prosecuting their inquiries in regard to the relative numbers of children in school and out of school, in different towns, they were obliged to proceed with the greatest caution, lest they should alarm the fears of the private teachers, and obtain either no answers or false answers to their questions; and in some instances, these teachers combined and sent out forged lists of schools and scholars, in order to diminish the force of the argument for a National system, by showing that schools enough already existed. This fact was communicated to me by a gentleman engaged in the inquiry.

Another evil is, that the partial system, or rather the absence of system, so far from being attended with less expense than the universal, is always attended with greater. This is true in regard to the expense of schoolhouses, as well as of tuition. In England, where there is no National system, I saw many schoolhouses, — in Birmingham, Bristol, Liverpool, and elsewhere, — not capable of accommodating more than from one hundred to four, or at most five hundred pupils, which cost from one hundred thousand to three or four hundred thousand dollars each. One edifice for a private school, such as I have seen in England, — not capable of containing more than five hundred scholars, — cost as much as twenty of the plain and substantial grammar schoolhouses in Boston, each one of which will contain that number.

Such is the natural difference of acting from a set of ideas or a frame of mind which embraces the whole people, or only a part of them, in its plans for improvement, — of acting from aristocratical or from republican principles. If the schoolhouses which I saw in the most wealthy and populous cities of Prussia, are a fair specimen of those in the rest of the kingdom, it would not take more than a hundred of such as I saw in England, to equal the expense of all in the whole kingdom of Prussia, where the children of fourteen millions of people are almost universally in attendance.

Arrange the most highly civilized and conspicuous nations of Europe in their due order of precedence, as it regards the education of their people, and the kingdoms of Prussia and Saxony, together with several of the western and south-western states of the Germanic confederation, would undoubtedly stand preeminent, both in regard to the quantity and the quality of instruction. After these should come Holland and Scotland, — the provision for education in the former being much the most extensive, while in the latter perhaps it is a little more thorough. Ireland, too, has now a National system, which is rapidly extending, and has already accomplished a vast amount of good. The same may be said of France. Its system for National education has now been in operation for about ten years; it has done much, and promises much more. During the very last year, Belgium has established such a system;

and before the revolution of 1830, while it was united with Holland, it enjoyed that of the latter country. England is the only one among the nations of Europe, conspicuous for its civilization and resources, which has not, and never has had, any system for the education of its people. And it is the country where, incomparably beyond any other, the greatest and most appalling social contrasts exist,—where, in comparison with the intelligence, wealth, and refinement of what are called the higher classes, there is the most ignorance, poverty, and crime among the lower. And yet in no country in the world have there been men who have formed nobler conceptions of the power, and elevation, and blessedness that come in the train of mental cultivation; and in no country have there been bequests, donations, and funds so numerous and munificent as in England. Still, owing to the inherent vice and selfishness of their system, or their no-system, there is no country in which so little is effected, compared with their expenditure of means; and what *is* done only tends to separate the different classes of society more and more widely from each other.

The statement of a few facts will show the amount expended, the inequality of the expenditure, and the comparatively little benefit derived therefrom.

A few years ago, a parliamentary commission was instituted, to inquire into the amount and state of public charities in England and Wales. The commission sat for a long time, and made most volumi-

nous reports,—the mere digest or index of which fills two thousand three hundred and forty-one printed folio pages. From these, I select the following facts :

The annual income of the charity funds for schools is set down in these reports at £312,545 ; but some schools, very richly endowed, were not included in the investigation, and, in conversation with several most intelligent men,—members of parliament and others,—I found their opinions to be, that, as the respective amounts of the charity funds were rendered by persons who had an interest in undervaluing them, the above aggregate was doubtless much below their real value ; and that probably £500,000 would be a moderate estimate of their total annual income. This is equivalent to almost two million five hundred thousand dollars of our money. It is easy to see that, if this sum were consolidated, and then distributed on principles of equality, it would be productive of incomputable good. Yet in a country where such splendid endowments for the cause of education have been made, and their income is now annually disbursed, there are, according to the estimate of a late British writer, *more than a million and a half* of children, of a suitable age to attend school, who “are left in a condition of complete ignorance.”

The following are instances of the present mode of distributing the income of the abovementioned funds,—the county and town being given where the school exists, which is supported by the fund named.

At Dunstable, county of Bedford, £330 10s.

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A fact closely connected with the preceding is, an enormous disproportion in the salaries of teachers,—

Another master, who stated that he used the globes, was asked if he had both, or only one. "Both," was the reply; "how could I teach geography with one?" It appeared that he thought both necessary, because one represented one half, and the other the remaining half of the world. "He turned me out of school," says the agent, "when I explained to him his error."

It is thought unlucky for teachers to count their scholars. "It would," said a mistress, "be a flat flying in the face of Providence. No, no, you shan't catch me counting; see what a pretty mess David made of it, when he counted the children of Israel."

The Rev. Edward Field, Inspector of National Schools, in his report, (1840,) after speaking in commendation of certain schools, adds, "This guarded and qualified praise I am unable to extend to the teachers of dame schools. Too often, the rule of such schools, when any profitable instruction is given, is a harsh one, and in others, the honest declaration of one dame would apply to many: 'It is but little they pays me, and it is but little I teaches them.'"

Some of the accounts trace this ignorance, as a cause, to its legitimate effects.

"In the locality where, in the year 1838, the fanatic who called himself Sir William Courtenay raised a tumult, which ended in the loss of his own life, and the life of several of his deluded followers, out of forty-five children, above fourteen, only eleven were, on investigation, found able to read and write, and out of one hundred and seventeen, under fourteen, but forty-two attended school, and several of these only occasionally. Out of these forty-two, only six could read and write."

In February, 1840, Mr. Seymour Tremenheere, assistant poor-law commissioner, reported on the state of education in that part of Wales in which the Chartists, under Frost, made a sudden rising. From this report it appears that, in five parishes, having an aggregate population of 85,000, there were but eighty schools, and only 3,308 children in attendance.

The following are extracts from a late report of the National (Church) School society.

"There is only one small school for the daily education of the poor in the whole parish, containing about 12,000 inhabitants; that

these salaries depending rather upon the endowment of the school, than upon the qualifications of the

school educates about 100. As one result of this neglect, the parish became, last year, the focus of Chartism; and the most bitter spirit of disaffection still exists among the lower classes."

"The population of the village of which I am the incumbent, is not less than 20,000. There is no free school in the whole place; hundreds of children receive no education whatever."

"I am vicar of a parish which contains a population of 10,000 souls, and I grieve to say there is but one schoolroom in it."

"Our situation is briefly as follows:—The parish contains 1500 souls; there is nothing which can with propriety be called a school. The demoralization and extreme ignorance which prevail, among this mass of human beings, are truly deplorable. No language of mine can convey any idea of its extent."

"I find a population of 10,000 souls committed to my charge, with only one church, and a still smaller school in connexion with the church."

"The population of the township is about 15,000. We have no definite school; we rent two small places, which swallows up the subscriptions."

"The district belonging to my church contains a population of 5000, and I regret to say that the children are in a state of darkness and ignorance beyond description."

"This parish is without a building of any kind wherein to assemble the children, either for a Sunday or a week school."

"I am the curate of a poor parish, with 3000 of population, and there is no schoolhouse of any kind."

"This district has a population of 8000. The only instruction which the children receive is given to about 100, for an hour or two on the Sunday."

Such quotations as the above might be almost indefinitely extended.

The Manchester Statistical Society, in their Report on the state of education in York, remark that, "however imperfect the education received at Sunday schools may be, when compared with a reasonable or a foreign standard, it affords nevertheless the most valuable training within the reach of the great mass of the industrious population of England."

teacher. I have seen a teacher who received from eight to ten thousand dollars a year, by the side of

Upon this, an able writer of the "Society for the Diffusion of Useful Knowledge," remarks: "Yet this training extends only to a few hours every week, is given by persons who are generally elevated only a little above their scholars, and whose only valuable recommendation is, that they are in general animated by a benevolent and pious spirit. There are, however, indirect effects which abate the good of Sunday schools, particularly in the spirit of sectarianism and bigotry, which, as at present constituted, they tend to foster; the undue opinion of themselves which they are apt to engender in the minds of the teachers; the rivalry which they excite and the jealousies which they keep up between the different schools; and, above all, the pauperizing influence, which, more than other charity schools, they exert on the scholars. So long, indeed, as scarcely any other book than the Bible is employed in Sunday schools, the training which they afford must be very defective, unapproached in its excellence as is that holy book, when well understood, and rightly used. But an exclusive acquaintance with it is not sufficient to expand the mind and prepare it for the duties of life. Without the aid of other knowledge, it is not possible that those distinctions and qualifications should be made which parts, at least, of the sacred Scriptures require, and which are rendered necessary by the lapse of ages and by the existence of a totally different order of circumstances. If these distinctions and qualifications are not made, the most erroneous conclusions may be drawn from the Bible, and the most unrighteous purposes may be in appearance made to receive a sanction from it. The Scottish Covenanters justified their murders by appealing to the severities practised by the Israelites. The German Anabaptists made use of the disinterestedness of the first Christians, in sharing their property with the destitute in an emergency, in order to authorise their spoliation of the goods of others. The madman, Thom, appealed to the Bible in support of his delusions. Chartism flourished most vigorously, and in its most offensive form, in cases where the Scriptures were the text-book." *

* It will of course be observed that this passage refers only to Sunday schools, where there are no day-schools, and where the children receive no collateral knowledge.—ED.

one, apparently his equal, who had not half as many hundreds.

The civil commotion which has prevailed, during the greater part of the last year, over a considerable portion of Wales, affords a fresh instance of the perversion of the Bible, in the hands of ignorance. Large bodies of the farmers of Wales, feeling themselves aggrieved by the number of turnpike gates, and the high rates of toll exacted for passing through them, combined together and commenced the work of midnight demolition. In the prosecution of their enterprise, several lives have been lost, and a vast amount of property destroyed. A military force has been marched into the country to put down the disturbances; and a judicial commission, raised to try the offenders, is now sitting. These violators of the law and depredators upon private property profess to be very religious. They derive their name, and justify their outrages, from Scripture. They call themselves "*Rebecca-ites*," or "*Rebecca and her daughters*;" and they quote the following text as a sanction of their proceedings: "And they blessed Rebecca, and said unto her, Thou art our sister, be thou the mother of thousands of millions, and let thy seed possess the *gate* of those which hate them."—Genesis xxiv. 60. According to their interpretation of this passage, they are the seed of Rebecca, and the owners of turnpike stock are "those which hate them,"—whose "*GATES*," therefore, they are commanded to "possess"—that is, to *destroy*.

The following extract is from "the Thirty-fifth Report of the British and Foreign School Society:"—

"In the house of correction at Lewes, of 846 prisoners, 48 only could read and write well; 252 could read and write a little; only 8 had any idea of Christian doctrine; 294 knew nothing of our Saviour; 490 had heard of him, but knew little more than his name; 54 knew something of his history."

Such, in the end, are the inevitable consequences, when the rich neglect the poor,—the educated, the ignorant.

The history of the world is rife with proofs of the evils of ignorance; but the present condition of England demonstrates that ignorance becomes more and more dangerous, just in proportion to the freedom of the institutions amongst which it is allowed to exist. Shall we take warning from these examples, or are we of those "who will not be persuaded though one should rise from the dead!"

There is another and a most formidable evil resulting from the absence of a National system, and of that supervision of the schools which a National system imports. I refer to the character of the text-books for schools, which infamous compilers and infamous teachers conspire to introduce into them, as one of the attractions for degraded children. Bad men, in any walk of life, always look to the market which they can supply, and not to the quality of the productions they offer for sale. When the education of a portion of the people is very high, while that of another portion is very low, some of the books prepared for the schools will be very good, while it is quite as certain that others will be as bad as human iniquity can make them. In some of the book-shops in England, I saw text-books for schools, on no single page of which should a child ever be allowed to look, — books for the young, filled with vile caricatures and low ribaldry, at once degrading to the taste and fatal to the moral sensibilities.

Before the establishment of the present National Board of Education for Ireland, the same evils existed there. In one of the reports of the commissioners for inquiring into the state of the Irish schools, they say, “We have already adverted to the deplorable want of such qualification in a great majority of those who now teach in the Common Schools, and to the pernicious consequences arising from it. Their ignorance, we have reason to believe is not seldom their least disqualification; *and the want of proper books*

often combines with their own opinions and propensities, in introducing into their schools such as are of the worst tendency." Again, speaking of the advantages to be derived from the establishment of a Board of Education who should exercise a supervisory, power over the books to be used, they say, "From the execution of this part of the plan, we anticipate advantages of the utmost importance to the whole country, inasmuch as we cannot doubt that the books thus prepared will, by degrees, be universally adopted in every school, whether public or private; and while education is thus facilitated by a uniform system of instruction, the evils arising from the want of proper books adapted to the inferior schools will be removed, *and the children be no longer exposed to the corruption of morals and perversion of principles too often arising from the books actually in use.*"

Such are some of the mature, full-grown calamities which result from the neglect of a state or nation to establish a general system of education for its people; and from leaving this most important of all functions of a government to chance and to the speculations of irresponsible men.

We can never fully estimate the debt of gratitude we owe to our ancestors for establishing our system of Common Schools. In consequence of their wisdom and foresight, we have all grown up in the midst of these institutions; and we have been conformed to them in all our habits and associations from our earliest childhood. A feeling of strangeness,

of the loss of something customary and valuable, would come over us, were they to be taken away or abolished. How different it would be if these institutions were strangers to us,—if, every time we were called to do anything in their behalf, we should violate a habit of thought and action, instead of fulfilling one. How different, if every appropriation for their support were a new burden ; if every meeting for their administration were an unaccustomed tax upon our time, and if we were obliged to await the slow progress of an idea in the common mind, for the adoption of any improvement. Emphatically how different, if the wealthy and leading men of the community had gathered themselves into sects and cabals, each one with his hand against all the rest, unless when they should temporarily unite to resist the establishment of a system for the equal benefit of all. It is in consequence of what was done for us, two hundred years ago, that we are now carrying on a work with comparative ease, which in many of our sister States, as well as in some foreign countries, must be accomplished, if accomplished at all, with great labor and difficulty. Can there be a man amongst us so recreant to duty, that he does not think it incumbent upon him to transmit to posterity, in an improved condition, that system which his ancestors originated for him ?

Let any one examine those voluminous Reports of the Evidence taken before parliamentary commissioners, in England, on the subject of education,

and he will be astonished to find men of the highest capacities, and of the most extensive attainments on other subjects, faltering and doubting on the easiest points of this, and groping their way after plans and arrangements, which here have not only been long reduced to practice, but are familiar to the whole body of the people.

SCHOOLHOUSES.

With the exception of the magnificent private establishments in England and France, I have seen scarcely a schoolhouse in Europe worthy to be compared even with the second-rate class of our own. And even those princely edifices were far inferior to ours in their fittings-up and their internal arrangements. In Scotland, and in some parts of England, the schools for the poorer classes were crowded to a degree, of which we have never seen an example, and of which we can hardly form a conception. I have seen more than four hundred children in two rooms, only 30 feet by 20 each; and in Lancasterian schools, a thousand children in a single room. In Prussia, and in the other states of Germany, which I visited, the schoolhouses were of a very humble character. I should here make one exception in favor of Leipsic, in the kingdom of Saxony, which, in addition to having one of the best, if not the very best system of education to be found in any city of Germany, has also excellent schoolhouses; and the one last erected, as a charity school for poor children, is the best.

One most valuable feature, however, belongs to all schoolhouses of the large kind. They are uniformly divided into class rooms; and an entire room is appropriated to each class, so that there is no interruption of one class by another. But the rooms themselves are small in every dimension, excepting the distance between the scholars' seats and the floor. In this respect they resemble those formerly built among ourselves. I saw scarcely one where the children, while seated at their desks, could touch the floor with their feet. In regard to their present, and our old ones, it may be said, that if one of these low-studded rooms, with its enormously high seats, should by any chance be preserved for a thousand years, and should then be revealed to posterity, as the ruins of Pompeii and Herculaneum have been to us, the antiquaries of that remote day would be likely to infer, from an inspection of the low ceiling, and the great distance between the seats and the floor, that the children of their ancestors were a race of monsters,—giants at one end and pigmies at the other.

Nor did I see a single public school in all Germany, in which each scholar, or each two scholars, had a desk to themselves. A few private schools only had adopted this great improvement. Backs to the seats, too, were almost as rare as single desks. The universal plan, whether for schools, gymnasias, or colleges, is, to have one long bench or form, on which ten or a dozen pupils can sit, with a table or

desk before it of equal length, to be used in common by the occupiers of the seats. Each room has an aisle, or vacant space along the wall, on one side, and sometimes on both.

One striking peculiarity of almost all Prussian and Saxon schoolhouses is, that they contain apartments for the residence of the teacher and his family.

In many places in Holland, I found that arrangements had been made, on scientific principles, for warming and ventilating the schoolrooms; but in Germany never. In the schools of the latter country, whether high or low, there was an astonishing degree of ignorance or inattention to the laws of health and life, so far as they depend upon breathing pure air. The atmosphere of the rooms was often intolerable. In the hottest summer days, only one window of a room full of children would be open; and when the door was opened for their egress or ingress, the window was closed. The stoves by which the rooms are warmed in winter resemble very much, in the principles of their construction, those which we call "air-tight;" and they are often so placed as to be fed at a door outside of the room, so as to prevent even that slight change of air which is caused when that in the room is used to sustain the combustion of the fuel. To my very frequent question, in what manner the rooms were ventilated, the universal reply was, by opening a door or window,—a very insufficient theory, and one which, I fear, poor as it is, is seldom reduced to practice. When I surveyed the

condition of things in Massachusetts, preparatory to making that part of my last report which relates to Human Physiology, I almost came to the conclusion that there could be no part of the civilized world, where less attention was paid to the laws of health and life than among ourselves. My present opinion is, that, ignorant and inattentive as we are, there is no part of the world that is not as much, or even more so. What benefits, then, must flow to mankind from a universal knowledge and practice of the principles of the beautiful and noble science of Physiology!

Were one to attempt a philosophical explanation of that lethargy of character, that want of activity and enterprise, for which the Germans are so proverbial, I think he would fail of a just solution of the problem, if he left out of the account the errors of their physical training. I visited a very great number of hospitals for poor children, orphans, &c., some of which were very extensive, containing a thousand children. The dormitories of all were large, common, generally unventilated rooms, with beds placed side by side, and as near each other as they could be conveniently arranged. I have often seen from a hundred to a hundred and fifty beds in the same apartment. But the bedding was the most extraordinary. Though in the middle of summer, each child was supplied with two feather beds, one for himself to lie on, the other to lie on him. The usual outfit which I saw, in the hospitals and other places, for children, was one sheet and two feather beds for

each child; and these feather beds would weigh from ten to twenty pounds each. Where the principal or assistant teacher of the school slept in the same room, the bed allotted to him had an increased bulk of feathers, corresponding to the received ideas of his rank and dignity. In some instances, the enormous feather beds under which the inhabitants sleep, weigh forty or more pounds. In many of the best hotels, in the first cities of Germany, such a thing as a woollen blanket is not to be found. Occasionally I found these in prisons, for it seems to be considered as a part of the punishment of a malefactor to be debarred from sleeping under a feather bed. Such is the universal custom of the country. Every respectable man and child sleeps between two feather beds, summer and winter. The debilitating effect of such a practice, both upon body and mind, must be incalculable. If the leading members of the Holy Alliance wish to abase their subjects into a voluntary submission to arbitrary power,—if they design so to enervate their spirits that they will never pant for the joys and the immunities of liberty, and so to impair their vigour of body that they will have no energy to achieve it, they can do no one thing more conducive to these ends, than to perpetuate this national custom of low ventilation and sleeping between feather beds.*

* The only public edifice I saw in Europe which enjoys a perfect *luxury* of ventilation, was the British House of Parliament. The arrangements for this object were conceived by that celebrated chemist, Dr. Reid, and executed under his superintendence. The plan is scientific, and the apparatus for executing it complete.

READING BOOKS.

I have made it a point to look particularly into the reading books used in schools. Wherever I have been, I have observed a marked distinction between the foreign and our own, as it regards the character of the selections of which they are composed. A great proportion of the pieces which make up our compilations consist of oratorical, sentimental, or poetical pieces. The foreign reading books, on the other hand, partake more largely of the practical or didactic. Ours savor more of literature or belles-lettres; theirs of science and the useful arts.

Perhaps the best mode of giving a definite idea of the character of the foreign reading books, would be to quote a specification of subjects from the table of contents of some specimen book.

The following is from the table of contents of a German "First Reading Book, for the lowest classes in elementary schools."

"1st PART. LESSON 1, The parental home; 2, Building materials, stone, lime, wood; 3, Construction, iron and glass; 4, The four elements; 5, Comparison of building materials; 6, The inner parts of houses; 7, House utensils and tools; 8, Clothing; 9, Food; 10, Inhabitants of houses; 11, Household animals and their uses; 12, Continuation,—the winged tribe; 13, Injurious animals in a house; 14, Conduct towards beasts; 15, Language, advantage of man over beasts.

"2d PART. QUALITIES OF THINGS. LESSON 1, Colors; 2, Forms; 3, Qualities which a house may have; 4, Qualities of some building materials; 5, Qualities which an apartment may have; 6, Qualities which tools may have; 7, Qualities which a road may have; 8, Qualities which water may have; 9, Qualities which food may have; 10, Qualities which articles of clothing may have; 11,

Qualities which an animal may have,—bodily qualities; 12, What one learns from the actions of beasts; 13, Qualities which a man may have,—bodily qualities of a man; 14, Continuation,—moral qualities; 15, Qualities which a man must not have.”

A *selection* from the residue of the lesson follows :

“ LESSON 17, Sounds and tones of beasts; 19, Sounds of inanimate things; 20, Properties and actions of plants and animals; 21, Actions in school; 23, Household arrangements; 25, Country occupations; 26, Conduct of children towards others; 41, Adding to the name of a thing a word of quality.

“3d PART. MORAL INSTRUCTION. LESSON 2, Order in families; 3, Duties of parents,” &c., &c.

Then follow “ stories for exciting and cultivating moral ideas and sentiments;” and the book closes with songs and prayers “ for the awakening and animating of religious feeling.”

The following titles are from “ A course of Elementary Reading,” by J. M. McCulloch, D.D., eleventh edition, Edinburgh, 1842.

“ 1. PHYSICAL SCIENCE. On the pleasures of science; General properties of bodies,—Impenetrability, Extension, Figure, Divisibility, Inertia; Attraction of Cohesion; Attraction of Gravity; First lines of Mechanics; Motion; Momentum; Centre of Gravity; The Mechanical Powers; Pressure of Watery Fluids: Capillary Attraction; The Winds; Aqueous Vapour; Clouds and Mists, Rain, Dew, Snow, Hail; Powers of Vision; The quantity of Matter in the Universe.

“ 2. CHEMICAL SCIENCE. Properties of Free Caloric; Radiation; Conductors; Chemical Attraction; Simple Bodies; Oxygen, Hydrogen, Nitrogen, Carbon, Sulphur, Phosphorus; The Metals; Compound Bodies, Atmospheric Air, Water; Effects of Caloric, &c., &c.

“ 3. NATURAL HISTORY. The Three Kingdoms of Nature. Minerals, Diamond, Flint, Asbestos, Clay, Slate, &c., &c. The

Malleable Metals, Platina, Gold, Mercury, Silver, Copper, Iron, &c., &c. Clothing from Animals, Fur, Wool, Silk, Leather. Vegetable Physiology, Motion of the Sap, Leaves, The Seed, Germination, &c.; Circulation of the Blood. Vegetable Clothing, Flax, Hemp, Cotton. The Animal Economy," &c., &c.

The Fourth part of this work consists of pieces classed under the head of "Geography and Topography;" then follow Religious, Moral, and Miscellaneous pieces, in prose and poetry, which complete the book.

There are hundreds, and perhaps thousands, of reading books in the different languages abroad. I have selected the above as a fair specimen of what I saw; and I believe most educators will agree with me, in thinking them far better suited to the tastes and capacities of the young than most of our own.*

APPARATUS, ETC.

I have seen but little of school apparatus abroad which is not to be found in good schools at home. The blackboard is a universal appendage to the schoolroom, and is much more used than with us. Indeed, in no state or country have I ever seen a good school without a blackboard, nor a successful teacher who did not use it very frequently.

* It may well be questioned, whether sufficient attention be paid in this country to the development of the *imaginative powers* of children. "*Useful knowledge*," as it has been called, has perhaps too much superseded the "play of fancy" and "young wonder." Such poetical passages as are included in many reading books, are often unsuited for the tastes and capacities of children, and there is a sad want of variety in the selection.

Generally speaking, the *infant* schools of England and Scotland are admirably supplied with abundant and appropriate apparatus. The schoolrooms are literally lined with cards from which to teach the alphabet, with short sentences in English, and a few texts of scripture or moral maxims. Delineations of various plants, trees, animals, — beasts, birds, fishes ; — of different races of men, with their varieties of physiognomy and costume ; of portraits of kings, queens, and distinguished personages ; a compass, a clock-face, &c., &c., are profusely provided.

In Holland, I saw what I have never seen elsewhere, but that which ought to be in every school,—the actual weights and measures of the country. These were used not only as a means of conveying useful knowledge, but of mental exercise and cultivation.

There were seven different liquid measures, graduated according to the standard measures of the kingdom. The teacher took one in his hand, held it up before the class, and displayed it in all its dimensions. Sometimes he would allow it to be passed along, by the members of the class, that each one might have an opportunity to handle it, and to form an idea of its capacity. Then he would take another, and either tell the class how many measures of one kind would be equivalent to one measure of the other ; or, if he thought them prepared for the questions, he would obtain their judgment upon the relative capacity of the respective measures. In this way he

would go through with the whole series, referring from one to another, until all had been examined, and their relative capacities understood. Then followed arithmetical questions founded upon the facts they had learned, — such as, if one measure-full of wine costs so much, what would another measure-full cost, (designating the measure,) or four, or seven other measures-full? The same thing was then done with the weights.

It is easy to see how much more exact and permanent would be the pupil's knowledge of all weights and measures, obtained in this way, than if learned by heart from the dry tables in a book; and also how many useful and interesting exercises could be founded upon them by a skilful teacher. I believe it would be difficult to find many men in the community, of middle age, who can now repeat all those tables of weights and measures, which, as schoolboys, they could rehearse so volubly; or who, were they now to see actual sets of weights and measures, could call all the different ones by their true names, or could distinguish each denomination from the others if not seen in juxtaposition with them. Having learned the tables by rote, the words have long ago vanished from the mind, and the ideas never were in it.

Something of the same kind should be done also, in our schools, in reference to numbers. Children learn the numeration table without any adequate notion of the rapid increase of the successive denomi-

nations; or how vast the numbers are which they rattle off with such volubility. I have often tested the knowledge of the older classes in our schools, as to their comprehension of large numbers, by asking them this question:—If a man were to count one, each second, for ten hours in a day, how many days would it take him to count a million?—and, in the same class, the answers have frequently varied from one day to thirty;—and this, when each one of the scholars could work any sum in the arithmetic. They had never learnt, by actual counting, the ratio of decimal increase; and nothing but practice will ever give an idea of it. Dr. Howe, of the Blind Institution at South Boston, says he considers “a peck of beans or corn an indispensable part of the apparatus of his school.” If a boy says he has seen ten thousand horses, make him count ten thousand kernels of corn, and he never will see so many horses again. ✓

In the public schools of Holland, too, large sheets or cards were hung upon the walls of the room, containing *fac similes* of the inscription and relief,—face and reverse,—of all the current coins of the kingdom. The representations of the gold coins were yellow, of the silver white, and of the copper copper-colour.

In the schools both of Holland and Germany, I occasionally saw printed sheets suspended from the walls of the school-room, containing practical advice and directions, respecting important emergencies or

✓ duties of life,—such as the best mode of proceeding to resuscitate a drowned person, of curing a burn, of stanching a ruptured blood-vessel, &c., &c.

In all the class-rooms for little children in Germany, were reading-frames or reading-boards for elementary instruction in language. These consist of parallel and horizontal laths, or bars, (called in America slats, in England slots,) with grooves, into which small squares of pasteboard or blocks of wood, having letters printed upon them, can be inserted. The manner in which these are used will be described hereafter, under the head of “Reading.”

In the schools for the deaf and dumb, I saw admirable collections of natural objects for the use of the pupils. These were not merely an assortment of shells and minerals, which generally fills up our conception of cabinets of this kind, but assemblages of different seeds of plants, particularly all those used for food, or in the arts, of dried plants, &c. &c., arranged neatly in boxes, so that they could easily be handled without loss or injury. I found similar collections in other schools, but not on so large a scale; for it is peculiarly necessary that the deaf and dumb should *see* the objects of their lessons. These they are made to describe in spoken as well as in written words, and to connect their history with geographical knowledge.

In the deaf and dumb school at Dresden, I saw a very large collection of models of every description of utensil, also of many machines, mills, carts, &c., &c., made from wood by the pupils themselves. With

the names and uses of every part of these they were made familiar. A vocabulary thus learned is much more fully impressed upon the memory than by any other conceivable mode; and, as it regards a knowledge of the things themselves, it is the only way of imparting it.

In a large charitable establishment at the Hague, destined for poor young children, whose parents brought them to the school early in the morning, and left them till night, when they were ready to return from their day labour, I saw an excellent collection of this sort, from which the youngest children could derive much practical and useful knowledge. The great Burger and Real schools are generally supplied with fine instruments, for lessons and practice in natural philosophy, chemistry, and mechanics. In Carlsruhe, besides the admirable endowment of such apparatus, which both the state and the friends of education have furnished to this class of schools,—the Grand Ducal cabinets, the physical cabinet, collections of natural objects, picture gallery, botanic garden, even the palace garden, and also the Grand Ducal court library, library of the Grand Ducal physical cabinet, that of the directors of the technical courts, and even the workshops and manufactories of the city and environs, are open at all times to the pupils. Pupils studying in the forest department are taken to the govermental woodlands to study botany, &c., among the trees and flowers; those of the architectural schools, the mining schools, &c., are em-

powered, and even enjoined by law, to visit the public works in progress, in company with their teachers.

These facts, besides being valuable as suggestions to us, afford us an idea of the greater practical turn given to education in those countries than amongst ourselves.

Many of the charity schools of Holland contained paintings of no inconsiderable excellence and value. In Germany, where everything (excepting war and military affairs,) is conducted on an inexpensive scale, the walls of the schoolrooms were often adorned with cheap engravings and lithographs,— of distinguished men, of birds, beasts, and fishes; and, in many of them, a cabinet of natural history had been commenced. And throughout all Prussia and Saxony, a most delightful impression was left upon my mind by the character of the persons whose portraits were thus displayed. Almost without exception, they were likenesses of good men rather than of great ones,— frequently of distinguished educationists and benefactors of the young, whose countenances were radiant with the light of benevolence, and the very sight of which was a moral lesson to the susceptible hearts of children. In this respect, they contrasted most strongly with England, where the great always takes precedence of the good, and there are fifty monuments and memorials for Nelson and Wellington to one for Howard or Wilberforce.*

* It is not easy to over-rate the importance of this suggestion, for the *useful ornament* of schools. In some schools, such as that so

In the new building for the "poor school" at Leipsic, there is a large hall, in which the children all assemble in the morning for devotional purposes. Over the teacher's desk, or pulpit, is a painting of Christ, in the act of blessing little children. The design is appropriate and beautiful. Several most forlorn-looking, half-naked children stand before him. He stretches out his arms over them, and blesses them. The mother stands by with an expression of rejoicing, such as only a mother can feel. The little children look lovingly up into the face of the Saviour. Others stand around, awaiting his benediction. In the back-ground are aged men, who gaze upon the spectacle with mingled love for the children, and reverence for their benefactor. Hovering above is a group of angels, hallowing the scene with their presence.

LANCASTERIAN OR MONITORIAL SCHOOLS.

I saw many Lancasterian or Monitorial schools in England, Scotland, and Ireland; and a few in France.

admirably conducted by Dr. and Mrs. HELDENMAIER, at Worksop, it is fully acted upon. "Saepe audivi," says Sallust, "Q. Maximum, P. Scipionem, praeterea civitatis nostrae praeclaros viros, solitos ita dicere, cum majorum imagines intuerentur, vehementissime sibi animum ad virtutem accendi. Scilicet non ceram illam, neque figuram tantam vim in sese habere, sed memoriâ rerum gestarum, eam flammam egregiis viris in pectore crescere, neque prius sedari, quam virtus eorum famam atque gloriam adaequaverit." — Bell. Jug. "Dove non si serbano con lagrime ed onore le immagini degli uomini illustri, il conviene che le virtù non rechino diletto al cuore, nè meraviglia alla mente." — Verri Not. Rom. II. 3.

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Some mere vestiges of the plan are still to be found in the "poor schools" of Prussia; but nothing of it remains in Holland, or in many of the German States. It has been abolished in these countries by a universal public opinion. Under such an energetic and talented teacher as Mr. Crossley, of the Borough Road School, in London; or, under such men as I found several of the Edinburgh teachers to be, and especially those of the Madras College of St. Andrews, the monitorial system,—where great numbers must be taught at a small expense,—may accomplish no inconsiderable good. But at least nine tenths of all the monitorial schools I have seen, would suggest to me the idea that the name, "monitorial," had been given them by way of admonishing the world to avoid their adoption. One must see the difference between the hampering, blinding, misleading instruction given by an inexperienced child, and the developing, transforming, and almost creative power of an accomplished teacher;—one must rise to some comprehension of the vast import and significance of the phrase, "to educate,"—before he can regard with a sufficiently energetic contempt that boast of Dr. Bell, "Give me twenty-four pupils to-day, and I will give you back twenty-four teachers to-morrow."*

* Those who wish to see a fair comparative estimate of the good and evil of the Monitorial system, may refer with much advantage to a work published at Berlin, in 1842, by Dr. FRIEDRICH EDWARD BENEKE, entitled "*Erziehungs und Unterrichts-lehre.*" Vid. Foreign Quarterly Review, Oct. 1844. Page 144. No. 67. Vol. 34.

SCOTCH SCHOOLS.

There are some points in which the schools of Scotland are very remarkable. In the thoroughness with which they teach the *intellectual* part of reading, they furnish a model worthy of being copied by the world. Not only is the meaning of all the important words in the lesson clearly brought out, but the whole class or family of words, to which the principal word belongs, are introduced, and their signification given. The pupil not only gains a knowledge of the meaning of all the leading words contained in his exercise, but also of their roots, derivatives, and compounds; and thus is prepared to make the proper discriminations between analogous words whenever he may hear or read them on future occasions. For instance, suppose the word "*circumscribe*" occurs in the lesson; the teacher asks from what Latin words it is derived, and being answered, he then asks what other English words are formed by the help of the Latin preposition "*circum.*" This leads to an explanation of such words as *circumspect, circumvent, circumjacent, circumambient, circumference, circumflex, circumfusion, circumnavigate, circumstance, circumlocution, &c. &c.* The same thing would then be done in reference to the other etymological component of "*circumscribe,*" viz., "*scribo;*" and here the specific meaning of the words *describe, inscribe, transcribe, ascribe, prescribe, superscribe, subscribe, &c. &c.,* would be given. After this might come the nouns, adjectives, and adverbs, into

which this word enters as one of the elements, such as *scripture, manuscript, &c.* The teacher says, Give me a word which signifies to copy. *Pupils.* Transcribe. *T.* To write in a book, or on a tablet, *P.* Inscribe. *T.* To write upon, or on the outside of, as on a letter. *P.* Superscribe. *T.* To write beneath, or under. *P.* Subscribe. *T.* A man goes around to obtain names for a book or newspaper; or to get promises of money for stocks or for charity. What does he want? *P.* Subscriptions. *T.* And what are those called who give him their names? *P.* Subscribers. *T.* And what is a copy called? *P.* Transcription. *T.* Or, by way of abbreviation? *P.* Transcript.

The same is done when a derivative of the Latin word "*pes*" occurs, as in the words, *impediment, pedestal, pediment, impede, expedite*;—or of the word "*duco*," in *induce, produce, traduce, reduce, adduce, conduce, inducement, induction, deduction, reduction, production*; and then the names of the agents or persons performing these several acts are given.

So of words in which the Greek "*grapho*" is an element, as *geography, chirography, graphic, paragraph, telegraph, graphite*, (a mineral, &c.)

The same exercises take place in regard to hundreds of other words.

The Scotch teachers, the great body of whom are graduates of colleges, or have attended the university before beginning to keep school, are perfectly com-

petent to instruct in this thorough manner. I think it obvious, however, that this mode of teaching may be carried too far, as many of our words, though wholly or in part of Latin or Greek derivation, have lost their etymological signification, and assumed a conventional one *

But all this,—admirable in its way,—was hardly worthy to be mentioned in comparison with another characteristic of the Scottish schools, viz., the mental activity with which the exercises were conducted, both on the part of teacher and pupils. I entirely despair of exciting in any other person, by a description, the vivid impression of mental activity or celerity, which the daily operations of these schools produced in my own mind. Actual observation alone can give anything approaching to the true idea. I do not exaggerate when I say that the most active and lively schools I have ever seen in the United States, must be regarded almost as dormitories, if compared with the fervid life of the Scotch schools; and, by the side of theirs, our pupils would seem to

* If this be the result, I should say that the instruction, instead of being carried too far, has not been carried far enough.—Etymological exercises fall far short of their legitimate scope, if they do not acquaint the pupil with the gradual changes which time and usage effect in the meaning of words; if they do not shew, for example, how in such words as *repudiate*, *tribute*, &c., the meaning has been extended; how in such words as *extravagant*, &c., it has been contracted; how in such words as *villian*, *solemn*, *proper*, &c., it has been altered more or less completely. If we shall ever recover the true use of many of our noblest words, it will be only through the general diffusion of etymological knowledge.

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be hybernating animals, just emerging from their torpid state, and as yet but half conscious of the possession of life and faculties. It is certainly within bounds to say, that there were six times as many questions put and answers given, in the same space of time, as I ever heard put and given in any school in our own country.

But a few preliminary observations are necessary to make any description of a Scotch school intelligible.

In the numerous Scotch schools which I saw, the custom of place-taking prevailed, not merely in spelling, but in geography, arithmetic, reading, defining, &c. Nor did this consist solely in the passing-up of the one giving a right answer above the one giving a wrong. But if a scholar made a very bright answer, he was promoted at once to the top of the class; if he made a very stupid one, he was sentenced no less summarily to the bottom. Periodically, prizes are given, and the fact of having been "*Dux*," (that is, at the head of the class,) the greatest number of times, is the principal ground on which the prizes are awarded. In some schools an auxiliary stimulus is applied. The fact of having passed up so many places, (say ten or twelve,) entitles the pupil to a ticket; and a given number of these tickets is equivalent to being "*dux*" once. When this sharper goad to emulation is to be applied, the spectator will see the teacher fill his hand with small bits of pasteboard, and, as the recitation goes on and competition becomes keen, and places are rapidly lost and won, the

teacher is seen occasionally to give one of these tickets to a pupil as a counter, or token, that he has passed up above so many of his fellows;—that is, he may have passed up above four at one time, six at another, and two at another,—and if twelve is the number which entitles to a ticket, one will be given without any stopping or speaking,—for the teacher and pupil appear to have kept a silent reckoning, and when the latter extends his hand, the former gives a ticket without any suspension of the lesson. This gives the greatest intensity to competition; and at such times, the children have a look of almost maniacal eagerness and anxiety.

I have said that questions were put by the teacher with a rapidity almost incredible. When once put, however, if not answered, they are rarely stated again in words. If the first pupil cannot answer, the teacher seldom stops to say “Next,” but,—every pupil having his eye on the teacher, and being alive in every sense and faculty, and the teacher walking up and down before the class, and gesticulating vehemently,—with his arm extended, and accompanying each motion with his eye, he points to the next and the next, until perhaps, if the question is difficult, he may have indicated each one in a section, but obtained an answer from none; then he throws his arm and eye around towards one side of the room, inviting a reply from any one, and, if still unsuccessful, he sweeps them across the other side,—and all this will take but half a minute. Words being too

slow and cumbrous, the language of signs prevails ; and the parties being all eye and ear, the interchange of ideas has an electric rapidity. While the teacher turns his face and points his finger towards a dozen pupils consecutively, inviting a reply, perhaps a dozen arms will be extended towards him from other sections or divisions of the class, giving notice that they are ready to respond ; and in this way a question will be put to a class of fifty, sixty, or eighty pupils, in half a minute of time.

Nor is this all. The teacher does not stand immovably fixed to one spot, (I never saw a teacher in Scotland sitting in a school-room,) nor are the bodies of the pupils mere blocks, resting motionless in their seats, or lolling from side to side as though life were deserting them. The custom is for each pupil to rise when giving an answer. This is ordinarily done so quickly, that the body of the pupil, darting from the sitting into the standing posture, and then falling back into the first position, seems more like some instrument sent suddenly forwards by a mechanical force and then rapidly withdrawn, than like the rising and sitting of a person in the ordinary way. But it is obvious that the scene becomes full of animation, when,—leave being given to a whole division of a class to answer,—a dozen or twenty at once spring to their feet, and ejaculate at the top of their voices. The moment it is seen that the question has been rightly answered, and this is instantaneously shown by the manner of the teacher, all fall back, and

• another question is put. If this is not answered, almost before an attentive spectator can understand it, the teacher extends his arm and flashes his eye to the next, and the next, and so on, and when a rapid signal is given to another side of the room, a dozen pupils leap to the floor and vociferate a reply.

Nor can the faintest picture of these exciting scenes be given, without introducing something of the technical phraseology used in the school.

If a pupil is not prompt at the moment, and if the teacher means to insist upon an answer from him, (for it will not do to pass by a scholar always, however dull,) he exclaims, in no very moderate or gentle voice, "Come away," or "Come away now;"—and if the first does not answer and the next does, he directs the latter to pass above the former by the conventional phrase, "Take him down." If a whole section stands at fault, for a moment, and then one leaps up and shouts out the reply, the teacher exclaims "Dux boy," which means that the one who answered shall take the head of the class.

Suppose the teacher to be hearing his class in a reading-lesson, and that the word "*impediment*" occurs, something very like the following scene may take place.

Teacher. "*Impediment*," from what Latin words?

Pupil. *In* and *pes*.

T. What does it mean?

P. To oppose, something against the feet,— to keep them back.

T. How is the word "*pes*" used in statuary?

P. In pedestal,—the block on which a statue is raised.

T. In architecture?

P. Pediment.

T. In music?

P. Pedal, a part of an organ moved by the feet.

T. In botany?

P. Pedicle, or footstalk of a flower.

T. Give me a verb.

P. Impede.

T. A noun.

P. Impediment.

T. An adjective, which imports despatch in the absence of obstacles.

P. Expeditious.

T. An adjective, meaning desirable or conducive.

P. (Hesitates.) *T.* Come away. (To the next.)
Come away. (He now points to half a dozen in succession, giving to each not more than a twinkling of time.)

Ninth Pupil. Expedient.

T. Take 'em down. (This pupil then goes above eight.)

All this does not occupy half the time in the class that it takes to read an account of it.*

* This searching analysis of *words* is most valuable as a mental exercise. It is to be regretted that, where this system of teaching most prevails, equal care is not always devoted to accurate instruction in the nature of *things*.

In a school where a recitation in Latin was going on, I witnessed a scene of this kind ;—the room, unlike the rooms where the children of the common people are taught, was large. Seventy or eighty boys sat on deskless, backless benches, arranged on three sides of a square or parallelogram. A boy is now called upon to recite,—to parse a Latin noun, for instance. But he does not respond quite so quickly as the report of a gun follows the flash. The teacher cries out, “Come away.” The boy errs, giving perhaps a wrong gender, or saying that it is derived from a Greek verb, when, in fact, it is derived from a Greek noun of the same family. Twenty boys leap forward into the area,—as though the house were on fire, or a mine or an ambush had been sprung upon them,—and shout out the true answer in a voice that could be heard forty rods. And so the recitation proceeds for an hour.

To an unaccustomed spectator, on entering one of these rooms, all seems uproar, turbulence, and the contention of angry voices,—the teacher traversing the space before his class, in a state of high excitement, the pupils springing from their seats, darting to the middle of the floor, and sometimes, with extended arms, forming a circle around him, two, three, or four deep,—every finger quivering from the intensity of their emotions,—until some more sagacious mind, outstripping its rivals, solves the difficulty,—when all are in their seats again, as though by magic, and ready for another encounter of wits.

I have seen a school kept for two hours in succession in this state of intense mental activity, with nothing more than an alternation of subjects during the time, or perhaps the relaxation of singing. At the end of the recitation, both teacher and pupils would glow with heat, and be covered with perspiration, as though they had been contending in the race or the ring. It would be utterly impossible for the children to bear such fiery excitement, if the physical exercise were not as violent as the mental is intense. But children who actually leap into the air from the energy of their impulses, and repeat this as often as once in two minutes, on an average, will not suffer from suppressed activity of the muscular system.

The mental labour performed in a given period, in these schools, by children under the age of twelve or fourteen years, is certainly many times greater than I have ever seen in any schools of our own, composed of children as young. With us, the lower classes do not ordinarily work more than half the time while they are in the school-room. Even many members of the reciting classes are drowsy, and listless, and evidently following some train of thought—if they are thinking at all—whose scene lies beyond the walls of the school-house, rather than applying their minds to the subject-matter of the lesson, or listening to those who are reciting, or feigning to recite it. But in the mode above described, there is no sleepiness, no droning, no inattention. The moment an eye wanders, or a countenance becomes listless, it is roused by a special

appeal; and the contagion of the excitement is so great as to operate upon every mind and frame that is not an absolute non-conductor to life.*

One sees at a glance how familiar the teacher who teaches in this way must be with the whole subject, in order to command the attention of a class at all.

I was told by the Queen's Inspector of the schools in Scotland, that the first test of a teacher's qualification is, his power to excite and to sustain the attention of his class. If a teacher cannot do this, he is pronounced, without further inquiry, incompetent to teach.

There are some good schools in England, such as the Normal School at Battersea, those of the Home and Colonial Infant School Society, and the Borough-road School, in London, and some others; but, as I saw nothing in these superior to what may be seen in good schools at home, I omit all remarks upon them.†

* This description of *certain* Scotch schools is most accurate. But it would be a very serious error to suppose that it is applicable to *all*, or even to a *majority* of, the schools in Scotland.

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† The famous school at Norwood, eight or ten miles from London, where more than a thousand of the pauper children of London are collected, is an extraordinary sight, without being an extraordinary school. [While I fully admit the truth of this remark, it is but just to the teachers of Norwood school to say that it is precluded from eminence as a school by the painfully peculiar circumstances in which it exists.]

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PRUSSIAN AND SAXON SCHOOLS, SUBJECTS TAUGHT,
MODES OF TEACHING, GOVERNING, &c.

The question which the friends of education in Massachusetts have been most anxious to hear answered, in regard to the schools of Prussia, Saxony, and some other parts of Germany, are such as these: What branches are taught in them? What are the modes and processes of teaching? What incitements or motive-powers are employed for stimulating the pupils to learn? In fine, what is done when teacher and pupils meet each other face to face in the school-room, how is it done, and with what success?

In regard to the grand principles on which our own school system is organised, we look for no substantial improvement. Our schools are perfectly free. A child would be as much astonished at being asked to pay any sum, however small, for attending our common schools, as he would be if payment were demanded of him for walking in the public streets, for breathing the common air, or enjoying the warmth of the unappropriable sun. Massachusetts has the honor of establishing the first system of free schools in the world; and she projected a plan so elastic and expansive, in regard to the course of studies and the thoroughness of instruction, that it may be enlarged and perfected to meet any new wants of her citizens, to the end of time. Our system, too, is one and the same for both rich and poor; for, as all human beings, in regard to their natural rights, stand upon a footing

of equality before God, so, in this respect, the human has been copied from the divine plan of government, by placing all citizens on the same footing of equality before the law of the land. For these purposes, therefore, we do not desire to copy or to study the systems of foreign nations, usually so different from our own; we hope, rather, that they will study and copy ours.

And further, in regard to the general organization and maintenance of the Prussian and other German schools, we already have extensive means of knowledge. The report of M. Cousin, formerly Minister of Public Instruction in France, upon the Prussian system; the Report of Dr. Bache, late President of Girard College, in regard to all kinds of charitable foundations for instruction in Europe; the admirable report of Professor Stowe, made to the General Assembly of Ohio in 1837; together with various articles to be found in reviews and other periodicals published within the last twenty years, will supply the general reader with all that he will care to know on these topics. My purpose, therefore, is to confine myself to those points respecting which we have not as yet adequate means of information; and to refer to what has been sufficiently detailed by other inquirers, only when necessary for the sake of giving unity and intelligibility to my own remarks.

I ought to premise that I have visited but a small number of the thirty-eight German States, and seen comparatively but a few of the schools in that great confederation. My tour was made through Prussia,

Saxony, the Grand Duchy of Nassau, of Hesse Darmstadt, Baden, and a few of the smaller states, together with Hamburg and Frankfort, the largest of the free cities belonging to the confederation. This cautionary statement is necessary, because travellers are apt to generalize their facts, making particular instances represent whole countries; and perhaps readers are quite as prone to this generalization as writers. Prussia contains a population of 14 or 15,000,000; Saxony about 2,000,000; and in the schools of these and other German states I spent from six weeks to two months, using all practicable diligence in going from place to place, visiting schools and conversing with teachers and school officers by day, and examining educational pamphlets, reports, &c., at night. But, of course, I could visit only a small part of the schools which represent a population of 18,000,000 or 20,000,000. Perhaps I saw as fair a proportion of the Prussian and Saxon schools, as one would see of the schools in Massachusetts who should visit those of Boston, Newburyport, Lexington, New Bedford, Worcester, Northampton, and Springfield.

The authority and control assumed by the above-mentioned governments over the youth of the State are very extensive. The impartial observer, however, is bound to admit, that this assumption is not wholly for the aggrandisement of the rulers;—that this authority is not claimed in the mere spirit of arbitrary power, but to a great extent, for the welfare of the subject. A gentleman, who formerly resided

in one of the smaller German States, and who there exercised the office of judge,—a part of whose functions was the appointment of guardians to minors and others, (in this respect analagous to one of the duties of our Judges of Probate,)—told me that it was the common custom of himself and his brethren in office, when a guardian appeared to render his annual account, to require him to produce the ward, as well as the account, for the inspection of the court; and no final account of a guardian was ever settled without a personal inspection of the ward by the judge. In these interviews not a little could be learned, by the personal manners, address, and appearance of the ward, as to the fidelity with which the guardian had attended to the health, habits, and education of his charge.

Another fact, which will strike the visiter to these countries with mingled sorrow and joy, is the number and the populousness of their orphan establishments. In the great cities, almost without exception, one or more of these is to be found. The wars of Europe have torn away the fathers from the protection of their families; and, for long periods, almost all that many thousands of children knew of the parent, who should have been their guide and counsellor until mature age, was, that he died in the camp, or added another unit to the slaughtered hosts of the battle-field. But it must be allowed that the governments have done something, however inadequate, to atone for their enormous guilt. The or-

phan houses, originally established mainly for this class of bereaved children, have been, since the general pacification of Europe, appropriated to orphans of other classes. Here their living,—including board, clothes, lodging,—and excellent instruction in all the elementary branches, with drawing, music, &c., are gratuitously furnished.

In the Royal Orphan House at Potsdam, for instance, there are a thousand boys,—all the children of soldiers. They seem collected there as a monument of the havoc which war makes of men. Connected with this, though in another place, is an establishment for the orphan daughters of soldiers. The institution for boys differs from most others of the same class which I saw, in paying great attention to physical training. As the boys are destined for the army, it is thought important to give them agility and vigour; and at the age of fourteen the institution discards those who are not healthy. *It is not yet discovered that activity and energy are necessary in any occupation, save that of killing our fellow-men.* The boys practise gymnastic exercises,—such as climbing poles, ascending ropes, flinging their bodies round and round over a bar, while they hold on only by the bend of the legs at the knee-joints, vaulting upon the wooden horse, &c. &c,—until their physical feats reach a point of perfection which I have never seen surpassed, except by professional circus-riders or rope-dancers. It is of these pupils that Dr. Bache says, “I have never seen a body of

young men all so well physically developed,—a result produced by constant attention to their education on this point.” In the dormitories, however, I saw the same fearful assemblage of feather beds as elsewhere—a hundred and forty in a room. But the rooms had the redeeming circumstance of being well ventilated.

The Franke Institute, at Halle, founded about the beginning of the last century, now numbering nearly three thousand pupils, (a small part only, at the present time, are orphans,) is considered the parent of this class of institutions, in Germany; and a more admirable establishment of the kind, or one conducted with more intelligence and utility, probably does not exist in the world.

Another class of institutions should challenge the admiration of all civilized people, and be imitated in every nation. I refer to schools established in connexion with prisons. When a Prussian parent has forfeited his liberty by the commission of a crime, and is therefore sequestered from society and from his family, his children are not left to abide the scorn of the community, nor abandoned to the tender mercies of chance. The mortification of having a disgraced parent seems enough, without the life-long calamity of a neglected youth. Hence such children are taken and placed under the care of a wise and humane teacher, who supplies to them that parental guidance which it has been their affliction to lose. Indeed, such care is taken in selecting the teach-

ers of these schools, that the transfer into their hands generally proves a blessing to the children. Thus society is saved from the depredations and the expense of a second, perhaps of a third and fourth generation of criminals, through these acts of foresight and prevention,—acts which are as clearly connected with sound worldly policy as with those higher moral and religious obligations, which bind the conscience of every citizen and legislator.

✓ Prussia and Saxony have still another class of institutions, of the most beneficent description ever devised by man. These are reformatory establishments for youthful offenders; or, as they are most expressively and beautifully called in the language of the country, “Redemption Institutes.” The three principal establishments of this class which I visited, were, one at Hamburgh, under the care of Mr. Wichern; one just outside the Halle gate of the city of Berlin, superintended by Mr. Kopf; and one at Dresden, under Mr. Schubert. At this latter place, for the first and only time in Germany, I heard correct physiological principles advocated in theory and thoroughly carried out in practice. Here the feather bed, as a covering, was disused and condemned,—the woollen blanket being substituted for it; and the Principal, not knowing my views upon the subject, began to defend his abandonment of the common practice, with something of the zeal of a reformer.*

* At an orphan School, near by, woollen was also used as a covering instead of feathers, but here the principal apologised for the absence of the latter, by saying the children and the institution were too poor to afford them.

Some of the facts connected with the "Redemption Institute" at Hamburgh, are so extraordinary, and illustrate so forcibly the combined power of wisdom and love, in the reformation of vicious children, that I cannot forbear detailing them.

* The school of Mr. J. H. Wichern is called the "Rauhe Haus," and is situated four or five miles out of the city of Hamburgh. It was opened for the reception of abandoned children of the very lowest class,—children brought up in the abodes of infamy, and taught, not only by example but by precept, the vices of sensuality, thieving, and vagabondry,—children who had never known the family tie, or who had known it only to see it violated. Hamburgh, having been for many years a *commercial* and *free* city, and, of course, open to adventurers and renegades from all parts of the world, has many more of this class of population than its own institutions and manners would have bred. The thoughts of Mr. Wichern were strongly turned towards this subject while yet a student at the university; but want of means deterred him from

* This deeply interesting account has been republished in Chambers' Journal for 30th August, 1845, No. 87, N. S. The plan of the "Rauhe Haus," is substantially the same with that of the Agricultural Colony at Mettray, near Tours, in France. Faithful descriptions of this colony may be found in the Christian Teacher, No. 16, Vol. 4, N. S., Page 208, and in Douglas Jerrold's Magazine, September, 1845, No. 9. The former account is understood to be written by the able Stipendiary Magistrate of Liverpool; the latter is the work of one whose friendship I consider it a great privilege to enjoy.

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engaging in it, until a legacy, left by a Mr. Gercken, enabled him to make a beginning in 1833. He has since devoted his life and all his worldly goods to the work. It is his first aim, that the abandoned children whom he seeks out on the highway, and in the haunts of vice, shall know and feel the blessings of *domestic* life;—that they shall be introduced into the bosom of a family;—for this he regards as a divine institution, and therefore the birthright of every human being, and the only atmosphere in which the human affections can be adequately cultivated. His house, then, must not be a prison, or a place of punishment or confinement. The site he had chosen for his experiment was one enclosed within high, strong walls and fences. His first act was to break down these barriers, and to take all bolts and bars from the doors and windows. He began with three boys of the worst description; and within three months, the number increased to twelve. They were taken into the bosom of Mr. Wichern's family:—his mother was their mother, and his sister their sister. They were not punished for any past offences, but were told that all should be forgiven them, if they tried to do well in future. The defenceless condition of the premises was referred to, and they were assured that no walls or bolts were to detain them; that one cord only should bind them, and that the cord of love. The effect attested the all but omnipotent power of generosity and affection. Children, from seven or eight to fifteen or sixteen

years of age, in many of whom early and loathsome vices had nearly obliterated the stamp of humanity, were transformed not only into useful members of society, but into characters that endeared themselves to all within their sphere of acquaintance. The education given by Mr. Wichern has not been an æsthetic or literary one. The children were told at the beginning that labour was the price of living, and that they must earn their own bread, if they would secure a comfortable home. He did not point them to ease and affluence, but to an honourable poverty, which, they were taught, was not in itself an evil. Here were means and materials for learning to support themselves; but there was no rich fund or other resources for their maintenance. Charity had supplied the home to which they were invited; their own industry must supply the rest. Mr. Wichern placed great reliance upon religious training; but this did not consist in giving them dry and unintelligible dogmas. He spoke to them of Christ, as the benefactor of mankind, who proved, by deeds of love, his interest in the race,—who sought out the worst and most benighted of men, to give them instruction and relief, and who left it in charge to those who came after him, and wished to be called his disciples, to do likewise. Is it strange that, enforced by such a practical exemplification of christian love as their fatherly benefactor gave them in his every-day life, the story of Christ's words and deeds should have sunk deeply into their hearts, and

melted them into tenderness and docility? Such was the effect. The most rapid improvement ensued in the great majority of the children; and even those whom long habits of idleness and vagabondry made it difficult to keep in the straight path, had long seasons of obedience and gratitude, to which any aberration from duty was only an exception.

As the number of pupils increased, Mr. Wichern saw that the size of the family would seriously impair its domestic character. To obviate this, he divided his company into families of twelve, and he has erected nine separate buildings, situated in a semicircle around his own, and near to it, in each of which dwells a family of twelve boys or of twelve girls, under the care of a House-Father or House-Mother, as the assistants are respectively called. Each of these families is, to some extent, an independent community, having an individuality of its own. They eat and sleep in their own dwelling, and the children belonging to each look up to their own particular father or mother, as home-bred children to a parent. The general meeting every morning,—at first in the chamber of Mr. Wichern's mother, but afterwards, when the numbers increased, in the little chapel,—and their frequent meetings at work, or in the play-ground, form a sufficient, and, in fact, a very close bond of union for the whole community. Much was done by the children themselves, in the erection of their little colony of buildings: and in doing this, they were animated by a

feeling of hope and a principle of independence, in providing a dwelling for themselves, while they experienced the pleasures of benevolence in rendering assistance to each other. Mr. Wichern mentions, with great satisfaction, the good spirit of the architect who came upon the premises to direct in putting up the first house. This man would not retain a journeyman for a day or an hour, who did not conduct himself with the utmost decorum and propriety before the children who were assisting in the work.

Instruction is given in reading, writing, arithmetic, singing, and drawing,—and in some instances in higher branches. Music is used as one of the most efficient instruments for softening stubborn wills, and calling forth tender feelings; and its deprivation is one of the punishments for delinquency. The songs and hymns have been specially adapted to the circumstances and wants of the community, and it has often happened that the singing of an appropriate hymn, both at the gatherings in the mother's chamber, which were always more or less kept up, and in the little chapel, has awakened the first-born sacred feeling in obdurate and brutified hearts. Sometimes a voice would drop from the choir, and then weeping and sobbing would be heard instead. The children would say they could not sing,—they must think of their past lives, of their brothers and sisters, or of their parents living in vice and misery at home. On several occasions the singing exercise had to be given up. Frequently the

children were sent out to the garden to recover themselves. An affecting narrative is recorded of a boy who ran away, but whom Mr. Wichern pursued, found, and persuaded to return. He was brought back on Christmas eve, which was always celebrated in the mother's chamber. The children were engaged in singing the Christmas hymns when he entered the room. At first they manifested strong disapprobation of his conduct, for he was a boy to whose faults special forbearance had been previously shown. They were then told to decide among themselves how he should be punished. This brought them all to perfect silence, and after some whispering and consulting together, one, who had formerly been guilty of the same fault of ingratitude, under still less excusable circumstances, burst out in a petition for his forgiveness. All united in it, reached out to him a friendly hand, and the festival of the Christmas eve was turned into a rejoicing over the brother that had been lost but was found. The pardon was not in words merely, but in deeds. No reference to the fact was afterwards made. A day or two after, he was sent away on an errand to the distance of half a mile. He was surprised and affected by this mark of confidence; and from that time never abused his freedom, though intrusted to execute commissions at great distances. But he could never after hear certain Christmas hymns without shedding tears; and long subsequently, in a confidential communication to Mr. Wichern, respecting some act of his former life, (an

unburdening of the overladen conscience, which was very common with the inmates, and always voluntary, for they were told, on their arrival, that their past life should never be spoken of unless between them and himself,) he referred to the decisive effect of that scene of loving-kindness upon his feelings and character.

One peculiar feature of this institution is, that the children are not stimulated by the worldly motives of fame, wealth, or personal aggrandisement. The superintendent does not inflame them with the ambition, that if they surpass each other at recitation, and make splendid displays at public examinations, they shall, in the end, become high military officers, or congress-men, or excite the envy of all by their wealth or fame. On the other hand, so far as this world's goods are concerned, he commends and habituates them to the idea of an honourable poverty; and the only riches with which he dazzles their imaginations are the riches of good works. He looks to them as his hope for redeeming others from the sphere whence they themselves were taken; and there have been many touching instances of the reformation of parents and families, for whom the natural affection first sprang up in these children's hearts, after they had learned the blessings of home and what the ties of nature really are.

One of the most interesting effects of this charity is the charity which it reproduces in its objects; and thus it is shown that, in the order of nature, the

actions of good men,—provided they are also wise,—not less than good seed, will produce thirty, or sixty, or a hundred fold of beneficent fruit. Mr. Wichern makes a great point of celebrating Christmas, and the friends of the school are in the habit of sending small sums of money, and articles of various kinds to adorn the festival. This money has often been voluntarily appropriated by the children to charitable purposes. They frequently give away their pennies, and instances have happened where they have literally emptied their little purses into the hands of poverty and distress, and taken off their own clothes to cover the naked. On one occasion, six poor children had been found by some of the scholars, and invited to the Christmas festival. There they were clothed, and many useful and pleasing articles, made by the givers, were presented to them. One of the boys read a passage from the history of Christ, and the Christmas songs and other songs of thanksgiving and praise were sung. To the sound of the organ, which a friend had presented to the little chapel, some verses, welcoming the strangers, succeeded. The guests then departed, blessing the house and its kind inhabitants; but who can doubt that a voice of gladness, more precious than all worldly applauses, sprang up unbidden and exulting in the hearts of the little benefactors?

But among numerous less conspicuous instances of the change wrought by wise and appropriate moral means, in the character of these so lately abandoned

children, the most remarkable occurred at the time of the great Hamburgh fire, in May, 1842. In July, 1843, I saw the vast chasm which the conflagration had made in the centre of that great city. The second day of the fire, when people were driven from the city in crowds, and houseless and half frantic sufferers came to the Rauhe House for shelter, the children,—some of whom had friends and relatives in the city,—became intensely excited, and besought Mr. Wichern for leave to go in and make themselves useful to the sufferers. Not without great anxiety as to the force of the temptations for escape or for plunder, that might assail them in such an exposed and tumultuous scene, he gave permission to a band of twenty-two to accompany him, on condition that they would keep together as much as possible, and return with him at an appointed time. This they readily promised; nor did they disappoint him. Their conduct was physically as well as morally heroic. They rushed into the greatest dangers to save life and property, and though sometimes pressed to receive rewards, they steadily refused them. At stated intervals they returned to the appointed place, to reassure the confidence of their superior. On one occasion, a lad remained absent long beyond the time agreed upon, but at last he appeared, quite exhausted by the labor of saving some valuable property. Mr. Wichern afterwards learned from the owner,—not from the lad,—that he had steadily refused the compensation offered to, and even urged

upon him. When the company returned home at the appointed time, he sent forth another band under the care of a House-Father, and these exerted themselves in the same faithful and efficient manner. This was done as long as the necessity of the case required. From this time the Rauhe House was the resort of the poor and homeless,—and not for days only, but for weeks. The pupils shared with them their food, and even slept upon the ground to give their beds to the destitute, sick, and injured. I can hardly refrain from narrating many other facts of a similar character connected with this institution; for if the angels rejoice over a rescued sinner, why should not we partake of that joy when it is our brother who is ransomed?

In his last report, Mr. Wichern says the institution was actually so impoverished by the demand made upon it at that time, and the demands upon public charity have since been so great in that unfortunate city, that the inmates have been almost reduced to suffering for the necessaries of life,—particularly as he was induced to receive several children rendered homeless by that calamity. To this object, however, even the children of the house were ready and willing to contribute portions of their wardrobe, and they submitted cheerfully to other privations. Mr. Wichern regretted above all other things the necessity of refusing many applications,—and it is but doing justice to the citizens of Hamburgh to state, that on an appeal made by him for funds to erect a new

building, they were generously and promptly raised, by those who had such unusual claims upon their charity.

A single remark, I must be allowed to make. When an individual effects so much good, it seems to be often thought that he accomplishes it by virtue of some charm or magic, or preternatural influence, of which the rest of the world cannot partake. The superintendent of the Rauhe House is a refutation of this idea. Laboriously, perseveringly, unintermittingly, he uses MEANS for the accomplishment of his desired ends. When I put to him the question, in what manner he produced these transforming effects upon his charge, his answer was, "By active occupations, music, and Christian love." Two or three things should be stated, in explanation of this compendious reply. When a new subject comes to the Rauhe House, he is first received into Mr. Wichern's own family. Here, under the wise and watchful guardianship of the master, he is initiated into the new life of action, thought, feeling, which he is expected to lead. His dispositions are watched, his character is studied; and as soon as prudence allows, he is transferred to that one of the little colonies whose House-Father is best qualified to manage his peculiarities of temperament and disposition. Soon after the opening of the establishment, and the increase of its numbers, Mr. Wichern found that it would be impossible for him to bestow the requisite care and oversight upon each one of his pupils which

his necessities demanded. He cast about for assistance, and though he was able to find those in the community who had enough of the spirit of benevolence and self-sacrifice to undertake the difficult labor to which his own life was devoted, yet he soon found that they had not the other requisite qualifications to make their benevolent purposes available. He could find enough well-intentioned persons to superintend the work-shops, gardens, &c., but they had not intellectual competency. So he could find schoolmasters who could give good lessons, but they were not masters of any handicraft. He was therefore driven, as he says, to the expedient of preparing a class of teachers, to become his auxiliaries in the work. For this end, he has superadded to his original plan a school for the preparation of teachers; — first to supply himself, then to send abroad to open other institutions similar to his own, and thirdly to become superintendents of prisons. This last object he deems very important. Questions about prison-architecture, he says, have given a new literature to the world; but as yet, nothing, or but little, is done to improve the character or increase the qualifications of prison-keepers. I have often felt the force of this remark, in the numerous continental prisons which I have visited. Though the masters of the prisons have generally appeared to be very respectable men, yet the assistants or deputy-turnkeys have very often seemed to belong to a low order of society, from whose manners, conversation, or treat-

ment of the prisoners, no good influence could be expected.

This second institution of Mr. Wichern is in reality a Normal school, which the necessities of his situation suggested, and forced him to establish.

During the ten years of the existence of this institution, there have been one hundred and thirty-two children received into it. Of these about eighty were there on the 1st of July, 1843. Only two had run away, who had not either voluntarily returned, or, being brought back, had not voluntarily remained. The two unreclaimed fugitives committed offences, fell into the hands of the civil magistrates, and were imprisoned.

Who can reflect upon this history, where we see a self-sacrificing man, by the aids of wisdom and Christian love, exorcising, as it were, the evil spirits from more than a hundred of the worst children whom a corrupted state of society has engendered;—who can see this, without being reminded of some case, perhaps within his own personal knowledge, where a passionate, ignorant, and perverse teacher, who, for the sake of saving a few dollars of money, or from some other low motive, has been put in possession of an equal number of fine-spirited children, and has, even in a shorter space of time, put an evil spirit into the bosom of them all? When visiting this institution, I was reminded of an answer given to me by the Head-master of a school of a thousand children, in London. I inquired of him,

what moral education or training he gave to his scholars,—what he did, for instance, when he detected a child in a lie? His answer was literally this:—“I consider,” said he, “all moral education to be a humbug. Nature teaches children to lie. If one of my boys lies, I set him to write some such copy as this,—‘Lying is a base and infamous offence;’—I make him write a quire of paper over with this copy; and he knows very well that if he does not bring it to me in a good condition, he will get a flogging.” On hearing this reply, I felt as if the number of things, in the condition of London society, which needed explanation, was considerably reduced!

What is most remarkable in reference to the class of institutions now under consideration, is the high character of the men,—for capacity, for attainments, for social rank,—who preside over them. At the head of a private Orphan House in Potsdam, is the venerable Von Türk. According to the laws of his country, Von Türk is a nobleman. His talents and acquisitions were such that at a very early age he was elevated to the bench. This was, probably, an office for life, and was attended with honors and emoluments. He officiated as judge for fourteen years; but in the course of this time, so many criminal cases were brought before him for adjudication, whose only cause and origin were so plainly referable to early neglect in the culprit’s education, that the noble heart of the judge could no longer bear to pronounce sentence of condemnation against the prisoners; for

he looked upon them as men, who, almost without a paradox, might be called *guiltless offenders*. While holding the office of judge he was appointed school inspector. The paramount importance of the latter office grew upon his mind as he executed its duties, until, at last, he came to the full conception of the grand and sacred truth,—how much more intrinsically honorable is the vocation of the teacher, who saves from crime and from wrong, than the magistrate who waits till they are committed, and then avenges them. He immediately resigned his office of judge, with its life-tenure and its salary; travelled to Switzerland, where he placed himself under the care of Pestalozzi; and, after availing himself for three years of the instructions of that celebrated teacher, he returned to take charge of an orphan asylum. Since that time he has devoted his whole life to the care of the neglected and destitute. He lives in as plain and inexpensive a style as our well-off farmers and mechanics, and devotes his income to the welfare of the needy. I was told by his personal friends that he not only deprived himself of the luxuries of life, but submitted to many privations in order to appropriate his small income to others whom he considered more needy;—and that his wife and family cordially and cheerfully shared such privations with him for the same object. To what extent would our own community sympathize with, or appreciate the act, if one of the judges of our higher courts, or any other official dignitary, should resign an office of honor and of profit to become the instructor of children!

Even now, when the once active and vigorous frame of this patriarchal man is bending beneath the weight of years, he employs himself in teaching agriculture, together with the branches commonly taught in the Prussian schools, to a class of orphan boys. What warrior, who rests at last from the labors of the tented field, after a life of victories ; what statesman, whose name is familiar in all the courts of the civilized world ; what orator, who attracts towards himself tides of men wherever he may move in his splendid course ;—what one of all these would not, at the sunset of life, exchange his fame and his clustering honors, for that precious and abounding treasury of holy and beneficent deeds, the remembrance of which this good old man is about to carry into another world ! Do we not need a new spirit in our community, and especially in our schools, which shall display only objects of virtuous ambition before the eyes of our emulous youth ; and teach them that no height of official station, nor splendor of professional renown, can equal in the eye of Heaven, and of all good men, the true glory of a life consecrated to the welfare of mankind ?

CLASSIFICATION.

The first element of superiority in a Prussian school, and one whose influence extends throughout the whole subsequent course of instruction, consists in the proper classification of the scholars. In all places where the numbers are sufficiently large to

allow it, the children are divided according to ages and attainments; and a single teacher has the charge only of a single class, or of as small a number of classes as is practicable. I have before adverted to the construction of the school-houses, by which, as far as possible, a room is assigned to each class. Let us suppose a teacher to have the charge of but one class, and to have talent and resources sufficient properly to engage and occupy its attention, and we suppose a perfect school. But how greatly are the teacher's duties increased, and his difficulties multiplied, if he have four, five, or half a dozen classes, under his personal inspection. While attending to the recitation of one, his mind is constantly called off, to attend to the studies and the conduct of all the others. For this, very few teachers amongst us have the requisite capacity; and hence the idleness and the disorder that reign in so many of our schools,—excepting in cases where the debasing motive of fear puts the children in irons. All these difficulties are at once avoided by a suitable classification,—by such a classification as enables the teacher to address his instructions at the same time to all the children who are before him, and to accompany them to the playground, at recess or intermission, without leaving any behind who might be disposed to take advantage of his absence. All this will become more and more obvious as I proceed with a description of exercises. There is no obstacle whatever, save prescription, and that *vis inertiae* of mind which continues in the

beaten track because it has not vigor enough to turn aside from it, — to the introduction, at once, of this mode of dividing and classifying scholars, in all our large towns.

METHOD OF TEACHING YOUNG CHILDREN ON THEIR
FIRST ENTERING SCHOOL.

In regard to this as well as other modes of teaching, I shall endeavour to describe some particular lessons that I heard. The Prussian and Saxon schools are all conducted substantially upon the same plan, and taught in the same manner. Of course, there must be those differences to which different degrees of talent and experience give rise.

In Professor Stowe's excellent report, he says, "Before the child is even permitted to learn his letters, he is under conversational instruction, frequently, for six months or a year; and then a single week is sufficient to introduce him into intelligent and accurate plain reading." I confess that in the numerous schools I visited, I did not find this preparatory instruction carried on for any considerable length of time, before lessons in which all the children took part were commenced. Perhaps, since his visit, the practice has been changed.

About twenty years ago, teachers in Prussia made the important discovery that children have five senses, — together with various muscles and mental faculties, — all which, almost by a necessity of their nature, must be kept in a state of activity, and which, if not

usefully, are liable to be mischievously employed. Subsequent improvements in the art of teaching have consisted in supplying interesting and useful, instead of mischievous, occupation for these senses, muscles, and faculties. Experience has now proved that it is much easier to furnish profitable and delightful employment for all these powers, than it is to stand over them with a rod and stifle their workings, or to assume a thousand shapes of fear to guard the thousand avenues through which the salient spirits of the young play outward. Nay it is much easier to keep the eye and hand and mind at work together, than it is to employ any one of them separately from the others. A child is bound to the teacher by so many more cords, the more of his natural capacities the teacher can interest and employ.

In the case I am now to describe, I entered a classroom of sixty children, of about six years of age. The children were just taking their seats, all smiles and expectation. They had been at school but a few weeks, but long enough to have contracted a love for it. The teacher took his station before them, and after making a playful remark which excited a light titter around the room, and effectually arrested attention, he gave a signal for silence. After waiting a moment, during which every countenance was composed and every noise hushed, he made a prayer consisting of a single sentence, asking that as they had come together to learn, they might be good and diligent. He then spoke to them of the beautiful

day, asked what they knew about the seasons, referred to the different kinds of fruit-trees then in bearing, and questioned them upon the uses of trees in constructing houses, furniture, &c. Frequently he threw in sportive remarks which enlivened the whole school, but without ever producing the slightest symptom of disorder. During this familiar conversation, which lasted about twenty minutes, there was nothing frivolous or trifling in the manner of the teacher; that manner was dignified though playful, and the little jets of laughter which he caused the children occasionally to throw out, were much more favourable to a receptive state of mind than jets of tears.

Here I must make a preliminary remark, in regard to the equipments of the scholars and the furniture of the schoolroom. Every child had a slate and pencil, and a little reading book of letters, words, and short sentences. Indeed, I never saw a Prussian or Saxon school,—above an infant school,—in which any child was unprovided with a slate and pencil. By the teacher's desk, and in front of the school, hung a blackboard. The teacher first drew a house upon the blackboard; and here the value of the art of drawing,—a power universally possessed by Prussian teachers,—became manifest. By the side of the drawing, and under it, he wrote the word *house* in the German script hand, and printed it in the German letter. With a long pointing rod,—the end being painted white to make it more visible,—he ran over the form of the letters,—the children, with their

slates before them and their pencils in their hands, looking at the pointing rod and tracing the forms of the letters in the air. In all our good schools, children are first taught to imitate the forms of letters on the slate before they write them on paper; here they were first imitated on the air, then on slates, and subsequently, in older classes, on paper. The next process was to copy the word "house," both in script and in print, on their slates. Then followed the formation of the sounds of the letters of which the word was composed, and the spelling of the word. Here the *names* of the letters were not given as with us, but only their *powers*, or the sounds which those letters have in combination. The letter *h* was first selected and set up in the reading-frame, (the same before described as part of the apparatus of Prussian schools for young children,) and the children, instead of articulating our alphabetic *h*, (aitch,) merely give a hard breathing,—such a sound as the letter really has in the word "house." Then the diphthong, *au*, (the German word for "house" is spelled "haus,") was taken and sounded by itself, in the same way. Then the blocks containing *h*, and *au*, were brought together, and the two sounds were combined. Lastly the letter *s* was first sounded by itself, then added to the others, and then the whole word was spoken. Sometimes the last letter in a word was first taken and sounded,—after that the penultimate,—and so on until the word was completed. The responses of the children were sometimes individual, and sometimes

simultaneous, according to a signal given by the master. In every such school, also, there are printed sheets or cards, containing the letters, diphthongs and whole words. The children are taught to sound a diphthong, and then asked in what words that sound occurs. On some of these cards there are words enough to make several short sentences, and when the pupils are a little advanced, the teacher points to several isolated words in succession, which when taken together make a familiar sentence, and thus he gives them an agreeable surprise, and a pleasant initiation into reading.

After the word "house" was thus completely impressed upon the minds of the children, the teacher drew his pointing rod over the lines which formed the house; and the children imitated him, first in the air, while they were looking at his motions, then on their slates. In their drawings there was of course a great variety as to taste and accuracy; but each seemed pleased with his own, for their first attempts had never been so criticised as to produce discouragement. Several children were then called to the blackboard to draw a house with chalk. After this, the teacher entered into a conversation about houses. The first question was, what kind of a house was that on the black-board. Then the names of other kinds of houses were given. The materials of which houses are built were mentioned,—stone, brick, wood; the different kinds of wood; nails, and where they were made; lime, and whence it came, &c. &c. When

the teacher touched upon points with which the children were supposed to be acquainted, he asked questions; when he passed to subjects beyond their sphere, he gave information, intermingling the whole with lively remarks and pleasant anecdotes.

And here one important particular should not be omitted. In this, as well as in all other schools, a complete answer was always required. For instance, if a teacher asks, "What are houses made of?" he does not accept the answer, "of wood" or "of stone;" but he requires a full, complete (*vollständig*) answer; — as, "a house may be made of wood." The answer must always contain an intelligible proposition without reference to the words of the question to complete it. And here also the greatest care is taken that the answer shall always be grammatically correct, have the right terminations of all articles, adjectives, and nouns, and the right grammatical transpositions according to the idioms and structure of the language. This secures from the beginning, precision in the expression of ideas; and if, as many philosophers suppose, the intellect could never carry forward its processes of argument or investigation to any great extent, without using language as its instrument, then these children, in their primary lessons, are not only led to exercise the intellect, but the instrument is put into their hands by which its operations are facilitated.

When the hour had expired, I do not believe there was a child in the room who knew or thought that

his play-time had come. No observing person can be at a loss to understand how such a teacher can arrest and retain the attention of his scholars. It must have happened to almost every one, at some time in his life, to be present as a member of a large assembly, when some speaker, in the midst of great uproar and confusion, has arisen to address it. If, in the very commencement of his exordium, he makes what is called a happy hit, which is answered by a response of laughter or applause from those who are near enough to hear it, the attention of the next circle will be aroused. If, then, the speaker makes another felicitous sally of wit or imagination, this circle too becomes the willing subject of his power; until, by a succession of flashes whether of genius or of wit, he soon brings the whole audience under his command, and sways it as the sun and moon sway the tide. This is the result of talent, of attainment, and of the successful study both of men and of things; and whoever has a sufficiency of these requisites will be able to command the attention of children, just as a powerful orator commands the attention of men. But the one no more than the other is the unbought gift of nature. They are the rewards of application and toil superadded to talent.

Now it is obvious that in the single exercise above described, there were the elements of reading, spelling, writing, grammar, and drawing, interspersed with anecdotes and not a little general information; and yet there was no excessive variety, nor were any

incongruous subjects forcibly brought together. There was nothing to violate the rule of "one thing at a time."

Compare the above method with that of calling up a class of abecedarians, — or, what is more common, a single child, and, while the teacher holds a book or a card before him, and, with a pointer in his hand, says, *a*, he echoes *a*; then *b*, and he echoes *b*; and so on until the vertical row of lifeless and ill-favored characters is completed, and then of remanding him to his seat, to sit still and look at vacancy. If the child is bright, the time which passes during this lesson is the only part of the day when he does not think. Not a single faculty of the mind is occupied except that of imitating sounds; and even the number of these imitations amounts only to twenty-six. A parrot or an idiot could do the same thing. And so of the organs and members of the body. They are condemned to inactivity; — for the child who stands most like a post is most approved; nay, he is rebuked if he does not stand like a post. A head that does not turn to the right or left, an eye that lies moveless in its socket, hands hanging motionless at the side, and feet immovable as those of a statue, are the points of excellence, while the child is echoing the senseless table of *a, b, c*. As a general rule, six months are spent before the twenty-six letters are mastered, though the same child would learn the names of twenty-six playmates or twenty-six playthings in one or two days.

All children are pleased with the idea of a house, a hat, a top, a ball, a bird, an egg, a nest, a flower, &c. ; and when their minds are led to see new relations or qualities in these objects, or when their former notions respecting them are brought out more vividly, or are more distinctly defined, their delight is even keener than that of an adult would be in obtaining a new fact in science, or in having the mist of some old doubt dispelled by a new discovery. Lessons on familiar objects, given by a competent teacher, never fail to command attention, and thus a habit of mind is induced of inestimable value in regard to all future study.

Again, the method I have described necessarily leads to conversation, and conversation with an intelligent teacher secures several important objects. It communicates information. It brightens ideas before only dimly apprehended. It addresses itself to the various faculties of the mind, so that no one of them ever tires or is cloyed. It teaches the child to use language, to frame sentences, to select words which convey his whole meaning, to avoid those which convey either more or less than he intends to express ; — in fine, it teaches him to seek for thoughts upon a subject, and then to find appropriate language in which to clothe them. A child trained in this way will never commit those absurd and ludicrous mistakes into which uneducated men of some sense not unfrequently fall, viz., that of mis-matching their words and ideas,—of hanging, as it were, the gar-

ments of a giant upon the body of a pigmy, or of forcing a pigmy's dress upon the huge limbs of a giant. Appropriate diction should clothe just ideas, as a tasteful and substantial garb fits a graceful and vigorous form.

The above described exercise occupies the eye and the hand as well as the mind. The eye is employed in tracing visible differences between different forms, and the hand in copying whatever is presented, with as little difference as possible. And who ever saw a child that was not pleased with pictures, and an attempt to imitate them? Thus, the two grand objects so strenuously insisted upon by writers, in regard to the later periods of education and the maturer processes of thought, are attained, viz., the power of recognising analogies and dissimilarities.

I am satisfied that our greatest error in teaching children to read, lies in beginning with the alphabet; in giving them what are called the "Names of the Letters," *a, b, c, &c.* How can a child to whom nature offers such a profusion of beautiful objects,—of sights and sounds and colors,—and in whose breast so many social feelings spring up;—how can such a child be expected to turn with delight from all these to the stiff and lifeless column of the alphabet? How can one who as yet is utterly incapable of appreciating the remote benefits, which in after-life reward the acquisition of knowledge, derive any pleasure from an exercise which presents neither beauty to his eye, nor music to his ear, nor sense to his understanding?

Although in former reports and publications* I have dwelt at length upon what seems to me the absurdity of teaching to read by *beginning* with the alphabet, yet I feel constrained to recur to the subject again,—being persuaded that no thorough reform will ever be effected in our schools until this practice is abolished.

When I first began to visit the Prussian schools, I uniformly inquired of the teachers, whether, in teaching children to read, they began with the “Names of the Letters,” as given in the alphabet. Being delighted with the prompt negative which I invariably received, I persevered in making the inquiry, until I began to perceive a look and tone on their part not very flattering to my intelligence, in considering a point so clear and so well settled as this to be any longer a subject for discussion or doubt. The uniform statement was, that the alphabet, as such, had ceased to be taught *as an exercise preliminary to reading*, for the last fifteen or twenty years, by every teacher in the kingdom. Whoever will compare the German language with the English, will see that the reasons for a change are much stronger in regard to our own, than in regard to the foreign tongue.

The practice of beginning with the “Names of Letters,” is founded upon the idea that it facilitates the combination of them into words. On the other

* See Common School Journal, Vol. IV., pp. 9, 25, 40, *et passim* throughout the Journal.

hand, I believe that if two children, of equal quickness and capacity, are taken, one of whom can name every letter of the alphabet, at sight, and the other does not know them from Chinese characters, the latter can be most easily taught to read, — in other words, that learning the letters first is an absolute hindrance.

The advocate for teaching the letters asks, if the elements of an art or science should not be first taught. To this I would reply, that the “Names of the Letters” are not elements in the sounds of words; or are so only in a comparatively small number of cases. To the twenty-six letters of the alphabet, the child is taught to give twenty-six sounds, and no more. According to Worcester, however, — who may be considered one of the best authorities on this subject, — the six vowels only, have, collectively, thirty-three sounds. In addition to these, there are the sounds of twenty consonants, of diphthongs and triphthongs. The consonants also vary in sound, according to the word in which they are used, as the hard and soft sound of *c*, and of *g*; the soft and the hissing sound of *s*; the soft or flat sound of *x*, like *gz*; the soft sharp sound of *th*, as in *this* and *thin*; the different sounds of the same letters, as in *chaise*, *church*; and the same sounds of different letters, as in *tion*, *sion*; in *cial*, *tial*, *sial*; *cious*, *ceous*, *tious*; *geous*, *gious*, &c. &c. It would be difficult, and would not compensate the trouble, to compute the number of sounds differing from the alphabetic,

which a good speaker gives to the different letters and combinations of letters in our language, — not including the changes of rhetorical emphasis, cadence and intonation. But if analysed, they would be found to amount to hundreds. Now how can twenty-six sounds be the elements of hundreds of sounds as elementary as themselves? Generally speaking, too, before a child begins to learn his letters he is already acquainted with the majority of elementary sounds in the language, and is in the daily habit of using them in conversation. Learning his letters, therefore, gives him no new sound; it even restricts his attention to a small part of those which he already knows. So far, then, the learning of his letters contracts his practice; and were it not for keeping up his former habits of speaking, at home and in the playground, the teacher, during the six months or year in which he confines him to the twenty-six sounds of the alphabet, would pretty nearly deprive him of the faculty of speech.

But there is another effect of learning the names of the letters first, still more untoward than this. The letter *a*, says Worcester, has seven sounds, as in *fate, fat, fare, far, fast, fall, liar*. In the alphabet, and as a name, it has but one, — the long sound. Now suppose the words of our language in which this letter occurs, to be equally divided among these seven classes. The consequence must be that as soon as the child begins to read, he will find one word in which the letter *a* has the sound he has been

taught to give it, and six words in which it has a different sound. If, then, he follows the instruction he has received, he goes wrong six times to going right once. Indeed, in running over a score of his most familiar words,— such as *papa, mama, father, apple, hat, cat, rat, ball, fall, call, warm, swarm, man, can, pan, ran, brass, glass, water, star, &c.*, he does not find, in a single instance, that sound of *a* which he has been taught to give it in the alphabet. In an edition of Worcester's Dictionary before me, I find more than three thousand words whose initial letter is *a*; and yet amongst all these there are not a hundred words in which this initial letter has the long or alphabetical sound;— that is, the cases are more than thirty, where the young reader would be wrong if he followed the instruction given him, to one where he would be right. This, surely, is a most disastrous application of the principle, that the elements of a science must be first taught.

The letter *e*, the most frequent vowel in the English language, has five sounds, as in *mete, met, there, her, fuel*. In Worcester's Dictionary, before referred to, there are two hundred and twenty-six words whose initial syllable is *be*, but in only eleven cases has the letter *e* the long or alphabetic sound. The remarks made above, therefore, in relation to the letter *a*, apply in their full force to this vowel. So of the rest. *Such* is the facility which learning the names of the letters gives to reading!

In regard to all the vowels it may be said, not

only that, in the very great majority of cases, their sounds, when found in words, are different from their names as letters,—so that the more perfectly the child has learned them as letters, the more certain will he be to miscall them in words,—but that these different sounds follow each other, in books, in the most promiscuous manner. Were there any law of succession among these sounds, so that the short sound of any one vowel should universally follow the long sound; the obscure, the broad, &c.; or, were one of the sounds used *twice* in succession, and then another of them *once*, and so on, following some rule of alternation, the evil would be greatly mitigated. The sagacious thrower of dice, by retaining in his mind a long series of the throws last made, calculates with some approach to certainty what face will next turn up; for, in the long run, the numbers of the different faces turned up will be nearly equal. But no finite power can tell, by any calculation according to the doctrine of chances, or by proceeding on the law of exhaustion, what sound of any vowel will next turn up, in reading a book of English. There is too, in the human mind, a faculty corresponding to the law of periodicity, sometimes followed by nature, so that if an event in nature happens every other year, or once in seven, or in forty years, the sagacious and philosophic mind penetrates to the law and grasps it. But the succession of the different vowel sounds in the English language is as lawless as chaos, and leaves all human acumen or perspicacity in bewilderment.

Did the vowels adhere to their own sounds, the difficulty would be greatly diminished. But, not only do the same vowels appear in different dresses, like masquerades, but, like harlequins, they exchange garbs with each other. How often does *e* take the sound of *a*, as in *there*, *where*, &c. ; and *i*, the sound of *e* ; and *o*, the sound of *u* ; and *u*, the sound of *o* ; and *y*, the sound of *i*.

In one important particular, the consonants are more perplexing than the vowels. The very definition of a consonant, as given in the spelling-books, is, "a letter which has no sound, or only an imperfect one, without the help of a vowel." And yet the definers themselves, and the teachers who follow them, proceed immediately to give a perfect sound to all the consonants. If a consonant has "only an imperfect sound," why, in teaching children to read, should not this imperfect sound be taught them? And again, in giving the names of the consonants, why should the vowel be sometimes prefixed, and sometimes suffixed? In *b*, *c*, *d*, &c., the vowel follows the consonant, as *be*, *ce*, *de* ; in *f*, *l*, *m*, &c., the vowel precedes it, as *ef*, *el*, *em*. But when found in words, the vowel precedes the consonant, in the first class of cases, as often as it follows it ; and in the latter class of cases, it follows as often as it precedes. The name of the letter *b* is written *be* ; but where is the sound of *be* in *ebb*, *web*, *ebony*, *ebullition*, *abode*, *abound*, and in hundreds of other cases? The name of the letter *c* is written *ce* ; but, in the

first place, *c* is always sounded like *s*, or *k*; and in the second place, where is there any similitude to the sound of *ce* in the words *cap*, *cite*, *cold*, *cube*, *cynic*? Where, too, is the sound of *ce*, in words where either of the vowels precedes the *c*,— as in *accent*, *echo*, *ichthyology*, *occasion*, &c.? The principle of this remark applies to hundreds, probably to thousands of cases. So, too, if *b* is *be*, then *be* is *bee*, the name of an insect; and if *l* is *el*, then *el* is *eel*, the name of a fish.

The name-sound of the letter *r*, as taught in the alphabet, is *ar*; but where is this sound in all those cases where *r* precedes the vowel in the formation of a syllable or word, as in *rain*, *rest*, *rich*, *rock*, *run*, *rye*?— they are not sounded *ar-ain*, *ar-est*, &c.

If such an accumulation of evidence were insufficient to convince any reasonable person, it would be easy to go through with all the letters of the alphabet, and to show,— in regard to the vowels,— that when found in words, they receive only occasionally the sounds which the child is taught always to give them as letters; and,— in regard to the consonants,— that they never, in any case, receive the sounds which the child is taught to affix to them. I believe it is within bounds to say, that we do not sound the letters in reading once in a hundred times, as we were taught to sound them when learning the alphabet. Indeed, were we to do so in one tenth part of the instances, we should be understood by nobody. What analogy can be pointed out between

the rough breathing of the letter *h*, in the words *when*, *where*, *how*, &c., and the "name-sound," (aytch, aitch, or aych, as it is given by different spelling-book compilers,) of that letter, as it is taught from the alphabet?

This subject might be further illustrated by reference to other languages,—the Greek, for instance. Will the names of the letters, *kappa*, *omicron*, *sigma*, *mu*, *omicron*, *sigma*, make the word *kosmos*? And yet these letters come as near making that word, as those given by Mr. Ottiwell Wood, at a late trial in Lancashire, England, did to the sound of his own name. On Mr. Wood's giving his name to the court, the judge said, "Pray, Mr. Wood, how do you spell your name?" to which the witness replied;—"O double T, I double U, E double L, double U, double O, D." In the anecdote it is added, that the learned judge at first laid down his pen in astonishment; and then, after making two or three unsuccessful attempts, declared he was unable to record it. Mr. Palmer, from whose Prize Essay this anecdote is taken, gives the following account of the manner in which children were taught to read the first sentence in Webster's old spelling-book;—*En-o*, no, *emm-ai-en*, man, *emm-ai-wy*, may, *pee-you-tee*, put, *o-double-eff*, off, *tee-aitch-ee*, the, *ell-ai-double-you*, law, *o-eff*, of, *gee-o-dee*, God.

Some defenders of the old system have attempted to find an analogy for their practice, in the mode of teaching to sing by first learning the gamut. They

compare the notes of the gamut, which are afterwards to be combined into tunes, to the letters of the alphabet, to be afterwards combined into words. But one or two considerations will shew the greatest difference between the principal case and the supposed analogy. In written music there is always a scale, consisting of at least five lines, and of course with four spaces between, and often one or two lines and spaces above or below the regular scale; and both the name of a note and the sound to be given it can always be known by observing its place in the scale. To make the cases analogous, there should be a scale of thirty-three places, at least, for the six vowels only,—and this scale should be enlarged so as to admit the twenty consonants, and all their combinations with the vowels. Such a scale could hardly be crowded into an octavo page. The largest pages now used would not contain more than a single printed line each; and the matter now contained in an octavo volume would fill the shelves of a good sized library. If music were taught as unphilosophically as reading;—if its eight notes were first arranged in one straight vertical line, to be learned by name, and then transferred to a straight horizontal line, where they should follow each other promiscuously, and without any clew to the particular sound to be given in each particular place, it seems not too much to say that not one man in a hundred thousand would ever become a musician.

The comparison sometimes made between reading

and arithmetic, fails for the same reasons. In arithmetic, the Arabic figures, when standing by themselves, have an invariable value; and when combined, their value is always determined by a certain law of decimal progression. The figure 5 is always five. It may be 5 units, 5 tens, 5 hundreds, &c. but it is always five; and whether it is 5 units, 5 tens, or 5 hundreds is infallibly known by the place it occupies. If we knew that the vowel *a* would always be long, if found at the end of a word; that it would be short, if found one place to the left; grave, if found two; and broad, if found three, and so on; there would then be one element of comparison between the cases, and the argument might have, what it now seems to want, a shadow of plausibility.

There is one fact, probably within every teacher's own observation, which should be decisive on this subject. In learning the alphabet, children pronounce the consonants as though they were either preceded or followed by one of the vowels;—that is, they sound *b* as though it were written *be*, and *f*, as though written *ef*. But when they have advanced ever so little way in reading, do they not enunciate words where the letter *b* is followed by one of the *other* vowels, or where it is *preceded* by a vowel, as well as words into which their own familiar sound *be* enters? For example, though they have called *b* a thousand times as if it were written *be*, do they not enunciate the words *ball*, *bind*, *box*, *bug*, &c., as

well as they do the words *besom*, *beatific*, &c.? They do not say *be-all*, *be-ind*, *be-ox*, *be-ug*, &c. Do they not articulate the words *ebb*, *web*, &c., where the vowel comes first; or the words *bet*, *bell*, *beyond*, &c., where the vowel is short, or obscure, as well as they do those words which have their old accustomed sound of *b*, with the long sound of *e*? So of the letter *f*, which they have been accustomed to sound as though written *ef*. Do they not articulate the word *fig*, as well as they do the first syllable of the word *effigy*? Nay, unless they are very apt, and remember in a remarkable manner the nonsense that has been taught them, do they ever call *fig*, ef-ig, or *father*, ef-ather? Happy incapacity of a bright nature to be turned into a dunce!

The teachers in Prussia and Saxony invariably practise what is called by them the *lautir* (pronounced *lauteer*,) method. In Holland the same method is universally adopted. With us it is known by the name *phonic*. It consists in giving each letter, when taken by itself, the sound which it has when found in combination,—so that the sound of a regular word of four letters is divided into four parts; and a recombination of the sounds of the letters makes the sound of the word.*

* This system of teaching the *powers* instead of the *names* of the letters, notwithstanding its evident reasonableness and proved facility, has as yet been adopted, so far as I am aware, by but few teachers in this country. It is advocated with some mechanical aids by Edgeworth in his *Practical Education*, Vol. I., p. 66, 2nd Edit.—1801. Fulton introduced it in Edinburgh more than

There are two reasons why this *lautir* or *phonic* method is less adapted to the English language than to the German;—first, because our vowels have more sounds than theirs, and secondly, because we have more silent letters than they. This is an argument, not against their method of teaching, but in favor of our commencing to teach by giving words before letters. And I despair of any effective improvement in teaching young children to read, until the teachers of our primary schools shall qualify themselves to teach in this manner;—I say, until they shall *qualify* themselves, for they may attempt it in such a rude and awkward way as will infallibly incur a failure. As an accompaniment to this, they should also be able to give instruction according to the *lautir* or *phonic* method. It is only in this way that the present stupifying and repulsive process of learning to read can be changed into one full of interest, animation, and instructiveness, and a toilsome work of months be reduced to a pleasant one of weeks.

Having given an account of the reading lesson of a primary class, just after they had commenced going to school, I will follow it with a brief account of a lesson given to a more advanced class. The subject was a short piece of poetry describing a hunter's life in Missouri. It was first read,—the reading being accompanied with appropriate criticisms as to pro-

forty years ago; and in Glasgow, Dr. Angus has done much to exemplify its utility in practice, and to urge it on the favourable consideration of teachers generally.

nunciation, tone, &c. It was then taken up verse by verse, and the pupils were required to give equivalent expressions in prose. The teacher then entered into an explanation of every part of it, in a sort of oral lecture, accompanied with occasional questions. This was done with the greatest minuteness. Where there was a geographical reference, he entered at large into geography, where a reference to a foreign custom, he compared it with their customs at home; and thus he explained every part, and illustrated the illustrations themselves, until, after an entire hour spent upon six four-line verses, he left them to write out the sentiment and the story in prose, to be produced in school the next morning. All this was done without the slightest break or hesitation, and evidently proceeded from a mind full of the subject, and having a ready command of all its resources.

An account of one more lesson will close what I have to say on the subject of reading. The class consisted of young lads, belonging to a Burgher school, which they were just about leaving. They had been reading a poem of Schiller,—a sort of philosophical allegory,—and when it was completed, the teacher called upon one of them to give a popular exposition of the meaning of the piece. The lad left his seat, stepped to the teacher's desk, and, standing in front of the school, occupied about fifteen or twenty minutes in an extemporaneous account of the poem, and what he supposed to be its meaning and moral.

ARITHMETIC AND MATHEMATICS.

Children are taught to cipher, or, if need be, to count, soon after entering school. I will attempt to describe a lesson which I saw given to a very young class. Blocks of one cube, two cubes, three cubes, &c., up to a block of ten cubes, lay upon the teacher's desk. The cubes on each block were distinctly marked off, and differently colored,—that is, if the first inch or cube was white, the next would be black. The teacher stood by his desk, and in front of the class. He set up a block of one cube, and the class simultaneously said *one*. A block of two cubes was then placed by the side of the first, and the class said *two*. This was done until the ten blocks stood by the side of each other in a row. They were then counted backwards, the teacher placing his finger upon them, as a signal that their respective numbers were to be called. The next exercise was, “two comes after one, three comes after two,” and so on to ten; and then backwards, “nine comes before ten, eight comes before nine,” and so of the rest. The teacher then asked, What is three composed of? *A* Three is composed of one and two. *Q*. Of what else is three composed? *A*. Three is composed of three ones. *Q*. What is four composed of? *A*. Four is composed of four ones, of two and two, of three and one. *Q*. What is five composed of? *A*. Five is composed of five ones, of two and three, of two twos and one, of four and one. *Q*. What numbers compose six? seven? eight? nine? To

the latter the pupil would answer, "Three threes make nine; two three and four make nine; two, two and five make nine; three, four and two make nine; three, five and one make nine," &c. &c. The teacher then placed similar blocks side by side, while the children added their respective numbers together, "two twos make four;" "three twos make six," &c. The blocks were then turned down horizontally to show that three blocks of two cubes were equal to one of six cubes. Such questions were then asked as, How many are six less than eight? five less than seven? &c. Then, how many are seven and eight? The answer was given thus; eight are one more than seven, seven and seven make fourteen, and one added makes fifteen; therefore eight and seven make fifteen.

Q. How many are six and eight? *A.* Eight are two more than six, six and six make twelve, and two added make fourteen. Or, it might be thus; six are two less than eight, eight and eight are sixteen, two taken from sixteen leave fourteen, therefore eight and six are fourteen. They then counted up to a hundred on the blocks. Towards the close of the lesson, such questions as these were put, and readily answered: Of what is thirty-eight composed? *A.* Thirty-eight is composed of thirty and eight ones; of seven fives and three ones;—or sometimes thus; of thirty-seven and one; of thirty-six and two ones; of thirty five and three ones, &c. *Q.* Of what is ninety composed? *A.* Ninety is composed of nine tens,—of fifty and forty, &c. &c.

Thus, with a frequent reference to the blocks, to keep up attention by presenting an object to the eye, the simple numbers were handled and transposed in a great variety of ways. In this lesson, it is obvious that counting, numeration, addition, subtraction, multiplication and division were all included, yet there was no abstract rule, or unintelligible form of words, given out to be committed to memory. Nay, these little children took the first steps in the mensuration of superficies and solids, by comparing the length and contents of one block with those of others.

When the pupils were a little further advanced, I usually heard lessons recited in this way: Suppose 4321 are to be multiplied by 25.* The pupil says, five times one are five ones, and he sets down 5 in the unit's place; five times two tens, — or twenty ones, — are a hundred, and sets down a cipher in the ten's place; five times three hundred are one thousand and five hundred, and one hundred to be carried make one thousand six hundred, and sets down a 6 in the hundred's place; five times four thousand are twenty thousand, and one thousand to be carried make twenty-one thousand. The next figure in the multiplier is then taken, — twenty times one are twenty, and a 2 is set down in the ten's place; twenty times two tens are four hundred, and

$$\begin{array}{r}
 \text{* Thus.} \quad 4321 \\
 \quad \quad \quad 25 \\
 \hline
 \quad \quad \quad 21605 \\
 \quad \quad \quad 8642 \\
 \hline
 \quad \quad 108025
 \end{array}$$

a 4 is set down in the hundred's place; twenty times three hundred are six thousand; and a six is set down in the thousand's place; twenty times four thousand are eighty thousand, and an 8 is set down in the ten thousand's place. Then come the additions to get the product. Five ones are five, two tens are twenty, and these figures are respectively set down; four hundred and six hundred make a thousand, and a cipher is set down in the hundred's place; one thousand to be carried to six thousand makes seven thousand, and one thousand more makes eight thousand, and an 8 is set down in the thousand's place; eighty thousand and twenty thousand make one hundred thousand, and a cipher is set down in the ten thousand's place, and a 1 in the hundred thousand's place. It is easy to see that where the multiplier and multiplicand are large, this process soon passes beyond mere child's play.

So in division. If 32,756 are to be divided by 75, the pupil says, how many hundred times are seventy-five, — or seventy-five ones, — contained in thirty-two thousand and seven hundred, — or in thirty-two thousand and seven hundred ones? — four hundred times, — and he sets down a 4 in the hundred's place in the quotient; then the divisor seventy-five is multiplied, (as before,) by the four hundred, and the product is set down under the first three figures of the dividend, and there are two thousand and seven hundred remaining. This remainder is set down in the next line, because seventy-five is not

contained in two thousand seven hundred any number of hundred times. And so of the residue of the process.

When there is danger that an advanced class will forget the value of the denominations they are handling, they are required to express the value of each figure in full, throughout the whole process, in the manner above described.

I shall never forget the impression which a recitation by a higher class of girls produced upon my mind. It lasted an hour. Neither teacher nor pupil had book or slate. Questions and answers were extemporaneous. They consisted of problems in Vulgar Fractions, simple and compound; in the Rule of Three, Practice, Interest, Discount, &c. &c. A few of the first were simple, but they soon increased in complication and difficulty, and in the amount of the sums managed, until I could hardly credit the report of my own senses,—so difficult were the questions, and so prompt and accurate the replies.

A great many of the exercises in arithmetic consisted in reducing the coins of one State to those of another. In Germany, there are almost as many different currencies as there are States; and the expression of the value of one coin in other denominations, is a very common exercise.

It struck me that the main differences between their mode of teaching arithmetic and ours, consist in their beginning earlier, continuing the practice in the elements much longer, requiring a more thorough

analysis of all questions, and in not separating the *Rules*, so much as we do, from each other. The pupils proceed less by rule, more by an understanding of the subject. It often happens to our children that while engaged in one rule, they forget a preceding. Hence many of our best teachers have frequent reviews. But there, as I stated above, the youngest classes of children were taught addition, subtraction, multiplication, and division, promiscuously, *in the same lesson.* And so it was in the later stages. The mind was constantly carried along, and the practice enlarged in more than one direction. It is a difference which results from teaching, in the one case, from a book; and in the other, from the head. In the latter case the teacher sees what each pupil most needs, and, if he finds any one halting or failing on a particular class of questions, plies him with questions of that kind until his deficiencies are supplied.

In algebra, trigonometry, surveying, geometry, &c. I invariably saw the teacher standing before the blackboard, drawing the diagrams and explaining all the relations between their several parts, while the pupils, in their seats, having a pen and a small manuscript book, copied the figures, and took down brief heads of the solution; and at the next recitation they were required to go to the blackboard, draw the figures and solve the problems themselves. How different this mode of hearing a lesson from that of holding the text-book in the left hand, while the fore finger of the right carefully follows the printed

demonstration, under penalty, should the place be lost, of being obliged to recommence the solution.

GRAMMAR AND COMPOSITION.

Great attention is paid to Grammar, or, as it is usually called, in the "Plan of Studies,"—the German language. But I heard very little of the ding-dong and recitative of gender, number, and case,—of government and agreement, which make up so great a portion of the grammatical exercises in our schools; and which the pupils are often required to repeat until they really lose all sense of the original meaning of the terms they use. Of what service is it for children to reiterate and reassert, fifty times in a single recitation, the gender and number of nouns, about which they never made a mistake even before a grammar book was put into their hands? If the object of grammar is to teach children to speak and write their native language with propriety, then they should be practised upon expressing their own ideas with elegance, distinctness, and force. For this purpose, their common every-day phraseology is first to be attended to. As their speech becomes more copious, they should be led to recognise those slight shades of distinction which exist between words almost synonymous; to discriminate between the literal and the figurative; and to frame sentences in which the main idea shall be brought out conspicuously and prominently, while all subordinate ones,—mere matters of circumstance or qualification,—shall

occupy humbler or more retired positions. The sentences of some public speakers are so arranged, that what is collateral or incidental stands out boldly in the foreground, while the principal thought is almost lost in the shade;—an arrangement as preposterous as if, in the senate chamber, the forum or the parade-ground, the president, the judge or the commanding officer were thrust into the rear, while a nameless throng of non-officials and incognitos should occupy the places of dignity and authority. Grammar should be taught in such a way as to lead out into rhetoric as it regards the form of the expression, and into logic as it regards the sequence and coherence of the thoughts. If this is so, then no person is competent to teach grammar who is not familiar at least with all the leading principles of rhetoric and logic.

The Prussian teachers, by their constant habit of conversing with their pupils; by requiring a complete answer to be given to every question; by never allowing a mistake in termination, or in the collocation of words or clauses, to pass uncorrected, nor the sentence as corrected to pass unrepeated; by requiring the poetry of the reading lessons to be changed into oral or written prose, and the prose to be paraphrased, or expressed in different words; and by exacting a general account or summary of the reading lessons, are,—as we may almost literally say,—constantly teaching grammar;—or, as they more comprehensively call it,—the German language.

It is easy to see that Composition is included under this head,—the writing of regular “essays” or “themes” being only a later exercise.

Professor Stowe gives the following account of the manner of teaching and explaining the different parts of speech.

“Grammar is taught directly and scientifically, yet by no means in a dry and technical manner. On the contrary, technical terms are carefully avoided, till the child has become familiar with the nature and use of the things designated by them, and he is able to use them as the names of ideas which have a definite existence in his mind, and not as awful sounds, dimly shadowing forth some mysteries of science into which he has no power to penetrate.

“The first object is to illustrate the different parts of speech, such as the noun, verb, adjective, adverb; and this is done by engaging the pupil in conversation, and leading him to form sentences in which the particular part of speech to be learned shall be the most important word, and directing his attention to the nature and use of the word, in the place where he uses it. For example, let us suppose the nature and use of the adverb is to be taught; the teacher writes upon the black board, the words *here, there, near, &c.* He then says, ‘Children, we are altogether in this room; by which of the words on the blackboard can you express this?’ *Children*,—‘We are all *here.*’ *Teacher*,—‘Now look out of the window and see the church; what can you say of the church with the

second word on the blackboard?' *Children*,—'The church is *there*.' *Teacher*,—'The distance between us and the church is not great; how will you express this by a word on the blackboard?' *Children*,—'The church is *near*.' The fact that these different words express the same sort of relations is then explained, and accordingly, that they belong to the same class, or are the same part of speech. The variations of these words are next explained. 'Children, you say the church is near, but there is a shop between us and the church; what will you say of the shop?' *Children*,—'The shop is *nearer*.' *Teacher*,—'But there's a fence between us and the shop. Now when you think of the distance between us, the shop, and the fence, what will you say of the fence?' *Children*,—'The fence is *nearest*.' So of other adverbs. The lark sings *well*. Compare the singing of the lark with that of the canary bird. Compare the singing of the nightingale with that of the canary bird."

I heard excellent lessons on the different meanings which roots, or primitive words, assume, when used with different affixes or suffixes. An analogous lesson in our language would consist in giving the meanings of the different words which come from one root in the Latin, as, *convене*, *intervene*, *prevent*, *event*, *advent*, &c.; or *accede*, *recede*, *succeed*, *exceed*, *proceed*, *secede*, *precede*, *intercede*, &c.

WRITING AND DRAWING.

Such excellent hand-writing as I saw in the Prus-

sian schools, I never saw before. I can hardly express myself too strongly on this point. In Great Britain, France, or in our own country, I have never seen any schools worthy to be compared with theirs in this respect. I have before said that I found all children provided with a slate and pencil. They write or print letters, and begin with the elements of drawing, either immediately, or very soon after they enter school. This furnishes the greater part of the explanation of their excellent hand-writing. A part of it, I think, should be referred to the peculiarity of the German script, which seems to me to be easier than our own. But after all due allowance is made for this advantage, a high degree of superiority over the schools of other countries remains to be accounted for. This superiority cannot be attributed in any degree to a better manner of holding the pen, for I never saw so great a proportion of cases in any schools where the pen was so awkwardly held. This excellence must be referred in a great degree to the universal practice of learning to draw, contemporaneously with learning to write. I believe a child will learn both to draw and to write sooner and with more ease, than he will learn writing alone;—and for this reason—the figures or objects contemplated and copied in learning to draw, are larger, more marked, more distinct one from another, and more sharply defined with projection, angle or curve, than the letters copied in writing. In drawing there is more variety, in writing more sameness. Now the objects

contemplated in drawing, *from their nature*, attract attention more readily, impress the mind more deeply, and of course will be more accurately copied than those in writing. And when the eye has been trained to observe, to distinguish, and to imitate, in the first exercise, it applies its habits with great advantage to the second.

Another reason is, that the child is taught to draw things with which he is familiar, which have some significance, and give him pleasing ideas. But a child who is made to fill page after page with rows of straight marks, that look so blank and cheerless though done ever so well, has and can have no pleasing associations with his work. The practice of beginning with making inexpressive marks, or with writing unintelligible words, bears some resemblance, in its lifelessness, to that of learning the alphabet. Each exhales torpor and stupidity to deaden the vivacity of the worker.

Again, I have found it an almost universal opinion with teachers of the art of writing, that children should commence with large hand rather than with fine. The reason for this I suppose to be, that where the letters themselves are larger, their differences and peculiarities are proportionally larger;—hence they can be more easily discriminated, and discrimination must necessarily precede exact copying. So to speak, the child becomes acquainted with the physiognomy of the large letters more easily than with that of the small. Besides, the formation

of the larger gives more freedom of motion to the hand. Now, in these respects, there is more difference between the objects used in drawing and the letters of a large hand, than between the latter and fine hand; and therefore the argument in favor of a large hand, applies with still more force in favor of drawing.

In the course of my tour, I passed from countries where almost every pupil in every school could draw with ease, and most of them with no inconsiderable degree of beauty and expression, to those where less and less attention was paid to the subject; and, at last, to schools where drawing was not practised at all; and, after many trials, I came to the conclusion that, with no other guide than a mere inspection of the copy-books of the pupils, I could tell whether drawing were taught in the school or not;—so uniformly superior was the hand-writing in those schools where drawing was taught in connexion with it. On seeing this, I was reminded of that saying of Pestalozzi, — somewhat too strong, — that “without drawing there can be no writing.”

But suppose it were otherwise, and that learning to draw retarded the acquisition of good penmanship, how richly would the learner be compensated for the sacrifice. Drawing, of itself, is an expressive and beautiful language. A few strokes of the pen or pencil will often represent to the eye what no amount of words, however well chosen, can communicate. For the master-architect, for the engraver, the engi-

neer, the pattern-designer, the draughtsman, moulder, machine-builder, or head-mechanic of any kind, all acknowledge that this art is essential and indispensable. But there is no department of business or condition in life, where the accomplishment would not be of utility. Every man should be able to plot a field, to sketch a road or a river, to draw the outlines of a simple machine, a piece of household furniture or a farming utensil, and to delineate the internal arrangement or construction of a house.

But to be able to represent by lines and shadows what no words can depict, is only a minor part of the benefit of learning to draw. The study of this art develops the talent of observing, even more than that of delineating. Although a man may have but comparatively few occasions to picture forth what he has observed, yet the power of observation should be cultivated by every rational being. The skilful delineator is not only able to describe far better what he has seen, but he sees twice as many things in the world as he would otherwise do. To one whose eye has never been accustomed to mark the form, color, or peculiarities of objects, all external nature is enveloped in a haze, which no sunshine, however bright, will ever dissipate. The light which dispels this obscurity must come from within. Teaching a child to draw, then, is the development in him of a new talent,—the conferring upon him, as it were, of a new sense,—by means of which he is not only better enabled to attend to the common duties of life, and

to be more serviceable to his fellow-men, but he is more likely to appreciate the beauties and magnificence of nature, which everywhere reflect the glories of the Creator into his soul. When accompanied by appropriate instruction of a moral and religious character, this accomplishment becomes a quickener to devotion.

With the inventive genius of our people, the art of drawing would be eminently useful. They would turn it to better account than any other people in the world. We now perform far the greater part of our labor by machinery. With the high wages prevalent amongst us, if such were not the case, our whole community would be impoverished. Whatever will advance the mechanic and manufacturing arts, therefore, is especially important here; and whatever is important for men to know, as men, should be learned by children in the schools.

But whatever may be said of the importance of this art, as it regards the community at large, its value to a school-teacher can hardly be estimated.

If the first exercises in reading were taught as they should be; if the squares of the multiplication table were first to be drawn on the blackboard, and then to be filled up by the pupils, as they should see on what reason the progressive increase of the numbers is founded; if geography were taught from the beginning, as it should be, by constant delineations upon the blackboard; then every teacher, even of the humblest school, ought to be acquainted with the art

of linear drawing, and be able to form all the necessary figures and diagrams not only with correctness but with rapidity. But in teaching navigation, surveying, trigonometry, geometry, &c.—in describing the mechanical powers, in optics, in astronomy, in the various branches of natural philosophy, and especially in physiology, the teacher who has a command of this art, will teach incomparably better and incomparably faster than if he were ignorant of it. I never saw a teacher in a German school make use of a ruler or any other mechanical aid, in drawing the most nice or complicated figures. I recollect no instance in which he was obliged to efface a part of a line because it was too long, or to extend it because it was too short. If squares or triangles were to be formed, they came out squares or triangles without any overlapping or deficiency. Here was not only much time gained, or saved, but the pupils had constantly before their eyes these examples of celerity and perfectness, as models for imitation. No one can doubt how much more correctly, as well as more rapidly, a child's mind will grow in view of such models of ease and accuracy, than if only slow, awkward, and clumsy movements are the patterns constantly held before it.

I saw hand-writing taught in various ways. The most common mode for young children was that of writing on the blackboard for their imitation. In such cases, the copy was always beautifully written, and the lesson preceded by instructions and followed by corrections.

Another method which has had some currency in Germany, is this: If the mark to be copied is a simple straight line, thus, / /, the teacher says *one, one*, as words of command; and at each enunciation of the word, the pupils make a mark simultaneously. The teacher accelerates or retards his utterance according to the degree of facility the class has acquired. If the figure to be copied consists of an upward and downward stroke, thus *∩*, the teacher says, *one, two; one, two*, (one for the upward, the other for the downward motion of the hand,)—at first slowly, afterwards more rapidly. When the figure consists of three strokes, thus, *2*, he pronounces *one, two, three*, as before. Letters are formed in the same way.

A supposed advantage of this method consists in its retarding the motions of those who would otherwise write too fast, and hastening those who would write too slow. But for these purposes, the teacher must see that all keep time, otherwise the advantage is lost. And, on the whole, there is so much difference between the natural quickness of perception and of motion in different pupils, that there can be no such thing as a universal standard. Some scholars, whose thoughts and muscles are of electric speed, would be embarrassed by being obliged to write slowly; and others could not keep step though the music played only common time. Neither in their physical nor in their spiritual natures, does the speed of children seem to have been graduated by any one clock.

The best method which I have ever seen of teaching penmanship to large scholars, was that practised by Professor Newman, at the Normal school in Barre.*

In the schools I saw, orthography, punctuation, and the use of capitals were early connected with the exercise of writing.

GEOGRAPHY.

In describing the manner in which Geography was taught, I must use discrimination; for, in some respects, it was taught imperfectly, in others pre-eminently well.

—The practice seemed to be uniform, however, of beginning with objects perfectly familiar to the child, —the schoolhouse with the grounds around it, the home with its yards or gardens, and the street leading from the one to the other. First of all, the children were initiated into the ideas of space, without which we can know no more of geography than we can of history without ideas of times. Mr. Carl Ritter, of Berlin, — probably the greatest geographer now living, — expressed a decided opinion to me, that this was the true mode of beginning.

Children, too, commence this study very early, — soon after entering school, — but no notions are given them which they are not perfectly able to comprehend, reproduce, and express.

* See Common School Journal, Vol. II., p. 345.

I found geography taught almost wholly from large maps suspended against the walls, and by delineations on the blackboard. And here, the skill of teachers and pupils in drawing did admirable service.* The teacher traced the outlines of a country on the suspended map, or drew one upon the blackboard, accompanying the exhibition by an oral lecture; and at the next recitation, the pupils were expected to repeat what they had seen and heard. And, in regard to the natural divisions of the earth, or the political boundaries of countries, a pupil was not considered as having given any proof that he had a correct image in his mind, until he could go to the blackboard, and reproduce it from the ends of his fingers. I witnessed no lesson unaccompanied by these tests.

I will describe, as exactly as I am able, a lesson which I heard given to a class a little advanced beyond the elements,—remarking that, though I heard many lessons given on the same plan, none of them were signalized by the rapidity and effect of the one I am about to describe.

The teacher stood by the blackboard, with the

* The description that follows may well make many of the present race of Teachers deplore the deficiencies of their own education. For these they are not to blame, and by these only are many prevented from putting in practice their own theoretical convictions of what is right. A better day is coming. As drawing is now beginning to be justly considered an important branch of *general education*, future teachers will, at the worst, partake of the *general advance*. W. B. H.

chalk in his hand. After casting his eye over the class to see that all were ready, he struck at the middle of the board. With a rapidity of hand which my eye could hardly follow, he made a series of those short, divergent lines, or shadings, employed by map-engravers to represent a chain of mountains. He had scarcely turned an angle, or shot off a spur, when the scholars began to cry out, Carpathian mountains, Hungary; Black Forest mountains, Wurtemberg; Giant's mountains, (Riesen-Gebirge,) Silesia; Metallic mountains, (Erz-Gebirge,) Pine mountains, (Fichtel-Gebirge,) Central mountains, (Mittel-Gebirge,) Bohemia, &c. &c.

In less than half a minute, the ridge of that grand central elevation which separates the waters that flow north-west into the German ocean, from those that flow north into the Baltic, and south-east into the Black Sea, was presented to view,—executed almost as beautifully as an engraving. A dozen crinkling strokes, made in the twinkling of an eye, represented the head-waters of the great rivers which flow in different directions from that mountainous range; while the children, almost as eager and excited as though they had actually seen the torrents dashing down the mountain sides, cried out Danube, Elbe, Vistula, Oder, &c. The next moment I heard a succession of small strokes or taps, so rapid as to be almost indistinguishable, and hardly had my eye time to discern a large number of dots made along the margins of the rivers, when the shout of Lintz, Vienna,

Prague, Dresden, Berlin, &c., struck my ear. At this point in the exercise, the spot which had been occupied on the blackboard was nearly a circle, of which the starting point, or place where the teacher first began, was the centre; but now a few additional strokes around the circumference of the incipient continent, extended the mountain ranges outwards towards the plains,—the children responding the names of the countries in which they respectively lay. With a few more flourishes the rivers flowed onwards towards their several terminations, and by another succession of dots, new cities sprang up along their banks. By this time the children had become as much excited as though they had been present at a world-making. They rose in their seats, they flung out both hands, their eyes kindled, and their voices became almost vociferous, as they cried out the names of the different places, which under the magic of the teacher's crayon rose into view. Within ten minutes from the commencement of the lesson, there stood upon the blackboard a beautiful map of Germany, with its mountains, principal rivers and cities, the coast of the German ocean, of the Baltic and the Black seas; and all so accurately proportioned that I think only slight errors would have been found had it been subjected to the test of a scale of miles. A part of this time was taken up in correcting a few mistakes of the pupils; for the teacher's mind seemed to be in his ear as well as in his hand, and notwithstanding the astonishing celerity of his movements,

he detected erroneous answers and turned round to correct them. The rest of the recitation consisted in questions and answers respecting productions, climate, soil, animals, &c. &c.

Many of the cosmogonists suppose that after the creation of the world, and when its whole surface was as yet fluid, the solid continents rose gradually from beneath the sea, — first the loftiest peaks of the Andes, for instance, emerged from the deep, and as they reached a higher and a higher point of elevation, the rivers began to flow down their sides, until at last, — the lofty mountains having attained their height, the mighty rivers their extent and volume, and the continent its amplitude, — cultivation began, and cities and towns were built. The lesson I have described was a beautiful illustration of that idea, — with one advantage over the original scene itself, that the spectator had no need of waiting through all the geological epochs to see the work completed.

Compare the effect of such a lesson as this, both as to the amount of the knowledge communicated, and the vividness, and of course the permanence, of the ideas obtained, with a lesson where the scholars look out a few names of places on a lifeless atlas, but never send their imaginations abroad over the earth ; and where the teacher sits listlessly down before them to interrogate them from a book, in which all the questions are printed at full length, to supersede on his part all necessity of knowledge.

Thoroughly and beautifully as I saw some depart-

ments of geography taught in the Common Schools of Prussia, traced out into their connexions with commerce, manufactures, and history, I found but few of this class of schools in which *universal* geography could, with any propriety, be considered as a part of the course. The geography of their own country was minutely investigated. That of the western hemisphere was very little understood. But this should be said, that as far as they professed to teach, they taught thoroughly and well. *

* The Germans seem to me to be the best map-engravers in the world. Their maps are at once beautiful and cheap. To show to what an extraordinary length they have gone in representing the results of science to the eye, I subjoin the titles of several maps which have been prepared by that distinguished artist, Professor Berghaus, of Potsdam.

Map illustrating the diffusion of heat over the surface of Europe.

Map of the Atlantic Ocean, showing the currents, the great commercial thoroughfares, the diffusion of heat, banks, and portions of the bottom of the sea, &c.

Map of the Pacific Ocean, its currents, thoroughfares, and temperature.

Map representing the lines of equal intensity of magnetic power, (Isodynamic lines,) according to the observations made between 1790 and 1830.

Map of Humboldt's system of Isothermal curves.

Map of tides.

Map of the German Ocean with the neighboring parts of the Atlantic, its tides, and the state of the bed of the sea.

Map of the volcanic bands, and the central groups of the Pacific.

Map,—Sketch of the geographical distribution of plants. Spread of plants in a perpendicular direction. Principal circumstances affecting the spread of vegetation. Relative curves of Monocotyledonous and Dicotyledonous plants on the Swiss Alps. Graphic statistics of particular families of plants. Outlines of some forms of plants.

EXERCISES IN THINKING. KNOWLEDGE OF NATURE.
 KNOWLEDGE OF THE WORLD. KNOWLEDGE
 OF SOCIETY.

In the "Study-Plans" of all the schools in the North of Prussia, I found most, and in some of them all, of the above subjects of lessons. To each was assigned its separate hour and place in the routine of exercises. For brevity's sake, however, and because the topics naturally run into each other, I shall attempt to describe them together.

These lessons consisted of familiar conversations between teacher and pupils, on subjects adapted to the age, capacities, and proficiency of the latter.

Map of Isothermal curves of the northern hemisphere.

Map,—General view of mean barometrical heights near the sea-shore; and the variation of the weight of the atmosphere.

Map of German rivers,—the Rhine, Elbe, and Oder.

Map,—View of the distribution of the solid and fluid parts of the earth; also of the variety in the form of surface, &c. &c.

Map of Isodynamic lines in the horizontal projection, for the average point of the meridian of Paris, and of the parallels 60° of north and south latitude.

Map of the mean of the temperature upon the whole earth, founded upon observations in 307 places. Graphic description of the course of temperature for daily and yearly periods, in all zones.

Map,—Currents of air on the North Atlantic ocean to the western part of the Old and to the eastern part of the New World.

Map,—Hydro-historic survey of the state of the Oder in the half century from 1781 to 1830.

Map,—Survey of the spread of the most important cultivable trees and shrubs, &c. &c.

Map of the volcanic appearances of the Old World in and around the Atlantic ocean.

With the youngest classes, things immediately around them,—the schoolroom and the materials of which it had been built; its different parts, as foundation, floor, walls, ceiling, roof, windows, doors, fire-place; its furniture and apparatus; its books, slates, paper; the clothes of the pupils, and the materials from which they were made; their food and play-things; the duties of children to animals, to each other, to their parents, neighbors, to the old, to their Maker,—these are specimens of a vast variety of subjects embraced under one or another of the above heads. As the children advanced in age and attainments, and had acquired full and definite notions of the visible and tangible existences around them, and also of time and space, so that they could

Map of the “Specialia” of the volcanic band of the Atlantic ocean.

Map,—Circles of the spread of the most important cultivable growths, and also a notice of the course of the Isotheren and Isochimenen, (*or places which show the same degree of heat in summer and of cold in winter.*)

Map of the tabular representation of the statistics of the vegetable kingdom, in Europe.

Map,—Botanic, geographic, statistic map of Europe.

Map of winds for all the earth.

Map,—Physical, of the Indian ocean.

Map of the volcanic kingdom of Guatemala, the isthmus of Tehuantepec, Nicaragua, and Panama, and the central volcanoes of the Southern ocean.

Map of the variations of the magnetic meridians and parallels, &c.

Map,—Survey of the proportions of rain in Europe.

Map,—Survey of the meteorological stations in Germany, Switzerland, the Netherlands, &c.

understand descriptions of the unseen and the remote, the scope of these lessons was enlarged, so as to take in the different kingdoms of nature, the arts, trades and occupations of men, and the more complicated affairs of society.

When visiting the schools in Leipsic, I remarked to the superintendent, that most accomplished educationist, Dr. Vogel, that I did not see on the "Study-Plan" of his schools, the title, "Exercises in thinking." His reply was, "No,—for I consider it a *sin* in any teacher not to lead his pupils to think, in regard to all the subjects he teaches." He did not call it an omission, or even a disqualification, in a teacher, if he did not awaken thought in the minds

Map of the ideal profile of a part of the earth's rind, with the plants and animals, drawn by Joseph Fisher, according to the selection and arrangement of Dr. Buckland.

Map,—Botanic map of Germany, containing statistics of the most distinguished families of plants.

Map,—Hyetographic (*description of rain,*) map of the earth.

Map,—Hyetomarisich (*denoting the quantity of dampness in the atmosphere,*) observations.

Map,—the warm currents of the Atlantic and the cold stream of the Pacific, in parallels represented according to geographical situation and extent.

Map of Asia and Europe in reference to running waters and their distribution into river basins, (Gebiete.)

Map,—Comparative survey of the state of the Rhine, the Weser, the Elbe, and the Oder, from 1831 to 1840.

Map,—Geographic extent of thunder storms in Europe.

Map,—River-basins of the New World.

Map,—Maelstrom, &c.

Map,—Mountain chains in Asia and Europe.

Map,—Great mountain system of Europe.

Map,—Mountain chains in North America.

of his pupils, but he peremptorily denounced it as a "*sin.*" Alas! thought I, what expiation will be sufficient for many of us who have had charge of the young!

It is obvious, from the account I have given of these primary lessons, that there is no restriction as to the choice of subjects, and no limits to the extent of information that may be engrafted upon them. What more natural than that a kind teacher should attempt to gain the attention and win the good-will of a brisk, eager-minded boy just entering his school, by speaking to him about the domestic animals which he plays with, or tends at home,—the dog, the cat, the sheep, the horse, the cow? Yet, without any interruption or overleaping of natural boundaries, this simple lesson may be expanded into a knowledge of all quadrupeds, their characteristics and habits of life, the uses of their flesh, skins, fur, bones, horns or ivory, the parts of the world where they live, &c. So if a teacher begins to converse with a boy about domestic fowls, there is no limit, save in his own knowledge, until he has exhausted the whole subject of ornithology,—the varieties of birds, their plumage, their uses, their migratory habits, &c. &c. What more natural than that a benevolent teacher should ask a blushing little girl about the flowers in her vases or garden at home? and yet, this having been done, the door is opened that leads to all botanical knowledge,—to the flowers of all the seasons and all the zones, to the trees cultivated by

the hand of man, or the primeval forests that darken the face of continents. Few children go to school who have not seen a fish, — at least a minnow in a stream. Begin with this, and nature opposes no barrier until the wonders of the deep are exhausted. Let the schoolhouse, as I said, be the first lesson; and to a mind replenished with knowledge, not only all the different kinds of edifices, — the dwelling-house, the church, the court house, the palace, the temple, — are at once associated; but all the different orders of architecture, — Corinthian, Ionic, Doric, Egyptian, Gothic, &c. — rise to the view. How many different materials have been brought together for the construction of the schoolhouse, — stone, wood, nails, glass, bricks, mortar, paints, materials used in glazing, &c. &c. Each one of these belongs to a different department of nature; and when an accomplished teacher has once set foot in any one of these provinces, he sees a thousand interesting objects around him, as it were, soliciting his attention. Then each one of these materials has its artificer; and thus all the mechanical trades may be brought under consideration, — the house builder's, the mason's, the plumber's, the glazier's, the locksmith's, &c. A single article may be viewed under different aspects, — as, in speaking of a lock, one may consider the nature and properties of iron, — its cohesiveness, malleability, &c., its utility, or the variety of utensils into which it may be wrought: or the conversation may be turned to the particular object and

uses of the lock, and upon these a lesson on the rights of property, the duty of honesty, the guilt of theft and robbery, &c., be engrafted. So in speaking of the beauties and riches and wonders of nature,—of the revolution of the seasons, the glory of spring, the exuberance of autumn, the grandeur of the mountain, the magnificence of the firmament, the child's mind may be turned to a contemplation of the power and goodness of God. I found these religious aspects of nature to be most frequently adverted to; and was daily delighted with the reverent and loving manner in which the name of the Deity was always spoken,—“*Der liebe Gott,*” the *dear* God, was the universal form of expression; and the name of the Creator of heaven and earth was hardly ever spoken without this epithet of endearment.*

It is easy also to see that a description of the grounds about the schoolhouse or the paternal mansion, and of the road leading from one of these places to the other, is the true starting point of all geographical knowledge; and, this once begun, there is no terminus, until all modern and ancient geography, and all travels and explorations by sea and land, are

* This state of feeling is the true guarantee against profane language, a vice too common in this country, even among the young. But even if such expressions as that quoted in the text, were not discouraged as irreverent, there is little probability of the mental condition which they indicate resulting from the prevalent method of *theological*, falsely styled *religious* teaching. The head is loaded, rather than the heart addressed. The memory is stored with words, but the affections are unmoved.

W. B. H.

exhausted. So the boy's nest of marbles may be the nucleus of all mineralogy; his top, his kite, his little wind-wheel or water-wheel, the salient point of all mechanics and technology; and the stories he has heard about the last king or the aged king, the first chapter in universal history.

I know full well that the extent and variety of subjects said to be taught to young children in the Prussian schools, have been often sneered at.

In a late speech, made on a public occasion, by one of the distinguished politicians in our country, the idea of teaching the natural sciences in our Common Schools was made a theme for ridicule. Let it be understood in what manner an accomplished teacher may impart a great amount of useful knowledge on these subjects, and perhaps awaken minds which may hereafter adorn the age, and benefit mankind by their discoveries, and it will be easily seen to which party the ridicule most justly attaches. "What," say the objectors, "teach children botany, and the unintelligible and almost unspeakable names, Monandria, Diandria, Triandria, &c.;— or zoology, with such technical terms as Mollusca, Crustacea, Vertebrata, Mammalia, &c.,—the thing is impossible!" The Prussian children are not thus taught. For years, their lessons are free from all the technicalities of science. The knowledge they already possess about common things is made the nucleus around which to collect more; and the language with which they are already familiar becomes the medium

through which to communicate new ideas, and by which, whenever necessary, to explain new terms. There is no difficulty in explaining to a child, seven years of age, the distinctive marks by which nature intimates to us, at first sight, whether a plant is healthful or poisonous; or those by which, on inspecting the skeleton of an animal that lived thousands of years ago, we know whether it lived upon grass or grain or flesh. It is in this way that the pupil's mind is carried forward by an actual knowledge of things, until the time arrives for giving him classifications and nomenclatures. When a child knows a great many particular or individual things, he begins to perceive resemblances between some of them; and they then naturally assort themselves, as it were, in his mind, and arrange themselves into different groups. Then, by the aid of a teacher, he perfects a scientific classification among them,—bringing into each group all that belong to it. But soon the number of individuals in each group becomes so numerous, that he wants a cord to tie them together, or a vessel in which to hold them. Then, from the nomenclature of science, he receives a name which binds all the individuals of that group into one, ever afterwards. It is now that he perceives the truth and the beauty of classification and nomenclature. An infant that has more red and white beads than it can hold in its hands, and to prevent them from rolling about the floor and being lost collects them together, putting the white in one cup

and the red in another, and sits and smiles at its work, has gone through with precisely the same description of mental process that Cuvier and Linnæus did, when they summoned the vast varieties of the animal and vegetable kingdoms into their spiritual presence, and commanded the countless hosts to arrange themselves into their respective genera, orders, and species.

Our notions respecting the expediency or propriety of introducing the higher branches, as they are called, into our Common Schools, are formed from a knowledge of our own school teachers, and of the habits that prevail in most of the schools themselves. With us, it too often happens that if a higher branch,—geometry, natural philosophy, zoology, botany,—is to be taught, both teacher and class must have text-books. At the beginning of these text-books, all the technical names and definitions belonging to the subject are set down. These, before the pupil has any practical idea of their meaning, must be committed to memory. The book is then studied, chapter by chapter. At the bottom of each page, or at the ends of the sections, are questions printed at full length. At the recitations, the teacher holds on by these leading-strings. He introduces no collateral knowledge. He exhibits no relation between what is contained in the book, and other kindred subjects, or the actual business of men and the affairs of life. At length the day of examination comes. The pupils rehearse from memory with a suspicious fluency; or,

being asked for some useful application of their knowledge, some practical connexion between that knowledge and the concerns of life, they are silent, or give some ridiculous answer, which at once disparages science and gratifies the ill-humor of some ignorant satirist. Of course, the teaching of the higher branches falls into disrepute in the minds of all sensible men,—as, under such circumstances, it ought to do. But the Prussian teacher has no book. He needs none. He teaches from a full mind. He cumbers and darkens the subject with no technical phraseology. He observes what proficiency the child has made, and then adapts his instructions, both in quality and amount, to the necessity of the case. He answers all questions. He solves all doubts. It is one of his objects, at every recitation, so to present ideas, that they shall start doubts and provoke questions. He connects the subject of each lesson with all kindred and collateral ones; and shows its relation to the every-day duties and business of life; and should the most ignorant man, or the most destitute vagrant in society, ask him “of what use such knowledge can be?” he will prove to him, in a word, that some of his own pleasures or means of subsistence are dependent upon it, or have been created or improved by it.

In the mean time the children are delighted. Their perceptive powers are exercised. Their reflecting faculties are developed. Their moral sentiments are cultivated. All the attributes of the mind

within, find answering qualities in the world without. Instead of any longer regarding the earth as a huge mass of dead matter, — without variety and without life, — its beautiful and boundless diversities of substance, its latent vitality and energies, gradually dawn forth, until, at length, they illuminate the whole soul, challenging its admiration for their utility, and its homage for the bounty of their Creator.

There are other points pertaining to the qualification of teachers, which would perhaps strike a visitor or spectator more strongly than the power of giving the kind of lessons I have described; but probably there is nothing which, at the distance of four thousand miles, would give to a reader or hearer so adequate an idea of intelligence and capacity, as a full understanding of the scope and character of this class of exercises. Suppose, on the one hand, a teacher to be introduced into a school, who is competent to address children on this great range and variety of subjects, and to address them in such a manner as to arouse their curiosity, command their attention, and supply them not only with knowledge, but with an inextinguishable love for it; — suppose such a teacher to be able to give one, and sometimes two such lessons a day, — that is from two hundred to four hundred lessons in a year, to the same class, and to carry his classes, in this way, through their eight years' schooling. On the other hand, suppose a young man coming fresh from the plough, the workshop, or the anvil; — or, what is no better,

from Greek and Latin classics; — and suppose his knowledge on the above enumerated subjects to be divided into four hundred, or even into two hundred parts, and that only one two-hundredth portion of that stock of knowledge should be administered to the children in a day. Let us suppose all this, and we shall have some more adequate idea of the different advantages of children, at the present time, in different parts of the world. In Prussia, the theory, and the practice under it, are, — not that three years' study under the best masters qualifies a talented and devoted man to become a teacher, — but that three years of such *general* preparation may qualify one for that *particular* and *daily* preparation which is to be made before meeting a class in school. And a good Prussian teacher no more thinks of meeting his classes without this daily preparation, than a distinguished lawyer or clergyman amongst ourselves would think of managing a cause before court and jury, or preaching a sermon, without special reading and forethought.

It is easy to see, from the above account, how such a variety of subjects can be taught simultaneously in school, without any interference with each other; — nay, that the “common bond,” which, as Cicero says, binds all sciences together, should only increase their unity as it enlarges their number.

BIBLE HISTORY AND BIBLE KNOWLEDGE

Nothing receives more attention in the Prussian

schools than the Bible. It is taken up early, and studied systematically. The great events recorded in the Scriptures of the Old and New Testament; the character and lives of those wonderful men who, from age to age, were brought upon the stage of action, and through whose agency the future history and destiny of the race were to be so much modified; and especially, those sublime views of duty and of morality which are brought to light in the Gospel,—these are topics of daily and earnest inculcation, in every school. To these, in some schools, is added the history of the Christian religion, in connexion with contemporary civil history. So far as the Bible lessons are concerned, I can ratify the strong statements made by Professor Stowe, in regard to the absence of sectarian instruction, or endeavors at proselytism. The teacher being amply possessed of a knowledge of the whole chain of events, and of all biographical incidents; and bringing to the exercise a heart glowing with love to man, and with devotion to his duty as a former of the character of children, has no necessity or occasion to fall back upon the formulas of a creed. It is when a teacher has no knowledge of the wonderful works of God, and of the benevolence of the design in which they were created; when he has no power of explaining and applying the beautiful incidents in the lives of prophets and apostles, and, especially, the perfect example which is given to men in the life of Jesus Christ; it is then, that, in attempting to give reli-

gious instruction, he is, as it were, constrained to recur again and again to the few words or sentences of his form of faith, whatever that faith may be; and, therefore, when giving the second lesson, it will be little more than a repetition of the first, and the two hundredth lesson, at the end of the year, will differ from that at the beginning only in accumulated wearisomeness and monotony.

There are one or two facts, however, which Professor Stowe has omitted to mention, and without a knowledge of which one would form very erroneous ideas respecting the character of some of the religious instruction in the Prussian schools. In all the Protestant schools, Luther's Catechism is regularly taught; and in all the Roman Catholic schools, the Catechism of that communion. When the schools are mixed, they have combined literary with separate religious instruction; and here all the doctrines of the respective denominations are taught early and most assiduously. I well remember hearing a Roman Catholic priest inculcating upon a class of very young children the doctrine of transubstantiation. He illustrated it by the miracle of the water changed to wine, at the marriage feast in Cana; and said that he who could turn water into wine, could turn his own blood into the same element, and also his body into bread to be eaten with it. Contrary, then, to the principles of our own law, sectarianism is taught in all Prussian schools; but it is nevertheless true, as Professor Stowe says, that the Bible can be taught, and is taught, without it.

MUSIC.

All Prussian teachers are masters not only of vocal, but of instrumental music. One is as certain to see a violin as a blackboard, in every schoolroom. Generally speaking, the teachers whom I saw, played upon the organ also, and some of them upon the piano and other instruments. Music was not only taught in school as an accomplishment, but used as a recreation. It is a moral means of great efficacy. Its practice promotes health; it disarms anger, softens rough and turbulent natures, socializes, and brings the whole mind, as it were, into a state of fusion, from which condition the teacher can mould it into what forms he will, as it cools and hardens.

Were it not that this Report is extending to so great a length, I should say much more on the advantages of teaching music in all our schools.

All the subjects I have enumerated, were taught in all the schools I visited, whether in city or country, for the rich or for the poor. In the lowest school, in the smallest and obscurest village, or for the poorest class in over-crowded cities; in the schools connected with pauper establishments, with houses of correction or with prisons,—in all these there was a teacher of *mature age*, of simple, unaffected, and decorous manners, benevolent in his expression, kind and genial in his intercourse with the young, and of such attainments and resources as qualified him not only to lay down the abstract principles of the above

range of studies, but, by familiar illustration and apposite example, to commend them to the attention of the children.

I speak of the teachers whom I saw, and with whom I had more or less of personal intercourse; and, after some opportunity for the observation of public assemblies or bodies of men, I do not hesitate to say, that if those teachers were brought together, in one body, I believe they would form as dignified, intelligent, benevolent-looking a company of men as could be collected from the same amount of population in any country. They were free alike from arrogant pretension and from the affectation of humility. It has been often remarked, both in England and in this country, that the nature of a school teacher's occupation exposes him in some degree to overbearing manners, and to dogmatism in the statement of his opinions. Accustomed to the exercise of supreme authority, moving among those who are so much his inferiors in point of attainment, perhaps it is proof of a very well-balanced mind, if he keeps himself free from assumption in opinion and haughtiness of demeanor. Especially are such faults or vices apt to spring up in weak or ill-furnished minds. A teacher who cannot rule by love, must do so by fear. A teacher who cannot supply material for the activity of his pupils' minds by his talent, must put down that activity by force. A teacher who cannot answer all the questions and solve all the doubts of a scholar as they arise, must assume an

awful and mysterious air, and must expound in oracles, which themselves need more explanation than the original difficulty. When a teacher knows much and is master of his whole subject, he can afford to be modest and unpretending. But when the head is the only text-book, and the teacher has not been previously prepared, he must, of course, have a small library. Among all the Prussian and Saxon teachers whom I saw, there were not half a dozen instances to remind one of those unpleasant characteristics,—what Lord Bacon would call the “*idol of the tribe,*” or profession,—which sometimes degrade the name and disparage the sacred calling of a teacher. Generally speaking, there seemed to be a strong love for the employment, always a devotion to duty, and a profound conviction of the importance and sacredness of the office they filled. The only striking instance of disingenuousness or attempt at deception, which I saw, was that of a teacher who looked over the manuscript books of a large class of his scholars, selected the best, and, bringing it to me, said, “In seeing one you see all.”

Whence came this beneficent order of men, scattered over the whole country, moulding the character of its people, and carrying them forward in a career of civilization more rapidly than any other people in the world are now advancing? This is a question which can be answered only by giving an account of the

SEMINARIES FOR TEACHERS.

From the year 1820 to 1830 or 1835, it was customary, in all accounts of Prussian education, to mention the number of these Seminaries for Teachers. This item of information has now become unimportant, as there are seminaries sufficient to supply the wants of the whole country. The stated term of residence at these seminaries is three years. Lately, and in a few places, a class of preliminary institutions has sprung up,—institutions where pupils are received in order to determine whether they are fit to become candidates to be candidates. As a pupil of the seminary is liable to be set aside for incompetency, even after a three years' course of study; so the pupils of these preliminary institutions, after having gone through with a shorter course, are liable to be set aside for incompetency to become competent.

Let us look for a moment at the guards and securities which, in that country, environ this sacred calling. In the first place, the teacher's profession holds such a high rank in public estimation, that none who have failed in other employments or departments of business are encouraged to look upon school-keeping as an ultimate resource. Those, too, who, from any cause, despair of success in other departments of business or walks of life, have very slender prospects in looking forward to this. These considerations exclude at once all that inferior order of men, who, in some countries, constitute the

main body of the teachers. Then come,—though only in some parts of Prussia,—those preliminary schools, where those who wish eventually to become teachers, go, in order to have their natural qualities and adaptation for school-keeping tested;—for it must be borne in mind that a man may have the most unexceptionable character, may be capable of mastering all the branches of study, may even be able to make most brilliant recitations from day to day; and yet, from some coldness or repulsiveness of manner, from harshness of voice, from some natural defect in his person or in one of his senses, he may be adjudged an unsuitable model or archetype for children to be conformed to, or to grow by; and hence he may be dismissed at the end of his probationary term of six months. At one of these preparatory schools, which I visited, the list of subjects at the examination,—a part of which I saw,—was divided into two classes, as follows:—1. Readiness in thinking, German language, including orthography and composition, history, description of the earth, knowledge of nature, thorough bass, calligraphy, drawing. 2. Religion, knowledge of the Bible, knowledge of nature, mental arithmetic, singing, violin playing, and readiness or facility in speaking.* The examination in all the branches of

* It was a matter of great surprise to me, that, among the variety of branches taught in the People's Schools, I no where found *Astronomy* in the number. I know not how to account for the omission of a subject at once so enlarging to the intellect and so stimulating to devotional feelings.

the first class was conducted in writing. To test a pupil's readiness in thinking, for instance, several topics for composition are given out, and after the lapse of a certain number of minutes, whatever has been written must be handed in to the examiners. So questions in arithmetic are given, and the time occupied by the pupils in solving them, is a test of their quickness of thought, or power of commanding their own resources. This facility, or faculty, is considered of great importance in a teacher.† In the second class of subjects the pupils were examined *orally*. Two entire days were occupied in examining a class of thirty pupils, and only twenty-one were admitted to the seminary school;—that is, only about two thirds were considered to be eligible *to become eligible*, as teachers, after three years' further study. Thus, in this first process, the chaff is winnowed out, and not a few of the lighter grains of the wheat.

It is to be understood that those who enter the seminary directly, and without this preliminary trial, have already studied, under able masters in the Common Schools, at least all the branches I have above described. The first two of the three years, they expend mainly in reviewing and expanding their

† The above described is a very common method of examining in the gymnasia and higher seminaries of Prussia. Certain sealed subjects for an exercise are given to the students; they are then locked up in a room, each by himself, and at the expiration of a given time, they are enlarged, and it is seen what each one has been able to make out of his faculties.

elementary knowledge. The German language is studied in its relations to rhetoric and logic, and as æsthetic literature; arithmetic is carried out into algebra and mixed mathematics; geography into commerce and manufactures, and into a knowledge of the various botanical and zoological productions of the different quarters of the globe; linear drawing into perspective and machine drawing, and the drawing from models of all kinds, and from objects in nature, &c. The theory and practice, not only of vocal, but of instrumental music, occupy much time. Every pupil must play on the violin; most of them play on the organ, and some on other instruments. I recollect seeing a Normal class engaged in learning the principles of Harmony. The teacher first explained the principles on which they were to proceed. He then wrote a bar of music upon the blackboard, and called upon a pupil to write such notes for another part or accompaniment, as would make *harmony* with the first. So he would write a bar with certain intervals, and then require a pupil to write another, with such intervals, as, according to the principles of musical science, would correspond with the first. A thorough course of reading on the subject of education is undertaken, as well as a more general course. Bible history is almost committed to memory. Connected with all the seminaries for teachers are large Model or Experimental Schools. During the last part of the course much of the students' time is spent in these schools. At first they

go in and look on in silence, while an accomplished teacher is instructing a class. Then they themselves commence teaching under the eye of such a teacher. At last they teach a class alone, being responsible for its proficiency, and for its condition as to order, &c., at the end of a week or other period. During the whole course, there are lectures, discussions, compositions, &c., on the theory and practice of teaching. The essential qualifications of a candidate for the office, his attainments, and the spirit of devotion and of religious fidelity in which he should enter upon his work; the modes of teaching the different branches; the motive-powers to be applied to the minds of children; dissertations upon the different natural dispositions of children, and consequently the different ways of addressing them, of securing their confidence and affection, and of winning them to a love of learning and a sense of duty; and especially the sacredness of the teacher's profession,—the idea that he stands, for the time being, in the place of a parent, and therefore that a parent's responsibilities rest upon him, that the most precious hopes of society are committed to his charge, and that on him depends to a great extent the temporal and perhaps the future well-being of hundreds of his fellow-creatures,—these are the conversations, the ideas, the feelings, amidst which the candidate for teaching spends his probationary years. This is the daily atmosphere he breathes. These are the sacred, elevating, invigorating influences constantly pouring

in upon his soul. Hence, at the expiration of his course, he leaves the seminary to enter upon his profession, glowing with enthusiasm for the noble cause he has espoused, and strong in his resolves to perform its manifold and momentous duties.

Here then is the cause of the worth and standing of the teachers, whom I had the pleasure and the honor to see. As a body of men, their character is more enviable than that of any of the three, so-called, "professions." They have more benevolence and self-sacrifice than the legal or medical, while they have less of sanctimoniousness and austerity, less of indisposition to enter into all the innocent amusements and joyous feelings of childhood, than the clerical. They are not unmindful of what belongs to men, while they are serving God; nor of the duties they owe to this world, while preparing for another.

On reviewing a period of six weeks, the greater part of which I spent in visiting schools in the north and middle of Prussia and in Saxony, (excepting of course the time occupied in going from place to place,) entering the schools to hear the first recitation in the morning, and remaining until the last was completed at night, I call to mind three things about which I cannot be mistaken. In some of my opinions and inferences I may have erred, but of the following facts there can be no doubt:—

1. During all this time, I never saw a teacher hearing a lesson of any kind, (excepting a reading or spelling lesson,) *with a book in his hand.*

2. I never saw a teacher *sitting* while hearing a recitation.

3. Though I saw hundreds of schools, and thousands;—I think I may say, within bounds, tens of thousands of pupils,—*I never saw one child undergoing punishment, or arraigned for misconduct. I never saw one child in tears from having been punished, or from fear of being punished.*

During the above period, I witnessed exercises in geography, ancient and modern; in the German language,—from the explanation of the simplest words up to belles-lettres disquisitions, with rules for speaking and writing; in arithmetic, algebra, geometry, surveying, and trigonometry; in book-keeping; in civil history, ancient and modern; in natural philosophy; in botany and zoology; in mineralogy, where there were hundreds of specimens; in the endless variety of the exercises in thinking, knowledge of nature, of the world, and of society; in Bible history and in Bible knowledge;—and, as I before said, in no one of these cases did I see a teacher with a book in his hand. His book,—his books,—his library, was in his head. Promptly, without pause, without hesitation, from the rich resources of his own mind, he brought forth whatever the occasion demanded. I remember calling one morning at a country school in Saxony, where everything about the premises, and the appearance both of teacher and children, indicated very narrow pecuniary circumstances. As I entered, the teacher was

just ready to commence a lesson or lecture on French history. He gave not only the events of a particular period in the history of France, but mentioned as he proceeded all the contemporary sovereigns of neighboring nations. The ordinary time for a lesson, here as elsewhere, was an hour. This was somewhat longer, for towards the close, the teacher entered upon a train of thought from which it was difficult to break off, and rose to a strain of eloquence which it was delightful to hear. The scholars were all absorbed in attention. They had paper, pen, and ink before them, and took brief notes of what was said. When the lesson touched upon contemporary events in other nations, — which, as I suppose, had been the subject of previous lessons, — the pupils were questioned concerning them. A small text-book of history was used by the pupils, which they studied at home.

I ought to say further, that I generally visited schools without guide, or letter of introduction, — presenting myself at the door, and asking the favor of admission. Though I had a general order from the Minister of Public Instruction, commanding all schools, gymnasia, and universities in the kingdom to be opened for my inspection, yet I seldom exhibited it, or spoke of it, — at least not until I was about departing. I preferred to enter as a private individual, an uncommended visiter.

I have said that I saw no teacher sitting, in his school. Aged or young, all stood. Nor did they

stand apart and aloof in sullen dignity. They mingled with their pupils, passing rapidly from one side of the class to the other, animating, encouraging, sympathising, breathing life into less active natures, assuring the timid, distributing encouragement and endearment to all. The looks of the Prussian teacher often have the expression and vivacity of an actor in a play. He gesticulates like an orator. His body assumes all the attitudes, and his face puts on all the variety of expression, which a public speaker would do, if haranguing a large assembly on a topic vital to their interests.

It may seem singular, and perhaps to some almost ludicrous, that a teacher, in expounding the first rudiments of hand-writing, in teaching the difference between a hair-stroke and a ground-stroke, or how an *l* may be turned to a *b* or a *u* into a *w*, should be able to work himself up into an oratorical fervor, should attitudinize, and gesticulate, and stride from one end of the class to the other, and appear in every way to be as intensely engaged as an advocate when arguing an important cause to a jury;—but, strange as it may seem, it is nevertheless true; and before five minutes of such a lesson had elapsed, I have seen the children wrought up to an excitement proportionally intense, hanging upon the teacher's lips, catching every word he says, and evincing great elation or depression of spirits, as they had or had not succeeded in following his instructions. So I have seen the same rhetorical vehemence on the part

of the teacher, and the same interest and animation on the part of the pupils, during a lesson on the original sounds of the letters,—that is, the difference between the long and the short sound of a vowel, or the different ways of opening the mouth in sounding the consonants *b* and *p*. This zeal of the teacher enkindles the scholars. He charges them with his own electricity to the point of explosion. Such a teacher has no idle, mischievous, whispering children around him, nor any occasion for the rod. He does not make desolation of all the active and playful impulses of childhood, and call it peace; nor, to secure stillness among his scholars, does he find it necessary to ride them with the nightmare of fear. I rarely saw a teacher put questions with his lips alone. He seems so much interested in his subject, (though he might have been teaching the same lesson for the hundredth or five hundredth time,) that his whole body is in motion;—eyes, arms, limbs, all contributing to the impression he desires to make; and at the end of an hour, both he and his pupils come from the work all glowing with excitement.

Suppose a lawyer in one of our courts were to plead an important cause before a jury, but instead of standing and extemporizing, and showing by his gestures, and by the energy and ardor of his whole manner, that he felt an interest in his theme; instead of rising with his subject, and coruscating with flashes of genius and wit, he should plant himself lazily down in a chair, read from some old book, which

scarcely a member of the panel could fully understand, and, after droning away for an hour, should leave them, without having distinctly impressed their minds with one fact, or led them to form one logical conclusion ;—would it be any wonder if he left half of them joking with each other, or asleep ? would it be any wonder, —provided he were followed on the other side by an advocate of brilliant parts, of elegant diction, and attractive manner, who should pour sunshine into the darkest recesses of the case,—if he lost not only his own reputation, but the cause of his client also ?

These incitements and endearments of the teacher, this personal ubiquity, as it were, among all the pupils in the class, prevailed much more, as the pupils were younger. Before the older classes, the teacher's manner became calm and didactic. The habit of attention being once formed, nothing was left for subsequent years or teachers, but the easy task of maintaining it. Was there ever such a comment as this on the practice of hiring cheap teachers because the school is young, or incompetent ones because it is backward !

In Prussia and in Saxony, as well as in Scotland, the power of commanding and retaining the attention of a class is held to be a *sine qua non* in a teacher's qualifications. If he has not talent, skill, vivacity, or resources of anecdote and wit, sufficient to arouse and retain the attention of his pupils during the accustomed period of recitation, he is deemed to have

mistaken his calling, and receives a significant hint to change his vocation.

Take a group of little children to a toy-shop, and witness their out-bursting eagerness and delight. They need no stimulus of badges or prizes to arrest or sustain their attention ; they need no quickening of their faculties by rod or ferule. To the exclusion of food and sleep, they will push their inquiries, until shape, color, quality, use, substance, both external and internal, of the objects around them, are exhausted ; and each child will want the show-man wholly to himself. But in all the boundless variety and beauty of nature's works ; in that profusion and prodigality of charms with which the Creator has adorned and enriched every part of his creation ; in the delights of affection ; in the ecstatic joys of benevolence ; in the absorbing interest which an unsophisticated conscience instinctively takes in all questions of right and wrong ;—in all these, is there not as much to challenge and command the attention of a little child, as in the curiosities of a toy-shop ? When as much of human art and ingenuity shall have been expended upon teaching as upon toys, there will be less difference between the cases.

The third circumstance I mentioned above was the beautiful relation of harmony and affection which subsisted between teacher and pupils. I cannot say that the extraordinary fact I have mentioned was not the result of chance or accident. Of the probability of that, others must judge. I can only say that,

during all the time mentioned, I never saw a blow struck, I never heard a sharp rebuke given, I never saw a child in tears, nor arraigned at the teacher's bar for any alleged misconduct. On the contrary, the relation seemed to be one of duty first, and then affection, on the part of the teacher,—of affection first, and then duty, on the part of the scholar. The teacher's manner was better than parental, for it had a parent's tenderness and vigilance, without the foolish doatings or indulgences to which parental affection is prone. I heard no child ridiculed, sneered at, or scolded, for making a mistake. On the contrary, whenever a mistake was made, or there was a want of promptness in giving a reply, the expression of the teacher was that of grief and disappointment, as though there had been a failure, not merely to answer the question of a master, but to comply with the expectations of a friend. No child was disconcerted, disabled, or bereft of his senses, through fear. Nay, generally, at the ends of the answers, the teacher's practice is to encourage him with the exclamation, "good," "right," "wholly right," &c., or to check him, with his slowly and painfully articulated "no;" and this is done with a tone of voice that marks every degree of *plus* and *minus* in the scale of approbation and regret.

When a difficult question has been put to a young child, which tasks all his energies, the teacher approaches him with a mingled look of concern and encouragement; he stands before him, the light and

shade of hope and fear alternately crossing his countenance ; he lifts his arms and turns his body,—as a bowler who has given a wrong direction to his bowl will writhe his person as if to bring the ball back upon its track ;—and finally, if the little wrestler with difficulty triumphs, the teacher felicitates him upon his success, perhaps seizes and shakes him by the hand, in token of congratulation ; and, when the difficulty has been really formidable, and the effort triumphant, I have seen the teacher catch up the child in his arms and embrace him, as though he were not able to contain his joy. At another time, I have seen a teacher actually clap his hands with delight at a bright reply ; and all this has been done so naturally and so unaffectedly as to excite no other feeling in the residue of the children than a desire, by the same means, to win the same caresses. What person worthy of being called by the name, or of sustaining the sacred relation, of a parent, would not give anything, bear anything, sacrifice anything, to have his children, during eight or ten years of the period of their childhood, surrounded by circumstances, and breathed upon by sweet and humanizing influences, like these !

I mean no disparagement of our own teachers by the remark I am about to make. As a general fact, these teachers are as good as public opinion has demanded ; as good as public sentiment has been disposed to appreciate ; as good as public liberality has been ready to reward ; as good as the preliminary measures taken to qualify them would authorise us to

expect. But it was impossible to put down the questionings of my own mind,—whether a visiter could spend six weeks in our schools without ever hearing an angry word spoken, or seeing a blow struck, or witnessing the flow of tears.

In the Prussian schools, I observed the fair operation and full results of two practices which I have dwelt upon with great repetition and urgency at home. One is, when hearing a class recite, always to ask the question before naming the scholar who is to give the answer. The question being first asked, all the children are alert, for each one knows that he is liable to be called upon for the reply. On the contrary, if the scholar who is expected to answer is first named, and especially if the scholars are taken in succession, according to local position,—that is, in the order of their seats or stations,—then the attention of all the rest has a reprieve, until their turns shall come. In practice, this designation of the answerer before the question is propounded, operates as a temporary leave of absence, or furlough, to all the other members of the class.

The other point referred to is that of adjusting the ease or difficulty of the questions to the capacity of the pupil. A child should never have any excuse or occasion for making a mistake; nay, at first he should be most carefully guarded from the fact, and especially from the consciousness, of making a mistake. The questions should be ever so childishly simple, rather than that the answers should be erroneous. No

expense of time can be too great, if it secures the habit and the desire of accuracy. Hence a false answer should be an event of the rarest occurrence,—one to be deprecated, to be looked upon with surprise and regret, and almost as an offence. Few things can have a worse effect upon a child's character than to set down a row of black marks against him, at the end of every lesson.

The value of this practice of adjusting questions to the capacities and previous attainments of the pupils, cannot be over-estimated. The opposite course *necessitates* mistakes, habituates and hardens the pupils to blundering and uncertainty, disparages the value of correctness in their eyes; and,—what is a consequence as much to be lamented as any,—gives plausibility to the argument in favour of emulation as a means of bringing children back to the habit of accuracy from which they have been driven. Would the trainer of horses deserve any compensation, or have any custom, if the first draughts which he should impose upon the young animals were beyond their ability to move?

The first of the above-named practices can be adopted by every teacher, immediately, and whatever his degree of competency in other respects may be. The last improvement cannot be fully effected until the teacher can dispense with all text-books, and can teach and question from a full mind only. The case is hopeless, where a conspiracy against the spread of knowledge has been entered into between an author

who compiles, and a teacher who uses, a text-book, in which the questions to be put are all prepared and printed.

In former reports, we have dwelt at length upon the expediency of employing female teachers, to a great extent, in our schools. Some of the arguments in favor of this change have been, the greater intensity of the parental instinct in the female sex, their natural love of the society of children, and the superior gentleness and forbearance of their dispositions,—all of which lead them to mildness rather than severity, to the use of hope rather than of fear as a motive of action, and to the various arts of encouragement rather than to annoyances and compulsion, in their management of the young. These views have been responded to and approved of by almost all the school committee men in the State; and, within the last few years, the practice of the different districts has been rapidly conforming to this theory.* I must

* The extent to which female teachers may be, and ought to be employed, deserves, on many accounts, the earnest attention of all educationists. In the admirably conducted school of the Messrs. Hill, at Bruce Castle, near London, much of the instruction even of boys, is intrusted to ladies, and, I believe, with the best results. At all events, as society offers so few channels for the exercise of the talents of women, it is surely well to encourage their employment in the instruction of their own sex. In the original prospectus of the girls' school connected with the Liverpool Mechanics' Institution, the following passage occurs:

“The proposed school will be, as far as possible, conducted by female teachers. There seems to be a natural propriety in the education of females being conducted by persons of their own sex, and there is no doubt that the female mind, from its peculiar

now say that those views are calculated only for particular meridians. In those parts of Germany which I have seen, they would not be understood. No necessity for them could be perceived. There, almost all teachers, for the youngest children as well as for the oldest, are men. Two or three times, I saw a female teacher in a private school; but none in a public, unless for teaching knitting, needle-work, &c. Yet in these male teachers, there was a union of gentleness and firmness that left little to be desired.

Still, in almost every German school into which I entered, I inquired whether corporal punishment were allowed or used, and I was uniformly answered in the affirmative. But it was further said, that, though all teachers had liberty to use it, yet cases of its occurrence were very rare, and these cases were confined almost wholly to young scholars. Until the teacher had time to establish the relation of affection

powers of sympathy and flexibility, is pre-eminently fitted for the duty of instruction. One prominent object will be the training of intelligent and experienced female teachers. Much benefit must thus result to female education, not merely in Liverpool, but throughout the country."—*January, 1844.*

This resolution there has been no cause to regret. The last report (for Aug. 1845,) states, "the teachers have an abundant reward in the success of their instructions, and in the entire removal of every doubt that may have anywhere existed, as to the policy of committing the main branches of regular instruction to ladies."

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between himself and the new-comer into his school, until he had time to create that attachment which children always feel towards any one who, day after day, supplies them with novel and pleasing ideas, it was occasionally necessary to restrain and punish them. But after a short time, a love of the teacher and a love of knowledge become a substitute,—how admirable a one!—for punishment. When I asked my common question of Dr. Vogel, of Leipsic, he answered, that it was still used in the schools of which he had the superintendence. “But,” added he, “thank God, it is used less and less, and *when we teachers become fully competent to our work, it will cease altogether.*”*

To the above I may add, that I found all the teachers whom I visited alive to the subject of improvement. They had libraries of the standard works on education,—works of which there are such great numbers in the German language. Every new book of any promise was eagerly sought after; and I uniformly found the educational periodicals of the day upon the tables of the teachers. From the editor of one of these periodicals, I learned that more than thirty of this description are printed in Germany;

* Without going into the general question of corporal punishment, it may be stated that, probably, the only persons worthy to be intrusted with its exercise, are precisely those who least require, and most dislike, its aid. When parents do their duty at home, the use of the rod, or other such “teaching-tool,” will cease to be a contested point.

and that the obscurest teacher in the obscurest village is usually a subscriber to one or more.

A feeling of deep humiliation overcame me, as I contrasted this state of things with that of my own country, where of all the numerous educational periodicals which have been undertaken within the last twenty years, only two, of any length of standing, still survive. All the others have failed, through the indifference of teachers, and the apathy of the public. One of the remaining two,—that conducted by F. Dwight, Esq., of Albany, N. Y.,—would probably have failed ere this, had not the Legislature of the State generously come to its rescue, by subscribing for twelve thousand copies,—one to be sent to each district school in that great State. The other paper, as is well known, has never reimbursed to its editor his actual expenses in conducting it.

The extensive range and high grade of instruction which so many of the German youth are enjoying, and these noble qualifications on the part of their instructors, are the natural and legitimate result of their seminaries for teachers. Without the latter, the former never could have been any more than an effect without its cause. Although “the first regular seminary for teachers, (see Dr. Bache’s report, page 222,) was established at Stettin, in Pomerania, in 1735,” yet it was not until within the last quarter of a century, and especially since the general pacification of Europe, that the system has made such rapid advances towards perfection. And so powerful

has this system commended itself to all enlightened men, that not only have these seminaries for teachers been constantly increasing in Prussia, in Saxony, and in the states of the west and south-west of Germany, but most of the enlightened governments of Europe have followed the example. Out of Prussia, the plan was first adopted in Holland. The celebrated Normal School of Mr. Prinsen was established at Haarlem, in 1816; and it is now acknowledged by all, that Common School education has been reformed and immeasurably advanced throughout the whole of that enlightened country, by the influence of this school.

When that great governmental measure for the establishment of Common Schools throughout France was adopted, in 1833, one of its main features was the creation of Normal Schools. At these institutions, young men are not only educated, but gratuitously maintained; they enjoy certain civil privileges, are exempted from military service, and if they acquit themselves worthily, they are certain of an appointment as a school-teacher at the end of their course.

It is a fact most interesting in itself, and worthy to be cited as one of the proofs of the advancement (however slow,) of the race, that the Normal School now in successful operation at Versailles, occupies the very site,—some of its buildings are the very buildings, and its beautiful grounds the very

grounds,—which were the dog-kennels of Louis XIV. and his royal successors.*

Scotland, so long and so justly celebrated among the countries of Europe for the superior education of its people, was not slow to discover the advantages of schools for the preparation of teachers. It has now one such school at Edinburgh, and one at Glasgow, besides the Madras College at St. Andrews, which exercises the double function of giving a classical education, and of preparing teachers for schools.

Under the enlightened administration of the National Board of Education for Ireland, a Normal School has been established at Dublin, and placed upon the most liberal basis.† Excellent buildings, with large and beautiful yards and playgrounds, are provided for it, in the very heart of the city. Here hundreds of the poor children are in constant attendance, to whom instruction is given, in part by professional teachers, and in part by the pupils of the Normal School. The Normal pupils reside at a place called Glasnevin, a little way out of the city. Here they have a farm, which is conducted by a scientific agriculturist. When not engaged at the school in the city, the pupils are occupied on the farm. At this Normal School, none but actual

* A fact kindred to the one mentioned in the text is, that at Florence, an edifice once used by the Inquisition is now occupied by an Infant School. How different these uses. A dog-kennel and a Normal School! A Pandemonium and an Infant School!

† Lord Morpeth gave £1000 towards establishing this school.

teachers are received. They leave their own schools and come from all parts of Ireland to receive instruction here. Their whole maintenance,—tuition, board, lodging,—is gratuitous; and a certain sum is secured to them annually on their return to their schools. More than a thousand teachers have already availed themselves of the benefits of this noble charity.

Though the government of England has declined to follow the example of all the enlightened nations of Europe, yet private individuals and societies are striving to remedy, to some extent, the consequences of this neglect. A Normal School, established under the auspices of that enlightened educationist, Dr. Kay Shuttleworth, is now in successful operation at Battersea;* and the church party have recently purchased and fitted up, at an expense of £100,000, a Normal School at Chelsea, near London.

After the revolution of 1830, which separated Belgium from Holland, the former country neglected its schools, and since that period, it seems to be acknowledged, on all hands, that the education of the Belgian people has been rapidly retrograding. But by virtue of a recent law, (Sept. 23, 1842,) an entire school system is now organizing for that country. Under the new order of things, there are to be two Normal Schools, one at Lierre, in the province of

* This school has now fallen into the hands of the church, the expenses of management having been too great for any individual, however philanthropic, to support.

Antwerp, and the other at Nivelles, in the province of Brabant.

Even at St. Petersburg, in Russia, says Professor Stowe, "a model school for the education of teachers of every grade, and for all parts of the empire," has been established. Thus it appears that almost every member of the great European family of nations, which possesses any claims to be called enlightened or civilized, has looked with favor upon what may be considered one of the greatest of all modern instrumentalities for the improvement of the race; and has either founded this class of institutions by the direct authority and endowment of the government itself, or has allowed and encouraged the same thing to be done by the liberal and philanthropic portion of its people. One empire alone has signalized its name by an opposite course. That empire is Austria. Although the Austrian government maintains what it calls a system of schools, yet they are schools which set metes and bounds, on all sides, to the development of the human faculties;—although it prepares a few teachers, yet it is the office of these teachers to lop and prune the common mind, and not to develop it;—and when, during the very year previous to my visit, in a part of that empire bordering upon the kingdom of Saxony,—across whose frontier a little of the light and genial warmth of education had been reflected,—a few of the more enlightened subjects of that arbitrary power applied to it for liberty to establish a Normal school within

their own province, and offered to supply, gratuitously, the money requisite for the purpose, both the application and the offer were rejected with indignity. Austria, impenetrable Austria, over which the black horizon of despotism shuts down, like a cover, excluding, as far as possible, all light, intelligence, and knowledge,—Austria, true to the base and cowardly instincts of ignorance and bigotry, disallows the establishment of a free Normal school for the improvement of its people, and spurns the proffered munificence of the noble benefactors who would endow it!*

* To show the change of public feeling, on this side of the Atlantic, in regard to Normal Schools, we quote the two following sections from a law lately enacted by the Canadian Legislature:

“57. And be it enacted, that it shall and may be lawful for the Court of Wardens of any county in Upper Canada aforesaid, if they deem it proper so to do, to raise and levy by county rate, a sum not exceeding, in any year, two hundred pounds, and to appropriate and expend the same for the maintenance of one or more County Model Schools within such county, and to constitute, by a by-law or by-laws to that effect, any township, town, or city school or schools within the county, to be, for any term not less than one year, such County Model School or Schools; provided always that by such by-law there shall be appropriated from the county rates, for the payment of teachers, and the purchase of books and apparatus for each school, during every year for which the same shall continue to be a County Model School, a sum not less than forty pounds.”

“63. And be it enacted, that at every such County Model School gratuitous instruction shall be afforded to all teachers of Common Schools within the county wherein such Model School may be established, during such periods and under such regulations as the County Superintendent may from time to time direct.”

It may not be known to all our readers that the State of New York, in 1835, engrafted a department for the instruction of teachers

SCHOOL INSPECTORS.

The extraordinary system of measures by which the Prussian schools have been elevated, and are now sustained, would not be understood, without taking

upon several of the principal academies, in the different counties of the State, and made an appropriation for their support. These Teachers' Departments were intended to supersede the necessity of Normal Schools, by accomplishing the same object,—the qualification of teachers,—in another way. But they have been gradually declining in public estimation, and in the last Report of Colonel Young,—the zealous and enlightened Superintendent of Common Schools for the State of New York,—he pronounces the whole to be “a system which has, to a great extent, been a failure.” He speaks of Normal Schools in the following terms:

“In the last annual report from this Department, the subject of Normal Schools was brought before the Legislature; and it was proposed that the money bestowed on sixteen academies, for the purpose of sustaining teachers' departments, should be divided into four parts of 1200 dollars each, and applied to the establishment of four Normal Schools, to be connected with four academies in different sections of the State. In conformity with this suggestion, the Regents of the university withheld from the sixteen academies in which teachers' departments had been established the sums which they had previously received. During the last season a very extensive correspondence with many individuals in respect to the establishment of these schools has been had, and numerous applications from academies to be selected for this purpose have been made. The result of the examinations which, during the last year, have been made on this subject, has satisfactorily established the fact that four Normal Schools, although connected with academies, and subjected to no expense for rent, or for ordinary academic apparatus, cannot be established and maintained with an annual appropriation of 1200 dollars, to each. A first rate teacher in such an establishment cannot be procured short of 1500 dollars a year: and it is believed that, at the commencement of the system, none but the very best should be employed. A different course might lead to a failure; and *thus one of the greatest improvements in modern times* might be indefinitely postponed.”

into view the office and character of the School Inspectors. The kingdom is divided into circles or districts; and for each one of these, there is one or more schools commissioners or inspectors. These officers have some duties like those of our own town school committees, but their functions more nearly resemble those of the Deputy Superintendents appointed for each county in the State of New York, the latter being required by law to visit and examine all the schools in their respective counties, summer and winter, and make report of their condition to the State Superintendent.

By visiting schools, attending examinations, and

“That a teacher of proper capacity and acquirements, thoroughly educated in a Normal School, can communicate more learning to his pupils in six months, than is usually communicated under the old system of teaching in double that period, is fully believed. If it were affirmed that a mechanic, who had been carefully instructed in the theoretical and practical departments of his trade, could do twice as much work, and do it twice as well, as one who should assume that without previous discipline he was possessed of the trade by instinct, the affirmation could hardly fail to be credited. And is it not equally apparent that the educator, whose functions embrace in an eminent degree both art and science; who is required to study and to understand the different dispositions and propensities of the children committed to his care; to whose culture is confided the embryo blossoms of the mind; who is carefully to watch their daily growth, and to aid and accelerate their expansion, so that they may yield rich fruit in beauty and abundance; in short, who, in the incipient stage of its existence, is to attune the delicate and complicated chords of the human soul into the moral and intellectual harmonies of social life; is it not equally apparent that such a mission cannot be worthily performed without careful preparation?”

During the last year, the Trustees of the University of Alabama have engrafted a Teachers' Department upon that institution.—ED.

by personal introduction, I saw many of this class of magistrates. They had evidently been selected from among the most talented and educated men in the community. They were such men as would here be appointed as presidents or professors of colleges, judges of the higher courts, or called to other civil stations for which talent, attainment, and character are deemed essential pre-requisites. The office is one both of honor and emolument.

It is easy to see how efficient such a class of officers must have been, in bringing up teachers to a high standard of qualifications, at the beginning; and in creating, at last, a self-motive, self-improving spirit among them. If examiners, inspectors, school committees,—or by whatever other name they may be called,—know little of geography, grammar, arithmetic, or the art of reading, the candidate who presents himself before them for examination will feel no need of knowing more than they do; and a succession of ignorant and incompetent candidates will be sure to apply for schools in towns which have ignorant examiners. The whole Prussian system impressed me with a deep sense of the vast difference in the amount of general attainment and talent devoted to the cause of popular education in that country, as compared with any other country or state I had ever seen. I must refer to other sources, for information in regard to the municipal or parochial supervision of the schools, and can here only observe, that over all these intermediate functionaries is the

Minister of Public Instruction. This officer is a member of the king's council. He takes rank with the highest officers in the government; sits at the council board of the nation with the minister of state, of war, of finance, &c., and his honors and emoluments are equal to theirs. He has no merely clerical duties to perform, and being relieved from all official drudgery, he can devote his time and his talents to the higher duties of his department. Such also has been the case in France, since the late organization of their system of public instruction.

In justice to Prussia, also, and as one of the explanations of the remarkable phenomena presented by her schools, the fact should not be omitted, that, before establishing her own school system, she commissioned agents to visit other countries to examine into theirs, in order that her own path might be illuminated by all the light that could be reflected upon it from other parts of the world.*

SCHOOL ATTENDANCE.

One of the most signal features of the school system of Prussia, and of many of the neighbouring states, is the universality of the children's attendance. After a child has arrived at the legal age of attending school,—whether he be the child of noble or of peasant,—the only two *absolute* grounds of exemption from attendance, are sickness and death. The German language has a word for which we have

* See Preface to this edition.

no equivalent, either in language or in idea. The word is used in reference to children, and signifies *due to the school*;—that is, when the legal age for going to school arrives, the right of the school to the child's attendance attaches, just as, with us, the right of a creditor to the payment of a note or bond attaches, on the day of its maturity. If a child, after having been once enrolled as a member of the school, absents himself from it; or if, after arriving at the legal age, he is not sent there by his parents, a notice in due form is sent to apprise them of the delinquency. If the child is not then forthcoming, a summons follows. The parent is cited before the court; and if he has no excuse, and refuses compliance, the child is taken from him and sent to school, the father to prison.

From a pamphlet published by a director of the schools in Halle, I translate the following forms of notices and summonses, in order to give a more vivid idea of the manner in which this business is conducted:—

(Notice from the teacher to the parent.)

We miss——— from the class, since——— without having received any intimation of the reasons of absence. We request you, therefore, to endorse the cause of absence on the back of this ticket, and to send your child, [or ward,] to school again.

· Halle,

If the offence of absence without excuse is continued or is repeated, the register of the school is exhibited to the school director, who sends the following summons to the parent:

To _____ ,

We now present to you the list of school absences through the police. Your _____ is found upon it. If you do not wish to be informed against, present yourself, at the latest, between the hours of _____ and _____ to the undersigned, with your excuses.

Halle,

If a valid excuse is not now forthcoming, the school director gives information of the case to the school inspector, who cites the delinquent parent before a magistrate, by the following warrant, which is put into the hands of a police officer, to be served :

_____ are hereby called upon to appear on _____ at _____ to be tried for the neglected school attendance of your child.

Halle, (Signed,) _____, *School Inspector.*

I had frequent conversations with school teachers and school officers respecting this compulsory attendance of the children. From these sources I gathered the information that, with one exception, there was very little complaint about it, or opposition to it. Were it not that some of the children are compelled to receive instruction in a religious creed from which their parents dissent, there would rarely be a murmur of complaint in the community. The children are so fond of the school, the benefits of public instruction are now so universally acknowledged, and the whole public sentiment has become so conformed to the practice, that I believe there is quite as little complaint, (excepting on account of the invasion of religious freedom before referred to,) under the rigorous system of Prussia, as under our lax one. One school officer, of whom I inquired whether this

enforced school attendance were acceptable and popular, replied, that the people did not know any other way, and that all the children were born with an innate idea of going to school.

It should be added, however, that parents are not obliged to send their children to a *public* school; if they prefer it, the children may be sent to a *private* school; but they *must* be sent to some school. All teachers, however, of private as well as of public schools, must submit to an examination, and have a certificate of qualification from the government officer.

A very erroneous idea prevails with us, that this enforcement of school attendance is the prerogative of despotism alone. I believe it is generally supposed here, that such compulsion is not merely incompatible with, but impossible in, a free or elective government. This is a great error. With the exception of Austria, (including Bohemia,) and Prussia, almost all the other states of Germany have now constitutional governments. Many of them have an upper and lower house of assembly, like our Senate and House of Representatives. Whoever will attend the Parliament of Saxony, for instance, will witness as great freedom of debate as in any country in the world; and no law can be passed but by a majority of the representatives, chosen by the people themselves. In the first school I visited, in Saxony, I heard a lesson "on government," in which all the great privileges secured to the Saxon people

by their constitution were enumerated; and both teacher and pupils contrasted their present free condition with that of some other countries, as well as with that of their own ancestors, in a spirit of congratulation and triumph. The elective franchise in this and in several of the other states of Germany, is more generally enjoyed, that is, the restrictions upon it are less, than in some of the States of our own Union. And yet, in Saxony, years after the existence of this constitution, and when no law could be passed without the assent of the people's representatives, in Parliament assembled, a general code of School Laws was enacted, from the 143d section of which, I translate the following:—The title is,

UPON NEGLECT OF SCHOOL ATTENDANCE.—“1st. In every parish where there is a school union, there shall be a school messenger. In large parishes which are divided into many school districts, every school shall have a particular messenger, besides one for every school district.

“2d. Excepting on the common vacations, and on those weeks and days when there is no school, the school messenger must ask the teacher, on every school day, after the school hours, what children have been absent without an adequate excuse.

“3d. In places where there is but one school, the school messenger must ask this question at least twice a week, on Wednesdays and Saturdays, and require an account of the last three days.

“4th. The next morning, not later than an hour before the beginning of the morning school, the school messenger of every place must go to the parents of the absent and unexcused child, and demand him for the school, or else the reason for his absence. For every such visit the parent must give the messenger six pfennings.

“5th. If a child does not come after this demand, but remains away unexcused for two days, the school messenger must take him

on the third day and conduct him to the school. The fee from the parents shall be one groschen.

“6th. A child of a place where there is but one school, who does not come on the Monday or Thursday after the visit of the school messenger, and remains unexcused; also if he stays away six days without adequate excuse; must be taken by the messenger and carried to the school, and the fee from the parents shall be two groschen.

“7th. If the child stays from the school with the knowledge of its parents after being thus carried to it by the messenger, measures for punishment must be taken.

“8th. If the messenger cannot collect his fees, he must apply to the magistrates, whose duty it is to coerce the payment.

“9th. If the parents are actually too poor to pay the same, the magistrates must demand payment quarterly from the school chest.

“10th. The magistracy must lend their assistance to the messenger if, without good reason, he is prevented from taking the child to school; or, if he is improperly treated while executing the duties of his office.”

In many of the German states, the anniversaries of the date of their Constitution are celebrated by fêtes and shows, by dinners and speeches, as we celebrate our great national festival, the Fourth of July; and yet, in these states, by virtue of laws which the free representatives of a free people have enacted, every child is compelled to attend school! *

✓ * Strange that the *prevention* of crime should be a greater infringement of liberty than its *punishment*! The liberty to remain ignorant, to become, almost of consequence, vicious, may well rank with the liberty to starve, of which Carlyle so truly says in his “Past and Present”; “Gurth is now ‘emancipated,’ long since, has what we call ‘Liberty.’ Liberty, I am told, is a Divine thing. Liberty, when it becomes the ‘Liberty to die by starvation,’ is not so divine! Liberty requires new definitions.”—*Past and Present*, p. 285-6. Pt. 2, c. 13. Lond: 1843.

HIGHER SCHOOL.

This account of the People's Schools would be very imperfect, did I omit to mention one or two other classes among them, corresponding in grade with our town schools, or public high schools. These are the Real, and Burgher schools which hold the same relation to the elementary schools, that our town schools hold to those of the districts.

The royal Real school of Berlin,—the first in point of date,—was formed as early as 1747, by Counsellor Hecker. The epithet “real,” is used in contradistinction from “learned.” At the time when this school was established, Latin and Greek, were the exclusive objects of study in the learned schools, and the avowed purpose in founding this was, that “not mere words should be taught to the pupils, but realities,—explanations being made to them from models and plans, and of subjects calculated to be useful in after-life.” The establishment of this class of schools was the commencement of a great educational reform. Even now, the Germans could afford to barter any quantity of classical annotations, or of home-made Latin and Greek prose or verse, for enough of mechanical skill to make a good household utensil, a good farming tool, or a good machine. Doubtless, too, their best students would excogitate more philosophically by day, if they knew enough to sleep more physiologically at night; but this knowledge Latin and Greek do not give.*

* In a book quoted in a former note, Dr. Bencke's *Erziehungs*

The special design of the Burgher school is to prepare young men to become citizens,—that is, to qualify them for the transaction of such municipal or other public affairs as they may be called upon to perform. The man whose duty it may be to build bridges, to construct drains, to lay out streets or roads, to erect public buildings, to pass ordinances for the establishment or regulation of the police, and for the general administration of city or county affairs, should have some special preparation for duties so various and responsible; and the city which fails to educate those young men, who are afterwards to perform such duties in her behalf, will find, in the end, that their mistakes, mismanagement, and want of economy, will cost a hundred times more than the original outlay which would have qualified them for such offices. In a country like ours, where all the citizens not only elect to office, but are themselves eligible, if education does not fit the great body of the people for the performance of these duties, it is

and *Unterrichts-lehre*, the question of the fitness of Classical studies for the *Real* schools is very ably discussed, and decided in the negative. Dr. B's opinion is worthy of all respect. He is no flippant or wholesale denouncer of Classical instruction. His defence of Classics in the *Gymnasia* or *Gelehrte Schulen* is as eloquent and energetic as his opposition to them in the *Mittel* or *Bürger-schulen*. The latter are called *Mittelschulen*, from their standing midway between the *Volksschulen* and the *Gymnasia*.—V. For. Quart. Review, 1844, Oct. vol. 34, pp. 134, et seq. To the F. Q. Review I am indebted for my knowledge of this work, of which the original has not yet reached me.

W. B. H.

clear that we must be constantly putting valuable trusts into the hands of incompetent trustees.

The above classes of schools are also schools for the useful arts, manufactures, and commerce. In some of them, architecture, engineering, mining, &c., are taught; and the course of studies is susceptible of being enlarged to any extent, until they become complete polytechnic institutions.

I was so fortunate as to arrive at Cologne pending an examination of its Burgher School. One day had already been spent, but I was present on the morning of the second, before the exercises commenced. A programme of the order of performances, accompanied by remarks and explanations on the course of studies and the methods of instruction, had been prepared for the use of examiners and visitors. It consisted of twenty-four printed folio pages,—a fact which shows the degree of attention devoted to the subject. The number and apparent standing and character of the visitors ratified the inference which one would naturally draw from such a fact. From this programme it appeared that the subjects of examination were religion, the German (their native) language, the French, Latin, English, and Italian languages, history, geography, knowledge of nature, arithmetic and geometry, drawing, calligraphy and singing,—in all thirteen branches.

I speak only of that part of the examination which I heard.

In arithmetic, after a little time had been spent in

expounding the mere relations of numbers, the pupils gave an account of the different weights and measures of the neighboring states ; of the standard value of gold and silver, as determined by the laws of different nations ; of the current coins of all the nations of Europe and of the United States of North America. They were then required to change coins of one denomination and country into those of another. After this they were examined in electromagnetism, having apparatus on which to try experiments. A class of boys, from thirteen to seventeen years of age, was then examined in the French and English languages. During the exercise in French, *both teacher and pupils spoke in French, and during the exercise in English, both teacher and pupils spoke in English.* These exercises consisted in translations, parsing, and general remarks. The teacher's observations on the construction and genius of the English language would have done credit to a professor in one of our colleges. A want of time excluded examinations in Latin and Italian, but all that I saw and heard was performed so well as to create an assurance of ability to sustain an examination in any other branch set down in the programme. After this came declamation in three languages. In this exercise, I observed there was not a single gesticulation, nor any symptom of any internal impulse towards one. The lads took their station behind a table, which they seized with both hands, and held stedfastly, until the close.

After the examination was completed, the head-teacher occupied half an hour in delivering an address, a part of which was directed to the young men who were about to leave the school, and a part to parents and visitors on their duties to it.*

In many parts of the continent, evening schools are kept, which are attended by apprentices and others. In these schools, all branches of useful knowledge are taught. In Paris, I have seen men forty or fifty years of age in attendance, and diligently studying the branches appropriate to their respective occupations. Such schools occupy the place, to some extent, of our debating clubs and lyceums. The school communicates knowledge; the debating club and the lyceum suppose the actual possession of knowledge. Where this knowledge does not actually exist, is not the school preferable? †

* In a private school in Utrecht, composed of both masters and misses, I heard a lesson in English history, conducted principally in the French language. During the lesson, a boy was called to the blackboard, who traced down, in a diagram-form, in a manner similar to the great historical charts to be found in Lavoisne's Atlas, a regular succession of the English sovereigns, from the time of Edward III. to the present Queen. How valuable and permanent must history be when learned in this way.

In this school, four Languages, the German, Dutch, French, and English, were spoken promiscuously by both teachers and pupils, and each one of these languages seemed to be struggling to obtain its share of attention.

† Many seem to forget that in order to speak well it is at least as necessary to have something to say, as to know how to say it.

In some of the German states, the law requires apprentices to attend school a certain number of evenings in every week. In one of these states, I was informed that complaint had been made by the apprentices, because they were deprived of the disposal of their own time, and were obliged to defray the expense of tuition at school, out of their pocket-money. To obviate this complaint, the law was changed. All apprentices were still obliged to pay a tuition fee, but the government remitted the payment in favor of those who attended, exacting it only of the absentees.

In most, if not in all the German cities which I visited, I found Sunday Schools in active operation. These are established, not, as with us, for the purpose of giving moral or religious, but secular instruction. Their exercises consist mainly in reading, writing, composition, arithmetic, geography, drawing, and so forth. They are attended principally by apprentices, laborers, and others, whose age for attending the elementary schools has passed, and who are engaged, during the week days, in their respective industrial employments.

From what has been said, it will be observed that there is a remarkable difference between the lads, or youth of Prussia, and our own, in regard to the nature and character of the literary exercises to which they betake themselves, after leaving the elementary schools. With us, they attend the lyceum, the debating society, the political reading room, or news

room. There, notwithstanding the excellent instruction they have already received in the school, they seek to enlarge and carry forward their elementary knowledge, by attending the evening school and the Sunday school. Their course springs from the idea, that further preliminary knowledge is to be acquired; ours from the idea, that sufficient preliminary knowledge has already been obtained;—sufficient as a qualification for entering on the business of life;—sufficient for the decision of all social and political questions. Before we give a decided preference to our own course, would it not be well to enquire whether the supposition on which it proceeds is true?

In Prussia, Saxony, and some other of the German States, schools for further cultivation, as they are called, [*fortbildung-schulen,*] are rapidly increasing.

Having brought to a close what I propose to say respecting the spirit, and the methods of instruction prevalent in the German schools, perhaps it may not be wholly useless to others, who may make a similar tour of exploration, if I add, that after leaving the north of Prussia and the kingdom of Saxony, I observed a slight falling off,—a declension, in the tone and conduct of the schools. This, however, was slight, until I approached the Rhine. But here, in the Grand Duchy of Nassau, of Hesse Darmstadt, of Baden; and in the cities of Coblentz, Cologne and Dusseldorf,—although the same general system was every where in operation, yet its body was not animated and informed by so active and zealous a soul.

The above view of the condition, and of the degree of influence exerted upon the national character, by the Prussian schools, would be incomplete without a few general remarks.

The question is sometimes asked, why, with such a widely-extended and energetic machinery for public instruction, the Prussians, as a people, do not rise more rapidly in the scale of civilization; why the mechanical and useful arts remain among them in such a half-barbarous condition; why the people are so sluggish and unenterprising in their character; and, finally, why certain national vices are not yet extirpated.

These questions may be readily answered. *First.* It is a great defect in the *People's* schools of Prussia, that the children leave them at so early an age. At fourteen, when the mind, by blending its own reflections with the instructions of an accomplished teacher, is perhaps in the very best state for making rapid advances, the child is withdrawn from school, and his progress suddenly arrested.* The subsequent instruction of the evening school and the Sunday

* The same evil exists to a not less lamentable extent in this country. In heathen times, parents offered their children to *Moloch*; the sacrifice is now made to *Mammon*. No greater boon could be conferred on Education than the abridgement of the period of Apprenticeship from seven to five years, so that boys might remain at school till the age of sixteen. So long as the majority of boys are removed from school to business at fourteen (and many even younger) Education, in its only true sense, must be almost an impossibility.

school reaches but a small part of the rural population.

Secondly. There is a great dearth of suitable books for the reading of the older children or younger men. Notwithstanding the multitude of publications sent forth annually from the prolific German brain, but very few of them are adapted to the youthful mind; and that great instrumentality for operating in every place, however secluded or remote, and for elevating every individual, however indigent or obscure, — THE DISTRICT SCHOOL LIBRARY, — has hardly yet been heard of in the kingdom. Hence there is a failure of mental nutriment on which the common people can thrive. Whenever I mentioned our own plan of School Libraries, it struck all, whether teachers, school officers, or friends of free and progressive institutions, as one of the grand desiderata for carrying forward the public mind in its career of improvement. I have the happiness to believe that our course on this subject will not only diffuse blessings by its direct agency at home, but will enlarge into a wide circle of beneficence by the effect of its example abroad.

The Prussians have political newspapers, but these are under a rigorous censorship. There are but few of them, and their size is very small. One of our mammoth sheets would nearly supply a Prussian editor for a year.

Thirdly. But the most potent reason for Prussian

backwardness and incompetency is this;—when the children come out from the school, they have little use either for the faculties that have been developed, or for the knowledge that has been acquired. Their resources are not brought into demand; their powers are not roused and strengthened by exercise. Our common phrases, “the active duties of life;” “the responsibilities of citizenship;” “the stage, the career of action;” “the obligations to posterity,” would be strange-sounding words in a Prussian ear. There, government steps in to take care of the subject almost as much as the subject takes care of his cattle. The subject has no officers to choose, no inquiry into the character or eligibleness of candidates to make, no vote to give. He has no laws to enact or abolish. He has no questions about peace or war, finance, taxes, tariffs, post-office, or internal improvement, to decide or discuss. He is not asked where a road shall be laid, or how a bridge shall be built, although in the one case he has to perform the labor, and in the other to supply the materials. His sovereign is born to him. The laws are made for him. In war, his part is not to declare it or to end it, but to fight and be shot in it, and to pay for it. The tax-gatherer tells him how much he is to pay. The ecclesiastical authority plans a church, which he must build; and his spiritual guide, who has been set over him by another, prepares a creed and a confession of faith all ready for his signature. He is directed alike how he must obey his king, and

worship his God. Now, although there is a sleeping ocean in the bosom of every child that is born into the world, yet if no freshening, life-giving breeze ever sweeps across its surface, why should it not repose in dark stagnation for ever?

Many of our expensively educated citizens will understand *too well* what I mean, in saying that when they came from the schools, and entered upon the stage of life, they had a *practical* education to begin. Though possessed of more lore than they could recite, yet it was of a kind unavailable in mart or counting-room; and they still had the a, b, c of a business education to commence. What, then, must be the condition of a people, to the great body of whom not even this late necessity ever comes?

Besides, it was not until the beginning of the present century that the Prussian peasantry were emancipated from a condition of absolute vassalage. Who could expect that the spirit of a nation, which centuries of despotism had benumbed and stupefied, could at once resume its pristine vigor and elasticity?

Fourthly. As it respects the vices of the Prussians, the same remark applies to them as to those of all the continental nations of Europe;—they are the vices of the sovereign and of the higher classes of society, copied by the lower, without the decorations which gilded them in their upper sphere. Mr. Laing (the same author before referred to,) says:

“Of all the virtues, that which the domestic family education of both sexes most obviously

influences,—that which marks more clearly than any other the moral condition of a society,—the home state of moral and religious principles, the efficiency of those principles in it, and the amount of that moral restraint upon passion and impulses, which it is the object of education and knowledge to attain,—is undoubtedly female chastity.

“Will any traveller, will any Prussian say, that this index-virtue of the moral condition of a people is not lower in Prussia than in almost any part of Europe?”

This, says Mr. Laing, “is a fact not to be denied, when the fruits of this educational system *may be appreciated in the generation of the adults.*” Allowing the accusation to be true,—which, however, so far as it gives to Prussia a criminal preëminence over many other continental nations, may well be questioned,—can anything surpass the absurdity of expecting, that a deep-seated vice of this description can be extirpated, in a single age, by the influence of any education, however perfect, or by any other human means of reform whatever? It would be a revolution such as was never yet wrought in so short a period, even by miracles; no, not even under the Jewish theocracy, when men looked to the Omnipotent himself for the execution and the avengement of the laws. Could so fatal a canker in the social body be so easily eradicated from it, the criminality of sovereigns and of the high born, of princes and of nobles, would be infinitely less than

it now is, for spreading so virulent a vice among the lower orders by the contagion of their own example, or for allowing its existence by their neglect. The vicious indulgences of the elevated descend through all the grades of society beneath them; and the bitterest drop in the cup of their abominations, is that which flows forward and pollutes the blood of generations yet unborn. Besides, what man of conscientiousness,—of an awakened moral sense,—can sympathize with denunciations levelled at the poor and ignorant, while those who dwell in high places and give the law to society escape unrebuked! Before the pure spirit of justice, the worst debaucheries and licentiousness that ever reeked in the stews of Athens are less criminal than the amours and obscenities of the gods of Olympus. Throughout the whole history of mankind, the vices of the low having been only *vulgarized* copies and editions of the profligacies of their social superiors,—the coarse penny prints of the illuminated and voluptuous originals of kingly and courtly sensualism.

A proverb has now obtained currency in Prussia, which explains the whole mystery of the relation between their schools and their life: "THE SCHOOL IS GOOD, THE WORLD IS BAD." The quiescence or torpidity of social life stifles the activity excited in the school room. Whatever pernicious habits and customs exist in the community, act as antagonistic forces against the moral training of the teacher. The power of the government presses upon

the partially-developed faculties of the youth, as with a mountain's weight. Still in knowledge and in morality, in the intellect and in the conscience, there is an expansive force which no earthly power can overcome. Though rocks and mountains were piled upon it, its imprisoned might will rend them asunder, and heave them from their bases, and achieve for itself a sure deliverance. No one who witnesses that quiet, noiseless development of mind which is now going forward in Prussia, through the agency of its educational institutions, can hesitate to predict, that the time is not far distant when the people will assert their right to a participation in their own government. The late king made a vow to his subjects that he would give them a Constitution. He survived a quarter of a century, to falsify his word ; and at last went down to his grave with the promise unredeemed. This was a severer shock to his power than if he had lost half the wealth of his realm. Thousands of his subjects do not hesitate now to declare, that fidelity on his part was the only equivalent for loyalty on theirs ; and standing in his mausoleum, amid the costliest splendors of architecture and statuary, — the marble walls around covered with gilded inscriptions in honor of the royal name, — they interpolate a black line upon his golden epitaph, and say, "He promised his people a constitution, but violated his royal faith, and died forsworn."

Some suspicions are entertained that the present

sovereign is adverse to that mighty intellectual movement which is now so honorably distinguishing Prussia from most of the nations in Europe. Alike for the fame of the king, and the welfare of humanity, it is to be hoped that these suspicions are groundless. He has the power of gaining as enviable and lasting a renown as any sovereign who ever sat upon an earthly throne. The opportunity is before him, the materials are in his hands. Through a peaceful revolution by knowledge, he can save a fiery revolution by blood. He can liberalize the institutions of his people, elevate their condition, and continue to enlighten their minds, until they shall become a luminary in the heart of Europe, shedding its benignant beams upon surrounding nations. One of his ancestors has been surnamed "the Great," because he aggrandized his country in war,—because he ravished the population and seized the territory of other nations, and added them to his own; but this monarch may win a purer and a nobler fame, not by the captives or the domain which he shall take, by conquest or spoliation, from the nations around him, but by the example and the enlightenment which he shall be instrumental in giving both to contemporaries and to posterity.

CORPORAL PUNISHMENT.

I have uniformly made inquiries respecting the use of corporal punishment as a means of order, and an incitement to progress, in schools.

I need not repeat what was said above (*ante*, p. 163,) in regard to corporal punishment in Germany.

In Holland, corporal punishment is obsolete. Several teachers and school officers told me, there was a law prohibiting it in all cases. Others thought it was only a universal practice founded on a universal public opinion. The absence of the Ministers of Public Instruction, when I was at the Hague, prevented my obtaining exact information on this interesting point. But whatever was the cause, corporal punishment was not used. In cases of incorrigibleness, expulsion from school was the remedy.

One of the school magistrates in Amsterdam told me that, last year, about five thousand children were taught in the free schools of that city. Of this number, from forty to fifty were expelled for bad conduct. This would be about one per cent.

At Haarlem, Mr. de Vries told me he had kept the same school for about twenty years, that its average number had been six hundred scholars, that not an instance of the infliction of corporal punishment had occurred during the whole time, and that two only (boys) had been expelled from it, as hopelessly incorrigible. He added, that both those boys had been afterwards imprisoned for crime. On seeing the manner of Mr. de Vries, his modes of instruction, and the combined dignity and affection with which he treated his pupils, I could readily believe the statement.

The schools of Holland were remarkable for good order,—among the very best, certainly, which I have any where seen. Nor does this arise from any predominance of phlegm in the constitution, or any tameness of soul; for the Dutch are certainly as high-toned and free-spirited a people as any in Europe. This fact may be read in their organization and natural language, as well as learned from their history.

In Hamburgh, I visited an institution of a novel character. It was a Punishment-School, or school-prison,—a place of instruction and restraint for those children belonging to the poor-schools of the city, who commit any aggravated offence. In Hamburgh, many poor people receive assistance from the city. One of the conditions of the succor is, that those who receive it shall send their children to the schools provided for them. If a child in these schools commits any trivial or ordinary offence, he is punished in the school in the usual way. But if the transgression is gross, or if he persists in a course of misconduct, he is sentenced by the competent authorities to the Prison, or Punishment-School (Strafschule). Here he must go at eight in the morning, and remain until eight in the evening. A part of the day is spent in study, a part in work. I saw the children picking wool. There were twenty-one boys in one room, and eleven girls in another. The school was in the third story of a building; and near the schoolrooms were small and wretched

bed-rooms, where those whose sentence covered the night, as it sometimes did, were compelled to sleep.

The children were usually sentenced to so many stripes, as well as so many days' confinement; and the teacher kept a book, as a jailer keeps a record of his prisoners, in which the case of each child was recorded. At the expiration of the sentence, the children return to the school whence they came. Instances of a second, and even a third commitment sometimes occur.

While I was stopping at the punishment-school, the hour of dinner arrived. All the boys left their school room for one of the adjacent rooms, and all the girls for another. They arranged themselves in groups of four each, on the opposite sides of a long table. A bowl of bean-porridge was set in the centre of each group, and each child was given a large, round, coarse wooden spoon. The teacher entered a sort of pulpit and said grace, after which the children ate their homely meal. There was very little of indecorous behavior, such as winking or laughing in a clandestine manner, but the sobriety appeared to me to come more from fear than from repentance. One of the rules was, that, during the twelve hours of daily confinement, the children should have no communication with each other; but it happened here, as it has in many other cases where all communication is interdicted, that it is carried on clandestinely, or by stealth,—an evil much greater than any which can result from allowed intercourse.

The highest tension of authority which I any where witnessed, was in the Scotch schools. There, as a general rule, the criminal code seemed to include mistakes in recitation as well as delinquencies in conduct; and, where these were committed, nothing of the "law's delay" intervened between offence and punishment. If a spectator were not vigilant, there might be an erroneous answer by a pupil, and a retributive blow on his head by the teacher's fist, so instantaneous and so nearly simultaneous, as to elude observation. Still, the bond of attachment between teacher and pupils seemed very strong. It was, however, a bond founded quite as much on awe as on simple affection. The general character of the nation was distinctly visible in the schools. Could the Scotch teacher add something more of gentleness to his prodigious energy and vivacity, and were the general influences which he imparts to his pupils modified in one or two particulars, he would become a model teacher for the world.

In England, as there is no National system, nor any authoritative or prevalent public opinion towards which individual practice naturally gravitates, a great diversity prevails on this head. In some schools, talent and accomplishment have wholly superseded corporal punishment; in others, it is the all-in-all of the teacher's power, whether for order or for study. I was standing one day, in conversation with an assistant teacher, in a school consisting of many hundred children, when, observing that he held in his

hand a lash or cord of Indian rubber, knotted towards the end, I asked him its use. Instead of answering my question in words, he turned round to a little girl,—sitting near by, perfectly quiet, with her arms, which were bare, folded before her and lying upon her desk,—and struck such a blow upon one of them as raised a great red wale or stripe almost from elbow to wrist!

In some of the proprietary and endowed schools of England, the practice of solitary confinement still prevails. In large establishments, at Birmingham, Liverpool, &c., I saw cells, or solitary chambers, four or five feet square, for the imprisonment of offenders. These were not for mere children, but for young men. I have seen a lad fifteen or sixteen years of age, dressed in a cap and gown,—the scholastic uniform of England,—a prisoner in one of these apartments.*

In some of the private establishments at Paris, an extent of *surveillance* over the conduct of students prevails of which we have no idea. This is intended to supersede the necessity of punishment by taking away all opportunity for transgression. Some of the private schools are subsidiary to the colleges,—that is, the master of the private school

* In the Proprietary school, Edgbaston, which, I suppose, is the establishment at Birmingham here alluded to, the cells are small chambers in the wall, with a window and a writing-desk, for the performance of written tasks. In the Liverpool establishment, I believe that a restricted use of the rod has been of late substituted for confinement in narrow cages with iron gratings in front.

has the general charge and superintendence of the students, maintains them at his own house, instructs them himself or by his assistants, at home, but takes them daily to the college, where their lessons are finally heard by professors. I attended, one morning, the opening of the College Bourbon, in Paris. At eight o'clock, the private teachers came, followed by their pupils marching in procession. All entered a large square or court, enclosed on all sides except the gate-way, by the college buildings. Soon after, the roll of the drum was heard, at which all the students arranged themselves into classes. At a second drum-beat, they marched to their recitation rooms. The teachers then returned home, but at the end of the college exercises, for the day, they were to be in attendance again, to take back their charge in the same way as they had conducted them thither. To us this would seem singular, because many of the students had already passed the age which we call the age of discretion. By the invitation of one of the teachers, I accompanied him home. The collegians were only the older pupils in his school, and I wished to see the rest of his establishment. It was laid out on a most liberal scale as to playgrounds, schoolrooms, dormitories, kitchen, &c., and was in an excellent condition of order and neatness. The arrangement was such that he could inspect all the playgrounds while sitting in his study,—in this particular resembling those prisons where all the wards can be inspected from a central point. But

this was not all. As I passed round to see the several schoolrooms, I observed that a single pane of glass had been set into the wall of each room, so that the Principal, or any one deputed by him, could inspect both the class and its teacher without a moment's warning. This was pointed out as one of the distinguishing excellences in the construction of the rooms. It was stated, also, that, in order to save the younger from contamination by associating with the older, there was not only an entire separation of them in the schoolrooms, but also in the playgrounds and sleeping apartments; and it was added further, that if two brothers of different ages, and belonging to different classes, should attend the school at the same time, they would not be allowed to see each other. I afterwards saw the same contrivances for inspection, not only in other schools, but in the Royal College of Versailles,—a very distinguished institution.

I feel unable to decide whether, in such a state of society and with such children, this piercing *surveillance* is not the wisest thing that can be done; but with us the question certainly arises, whether the cause of school morals would gain more in the end by a closeness of inspection, designed to prevent the outflow of all natural action; or by allowing more freedom of will, a careful training of the conscience beforehand, and a strict accountability for conduct afterwards.

At all times, and in all countries, the rule is the

same;—the punishment of scholars is the *complement* of the proper treatment of children by parents at home, and the competency of the teacher in school. Where there is less on one side of the equation, there must be more on the other.

EMULATION.

In the Prussian and Saxon schools, emulation is still used as one of the motive-powers to study; but I nowhere saw the passion inflamed to an insupportable temperature. I was uniformly told that its employment was becoming less and less, and that the best authorities throughout the country were now discountenancing, rather than encouraging it. Just in proportion as the qualification of teachers has improved, it had been found less necessary to enlist this passion in their service; and as the great idea of education,—that of the formation of Christian character and habits,—had been more and more developed, emulation had been found an adverse, and not a favoring influence.

France and Scotland are the two countries in Europe, where emulation between pupils, as one of the motive-powers to study, is most vigorously plied. In France, the love of approbation, of conspicuousness, of *éclat*, of whatever ministers to the national passion of vanity, holds preëminence. In Scotland, rivalry is more frequently stimulated by the hope of reward.

In one of the *Pensions*, or Boarding Schools, of

Paris, I was struck by the sight of a large number of portraits of young men. These were hung around the walls of the Principal's room, which was a large apartment, three of whose sides were nearly covered by them. They were the portraits of those pupils of the school who had afterwards won prizes at a college examination. The name of the pupil, the year, and the subject in which he had surpassed his competitors, were inscribed respectively beneath the portraits. In the room of the Head of the Royal College, at Versailles, I also saw the portraits of those students of the college who had won prizes at the university. This display, and the facts connected with it, speak volumes in regard to the French character, and the motive-powers under which not only the scholars, but the nation works. A brief account of a single phasis of this system,—for it is reduced to a system,—if not particularly interesting, may be instructive.

The *Pensions*, or Boarding Schools, are equivalent to our Select or Private Schools. Their patronage depends upon their reputation; and that reputation is mainly graduated by the number of distinguished scholars they send out. Hence, to send pupils to the college who gain prizes for scholarship, brings celebrity to the school and emolument to the master. To obtain talented boys, therefore, becomes a grand object with the masters of the *Pensions*. For this purpose, careful inquiries are made; and, sometimes, agents are employed to search out lads of promise, and bring

them to the school. In some instances, not only tuition, but the whole expense of board, lodging, &c., is gratuitously furnished; and, in extraordinary cases, a pecuniary bounty beyond the whole expenses of the pupil, has been given. It may be said that this has a good effect, because it searches out the latent talent of the country, and suffers no genius to be lost through neglect. But here, as everywhere else, the great question is, whether the principle is right, for no craft of man can circumvent the laws of nature, or make a bad motive supply the place or produce the results of a good one. The teachers do not supply these facilities, or encourage this talent, from benevolence. It is speculation. It is pecuniary speculation; and if they did not anticipate a richer return for their outlay, when invested in this manner, than when used in a legitimate way, they would not incur such extraordinary trouble and risk. Hence they devote themselves in an especial manner to the training of these prize-fighters, while other pupils suffer a proportional neglect. The very children, therefore, who are attracted to the school in consequence of its celebrity, are defrauded of their share of attention, in order that the reputation of the school, for which they have been made victims, may induce others to join it, to be made victims in their turn. Thus the system prospers by the evil it works. There is the same ambition among the colleges to win the prizes of the university. The day of examination, when these prizes are awarded, is one

of great pomp and ceremony. The Minister of Public Instruction and other high official dignitaries usually attend ; the king himself has sometimes been present in person ; and it is a standing rule, that the successful competitors are invited to dine at the royal table.

Who that is conversant with the history of France does not see how much of her poverty, her degradation and her suffering, even in the proudest periods of her annals, is directly attributable to this inordinate love of praise ; and especially, how much of the humiliation of later times,—when the charm of her invincibility was broken, and she was obliged to ransom herself from the grasp of her conquerors, by the gold wrung from her toiling millions,—is directly traceable to the predominance in her character of this love of applause ? It was this blind passion for glory which created Bonaparte, and which sustained him not less faithfully in all his vast schemes of wickedness than in his plans for improvement. “Had the Romans not been sheep, Cæsar had not been a wolf.”

Among all the nations of Christendom, our own is perhaps second only to France in the love of approbation as a prompter and guide to action. Ought we then to cultivate this passion, already of inordinate growth, by the use of emulation in our schools ?

On a former page, (ante, 64,) when speaking of modes of instruction in the Scotch schools, I have incidentally described the skill and power with which

their teachers wield the lash of emulation. I recur to the subject again, only to observe, that this motive is not confined, in Scotland, to the lower grades of schools, but bears equal sway in colleges and universities; that it is not employed in imparting secular education only, but is an instrument equally welcome, and made equally efficient, in giving religious instruction.*

Whatever one may think of employing such a motive in matters purely intellectual, I cannot believe that religious lessons, like the following,—of which I give an exact account as I heard them,—will fail of shocking its hardest defender.

Teacher. What sort of death was denounced against our first parents for disobedience?

1st Pupil. Temporal death.

T. No, (and pointing instantaneously to the second.)

2d P. To die.

The teacher points to the third, crying, “Come away!”—and then to the fourth,—a dozen pupils leap to the floor, a dozen hands are thrust out, all quivering with eagerness.

4th P. Spiritual death.

T. Go up, *Dux*, (that is, take the head of the class.)

* In the advertisements of one Scotch school, I have seen it stated that prizes are given in all but *theological* examinations. This exception suggests an interesting inquiry, which must here be left to the reader.

And so of the following, from the Westminster Catechism, which, with all the proofs, is committed to memory.

Teacher. What is the misery of that estate whereunto man fell?

Pupil. All mankind, by their fall, lost communion with God, are under his wrath and curse, and so made liable to all the miseries of life, to death itself, and to the pains of hell for ever, (giving the proofs.)

T. What sort of a place is hell?

P. A place of devils.

T. How does the Bible describe it?

1st. P. (Hesitates).

T. Next. Next. Next.

5th P. A lake of fire and brimstone.

T. Take 'em down four.

And thus, on these awful themes, a belief and contemplation of which should turn the eyes into a fountain of tears, and make the heart intermit its beatings, there is the same ambition for intellectual superiority as on a question in the multiplication table. There is no more apparent solemnity in the former case than the latter.

Nor is this mode of treating sacred themes confined to the schools. In the universities, money is employed to stimulate theological effort; and a sordid, financial aspect is given to the holiest subjects. For instance, in looking over the published list of prize questions, in the Glasgow University, for the last two or three years, I find the following offers:—

“The University Silver Medal, for the best Essay on the Analogy of the Mosaic and Christian dispensations.”

Other prizes of various values are offered for the best essay on such subjects as the following:—

“For the best Lecture on 1 John, ch. iii. 1—6. All students of divinity in this University, during the session 1843-4, may be competitors.”

“For the best Essay on ‘the Goodness of God,’ by students of the third and fourth year.”

“For the best Discourse on John xiv. 27.”

“For an Essay on the Character of Christ.”

“For the best specimen of reading the Holy Scriptures.”

“For the best Lecture on the 35th chapter of Isaiah.”

“Prize for Essay from students of the second year; subject, ‘The Personality of the Holy Ghost.’”

Thus the sordidness of worldly motives is for ever mingled with the purity of sacred themes; men are addressed as though piety dwelt in the purse and not in the heart; and the holiness of God’s nature and the sanctity of the divine commands are flung wantonly into the ring, to be fought for with dialectic weapons, by hired wrestlers and prize-fighters.* What value would the New Testament retain in our eyes, had the Gospels and the Epistles been prize

* See a very striking passage in Dr. Biber’s Lectures on Christian Education.—Lond. 1830. Sect. v. pp. 158 et seq.

essays, penned by money-loving disciples and apostles, for so many Jewish shekels or talents! Under the influences which God and nature are shedding around us, the heart may be trained to a moral intrepidity that will bear martyrdom in the cause of truth, or to an avarice that will sell its Redeemer for thirty pieces of silver. Which class of these motives ought the great literary institutions of a country, in all ways, to foster?

MORAL AND RELIGIOUS INSTRUCTION.

It has been an object of paramount interest with me, throughout my whole tour, to learn in what manner and to what extent moral and religious instruction are given in schools. In addition to the inherent interest which belongs to the subject itself, the great variety of practice existing abroad promises to throw much light upon our proceedings at home. The statutes of Massachusetts, relative to Public Instruction, while they prohibit the inculcation upon school children of any such religious views as "favor the tenets of any particular sect of Christians," provide guaranties for the moral character of teachers, and prescribe their duties in the following comprehensive and noble language:

"It shall be the duty of the president, professors, and tutors of the University of Cambridge and of the several colleges, and of all preceptors and teachers of academies, and all other instructors of youth, to exert their best endeavors to impress on

the minds of children and youth, committed to their care and instruction, the principles of piety, justice, and a sacred regard to truth, love to their country, humanity, and universal benevolence, sobriety, industry, and frugality, chastity, moderation, and temperance, and those other virtues which are the ornament of human society, and the basis upon which a republican constitution is founded; and it shall be the duty of such instructors to endeavor to lead their pupils, as their ages and capacities will admit, into a clear understanding of the tendency of the above-mentioned virtues, to preserve and perfect a republican constitution, and secure the blessings of liberty, as well as to promote their future happiness, and also to point out to them the evil tendency of the opposite vices."

The aim of our law obviously is, to secure as much of religious instruction as is compatible with religious freedom.* Let us see how our policy in this respect compares with that of other countries.

In Ireland, a National Board of Education has existed for twelve years, having been constituted in 1831. It is founded on the principle of religious tolerance and conciliation, as between the two great sects into which that country is divided. Some of the most distinguished men, lay and clerical, of both the Protestant and Catholic communions, compose it. In the letter of the Chief Secretary for Ireland,

* See "Notes on National Education and the Common Schools of Massachusetts," by George Combe.—Edin. 1845.

which is the charter and constitution of the Board, its object is expressed in the following words: "to superintend a system of Education, from which should be banished even a suspicion of proselytism, and which, admitting children of all religious persuasions, should not interfere with the peculiar tenets of any." To exclude all possible occasion for jealousy, the Board require "that no use shall be made of the schoolrooms for any purpose tending to contention, such as the holding of political meetings in them, or bringing into them political petitions or documents of any kind for signature; and that they shall not be converted into places of public worship. The commissioners require the schoolrooms to be used exclusively for purposes of Education."

Another of the standing regulations is as follows:

"The commissioners regard the attendance of any of their teachers at meetings held for political purposes, or their taking part in elections for members of Parliament, except by voting, as incompatible with the performance of their duties, and as a violation of rule, which will render them liable to dismissal."

All religious instruction is expressly prohibited in the schools; and this prohibition includes "the reading of the Scriptures," "the teaching of catechisms," "public prayer," and "all other religious exercises;" but separate hours are set apart, in which all the children receive religious instruction from the clergymen of their respective denominations;—the

principle being to give combined literary and moral, with separate religious instruction.*

In every schoolroom, a copy of the following "General Lesson," prepared by that distinguished and excellent prelate, Dr. Whately, the Protestant Archbishop of Dublin, is to be conspicuously hung up; and all the teachers are required to inculcate its principles upon the children under their charge :

"Christians should endeavor, as the Apostle Paul commands them, to 'live peaceably with all men,' (Rom. ch. xii. v. 18,) even with those of a different religious persuasion.

"Our Saviour, Christ, commanded his disciples to 'love one another.' He taught them to love even their enemies, to bless those that cursed them, and to pray for those who persecuted them. He himself prayed for his murderers.

"Many men hold erroneous doctrines, but we ought not to hate or persecute them. We ought to seek for the truth, and to hold fast to what we are convinced is the truth; but not to treat harshly those who are in error. Jesus Christ did not intend his religion to be forced on men by violent means. He would not allow his disciples to fight for him.

"If any persons treat us unkindly, we must not do the same to them; for Christ and his apostles have taught us not to return evil for evil. If we would obey Christ, we must do to others, not as they do to us, but as we would wish them to do to us.

"Quarrelling with our neighbours, and abusing them, is not the way to convince them that we are in the right, and they in the wrong. It is more likely to convince them that we have not a Christian spirit.

* This system (which was for some time adopted in the Liverpool Corporation Schools) is not to be confounded with the system, condemned at p. 153, of enforcing by law the teaching of opposite religious doctrines to children whose parents are respectively of those faiths.

W. B. H.

“We ought to show ourselves followers of Christ, who, ‘when he was reviled, reviled not again,’ (1 Pet. ch. ii. v. 23,) by behaving gently and kindly to every one.”

Under the auspices of this Board, more has been done within the last twelve years, for the education of the Irish nation, than had been effected for a century before, under a system whose instruments were coercion, imprisonment, banishment, and death. On the 21st of March, 1843, when the Board issued its last report, 2721 schools had been established, in which 319,792 scholars were in a course of education, and this number was rapidly increasing. At this date, the Board had established a Normal School, at which a thousand teachers had been educated; had prepared a complete series of school books; had digested a code of regulations for the whole system; and notwithstanding the novelty of the subjects, and the number and delicacy of the questions to be settled, as between opposing parties in religion and politics, not a single protest had been entered upon its records, nor had any schism disturbed the harmony of its members.

In Holland, all doctrinal religious instruction is excluded from the schools. The Bible is not read in them. Children are permitted to withdraw at a certain hour, to receive a lesson in religion from their pastors, but this is not required. It is optional to go or remain.

In England, as there is neither law nor system on the subject of education, each teacher,—with the

exception noticed below,—does as he pleases. In the schools sustained by the Church, the views of the Church, both as to religious doctrine and church government, are taught; and sometimes, though not always, in the schools of the Dissenters, their distinctive opinions are inculcated. There are, however, a few other schools, which are established upon a neutral basis, as between opposing sects. In these, the common principles and requirements of morality, and all the preceptive parts of the Gospel, as contradistinguished from its doctrinal, are carefully inculcated. The Harp Alley school, in London, is a good specimen of this class. This school contains children of Churchmen and Dissenters, of Catholics and Jews. The teacher told me, that, though himself a Churchman, yet, being placed there to educate children of all denominations, he did so with entire impartiality, and without their knowing what his own views might be.

There is one large class of schools, — technically called Grammar Schools, because they were established to give instruction in the Greek and Latin languages,— whose annual income amounts to about £100,000, (nearly \$500,000,) which, by construction of law, are held to be so far under the jurisdiction of the Church, that the masters must be licensed by an archbishop or bishop, and must take the oath and make the subscriptions and declarations which are recited in the licence.

The form of the ordinary's licence is as follows:—

“We give and grant to you, A. B., in whose fidelity, learning, good conscience, moral probity, sincerity, and diligence in religion, we do fully confide, our licence or faculty to perform the office of master of the Grammar School at ———, in the county, &c., to which you have been duly elected, to instruct, teach, and inform boys in grammar and other useful and honest learning and knowledge in the said school, allowed of and established by the laws and statutes of this realm; you have first sworn, in our presence, on the Holy Evangelists, to renounce, oppose, and reject all and all manner of foreign jurisdiction, power, authority, and superiority, and to bear faith and true allegiance to her Majesty Queen Victoria, &c., and subscribed to the thirty-nine articles of religion of the United Church of England and Ireland, and to the three articles of the thirty-sixth canon of 1603, and to all things contained in them, and having also, before us, subscribed a declaration of your conformity to the Liturgy of the United Church of England and Ireland, as is now by law established. In testimony,” &c.

In Scotland, although there is no law prescribing the quality of religious instruction to be given, yet there is a public opinion not less authoritative than law;—a public opinion, indeed, whose peremptory demands are more sure to be obeyed without the sanctions of law, than a law would be without the exactions of this public opinion.

After the particular attention which I gave to this

subject, both in England and Scotland, I can say without any exception, that, in those schools where religious creeds, and forms of faith, and modes of worship were directly taught, I found the common doctrines and injunctions of morality, and the meaning of the preceptive parts of the Gospel, to be much less taught, and much less understood by the pupils, than in the same grade of schools, and by the same classes of pupils, with us.*

Probably, however, I can give a better notion of this subject, by relating a few instances, from my own observation, just as they occurred. But for this purpose, I shall quote only from schools of high, or at least of a very respectable character; as it would be un instructive, on such a subject, to take specimens from those of a low grade.

In a school of high standing, a few miles from London, after the teacher had gone through with his exercises in the common branches, I requested him to give me a specimen of his manner of teaching the social virtues, such as regard to truth, an observance of the rights of property, &c. Upon this he turned to the older class of scholars, and said, What instances of lying are given in the Bible? *A.* The case of Ananias and Sapphira. *Q.* Against whom

* An assertion so startling, made by one so well able to judge, and so worthy of entire credence, as Mr. Mann, must surely lead the most bigoted to inquire—How can this be? The reasons are not far to seek.—See Biber's 5th Lecture on Christian Education.

was that crime committed? *A.* Against the Holy Ghost. *Q.* What doctrine of the Bible does this prove? *A.* The doctrine of the Trinity. Here he stopped, as though the subject of lying were exhausted. He then took up another subject, and proceeded as follows: *Q.* Do you recollect any case in the Scriptures in which stealing is condemned? *A.* The case of Achan. *Q.* Any case of Sabbath-breaking? *A.* The man who gathered sticks on the Sabbath, and was stoned to death. Here again he stopped. But, said I, how do you inculcate an observance of the Sabbath at the present day? your boys know very well that Sabbath-breakers are not stoned to death, in our time, anywhere; and if the observance of that day is to rest upon the fear of being stoned to death, it will not be observed. He replied, that he taught from such examples as were to be found in the Bible, and knew no other way. He said the same about the vice of lying. In this school, I heard a lesson of an hour's length, in which the teacher read passage after passage from the liturgy, called upon the pupils to give an exposition of the meaning of each, and to quote those texts of Scripture which were supposed to prove it. The answers were given with great promptness, and showed a familiar acquaintance with the language of the Bible.

In a school in Edinburgh, in which the intellectual exercises were conducted in a most efficient manner, the teacher put the New Testament into my

hands, and requested me to select any passage I might choose, from any of the four Gospels, or from the Epistle to the Hebrews, and then to read the passage selected to a class of about eighty boys and girls, who were, as I should judge, from eleven to thirteen years of age. At the same time, a Testament was given to each of the class. Accordingly, I opened the book at random, and read the first verse upon which my eye fell. Before I had finished the verse, a large number of the class had turned to it in their own Testaments, and announced the book, the chapter, and the number of the verse, which I was reading. Astonished at this, I repeated the experiment, turned backwards and forwards, promiscuously, again and again; but in no case were they at fault. In every instance, before, or at least as soon as, I had finished the reading of a verse, a considerable number of the class, often a majority of them, held up their Testaments, and showed or mentioned book, chapter, and verse. It took them no longer to find the verse than it did me to read it. I then tried them by beginning in the middle of a verse,—selecting verses whose division was such that each clause presented a substantive idea. This made no difference,—so completely had they committed to memory not only every verse, but the order of all, and the place where each one was to be found.

Amazed at this command of the Bible by children so young, I said to myself, How happy, if their ideas and sentiments of duty correspond with their verbal

knowledge of the great source whence they derive its maxims. Accordingly, I requested the teacher to examine them on points of common morals, or social, every-day duties and obligations. He did not seem fully to comprehend my meaning, and therefore requested me to explain what I meant, by a practical example. I then asked the class what they understood by the word, "honesty," or, "what it is to be honest." After a little delay, one of the class replied, "To give money to the poor;" and to this definition all assented. I then inquired what they understood by the word "conscience." Several replied, "It is the thinking principle." I asked if all agreed to that, and all but one gave token of assent. This one,—a remarkably intelligent looking boy,—observing that I was not satisfied with the reply, said, "Conscience tells us what to do;"—and when I rejoined, "Does it not tell us also what not to do?" he assented. I requested the class to give me an instance of what was meant by "lying." All exclaimed, as with one voice, "Ananias and Sapphira;" but beyond this, though I pressed them for some time, they could present no combination of circumstances which would answer the description of lying.

When however, I stated cases circumstantially,—as whether, if a traveller were to call to me, in a noisy street, or when I was in a field at some distance from the way-side, to ask me the direction to a place, and, without speaking, I should point in

a direction opposite to the true one;—whether; if I were standing by, heard such a question put, and saw such a sign made, without interfering;—whether, if I were a witness in a court of law, and should tell the truth literally and exactly, without any equivocation or reservation, and should subsequently perceive by what the advocate or judge might say, that I had been misunderstood, but should not correct the mistake because it was in favor of the party whom I wished to prevail in the cause;—when I asked them whether these would not be cases of lying, they appeared perfectly able to comprehend the point on which the falsity would turn. So in the case of Judas kissing Jesus, they understood that this act was a *lie*, but did not know that it was *perfidy* also, nor understand the injury which such an act must inflict upon the cause of truth generally, by casting suspicion upon one of its liveliest tokens. The children had been admirably trained in most respects, but their minds seemed not to have been turned in this direction.

In another school, where the same general conversation was held, and where the case of Ananias and Sapphira seemed to exhaust the pupils' knowledge respecting falsehood, I said to the teacher, "But your children know that liars, now-a-days, are not struck down dead, as a punishment for lying. What further explanations do you give, to show them the deformity and mischievousness of lying, and the beauty and utility of truth?" "You remind me,"

said he, "of a case that actually occurred in my school a few days ago. I detected a boy in a falsehood, and publicly punished him for it. The next morning, a school-mate of his, who had known the whole transaction and its results, came to me and said, 'I have been thinking.' I asked what he had been thinking. He said, 'You once told us that God was the same yesterday, to-day, and for ever. Now, if this is true, why did not God kill this boy for lying, as well as Ananias and Sapphira?' I was not able," said the teacher, "to answer him." *

In the Prussian (Christian) schools, only two systems of religion prevail,—the Protestant Evangelical and the Catholic. The parents have an

* The practice of directly or indirectly leading the young to look for immediate and preternatural punishment for their offences, can have but one, and that a most mischievous result. I have before me a card of instructions, "How to spend Sunday well and happily," "addressed to Scholars in National and Sunday Schools," by the Rev. Mr. Paget, of Elford.—The following passage there occurs. Never laugh, never whisper, never play in Church.—*Do not go to sleep: remember what happened to Eutychus.*" Because "a young man named Eutychus, who sat in a window, fell into a deep sleep as Paul was long preaching, and fell down from the third loft, and was taken up dead," (though he afterwards revived, Acts xx. 9, 10.) Sunday School pupils are here gravely warned against falling asleep in their pews, or on their benches, at Church! Such a perversion of Scripture would be wicked if it were not foolish, and ridiculous if it were not pernicious.—The child who happens to sleep in church, and yet escapes the threatened punishment, is not likely afterwards to put much faith in his religious teacher. The true nature and punishment of sin are lost sight of, and cowardly fear, or hypocritical profession, takes the place of cheerful, manly, intelligent reverence for what is good.

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option between these, but one or the other must be taught to their children. If the parents are all of one religious denomination, the teacher generally gives the religious instruction. Where a diversity of creeds exists, and the teacher is Protestant, he usually gives religious instruction to the Protestant part of the children; and a Catholic priest attends at certain hours, to give instruction, in a separate apartment, to the Catholic children. A similar arrangement prevails in regard to the Protestant children, where the teacher of a mixed school is Catholic. At fourteen,—the common termination of the school-going age,—the Protestant children usually have sufficient knowledge of the Bible to be confirmed,—that is, to become members of the church, and, of course, communicants at the eucharist. This confirmation and membership of the church depend on the amount of their Bible knowledge, not on the state of their religious affections. The priest examines and approves; or, if he finds the pupils deficient in Bible knowledge, they are remanded to their former school, or sent to a Bible school. In a Prussian city, I was taken to a school of about twenty boys and girls, from fourteen to sixteen or seventeen years of age, who were doing nothing but reading the Bible. They were vagrants from other places, and were as vicious and perverse a looking company of children as I ever saw. All over their countenances, in characters too legible to be mistaken, were inscribed the records of malig-

nity and evil passions. They had not obtained the amount of Bible knowledge requisite for confirmation and admission into the church, and were therefore sent here to acquire it. The day for a new examination was near by, at which time, the greater part of them would probably be received into the church. Such reception is indispensable, because without a certificate of confirmation from the priest, it would be nearly or quite impossible for any one to obtain a place as a servant, apprentice, or clerk, or even to get married.

The consequence of all this is, that the whole community are members of the church. The gambler,—in a country where gaming is a national vice,—the drunkard, the thief, the libertine, the murderer,—alike the malefactors who are in prison under the sentence of the law, and the crafty and powerful who by force or fraud have eluded its judgments,—all are members of the church of Christ!—such ascendancy has faith over practice in the eye of the law,—so much more important is the legal name by which the tree is called than the fruits which it bears.

No inconsiderable number of the teachers in the Prussian schools, gymnasia, and universities, are inwardly hostile to the doctrines they are required to teach. I asked one of these, how he could teach what he disbelieved; and whether it did not involve the essence of falsehood. His reply was, “It is a lie of necessity. The government compels us to do this, or it takes away our bread.” While human nature

remains as it is, is not such, in some instances at least, the natural consequence of a compulsory religion? Though every one must condemn as flagrantly wrong what is here done under the plea of necessity, yet is it not clear that the government which creates this supposed necessity is a hundred times more guilty than the victim who yields to the temptation? * When the mass of the people are ignorant, they easily become the passive subjects and recipients of a compulsory religion, however false; but when the people become enlightened, their tendency is to recoil from a compulsory religion, even though it be true.

The enforcement of a speculative faith,—or at least an acknowledgment of one,—upon minds that discard it, is doubtless one of the principal reasons of the rapid spread of infidelity in that country. This setting a snare to the conscience, by tempting any man to practise what he condemns, or to affirm what he disbelieves, is also one of the greatest corrupters of public morals. And by allowing and enforcing two different religions, the government proclaims its own absurdity, for both cannot be right. Two opposites may both be wrong, but, while truth remains *one* and the *same*, it must be obvious to the

* True; but what shall we say of a government, which in the same breath maintains religious tests in Scotland, and dispenses with them in Ireland,—in both cases too, against the will of a probable majority of the people? See Mr. Macaulay's unanswerable speech in the House of Commons, April 14, 1845.

simplest understanding that both cannot be right. What faith or trust can children put in what is taught to them as positively and certainly true, when they know that views, diametrically opposite, are taught with equal positiveness and dogmatism, *and by the same authority*, to their playfellows;—when they know that if one part of the instruction is loyal to the majesty of truth, the other is treasonable to the same majesty! Would not this be the case, if a parent were to teach one faith to a part of his children, and an opposite faith to the rest; and must not the same consequences follow where a government, claiming to be paternal, does the same thing? In the same schoolhouse, under the same roof, I have passed from one room to another, separated only by a partition wall, where different religions, different and irreconcilable ideas of God, and of his government and providence, of our own nature and duties, and of the means of salvation, were taught to the children, by authority of law!—and where a whole system of rites, books, teachers, officers, had been provided by the government to enforce upon the children,—*as equally worthy of their acceptance*,—these hostile views! Everlasting, immutable truth,—not merely the image but the essence of God, not merely unchanging but in its nature unchangeable and immortal,—was made to be one thing on one side of a door, and another thing on the other side;—was made, after crossing the threshold, to affirm what it

had denied, and deny what it had affirmed.* The first practical notion which any child can obtain from such an exhibition,—and the brightest minds will obtain it earliest,—is, of the falsity of truth itself, or that there is no such thing as truth; and that morals and religion are only convenient instruments in the hands of rulers, for controlling the populace. Such a conclusion must be an extinction of the central idea of all moral and religious obligation.

I shall never forget the impression made upon my mind by a conversation with a school officer of great intelligence and high authority,—the inspector of the schools of a large circle of territory,—to whom I explained the neutrality of our school system, as between different religious sects. He expressed the greatest astonishment at the fact, and thought it to be impossible that any government could stand which did not select some form of religion, and enforce its adoption, through the schools and the pulpit, upon the whole community. On further conversation, I found him to be a thorough Pantheist, and a disbeliever in the divine authority of the Book, whose use, and the inculcation of whose doctrines as held by

* This obvious inconsistency of a government in supporting two religious systems, is made the basis of two opposite conclusions, by the friends, and by the enemies, of religious establishments.—Government ought *therefore* to maintain only one faith, say the first party; Government ought *therefore* to maintain none, say the second. Between these parties the contest must rage yet awhile.

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the State, he was enjoining upon all the schools under his charge!

Wherein does the teaching of two hostile religions, by authority of law, differ from teaching contradictory theories in science, only as the former subject should be approached with more caution and reverence than the latter? Suppose some weak but proud mortal, having, by means of birth or any other accident, obtained a control over the destinies of men, should decree that half the children of this kingdom should be taught the Ptolemaic system of astronomy, according to which the sun revolves round the earth; and the other half, the Copernican system, according to which the earth revolves round the sun;—could he retain the respect of any intelligent subject, either for his systems or for himself? Upon portions of the vegetable kingdom, the Creator has inscribed certain visible marks or tokens, by means of which the plants that bear them may at once be recognized as belonging to a poisonous family. To the scientific eye, these marks are equivalent to the words, “Beware of poison,” written on the plant itself. Suppose a law were promulgated, that half the children of a realm should be taught, that all plants having five stamens and one petal, and whose leaves are rough in texture, and of a livid green in color, should be accounted sanative, and be adopted into the pharmacœia of the physician; and, in certain prescribed cases, should be administered to all patients, by their medical advisers. Aside from the actual and imme-

diate havoc of health and life, which would be caused by a public teaching and common practice founded upon such laws, would not the clearest, most powerful, and most independent minds in the community be tempted to treat the whole subject with contempt and derision? Are not the laws of the Creator as certain, as infallible, in one of his kingdoms as in another? The only difference is, we know the laws of one kingdom better than we do those of another. It is a difference, not in the certainty of the Creator's laws, but in the amount of the creature's knowledge. Where these laws are already known, no human authority, no sanction of pains and penalties, can uphold or commend them, like their own inherent and indestructible truth. Where they are not yet known, especially while great and good men still entertain conflicting views respecting them, is it not the wisest part of wisdom to concentrate whatever of talent, of virtue, of religious motive there may be in the community, to ascertain with more certainty what they really are? And is not a higher education of the intellect and conscience of the rising generation, one of the most promising of these means?

To a vast extent, abroad, I found religion to be used for political purposes;—not to enthrone a Deity in the heavens, but a king over a state;—not to secure the spontaneous performance of good works to men, but the blind submission of person and property to the ruler. It will, therefore, be readily understood, that I have returned from the survey of

foreign systems, with a more exalted appreciation and a more heartfelt attachment for our own. The letter and spirit of our law respect the right of conscience in each individual. Our school system is designed to promote the development and growth of the understanding, to cultivate upright and exemplary habits and manners, to quicken the vision of conscience in its discriminations between right and wrong, and to inculcate the perfect morality of the Gospel; while it reverently forbears to prescribe, by law, the belief which men shall profess respecting their Maker. This belief it leaves to the right of private judgment, and the sense of private responsibility. Least of all, does it scandalize truth by setting up different images of its one and indivisible being and essence, and then by commanding either old or young to bow down and do homage to its discordant representations. The time has probably gone by, in all parts of Christendom, when the dungeon, the rack, and the faggot will be resorted to, as instruments for the propagation of supposed truth, or the suppression of supposed heresy; but though the mode may be different, is not the spirit the same, and the intrinsic wrong as great, when any one man, or class of men, attempts to enforce its own religious views upon the children of another man or class of men, by penal enactments, or civil disabilities, or social privations of any kind? The form of the oppression may be changed, in accordance with the

milder spirit of the age, but the innate and ineradicable injustice remains the same.

Whatever may be the especial object of the American citizen in going abroad, still, if his mind is imbued with the true spirit of the institutions of his own country, he cannot fail, in travelling through the different nations of Europe, to find material for the most profound and solemn reflection. There is no earthly subject, in its own nature, of higher intrinsic dignity and interest than a contemplation of the different forms into which humanity has been shaped by different institutions. This interest deepens, when we compare our own condition with the contemporaneous condition of other great families of mankind. Tracing back, by the light of history and philosophy, these respective conditions to their causes, in some period of antiquity more or less remote, we behold the head-springs of those influences which have given such diversity to the character and fortunes of different portions of the race. We are enabled not only to see the grand results which have been wrought out by certain agencies, acting through long periods of time, but we are brought into immediate contact, and we commune, as it were, face to face, with those great principles which bear the future destinies of mankind in their bosom. Whatever now is, whether of weal or woe, is the effect of causes that have existed; in like manner, whatever is to be, whether of glory or of debasement, will result from

the causes put in operation by ourselves or others. The Past is a unit, fixed, irrevocable, about which there is no longer either option or alternative; but the Future presents itself to us as an Infinite of Possibilities. For the great purposes of duty and happiness, to-morrow is in the control of the weakest of men; but yesterday is beyond the dominion of the mightiest prince or potentate;—it is no longer changeable by human or divine power. The future, then, is our field of action; the past is only valuable as furnishing lights by which that field can be more successfully entered and cultivated. For this purpose, we study the history of particular parts of the globe, of particular portions of our race,—of Europe, for instance,—for the last thousand or two thousand years; we learn what manner of men have borne sway; we discern the motives by which they have been actuated; we study the laws they have made, and the institutions they have established, for shaping and moulding *their* unformed future. We go to Europe, or, by other means, we examine and investigate the present social, intellectual, and moral condition of its people; and here we have the product, the grand result, of men, motives, laws, institutions, all gathered and concentrated into one point, which we can now see, just as we see the fabric which comes from a piece of complicated machinery, when the last revolution of the last wheel rolls it into our hands for inspection.

And what is this result! In a world which God

has created on such principles of wisdom and benevolence that nothing is wanting, save a knowledge of His commands and an obedience to them, to make every human being supremely happy,—what amount of that knowledge is possessed, what degree of that happiness is enjoyed? It is no adequate representation of the fact, to say, that not anything like one half of the adult population of Europe can read and write in any intelligible manner,—and hence that more than one half are shut out from a knowledge of all history, sacred and profane, and of all contemporary events;—that not one third are comfortably housed, or fed, or clothed, according to the very lowest standard of comfort amongst the laboring classes in this country;—that not one individual in five hundred has any voice in the enactment of the laws that bind him, or in the choice of the rulers who dispose of his property, liberty, and life;—and that, excepting in a few narrow and inconsiderable spots, the inalienable right of freedom in religion, and liberty to worship God according to the dictates of conscience, is not recognized or known; nay, that the claim of any such liberty is denounced and spurned at, and its advocates punished, not only by a denial of the right itself, but by the deprivation of all human rights whatever;—all these facts, deeply as they affect human happiness, greatly as they derogate from human dignity, present no living picture of Europe as it now exists. All this is negation only; it leaves wholly untouched the side of positive, bound-

less suffering and wrong. In the Europe of the nineteenth century, the incomputable wealth that flows from the bounty of heaven during the revolving seasons of the year, and is elaborated from the earth by the ceaseless toil of millions of men ;— that wealth which is wrought out by human labor and ingenuity, in conjunction with the great agencies of nature,— fire, water, wind, and steam,— and whose aggregates are amply sufficient to give comfort and competence to every human being, and the joys of home and the sacred influences of the domestic circle to every family,— that wealth, by force of unjust laws and institutions, is filched from the producer, and gathered into vast masses, to give power, and luxury, and aggrandisement to a few. Of *production*, there is no end ; of *distribution*, there is no beginning. Nine hundred and ninety-nine children of the same common Father suffer from destitution, that thethousandth may revel in superfluities. A thousand cottages shrink into meanness and want, to swell the dimensions of a single palace. The tables of a thousand families of the industrious poor waste away into drought and barrenness, that one board may be laden with surfeits. As yet, the great truth has scarcely dawned upon the mind of theorist or speculator,— that the political application of doing as we would be done by, is to give to every man entire equality before the law, and then to leave his fortunes and his successes to depend upon his own exertions.

That there must be governors or rulers, where

there are communities of men, is so self-evident a truth, that it is denied only by the insane. Yet under this pretext, a few individuals or families have usurped and maintained dominion over almost two hundred millions of men. That a nation must possess the means of defending itself against aggressors, or submit to be vanquished, despoiled, and enslaved, has been equally obvious. Yet under pretence of doing this, naval and military armaments are kept up, at incalculable expense, and men are converted into the soulless machinery of war, far more to uphold thrones, and to subjugate all independence of thought and action at home, than to repel assaults from abroad. Religion is the first necessity of the soul; but because every human being, though he were heir to all the glories and profusions of the universe, must still be a wanderer and an outcast, until he can find a Supreme Father and God, in whom to confide,—because of this instinctive outreaching of the soul towards some Almighty power,—crafty and cruel men have come in, and have set up idols and false gods for his worship; and then, claiming to be the favorites and ministers of Omnipotence, have dispensed the awful retributions of eternity against all questioners of their authority, and brandished every weapon in the armory of heaven, not merely for the slightest offences against themselves, but for the noblest deeds of duty towards God, and of benevolence towards men. Hence, throughout wide regions of country, man is no

longer man. Formed in the image of his Maker, the last vestiges of that image are nearly obliterated. He no longer breathes that breath of independent and conscious life that first animated his frame, and made him a living soul. The heavenly spark of intelligence is trodden out from his bosom. In some countries which I have visited, there are whole classes of men and women, whose organization is changing, whose whole form, features, countenance, expression are so debased and brutified, by want and fear and ignorance and superstition, that the naturalist would almost doubt where, among living races of animals, to class them. Under governments where superstition and ignorance have borne most sway, the altered aspect of humanity is assimilating to that of the brute; but where resistless power has been trampling, for centuries, upon a sterner nature and a stronger will, the likeness of the once human face is approximating to that of a fiend. In certain districts of large cities,—those of London, Manchester, Glasgow, for instance,—such are the influences that surround children from the day they are brought into the world, and such the fatal education of circumstances and example to which they are subjected, that we may say they were born in order to be imprisoned, transported, or hung, with as exact and literal truth as we can say that corn is grown to be eaten.

Not in a single generation could either the cruelties of the oppressor, or the sufferings of his victim,

have effected these physical and mental transformations. It has taken ages and centuries of wrongs to bend the body into abjectness, to dwarf the stature, to extinguish the light of the eye, and to incorporate into body and soul the air and movements of a slave. And the weight and fulness of the curse is this, that it will require other ages and centuries to efface these brands of degradation,—to re-edify the frame, to rekindle in the eye the quenched beam of intelligence, to restore height and amplitude to the shrunken brow, and to reduce the overgrown propensities of the animal nature within a manageable compass. Not only is a new spirit to be created, but a new physical apparatus through which it can work. This is the worst,—the scorpion sting, in the lash of despotism. There is a moral and physical entailment, as well as a civil. Posterity is cursed, in the debasement inflicted upon its ancestors. In many parts of Europe, the laws both of the material and of the moral nature have been so long outraged, that neither the third nor the fourth generation will outlive the iniquities done *to* their fathers.

Again, the population of a country may be so divided into the extremes of high and low, and each of these extremes may have diverged so widely from a medium, or standard of nature, that there are none, or but a very small intermediate body, or middle class of men, left in the nation. The high, from luxury and its enervations, will have but small families, and will be able to rear but few of the

children that are born to them. The intermediate class, whom affluence has not corrupted, nor ignorance blinded to the perception of consequences, will be too few in number, and too cautious about contracting those matrimonial alliances which they cannot reputably and comfortably sustain, to contribute largely to the continuation of the species. But the low, the abandoned, the heedless, those whom no foresight, or apprehension of consequences, can restrain,—those, obedient to appetite and passion, will be the fathers and the mothers of the next generation. And no truth can be more certain than this;—that after the poor, the ignorant, the vicious have fallen below a certain point of degradation, they become an increasing fund of pauperism and vice,—a pauper-engendering hive, a vital, self-enlarging, reproductive mass of ignorance and crime. And thus, from parent to child, the race may go on, degenerating in body and soul, and casting off, one after another, the lineaments and properties of humanity, until the human fades away and is lost in the brutal, or demoniac nature. While the vicious have pecuniary means, they have a choice of vices in which they can indulge; but though stripped of means to the last farthing, their ability to be vicious, and all the fatal consequences to society of that viciousness, still remain. Nay, it is then that their vices become most virulent and fatal. However houseless or homeless, however diseased or beggarly a wretch, who is governed only by his instincts, may be,

marriage is still open to him ; or, so far as the condition and character of the next generation are concerned, the same consequences may happen without marriage. This also the statesman and the moralist should heed, that however adverse to the welfare of human society may be the circumstances under which a fore-doomed class of children are born, yet the doctrine of the sanctity of human life protects their existence. Public hospitals, private charities, step in and rescue them from the hand of death. Hence they swarm into life by myriads, and crowd upwards into the ranks of society. But in society, there are no vacant places to receive them, nor unclaimed bread for their sustenance. Though uninstructed in the arts of industry, though wholly untaught in the restraints and the obligations of duty, still the great primal law of self-preservation works in their blood as vigorously as in the blood of kings. It urges them on to procure the means of gratification ; but, having no resources in labor or in frugality, they betake themselves to fraud, violence, incendiarism, and the destruction of human life, as naturally as an honest man engages in an honest employment. Such, literally, is the present condition of large portions of the human race in some countries of Europe. In wide rural districts, in moral jungles hidden from public view within the recesses of great cities, those who are next to be born, and to come upon the stage of action, will come *fifty to one*, from the lowest orders of the people,—lowest in intellect

and morals, and in the qualities of prudence, foresight, judgment, temperance; lowest in health and vigor, and in all the elements of a good mental and physical organization; strong only in the fierce strength of the animal nature, and in the absence of all reason and conscience to restrain its ferocity. Of such stock and lineage must the next generation be. In the mean time, while these calamities are developing and maturing, a few individuals,—some of whom have a deep stake in society, others, moved by nobler considerations of benevolence and religion,—are striving to discover or devise the means of warding off these impending dangers. Some look for relief in a change of administration, and in the change of policy it would ensure. With others, compulsory emigration is a remedy,—a remedy by which a portion of the household is to be expelled from the parental mansion by the terrors of starvation. There are still others, who think that the redundant population should be reduced to the existing means of subsistence; and they hint darkly at pestilence and famine, as agents for sweeping away the surplus poor,—as famishing sailors upon a wreck hint darkly at the casting of lots. Smaller in numbers than any of the preceding, is that class who see and know that, while the prolific causes of these evils are suffered to exist, all the above schemes, though executed to the fullest extent, can only be palliatives of the pain, and not remedies of the disease;—who see and know, how fallacious and nugatory all such measures must

be towards the re-creation of national character, towards the laying anew of the social foundations of strength and purity. They see and know, that no external appliances can restore soundness to a fabric, where the dry-rot of corruption has penetrated to the innermost fibres of its structure. The only remedy,—this side of miracles,—which presents itself to the clear vision of this class, is in a laborious process of renovation, in a thorough physical, mental, spiritual culture of the rising generation, reaching to its depths, extending to its circumference, sustained by the power and resources of the government, and carried forward irrespective of party and of denomination. But a combination of vested interests has hitherto cut off this resource, and hence they stand, appalled and aghast, like one who finds too late that he is in the path of the descending avalanche. Under circumstances so adverse to the well-being of large portions of the race, the best that even hope dares to whisper, is, that in the course of long periods yet to come, the degraded progeny of a degraded parentage may at length be reclaimed, may be uplifted to the level whence their fearful descent began. But if this restoration is ever effected, it can only be by such almost superhuman exertions as will overcome the momentum they have acquired in the fall, and by vast expenditures and sacrifices corresponding to the derelictions of former times.

It was from a condition of society like this,—or from one where principles and agencies were at work

tending to produce a condition of society like this,—that our ancestors fled. They came here, as to a newly-formed world. In many respects, the colonization of New England was like a new creation of the race. History cannot deny that the founders of that colony had faults. Indeed, the almost incredible fact, that, as soon as they escaped from persecution, they became persecutors themselves,—that, while the wounds were still unhealed which the iron fetters of oppression had made in their souls, they began to forge fetters for the souls of others,—this fact would seem mysterious and inexplicable, did we not see in it so vivid an illustration of the established order of nature and Providence, signaling to the world the power of a vicious education over virtuous men;—exemplifying the effect of tyrannical institutions upon human character, by an instance so conspicuous and flagrant, that it should be remembered to the end of time, and should for ever supersede the necessity of another warning. But, on the other hand, history must concede to the founders of this colony the possession of exalted, far-shining, immortal virtues. Not the least among the blessings which they brought, were health and a robustness of constitution, that no luxury had ever enervated, or vicious indulgences ever corrupted. In all that company, there was not a drop of blood which had been tainted by vice, nor an act of life that had been stained by crime. Arriving here at a period when winter had converted the land into one broad desert, the inclemency of the

season and the extremity of their toils swept away all the less healthful and vigorous ; and left not man or woman, save those whose hardy and powerful frames, the perils of the ocean, and the wintry rigors of the clime, and the privations of a houseless and provisionless coast, had assailed in vain. In physical energy and hardihood, such were the progenitors of New England. It was said above, that this settlement of our country resembled, in some respects, the creation anew of the race ; but had Adam and Eve been created under circumstances so adverse to life, we cannot suppose they would have survived the day on which they were animated. Yet these men and women were the first parents, the Adam and Eve, of our Republic. Mighty as were their bodies, their spirits were mightier still. Some of the former did yield to privation, and peril, and disease ; but in that whole company, not a heart ever relented. Staunch, undaunted, invincible, they held fast to what they believed to be the dictates of conscience and the oracles of God ; and in the great moral epic which celebrates the story of their trials and their triumphs, the word “ apostate ” is nowhere written.

This transference of the fortunes of our race from the Old to the New World, was a gain to humanity of at least a thousand years ;—I mean, if all the great and good men of Europe, from the 22nd of December, 1620, had united their energies to ameliorate the condition of the human family, and had encountered no hostility, from either civil or religious

despotism, it would have taken ten centuries to bring the institutions and the population of Europe to a point where the great experiment of improving the condition of the race, by means of intellectual, moral, and religious culture, could be as favourably commenced, as it was commenced on the day when the Pilgrims first set foot upon the rock of Plymouth. What mighty obstructions and hindrances to human progress did they leave behind them! What dynasties of powerful men, and the more firmly seated dynasties of false opinions! But in the world to which they came, there were no classes upheld by law in feudal privilege and prerogative. There were no laws of hereditary descent upholding one class in opulence and power, irrespective of merit or vigor; and degrading other classes to perpetual indigence and servility, without demerit or imbecility. Here was no cramped territory, whose resources were insufficient to furnish a healthful competence to all; nor any crowded population, struggling so earnestly to supply their cravings for daily necessities, that all the nobler wants of the soul were silenced by the clamor of the appetites. No predatory barons had conquered the whole land, and monopolized it, and, by a course of legislation as iniquitous as the original robbery itself, had predestined its descent in the line of particular families, through all coming time, so that *not one in hundreds* of all who should be born into the State could own a rood of ground, which

he might till for subsistence while living, or beneath which he could have a right of burial when dead.*

Our Pilgrim Fathers also possessed intelligence,—not merely common learning, and information on common affairs, but most of them were men of accomplished education, conversant with the world's history, profoundly thoughtful, and as well qualified as any equally numerous community that had ever existed, to discuss the deepest questions of state or church, of time or eternity. Hence we are not the descendants of an ignorant horde, or pauper colony, driven out from the parent country in quest of food, and leaving all metropolitan art, intelligence, and refinement behind them. Besides, almost coëval with the settlement of the colony, they founded a College, and established Common Schools. In the first clearings of the forest, by the side of the first dwellings which they erected for a shelter, they built the schoolhouse; and of the produce of the first crops planted for their precarious subsistence, they apportioned a share for the maintenance of teachers and professors. This they did, that the altar-lights of knowledge and piety which they had here kindled might never go out. This they did, hoping that each generation would feed the flame to

* The population of England is 16,000,000. The number of landholders in fee, is estimated by the Radicals at 30,000, and by the Tories at 36,000. A mean of 33,000 would give one landowner to 484 non-landowners.

illumine the path of its successors,—a flame which should not be suffered to expire, but should shine on for ever, to enlighten and gladden every soul that should here be called into existence.

I repeat, that the transference of the fortunes of the race to the New World, under such auspices, was a gain to humanity of at least a thousand years. By that removal, we were at once placed at a distance of three thousand miles from any spot where the Inquisition had ever tortured, or the fagot of persecution had ever blazed. By that removal, the chains of feudalism were shaken off. The false principle of artificial orders and castes in society was annulled. The monopolies of chartered companies and guilds were abolished. Proscriptions, by men who knew but one thing, of all knowledge they did not themselves possess, no longer bound the free soul in its quest of truth. Rapacious hordes of vicious and impoverished classes no longer prowled through society, plundering its wealth and jeopardying the life of its members. There were no besotted races, occupying the vanishing point of humanity, to be reclaimed. A free, unbounded career for the development of the faculties, and the pursuit of knowledge and happiness, was opened for all. Ample and open as was the territory around them, their spiritual domain was more ample and open still. On the earth there was no arbitrary power to forbid the establishment of righteous and humane institutions and laws; and, as they looked upwards, the

air was not filled with demon-shapes of superstition and fear, interdicting their access to heaven. Opportunity was given to discard whatever old errors should remain, and to adopt whatever new truths either the course of nature or the providence of God might reveal. Whatever of degeneracy was to come upon themselves or upon their descendants in later times, was to come,—not from hereditary transmission, not from nature or necessity,—but from the culpable dereliction or allowance of themselves or their posterity.

Surely, never were the circumstances of a nation's birth so propitious to all that is pure in motive, and great in achievement, and redundant in the means of universal happiness. Never before was land so consecrated to knowledge and virtue. Never were children and children's children so dedicated to God and to humanity, as, in those forest-solitudes,—that temple of the wide earth and the o'er-arching heavens, girt round with the terrors of ocean and wilderness, afar from the pomp of cathedral and court, in the presence only of the conscious spirits of the creatures who made, and of the Creator who accepted their vows,—we, their descendants, were devoted to the cause of human freedom, to duty, to justice, to charity, to intelligence, to religion, by those holy men.

It is in no boastful or vain-glorious spirit that I refer to this heroic period of our country's history. It is in no invidious mood that I contrast the leading

features of our civil polity and our social condition, with those of the trans-atlantic nations of Christendom. Rather must I confess that the contemplation of these historic events brings more humiliation than pride. It demands of us, whether we have retained our vantage-ground of a thousand years. It forces upon the conscience the solemn question, whether we have been faithful to duty. Stewards of a more precious treasure than was ever before committed to mortal hands, are we prepared to exhibit our lives and our history as the record of our stewardship? On the contrary, do we not rather cling to the trust, and vaunt the confidence wherewith we have been honored, without inquiring whether the value of the deposit is not daily diminishing in our hands? Subtract the superiority which, under our more propitious circumstances, we ought to possess, and how much will remain as the aliment of pride? It is not enough for us to say, that we are exempt from the wretchedness of the masses, and from the corruptions of the courts, of other lands. With our institutions and resources, these should have been incommunicable evils,—evils which it would have been alike unmeritorious to avoid, and unpardonable to permit. It is no justification for us, to adduce the vast and unexampled increase of our population. The question is not, how many millions we have, but what are their character, conduct, and attributes. We can claim neither reward nor approval for the exuberance of our natural resources, or the magnifi-

cence of our civil power. The true inquiry is, In what manner that power has been used, how have those resources been expended? They were convertible into universal elevation and happiness,—have they been so converted? Neither a righteous posterity nor a righteous Heaven will adjudicate upon our innocence or guilt, on the same principles, or according to the same standards, as those by which other nations shall be judged. A necessity for defence convicts us of delinquency; for, had our deeds corresponded with our privileges, had duty equalled opportunity, we should have stood as a shining mark and exemplar before the world, visible as an inscription written in stars upon the blue arch of the firmament. The question is not, whether we have ruled others, but whether we have ruled ourselves. The accusations which we must answer before the impartial tribunals of earth and heaven, are such as these:—Have we, by self-denial, by abstinence from pernicious luxuries, by beneficent labor, by obedience to the physical and organic laws of our nature, retained that measure of health and longevity to which, but for our own acts, we had been rightful heirs? Where temptations are few, vice should be so rare as to become monstrous; where art and nature lavish wealth, a pauper should be a prodigy;—but have we prevented the growth of vice and pauperism amongst us, by seeking out every abandoned child within our borders, as the good shepherd seeks after the lambs lost from his flock;

and by training all to habits of industry, frugality, temperance, and an exemplary life? Have we remembered that, if every citizen has a right to vote when he becomes a man, then the right of every child to that degree of knowledge which shall qualify him to vote is a thousand times as strong? Have the more fortunate classes amongst us,—the men of greater wealth, of superior knowledge, of more commanding influence, — have they periodically arrested their own onward march of improvement, and sounded the trumpet, and sent out guides and succors *to bring up the rear of society*? Have we insulated ourselves, as by a wall of fire, from the corruptions and follies engendered in European courts, and practised only by those who abhor the name of Republic? Have we caused the light of our institutions so to shine before the world, that the advocates of liberty in all parts of the earth can boldly point to our frame of government, as the model of those which are yet to bless mankind? Can we answer these questions, as the myriad sufferers under oppression in other lands would have us answer them? If not, then we have not done to others as we would that others, were circumstances reversed, should do unto us.

In the mines of Siberia, at Olmutz, at Spielberg,—in all the dungeons of the Old World, where the strong champions of freedom are now pining in captivity beneath the remorseless power of the tyrant,—the morning sun does not send a glimmering ray into their cells, nor does night draw a thicker veil of

darkness between them and the world ; but the lone prisoner lifts his iron-laden arms to heaven in prayer, that we, the depositories of freedom and of human hopes, may be faithful to our sacred trust : while, on the other hand, the pensioned advocates of despotism stand, with listening ear, to catch the first sound of lawless violence that is wafted from our shores, to note the first breach of faith or act of perfidy amongst us, and to convert them into arguments against liberty and the rights of man. There is not a shout sent up by an insane mob on this side of the Atlantic, but it is echoed by a thousand presses, and by ten thousand tongues, along every mountain and valley on the other. There is not a conflagration kindled here by the ruthless hand of violence, but its flame glares all over Europe, from horizon to zenith. On each occurrence of a flagitious scene, whether it be an act of turbulence and devastation, or a deed of perfidy, or a breach of faith, monarchs point them out as fruits of the growth and omens of the fate of Republics, and claim for themselves and their heirs a further extension of the lease of despotism.

The experience of the ages that are past, the hopes of the ages that are yet to come, unite their voices in an appeal to us ;—they implore us to think more of the character of our people than of its numbers ; to look upon our vast natural resources, not as tempters to ostentation and pride, but as means to be converted by the refining alchemy of education into mental and spiritual treasures ; they supplicate us to seek for whatever complacency or self-satisfaction we

are disposed to indulge, not in the extent of our territory, or in the productions of our soil, but in the expansion and perpetuation of the means of human happiness ; they beseech us to exchange the luxuries of sense for the joys of charity, and thus give to the world the example of a nation, whose wisdom increases with its prosperity, and whose virtues are equal to its power. For these ends, they enjoin upon us a more earnest, a more universal, a more religious devotion of our exertions and resources, to the culture of the youthful mind and heart of the nation. Their gathered voices assert the eternal truth, that, **IN A REPUBLIC, IGNORANCE IS A CRIME ; AND THAT PRIVATE IMMORALITY IS NOT LESS AN OPPROBRIUM TO THE STATE THAN IT IS GUILT IN THE PERPETRATOR.**

In conclusion, the Board will allow me to express my gratitude for the opportunity they have afforded me of investigating that class of institutions in other countries, to whose prosperity in our own I feel so deep an attachment.

I need not ask a body of Gentlemen, from whom I have uniformly experienced such candor and kindness, to distinguish, in this Report, between those sentiments and views which I have advanced as my own, and those of other persons, which I have recorded, as subjects of interesting or useful information.

I am aware that it may be said, that six months are too short a period to authorize any one to visit countries so numerous and so remote, and to speak of institutions so difficult to be understood ; but to

this it may be answered, that I was not wholly unprepared for the investigation beforehand; and that the time, though short at best, was prolonged by diligence. The better to accomplish my purpose, many of the great thoroughfares, and most of the attractive objects, which the throng of travellers, in pursuit of mere personal gratification, commonly selects, were left. Always heedful of my mission, I kept my mind in perpetual contact with the great interests of mankind; and after seeing those institutions in other countries, out of which human character arises,—as vegetation rises out of the soil,—I have come back to my native State, more ardently attached to her institutions than ever before, and animated with a more fervent, an undying desire, to see her noble capabilities of usefulness and of happiness developed and cultivated. To be able to return to my post of labor, at the appointed time, I have permitted no pain or peril to retard my progress; and if the observations which I have made, and recorded, shall produce those impressions of obligation to our country and our kind upon other minds, which they have made upon my own, the remembrance alike of the pain and the peril will be sweet.

HORACE MANN,
Secretary of the Board of Education.

BOSTON, *January 1, 1844.*



APPENDIX

TO THIS EDITION.

Note I. p. 113.

Through the kindness of Mr. Robert Howe Gould, of Connecticut, I have before me an interesting but somewhat too eulogistic memoir of James Nack, the deaf and dumb poet, of New York. At the age of nine years, an accident deprived him irrevocably of the sense of hearing, and, as a natural consequence, the faculty of speech gradually declined. In an Institution for the instruction of the deaf and dumb, he made rapid progress in the ordinary branches of education, and private study carried on the work. Mr. Samuel L. Knapp, in his "sketches of public characters," and other writers, pay high tributes to Nack's talents and acquirements; but the most remarkable feature of his literary character is the copiousness of diction, the general precision of language, as well as *correctness of rhythm and rhyme*, in one who was so early deprived of the principal avenue by which to arrive at a correct knowledge of the meaning and melody of words." A German critic says of his translation of Bürger's *Leonora*,—"his success in conveying to an English ear the imitation of sounds which the original conveys to the German, is truly wonderful, considering his own deprivation of the faculty of hearing." In the *New York Critic*, Mr. Leggett thus writes—"One of the distinguishing characteristics of Nack's poetry is the smoothness of its versification; and we cannot but look upon it as a matter of surprise, that he, over whose head the crashing thunder rolls unheard, and who is locked up in perpetual silence, as unbroken as that of death, should yet be able to give to thought such euphonious language, and arrange it with such invariable regard to rhythm. A large proportion, too, of his illustrations

are drawn—and, in many instances, with singular aptness and propriety—from sources which we should suppose totally inaccessible to him. The breeze *whispers*, the foliage *rustles*, the streams *murmur* and *gurgle*, and the birds *carol* ‘their native wood-notes wild,’ in his stanzas; blending their various sounds into the same delicious harmony, which, in nature, so often creates delight in the breasts of those who have ears to hear.”

Beethoven’s extreme deafness in his latter years is well known. How affecting to read the following account:—“In the latter years of his life, his playing at such times was more painful than agreeable to those who heard it. *The inward mind alone was active; but the outward man no longer co-operated with it; consequently, the outpourings of his fancy became scarcely intelligible. Sometimes he would lay his left hand flat upon the key-board, and thus drown, in discordant noise, the music to which his right was feelingly giving utterance.*” * * * *
 “The most painful thing of all was to hear him improvise on stringed instruments, owing to his incapability of tuning them. The music which he thus produced was frightful, *though in his mind it was pure and harmonious.*”—Life of Beethoven, edited by Ignace Moscheles, Esq., Vol. ii. pp. 175, 176; Lond. 1841. Instances might easily be multiplied, of the independence of the inner sense upon the outer. But the maxim, “*Nihil in mente quod non prius in sensu,*” has lost much of its weight.

W. J. Fox, in his Lecture (No. 7,) July, 1845, Lond., on the Last Report of the Registrar General, thus speaks of the official direction of the State of Norway for taking the census:—That “inasmuch as individuals that are both deaf and dumb are generally known to be idiots, they are to be returned as such.” “All deaf and dumb in Norway, then, are returned as idiots. To what purpose has De l’Epee lived? to what end has his system been improved through successive generations? These instructions might, with some show of plausibility, have been issued and put into such a document centuries ago; but now in this country there are several such, I believe, who have actually been employed in forming the materials of this report, and preserving this record; there are men in the literary world, men celebrated for the accumulation of illustrations which they

have brought together, either of antiquity or of oriental manners, who have suffered under this infirmity, and found it no fatal impediment to their researches.— One gentleman of this class is practising as a conveyancing Barrister in this city, and with great credit to himself, and advantage to his clients.— Yet here we see a country of Europe so far behind as not to recognise even the rationality of a class, that has proved itself capable of making such progress, and that merely requires cultivating, and a more successful mode of teaching, in order to take its place side by side with the other members of the community. May we not trust that such a document as here goes forth into the world, while it records an instance of ignorant and cruel views of this matter, will tend to banish that prejudice, and to extend the advantages which science and philanthropy have achieved in some nations, until they are made the possession of all the other nations of the earth? ”

Note II. p. 162.

Current phrases, in any country, sufficiently indicate the prevailing thought and sentiment of that country. Frequent use may have blunted the perception of the real implied meaning of such phrases; but there the meaning truly is—waiting to be perceived. Thus, what means the phrase—“*the THREE learned professions*”? Medicine, law, theology, all entitle their professors to the title learned; but no such honour attaches to the educator, though his profession is not less honourable or noble than any of the other three; though it requires for its worthy exercise not less natural talent and ability, or even genius,—not less acquired learning,—not less varied knowledge and experience,—not less flexibility of mind and fertility of resource,—not less loftiness of purpose, purity of heart, and self devotedness than any, or all, of those more favoured occupations. It is not that *those* are over-estimated, but that *this* is under-estimated.* In one part of this island, the educational profession has been,

* The liability of School-masters to militia service, while Clergymen, established and dissenting, are exempted from the ballot, is a significant indication of the comparative estimate of the two professions.

as far as possible, identified with the clerical; in another, it has been subordinated to the clerical; in neither has it been allowed to walk alone, and take the high and independent position to which its important bearing on the highest and deepest interests of society entitles it to hold; in both, has it been guided, and checked, and bounded; sometimes treated with the supercilious coldness of superior sanctity, sometimes encumbered with the help of an ostentatious and humiliating patronage. That no irreligious man, as no immoral man, can be a fit teacher, will not be denied; but security against irreligion, as against immorality, may be found, and must be sought, otherwise than, on the one hand, in an enforced assumption of the clerical character; or, on the other, in an enforced submission to it in some one else. The rapid increase of the number of teachers, and the plans everywhere in progress for their efficient training, must hasten on the time when the Educator will claim and occupy his due rank. The social elevation of the teacher will follow his individual elevation; and we shall yet witness a cheerful recognition of this fourth estate.

Note III. p. 228.

Not less unreasonable and injurious, and often more irreverent, is the practice of conveying, through the medium of scriptural facts or doctrines, secular knowledge with which they are wholly unconnected,—or, on the other hand, of inculcating theological doctrines in forced association with natural science. In an “*Elementary Arithmetic*,” used in the “National Schools” of this country, numeration is thus taught:—“The children of Israel were sadly given to idolatry, notwithstanding all they knew of God; Moses was obliged to have three thousand men put to death for this grievous sin. (Exodus xxxii. 28.) Tell me, without the slate, what digits you must use to compose this number, and in what order they must be placed.” p. 25. “The fierceness of the wars they fought, on entering the land of promise, may be judged of by this fact, viz., that 1,2,0,0,0, men and women were slain at the taking of one city. (Josh. viii. 25.) [N.B.—Read the digits one by one, but do not state the number.] Tell me, then, how many died.” (*Ib.*) “Write down 4,9,9,9,9;

read off what it stands for; then write down the number which is next above it. What is this? (50,000.) This is the price (in pieces of silver) of the impious books which the people burned, who were taught by the Apostle to know and worship the living God." (Acts xix. 19.) (*Ib.*) See Fox's Lectures on National Education, Lect. iii., p. 49; Lond. 1840; and Dr. Biber's Fifth Lecture on Christian Education, *ut sup.* Another example of a different kind must suffice:—"In a popular History of Quadrupeds, issued by the Religious Tract Society," says Dr. W. C. Taylor, in his Natural History of Society, Vol. ii. p. 298, Lond. 1840, "we find the awful subject of human redemption introduced to illustrate the history of monkeys;—the danger to which the soul is exposed, brought to explain bear baiting;—and the beautiful parable of the pearl of great price, dragged into the account of the mode of hunting sables. Such a form of instruction is absolutely mischievous; ludicrous associations are connected with the doctrines pertaining to man's salvation, and their effect on the minds of the young is for ever destroyed, by their immediate suggestion of incongruous and ludicrous images. It is quite as likely that the young will remember the monkeys when they hear the doctrines mentioned, as that they will learn the doctrines from the history of monkeys." Dr. T. adds in a note:—"To prevent any suspicion of exaggeration, I shall extract one passage, and that not the most offensive in the book. 'Amongst the beasts of prey, the leopard and panther are most to be dreaded (by the monkey tribe); the monkey is their favorite food; creeping cat-like along the branches, they surprise it when asleep; or they lie in ambush among the leaves, or crouch at the river's brink, keeping up an incessant warfare, and affording a perpetual source of terror and caution. Thus it is with the christian; he is encompassed with enemies more malignant than the leopard, for 'not only does Satan go about like a roaring lion, seeking whom he may devour,' but he bears a foe within his own evil nature, against which he must be watchful and vigilant, and to overcome which he needs the grace of God, which is promised to all who seek it in the right way. The world too is against him, endeavouring to ensnare him with its

allurements; at every step he takes, he finds the ministers of sin and pleasure ready to pounce upon him; they lurk in the mart, in the counting-house, in the shop; they lurk in the splendid mansion, and in the humble cottage. Ambition crouches behind the monument of the patriot; ostentation in the bowers of charity; avarice in the gardens of industry. How shall the christian escape? Christ has opened the way. His grace is all sufficient. To return to our subject. We have already stated the race of monkeys to be extremely numerous, as to species, etc.' Comment on this wicked nonsense is superfluous."

Note IV.

At page 223, the reader is referred, in the Note, to page 153, instead of to page 235.

Note V.

As the nature and extent of the LIVERPOOL MECHANICS' INSTITUTION are not understood by many, and as the title is frequently a source of misapprehension, a brief account of its constitution is subjoined. It embraces three Day Schools,— Evening Schools,— a Library,— and Public Lectures. It affords instruction daily to about 1700 persons; in the High School, to, say, 250; in the Lower School, to 700; in the Girls' School, to 300; in the Infants' School, to 50; in the Evening School, to 400. The Library contains about 13000 Volumes; has about 1,000 Readers, and an average daily circulation of above 200 Volumes. The Lectures, delivered twice in each week, are attended by audiences varying from 700 to 1,500. The Lecture Room is provided with a powerful Organ; there is a Museum of considerable size; and the Sculpture Gallery contains a most extensive collection of casts of ancient and modern art. The number of Members and Subscribers is in all, (according to last Report) 3,763; the Teachers and Officers are 67 in number, and the annual income amounts to above £9,000. The affairs of the Institution are managed by a Committee of forty, chosen from the body of Members, and divided into five Sub-committees; 1.— Day Schools, 2.— Evening Schools,

3.— Girls' School, 4.— Lectures and Library, 5.— Finance. The following is a list of the various teachers and Officers; to which is added, a list of the Courses of Lectures announced for the current half year.

TEACHERS AND OFFICERS.

Principal, MR. W. B. HODGSON.

EVENING SCHOOLS.—Messrs. Hartshorn, Hickie, Balderstone, Gerard, Newell, Lloyd, Gow, Johns, Scott, Stewart, Cooper, Temple, Carpenter, Evans, Ray, Woore, Pugh, Norbury, Balmain, Molineux, Palmer, England, Suliot, De la Cruz, O'Hara, Gallagher, and Stern.

LOWER SCHOOL.—Messrs. M'Ilveen, Johns, Conolly, Hickie, Robson, Temple, Cooper, Pugh, Goodwin, Scott, Balmain, Millikin, Skaife, Flynne, Blundell, Poole, Miller, and Donnegan.

HIGH SCHOOL.—Messrs. Hodgson, Hartshorn, England, Davidson, Morton, Suliot, Balmain, Pidgeon, Gow, Lloyd, Stewart, Newell, Cooper.

GIRLS' SCHOOL.—Mrs. F. E. Davies, Misses Jones, Gallagher, Francis, Swindells, Appleton, Floyd, Mrs. Pedder, Miss Dunstan, Messrs. Suliot, Reid, Balmain, and Molineux.

SECRETARY, Thomas Hogg. — **ACCOUNTANT AND CASHIER.**—Mr. W. B. Hill. **ASSISTANT.**—Mr. J. B. Donaldson.

LIBRARIAN.—Mr. John Hayward. **ASSISTANT.**—Mr. J. Molyneux.

LECTURES.

1.— Six Lectures on the Progress of the Lyric Drama, or Opera, in the 17th and 18th centuries, with Musical Illustrations, by Sir Henry R. Bishop, Mus. Bac. Oxon.

2.— Eight on Astronomy, by John Wallis, Esq., of London.

3.— Four on the Men and Times of the Commonwealth, by Samuel Smiles, Esq., M. D., of Leeds.

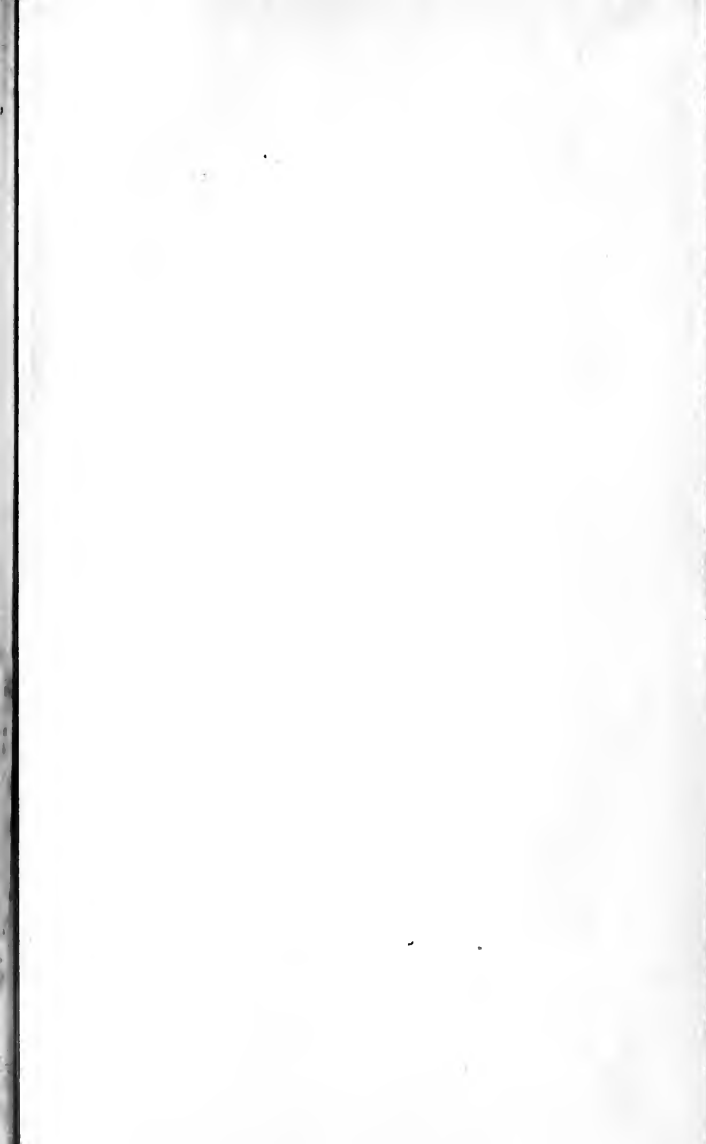
4.— Six on Physical Geography, by W. Hughes, Esq., Professor of Geography, College of Civil Engineers, London.

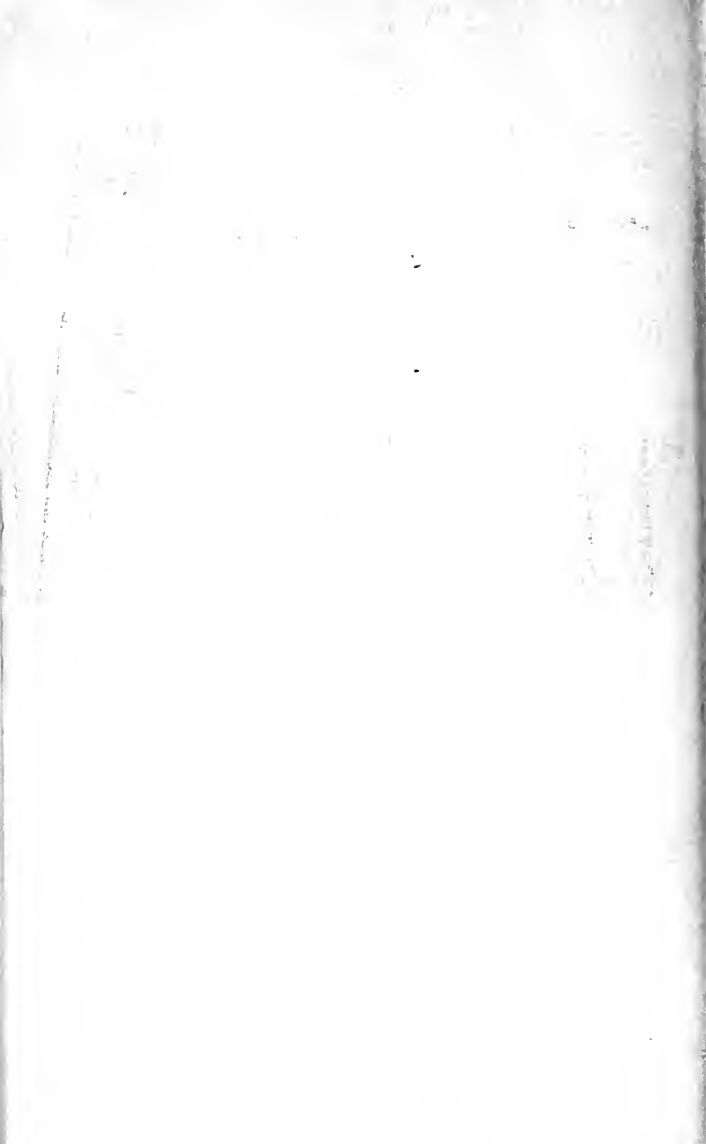
5.— Four on Ornamental Art, by George Wallis, Esq., Superintendent of the School of Design, in Manchester.

6.— Eight on the Chemistry of the Seasons, by Thomas Griffiths, Esq., Lecturer at St. Bartholomew's Hospital, London.

7.— Six on the Revelations of the Microscope, by W. B. Carpenter, Esq., M. D.

8.— Six on Hebrew and Oriental Literature, by F. Barham, Esq., of London.





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