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TEACHING, A SCIENCE:

THE

TEACHER AN ARTIST.

BY

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P R E F A C E .

THIS book is not an experiment, but an experience. ✓
Facts are here stated rather than theories; yet the former verify the latter as held by the author, in common with numerous educators of the past and the present. The experienced may speak without immodesty, although many have already spoken on the same topic; while it is not a necessary consequence that nothing remains unsaid. Should nothing new remain, the testimony of a person for years conversant with theory and practice, may aid the inquiries of many, and especially of such as are influenced by the number as well as the character of witnesses.

A right to be heard conceded, an author must still consider whether his experience has been sufficiently long and varied in favorable circumstances, to render his mere testimony of value, in case he advances nothing new. Mis-judgment on this point is very possible. For, while men over-rate their talents and under-rate their influence, yet most think that a specialty belongs to their lives which authorizes the obtrusion of themselves upon the world.

The author's reasons for deeming his experience of some value are these :—During twenty-five years he has been a teacher. In the transition from boyhood he was a private tutor in a gentleman's family. His early manhood was passed, first, as principal of a State institution, and then as a professor when that institution became a college. Since then, and during the prime of life, he has been principal of schools various in their character, some incorporated, some independent and private. These schools have been, some day-schools, some boarding-schools, and others a combination of both. He has been also an assistant, and thus he has learned to follow as well as to lead, to receive as well as give orders. Mathematics, sciences, languages, and the inferior and superior branches of the english, have been taught by him ; and his pupils have been of several nations, of both sexes, of every age, and of two opposite colors—descendants of Ham, and also of Japhet. Schools under his care have been hundreds of miles asunder, differing in latitude, morally and politically, not less than geographically ; thus compelling him, if not inclined, to several modes of teaching, government and discipline. From all which, and similar reasons, he judges that the world will give him a favorable hearing.

But more than the force of this consideration is claimed for a perusal of the book : it states some things new, and some old things in a new way, and both advantageous to the educational cause. The real value, if the new things and methods are discovered, must be determined by the courteous reader.

In preparing the work, certain books were suggested as containing valuable hints: the author, however, declined consulting these. A few works on education, in whole or in part, have, in the course of his life, been read, but never with the least view of obtaining materials for his own. His own was to be an experience, and that cannot be transferred. He has, too, always wished to write rather than compile. Works recommended may be better or worse than this; courtesy allows the former. But the value of this book depends not in the least on its comparative merits. Its main value is in the separate and independent testimony; experience and inference are stamped on the pages.

Ideas derived from reading and conversation are undoubtedly in a work of this kind. They are, perhaps, in the following chapters never in a detached form; they are woven with the texture, and contribute to form a whole piece. Possibly one or two phrases, and frequent sayings, whose parents are dead or unknown, have been adopted as the author's own; yet he pleads guilty to the fault of being, usually, himself, and speaking his own words. He has been constantly mindful of the poet's caution about following nature—that it was his own. The fashion, of late, in educational essays, lectures and treatises, has, indeed, been the other way; but some prefer being out of the fashion, even if they must, in consequence, be out of the world. Originality may be nothing very striking; yet our own copper thoughts may please better than silver ideas stolen from a neighbor. Novelty, at least, is refreshing.

The younger class of professional teachers may be most interested in this work. These must, for a time, follow mainly authority. However seeming the paradox, they, who modestly submit, in earlier life, to proper authority, are the only persons that become, afterwards, independent of authority. These "grow wiser than their teachers," and are taught by masters how to become themselves authority for others. The self-willed, in spite of all empty notions of independence, are preparing for a servitude endless and severe. Humility before exaltation, dependence before freedom, is a law of our being.

Views, indeed, different from those elsewhere obtained, perhaps opposite, may be presented in this work. Then, the young teacher must decide, whether to follow the former authorities or the new; or he may question both. The smoothness of a too easy credence is roughened; unthinking obedience is disturbed; he stands in the midst of wholesome doubts. Deeper search commences, that leads to thorough investigation, not of books—these he now in a measure distrusts—but of his subject as it offers in daily practice. He is compelled to study nature. Soon comes a modification of former opinions; and finally, a set of opinions self-originated, and compounded of old and new.

Resulting systems cautiously, slowly, and laboriously created in honest minds, independent and capable of thinking, must, of necessity, agree in essential features; and that essential agreement is truth and nature. While different minds arrive at the same or similar conclusions, still each mind is a sep-

arate originator. For the results are all reached by separate and independent efforts. A thinker is virtually alone in the mental world ; although the visible and tangible teems with individuals creating, at the same moment, the same systems and theories. Originality does not mean singularity. Millions see the same sun ; but each man sees for himself and not another. He does not see because others see ; and without eyes he would see nothing. So is it in the world of thought, so with all arts and sciences, and so with the art and science of teaching,

The present work is mainly valuable as one of the resulting systems. If true, it must coincide with the experience of many. Idiosyncratic peculiarities may be discovered, or possibly suspected ; yet it follows not, that seeming peculiarities may not prove, after all, truth and nature.

From these remarks, a work of this kind may not prove without value to teachers and theoretic educators, of maturer age. Few know absolutely everything belonging to their profession. Men, too, of sterling abilities are truly modest ; and when long isolated, they often become timid. Then they value highly in others, what they themselves possess in greater degree and abundance. On many points they have correct opinions ; but still they are not confident in their conclusions. Could they only know that other thinkers hold the same conclusions, they would be bold. With them, two are better than one ; although they themselves may be giants, and their comrades pigmies.

But theories and practices need occasional corrections. And even seeming peculiarities in an author, may awaken a salutary suspicion of peculiarity in the reader. Habit becomes, indeed, a second nature ; still, a habit may be like an old and favorite coat—the worse from the wearing, and scarcely worth the mending. If the book is instrumental in furnishing a better habit, although such may, at first, sit awkwardly and pinch and rub, it may, in time, make some worthy gentlemen comport themselves according to the dignity of the profession.

Books and systems of education are not reviewed in these chapters. Reasons are not studiously given for animadversion or commendation. Professed artists are allowed to furnish opinions ; and these opinions have weight with the reader according to his estimation of the author. They may, indeed, be subjected to examination ; although, where we surrender ourselves to the character of a writer, we think that a surrender to argument, and an acquiescence in logical conclusions. An author, however, who deems his opinions truth, cannot object if they are regarded as rules, whether the induction be perceived or not. His own mind is satisfied ; he presumes his opinions will benefit others. Yet, they who are moved by authority against a book or a system to-day, will easily to-morrow be moved in its favor by a greater, or possibly equal authority.

The author is willing that his remarks should be applied or appropriated justly ; but earnestly does he deprecate special application and appropriation, in any of the communities where he may have been

a resident. Few, very few teachers have such cause of gratitude, and to more friends and acquaintances, in different sections of the Union, than himself. He has not, indeed, been exempt from unpleasant things; yet honestly does he affirm that all have been not more than a small drop of bitter in a full cup of sweetness. He has every reason to love his profession; and nothing would be more painful, than a mis-application or a mis-appropriation of his severe animadversions.

This book may be read without detriment by any class. It is designed, however, for teachers, theoretical and practical, and for educators generally for all who have children to educate or intend to have; for trustees of schools, visitors, and examiners, and all who attend examinations; for legislators, both those who are deemed fit for the house of assembly by majorities, and those that think themselves fit, and who will be sent when the political complexion changes, and the logic of majority changes with it; for true patriots and philanthropists, and all that would be thought such. It is designed somewhat particularly for clergymen and students of divinity. It has a very special eye to the interest of book-makers and book-mongers; and even the book-agents, that show off and talk off school-books with an admirable liquidity of glibness, and offer "new lamps for old ones," may find in this book some profitable hints relative to their benevolent vocation.

In general, the style of the work is the simple style of testimony. No pretension is made to be

ranked as a book of elegant literature. The author rather walks in slippers than steps in boots. But criticism is not deprecated : the author expects to be set right where he is wrong. If scourging is merited, he may wince, but he will not whine ; and if critics are mistaken, he may perchance endeavor to show their errors. And yet, in justice to himself, it must be said that a better choice of words among synonyms, a more terse style, and an easier flow of sentences, might, perhaps, have characterized the book, if time and opportunity had been at the author's disposal. But, like his other productions, this has, of necessity, been hurried ; his study being in no particular place, and the merry sound of juvenile voices being ever in his ear. He will try and do better next time.

In conclusion, he says, *ex animo*, that he aims in this work solely at usefulness ; if he fails in that intention, his sorrow will be unfeigned.

NEWBURGH, *Orange Co.*, N. Y., Nov., 1847.

CHAPTER I.

THE ARTIST.

THE just appreciation of our own, is no disparagement of other men's office, character, or dignity. It is sometimes due to persons who sustain a character, or discharge the duties of an office, or administer a law, to set such in their true light. The neglect of that duty is not infrequently fraught with many and great evils. We may, at any time—we must, at certain times—magnify our office.

The character and office of the teacher, if not the first, are among the first, in importance and dignity. Nor does courtesy, or proper humility, require this remark to be restricted to the profession as it might be; it is true of the profession as it exists. Teachers enough, of every age, and in all the grades, can be selected, who, embodying in themselves all that usually challenges admiration, inspires confidence, and begets reverence in beholders, show plainly that the possible and desirable is in the concrete as well as the abstract.

Measuring importance, grandeur, dignity, by the nature of a service and the end to be attained, the profession of a teacher stands eminent. Its end is to form man ; or, it fits man for his duties. The numberless essays on education ; the laws ever made in civilized nations, with the rich endowments presented by the State ; the countless books and apparatus of instruction ; the almost countless teachers and schools ; the lectures on all these principal and subordinate topics ; these, and the like, all proclaim, with endless repetition, and with a thousand voices, the opinions of the good, the wise, the learned, the patriotic, the Christian, the philosopher, and the statesman, concerning the training of man. These all say that man untaught, untrained, undisciplined, is, with all his native powers, of small value, either to himself or the world.

Not only is man placed in a world of materials, to be arranged, fashioned, wrought, and applied to uses ; but man himself, especially in his earlier days, is a material to be fashioned by his superiors, and thus to become adapted to the ends of his riper and mature state. Without the forming hand of others, man, like the unwrought materials of the earth in a confused mass, would be almost valueless. Sometimes, like these, he would be a nuisance. At best he could become but a tool in the hands of the adept and educated. He may have much negative happiness, and be forced into industrious habits, while dwelling in an enlightened community where cultivated intellects give him the law, and guide, and govern, and protect ; but, deprived of these advan-

tages by accident, and thrown back into the savage state, and remaining himself uneducated, he would soon degenerate into the worst forms of barbarism.

It is a great error, and it has an extensive and baleful influence on sound learning, the common opinion entertained oftener than it is expressed, and yet often expressed in places polished and refined : that as many are rich, and prosperous, and caressed, and honored, who are without even the rudiments of education, therefore, the discipline of the schools, and of learning, is not essential. And this opinion, like a thousand similar falsities, gains strength from the unguarded remarks of pettishness and disappointment in the well-educated themselves. Yet the error is as egregious as when non-resistants, encompassed in their homes by the militia of the country, and the bulwarks of defence, tell us how secure *they* are in ultra-peace principles, without fighting or self-defence ! Let such pitch a tent, or rear a bark-hut, in the far-off prairies, or the wide and tangled forest, away from friends and amid bandits, and that will test the truth of the ultra principles of non-resistants. So is it with the unlearned and undisciplined.

Would we see at once what these fortunate persons would have been without the advantages of a cultivated society for the place of their residence ? Behold it in the savage state itself ! The external differences between the brute and the man are scarcely greater and more apparent than between the man of nature and the man of art ! And harsh as it may seem, we yet must ever rank, and generally speaking we deserve to rank, in the scale of

excellence according to the degree of our mental and moral culture.

On this point observations may be indefinitely extended ;* for, after volumes should have been written to prove and illustrate the position, that man is truly man only when educated and disciplined, much and different would remain unsaid.

Is the teacher indispensably requisite to this formation ? or rather this creation ?—for an educated man is as much a creation as a painting or a statue.

The materials, indeed, of the moral and mental formation are sought by the artist within and not without his subject ; but all the qualities of the artist must belong to the teacher : quick and keen perception, the faculty of arrangement, taste, skill, tact, patience, enthusiasm ! What, then, the vastness, the dignity, the grandeur of the teacher's profession !

In some things a maker is known from his works ; in others his work is admired, but with no thought of himself. And yet in this latter class of creations or formations, the maker is no less worthy admiration, and reverence, and thanks, than in the former.

In poetry, painting, statuary, music, architecture, and some other arts, the formations of which break upon the monotony of life, and delight with comparative novelty, thus serving to recreate the minds of beholders ; or the formations of which force and rivet, for awhile, our attention, by being placed amidst surrounding objects, dull and ordinary, perhaps discordant ; in these we see the beauties, the grandeurs, at once. We spontaneously cry, How

wonderful ! how delightful ! how majestic ! and, at the same moment, with feelings in unison with the real excellence of the works, we think of the maker. An isolated monument—a triumphal arch—a solemn cathedral—a stately ship, graceful in the repose of a swan-like dignity upon the bosom of still waters—awake sentiments of admiration and reverence, not only towards the works, but towards the workman and contriver.

Myriads of common things, however, awake no interest. We think no more of them and their makers than if, like mushrooms, they had fortuitously sprung from the earth. Yet many such things are intrinsically excellent ; some are grand ; and talents the most versatile, and genius the most commanding, marked the originators and doers. Who is stirred with profound emotions in beholding daily the machinery of a cotton factory, or any other wonderful, half-sentient, life-moving apparatus ? Who thinks of contrivance, and skill, and of architects, on the bank of a canal, or on a Macadamized road ? Yet great minds conceived and created these.

The surpassing glories of a diurnal sun ; the matchless beauties of a nightly moon ; the sweet fragrance of garden flowers ; or the changeful and grateful colors of the meadow's grass, do not always instantly move the soul of the beholders : but the sudden gleam of strange meteors ; or the keen vibration of the unexpected lightning ; or the awful roar of the deep-voiced thunder ; the heavy moan of the ocean's mountain waves ; or the throes of the earth's agony in the convulsions of an earthquake ;

these speak and are heard—these stir the stagnant depths of the heart, and force us to exclaim, “Great is God.”

Thus in regard to education : its admirable and important effects are so common that, like the rising of the sun, and the falling of the dew, and the congealing of the frost, they ordinarily arrest no attention—they are things of course—they happened yesterday, we see them to-day, they will be to-morrow. But when some herculean achievement in literature or science, or some literary work, aside from the common track, is announced, then the mind is attentive, and notices the vast wideness of man cultivated from man in his native nothingness ; and then the true excellence of all the means of education—its schools, and colleges, and teachers, and professors, and books—all come in for a share of admiration and praise.

The teacher, in his office and profession, aims at these grand results. As such results are wonderful, noble, beneficial, so is that office full of all dignity and grandeur ; and this, whether, from the commonness of the excellencies, they are noticed and admired or not. Nay, as our souls are frequently moved in serious meditation on what is most common, so the more we consider the daily and hourly excellencies and advantages of education—the deep horror of darkness that would be, if all its lights were withdrawn or extinguished—the more shall we revere the men of instruction !

Teaching is a science ; and the teacher, reducing its principles to practice, is an artist. That many

professed teachers are incompetent, is admitted: every profession has its pretenders. That few competent teachers are fully sensible of the majesty of their office, and its many and great responsibilities, is too true: selfishness is more general and dominant than benevolence. But the true teacher is an artist. He resembles not an engineer on a steam-car, nor a helmsman at the rudder of a ship. Such men must be faithful and watchful, yet do they need little intelligence and skill beyond the ability to turn a spigot, or to push a lever, according to rules prescribed by the master-spirits of the boiler and the compass. The existence of so many teachers, however, whose competency is only that of an ordinary engineer and helmsman, and the great deficiency on the score of generous and elevated enthusiasm in many who otherwise are *masters*, show how deeply rooted in the very core of the community is the belief, that education is indispensable to the well-being of that community. The heathen nations, rather than be without any God, choose a thousand: the world, for a similar reason, tolerate false teachers; and where the good cannot be obtained, content themselves with the bad.

The true teacher is an artist—a former—a creator. Books, apparatus, systems of instruction, are his implements. With these tools he erects his edifice, he shapes his block of marble. He that depends on these tools to do his work in education, is no teacher in the lofty and proper sense of the term. He resembles more the mason that looks to the hod and trowel to erect the wall, or the statuary that

asks the chisel to create! Some—*many*—do, indeed, teach by line and rule, even as a street organist plays music by a crank: the latter produces the same tunes, with endless reiteration, till the mechanism wears out; the former do with one mind what is done with another, and by applying the same instruments, and in the same manner! or, they administer books and lessons as quacks do their pills, potions, and panaceas; they are equally pretenders.

No competent teacher undervalues suitable books, apparatus, and systems. But, without the competent teacher, all such things must be more or less insufficient; sometimes they may be injurious. A botch may essay to use the tools of a master-workman; and, although he may to many seem to use them aright, to the discerning, his work will be the same as caricature. A good carpenter will prefer, indeed, a good adze, because he can do better than with a poor one; but the botch would often cut the worse, and in a wrong direction.

Instruments for many trades and handicrafts may be so improved that a child may do the labor of a man; and an apprentice, or, indeed, a person ignorant of all arts, may do as well as the most adroit and skilful workman: yet not so in education. That cannot be done by mere machinery. Whoever, therefore, aims, in making school-books, at such perfection as that, in elementary education, accomplished and competent masters may be dispensed with, aims at an utter impossibility. His claims to such contrivances merit contempt. He has never been properly schooled himself. He can be classed

only with the makers and venders of nostrums and specifics ; and all who buy his quackeries, and, without any skill and genius of their own, expect by such means to become teachers, are like the credulous and sapient folk that procure an herb-doctor's book of directions, and his botanical chest, and commence the practice of medicine. No wise and learned man, if an honest man, can make such books ; and an honest man, without learning, is incompetent to make any books for schools.

The teacher, as an artist, possesses intellectual and moral qualifications that must class him with the best, and show that his office or profession ranks among the highest in dignity and importance. The teacher must be, among other things, a philosopher, a judge, a ruler, a parent, a preacher ; and he must be, also, learned and scientific. He must have power over himself. He must be conversant with men as well as books. He must be disinterested. He must possess an ardent love of learning, and must delight in his creations, as specimens of an approximation to the beau ideal. And this spirit, and this enthusiasm, make him press onward through difficulties and discouragements, and over obstacles and impediments, unwearied, towards the attainment of his end, unmoved by the carplings of the envious, the insolence of the rich and covetous, the revilings of the slanderous, the prejudices of the ignorant, the baseness of the fraudulent, the anger of the revengeful, the ingratitude of the thankless and the vile ! He has contemplated the way ; he has seen its dangers and darkness ; he has heard the fierce cries of

the wild beasts, and the howl of the cruel tempest ! He has counted the cost, and at the end of a laborious life of toil and sweat, he has seen poverty and reproach ; and yet he has resolved that he will educate ! He has done this, even as others say, I will paint ! I will carve ! I will write !

This man's reward is not the paltry price so often, so *very* often, doled out by grudging spirits, and with an unwilling hand and a supercilious brow, as if the pittance were more than a price ! as if a master gave something to a slave ! or as if the teacher receiving his fee were a hateful necessity to be borne—a beggar to be fed ! No ! the teacher's soul, stung, indeed, at meanness, suspicion, distrust, thanklessness ; pitying ignorance, with its self-complacency and conceit ; indignant at the repetition of petty frauds—his soul soars away up, far above the grovelling, and looks from the lofty heights far onward, when his productions shall stand majestic among the cultivated sons of earth ! He sees his children enacting and guarding laws, administering justice, defending right, punishing evil, vindicating the wronged and oppressed, patronizing the arts, repelling the invader, by skill as well as by force ; he sees him, with keen and burnished weapons, asserting and defending truth ! he sees him an ambassador from God to man—a preacher of the gospel of Christ ! And then calmly, yet with a thrill, does the teacher await that day, when the voice of One shall say, before assembled worlds, " Well done ! thou good and faithful servant, enter thou into the joy of thy Lord ! "

Rarely does the world see in an artist more than his skill. What constitutes skill few can explain; few, indeed, can understand in what it consists, if it were explained. Generally, practice is deemed skill. The differences between an ordinary and a great painter, or between an inferior and a superior poet, are regarded as differences of *practice*! Rules, it is supposed, are in existence, by a persevering compliance with which any one may become an artist, and emerge from dim obscurity to broad light—may become, at last, a master!

The importance of rule, embodying the wisdom and discovery of experience in the past, and tested by the daily application of laborious diligence, is acknowledged. Rule is even necessary to skill. But he that reaches the summit heights in art, must have genius, and be a philosopher.

Rules are only the expression of principles and truths, in their broadest shapes and forms. They present merely the tangible and visible; they cannot embody what is ethereal and spiritual. What rules do show, is truth; and what is formed in art, must have essentially all that rules contain. And the formation must have also what rules do not contain: it must have sometimes more—sometimes less—sometimes a difference and variety—and always a vitality, a breathing spirit, not in the rules. That spirit must be breathed into the creation by the artist himself! Indefinable things, and countless, rules cannot contain; they were never made to contain them! Sounds to move the soul with sadness, or joy, can never be evoked from an imperfect in-

strument of music even by a master's hand ; and yet, in vain does other than a master's hand touch the keys or strings of a perfect instrument ! The other may play by note and he may play by rule ; but his performance will be noise in comparison of the master's melody.

The rigorous application of written and traditional rules sometimes produces caricature. Rules, more than these, are applied by the artist ; but they are formed by himself from recondite and elaborate study and insight into the inner nature of his subject ; or, from an intuitive perception—the result in part of philosophic habits—he becomes, in novel circumstances, a rule unto himself.

These remarks apply to the teacher. His raw material comes into his hands, all alike seemingly in most things, and really alike in many respects ; and all seem, to the superficial observer, fit subjects for the rigorous application of certain well-known rules. If such rules are only faithfully and perseveringly applied, education, it is thought, will be done on the whole mass, and it will, of necessity, be changed in due season into beautiful and useful fabrics !

The teacher knows better. He knows that varieties in species very great, and differences in the sorts minute and countless, will not be fitted to the obvious rules. He knows that the more inflexible the rigor of the application of rules in certain cases, the more danger of ruining the minds. If the teacher cannot now be a rule unto himself ; if genius and philosophic power be not resident in him as in other true artists, he will mis-educate ! It may seem a

small matter who teaches a school—but hundreds of children are utterly and hopelessly ruined by inartistical and incompetent teachers! Small comparatively is the ruin of a statue or a picture, to the ruin of a mind, either intellectually or morally. And yet men will laugh to scorn the pseudo-painter or statuary, and tolerate—tolerate?—nay, will often prefer and more liberally reward, the pseudo-teacher!

It is passing strange, that often when a parent or guardian is about to commit a child or ward to a celebrated teacher, with directions to examine the same, and to put him at such studies as shall be deemed best, and with a tacit acknowledgment that the teacher is the one who can and ought to know and judge for others—it is strange, that often these persons, on learning the price of a true education, will, at the moment, change their intention and send the pupil where the educating can be done for less! When convinced that a painter is the artist to do them upon canvass as they should be done, these men pay the price: a daub from an inferior artist, they will not have at any price—they would not be paid to receive such. And yet these same persons will choose a school where work is done a few shillings or even pence less! It is a great matter that a yard of canvass be spoiled!—it is nothing, that the mind and manners of a child should be ruined!

A school is sometimes called the world in miniature. This saying is true. It is an arena for the conflict of opposing and varying interests and passions. Here emulation has its excitement; ambi-

tion, its aim ; industry, its reward ; and sloth, its punishment. Selfishness, here, leads to ungenerous and dishonest behavior ; and benevolence here displays its spontaneous and disinterested love. In this theatre cowardice conceals its tricks, and chuckles in secret at its mischief ; whilst chivalry does its achievements of daring, openly violating, and apparently defying law, and yet not intending to despise authority.

Badly trained, or wholly untrained, at home, and with no domestic pattern of excellence for imitation, boys are too often cast, a species of incipient savage and ruffian, into a school community, just as sometimes into the wider world, with a last hope that novel and exciting duties and pleasures, and other circumstances, may control evil passions, guide wayward propensities into some safe path, and awaken the dormant sense of honor and virtue. Hence, many individuals, thus ungoverned at home in as many separate families ; undirected into any path of truth or virtue ; their corrupt propensities greatly developed and strengthened by indulgence ; are all congregated into a single family to be converted, or reformed, and disciplined, and governed, by one man.

What, then, shall he be deemed who controls and guides this mass of heterogeneous materials ? who rewards and punishes ? who turns indolence into diligence, dishonor into honor ? who out of nothing seems to produce something ? And all this not in one case, but many ; and where the current of evil had received a steady direction and violent impulse, from long years of parental misrule and vice !

The man that does all this, is the teacher. And that person concentrates in himself, and far beyond the conception of ignorance, all the essential qualities of the legislator, the judge, the advocate, the jury, the executive. And in him all are tempered, and adjusted to the peculiarities of the mass as a whole, and to suit the ever-varying shades of good and evil where results are partly accidental, partly designed—partly of malice, partly of mistaken sport, partly of selfish indifference; and where offenders vary in age from early childhood to incipient manhood; and where some are tempters and others tempted; and where the punishment suitable for one disposition would be scorned by another, or crush forever a third! and where, govern as you may, the world around, not merely of ignorant and spiteful persons, but of intelligent men, will say that you have governed wrong! For all that have never governed a school, know usually how it should be governed, better than the experienced.

In view of the difficulties of his station, well may the teacher, adopting the language of an Apostle exclaim—"Who is sufficient for these things!" He that is truly what the competent teacher should be, is, in proportion to his degree of excellence, so far qualified to govern the world. Many a man, at this moment the head of a school, and occasionally the sport of fools, and the sneer of unwhipped insolence, is fit to be their master and teacher in legislation and statesmanship, as well as in morals, literature, and science.

Were it the fashion for the men of schools, and

the men of theology, to come down from their lofty pinnacles of pure atmosphere, into the dirty arena of political strife, and if such *dared* to fight with a demagogue's weapons, many a brainless coxcomb would slink away like a discomfited cur with a drooping and trailing tail. But "strive for masteries," this way, they may not—they cannot. The moral qualities of a teacher must be such as to cause eternal war with the unholy means of most political contests. Place, however, teachers in the halls of legislation, on the bench of justice, or in the chair of the executive—where their disciples and pupils often are—and, place them, without unworthy means, by which cunning unscrupulousness works and worms through filth and slime up to defiled and dishonored office and station; and an order of excellence should be visible, worthy all praise and imitation.

In the estimation of the wise, moral virtues outweigh the intellectual, and still more the physical. What has the nature of a gift, may be in itself beautiful and admit many useful applications; yet it is less praiseworthy than what is acquired and made one's own by self-exertion. The grandeur of moral courage is everywhere admired; and the moral hero stands his own monument. But separate acts of heroism may not require such courage and virtue, as the tenor of a life, made up of continuous acts, unseen, unrewarded! That is a great soul that can continue courageous in the way of any duty, when the forfeiture of his daily bread, and contempt and persecution, are the rewards of perseve-

rance. "Greater is he that conquers his spirit, than he that taketh a city," is taught by an inspired penman. In this greatness the teacher is eminent. Nor is his self-mastery on special occasions, when preparation may be made, and when important and distinguished witnesses are expected ; which circumstances of excitement enable many an inferior man, proudly for once or twice to conquer himself, and "give the soft answer that turneth away wrath." But the teacher's contests are endless ! The war of life with him is one enduring campaign ! There are no witnesses—no celebrity !—save God and his own conscience, and the glory of the great day !

Be it remembered, how the anger of the human breast rises up, when attempt is made to point out faults ; and specially at rebuke, when the monitor insists, moreover, that the faults shall be amended. The softest voice, the blindest manner, the truest disinterestedness, will not always secure a monitor from the hasty expressions of petulance, and even from occasional ebullitions of wrath. Wound man's self-love with the slightest puncture—intimate the blur of the smallest blemish on his immaculate virtue, or the least abrasion upon the smoothness of its polish—and the keen sensibilities of the pierced spirit flash forth on the reddening face the flame of a deep fire within ! Or if self-command repress the outbreking, the fire will burn with worse cankering of the feelings towards the *censor morum*.

But that censor is a man of like passions ; and when, conscious of the purity of his motive, and the benevolence of his intention, and the duty of his

admonishing, he is met with frowns, and answered with reproach, is it ordinary excellence or an easy task to master himself and avoid "sinning with his lips?" The man that can habitually thus conquer his own spirit, shall, when the voice of the trumpet summons him to battle in a just cause, and to face then the cannon's crushing tempest of iron hail, "in the imminent deadly breach"—that man shall, with a resolved soul fixed upon his compressed lips, and the measured step of the warrior march—Onward! He had faced unmoved the frowns of indignant and contemptuous men, and stood calm amid the torrent of bitter scorn from burning lips!—to honorable and sensitive souls, the edge of drawn sword and point of levelled spear are not so fearful.

A man of this sort is the teacher. His war is a daily battle! and a war without excitement and without honor! He must ever "rebuke and exhort with all patience and forbearance."

Beyond the daily and hourly conflicts of the school-room, is yet a harder conflict with a man's rebellious spirit—at those times when parental weakness, or vanity, or prejudice, or superciliousness, or ingratitude, or all combined, lead parents to an ill-advised and presumptuous advice and rebuke of the master himself!—and this, where there was good ground to expect honor, praise, and even applause! Then one's own burning indignation would burst forth; were it not for the curb of iron, and the strong holding of a might gained by long practice. As it is, the spirit chafes within to madness and the wise man is near to the fury of a fool!

What are many parents, but children, themselves, of the larger growth? In such, the evil tendencies of childhood have become strengthened and invincible; while self-conceit and vanity supply the place of knowledge and skill. How should these, that never learned in early life, learn in maturity? They are simply fixed in their ignorance; and although they are too crooked to be straightened, they yet need a master to control themselves as well as their children. Many are, indeed, too old to go to school, who yet need a master.

Theories of education are plenty. Every place, noted or obscure, abounds with lecturers on the art of teaching. Sometimes the creatures come in swarms, like the plagues of Egypt. Sentiments and notions are, therefore, nearly as plenty "as the blackberries;" and the whole population gather for themselves—not "grapes and figs," indeed, for such fruit is not found on "thorns and thistles"—but something very like "the apples of Sodom!" A school made up, consequently, of very diverse materials, is commenced; and the unfortunate master is blessed with a Proteus, in the shape of a public opinion, to help him do the educating! His own theory, and all his experience and skill, avail nothing now; he must obey the opinion of the neighborhood; and that opinion varies with the arrival of every successive lecturer, who gives the advice *gratis*, and sells his booksellers' wares for money. The spirit of traffic adroitly infuses itself everywhere, and can turn all things into gold. "The blessings of education!" is a catch-word of book-men, even

as "the blessings of liberty!" is, of the demagogues.

What artist under the *afflatus* would endure schooling, in giving his thoughts the embodiment of the chisel or the pencil! Who could suffer the untaught pertness of sciolists to guide the touch of the master! And all have *notions* about painting, and poetry, and statuary, and music: all would dare to guide, if the studio were as accessible as the school-room. But the teacher may neither cease from his work because of his disgust, nor repay contumely with scorn. A sacred duty to God and man ever impels him onward. And his creations must be from materials not passive, but rebellious; not inert, but restive.

The necessity of forbearance on the part of the teacher ends not here. Be he ever so learned and competent—ever so industrious and indefatigable—let him with an unselfish spirit aim at being a benefactor, and the public will not rarely affect to *patronize* him! Alas! nominal teachers so lower the dignity of the office, as to speak, in addresses from the rostrum and the press, of parents, whose sons they are *creating*—as *patrons*!

When a professional teacher works with a groveling soul, and estimates the value of his school by the amount of the quarter-moneys; when he sinks into a mere workman or trader, and aims simply to give the money-worth, then may he talk of patrons and of patronage. But the true teacher is the *patron of society*. He can do without the world; but the world, if it would remain free and civilized, *cannot* do without the teacher. A true teacher can live,

in a hundred ways, without teaching—yes! and live better—perhaps longer; but with some such, there ever rings a cry, heard by some in a still nobler office—"Wo is me, if I teach not!"

Do we speak of *patronizing* a judge, or a senator, or a minister of the gospel? or even a lawyer or a physician? Do not these men, if true men, patronize society? Could society, constituted as it is, of the good and the bad, do without these persons? On the same principles, it is utterly wrong to talk of patronizing a teacher. He pretends not to indifference respecting the pecuniary reward of his toil. He well earns, and has a right to it; but the world should rejoice that he consents to labor at all, and pay him with gratitude.

Let no one, then, insult our profession, by affecting to be a patron; and let no teacher meanly lower the loftiness of its grandeur by a sycophantic fondling in miscalling persons who are deeply debtors to his labor and skill, for the excellence of their children.

The teacher must stand in place of a parent and a minister of the gospel.

Perhaps, all things being equal, a home education may be better than a public one. Still, under the most favorable circumstances, it admits a question whether any education can be complete that has, in no degree, ever been public. Reasons, more at large, will be assigned hereafter to show that, were it possible, it yet would not be advisable to abolish public schools, nor to make domestic education so exclu-

sive as to confine it to separate and individual families.

Two things are certain : Domestic education, for the immense majority of children, is an utter impossibility : if these were not educated in associate and public schools, they must remain uneducated. And, again, in cases almost countless, children are, in all respects, safer in a school only moderately well disciplined, than with their own parents. Not only are precept, example, restraint, discipline, all absent in very many families, but the opposite of these all abound ; and the children can scarcely be in a worse school than at home. It is a great blessing another school can be found ; and a great privilege for the majority of children to be sent to a teacher other than the parents.

Doubt may, indeed, arise whether children from such families should be received by a teacher. But, first, let the reader consider the deplorable state of society if all unmannered and ill-disciplined children were refused ; and next, let him be told, if ignorant of the fact, that objectionable pupils do not belong wholly to what are deemed by many the poorer, or inferior classes. Experience tells a different story. Very generally the most unexceptionable pupils come from families inferior in walk, fashion, and station, and not rarely from families only a step or two removed from poverty. The indulged pet of affluence is always the sorest thorn to a teacher's rest, and tests his passive qualities to their utmost tension.

The polish from becoming and costly dress, and from

graceful exterior, may momentarily cheat even experienced persons into a hope that the beauty without indicates a still greater beauty within; but the illusion is soon dispelled when the pressure of study and law and implicit obedience is laid, like a yoke, upon the beauteous neck; it immediately galls the untamed child, first into peevishness, and then into open rebellion.

Good and bad, and from families differing in rank, station and wealth, are, of necessity, usually comprised in the same school. The most guarded caution, and the nicest discrimination, and the most resolute determination, cannot have "a select school," in its best sense—a moral school. A "select school," as to numbers, is possible anywhere; a "select school" of children, distinguished by certain superiority of dress and fashionable manners, may exist, where a monied aristocracy is dominant, or prevalent; but a school of the perfectly good is impossible. The name is innocently adopted by many worthy teachers; but it is a misnomer. If it be considered as a school for a few, or possibly, a school where some extraordinary rigor will be used to keep out the uncommonly bad, the name may be tolerated; but if it means to teach that such schools are necessarily purer in morals than larger schools, and schools at less prices, it is an error; and sometimes it is impertinence, falsehood and arrogance.

Inquiry would discover that whoever can pay the *high price*, is in general select enough for "the select school."

The less good are not to be excluded from the

advantages of moral and intellectual schooling. Even the vicious may be taught and reformed. If none but the good and worthy are to be taught in schools—wo to the purity and the stability of civilized society! Schools, then, are an unavoidable necessity, as well as a national blessing. Whoever, therefore, means to avail himself of the moral and other advantages of schools, must take such with an alloy of some evil. It is a condition of civilization, that we must receive in many things good and bad united; and that we must benefit our neighbors, at the hazard even of some injury to ourselves. We may not always flee from a sickly neighborhood. We must sometimes attend the diseased and the dying, at the hazard of infection to ourselves. And so we are not always at liberty to educate our children privately, if without us, public schools *cannot* be sustained, and our neighbors' children are, in consequence, deprived of education both domestic and associate.

We may not, of choice, seek infection either physical or moral; but we must not, in search of unattainable perfection, retire from "the men of the world." Far from us to say that, generally speaking, parents may not, if they prefer it, educate their children entirely at home, because they may, in other ways at the same time, aid in supporting other schools; but it is by no means certain that children, sedulously kept from all contact with evil by a species of monastic home education, will firmly and successfully stem a deep and wide current of evil pouring for the first, and with an unknown and un-

conjectured strength, full against the inexperienced boy sent forth from the parental or domestic study-room.

Special reasons exist for making daughters exceptions to the preceding remarks. Where possible, let such always be educated at home, or near home. And yet, very often, all the reasons in favor of public and associate education for the one sex, apply in full force to the other.

These remarks made, it is manifest that the teacher must sustain the office of a parent, and of a minister of the gospel. All the prominent duties of these offices pertain to his. The pupils must be regarded as his children, and, in some respects, as parishioners. Times are, when he must preach to them, as one watching for their souls, and held to render an account. He must warn, rebuke, entreat; he must pray with his pupils in public; he must pray for them in private; he must love them; he must rejoice with their joy, and mourn with their grief. Thus acting, he will soon find that teaching is a holy vocation; that he may not, for light reasons, forsake it; and that, if God would sustain him miraculously, he is bound to teach, as others are to preach, "without money and without price."

The spirit of the age, in its blindness, finds analogies where there are none; and hence, in its zeal for the division of labor, has in many places separated the intellectual and the moral. The latter it assigns to the parent; the former, to the teacher. How the moral is to be done in education, when parents themselves have no morals, and where the

pupils never attend any place of worship, and are under no pastoral guidance, Protestant or Catholic, we are not informed. Some, most zealous for this curious divorce of mental trainings, are secretly indifferent as to the answer. The word *moral*, with these, is a mere catch-word. If the schooling be done according to law, morality may take care of itself. *Knowledge*, with them, and knowledge *alone*, is power enough for this life. The life to come is a dreadful necessity ! It is only a hated end of this life ! Any enactment, therefore, of a legislature, or any sovereignty of a wicked public opinion, that shall make the intellectual culture the main or only culture of schools, is hugged to the bosoms of these pitiable men as a choice blessing.

Some, however, who advocate this unnatural divorce, are misled by the adroit craftiness of the others ; and are led along, under this and that pretext, as if by a string around their necks, silly sheep or bleating calves, to the butcher's knife. The nominal Christians, as well as the genuine Christians, all hold that this republic cannot continue without a due admixture of morality and religion with our knowledge ; and he, therefore, who does anything to divorce the intellectual and moral trainings, acts absurdly. Many a man acts traitorously. The State ought to care for both alike. Public opinion that is against religious training in schools, is a usurper, and not a legitimate king. It deserves not a moment's regard. It is worthy indignant scorn.

A man, it is said, may be shorn as to his chin, and its adjacents, by a happy division of labor, if one

skilful knight of the curled pole will keep a shop for lathering, and a brother knight, exactly opposite, a shop for the razor application—although, where we trust our throats to the edge of a keen blade, we may safely trust them to a foam of soap and water!

Equally sapient the division of the mind between the operators. That is as much a unit as the beard; and he that may be safely trusted to do on it the one operation, may be trusted to do the other. An adroit intellectual operator can, in a thousand ways, operate morally on the mind, if he see fit; in other words, he can lather and shave both, even where he affects to keep shop for one operation only.

The man who pretends to teach, and basely agrees to be silent as to religion and morals, is, in the first place, not the most fit to teach even intellectually; and he is not safe, since, if he teach not religion, he *may* infidelity!

Sectarianism is *not* taught in schools; but, if it were, vastly better is any sectarianism than infidelity, or nothingism. If a boy has no creed of his own, let him adopt that of his master. And if the master may not teach the law of God, let him not dare to teach at all; either let him wholly abandon his office, or, while the persecution lasts, "flee into another city."

Turn we, now, to the teacher as an intellectual man. If highly cultivated mind, and the most extensive learning in all departments of literature and science, bestow dignity, what class of persons is more to be revered than teachers? Not rarely they are endowed with the noblest genius, and the best

talents; and their excellencies find ample scope in the school-room. But, that very great learning must be acquired by many teachers, and may be by most, is plain enough to those who understand the variety and perfection always arising from repeated excursions into literary fields, and endless practice in using what is known.

Supreme excellence, it is true, is usually confined to a few branches, or even one branch of learning. Yet, this branch is itself a host. It is perfect knowledge and adroit use of languages, or mathematics, or philosophy, or logic; or, more frequently, perfect knowledge and skill in all these! Here the teacher pushes [his minutest inquiries to the *ultima thule*! here has he, not dim and obscure vision, but accurate perception! Here he is at home, where other scholars are comparatively ill at ease! And when it is considered, that these subjects are principles and powers, and not mere knowledges and facts aggregated, and yet disconnected, the mind of the teacher must be a store-house of agencies and instruments, with skill to use any or all in a thousand ways beyond the applications requisite in a school-room. Who is ignorant, however, of the *commune vinculum*, linking together all branches of learning? The man that gets fair hold of one ring in the wondrous chain shall soon learn to pull forth and stretch out the whole!

Specially are many studies *cognate*—being united by a sort of cousin-german relationship. An introduction to one of the family leads to an easy acquaintance with the rest. To how many Oriental cousins

will not Hebrew introduce its familiars? He that is intimate with Latin and Greek, may very readily be intimate with a dozen modern languages, and have a speaking acquaintance with another dozen. The abstract mathematician may wind his way with a sure thread through the mazy labyrinths of mechanics, and not lose his balance on the dizzy heights of astronomy.

All this we see daily in music. One class of instruments renders easy the others of that class; a knowledge of any keyed or stringed instrument, or of any wind-instrument, helps a person to play several analogous instruments. Persons are found who play perfectly on one or two instruments, and not badly on twenty others!

Teachers are not deficient in the *esprit du corps*. Hence, while many are the questions asked by "fools," that wise men cannot answer, yet the willingness to answer such as the wise *may*, both increases the ability of answering, and makes the vulgar "wonder that one small head should contain so much!"

Thus far, the remarks have tended to show what teachers may be—nay, what, in the nature of the case, they must become. That they should be such persons is desirable. The question is, are teachers such men? Many men, of sight and fact, may be disposed to ask, "whether all this is not a teacher's enthusiasm; and whether he resembles not the worthy artisans in the besieged city, who severally supposed 'brick, leather, and iron,' to be separately the best defence for the walls?"

Happy for the world that any class, or any indi-

vidual of a class, aims high. Happy if any strive to form themselves after the model of a fair picture, even if the loftiest height be not attained, and marked deficiencies be found in the copy. But, could we evoke from their classic shades, their Parnassean heights, and their academic groves, the mighty masters of the Teaching Art, a convocation would assemble such as earth never saw !

In that wonderous assembly, kings of the earth would themselves be awed, before a sublimer majesty, and stand uncovered in a more august presence ! Sages of the world, venerable with the ponderous lore of hoary antiquity, and severe in the gravity of all philosophy, and grand in the ineffable dignity of thought, would there be seated in the solemn sanctity of gods, a second Roman Senate, to strike beholders with awe ! There would sit masters in all departments of science and literature ! Men would be there, who, in the depth of retirement, had prepared law for the government of the world ! —men, who had abstracted and condensed principles for all that is startling in discovery, admirable in invention, useful in practice ! —authors, whose talents and rare genius had crowded libraries with tomes on all profound metaphysics and abstract thought, and all morals ; and, at the same time, had playfully scattered “thoughts that breathe, and words that burn,” over the leaves of ever-changing periodicals ! and who, stooping from their loftiness, and staying in a flight through purer air, had furnished the school-room with books, by which children and youths could be trained in knowledge and religion !

Behold there, also, men, the parents of legislation! whose theories have been reduced to practice by their disciples, mighty statesmen and lawyers! Behold there, in short, men to whom the world owes nearly all valuable and lasting in sciences, arts, literature, law, medicine, divinity, war—in all things!

The very names of some teachers are volumes:—Socrates, Plato—Reed, Stewart—Chalmers! Our page could be crowded with a rich catalogue of worthies, who, during life, or a part of life, were teachers—Dionysius, Philippe of France, Southard, a Secretary of the Navy, Parr, Valpy, Arnold, Nott, Alexander, Miller, Wayland, McVean! Add the distinguished women, such as Sigourney, Kirkland, Willard, and many beside: “*Sed prata biberint claudite rivos!*”

That persons more or less incompetent and unworthy, may be found in every department of teaching, from the meanest hedge-school to the noblest university, is true. It is also true that many crowd into the humbler walks of the profession, because they can do nothing else; some, too, out of indolence, supposing a few shillings can be there picked up without bodily labor; some from worse motives. But medicine has its quacks, law its pettifoggers, divinity its fanatics, and teaching has its pedagogues. Such fungi and poisonous accretions, black and fœtid, are not, however, the stately tree itself to which they adhere. They may, indeed, for a while conceal the tree; but when they are scraped away and removed, the beauteous symmetry of the columnar trunk appears.

Be it remembered—weeds spring and flourish only in suitable and neglected soil. In a truly enlightened, liberal, benevolent, discriminating community, quackery could not live! “Like people, like priest,” applies to teachers as well as to parsons; and “The poor pay, and the poor preach,” are comrades in teaching as in divinity. When a society retails hackneyed jests and worn witticisms at the expense of an honorable profession, they are either too deplorably ignorant to know good teachers exist, or too miserly to pay their just price. The latter is more common—the former not infrequent.

But while blur and blotch deface the profession, and more especially in the inferior grades, it is happily true, that in those grades are many men of noblest genius and talent. Men are there who, after a severe and laborious apprenticeship, shall one day stand forth pillars and columns of matchless excellence and grandeur. Let them bide their time. Their light may now be small, but it is true and certain; and at length it shall burn a sun in the moral and intellectual firmament. Be assured that they “shall reap if they faint not.”

In no profession is rigorous servitude in early life so indispensable to the honor and influence of middle life and old age, as in this; and the very fact of long years spent in its many toils, is alone proof incontrovertible of a superior soul! The dishonest, the timid, the untalented, the selfish, fall away. The prize here is too spiritual, too distant, too lofty to keep their mean hearts always moved, and their ambition ever strained. Bid them pass into the herd;

why should they aspire to govern, who are fit only to serve?

Concentrating all that has been advanced, and allowing the whole to rest upon the balance, the profession of teaching, both as a science and an art, must, in importance, grandeur and dignity, weigh, with equal poise, against any other profession in the opposite scale, while it will easily outweigh many, either separate or united. It challenges the trial.

CHAPTER II.

THE SCIENCE, OR THE END OF TEACHING.

NEGATIVE definition is often convenient. Sometimes it is necessary, and even required by courtesy and honor. Men may join us in a journey towards a common point, who would have either travelled alone or remained at home, had it been known that our intended route did *not* pass through certain well-beaten or flowery ways. And not rarely, persons will continue searching for what is wanted, where it is not to be found, unless explicitly told that the thing is *not* there. The author and the reader may agree in much, but yet they may disagree in more; and that in which they disagree, may be so essential to their good and agreeable companionship, as to render it important to be the first thing known.

From such and similar considerations, we shall first say, what is *not* the end of teaching. The end is *not* to impart knowledge; it is *not* to fit one to make money; it is *not* to constitute a *practical* man; it is *not* to fit a person for any *one* special trade, art, office, or profession.

Here is an open avowal of rank heterodoxy!

Perhaps, however, after this candid denial of all that the vast majority deem to be education, some curiosity may have been created to know what else education can be. The author and his reader may yet agree.

The test of most things is the *Cui bono*? It is applied, not to plans of education only, but to the very erection of school-houses, academies and colleges. Such find no favor in places, till their existence can be demonstrated to aid the value of surrounding property.

As to logic, metaphysic, language, and many abstruse topics, needed as discipline, the multitudes say of them, as Falstaff of honor—"Can they set a leg? no: then I'll none of them."

This selfish spirit separates the practical from the abstract, as if the latter were not the parent of the former! The selfish, however, live by sight, and therefore by works, yet not their own—the works belong too thers. But they despise what is not seen; and they can see nothing except the showy, the active, the bustling, the noisy.

Whence comes the light of the practical, by which they see and work? It comes from the speculative. The thinkers lay out the work for the doers. These servants are, indeed, insolent enough to sneer at the comparative poverty of their masters; for the practical imagine the life to consist in the abundance of possessions, and they cannot understand that the speculative may prefer the refined and absorbing delights of an abstract world, to money-making, money-spending, or money-hoarding

—main pleasures of the gross and merely active. And yet, when accident or experiment sends down from his height, occasionally, a well-disciplined speculative man, to apply his own rules, such an one, after the slight errors almost inseparable from the awkwardness of first attempts at practice are corrected, such an one can contend always the best in the arena, and carry away prizes from hosts of ordinary competitors.

The abstract can be without the practical; but the practical cannot be without the abstract. When sun-light lingers after the sun itself has sunk below the horizon, while we rejoice in the farewell rays, it would be folly to say—"This light is sufficient; why wish a sun?" It is equally absurd to say—"Practice is the thing; what is the use of speculation?"

Time was when speculative philosophy may have despised practice. Now science keeps an open house, and with regal munificence dispenses favors to all comers;—magic wands, elixirs of life, and philosopher's stones! To suit the impatience and impertinence of a money-loving and labor-saving age, science has even turned quack; and extracting the quintessence of all subjects, she has put up morals, physics, politics, literature, yea, all things, in convenient and portable forms labelled with suitable directions, so that anybody, though a mere child, by duly swallowing the distilled and filtered condensation, shall in an incredibly short time know vastly more than his grandmother! Alas! the selfish patients, or recipients of knowledge and wisdom by

the patent process, when brim full, bray and kick at their doctors—they evidently deem themselves full-grown asses !

For a time, when the world began to roll in majesty over levelled mountains and elevated valleys, annihilating time and space, it was natural and easy to glide into mistake, by analogy. We transferred to the mind what belonged to the body ; and hence supposed that the general mind was moving faster than at any former period. Some, too, who could have sneered at Fulton and other speculative men, as mere thinkers, began to suppose themselves actually flying, and seemed to leave the philosophers themselves away behind in a hazy distance ! Many moved with noise and thunder, and thought they were in the march of mind ! but alas ! they were only marking time !—stirring, yet not advancing !

Practice, so improperly separated and unduly honored, was naturally followed by many and radical errors in elementary education, both in the means and the end. For, if the practical is the main thing, and if practical purposes are countless, then must our training refer not only to practice in general, but to the separate ways and means by which a living is made, wealth sought, honor coveted, or pleasure expected.

Hence what wonderful and sudden growth over all Alleghania of school plans and systems !—the analytical, the synthetical, the inductive, the productive, the American, the North American, the South American, the Whole Continental American ! It was equal to a shower of infant frogs ! Schools

too became nurseries ; and children fed on hashes, and minced meat of potent essence, composed of travels real and imaginary, and all history past, present, and future, bloated out under the new fattening process, in a few months, to the requisite practical dimensions !

Behold, too, the school-books of a mere practical age. Surely "of *making* books there is no end !" They are, indeed, *made*, not *written* ! Booksellers, if they would take the time, need not pay for the jobs ; but by the division of labor, much and every way, is gained. Systems and books are truly—productive ! Happy era ! two boys may trade the same jacket between them, till each shall gain five dollars ! The same book-stuff may be hashed and cooked in a dozen different ways :—pictures now at the top of a page, and questions at the bottom !—then, pictures and questions reversed !—then, pictures in the middle, surrounded by a frame of crabbed-looking questions in small type ! Wonderful variety !—it furnishes *little* and big potatoes to-day, and to-morrow, *big* and little potatoes !

And what benevolent regard for the intellectual shallowness of pupils and teachers !—in minute directions when, and how, and how often, lectures are to be *taken* !—in tender appellations of the pupil, and the coaxing addresses and cheer-ups, as he approaches a little up-hill pulling, and the winning smile of approbation, as a sugar-plum is bestowed to reward the toil !—in the ingenious machinery for *doing* the literary, by which a clever boy puts in some words and out comes an essay, as easily as

you would make a gridiron!—and lastly, for fear the shallows of subjects may possibly be too deep, in that exuberant love that furnishes peddling school-masters with keys.

Man of abstraction! put forth a work leading upward to the heights, or downward to the depths of a subject, and along its length and breadth. Hark! from the “down-east” is a cry! and it is echoed to the “far-west!”—“Too difficult for *beginners*—too speculative for *practice*—too aristocratic for *republicans*—too dear for the *people*!” Behold! then, in due season, and almost simultaneously, forth come a score or two of convenient, nice, portable, cheap abridgments!—and these, by other plunderers, in turn, re-abridged, and re-arranged, or re-pictured, or done with new type, or in patent binding, or with some adroit trick to elude injunction, till the thing suits the latitude of every college, academy, common school, normal and abnormal, infant and adolescent, high, low, and middle, in the republic!

Learned and competent teachers there are; yet not rarely does a self-styled master become tagged to a well-bepuffed system, and fly along with it as bob-tail to kite. Another buys a right to administer books or lessons from one to six; and he will refund the money, if the doses kill and do not cure—referring, however, failure to the lack of capacity in the patient, and not to any impotency in the system. Professors multiply like doctors of divinity; because the wisdom of the times, to prevent the overstocking of any one profession, multiplies the professions themselves, to keep pace with the in-

creased demand; and in return, these professors from the people's college transmute men into philosophers and mechanics, by virtue of set phrases, subtle gases, and mechanical powers.

The practical, working spirit, is indignant at the idleness of mute vowels and dronish consonants, and hates the characters that monopolize a dozen sounds. Hence it has a new patriotic and democratic alphabet, (or perhaps alphabets,) to spell things as they sound, and fix *shadows* forever; so that the "monoolements" of its glory shall look and sound the same until the end of time! This figurative style amounts to talking and reading by shorthand; and that is next to doing them by steam!

A class of narrow-minded persons, while disclaiming the intention of educating boys in the common schools for mere store-keepers, or farmers, and girls for mere mantua-makers, stocking-knitters, and the like, yet loudly contend for an education strictly republican. But of what should a true republican be ignorant, if *knowledge* is so important in education? Is his information to be restricted to things of this continent? Shall he be taught that all virtue resides on this side the water, and all vice beyond it? Why must his education in any one respect be less extensive and liberal than that of Europeans? And if a severely disciplined mind be necessary for the duties of a free citizen, how can a mind be properly disciplined but by studies the same as are employed in its discipline everywhere?

Formal lectures have been delivered before public institutions, to prove that it is not proper for

American youth to imitate ancient patriotism. But what avails such a caution, if at the same time the Bible be excluded, or if men neglect its copious and decided instructions? It is taken for granted, in all such excessive cautions, that nobody will or can think for himself—and, therefore, that the thinking must *all* be done for him. This argument for the necessity of withholding classical studies, because of accidental injury to the weak and careless, from misapprehension and misapplication of ancient sentiments, resembles the papistical argument for withholding the Scriptures from the common people. And, indeed, if we abandon the discipline of the mind as the true and only education, it may become necessary to take from the unthinking everything in the shape of an edge-tool.

But admit the false and narrow principle, that our system of education should form republicans, what is true republicanism? Different sections of the country have different standards of orthodoxy, in politics as in religion. Attempts are sometimes made to educate men as southerners, as eastern men, as western men! And what is the effect, but to cultivate prejudice and engender strife, not towards other nations only, but towards the members of our republican family? We lay thus foundation for lasting and secret dislikes, for clannish hostilities, as ruinous as ignorance or despotism.

Look, for instance, at certain school-books compiled on *patriotic* principles. A special section of the country is assumed as the true centre, around which others revolve, and the true meridian as to

which all climates, cities, peoples, manners are compared and contrasted. The comparisons are, often, like that of comparing the size of a stone to a lump of chalk. This presumption may provoke a smile ; but what shall we do, when sometimes in such school-books appeals are made to ignorance and prejudice ? Pictures, we are told, give a condensed representation of the leading features of a country—its habits, tastes, pursuits, and the like. It is a time and labor-saving mode of acquiring knowledge and philosophy. In some school-books the South is represented by the picture of a negro under the lash ! or a planter on horseback, surrounded with his dogs !—to intimate that cruelty and idleness are the characteristics ! And again, to show European nations at a glance, we have pictures of noblemen in sleighs, approving the dexterity of the driver in upsetting half-a-dozen common folk into the deep snow, and in spite of all their praiseworthy attempts to keep out of harm's way ! or pictures of pampered and lordly horses, most inconsiderately prancing on a prostrate beggar, who in self-defence (first law of nature !) is sticking up his wooden leg, not in defiance, but in a most piteous and imploring attitude. Alas ! hard-hearted urchins of the school-room oftener laugh than cry at such pictures.

And this is republican education ! We need do nothing in school-books to foster prejudices, or promote political sectarianism ; weeds grow without culture. Better to cultivate a spirit of philanthropy. Grant us true teachers, with any or no system ; and provided the State will let such men alone, our chil-

dren, during the intellectual training, can be instructed in religion and morals; and taught also to value our civil liberties above all earthly blessings—to die, if it must be, in their defence. The place of their nativity they may specially love, and certain employments they may prefer; and yet they may be taught to make a home in that place whither, in the whole world, choice may lead or necessity drive; and to regard other men's sinless occupations and recreations as equally honorable as their own. Our children should not be forced by partial systems to follow the trail of their ancestors, or to consider trades, arts, professions hereditary.

Another class exists, not indeed narrow-minded, but, through the influence of the practical spirit, mistaken. These are willing to educate liberally and extensively, provided short time be spent in the process, and the greatest possible amount of all kinds and sorts of knowledge be acquired. In their hands, education becomes cramming. But, if possible to crowd a gallon of water into a gill measure, it would end in the destruction of the receiver—unless phrenological art devise some way of making heads stronger than nature. To this mistake, we owe the flood of school-books; for, whatever this class of persons conceive important to be known at any time of life, is deemed necessary to be known in childhood; and what may be needful for some, needful for all. Hence, in addition to the former stock of subjects, are books on mineralogy, conchology, botany, anatomy, geology, natural history, architecture,

infant chemistry, infant physics—perhaps, on swimming, riding, shooting, sailing—and on shoemaking, tailoring, preaching, curing, lawing—and, what not? If a boy *studied* at school the mere *knowledges* for which school-books are prepared, he would, at even sixpence apiece, soon exhaust his purse, and require, not a satchel and a strap, but a wheelbarrow and a porter.

We contend, that to impart knowledge is not the chief, nor most important part of true education. It is, in fact, no part of discipline. Without discipline, knowledge is almost useless ; not infrequently a folly and injury. Mere knowledge “puffeth up.” Rarely is it ever increased beyond the meagre details of elementary books. The mind untrained, endless misapplications of knowledge lead to losses and constant derision. The “knowledges,” as they may be called, are innumerable ; but rigorous discipline requires few books, and, after all the loud cry in favor of cheapness, it requires less price, and, if not a less, at least a definite time.

We are ready, now, to say what the end of education should be, and what it always has been with the wise. It is to teach an art. It is to create or form thinkers. The end of education is, the Power or Art of Thinking. By this art is meant, *a state of the soul or mind in which it is fitter for all and for more uses than in its natural state.* Like other arts, this may be taught and learned ; and, like them, it depends partly on rules and principles derived from masters, and partly on its own exertions and

practice. When the power approximates perfection, the soul begins to see intuitively, and the pupil has what is termed *presence of mind*.

When perfect, this art renders the mind calm, thoughtful, discriminating, prompt, energetic. It helps to see and weigh the absolute and relative importance of every subject within our scope; to follow truth in what is new, and reject error in what is old. The soul, in possession of itself, hastens not to conclusions; it sees the end from the beginning; it counts the cost. We learn not to be amazed at the mighty achievements of human skill, ingenuity, perseverance: we scarcely are surprised. We praise and blame, not as schemes are successful and unsuccessful, but according to their intrinsic character at the hour of formation. Taught by this art self-knowledge, we make allowances for weakness and errors, arising from temptation, nervous irritation, and irrepressible pains and anxieties.

In our intercourse, this art becomes *tact*. This keeps us attentive to the minutest actions. To the discerning, a man of disciplined mind may be known by the way in which he walks, stands, sits, eats—by the way he takes up or lays down a book, opens or shuts a door, manages an umbrella, stirs a fire! The art promotes politeness, order, decency, reverence, good will; in short, “whatsoever is lovely and of good report.” It puts a man in possession of himself; it gives him victory over his spirit; it supports unostentatious dignity; it prevents the oft-used plea of indolence, vanity, presumption, selfishness and folly, condensed in the formula—“Oh! I never

thought !" And it makes the man, when verging towards that apology, rebuke his own spirit, in the style of Chesterfield: "Why, you fool! what were you *thinking* about, when you *should* have thought!"

How shall this art be taught? We answer, how does a wise master mechanic proceed with an apprentice? Does he seek, and in the shortest possible time, to fill him with knowledge on the subject? Does he simply tell the lad the names and uses of tools, and the different parts and pieces of a constructed work? and require the boy to commit to memory pretty little books of pictures and questions, to be recited like "a good little fellow," at proper periods? Does the master read to the apprentice lectures on the history of the art? and by ingenious methods look for the "developments?" Does he, in a word, allow the apprentice to be a *passive* recipient? and when *stuffed*, set him up with an imposing stock of ready-made articles, as are seen in a slop-shop? No; he makes the boy *work*, like a *servant*, with each and every instrument, from a jack-planing process up to the French polish; and when idle and disobedient, he anoints him with an unguent well known in the common arts, if unknown in the chemical nomenclature—the oil of birch. And when the well-disciplined apprentice has the whole subject wrought into him, and can think in and about it, the master furnishes the raw material; and the boy, himself a *master* now, advertises independently for orders, and is ready to work after any model, new or old, or invent patterns of his own.

We know how changes are rung on the popular

doctrine, "Knowledge is power!" We know, too, the insufferable conceit of many well filled with all "the knowledges," who swell out as if filled with all power. But mere knowledge is *not power*; at best, a power to be used only by men of thought. Men of mere knowledge are themselves obedient to men of thought. The man of thought can do with less knowledge than the other; but he adds to his daily store whatever he deems useful. The Art of Thinking is power.

Does any one suppose that the facetious gentleman, who, when the ordinary means of pouring cold water over their heads, and pulling at their tails, had failed, separated the fighting dogs by emptying the contents of his snuff-box into their eyes, did this because he had learned at school that "snuff, in suitable quantities, administered to eyes and nose, is a good remedy for separating fighting dogs?" No; the gentleman so acted because he was a thinker. Out of a dozen snuff-boxes present, not another was produced; not that the crowd did not know that snuff would blind a dog and make him sneeze, but because they did not *think* of that peculiar application of their knowledge. When, therefore, this thinker retired from the applause of the people, saying, "Knowledge is power," he might have added, "provided you *think* when and how to use it."

Men of thought are, then, superior to men of mere knowledge. Like the poor wise man commemorated in the Ecclesiastes, men of thought may be disregarded in days of prosperity; yet these only can save the city and the country in days of adver-

sity. Noisy and conceited doers may affect to despise the others ; but men of thought are the real masters of the world, and that mastership is acknowledged in emergencies. Then they come from their retirement, and show how knowledge is to be used. It is of thinkers we stand in awe ; to them we do homage ; to them we go for light in darkness, guidance in prosperity, succor in danger. Their predictions are quoted as oracles, their sentiments adopted for rules. The very concession that the rigorous course of elementary training, of which we shall presently treat, is proper for persons whose employments are regarded as rather mental than corporeal, shows that severe discipline is indispensable for thinkers. It seems to say, too, that, as the vast majority of persons are not to *think*, they need only knowledge of rules, or laws of action, to be furnished by the others, as masters to the servants.

If proper discipline, however, can transform any into thinkers, who otherwise must remain mere agents ; if that discipline can cause many to approximate to the nobler rank ; are we tamely to relinquish privileges, and do what we can by apathy and indolence, to create an upper caste ? Shall we be governed by an oligarchy, who exercise the most potent of all masterships, a mastership over our souls ? and who, if bad men, will exercise that for evil ? Granting that knowledge is a power, why not make it two-fold, aye, a thousand-fold, by adding the power of thought ?

The art of thinking is not for the poor, nor the rich ; not for the mechanic, nor the farmer ; not for

the clergyman, nor the layman; it is for all. It may, in some degree, be taught to all. True education is not to constitute the pupil a *practical* artist of any kind—a doer; it does not make one immediately even a scholar. Education, while elementary, is to fit the pupil by training his mental powers for the subsequent instruction of masters in law, medicine, divinity, merchandise, politics, eloquence, poetry, painting, engineering, farming—in everything intrinsically worthy of being styled an art, trade, science, profession. Nay, those very mechanical arts that put hats on our heads, shoes on our feet, and coats on our backs; that supply bread and meat for our tables; all such would be still more honorable and profitable if their masters were not *mere* doers, but also thinkers.

Who can estimate the loss of time, the misdirection of powers, the waste of material, the absurd schemes in ordinary mechanical arts, from want of the power of thought! How many fine estates have been wasted, how many characters blighted, how much good influence paralyzed, how many lives lost, how many governments overthrown—in a word, how much ruin, temporal and eternal, in every class of life, has ensued, not always from any special depravity, but simply from want of thought!

Proper elementary education prepares for the countless offices and duties of life, by far more difficult and important than the duties of any separate art, trade, employment, or profession. The mode in which we gain a livelihood, is not the only way in which thought is to be used. Society claims us;

and that society cannot be safe without the intellectual culture of its members. We shall act as parents, as children, as citizens, as officers and law-givers, as select-men and counsellors, as trustees of corporations, as school-committees and examiners, as commanders of armies and navies—yes, we shall act in a thousand ways, when the interests, characters and lives of men depend, not on our activity, our industry merely, but on our power of thought. It is a wretched theory that confines severe mental discipline in primary education to a few; for although, if the majority choose to surrender the right, a comparatively few thinkers may fill many offices of ruling and teaching, yet there remain innumerable offices and duties, that unless the many are competent, must be either wholly neglected or badly filled and discharged.

But if society did not need all its members, shall the delights of disciplined minds be denied to the mass? Are men made expressly and only to saw boards, drive nails, polish marble, measure tape, drive oxen, rake hay, inspect ledgers, command ships? Are women made to study dressing, follow fashions, sew at cat stitch, make butter, milk cows, rub furniture, sweep rooms, alter bonnets? When weary of all this, shall they sleep, or betake themselves to frivolity or scandal? Shall this be the annual round, year after year, till the end of life? Shall the minds of these be forever occupied with what they shall eat, and drink, and wear, and gain and lose? Was the godlike spirit meant for this? A disciplined mind would enable such to find count-

less joys and refreshments at home ; and would do more than volumes of censure to destroy the ball-room, the theatre, and places of doubtful character and tendency.

To the writer, an independent and deep thinker, who, master of any art or trade, mechanical, agricultural, or mercantile, adorns, improves, and makes it more useful to himself and the community ; and, ever and anon steps from his shop, his counter, or his field, to fill adequately some office of honor and trust, seems to stand on the same elevated plane with men especially deemed scholars and professors. This man is felt. He controls his neighborhood. He blushes no more at his means of livelihood, than men who live by the fine arts or by the learned professions. Nay ; as he is practical, he can *do* as well as *direct*. He is a light of the world ! He shows there ought to be two castes only—the industrious and the idle—the good and the bad.

True it is, that, with the best discipline, the majority will remain unable to cope with those whose very professions are conversant with logic. But if we may not move in orbits of the greatest amplitude, shall we, therefore, resolve to move in orbits of the least ? And if, with the best elementary training, we may be inferior, how is it if we have the worst training, or none ? A man may not be competent to lead ; but he may be competent to determine who shall lead, and whom he will follow. If that be the competency of the mass, we shall be in less jeopardy of becoming slaves of Rome, or any other infidel or anti-christian hierarchy, or despot-

ism. And from this slavery mere knowledge cannot save. Not only is a little knowledge a dangerous thing ; but, without an educated, disciplined mind, any or all knowledge is dangerous.

Minds, like bodies, have varieties, sometimes wide differences ; and this, whether genius be separate from talents, or the special power of concentrating talents to one point, or for one object. No severity and excellence of discipline can, therefore, destroy, perhaps even lessen these distinctions. A mind of inferior order, if duly cultivated, will usually excel, in practice, an uncultivated mind of high order ; so a well-tilled soil, although inferior, yields a more abundant crop than a soil neglected, of a superior quality. A persevering tortoise crawls slowly, indeed, but certainly, beyond a slumbering fox. But while different orders of mind, equally disciplined, go far beyond the progress of their undisciplined state, their original, created, and relative distances, in this life certainly, and possibly in the next, shall remain as really and visibly as the spaces between the forward and hinder wheels of the steam-car, while all yet roll *onward* obedient to the impulse !

Be the mind comparatively what it may, the power of thinking gives it self-possession ; and that mere knowledge received without effort, or with small effort, never does. In this state the mind craves knowledge as its pabulum and material, but with an enlarged capacity of acquiring knowledge, and ample room and skill to store the stock, with art to use it when needed. Even tools that would lie, unemployed in other men's chests, who may have

some knowledge of their use, serve the disciplined better than untutored owners. Power of thought turns a small capital to answer the purpose of a large one, and laughs at the occasional prodigality of mere knowing.

This valuable art can be learned. But the way is long and difficult; not, perhaps, more so than the way through "the knowledges:" and yet well worth double the toil and expense of the popular method, if the intrinsic excellence and practical advantages of the art are appreciated. The mind must be long exercised in severe and rigorous studies.

Is the soul equal to the body? then ought the soul to be worth a discipline analogous to that of the body. Is it superior? then ought we to blush at the preference generally shown for a bodily discipline. The body is subjected to the discipline of the gymnasium in order to be formed to a graceful carriage, to obtain robust health, to acquire adroit motions, and to be competent to feats of dexterity and strength. What is the awkward gait of the unpractised to the fairy steps of the elastic dancer, or the arrowy flight of the racer? what the cleaver-like hackings of a recruit to the lightning point of the swordsman? Trained skill of weakness shall easily foil the giant efforts of rude strength. A child by the aid of his hands, can, in many things, excel an ox; and what hands are to the body, so is the art of thinking to the soul.

If the body, with the world's approbation, be subjected to a rigorous discipline, why should the soul be neglected; or why be deemed unworthy pains

bestowed upon the body? Shall the clay tabernacle, tumbling into ruins from the shock of its own motions—a scabbard wearing from the keenness of its own sword—receive all the care? and that which becomes more alive from its very activity, and is destined to flourish forever—the undying soul, not be fully prepared for the exercise of its noblest faculties? Surely the soul ought not to grope in darkness, to be appalled at imaginary danger, to be debased by superstition, to be driven about by every wind of doctrine, to become a tool and a slave to the designing!

All feeling and argument, therefore, which favor the smallest degree of suitable intellectual discipline, separate from passivity, in the reciprocity of knowledge, favor the highest degree.

Let it be distinctly understood. The final end of intellectual discipline, is the largest possible capacity to serve God. As we write in part for practical men, and some such have small faith and others no faith, we remark, that, overlooking the true end, and regarding the secondary—practical advantages—no education so well secures that end as the one now recommended. We are willing to do again, what to a considerable extent we have done, in various ways, repeatedly—to submit the matter to the test of experiment. If possible, let two young persons, *equal in all respects*, be selected, and separately educated; let the period be for the same term of years, but not less than five nor more than ten; let one be trained in the modern system of knowledges, and the other in any system of the severe old school,

rod-enforced, self-exerting, spirit-trying, patience-provoking, labor-causing, toil-producing, but specially in the system directly to be recommended ; then, launch both the pupils, at the same time and in the same circumstances of poverty and destitution, into the troubled waters of life. The latter shall be seen swimming, or wading, or walking, as the tide demands or admits ; the former, floating, or driven at the mercy of the winds, mired or sinking ! Or let both pursue a professional or literary life. The truly disciplined, with even less knowledge, shall very soon excel the other in any assigned task ; shall, if necessary, excel him in acquiring knowledge, and this with so much ease, that ten years after the academical training shall have ended, the world shall ascribe the differences, not to the opposite elementary trainings, but to differences in native intellectual powers.

Turn we now to the proper system by which the art or power of thinking may be acquired. This system boasts no captivating name. It is not the analytical, the synthetical, the inductive. Nor is it antagonistical, opposing the Latin to the English, or the English to the Latin. It is calculated for no one meridian ; nor is it made specially for the great valley of the Mississippi, or any other great valley. The system—alas ! for its success !—is not even a new system ! It has some antiquity in its favor—it has been tested by ages—and it is modest and simple ! But, before naming our favorite method, let us look a moment at some leading things to be done by any intellectual discipline.

And first, it is desirable to exercise and strengthen the power of attention. In proportion to the intensity and fixedness of the mind in contemplating objects, the mind comprehends these objects : hence, other mental capacities being equal, success comes to one man from his attention ; failure is encountered by another, from want of attention.

Next, it is desirable to cultivate perseverance. Even intense and fixed attention is often unavailing, because not long enough continued, and because not resumed again and again after repeated and necessary failures, and unavoidable interruptions. Perseverance is almost a talent, but it is an acquired talent, and must have an inexorable master to teach it.

But perseverance itself may be wholly stopped for a season. Tools may not be at hand. Material may be wanting. Patience, then, must be cultivated ; for we must often wait, and without fretfulness, not only days, but even months, and years, for opportunities and other favorable circumstances. Success often depends upon our power of forbearing and restraining, as well as of acting. We must learn to suspend, but not relinquish, or abandon. We must bide the time.

If, however, attention, persevering and patient, were always directed to one thing, or to one class of things, the mind would become narrow instead of enlarged ; and often a species of monomania would result—that of drawing all or very extensive conclusions from one or narrow premises. Caution and comprehension are, therefore, to be cultivated ;

and these, first, conclude not till after full examination of cognate subjects, and next, hold the conclusions ready to be modified by subsequent discoveries.

In cultivating the preceding qualities, or states of the soul, we cherish a state of contented reliance on probabilities. And this reliance is unavoidable ; but the undisciplined mind abhors it. Such a mind looks for absolute moral certainties. A spirit of faith is necessary to our success and happiness. The mere man of practice goes wholly by sight ; and what is not seen is not believed. And yet what is unseen is often nearer truth than what is seen. In patience we must learn to possess our souls.

Again, the Aristotelian logic may not safely be despised ; still is it not sufficient for discipline to know the terms of that art, or to apply them to examples in the text-books. Incessant practice in that logic is needed, till thoughts and words rise and flow in the logical channel between the banks of major and minor, to the harbor of just conclusions. The pugilist who attempts boxing by the rules of Mendoza's book, endeavoring to recall them after a few readings, with a friend who has practised the rules and long since forgotten the words and the very book, resembles a reasoner who merely knows, in logical combat with an opponent, who to knowledge has added experience, after a severe and rigorous practice.

Nor let memory be forgotten. This faculty is capable of indefinite improvement, whether we regard its capaciousness or its tenacity. A very vulgar prejudice exists in places against a good memory,

because uncultivated minds of quickness remember things trifling in their nature, and empty out the entire cargo on all occasions. But memory in a disciplined state may not only be vastly improved ; it may be made to acquire and store things useful, and such only. Without memory man would be like a merchant without a warehouse. A warehouse may indeed be crowded with stuffs of no value, but it can be filled also with articles the most valuable. In the disciplined state the memory is filled, however, not with details, but with rules. An undisciplined memory retains the very words of demonstration ; the disciplined retains the principles. Every teacher of the mathematics knows this distinction, as it is daily manifested by different pupils.

A habit of order is indispensable, since by system and arrangement not only is every sort of work facilitated, but works differing and opposite in their nature can all be equally well done in their turn. Students, for instance, by an orderly arrangement, may study several languages, ancient and modern, and several branches of mathematics ; and also read history, travels, mineralogy, with the *cum multis* ; and yet be fair proficient as mere amateurs in music, or drawing, or both ; and have, beyond, time for company and recreation. No one need ever lose his health by being a very hard student : that many do, is certain, but it is not necessary that even one should. Indolence of mind, laziness of body, wilful rejection of what they know to be truth, kills students, with the aid of smoking and chewing.

But hard study, with a proper arrangement, never yet killed any man.

Nor ought the cultivation of taste, fancy, or imagination to be neglected in elementary training. All these faculties may be excited and directed, in early life, by daily acquaintance with living or departed authors, long before we are capable of appreciating reasonings about their nature.

Such are some of the principal objects to be gained by a proper school discipline. To attain the end, we must find either many subjects of study, and these neither too easy nor too difficult, and which may be used, not as "knowledges," but as tools and instruments; or we must find a class of studies with ample praxis for our purposes, and suited by progressive difficulty to the progressive demands of the pupil. But it is of vital importance that this elementary system should be used by a master; and the master should be such as has been drawn in the preceding chapter

We are now ready to say that the system of elementary education or discipline advocated and recommended, is the old-fashioned system of the dead languages, and the pure mathematics, as *taught* in the best schools of Great Britain, and, thirty years ago, in the best schools in the United States.

We leave out of view the mathematics in our further consideration of the system, as the tendency of the age, while mainly in favor of the mathematics because of the practical and pecuniary advantages, is yet not so adverse here to what is abstract, or rather, is willing to submit here to the almost una-

voidable abstract; and because if any one can be persuaded to take the true course in languages, he by that act consents to the true course in mathematics.

Confining, then, the view to the classics, what is proper instruction here from first to last, other than a series of incessant, yet ever-varied exercises in fixedness of attention? in concentrating all the powers and ingenuity of the soul, to read hidden meanings, ascertain relations, reconcile seeming contradictions? in perseverance, where constant failures attend often repeated attempts to find probable truth? in patience, which resolutely waits for light from other quarters, and without which the present text is darkness impenetrable to the most persevering attention? What are here, but endless exercises of caution and comprehension, in surveys innumerable, at every step, of the ground passed over; correcting conclusion after conclusion, till the mind, having complete and accurate perception of the whole at once and of all its parts, settles upon a conclusion derived from the entire truth? And although the mind rejoices in its discoveries, it remains watchful, and ready for suggestions that may even yet modify.

The proper studying of languages, under a competent teacher, (and very many professed teachers are wholly incompetent,) is an unceasing exercise in reasoning. Never is the full sense perceived till subject, and copula, and predicate, with all their accidents, are completely understood and considered. And what nice discrimination in the meaning of

words is requisite ! what minute inspection of particles ! what vigilant care to detect exceptions—since rules are only general guides ! to say nothing of the many scrutinizing inquiries, and rational conjectures instituted and paraded to make an erroneous interpretation of a part harmonize with the probable interpretation of the whole ! Nor is the advantage to the mind the less, if one utterly fails in discovering the true meaning of a passage. Every faculty of the mind is brought into play, with more and more activity and determination, as the difficulty increases, and fear of failing begins, and yet hope of succeeding increases, because of renewed and more invincible endeavors to find the sense. The use and practice of the faculties is the very thing that is desirable. He that must walk for exercise, may walk with almost equal advantage in any direction ; and if he set out with an object in view, he may fail in reaching a point, or gaining an eminence, or finding a place—but he has his exercise. Nay, if failure stimulates him to try again, or to look in another direction, and he exercises more—that repetition and increase of exertions are what he needs.

All must concede, these studies do wonderfully enlarge and strengthen, and so to speak, correct the memory. Very much *must* be committed to memory ; and that to be quoted and re-quoted, in countless repetitions for months and years. And this matter is of the nature of general principles, applicable to all language ! Exceptions and restrictions are necessary ; but the mind exercised in

hourly and minute exceptions, easily does this ever after. The order and arrangement of the dead languages in forms and changes of words, in structure of sentences and subjects, make impress on the mind, never to be effaced.

In all literature, where are any better models of everything imaginative, fanciful, impassioned, eloquent, poetic, humorous? Where better specimens of every kind of composition, through all their species, varieties, and sorts? But, if as good or better may be found in domestic literature, is that literature all accessible to boys? And what can the very best models avail, if not contemplated with long, uninterrupted, intense attention?

The preference for the system of education now recommended, is founded *not* on a belief that there is nothing equally good elsewhere; but on the belief, that in this system all that is good and necessary in elementary training, is condensed and concentrated into the smallest possible compass. It is accessible to all. A very few books comparatively, and at a moderate price, contain the instruments and tools and exercises of the whole discipline. These books are so arranged, that without making education for children a thing to be eaten as gingerbread, or sucked as sugar-candy, the first parts are level with the understanding of very young children; or rather, while exciting curiosity and exercising ingenuity from the first, the system follows the order of nature—it begins with memory rather than judgment—it is addressed to faith rather than reason.

Subjects suited for foundation studies are, indeed,

in the English, but so scattered over many works as to be rarely available to schools. Nor is it probable such can or will be so reduced and arranged as to serve school purposes: the difficult would yet be too difficult, the easy too easy. Boys never stop to chop the logic for themselves, when, in text-books in their own language, it is already chopped and dried to their hand. The medium of another, and especially of a dead and ancient language, is imperatively necessary, to make the pupils pause, and by self-exertion, dig out the hidden sense, like a valuable ore, from the logical arrangement and connections. So far from removing hindrances to the most rapid progress, such as that progress is, we wish just that amount of impediment in elementary studies which is interposed by the dead languages. To translate them, or make them too easy by notes, destroys the languages as instruments and tools, and debases them into "the knowledges." Against this spirit of the age in making everything plain, easy, captivating—truth so like fiction—we earnestly protest, and as loudly as one voice can cry. A child fed on sweetmeats and tid-bits, turns from plain and wholesome fare; one ever carried in the nurse's arms, will have no use of its legs: so boys, trained as hundreds are, cannot but shrink from difficult studies, however important, and can have no relish for truth, unless it be also entertaining and exciting. Many an indolent boy and mistaken parent prefer that teacher, who tells, and explains, and carries the boy gently in his bosom, over rugged and ill-looking places; but they should for that very reason *reject*

the teacher. The boy thus put out to the dry nurse, will be a baby forever. His mind is ruined. The teacher should be prosecuted for an incurable damage.

For some twenty or thirty years past, a popular current has been running against the study of the dead languages. The age that has no patience to allow seed sufficient time to vegetate and strike root before it asks for the fruit ; that craves knowledge first, and travels up the stream to the fountain-head of principles ; that props a roof, hangs down walls, and then underlays the foundation ; that, advancing backward like craw-fish, reverses the natural order, so as to learn pictures first, then things, words, and letters, has no need for a class of studies so opposite as the ancient languages. And yet very little knowledge of Greek jests, (who had their Hibernian bulls,) would show some that their boasted philosophy is but the revival of an old theory, and that long ago men lived, who had resolved never to enter the deep waters until they had learned to swim !

All objections against the old system, that it is too difficult, too tedious, too abstract, grant its peculiar adaptedness to intellectual discipline ; while these objections admit, in advocating the easier, if not shorter methods, that the mass of men is weak and selfish. Instead of elevating men by severe discipline, we thus depress education to their baseness ! This is levelling down and not up. Sometimes great progress seems, indeed, at first to be made, when rough places of learning are smoothed, its

mountains levelled, its valleys raised, for the construction of the educational railway; but usually the progress is about the same as that of the child taught to spell by pictures, or "things," as the book said, instead of the primitive, roundabout way—the sounds of letters themselves. "What does that spell, dear?" said the father, covering the picture with one hand, and pointing with the other to the name printed in capital letters below. "Cow," was the immediate answer. "Why, how do you know?" "I see the legs."

In many places the dead languages are professionally studied. But there is reason to say, that while in a few colleges and academies efforts are made to retain, or restore, the severe and rigorous method of learning them, or at least to resist farther innovations, yet in most schools the mode of going over—studying it cannot be called—of going over the classics, is tantamount to an utter abandonment of the languages as a discipline. This aggravates existing evils, for many obvious reasons, and is a disparagement of these very studies. If not used as a discipline, the dead languages should be *wholly abandoned as a school study*. Unless as a discipline, the time is worse than wasted that is bestowed. The knowledge gained by a proper and severe study of the languages is *very great*; but the knowledge acquired by the superficial method is contemptibly small: if knowledge only is the end of education, either let the classics be rigorously studied as a discipline, or at once entirely abandoned. All superficial schools and schoolmasters

are, here, an unspeakably great nuisance—nay, if the paper were stained with nameless epithets, such epithets would not be unjust.

Pupils do, verily, *go over* the whole course, and beyond too; but, as tourists frequently *go over* a whole country and into the adjacent parts, in cars and steamboats, such pupils can only say a journey has been taken. In the mind of the one, is a dreamlike jumble of streaming fences, and patches of grass, with human faces, mountains, tavern-bills, hissing steam, ice-cream, boot-jacks and oyster pies! In the mind of the other is a mixture of Cicero with Helvetians, and Cæsar with Latin verbs, and Demosthenes with the first declension!

The mania for simplifying—to coin a word, for *babifying*—rages here, as in other parts or systems of education. Copious dictionaries are rendered more copious, and easy ones still easier! nay, every author has prepared for him specially, a special dictionary, till a lexicon nearly equals a translation. Indeed, the notes to many books, with the dictionary, are both a literal and free translation. Often, too, translations are furnished, some in appendices, some in separate books, and some interlined! Analytical and synthetical written exercises—that indispensable tool in strengthening the mind and enlarging all its powers—are rare. Few, very few graduates of colleges can put even the Latin words of Mair's Syntax into proper construction; and not one in a thousand can make English sentences into Latin. Graduates who take first honors *pay a price* for Latin salutarities! and students of divinity beg

and borrow Latin exegeses! Examination is a form—perhaps an hypocrisy—certainly a farce!

None but invincible difficulties, and obstacles insurmountable, should, in school-books, be lessened and removed; and these should be so done that the instrument of removal should itself require mental labor to work it. Let it be a lever—but not self-acting; let it be like a pump-handle, at which the condemned criminal must diligently labor or be drowned. Be it constantly remembered, that it is an inwrought, deep-seated habit of studying, and thinking, and working, that is wanted—a habit not to be eradicated—a habit or state, that can be destroyed only by the annihilation of the soul! We know that we are behind the age, and yet, not that we cannot catch up—it is because we will not try; and hence, at the hazard of being pitied, we aver, and, shameless, confess, that the Latin ordo, the Latin notes, and the Latin definitions, in Greek lexicons, is a better way to learn the dead languages, and to become thoroughly disciplined in a thousand ways, than any of the improved methods, from Hamilton to Arnold!

Let it, however, be specially noted, our remarks all refer to school-books. In these knowledge is not the main end—we use them for discipline. But in after life, when we use Latin and Greek authors for literary purposes, we may seek for aid in all quarters; knowledge is now wanted. Here we require copious dictionaries, and all kinds of note, comment, and opinions and conjectures. The wants of the school-boy during his elementary training, and the wants of the man in his profession as a literary

man, are totally different. Many recent works are almost priceless in value to the man of literature, that are a bane to the school-boy. The learned authors meant well, but they have done disciplinary education no service.

Thus far the course advocated has been considered in its disciplinary character only; and in this it would be of incalculable value, even if no knowledge were acquired, and, like the gymnasium and its apparatus, it were laid aside after having answered its elementary purposes; but very extensive and very important knowledge, and exact and permanent, by the difficulty of its acquirement, is attained during the study of the dead languages. Grammar, in its widest sense, history, geography, astronomy, architecture, polity, war, manners, gardening—in short, everything of the ancient world, its philosophies, arts, religions, may be named as subjects, of which knowledge must, of necessity, be gained. And until it is shown that the history of the past is useless to any present age, we may avail ourselves of the knowledge acquired, as a collateral argument in favor of our educational system. But the important consideration here is, that a disciplined mind can add to its ancient stock, all modern knowledge in much less time than the undisciplined mind. For instance, a good classical scholar can learn, as far as the *reading* of books is concerned, any modern European language in a few months; sometimes in a few weeks; sometimes in a few days. Languages, like the Spanish, Portuguese, Italian and French, he can read, with a grammar and dictionary, almost at sight.

Things, too, regarded as *studies*, he looks on as *reading*, and uses as recreations; such as botany, physiology, natural history, mineralogy, chemistry, history, antiquities. He sports, too, with some things the undisciplined fear—logic and metaphysics. The true secret of immense learning lies in the entire mastery of some grand principles; and persons rigorously and unsparingly disciplined in youth, are nearly the only persons that have that mastery. And such have a foundation of broad and immovable rock, and upon that they may build wide and high; their superstructure will stand.

Some parents resolve to give their children a classical education; but, *after* they have received an English education. If what we have written be understood, such parents can scarcely fail to see, that this distinction between educations, classical and English, is an error. Education is but one. It is partial, however, and complete. If it comprise the classics it is complete; and, therefore, it has its beginning as well as its ending; and that beginning is in the languages themselves, or rather in the Latin. In case, therefore, any parent has determined on the complete course, every hour's delay in beginning with the Latin, after the child shall have learned to read and spell fluently, to write an ordinarily good hand, and to commit with some readiness to memory, is worse than lost. Spelling, reading, writing, arithmetic, English grammar, and geography—add, also, composition and speaking—these are considered as elementary English studies. Now, experience here abundantly shows that the great

majority of mere English pupils, after years of seemingly assiduous attention, and with good and competent teachers, rarely become fluent and thorough in these branches; the pupils reach a certain point, and there they remain, and usually in utter disgust at all schools, schoolmasters, and school-books! Amateurs in music, who play by *ear*, or learn from a book, advance thus, with flute, piano, or violin, to a certain inferior grade of skill, and then, like a bird that builds its nest the same every year, these amateurs play forever one tune! Doubtless, many competent classical teachers fail here; yet these may so order matters, as hundreds have done, that all the elementary English studies, and many studies of higher character, provided parents will have patience, and will aid in the attempt, shall be entirely mastered by the time the elementary classical discipline is ended.

The mind finds relaxation in turning aside a few hours daily from the severity of the disciplinary studies to the lighter English branches. Hence, with comparatively little labor, such branches are pursued at the same time, while the mind, without being rendered indolent, thus returns with fresh vigor to the main study of the school. And thus, in the same time, and for one price, the pupils are properly educated, and acquire all the English ordinarily acquired by other boys, who, during that period, pursue English branches only.

So confident is the writer, from experience, that such is the case, that he is sometimes tempted to imitate nostrum-doctors, and to offer, provided there

be no interference with the course of learning, to refund all the tuition fees, if boys, during the classical course, shall not have studied, and studied better all the branches of English pursued in the same time by boys of like age and capacity.

Every consideration, therefore, of economy and utility, is in favor of the system of elementary education recommended ; and we may here conclude the subject.

CHAPTER III.

THE TOOLS AND INSTRUMENTS.

No error is more mischievous than to mistake illustration for argument, and yet no error is more frequent. Illustration does no more than place what is to be considered in a sufficient light; but, when placed in that light, what before was deemed truth, may be discovered to be falsehood. Analogy is thus a fruitful source of error. Often one thing resembles another in but a single respect; in other respects the things may differ greatly; they may even be, in some respects, opposites. But from the strong resemblance in one point, it is hastily concluded the subjects may agree in all; and by applying the same rules to both, the results in practice must, of necessity, disappoint expectation.

The teacher is an artist. As a workman he, therefore, needs tools, and tools must be made for every branch of his business. A skilful artisan, moreover, prefers patent tools—instruments so ingeniously contrived that a boy may do the work of a man, and the daily labor of a man equal the labor of a week. The work, too, by such instruments, is better done. It is done, also, at less cost. How natural the transfer of all that pertains to the

instruments of one workman to the instruments of the other! The teacher must have tools not only suitable, but so ingeniously designed that by their aid he may employ an apprentice, and turn out scholars in a few months, that, by the use of old-fashioned tools, could not, by the master himself, be manufactured in as many years! Nay, his tools judiciously used, and in favorable circumstances, will *per se* work up his raw material into the best fabrics!—and education may be done almost by the yard, and nearly as cheap as domestic cottons!

That school-books differ, and may be classed as good and bad, no man doubts; that a teacher will prefer the better to the worse, is self-evident; but that any book, or series of books, can obviate the necessity of a teacher's direct efforts, and the skillful employment of his genius and talents, is the blunder of many book-makers, and of not a few teachers themselves.

The excellency of a school depends, not mainly, but *wholly*, upon the teacher. One competent and faithful master, with books illy prepared or with no books, is worth many incompetent teachers, aided by the best contrived books and systems. The army of stags, with a lion for general, can chase the army of lions, with a stag at the head! An honest mechanic, with proper instruments, and by implicit obedience to his directions, must when diligent turn out work not a whit inferior to work done by mechanics greatly his superior in talents and ingenuity, who use the same instruments or apparatus: the machinery would, in fact, perform the same with

any attendant ; it can but act well, if it move at all ! Gunpowder equalizes powers : a dwarf and a giant would fire a cannon equally well—the ball strikes with the same force, whoever may be at the touch-hole !

This is not so with books and boys ! No school-book has any intrinsic force which will always exert itself in the same direction, as soon as it is opened and read, or even studied. The book does what the master intends, not what the author designs or wishes. And the boy, be well assured, ye theoretical gentlemen, that have never wielded the ruler, nor flourished the birch, and yet teach by book—be assured, the boy is not that pliant, non-resisting material that runs into one grooved aperture a shapeless mass, and, transformed by some hidden power, runs directly from some other smaller aperture, a ready-made man and scholar ! No ; verily, if like anything mechanically wrought, he is like a mass of rough iron in the potent grasp of a blacksmith's tongs ! He needs many a heat in a furnace, and many a twist and twirl, and many a hard knock from a dexterous hand, before he is transmuted, and before he will *remain* changed !

Boys differ in a thousand ways—in age, intellect, temper, industry, health, domestic training, and example and excitement : wind, rain, sunshine, summer, winter—*all* affect them ! No classification can possibly comprise individuals alike, save in a very few general features ! Children cannot be thrown as one sort of grain into a mill, and ground as the same grist !

Very many either will not, or cannot, perceive the truth on this point. Failure is repeatedly attributed to the want of certain books, and forms, and systems; when almost invariably the failure is owing to the want of the right kind of teachers. But renewed failures only tempt fresh inventors—if such they may be called—to contrive new books, or, more frequently, to alter old ones; and then, with the most adhesive obstinacy, to insist with teachers on a trial! Unworthy motives are not necessarily to be suspected or attributed to all such book-makers; yet it is manifest that many people, neither original authors nor practical teachers, are directly and indirectly interested pecuniarily in the production of school-books. And the enormous prices such can afford to pay for newspaper advertisements and editorials, is presumptive proof that the business is not wholly profitless. The columns of advertisements paid for by the year, in several leading papers at the same time, is a pretty fair index that a nostrum-doctor finds sales for his pills and plasters; and yet, from the frightful increase of panaceists, diseases of the most deadly character, and in spite of the infallible cures, seem to be multiplying! So many of a trade could not make fortunes if the diseases were all stayed or eradicated. Nostrum-book doctors augur badly for the health of learning!

Happy for the world, that the cause of education is prominent among the great causes of the age! As a natural consequence, school-books become objects of intense interest. Scholars, liberal and elegant, moralists the most severe, and philosophers

the most profound, have all lent assistance in the writing and arranging of school-books; and, therefore, it cannot be wonderful that works of great excellence, in every department of elementary education, abound. But, while improvement here may have been needed, and while improvement may have been made, yet improvement in the artist or teacher himself would have done more for education than any improvement in his instruments of teaching. Had many eminent men, instead of *writing* school-books, betaken themselves to *teaching* school-books; or, if they had not, for the sake of writing, abandoned teaching, schools would have been still better.

Of the two sorts of learned men who make school-books, they who have been teachers must be certainly the better qualified for the task. However learned, if the authors have had little practical acquaintance with teaching, and almost invariably, if they have had no acquaintance, their books become mere store-houses of knowledge. But if a school-book contain all the principles and rules of a subject, literary or scientific, that is a good book, although it give no knowledge beyond what is essential for illustration and praxis. Any knowledge beyond is not essential to the purpose of the book. Yet, not very rarely, while the principles are all in the book, they are so inartistically involved with the mass of mere learning as to defy being disentangled. The book is a valuable book, but it is a bad school-book.

We have heard it said of a crabbed and petulant old man, "He forgets that he was ever a boy." So

it is with some authors of school-books. They forget how their soul loathed a text-book overloaded with notes, observations, comments and exceptions. They forget that they never voluntarily read such, and that if the master wished to find exceptions, and learned annotations, he might look for them himself. They forget how, again and again, master and scholar were alike bewildered in a thorny wilderness of endless annotations, laced and tangled with subordinate note and comment, and exception to exception, and blackened with daggers, single and double, and paragraphs, sections, parentheses, dashes, brackets, till rule and exception struggled for the guidance, and comment seemed of more importance than the principle it explained! Or, perhaps, an author, remembering all this, determines to be avenged on another generation! perhaps, remembering how, in some idle urchin's dog-eared book, he had turned from page to page, till somewhere near the starting-point he found written, "A fool for your pains!" Thus a malicious author sends boys turning through his whole volume, by means of references, from spot to spot, till he finds what he wants, and *that* a wonderfully small needle in an amazingly large haystack!

Some authors cannot be said to *overlook* the main intention of a school-book, for the books made by them are designed to display their own reading; and a text-book is a convenient nucleus around which to heap all they know. These men cart and wheel whole masses of learning from the great quarries of ponderous folios, and empty load after

load in this and that spot ; here and there heaping up piles of unwrought bullion ; and every now and then scattering gems of value ; in certain stations placing indices to direct one's search to different heaps of the stolen treasures !

Widely and loudly vaunted are books and systems of instruction built on the principle of induction. But, while something may be conceded in favor of arithmetic and algebra, arranged in books on that principle, yet, with due deference to the inductive authors, induction belongs to the man and not to the boy. Boys are made to be directed and governed in an elementary course of education ; and it is a matter of very little consequence either in itself, or to the boys, whether the process of induction, on which rules and principles are formed for their incipient guidance, be understood or not. Rule and authority are admitted by young persons, and generally they are indifferent to their reasons. The attempt to show their foundation is uncalled-for—it not unfrequently unsettles the children's faith ! The master who begged the king to remain uncovered in his school, while the master himself retained his own hat, that the pupils might think no one in the kingdom superior to their teacher, well understood the nature of boys ; and his boys considered him superior to all inductions—his word was their law. And they knew that whatever he enjoined was founded in reason, and that, in due season, they would fully understand what was now childlike, received in faith.

The application of the inductive method in form-

ing some school-books, such as grammars, rhetorics, and the like, is preposterous. And where less preposterous, the parade of facts before resting down in the rule, is an egregious trifling—an affectation of philosophy, eminently disgusting. And how, pray, do young persons, especially children, better understand by studying examples and illustrations *before* the rule, than *after* the rule? And that is, in most schools, the amount of the inductive method. What is this but the fulfilment of the vulgar proverb—"The cart before the horse?" True—the boy who sees the *cart* may infer the *horse*; but what advantage is this, beyond the natural way of inferring the vehicle from the quadruped? This is unshackling the mind! forsooth. This is breaking away from the tyranny of authority! This is the light of "seven suns" in one day! Courage—ye priest-ridden! modern philosophy will soon publish the ten commandments, with an illuminated page of induction; and then shall ye see the reasonableness of the divine will! And then, when the *reasonableness* of virtue is seen, all rational persons will of necessity become virtuous!

In the rage for induction, old land-marks in school-books are all removed. Nothing is to be taken for granted, except the *assumptions*, often, in the induction itself; even where the rule is as plain as anything else, perhaps plainer. Is "I *think*, therefore, I exist," better than, "I *exist*, therefore, I think?" In which is less assumption—"Twice one is two," or—"Two is one and another one?" To a child

two is two without either formula ; and perhaps an extensive induction would start a doubt whether *two* were not something else ; as one by a labored proof of his existence will come to have *logical* doubts whether he either thinks or exists ! In all things, we need a starting-point—a fulcrum for a lever ; and that, in school-books, are rules and principles which the teacher knows are the embodiment of truth. Children confide in his judgment ; and that confidence is necessary to their improvement.

In some books the inductive process is by piecemeal ! The *disjecta membra* of a little plain rule are scattered over a dozen pages ; as if one took delight in tearing the picture of a baby to pieces, to show how skilfully and anatomically it could all be constructed again, somewhere in the middle of a book, as well as if never so ruthlessly torn ! True, the boy saw, at first, it was a baby ; but how could he be *sure* it was, unless he examined a foot on one page, and a hand on another, and came to the baby again by induction ? The first declension, or the first conjugation in the Latin grammar, as either exists in all the ordinary methods, is short, easy, perspicuous, and to almost every child of the usual capacity, so great a novelty, as to be learned with pleasure—sometimes to be devoured with avidity ; and yet in Arnold's system, this brief and pleasant unit is cut up and scattered into a dozen little bits !—and each bit is made a bitter pill, coated with sugar ; as if it could not be swallowed otherwise without effort ! And then, when all the parts

are separately swallowed, the poor child finds, nevertheless, that the whole must yet be swallowed at once!

We are told that such systems are agreeable to the order of nature; and that in a given time more is learned and better than in the usual methods.

The order of nature begins with the memory, and exercises that, almost exclusively, for years. One's own native tongue is simply heard and remembered, as far as words are concerned. A child imitates and remembers any sounds of articulate speech. But his style and the extent of his vocabulary depend upon accident. He talks almost like a parrot, precisely as he hears. He learns sounds, or words, proper or improper; and provided the utterance, in any way, of such sounds answers his expectations, and procures what is needed, and keeps off what he fears, he is satisfied. Of grammar and logic he learns nothing, he cares nothing; and for all the ordinary purposes of life he need neither know nor care anything. The vocabulary of very many adults comprises not more than two or three hundred words! Some men do not use more than a hundred nouns and verbs in all their lives! and these are mis-pronounced, mis-spelled, and constructed according to a syntax of their own—an idiosyncratic grammar, whose figures of speech consist in earnest gesticulation and motions of the face, to render intelligible what it is suspected the words employed have failed to make plain.

If we would teach beyond this, it must be by teaching principles and giving rules. It matters not

whether orally, or otherwise, little of our native tongue, beyond the point just named, is acquired without rules and lessons. Much, indeed, is learned by children without rules and lessons; but it bears only a small proportion compared with what is learned of the true nature and genius of the language, in the same time, with these helps.

But whatever may be learned of the language by imitation and mere memory, here is a very great difference: we learn Latin through the medium of our own language; we learn our own without a medium. To imitate nature fairly, our knowledge of English should be entirely obliterated, and we should then be placed in a Latin atmosphere! And what would even then be gained? Do we wish to talk, and read, and write in Latin, the first thing? And if we did all this from imitation and memory, we should be no better acquainted with the philosophy and logic of the language than myriads of others are with the nature of the English. Notwithstanding assertion to the contrary, *children—English children—*taught to talk, and read, and write Latin, by *English teachers*, in the way recently proposed as the order of nature, will be inferior to other children taught in the usual way, of equal age and capacity, and equal advantages, in the same time. The time should, however, not be less than what is mutually agreed upon as a reasonable period for the mastery of the language; for while superiority does belong to any time, however short, that superiority could not be made apparent to others, in the shortest time. In a race the victorious horse is for one or two rounds, often, ap-

parently beat; the advance at the coming-out determines the victory.

This order of nature, as it is called, does well with pupils who have thoroughly mastered one ancient language. Such carry with them the instruments of mastering almost any other language; and it would be folly, indeed, to forego their advantages for the sake of beginning every time at the beginning. Many things are altogether proper for adults, which would be unsuitable for children; and hence, while we might favor Ollendorff's method for disciplined minds, and especially for such as were versed in the nature of grammar, we should deprecate it for children that need discipline, and particularly in reference to the Latin and Greek.

The sudden popularity of all these often-repeated attempts of changing plans tested by ages, is owing to many accidental circumstances; but in regard to the dead languages, it is, in part, owing to the incompetency of so many teachers of the languages, and the deplorably little depth and accuracy of their pupils. Hence, when comparison of results is made, the new method, having superiority over the old method *misunderstood*, and not properly employed, is at once lauded to the skies! In medicine, quackery often triumphs in places, because professed members of the medical faculty are themselves in those places little better than quacks!

The old, time-honored method pursues the order of nature, by exercising principally, at first, the memory; not by storing it with mere knowledge, but rather with rules and principles. If such are

not learned soon, they cannot easily be learned afterward; partly because the mind is not so capable if undisciplined, and partly because of our impatience at later periods of committing to memory what we do not fully understand, and yet think we understand. Undisciplined minds will not commit *verbatim*; and yet that mode is in many subjects almost indispensable to future success. Children that are not mis-managed, and rendered indolent and pert by vain attempts to make them *philosophical*, care not what they commit to memory; and they commit difficult words and sentences, almost as readily as the opposite kind. Multitudes of English words are as *hard* as Latin ones: it would scarcely be possible to find Latin and Greek words half so hard as thousands of words in geography, botany, physiology, natural history; and which are required, not merely to be pronounced, but to be committed accurately to memory, and by children little advanced beyond babyhood! The time spent (may it not be said wasted?) in committing geographies, would, in many cases, if spent in Latin, have easily and fairly put a child in possession of all the essential forms and rules of that language!

Many writers of school-books aim to delight children by familiarity, sprightliness, anecdote, and the like; bewailing the barbarity that compels to severe and laborious study—when all might be such a pleasure! Why point to a steep hill, with a rugged ascent and thorny path? when the darlings could be so sweetly coaxed up an insensible inclination, pausing here to eat a peach, and there to smell a

rose! and, ever and anon, reposing a few moments on the grassy mounds near moss-crowned fountains! and regaled with the song of beauteous birds, feathered with rain-bow glories! till, in a delirious thrill of dreaminess, the innocents found themselves on the pinnacle of all learning and science!

It may be well enough to amuse in education, as a pastime; but let once amusement become a means of discipline, and children will not study at all. Like all other responsible and moral beings, these must find, if not the whole, yet their chief, their daily pleasures and enjoyments, in duty and obedience; and earn the good of learning, as all other goods, by the labor and sweat of the brow. Any book, or system of books, that obviates, in any degree, that necessity, so far counteracts the law of our nature. They weaken the mind, they unfit for the fierce and endless struggles of life.

How far pictures may go in the way of proper excitement, the author for himself cannot say: his own experience has found them neither good nor evil, except that they are always evil when they give false or exaggerated views. If parents choose to pay a few additional pence for pictures in school-books, for a momentary gratification, or that the urchins may touch and re-touch in their idle moments—be it so. Booksellers have a right to live.—A friend of the author's was principal teacher some years since in a Sabbath school. Once, in his office, he was lecturing a class of three little boys, on the final results of idleness. He held in his hand a penny pamphlet—the dying speeches

and confessions of three murderers. The title-page was very tastefully embellished with three forms something like the human—that distant resemblance Taylor loves, in boys' pictures; and these forms were mournfully dangling from one gallows! My friend marked the deep and solemn hush of the class! The truth was silently sinking into their softened hearts! Why not? there was the picture of punishment—natural consequence before the very eyes! He warmed more with benevolent love—he was a noble-hearted sailor—he poured forth his full soul, and looked with moistened eyes! Alas! the *innocent* little darlings peeped into his face—and one, with a comical expression in his laughing eye, and with a finger pointing to the pictured tragedy, said: “Mr. M., don't them look like three dried herrings?”

The effect of the most *solemn* pictures in children's books, is not, always, precisely what the teacher wishes. But pictures and questions are hobbies of the day—we must ride, even if we do it backwards and forwards, without advancing:—and these things do add to the *value* of the books!

Far from us to say, school-books admit no improvement. Improvements have been made. Unnecessary dryness has been relieved by sprightly illustration; the forbidding frown has been relaxed into a smile; the knotty points have, in a measure, been disentangled; needless difficulties removed; roughness and barbarism of style have been smoothed and civilized; and many judicious helps have been furnished, for which laborious and pains-taking

teachers should be thankful. And yet we would gladly have retained in Latin grammar, the barbarous verses! They jingle yet in our ears! The noble linguists of by-gone days owed them much! We would welcome back this exploded method of fixing the rules and exceptions in the mind!—yes! fixing it was! as if all were graven with the point of a diamond on adamantine rock! If boys learned not to write and speak Latin in three months, before they understood the language itself; they did, at the last, come to translate Greek into Latin, to parse in Latin, to recite grammar in Latin, to read annotations in Latin, to translate any English author into Latin! and to commit Latin poets to memory as if they were a native tongue!

Few, in the fervor of improvement, can stop. Because some things in the school-books are wrong, all must be changed. Excellent books, one after another, disappear; and under plea of greater improvements, the latest improved works give place to stronger pretensions. Each roars and flashes like a rocket—and, like a rocket, falls to the earth in dying stars, amidst the gaze and uproar of the crowd, crying for something still more brilliant!

The *mania* for changing prevails even among original authors. These will not allow their school-book to pass to a new edition without essential alterations, and sometimes not for the better. Hence, not rarely teacher, pupil, and parent are thrown into an agony of fume and fret, it being not possible to class pupils for more than a few months with the same book from the same author! Except for the

impolicy of the measure, it is bearable that original authors should change their own works; but when the compiler, the abbreviator, the clarifier, and all other tricksters and plagiarists, seize on works of originators, and after cutting and carving enough for serving up as a first course—that these miserable appropriators should, under this and that pretext, print a new edition every year, with alterations—that is intolerable! What! when the whole subject is before them, all the materials prepared to their very hands, the thinking all done, and the mere arrangement to be made, cannot these geniuses make a book so near perfection, at first, that it may last for some ten or twelve years! Cannot these industrious little ants bring enough from their neighbors' heaps of corn at once! And yet, when so many are swarming and boiling in the pathway to the treasure, all cannot get everything, and each must make a book from what he can grab! And then, when his own book is manufactured, he must labor to show the public that the other booksters did not get the best material from the heap! and whilst all others have drawn from the same storehouses, they, forsooth, have culled error only, and he the "truth!" A difference in spelling a dozen words, or in six definitions, or in a mode of counting time, becomes a sufficient reason for a new book on the same subject, and quarried from the same original authors. Then for the movement of heaven and earth, till the new compend shall displace the old! Editorials pronounce the last the best; learned men and shining lights, hitherto not known and unseen, make

their *début* in recommendatory notices, flashing forth in graceful periods and studied elegance; and agents, with oily smoothness and the flippancy of a circus-master showing off his beasts and birds, or his monkey rider and stunted pony in the ring, pour out their voluble praises in *ipsissimis verbis*;—till the younger teachers are effectually humbugged; the timid ones compelled to bite at the guzzle; and even the knowing ones either bribed by presents, or yielding to importunity, are silenced and gained. One would think, to hear some agents empty out their lecture of prepared and set phrases, that, prophecy to the contrary notwithstanding, the millennium could not arrive till the universal adoption of some new spelling-book, or some new arithmetic!

Prudence should doubtless restrain the pen in writing, here; and yet one could not exceed the truth, if he wrote with a sharp pen dipped into an ink of wormwood and gall! In a lynching community, some pirates would be flayed alive! And yet, under the protection of the ægis law of libel, these plunderers can carry off in the open face of day; and they are so unblushing as to demand praise, when they should stand in the stocks! Agrarianism is not confined to acres; and white men disguised as red Indians, play the savage in the fields of literature as well as of agriculture.

In some branches of learning, are certain time-honored text-books, whose authors are long passed away; and these books are so intrinsically valuable, that, in all the changes of the day, they nevertheless maintain their place in schools. Such books it is

lawful to correct, and now and then to modernize. Still, it is to be regretted, that many changes in these are from whim; and although such changes do not affect the intrinsic excellence of the works, they prove very perplexing to the teacher, who wishes to drill his pupils as he himself was drilled. In this case the very words of rules, and the former arrangement of the whole subject, are part and parcel of his method. A finical taste pretends to give him more elegant tools; but the master prefers the *feel* of the old articles, that he had long handled with speed and dexterity. Why should he wish better implements? He defies the fanciful modernizer to do, with the tools improved, work any better than before.

But when a change is made in the fabric of these time-honored text-books, it is almost invariably a bad change. It adds raw cloth to the old—it makes worse rents—it destroys old bottles with new wine! The impertinence of working-in our own crudities with the sterling matter of an author's text-book, is surpassed only by that of mending the poetry of the great geniuses—a trick performed every few years with Christian psalms and hymns, under plea that worship will be more acceptable if the poetry be more fashionable!

It may possibly be startling to some, but many know it to be true:—a text-book needs not be perfect! Nor is it at all important that everything belonging to the subject should be crowded into the book. And, spite of the fear about misleading children, one way of wording rules is, in many sub-

jects, just as good as another. The rule cannot be fairly understood till it is repeatedly applied ; nor then, without the teacher. And when rules are well understood in all their extent, and with all their exceptions, they may be laid aside, or forgot, or changed by the disciple himself. Ignorance of all this, as well as vanity and presumption, and sometimes "the love of money," have as much to do with the alterations of standard text-books, as a benevolent regard for the pupils, and the wish to promote true learning. Such remarks may be deemed severe ; but if such could prevent the conduct complained of, the ill-will they beget could be more cheerfully encountered. Indignation will speak, even when it knows the words will not be heeded.

The inquiry may now be made as to what constitutes a good text-book, specially in regard to schools and academies.

In some subjects it matters little about the plan. They may be variously and yet equally well studied, and commenced in many different ways and places. Of this kind are spelling, reading, and geography. But in other subjects, one mode of beginning is almost indispensable: such are mathematics and languages. Yet, in general, it may be said that elementary text-books should be—

1. Brief. If the end of discipline is to indoctrinate in principles, the text-book should contain little beyond the principles. But many text-books are naked in principles and stuffed with knowledge, or contain the principles diffused and diluted. Some are mere scrap-books, or a kind of school album ;

full of opinions and sentiments of many authors collected, but not condensed. Others are mere *nuclei* for the aggregation of the author's learning—a sort of buzzing hornet's nest, with wrapper after wrapper of all sorts of things, real and imaginary, about a small twig. Many are but miniature cyclopedias.

The difficulty in the way of the necessary brevity arises, in part, from the wish to make a text-book for all sorts of schools at once. If primary schools, academies and colleges could be, either by compact or law, kept distinct, honest men could and would make suitable text-books. But the insane spirit of an ultra-democratical and abolition sentiment, is at war with distinctions. It demands inexorably a dead level. It would have lands, houses, education, religion, pleasure, all alike for the mass; and industry, skill, and perseverance, that would naturally place one above another, must be decried and insulted. It says nothing shall be special, private; everything shall be common, public. It allows a community, but not an individual. It is as tyrannical, cruel and despotic as the most absolute and barbarous monarchy; it will bend the individual man to its will, or trample on all his sacred rights, sport with his tenderest feelings, yea! stamp with its iron heel upon a man's very heart! "The people! the people! liberty! liberty!" is its watchword and cry; but it is the people as a mass, as an abstraction, as a soulless body conventional, and liberty to live and act as a crowd! Individuals and individual liberties it abhors and destroys!

Behold the tendency of this spirit as to schools!

Common schools affect to equal academies, and academies to equal colleges! A single teacher in a school with one hundred elementary pupils, professes himself competent and ready to carry the whole from the a, b, c, up to the f, i, n, i, s of the topmost university! For a few shillings, he will do what elsewhere requires many hundred dollars and a dozen masters in literature and science! The hero has caught the spirit of the age! He swells out with the bigness of the conventional man! He is as large as the million! Here is a frog expanded by steam! He teaches by electro-magnetism!—the rich and poor alike—and just as well whether with or without books and breeches!

And then the colleges, in despair or revenge, or in self-defence, step down voluntarily from their places, and with a pitiable, scrambling avidity, gather up the half-fledged younglings of the inferior departments; and, finding them too weak for a flight in upper air, brood over them with motherly wings, and feed them with delicate grubs, till in due time they launch forth their graduates to flap awhile with sheepskin wings, but, alas! soon to fall down undistinguished among the many!

Is it wonderful, then, that money-loving authors and booksellers joyously avail themselves of this state of things, and make books that will do for all schools? And how can the disinterested make a distinction in the text-books, when distinction exists not in schools?

Books for elementary instruction in primary schools and academies, should, as a general rule, contain all

the principles, with important exceptions, and have matter enough for ample illustration and praxis. Books for colleges may differ, because in colleges, in addition to the text-books, lectures are employed as one medium of instruction, and fewer questions are asked than elsewhere. Besides, pupils should be beyond the elements when they enter college; they are now ready for the philosophy of their subjects, and therefore their books may be more difficult and contain more knowledge. The library of the college may furnish what is omitted in the text-book.

As to libraries for primary schools and even academies, they serve more for recreation than study. Not rarely are they pernicious. If the master knows his business, there can be little want of other than the school books. The hours not devoted to rigorous studying, should be *honestly* devoted to playing!—yes—to good, wholesome playing!—to running, jumping, laughing! Play is a *duty* for a hard student; and if he will play fairly and conscientiously, at the play hours, he *cannot* be hurt by any hard studying. The library may be well enough for the master, but the boy has no business with it. Indeed, libraries in academies are either locked up from one end of the year to another, or more usually are soon torn and scattered. Money spent for them has been wasted. Besides, there are in all places town libraries, and almost every private family has a domestic library; and if books for recreation have to be bought, they can be had, such as they are, for next to nothing.

Let a boy be well prepared for college before he enters, and he may read a little there, and with profit ; if not designed for college, let him remain at the academy, and *teach* and *read* ; if he goes to a trade, let him *work* and *read* ; but if he read before these times, and during the period of severe study and discipline, he becomes almost invariably a pedant, often a mere idler, and very often an insufferable coxcomb.

We are aware that all this and much more in these chapters is deemed heterodoxy ; but in a far-off imitation of Patrick Henry, we say—If it be heterodoxy, make the most of it.

2. Elementary text-books should be precise. Whatever else be cultivated, we *must*, in education worth the name, cultivate the memory. Rules and principles should evidently, then, be expressed in short sentences, and with the most appropriate and comprehensive words. What *must* be committed to memory should be wholly detached from inference and exception, and should never be loaded and embarrassed with parenthetical explanation. The page should contain *all* that is to be committed at the time—and nothing more. Boys do not like to leave work behind them ; and experienced teachers know the difficulty in bringing back scholars to commit something omitted at the first going over. Better that rules or paradigms not needed at first should follow in natural order, than be placed improperly. We do not like to leave forts occupied by the enemy in the rear of an advance into the hostile territory. We conquer and garrison as we

proceed. And when we make a road, it is folly to leave behind parts unfinished. All this applies to grammars. An error in leaving a portion uncommitted at the outset, is very frequently irreparable.

But precision is of vital importance in expressing rules. Yet how loosely are these often worded! and how entangled with less important matter; as if the author had no clear perceptions, and did not know which was of greater consequence, the rule or the restriction and explanation! Hence, some teachers compel the pupils to learn both text and comment—to swallow the bran with the unbolted meal. But the majority of pupils do commit neither; for where the author has had no accurate sight, others often have misty views through his cloudy medium. And what is dimly perceived here is undervalued. Even experienced teachers are frequently so embarrassed by the clumsy, inartistical text, that in despair they abandon the book, and depend upon a few questions, which they have usually to answer daily themselves, and to make explanation, to be re-repeated with endless iteration at every lesson, till they feel very much like flogging the author, and not the boy. Books are over explained, the ignorance or conceit of authors not allowing them to suppose masters and scholars can understand the plainest thing, without it is made still plainer.

Perhaps the text, properly expressed, should occupy the upper part of the page, with exceptions deemed as indispensable as the rules themselves

while all notes, remarks, observations, and the like, should be placed below a line at the lower part of the page.

A few years ago, some grammars from across the water were in use here, which, in a pre-eminent degree, possessed the essential requisites of a good text-book—brevity and precision, and a distinct visibility for text and comment. But, under some silly pretext or other—perhaps to *democratize* them—they were ruthlessly seized, and so marred by mal-arrangement as soon to destroy their integrity! And then, by degrees, the cunning of a dexterous legerdemain substituted in their room new books! It was equal to a dissolving view—one melted so insensibly into the other! The schoolmaster is indeed abroad in the land—and so is the book-wizard! He touches a good book, and it becomes—*anything else!*

If it be asked, what should be committed to memory; or in other words, what should be put into the text? the answer is, whatever is of daily and hourly application. Different teachers may differ as to what is to be thus used; but no other answer can be given, because the book is a mere tool, and its efficacy depends upon the workman. The book *cannot* make the teacher.

Systems of books, from the foundation to the keystone, have been attempted by several, with what success the author knows not. In some cases, failure may be attributed to uncalled-for changes in long established forms and technical words. Perhaps the authors intended these small changes should

show their originality, or their more extensive reading. Sometimes it arises from a sickly and slavish imitation of German writers—a wish to train the American mind like the German mind!—the one sort of mind being of course composed of *material* different from the other. Or perhaps the ingenuity of the authors intended a snare by the alterations; for if we could once be brought to commit the new forms, we should have an almost insuperable aversion to using others, even if better. But, alas! what is gained in velocity is lost in power; the immovability of habit makes us reject what causes the perplexity; and as long as we can have old forms we hate the new. Get us to lay aside our prejudices for the old, till you can create them for the new, and then we are caught! But that is a feat beyond ordinary legerdemain.

Vain the hope, however, that any system of books, whatever be the real character, should come into very general use. Not only do authors love change—the people also love it. The extreme and ultra-democratical feeling is adverse to the aristocracy of one dominant system. It will yield to nothing universal, unless a botanical medicine, or an extract of sarsaparilla. The cupidity of many will incessantly strive to displace popular books; and any book or system of books can for a season be *advertised* into use.

Beyond all doubt, very important advantages—indeed, some of them incalculable, would arise if one single system of text-books *could* be adopted for the schools, in their distinctive character as primary,

academical, and collegiate. Such system might not be perfect ; but without inconvenient changes in the essence and forms of rules, they would become better and better in time, provided learned persons, sacrificing their individual love of gain, and the small fame of being known as the author of a change in a word or a phrase, would all aid to make that one system perfect. But it is a chimera to expect one system, unless under the authority of a corporate body of colleges and academies ; and rather than allow such a body to do good, the spirit of the age would crush every college in the land ! It is an aristocracy in literature to which it would never submit. Give us a thousand gods, but not one !

Amidst the countless systems and books, we choose as we best can. To-day we get a good article, to-morrow a bad one. The meteors and stars of the literary firmament bewilder us. True, each particular star has its advocates, and bears on its head or drags at its tail a long flame of recommendation ! But, alas ! who can examine all ? As well go to all the streets and alleys and lanes, in search of folk cured by all the opposite and conflicting systems of quackery and nostrum ! If the cold water process boasts its thousands, so does the hot water and steam process ! One swears he was cured by a box of pills, another by a bottle of liquid ! Hundreds are saved by homœopathy, and hundreds by mesmerism ! So every system of education, and each particular book, is sworn to and paraded as the grand desideratum !

Of recommendations, some are from men good

enough as lawyers, physicians, congressmen, and divines, or as military and naval officers, but who of practical teaching are as ignorant as a lord! How indignant would such frown were we to trench on their professions! Some recommendations are from vanity. Small people wish to appear in print—to stand for once in capitals! Not a few recommend, to be rid of importunity! Many sign what others have written, just as we put down our names upon a paper, pledging ourselves to aid in buying a fresh milch cow for some poor fellow, whose former brindle has recently gone dry! Pity will move in favor of a new book! We knew a worthy man that purchased a bottle of a popular carminative, not to save his children from summer disease—for though a husband, he was not a father—but that he might voluntarily furnish the druggist with a recommendation! He had rather be printed, even if destined to be wrapped around a bottle, than to remain in inglorious obscurity! And that person was a clergyman!

Perhaps the best of all recommendations is a book without any. Let recommendation be given to books that need it. It is the fashion to be recommended; but it is nearly the same as a newspaper, in which *all* the advertisements appear in the column reversed. Indeed, we have become suspicious of all contrivance. We laugh with the contrivers as very merry fellows; and we give them their reward—not our custom, but our applause. They wished to be considered quizzers: we class them accordingly.

For some twenty years past, school-books have

been accompanied with questions ; but it does not appear that the plan has been productive of any great advantages, even where the questions have referred to the subject, and not to the paragraph and page. No hesitation, surely, can be felt in pronouncing many questions, and for many books, a nuisance. When answers are furnished, the folly is eminently preposterous. Of course, from such censure must be excepted all subjects necessarily studied by questions, and all books composed in the form of dialogues. Questions, too, that become topics or themes for essays, or discussions, on different parts of a subject, are not only excepted, but they are praiseworthy.

But, generally, questions in grammars, histories, botanies, rhetorics, philosophies, and the like, are evils—and that, even if the questions refer to the subject ; for while ingenuity and diligence are, possibly, employed to find answers, yet the mind is diverted from studying the subject as a system,—and when well understood as a system, any questions can be answered. The questions are to spare the memory by sharing the labor with the judgment, and are part of the perpetually repeated plan to shorten roads and smooth roughness. Let the pupil master rules and principles ; and let not his mind be prevented its proper exercise, by hints furnished from the questions.

Doubtless, many authors print questions contrary to their own judgment. Books must appear in the fashionable style, even if grotesque ; and the weak-

ness of parents and indolence of teachers, sometimes reject books that seem to be too hard.

In concluding this subject the author would say, that, while certain books, systems, and authors, have been in his view, some, on the one hand, worthy all praise and thanks, and some, on the other hand, worthy of severe censure ; yet, his present object is rather to throw out hints and suggestions, gathering in his mind for years past, and which are to be appropriated or applied where they may be suitable. If no works and systems and authors exist, to which the objections and censure apply, the animadversions may be serviceable in deterring ignorance, cupidity, and conceit, from making and publishing works and systems of the sort condemned.

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CHAPTER IV.

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WRITING AND MANAGING THE MATERIAL

author disavows all intention of teaching

Nothing is more abhorrent than an essay intended as a model of the art of teaching. Indeed, written by any one long practised or profession, may be, in a degree, profitable less experienced, provided the author is or genius adequate to his task ; but if a himself destitute of the essential qualities of a teacher, no book can make him a teacher. If the person have the qualities, he has anticipated most that others can say. Or such an one has plans and systems different, and yet not less valuable than others ; perhaps, his are superior to anything which may be written and disclosed. He is himself better fitted for the work of an author, than the very author he may be reading.

Men of talents and genius and learning, (and very many such are teachers,) are a law to themselves : they embody all that can be said. Hence it is distasteful to have obtruded the well-meant, but flip-pant and conceited smartness of some lectures and books, addressed to teachers. Some, self-elected, and others legally appointed, have an ex-officio style in discoursing to "schoolmasters," as if they were

actually "green!" and some talk to them as if the masters were slaves and fools! Perhaps, some such feel sore in the palm or somewhere else, and take the opportunity of a little brief authority to butt their hard heads, in a revengeful spirit. The lamb-like patience of many teachers under the "punishment"—severe as is the infliction—not rarely arises from the baneful influence of a system of legislative patronage and espionage, adverse to the teacher's manly independence. But more of this in another place.

We aim mainly, now, to show the world what teachers do. Gentlemen of the profession are often pleased and confirmed on discovering that others think and practise as themselves. Many intelligent and modest men pursue, with some hesitation, right methods, who are at once emboldened and strengthened by a similar practice of men rich in experience, and whose opinions, therefore, are entitled to some respect. It is the arrogant assumption of originality that is so offensive to teachers.

Success in a school depends upon many things, some common to all schools, with slight modifications, and others special to an individual school. The teacher himself may be an old or a young man; his personal appearance prepossessing and dignified, or the contrary; his manners winning or repulsive; his temper equal or variable. Pupils have countless varieties, contrasts and oppositions, and in many points of view. Parents are various, and different. A thousand nameless things affect the character of a school. Hence the egregious folly of any one

book, or treatise, or lecture, that aims at having all teachers regulated by one standard or system. In teaching it is as true as in medicine :—"The herring that cures the Scotchman kills the Frenchman."

Of things common to schools, with modifications, a few may be named.

1. *Classification*.—This saves labor, and renders it possible to teach all, where otherwise it would be impossible rightly to teach any. But beyond convenience, classification is important, since experience shows that pupils in classes learn more in quantity, and better in quality, than in any other way. It is thus in most things. A single coal will die, separated from others. Hence one sufficient reason for the superiority of public education over private. Teachers need not be told the philosophy of this: they know, however, that with rare exceptions, boys in proper classes will double, often treble the amount in quantity and quality beyond the amount in the same time of a solitary boy under a private tutor. Boys in classes usually do all the solitary boy does, and yet attend to many additional exercises, which the other wholly omits. Masters themselves, obedient to the laws of sympathy, will ordinarily teach a class of ten with more spirit and success than a class of two. The occasional absence of two or three good members of a class, has a visible effect on the nerves of both pupils and teacher; and hence, a rainy day, in addition to other reasons, is dreaded, because of the sad inroad upon the size of the class. Baron Steuben cursed hard enough in drilling a whole regiment: it would have at once shut up his

profane mouth, had Congress compelled him, by way of chastisement, to drill one man at a time! He would have been too dispirited and melancholy to swear.

Classes may be either too small or too large. From six to fifteen will be a just medium, in primary schools and academies. In colleges, or schools taught by lectures, and where few or no questions are asked, it matters not what may be the size of classes, provided none are prevented from hearing. Hence boys not well drilled before going to college, cannot be profited; the fault, however, not being attributable to the college.

Proper organization of classes is often hindered by accidents beyond the control of teachers. Equality in age, industry, talents, and the like, may be desirable, but it is not possible; and, therefore, the expectation of parents for their children, and pupils themselves, of being classed with those in all respects equals, is unreasonable. Were parents as liberal with their money as with their censures often, principals of schools would be well enough paid to employ more assistant tutors, and then classes could be more and better arranged. But, although the Israelites made brick and found straw, it does not follow that schoolmasters will do the same, till Pharaoh be evoked *ab inferis*, to compel them. And yet, without a separate and distinct teacher for every three or four children in a school of fifty, classification cannot comprise equals only; nor if it could, would it be, of consequence, right.

When unequals are comprised, provided the dis-

parities be not too great, a laggard is forced by shame and good examples to hasten; while the one in advance fears to be overtaken, and will not relax his speed. Without means of comparing rates of speed, important mistakes are made. Equals, equally moving, may seem to be moving fast, but still more slowly than possible; but a quicker movement must be educed by comparison or compelled by contrast. In all communities we must act with many; nor are we at liberty, from every inconvenience and loss, to act separately. We must pay something for the countless advantages of a social compact; and selfishness must be counteracted in schools as in active life. Here the strong must be taught to bear, in a measure, the burdens of the weak; and the teacher, in the adjustment of classes, may regard justice and yet love mercy. If parents insist on very special attention, let them pay a very special price, or employ a private tutor; or let principals be enabled to employ additional assistants.

It is the custom to tell of the obligations and duties of teachers: it is pardonable, if teachers say something about the duties of parents. We hope, therefore, the fable of the lion and the man may be recalled to mind, when it is shown, from time to time, that the lion, furnished with the brush, will paint the man underneath.

But a source of vexation in classing scholars, is in text-books. The sorts on the same subject, used by children coming from many different schools and districts and parts of the Union, not only are innumerable—the varieties in the sorts are many; and

every sort is deemed by the parents, perhaps, the best! *Hic labor est! nunc usus viribus!* A class, however, is at length formed; and the text-book, partly by vote, partly by coaxing, and partly by force, is selected. The master proceeds to assign the lesson; he names the page; the books are shuffled and turned—happy omen!—eagerness in the manner, good nature in the eyes! The passage is named—and then come cries from several of the class: “Sir! that is not in my book!” “Sir! it is different here!” Upon this, the master, so suddenly checked under full sail, asks: “Have you not got ——?”—(we have a great mind to fill the blank.) “Yes, sir!” “Let me see the edition!” “Aye! it is, indeed, the book; but the editions are, severally, six months later!” Of course, (how can ordinary flesh and blood refrain?) the master, in bitter indignation, delivers an extemporaneous lecture on book-sellers, book-makers, and book-agents; hauls in his flowing sheet, and rows laboriously against an adverse tide, as best he can.

Why should not a man of medium-understanding, review and re-write his book till it is as perfect as a text-book need be, and then, when published, let it alone? The changes made in every edition, show plainly enough that the first was done in a hurry; that the writer feared some more active gentleman would forestall the market. Some authors are but raw hands at the business, and they expect to improve as they go; yet some such, although they have had practice sufficient, are not yet perfect.

An imperfect text-book, (materially imperfect, or

one which the author deems such,) should never be adopted in a school; and when a new edition differs very materially from the former, it would be a proper corrective of the evil, and an effectual one, too, if that work was at once dropped. Let authors of school-books be taught the "seven years' rule," and then we should, at long intervals, now and then, have a good book, instead of seven bad editions of the same work in as many years. Teachers are a mighty body, if united; and some persons, wise in their own conceit, if the masters would take the pains, might be taught salutary lessons. They could be *smart* for once!

The practice, in some schools of much and deserved celebrity, is worthy all imitation, where practicable. Sets of classes move, at a signal, into separate apartments, where tutors are in attendance to hear the several recitations; and then, in due season, at another signal, these sets are succeeded by other sets, and take their places in the common study-room. In the common study-room, the principal, or some suitable assistant, presides—superintending the studies, keeping order, aiding in difficulties, correcting faults, marking delinquents, and the like. The intervals between the sets of classes, should not usually exceed forty-five minutes, nor be less than thirty; and, in this way, in a school of medium size, with three or four teachers, from thirty-five to fifty recitations may be heard daily, and heard in the best possible manner.

This arrangement is not always possible; but

where many branches are studied at once, it cannot, with advantage, be dispensed with. Where but one or two things are studied all the time, as was formerly the mode, or where different branches are appropriated to different days, as is practised by some, a single room is sufficient; and a less number of classes requires a less number of teachers. Without entering into the discussion here, as to the comparative advantages of a concentrated and a mixed system of studies, the author inclines to the latter, provided studies are not too numerous. Such schools require, however, several teachers, and, of consequence, as many recitation-rooms as there are teachers.

2. Lessons should be perfectly got. This rule must be inexorably enforced. The success of a school turns at last upon this point. Whatever excellencies, beside, belong to the school, this is its life: if this languish, everything else will decay with it. No apologies must be admitted for the constant, or even frequent violations of this rule. Care must, indeed, be taken that pupils have neither more nor less than they can fairly manage; but that *quantum* ascertained, it must be imperatively and perseveringly required. Great difficulty is here; and all a teacher's sagacity and wisdom and experience are called forth to apportion tasks justly; but sooner or later, ruin or prosperity hangs on the management. Elegance of building, beauty of scenery, good intentions, learning, ability in teachers, and many other things, may retard ruin; but, if pupils are not forced to master such lessons as they

can master, the ruin will come at last. We must approximate perfection here; and the nearer that approximation, the fairer the prospect, other things being equal, of a long enduring school.

It is spoken more in sorrow than in anger; but the enforcing of this prime essential is often—yes, alas! very often—rendered impossible by the weakness of too indulgent parents. Such send to a good school, in the vain hope, that in some indefinable way, the name, the reputation, and other pleasant things of the school, will do the boy good! But the only rule that can do him good, they wish not enforced! And when he becomes soured and rebellious, under the faithful enforcement, his complaints *will* be heard! All punishment, whether of rebuke, or confinement, or chastisement with the rod, will be deemed anti-republican, kingly, despotic! In vain, all expectation of a good school, if in any community the majority of parents are indulgent, or themselves undisciplined; for the teacher must either, at last, yield to the fierce storm, if he be faithful, or he must relax his rigor; and then ruin comes in another shape. Doubtless, many schools owe their failure to the teacher, but not a few to the parents. Where parents duly sustain the teacher in his rigorous exaction of possible tasks, there the children grow in obedience, in manliness, in strength of character, in knowledge—in everything “lovely and of good report;” and there is a good school.

Some parents wish tasks assigned for studying in the evenings at home; others wish all studying to be confined to the school-room; but variety here is

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unavoidable. Enough, if all the pupils have tasks suitable in difficulty, and sufficiently numerous, and that all these tasks *are* required to be fairly performed: where or when learned is of small importance. Parents think they have a criterion of a boy's progress and improvement in the fact of his seeming to be busy with his lessons at home, or the contrary; but often this home-diligence is occasioned by indolence in the school-room; and not rarely, it is a deception to prevent parental suspicion, or to lull it when awaked. Nothing but examinations on the part of the parent, and frequent interviews with the teacher, and occasional visits to the school-room, and a constant attendance at periodical public examinations, can enable the parent to form a correct judgment.

As a general rule, a full half of the time in school should be spent by each pupil in actual recitations. The tasks can usually be learned in the other half, with one or at most two hours home-studying, or if at a boarding-school, extra studying. Seven hours, or, at the very utmost, (and rarely that,) eight hours per diem is sufficient time spent by children in studies and recitations. The rest should be devoted to playing, or to recreation, which, sometimes, may be of a literary or philosophic character. But good, honest, wholesome sports are vitally essential to children. Young men or women, by proper system, may do more than children; but such, if studious, must beware of exceeding eight hours in their laborious studies.

3. Discipline is used now in the sense of government, and not instruction; and, with few exceptions,

all educators profess to believe that governmental discipline is essential to the well-being of a school. The no-government folk may be left to time—a tardy, but sure and severe corrector of folly. And yet, while many parents admit that discipline, corrective, coercive, and even punitive, must, at times, be applied to children—still only to children in the *abstract*, while children *specially* and *particularly* are always excepted!—or that, if necessary, it is for their neighbors' juveniles only—their own will give no trouble! Experience, however, shows invariably, that in large promiscuous schools the exceptions are a very small minority; and that this minority, for the most part, would become idle, impertinent, and often openly rebellious, if they were only persuaded that punitive and coercive discipline ought not and would not be employed in their case.

With the best children, noble motives occasionally lose their power. If allowed, then, to be negligent, they will, in time, despise the master: the fear of the rod must be before their eyes. Frequently, to every person's surprise, a boy, long remarkably good, and a favorite, suddenly stands forth in defiance of authority! Some order, contrary to his liking, had been given—some distasteful task enjoined—and, in a moment, he rebelled! A teacher, in such circumstances, has but two alternatives—to compel obedience, or resign his office. He may, indeed, expel the boy; but that is a cowardly and injurious expedient, and often organizes against the school an opposition, determined and successful. If, indeed, parents, rather than allow a favorite boy

to be properly compelled to his duty, withdraw him from school, because of a threatened chastisement, or because of its necessary infliction, that is an evil unavoidable ; but the consequences belong to those misjudging parents.

Often we read, in school advertisements, that the government is strictly *parental* ; sometimes, moral and parental. But what is parental government ? Such government is good or bad, according to the intelligence, religion, and firmness of parents. Sometimes it is coërcive ; sometimes, not. In some families, from special causes, little beyond persuasives is necessary ; or, if coërcion be occasionally called for, the lightest pull of the reins serves : so tender (to keep up the metaphor) are some children, that the least check restrains—the slightest spur incites. If domestic discipline eschew all coërcion and punishment, when children are rebellious and wilful, that parental government will not do for schools ; at least, not for all schools. It may, for a while, succeed in schools so fortunate as to be wholly composed of the very best children, from the very best families ; but such schools are liable to sudden rebellions, from the implied absence of corrective and punitive discipline, while human hearts are naturally evil and treacherous.

Perhaps the phrases, “parental government,” “moral and parental,” and similar ones, in advertisements, are frequently mere words of course, with any or no meaning ; but, sometimes, such phrases are indicative in their character : the teacher intending to proclaim that corporal chastisement will,

in no case, be employed as a means of discipline. In that case, it is more definite to say at once, "*corporal* chastisement" is not used. It is hardly fair to appropriate the word "parental;" because teachers who occasionally appeal to the rod, consider themselves as exercising a judicious and parental government. Possibly, fear may induce a mild and ambiguous term, lest certain schools might be wholly composed of good-hearted youngsters, who have made up their minds not to be whipped—a community no teacher in his senses would, of choice, prefer; or, possibly, certain schools design to administer "a parental government" both ways, to suit the parents of opposite opinions. The policy may, perhaps, be defended; yet honesty is here also the best policy.

The rod, in most mixed schools, must be a final and possible resort. Its actual use, with judicious masters, is always a tardy necessity. It should be employed solemnly and, for most cases, separate from beholders. Let the rod not be employed for small mistakes and offences, nor for mere heedlessness; and never for deficiencies, where reasonable industry has existed. For these, and innumerable faults, other modes of discipline are commonly sufficient. But let the rod be confined to the greater and graver offences; to deliberate or often repeated offences, after suitable admonitions and warnings; to all fixed and sullen obstinacy; to a vicious and rebellious spirit; to all cases where mild discipline would beget additional indolence and insolence.

Many shuffle off responsibility, and rid themselves

of a disagreeable duty, by saying, "Bad boys should be expelled!" That may be, however, at a teacher's peril! There is One who may, hereafter, require the bad boy's soul at the master's hands! Society, even, may have questions to ask of that teacher, which may not so easily be answered, if the expelled becomes a nuisance and a pest!

Said a father once to the author, who expressed an intention of dismissing his son: "Have you whipped him, sir?" To this was the reply: "No; I am opposed to corporal chastisement in schools." "What, sir!" exclaimed the father, "do you mean to expel my son, injure his character, injure his family, when a good whipping would make him behave himself! I *entreat* you, sir, *whip him*." The boy was properly chastised, though in violence to our own feelings; and he reformed in a moment, remaining a comparatively good boy, till the school itself was, in a year or two afterwards, discontinued.

Some tell us *they* have conducted schools without chastising in any instance: so have we, and many other rod-believing masters; but we say, schools cannot *always* be thus conducted. Time was when our uniform response, to parents who urged us to chastise bad boys, was: "We will not be whipping-post for the neighborhood; do your own whipping." Our experience has been of both methods, and the resident conviction now is, that the occasional use of the rod, in some schools, is indispensable; and its use in all should be deemed possible. A slumbering power feared, prevents its ever waking!

And this occasional use of the birch is parental. The teacher, like a parent, must be careful not "to provoke sons to wrath;" yet his "soul must not spare for the crying." He may withhold correction and hate the children. Pupils under a judicious, although rigorous system, love the master, and can be moved by a sense of honor and proper emulation. But all rewards, and praise and blame—all confinement, and extra tasks—all reports of bad behaviour to parents—all appeals to honor and conscience—all these, and the many ever-varied expedients of anxious teachers, sometimes fail; and then the "voice of the rod" must be heard. He who, then, from mistake or indifference, will not allow that voice to speak, is instrumental in forming a demagogue—a liar—a thief—a murderer! Inquiry would show that many of the atrocious crimes of men, are measurably owing to some radical defect in the early education at home and at school—to a want of wholesome rigor.

Generally, the rod must be used with young children in school: we are to correct while "there is hope;" for if there is no hope of doing good, corporal chastisement may harden. There is, as for all other things, a time for the rod. And yet cases exist when a flagellation of pretty large boys, has acted "as a charm." In the instance named, the boy was over sixteen years of age. In another case, a large boy was a notorious truant, a liar, and a species of forger: with a sincere reluctance and a hopeless feeling, this lad, at the express and earnest request of the parent, was chastised; and his *exter-*

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In regard to girls, the rod should be used only with very little ones—and that, always by a woman. None but a woman should, if possible, ever teach little girls. Many young girls advancing towards womanhood, do indeed behave in school in a manner worthy severe chastisement ; but the twig has become now inclined, and too rigid and inflexible a branch for the warping into a right direction, by any school discipline. The tree must bear its fruit now. The coming age must eat it !

Such an avowal will render indignant young gentlemen in the sparking age and perhaps old bachelors, that cultivate hair on the upper lip and wear wigs, strutting a brief noontide in the sunshine of a lady's countenance. Looks, however savage, do not kill everybody. Truth is more formidable and awe-inspiring than angry words and scornful faces. Teachers see young ladies in a light different from that in which they are often viewed by men of gallantry. The "angel" of a ball-room or a fash-

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4. We prefer an admixture of various and opposite studies. Studies may be ranked in two grand classes. The most important class is mainly disciplinary; although they, of necessity, have secondary uses, extremely valuable. The other class is mainly important for knowledge; but yet, they may be so used as to become instrumental in strengthening the mind.

Of the first-named kind are, the dead or ancient languages, the exact sciences, logic, and all kinds of philosophy properly so called. Of the second kind are, geography, history, chemistry, botany, reading, spelling, and many more.

These two classes of studies may mutually partake in some degree each other's character; yet ground exists for the distinction just made. If our views of education are correct, our school-books and studies will appertain rather to the disciplinary: if we aim to make the student's mind a mere store-house, we shall select from the other kind; or if

the first be used, it will be simply for show, and, therefore, superficially.

But, whatever our views, we must not expect others immediately to adopt them. A very great number of parents prefer the easier, the undisciplin-ary studies; for, acquainted only with these them-selves, they cannot appreciate the severe. The stream cannot be higher than the fountain. In-stances of great success in every walk of life are found, where men with small education, and small talents, move; and instances of important failure, where educated men, and men of talents, have tried. Nay, very ignorant persons, unable to read, to spell, to write their own native tongue, may be seen everywhere in prosperity, in riches, in great wealth. How then shall the majority of parents know the advantages and the uses of severe and laborious, and apparently expensive discipline? The majority, the great majority, in most places, prefer books and studies easy, common, cheap; or if higher studies are sought, it is on the principle of the sheep in the Vicar's family picture—as much or as many as can be put in for nothing!

No small number, however, of parents who are fully aware of the vital importance of thorough education, may everywhere be found; and yet, from want of time, or pecuniary ability, or some other good reason, these forego the advantages of that education, and, of necessity, restrict themselves to a partial training of their children. For many reasons, not necessary to state, pupils designed to be most thoroughly disciplined in severe studies, should

be exercised in the lighter branches. Hence, schools generally must have an admixture of studies. This may agree with a teacher's views, but it would exist contrary to his views. The time is past when schools were wholly classical, or mathematical; although schools are often attempted that are commercial, or elocutional, or for mere penmanship. It is lawful to be taught by an enemy; and, as systems of partialism, or of quackery, have incidentally reformed many abuses, and corrected many errors in medicine, so the well-founded objections to an education too exclusively Latin, or mathematical, although violently, and in many cases maliciously urged, have, beyond doubt, rectified mistakes in former systems. A storm is useful no less in the literary and moral world, than the natural, and when past, leaves truth and nature more verdant, and fragrant, and glorious than before.

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his other severe studies may be algebra, geometry, logic. Or he may have Latin and Greek on alternate days, and so also certain mathematical or philosophical studies ; all being compounded and varied according to his age, capacity, and progress. If languages are not to be the instrument, then parts of the mathematics, mechanics, logic, or mental philosophy may be made the prominent studies, the secondary being as has been just stated.

When, for special reasons, no severe studies are allowed, then must the inferior studies be taught as rigorously as possible, that the mind may be a little aided, in spite of ignorance or prejudice. Sometimes it is long before parents find out the good " mischief " the teacher is guilty of ; and then they are usually well enough pleased to permit the evil to be continued. This is often the case in arithmetic ; when, to the surprise and gratification of the parent, it is discovered that the boy, although despising rules, can solve analytically, and from the merits of the question.

When it is designed that boys shall have a complete classical education, or a thorough mathematical and scientific training, the study of history and similar matters is, if not an absolute waste of time, nothing beyond a mere recreation. What well-disciplined mind needs one to teach it history, botany, political economy, mineralogy, and a host of " knowledges ? " Any man of ordinary capacity, and of ordinary diligence, can master all these at home ; he need not go to school, save for such as are illustrated by experiments. But such will be considered

studies, and so studies let them be. The force of a popular vote is almost omnipotent. Among the Athenians the popular vote constituted common citizens, who had never served a campaign, generals. A philosopher, struck with the potency of the *fiat*, advised them to vote "asses to be horses!" Yet if the above-named are studies, let them be used as studies, and not as reading books.

Is history, for example, to be used as a discipline as well as a recreation? Then let the daily lesson be committed to memory. A less perfect memorizing is, perhaps, admissible here than in learning the rules of a grammar, the text of a proposition, or the principles of science; and yet, if less perfection be tolerated, latitude becomes wider—the inch, the ell—till there happens an entire departure from the starting-point.

To all who value a capacious and retentive memory, this mode of studying history must recommend itself, especially as the memory is thus stored with what is so very valuable. And if history be not perfectly remembered, what, pray, is its great use? If a busy idleness is anywhere, it is in reading history in schools and giving the sense!

Tell us not, this cultivates the memory at the expense of the judgment. Does any one dare affirm that the slovenly reading of history at school, cultivates the judgment? Does a perfect remembrance of the whole lesson impair the judgment, or prevent its exercise? If it does, then the teacher does not understand his profession; for why a most rigorous and searching examination, and cross-examination,

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the first be used, it will be simply for show, and, therefore, superficially.

But, whatever our views, we must not expect others immediately to adopt them. A very great number of parents prefer the easier, the undisciplin-ary studies; for, acquainted only with these them-selves, they cannot appreciate the severe. The stream cannot be higher than the fountain. In-stances of great success in every walk of life are found, where men with small education, and small talents, move; and instances of important failure, where educated men, and men of talents, have tried. Nay, very ignorant persons, unable to read, to spell, to write their own native tongue, may be seen everywhere in prosperity, in riches, in great wealth. How then shall the majority of parents know the advantages and the uses of severe and laborious, and apparently expensive discipline? The majority, the great majority, in most places, prefer books and studies easy, common, cheap; or if higher studies are sought, it is on the principle of the sheep in the Vicar's family picture—as much or as many as can be put in for nothing!

No small number, however, of parents who are fully aware of the vital importance of thorough ed-ucation, may everywhere be found; and yet, from want of time, or pecuniary ability, or some other good reason, these forego the advantages of that education, and, of necessity, restrict themselves to a partial training of their children. For many rea-sons, not necessary to state, pupils designed to be most thoroughly disciplined in severe studies, should

be exercised in the lighter branches. Hence, schools generally must have an admixture of studies. This may agree with a teacher's views, but it would exist contrary to his views. The time is past when schools were wholly classical, or mathematical; although schools are often attempted that are commercial, or elocutional, or for mere penmanship. It is lawful to be taught by an enemy; and, as systems of partialism, or of quackery, have incidentally reformed many abuses, and corrected many errors in medicine, so the well-founded objections to an education too exclusively Latin, or mathematical, although violently, and in many cases maliciously urged, have, beyond doubt, rectified mistakes in former systems. A storm is useful no less in the literary and moral world, than the natural, and when past, leaves truth and nature more verdant, and fragrant, and glorious than before.

In the apportionment of studies this will not be found destitute of many advantages:—let each pupil have from two to four disciplinary studies, and from four to six of the easier and lighter sort, according to circumstances. And this applies to students, whether they are to be educated or crammed. In the first case, and where languages are to be used as the instruments of the drill, let the pupil have Latin or Greek, or both languages, every day—the lessons here being the longest and most frequently occurring; and, in addition, let him have a suitable number of recitations in reading, spelling, geography, or in botany, chemistry, book-keeping, and the like. Or he may have a lesson in languages, while

his other severe studies may be algebra, geometry, logic. Or he may have Latin and Greek on alternate days, and so also certain mathematical or philosophical studies; all being compounded and varied according to his age, capacity, and progress. If languages are not to be the instrument, then parts of the mathematics, mechanics, logic, or mental philosophy may be made the prominent studies, the secondary being as has been just stated.

When, for special reasons, no severe studies are allowed, then must the inferior studies be taught as rigorously as possible, that the mind may be a little aided, in spite of ignorance or prejudice. Sometimes it is long before parents find out the good "mischiefs" the teacher is guilty of; and then they are usually well enough pleased to permit the evil to be continued. This is often the case in arithmetic; when, to the surprise and gratification of the parent, it is discovered that the boy, although despising rules, can solve analytically, and from the merits of the question.

When it is designed that boys shall have a complete classical education, or a thorough mathematical and scientific training, the study of history and similar matters is, if not an absolute waste of time, nothing beyond a mere recreation. What well-disciplined mind needs one to teach it history, botany, political economy, mineralogy, and a host of "knowledges?" Any man of ordinary capacity, and of ordinary diligence, can master all these at home; he need not go to school, save for such as are illustrated by experiments. But such will be considered

studies, and so studies let them be. The force of a popular vote is almost omnipotent. Among the Athenians the popular vote constituted common citizens, who had never served a campaign, generals. A philosopher, struck with the potency of the *fiat*, advised them to vote "asses to be horses!" Yet if the above-named are studies, let them be used as studies, and not as reading books.

Is history, for example, to be used as a discipline as well as a recreation? Then let the daily lesson be committed to memory. A less perfect memorizing is, perhaps, admissible here than in learning the rules of a grammar, the text of a proposition, or the principles of science; and yet, if less perfection be tolerated, latitude becomes wider—the inch, the ell—till there happens an entire departure from the starting-point.

To all who value a capacious and retentive memory, this mode of studying history must recommend itself, especially as the memory is thus stored with what is so very valuable. And if history be not perfectly remembered, what, pray, is its great use? If a busy idleness is anywhere, it is in reading history in schools and giving the sense!

Tell us not, this cultivates the memory at the expense of the judgment. Does any one dare affirm that the slovenly reading of history at school, cultivates the judgment? Does a perfect remembrance of the whole lesson impair the judgment, or prevent its exercise? If it does, then the teacher does not understand his profession; for why a most rigorous and searching examination, and cross-examination,

into all the facts, and all the philosophy, and all the inferences, and uses, both with the printed questions and others not printed, is not possible and ought not to be instituted, at every recitation, after the memory has done its part, who can say?

In an easy matter like history, the boy doubtless believes, while for the first time reading what is novel and interesting, that he will not forget it,—he wishes not to forget it; but in a few days, nay, a few hours after this, he remembers the prominent facts possibly, and the outlines—all else is forgotten. If he is allowed to recite what he can thus remember, or simply to pick out answers to printed questions, the whole, in a few weeks, becomes a jumble and a jargon in his mind. Beside, the boy must be kept busy with something. If not fully occupied, he becomes mischievous; in which he indeed is to blame for a bad disposition, but the false system for its cultivation, or at least its non-resistance. Easy studies, or rather no studies, open the work-shop for the great enemy; and elementary schools do, in this way, often unintentionally, become schools of vice. There is a closer connection between severe studies and virtue than superficial thinkers suppose.

As to the rules of grammar, the texts of geometry, the leading principles of any art or science—all things of daily and hourly application—these should be memorized beyond the possibility of forgetfulness; and this cannot be done unless the very words are themselves accurately learned. Indolence and self-sufficiency on the part of most pupils

will usually over-match the perseverance of the master on this point. If, however, the mind is to be properly disciplined, its perverseness subdued, its impatience curbed—if a thousand nameless advantages are to be secured, and a thousand evils prevented—the master must be, here, inexorable. He must have the rule, the whole rule, and nothing but the rule—nothing more, nothing less, nothing substituted, nothing varied.

A very serious difficulty arises here from the unphilosophic verbiage of many authors in expressing their rules—especially the parenthetical and explanatory authors. A man's heart relents at compelling a boy to get by heart stuff, mere stuff! the *vox præterea nihil*. He begins in his softened state, by allowing the boy to hunt the grain of wheat in the bushel of chaff; for which indulgence he is rewarded the next recitation by having the chaff puffed into his face! While disturbed, he angrily proceeds to winnow out the grain for the pupil, and not without a bitter philippic at book-makers and book-venders. Finally, he abandons the class to its fate. Hence the half-learning of the day.

To forget a rule, or not know where to find it when required, is to enter a labyrinth and leave the thread at the door-way. Neither rule nor thread guides, unless carried with us. A subject fairly mastered by incessant application of rule, stands no longer in need of rule. Few masters of any art or science recur to rules; knowing the whole and all the parts, the labyrinth being not only explored, but

mapped and lighted, masters become guides themselves to others.

Boys have no right to start with a secret persuasion that law and rule and principle are not well founded. Nor would they ever dream of demanding reasons before they can understand reasons, if the profound ignorance and empty conceit of plagiarizing writers did not invite and tempt them. The philosophy of rule is a study for men. It cannot be understood in the earlier periods of an education ; but if we begin modestly with lifting the small calf over the fence, we shall, in due season, end with flinging over a cow or a bull, or even a brace of oxen, yoke and all !

In arithmetic, the general principles only should be memorized, including the customary tables of weights, measures, and the like. It is an error to commit rules for the special application of the general principles, such as the single rule of three, tare and trett, barter, fellowship. If these are deemed important, they are easily enough studied by examples, whether as induction, or as inference. Discussion, however, of this subject is here unnecessary ; others have settled the matter ; and the author only says what is here written to show that his opinion coincides with that of Colburn, and similar masters of the subject. Few persons, after leaving school, make much use of ordinary arithmetics. Most matters, in a promiscuous business, are treated and solved according to the merits ; while brokers, commission merchants, bankers, wholesale merchants,

carpenters, masons, painters, all have special rules for the speedy calculations required ; and which, if the clerk or apprentice have been properly disciplined in school, and have become master of figures, he can learn easily in a few weeks, and apply as well as his employer. What discipline or great exercise of mind can be, other than in the analytical mode of studying arithmetic, or of treating a question according to its merits, is hard to conceive. A bright boy may "cipher clean through" a dozen arithmetics, and even "the rule of promiscuous questions," and yet be less prepared for a retail store, or lumber yard, than an equally bright chap who has mastered Colburn's First Lessons, and the first part of his Sequel, in which pencil and chalk aid his memory. The latter will have a habit of mind different from the former. The difference will be analogous to playing music on a hand organ, or on a violin ; or to taking a portrait by the apparatus of a daguerreotypist, and an artist's pencil and palette. The author was once present when a lady went into some kind of fit—perhaps hysterical. It was in the woods where physicians there were none. He thought he would look up some "rule" in Nicholson's Cyclopaedia, and accordingly he turned to a leading article, at which was a reference to another, and here again to a third, till nature becoming tired of the delay, the patient got well of herself. And so a customer, if not benevolent, might go off before a rule could be found, by which to work out his account.

The countless imitators of Colburn, who, perhaps

introduced into this country the method of Pestalozzi, prove the superiority of the method. How the system, however, escaped being nationalized, as too Italian for republicans and Protestants, is a wonder! It is quite as dangerous as Italian music to our patriotism and virtue! If some patriot could, indeed, abolish pounds, shillings and pence, and let us have the genuine North American improvement of dollars and cents, in all arithmetics, both old and new-fashioned, he would deserve a statue. How this badge of continental servitude has remained, with a people so sensitive to the mere semblance of foreign domination, is really curious!

5. Nothing is more important than reviewing studies. But here many difficulties oppose, and some obstacles almost insurmountable are in the way. For instance, the parents and pupils are anxious to go forward, and, therefore, impatient of delay; thinking that where much ground is passed over, there the progress is great. Hence frequent murmurings and direct requests that children shall be put forward—not kept back; that they are not to attend school but a limited time; that schooling is very dear, and it is wished to have as much as possible; and sundry similar remarks and messages, till teachers often give loose reins, and allow the untamed and fretful to run as they please.

But, again, reviewing is always more or less tedious; the interest of a study being measurably diminished, sometimes lost, with its novelty. Where neither pupil nor parent makes objections, to review fairly is a hard task, or rather, an irksome task;

and nothing but a well-disciplined mind, and a mind fired with the love of learning, can voluntarily submit to the drudgery. A teacher must manage well, who insures a thorough review, and yet keeps up the alacrity of the class. And without thorough reviewing, going over old lessons is worse than idleness—it renders mistakes incorrigible. It gives a fresh lesson in error. It stamps, like a branding-iron, absurdity and falsehood. More care is necessary, in reviewing, to have all exactly right, than to learn the original lesson. Without this, better by far never to review at all.

The author lays no claim to originality in naming any methods of his own; and, therefore, without insisting, he merely names the following as a good method of reviewing:—the *daily* review of the former lesson. At least this is an excellent method in some studies—languages, for instance, geometry, history, grammar, geography. The new lesson may claim the first portion of time at the recitation, the former lesson the remaining time. To this add a monthly review, and then the final review, previous to the examinations. But ever let there be connected with the final review, an advance into new fields, or new portions of old fields. This keeps the mind fresh and active; for if it falls into the listlessness incident to an unmitigated reviewing, it is worse prepared, usually, for the examination, than if it had not reviewed. This is one fruitful source of disappointment at examinations: the mind is relaxed and dulled by injudicious reviewing, and it

cannot and will not be aroused and brightened in a moment.

It may not be concealed that examination has sometimes its trickery. A not infrequent trick is where a boy advances about a third part or a half of the term, and is ever after kept reviewing and re-reviewing a mere *minimum*, till he has it, not by memory, but by rote; and then failure is scarcely possible, unless unexpected questions are asked, or the boy falls asleep. The boy might have done reasonably well, and yet been prepared on a *maximum* quantity; and the *maximum* in both quantity and quality should be regarded in the estimation of examiners. That union is best secured by daily review of the preceding lesson, followed by the occasional and the final reviews. A boy is thus always ready for examination.

Some ask whether public examinations are advantageous to the school or to the pupil? Others have abandoned them, and others (perhaps many others) adhere to them *pro forma*. As often conducted, examinations are no fair test of a boy's progress or his master's competency. It is a false barometer of the literary atmosphere. Indeed, examinations not rarely are a detriment both to a good teacher and a good scholar; nay, they injure even a bad scholar. For an injudiciously conducted examination makes superior things inferior to worse; it discourages diligent and successful scholars by preventing the proper exhibition of their attainments, and emboldens the other sort in idleness and impudence, by allowing the display of one single attainment,

whilst there was a shameful deficiency in a dozen things that should have been well known. A good school can be less hurt by *no* examination, than by one badly contrived or badly conducted. A studied injustice to a boy is base ! To plan that an idle and disobedient boy shall be applauded with the best, is both a meanness and a folly ; it begets contempt in both the good and the bad ; it ruins, and deservedly, the character of a school. But this injustice and this partiality are very often wholly accidental. Not infrequently the whole evil is owing to injudicious or mistaken examiners. A teacher, however, must insist on reviews, whether he have public examinations or not. To teach with an eye to an examination only, is not always *honest*, and is often punished by a complete failure.

Diligent and careful teaching daily, with daily reviews, and then the occasional and final reviews, will keep a school always ready for partial or general examinations ; and nothing else will. All special and extraordinary drilling for an examination is wholly improper, and almost invariably useless. A boy cannot be driven, as a stage-horse, at a small trot for nine-tenths of the way, and a hard gallop the other tenth. The boy will break down or rebel. He must keep an easy, steady, and slightly accelerated pace the whole way ; or, if we may be allowed such a comparison, he must keep on ever, like a dog on a churn-wheel, till the term is completed. Tasks not well got at first, and fixed by daily review, are never got !—no, never ! Vain to try the forcing system, a few weeks before examination ; there is

nothing to be forced. The cistern has no water in it—the forcing-pump cannot raise what is not there!

Teachers are, very often, not in the least to blame for a boy's daily deficiency. For, generally, the pupil will not make up his deficiency, unless he be kept in after regular school-hours, and forced; but not one teacher in a thousand is able, if he were willing, to remain one or two hours beyond the stipulated six or seven. His health or life would be the forfeit; because, in any school of ordinary size, some scholars are always deficient. Not a day passes, where tasks are not to be made up after school. But a parent has not the shadow of a right to expect the extra time thus to be devoted to his child, unless he pay an extra price—that is, in an ordinary day-school. A teacher may, therefore, even if able, properly enough be unwilling to remain every day an hour or more beyond the agreement.

Those day-schools, however, which, from any arrangement arising from higher price, or more scholars, or any other cause, are able to employ assistants who aid in keeping in, and thus compelling delinquents to duty, are, other matters equal, the best.

6. As to examinations, this is the postulate:—Every scholar examined must have full opportunity to show all that has been studied in a given period. Has the scholar properly learned nine things, and neglected one? Let him show the nine, but be justly exhibited deficient on the one. Has he learned but one, and neglected nine? Let him, while exposed for the gross deficiency, still show the one. If absent by any connivance of friends, still let his

real standing be made known to any or all whose duty and right it is to know.

For the fulfilment of the condition indispensable to a good and fair examination, two things must be found:—Ample Time, and a Competent Examiner.

Where examination is understood as a mere form, and no inferences, adverse or favorable, are drawn from the form, it matters not how little time is allowed: the less, commonly, the better. One hour may do as well as one day. The excitement of the thing is all that is sought; and it answers as a safety-valve, if it plays vigorously an hour at the last. But, if a true examination be designed, one that shall test the progress and excellency of pupils, much time must be taken. Hurry and impatience are absolutely fatal to the vitality of examination. If worth doing at all, this is a matter that must be well done; and it cannot be well done in a short time. Hence, if ample time be not devoted, let no examination take place.

The time can only be approximated in a general rule. It must evidently vary with countless circumstances; but, as a rule, not less than one entire hour should be deemed adequate to the wants of a class of ten pupils. On some subjects, that sized class would require two hours. Schools, if honestly examined, will, according to their size and studies, require from three to twelve days for the work.

Many persons, of remarkable perspicacity, profess to judge a boy, or a class, from a sentence! or even word! *They* are satisfied with one question, and its answer! And these short-metre gentlemen, who

infer the building from a brick, after stepping, with much self-complacence, into an examination, and taking a very keen peep, step out again, and make a report, harmful or helpful, as they have conjectured or guessed wrong or right!—a report, however, essentially false, whether it accidentally injure or aid. To do justice, men must hear the whole truth; and that cannot be heard in less than the whole time. And if the whole be not heard, a false witnessing is borne against the neighbor's school, and the neighbors' children.

In going over the whole subject, at an examination, every member of a class should be allowed the part or place that comes to him naturally, and without contrivance—whether it be easy or difficult, small or great in importance. Let each show, thus, what he does know, and what he knows not; what he knows perfectly, or superficially; what he recites fluently, or with hesitation. There should be no culling to favor indolence, or capacity, or age, or deficiencies from absence during term time; let things take their course, the hard and the soft things falling where they may—explanations, when necessary, being given, from time to time, by the teacher.

Often a good scholar trips on a very small particle, and a bad one slides along happily through a great difficulty; and this, sometimes accidentally, sometimes of purpose: the good scholar despising the small, and expecting the grand; and the bad one having specially prepared on the difficulty, thus to atone for, or hide, his radical deficiencies. The

most sagacious teacher is not always a match for ingenious calculation and contrivance ; and it is not very wonderful that a stranger should be " done " by a cunning school-boy, and afterwards laughed at for his easy credulity. Opportunity must be given, that one boy may show that his single failure was an accident, or an oversight ; and that another may not impose a single satisfactory answer, or fluent recitation, as a fair specimen of his attainments.

Dissatisfaction is the ultimate result of superficial examinations. If a pupil is in reality a fine scholar, and a parent has reposed a manly confidence in the teacher ; and if, from his want of care, such a pupil has no fair opportunity of appearing in a true character, and is deemed by strangers on a level with the idle or inexperienced, that pupil will sooner or later be removed ; and usually the teacher will be left to *guess* the reason. Or if, on the other hand, a pupil has been idle, and yet is permitted to pass for an industrious and good scholar, a parent feels uncomfortable when congratulated undeservedly by friends, and secretly despises a school and system where falsehood is in the garb of truth ; or he loses all confidence in the sound judgment, if not the integrity of the master. And as to the pupils themselves, from unfair examinations, every feeling of discontent and of contempt arises ; and all inducement to manly and generous exertion and competition is removed.

Such are the inevitable tendencies of bad examinations. The master may, indeed, arrest or retard the consequences, by an open, candid and honorable

disclosure of all the facts in regard to each pupil ; and that he should in justice to the pupil, and in self-defence, always do, where, from any accident or oversight, a false impression is likely to be left on the minds of examiners or spectators and auditors.

The other thing indispensable to a good examination, is a competent examiner.

Before proceeding with remarks on this point, the author would say, that many gentlemen who are often solicited to take upon them the office of examiners, are, in all respects, eminently qualified ; that their method of examining is worthy all praise and imitation ; and that they bestow a great favor upon a school and upon society in undertaking the severe labor of the task. The remarks that follow can have, therefore, no application, in their censuring character, to these scholars and gentlemen. Indeed, the learning, the candor, the gentleness, the benevolence often witnessed in these by the writer at various examinations, are suggestive rather of the following remarks ; it being desirable that all examiners should resemble the persons that are now praised, and on behalf of the profession, thanked.

An examiner should well understand the subject of examination. He should know, not merely the prominent places or things isolated, but the subject as a whole, and its details and connections. A knowledge of the easier things only, begets disrespect in a class and in the intelligent spectators, and makes many suppose that such comparatively trifling matters are unworthy the many months bestowed on them by the class. A knowledge of some few diffi-

culties only, causes an examiner to confine himself to the better portions of a class, and tempts him to "stump" the poorer scholars; for there were many things these scholars knew, and knew well, but these the partial examiner either did not know, or injudiciously undervalued. Hence, a portion of the class would be treated with injustice.

An examiner of this partial character often wanders off, and asks questions connected, indeed, with a subject, but rather in its practical bearings on his own special art, trade, or profession. Of this relation the class knows little or nothing, and during its school days need know little or nothing. The class is ready for examination on the subject in its theory, and as it is treated in a text-book. After the examination has been restricted to this book, till examiners are satisfied, then excursions are allowable, often desirable; and in arithmetic and all kindred and similar subjects, a boy may be asked properly enough, at the proper time, to "cipher beyond his book."

Not rarely is it the case that, if an examiner knows many things not in the book, he is ignorant of more that are in it; and the class does, in reality, know the subject, as a whole, better than he. True, they have failed, it may be, to answer his questions; but change the relations of the two, and he can answer few or none of theirs. Many a man who thinks he has confounded a class, could, in turn, be discomfited and routed by the class. The stumper would be stumped.

An examiner should be not only willing, but able, to

let boys tell and show all they know and have done. But this he cannot do if unacquainted with their text-books. There is reason to fear that occasionally examiners delight in stumping boys—some from improper temper, and many from misconception of the office of an examiner. It is cynical purposely to confound a class; and yet a class is often purposely confounded, where the disposition of an examiner is really amiable. He mistakes the end of an examination, which is to ascertain what has been learned and how it is understood. The true critic can discover wheat as well as chaff. The true examiner can find something to praise as well as blame. But if it be resolved, either from misconception or malice-prepense, to stump a class, it will, indeed, in all likelihood be stumped; and yet it will not be examined. It may be possible thus to show what may not be known, but not what is known; and that is injustice—injustice to teacher, scholar, parent, school, community! Besides, a certain manner alarms timid boys, confuses slow thinkers, and provokes all, till they cannot tell what they do know, and will not tell if they can: boys will not, at such times, give even a bone to a dog.

A benevolent, a parental, yes, a respectful manner is due to a boy; he *feels* manner, and then acts spontaneously. Hence, some men show off—and honestly, justly—show off a class, either stumped by others, or so treated that they would not answer.

The term just used, is used with consideration; for why, pray, may not a class be shown off? *Ought* it not to be shown off? If, indeed, a class be made

to show what is superficially known, as if well known; if trifles are represented as weighty; if, in short, any deception is practised upon spectators or parents, all that showing off is mean as well as dishonest; but if a class can be made to show off fluently, brilliantly, all they ought to know, and which they do fully and fairly know, that is not only right and honorable, but a failure or incompetency to do this, is itself unjust and worthy severe rebuke.

A teacher has a perfect and manifest right to make his class appear as it is. It is folly most preposterous to ask or expect him *not* to exhibit his workmanship—the result of his art. The musician, the painter, the poet, every tradesman, professor, artisan, is expected to “show off” in a good sense—to put his work or labor in its best light. And yet, when classes in a school do extraordinarily well, how often does a contemptuous and ill-mannered sneer counteract the proper effect? “The class was shown off!” And so it was—and so it should have been. He that can, when corrected in his mistake, hereafter thus sneer at a splendid and yet honest examination, provided he have learning and sense adequate to judge, does himself deserve to be “shown off” in another sense, and “done up” also.

To some this may seem severe. It is not so severe as is often merited. A long and intimate acquaintance with all that belongs to the profession, compels the author to believe that some folks who pretend to examine, and some, who affect to judge, deserve the application either of “the nine tails,” or nine rulers. Some ever and anon speak and act at

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examinations as if all teachers were impostors, and all schools humbugs—and they the men to make the *exposé*.

Examjners, who occupy the platform or chairs at an examination, either at the request of an independent teacher, or by legislative enactment at schools sustained by law, should ever bear in mind, that there is not the place for the unnecessary display of their own reading or acumen. How often do examiners wander, at a slight temptation, into a field away from the true one, to display their treasures? or ask a question which can be answered by none save themselves? perhaps not even by the principal or any assistant! And then some other examiner, provoked or tempted, demurs, doubts, questions the questioner, till all the grave doctors are involved in a discussion. The class meanwhile remains, some staring, some slyly pinching and pushing their neighbors, and others quizzing at the squabblers on the stage,—and all of opinion that no small latitude should be indulged to the boys, where their masters have so much. Finally, the hour is gone, and the class retires—unexamined! the teacher is baulked in his hopes—the parents provoked—the boys disappointed—the school hurt!—all because the examiners, instead of showing the boys off, preferred showing themselves!

There is one impertinence—(very rarely exhibited, and yet it *has been* seen)—an impertinence provoking almost beyond endurance. An empty-headed, supercilious, conceited fellow attends the examination of some modest and laborious young

teacher, and vexed at getting an improper answer from some dunce, asks with surprise—"What! have you never been *taught* that?"

"Yes, my *lord*!" the young teacher might reply; "yes, an hundred times! but the boy has forgotten again, as for months, whenever that, and similar questions have been asked of him." Prudence or self-respect restrains what more is thought—"Sir, your insolence is insufferable! leave the room!"

An examiner, to say all in a few words, should be a good general scholar; specially acquainted, if not versed, with what he examines about; desirous of doing justice to all parties; happy when an examination goes off well; full of generous confidence in the teacher; never yielding to the temptation of needless display of his own learning; patient to endure the fatigue of the whole hour; himself a parent, or at least a person fond of young people; and lastly, one who perceives the value and importance of schools to the welfare of the State.

Provided examiners of the proper kind can be procured, the favor they bestow upon a teacher is great; and they well deserve, at his hands, thanks. But, generally, a teacher, even when examiners of his own choice are present, should commence the examination of every class himself; and when the class has been exhibited as it really is, then it may be committed to the other examiners for such cross-examination as may be deemed proper. A teacher, as any other workman or artist, may reasonably expect to set forth his own performance, or workmanship: when set forth, it is ready for criti-

eism. Many, very many little accidents of an untoward kind arise, even when the most excellent and benevolent examiners *commence* with a class, unless they are accustomed to examine in the manner of the teacher; and these little inconveniences either materially defeat his rational hopes, or mar the beauty of his exhibition. And surely none is so insensate as not to see why the teacher fears this frustration of his hopes, or so cruel as to be indifferent to his feelings! Would any daub a portrait, or mutilate a statue, at the moment the artist withdrew the curtain to reveal his approximation to the beau ideal? If so, then would he voluntarily confuse, perplex, awe a class, the moment it was presented for examination.

But whoever examines, whether teacher or friend, this examiner should be uninterrupted till he has done. Others present should, on no pretext or from no temptation, break in with a question—unless the teacher wishes to explain the situation of the class or a pupil. This is common; but evidently it savors of disrespect to the examiner. Often the question of the others is wholly unnecessary; since the examiner, if not interrupted, would in due time have asked that very question. The proper time for the others is when the examiner has satisfied himself, or has occupied the allotted time; and then any one who wishes further examination can propound his questions; but he should avoid any allusion to his predecessor's error or inattention.

Upon the whole, proper examinations, and properly conducted, are advantageous to the school and

to the community: all other examinations are at best "a bore," often, a nuisance. The present chapter may be concluded with a few remarks on a subject closely connected with examinations—Exhibitions.

Exhibitions are, in reality, examinations in reading, speaking, and writing. They are continuations of the examinations. Like all other matters, they may be good, bad, indifferent. When indifferent, courtesy *may* incline the spectators to endure the infliction with little external wincing; but a bad exhibition is too insufferably ridiculous and painful for ordinary kindness or art to control the faces of the patients. Some things must be almost perfect for exhibition—paintings, statues, music: others must be at least good; and of this sort is a school exhibition.

A bad exhibition consists of speeches illy selected, prepared with no care, and delivered without art, and, therefore, spite of seeming paradox, without nature: add, want of taste and skill in the whole arrangement. Such are not only intolerable; they are of mischievous tendency, both in regard to the people and the scholars. They should be forbidden by an act of the Legislature.

We have many excellent books on the theory and practice of elocution: some are worthy of all praise; and yet many schools seem unacquainted with these works, or do not know how to use them. Perhaps many, after all that has been written, determine "to let common sense guide, and nature take her own course;" the admirable results of which compendious, labor-saving process, is seen

once or twice a year, in town or country, in the wonderful absurdities in the way of public reading and speaking at exhibitions. If all this is nature, art can beat her!

But, while a bad exhibition is disgusting and harmful, a good exhibition is a rich treat to the hearers, and highly advantageous to the scholars. That it is a pleasure to people of sense and refinement, is apparent from the eagerness with which such crowd to any place where a good exhibition is expected; from the profound attention through a whole evening when the expectation is realized; and the spontaneous applause that breaks forth, and even when its external showing is discouraged, perhaps deprecated. That it is useful to scholars, all teachers that know what good exhibitions mean, can testify. And who but can see that it must naturally elevate the character of a boy, when he feels himself of sufficient consequence to aid in drawing a company of intelligent and cultivated persons of both sexes, to hear him read or speak? to know that he is heard with pleasure—nay, with a marked interest and fixed admiration? He is more and more fearful of stepping down from his moral eminence: he discovers himself in a superior *caste*, and will not lightly lose it.

Evils are doubtless incident here, as in all competitions, or aspirings; but these evils are not peculiar to schools. Manly, honorable, generous competition is inseparable from active life. It meets us everywhere; and without it life would become a stagnant pool exhaling its pestiferous miasma; while

with it, life is a noble river, bearing on its rolling waves health, honor, enjoyment, happiness, prosperity. By nature, we are sensitive to praise and blame. In accordance with a law of our constitution, rewards of some kind may be held out as collateral inducements to virtue. Reward is proposed in the Word of God, and bestowed upon men by the Author of our being. The blessed Saviour himself had "an eye to the recompense of reward;" and an apostle exhorts men so to run that they may obtain a prize—"a crown of glory and reward."

Difficulty doubtless exists in arranging a system of rewards and accessory excitements. Teachers would certainly often consult their own ease, sometimes their own emolument, by affording no opportunity of generous emulation; and thus permitting the somewhat stormy elements of human nature to sleep undisturbed beneath the smooth and stagnant surface. But when the pupils emerge from this quiescent pool, and come suddenly, unarmed, unpractised, untutored, amidst the tumultuating waves and angry storms of unavoidable rivalry and competitorship, they must be vanquished, or retire, alarmed and spiritless, from many important and active duties and enterprises of life. Education is incomplete, if the soul be not strengthened by the manly and emulous and friendly contests of honorable competition.

One means or opportunity for proper display, for manly competition, for the rewards of approbation and praise from worthy men, citizens and friends, is furnished by an exhibition. The abuse of this, or

the failure to have a good one, from the indolence, the incompetency of the teacher, or other cause, we cannot admit as argument against the whole system. Several things, however, are indispensable in procuring a good exhibition.

The principal, or his vicegerent, or whoever prepares for the exhibition and superintends it, must be a man that enters into the feelings of the boys—and like a boy! He may moderate himself; he is not expected to behave exactly as a boy; he is exempted from talking loudly and earnestly, from jumping, clapping his hands, from *hurrahing* in the exuberance of joyous feeling; but he must look as if he would do all, if he *dared*. Nor must this be an exterior garb *put on* for the occasion, or for policy's sake—which, however, boys will respect, for they always respect what is evidently done to please or profit them; but the principal must struggle to repress a spring bubbling up from a warm youthful heart. *That* boys love! And then they will hurrah for the exhibition; and if they do not, it will be a failure.

Enthusiasm will do much. It will not, however, do all. There must be the most laborious and artistical drill. Speeches must be selected according to age, size, capacity, voice, port, mien, of every boy. And every word, nay, almost every syllable and letter, must be analyzed, weighed, mastered. But love for the master and enthusiasm will carry all safely through. Otherwise, all will be mere labor, spiritless and profitless. In regard to selections, a single word of caution is deemed necessary,

because the evil alluded to is common, almost universal. No speech with direct addresses to God, in the manner of a prayer, should be chosen; nor should that venerable name be unnecessarily repeated in an exhibition speech. Other words can easily be substituted, and a slight periphrasis avoid all irreverence. At least, this may *always* be done with prose composition, and very often with poetical.

Manifestly, whoever drills or prepares for the exhibition must know well, if not thoroughly, all that belongs to reading and speaking. If he possesses power in practice, still better; and then if suitable time be bestowed, and the material be of average good quality, the exhibition will be good. Let it be specially noticed, that no time whatever is *necessarily* taken from what are deemed the more important studies. Yet, why elocutionary exercises are not among the most important studies, and why they should not have due time, it would be a very difficult undertaking to show. All other knowledge, and the hard study of long years, is often absolutely useless for want of proper drilling in elocution! Still, beyond the ordinary time given every week to compositions and speeches, in most academies worth the name, scarcely an hour need be used in preparing for an exhibition. This may surprise some; but many teachers who present the most elaborate and tasteful and even *recherché* affairs, in this respect, take only the ordinary time, and the "odds and ends" of time that would otherwise be wasted, or applied to unworthy uses. Brick—and very fine, pressed, smooth

brick—may be made by the skilful master, and yet the boys be made to find straw without diminishing aught of daily tasks and studies. The properly excited and skilfully directed enthusiasm of the boys will “scatter them through all Egypt,” in joyous search of material.

Here, too, is a secret. Expectation looking to the end of a term, and labor employed at play hours for that end, is, first, a healthy incitement as to other lessons, and secondly, a safety valve for the steam of exuberant feeling, that would often otherwise explode in mischief and rebellion. Hence good examinations usually attend good exhibitions. Idle fellows, too, who *without* the exhibition would have learned nothing, will, for fear of being left out, study a *little* daily. Sometimes they turn into studious fellows ; and where that is not the case, they at least acquire reading and speaking.

CHAPTER V.

SCHOOLS, IN THEIR KINDS, SORTS AND VARIETIES.

EDUCATION divides itself into public and private. The comparative excellency of these kinds has arrayed hostile opinions. But to the vast majority of persons, whatever be the preference and the reasons for that preference, there can be one choice only—the public. Domestic training of children in all that is important and desirable, is possible to very few; while a number that can be counted, ready to pay lavishly for private tutors of the proper character, find that these cannot be obtained.

Wherever choice is possible, where necessity compels not to this surrender of a manly independence, the best men and the best teachers will hardly, for a princely estate, merge their identity into that of a household. They feel this a species of service little superior to that of a head servant. Some excellent and learned persons may condescend to become private tutors and governors in regal palaces, and princely domes—the specialty of the case makes them willing; but generally all such men feel it a species of degradation, a sinking of the

teacher into the pedagogue. In countries where the democratical lineaments are strong in the features of society, *men* that can do anything else, will not become private tutors. They will never dig with a little hoe on one sterile patch, when they can drive a plough and furrow up a thousand fertile acres! Never will they voluntarily circle around, wheel-like, in a single groove, while they can roll like a free locomotive over a wide-spread prairie world! They nurse no hot-house plants, who can grow an hundred sturdy oaks! Be it so—that some prefer to nourish a brood long after fledging; others that can have a public school, will not sit, goose or gander, over effeminate cacklings!

This repugnance at becoming private tutors, and the fact that few of choice do become such, or long remain such, show, among others, two things: the impossibility of making private education general, and the probability that private education, if possible, is not the better, nor more desirable.

Here, then, further remark may be arrested as to its influence on the conduct of the majority of parents; yet they who are forced by circumstances to educate in company, or in public, may be measurably consoled by the fact that education in good public or associate schools is superior to private or solitary education; and that wise men act as if they so believed, preferring of choice the former to the latter, when they themselves teach.

Objections to public education concentrate into this: the necessity of exposure to bad company, the contagion of evil example, and the harm to elegant

and refined manners from contact with occasional vulgarity, or less refinement and polish.

Solicitude, on the score of morals, cannot be too great; and evil tendency, generated or increased by community and companionship, if unchecked, or not counterbalanced by an opposite, may generally, and must in special cases, terminate in ruin temporal and eternal. But while evil tendencies are not opposed in schools where religion is a subordinate consideration with teachers or trustees; or where prevalent vice is constant; or where parental influence is in unison with the evil of the school; it does not follow that schools may not have within themselves countervailing influences for good, and that parental training may not coincide with their wholesome discipline and instruction.

The amount of evil in most schools is over-rated and mis-stated. The character of the evil is often not even understood. Where domestics are employed, and where any companions are allowed to associate with children, they will be exposed to as much evil at home as at school, not infrequently to more and greater evil. To isolate children so perfectly as to cut them off from all contact with evil is not practicable, nor is it desirable; but if children are shut up, a kind of prisoners, within rooms and yards, separate from all playmates, they will yet corrupt themselves. This may not be in the ways and with the words of school-boys, but in ways and with words equally bad. We cannot bring a clean thing from an unclean; children *in puris naturalibus*, under the most favorable of domestic cir-

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cumstances, if yet suffered to be together a few hours every day, will demonstrate the truth of David's words, who confesses that "he was shapen in iniquity." The conduct of children, however guarded, soon confutes our philosophies, and it yet remains true, "what is born of the flesh is flesh." Besides, fences have loop-holes through which a wicked world will peep, and gates at which curious impertinence will intrude; the idlers of streets, lanes and alleys, in unguarded seasons, will, in an hour, communicate as much contamination as a school in a week! As well barricade against an atmosphere loaded with small-pox: pestilence, natural or moral, equally scorns mechanical contrivance!

But what if children could be isolated perfectly, and contamination sprang not up from within, and were fenced from without! how deplorable the results of excessive caution when these tender nurslings came to be launched forth on a sudden into the great world of evil! Temptation before had never assailed; and resistance had never tested its own force, nor been trained to employ caution and skill. Peril would be as imminent as when the theoretic navigator is suddenly transferred from his diagrams and tables to the helm, to guide, for the first, a noble ship in a starless and Egyptian darkness, amid the howling billows of a raging sea, and the loud thundering of angry winds!

In all things practice is necessary. Strength must be tested and increased by trial of small difficulties, before it may grapple successfully with the great.

Virtue that would yield to-day will triumph to-morrow. Children may become adults in years and size, and yet morally remain children; but what was delightful *naïveté* once, becomes now disgusting affectation. There is doubtless a sense in which the world may be known without our being contaminated; and, in a degree, children should have that knowledge; for while needful contact with the world will, in time, give all important and indispensable lessons, these lessons may come too late for our own advantage and happiness. To this, and much similar argument, will be opposed an opinion of many worthy and yet mistaken people, that God will graciously interfere to protect our children in maturity, if we carefully guard them in childhood from all mingling with the world and exposure to its temptations. It may be so. Perhaps it is sometimes the case that Providence specially, and almost miraculously, guards, where the conditions of his interference have been ignorantly overlooked; yet, as reason is given for a guide, if we overlook or neglect its teaching, we may be tempting, when we think ourselves trusting God. Too sedulous and suspicious a care of health, and a cowardly avoidance of every real or seeming danger, may ruin the health and spirits; and so, too anxious guarding against moral evil, may produce it! We may train up a child in the way he should go, and yet the very path may run near to, or occasionally intersect that path in which he should *not* go. If a child is to live in the world, he must be brought up *in* it as

well as *for* it; he must be taught how to discern the true path, however interlaced with a thousand false paths.

As regards intellectual superiority, if proper emulation, always duly excited, and contests in endless succession, and the laws of sympathy in aiding associates, have anything to do with mental discipline, public education must excel private. Temper and disposition may be severely tried in school; but that very trial must, in the end, render these more calm, less selfish, and less easily ruffled. A sweet may be more palatable by a tinge of bitter or acid. Good-nature is very often a mere negative quality, arising from well organized bodies, when all around is placid and cheerful, and where no great opposition to the will is encountered; but many a boy deemed a mere *non-pareil* at home, for softness and amiability, becomes, afterwards, peevish and quarrelsome. If this woful change is discovered after he has been trusted among comrades at school, it is almost invariably attributed to the influence of a public school. But the boy, during his domestic training, had been tested by no temptation. He had "not known sin," indeed, because he had not known law adverse to his will; but now came "knowledge of the law," and his true temper appeared. The touchstone revealed him. But the school is no more to be blamed for this, than the Gospel for that "sword" it so often sends. Strong and wholesome food disagrees with weak digestion. The bad grain of the boy's temper was always in existence—its

visibility to the eyes of his fond parents, depended on a *rubber*. Happy when the disclosure comes early enough for a remedy!

If a prince is to be formed, who is expected to live, in most things, above and separate from his fellows; or if a boy may be educated in a republic, that he move in self-called superior classes, in an upper *caste*, let him have private tutors. Let one teach him how to walk and dance; another how to ride and fence; another may give him the airs of high life, (unless he be born to all this, and take it naturally;) and let separate teachers do for him every separate thing to be done, and we may attain the end. But if, in this country, boys are to live on something like Spartan equality, they must be educated as associates. Fellow-feeling must be cultivated by exercise; but what exercise can be in a solitary or even domestic training, compared with the exercise in a public school? Doubtless, much addressed to republicans as to a national education, savors of demagogism; occasionally it is revolutionary, agrarian and anti-christian; and yet none can fail to see that separate and private education, if very general, would be adverse to the best interests of a republican government. Our endeavors, then, should be bent towards making public schools perfect, and not, because of a few evils and some abuses, to their annihilation.

The complexion of manners is colored in the domestic circle; the child reflects what there shines upon him. Foreign aid, if deemed indispensable, can easily be called in to impart additional graces,

and this without great interference with the training of the school. But in regard to boys, what more important or necessary, what more manly and dignified, than the discipline of a properly constructed gymnasium, under the charge of an accomplished gymnast; to which is added the manners of his own home? Perhaps, had the author moved all his life among the *dancing* world, and if ambitious of figuring and attitudinizing in saloons, on "light fantastic toe," his taste would have been altered or rectified, and his obtuseness been properly attrite to an edge; but at present he *cannot* discern what a *man* wants beyond the strength, grace, agility, and noble port of the gymnasium—all softened and guided by the advice and manners of an intelligent father, mother, and sisters. If his home be *vulgar* in opposition to *polite*, in the fashionable parlance, no training of the body by foreign masters can give a boy *manners*: the graces at home must mould, direct, elevate, refine, chasten! If the graces do not enliven and adorn the home, the boy can be refined only by intercourse, in after days, with the world.

Schools are, indeed, some bad, and some good. Parents may, they must, prefer the good, the better, or the less bad. Justice to the children and to society not only allows, but demands this. But sometimes the choice is between a bad school and *no* school. In that case, let parents unhesitatingly prefer *no* school—and that, whether the child can learn anything at home or not; for nothing can be worse than a bad school, even if the schooling is bestowed

as a gratuity! Yet no child need be idle, even if he cannot be schooled. If the means of the parent will not pay for such private tutors as may be got, and he cannot teach the boy himself, he may keep him at work, or send him to learn a trade.

A boy apprenticed to an intelligent and benevolent master, who conscientiously affords opportunities for mental culture, insists on that culture, and encourages the effort—a boy thus situated will, by his own exertions, learn vastly more than in a bad school; and his morals will be as much safer as they would be in a church instead of a circus or a theatre. A bad school is not inferior to either a circus or a theatre; evil, almost unmixed with good, can be learned in any of the places, although the evils may be different.

Schools may be bad in two ways—intellectually and morally. The intellectually good *may* be morally bad; but the intellectually bad *are not often* morally good. When *morally* bad, however, whether from want of religious principles in the master, or the accidental preponderance of evil principles in the scholars, or from any cause assignable or not, such schools are a source of moral pestilence and death; and no intellectual advantages can in the least compensate for their existence. A good trade or any honest employment is preferable, even if the boy remains with the bare rudiments of an elementary education. Nay, solitary wickedness and idleness are not so bad as the associate and combined.

But schools are intellectually bad. And this is likely to be the case wherever the mere elements of

learning, or the easiest parts of any subject, are to be gone over again and again with countless iteration, month after month, and year after year; and specially where the opinion is expressed or implied, that all education beyond is fit for the rich only and the aristocratic. Who has not noticed, that among narrow-minded and prejudiced persons there is often an affectation of vulgarity in the quality and style of living, and dressing, and eating, and talking, as if contempt and scorn were thus shown towards what they deem the better sort? This affectation extends to education. It is full of pride and false humility. It is itself worthy the bitterest scorn of the good and wise. It is full of venom, and at every opportunity will spit forth its spite at industry, decency, and what is called honest pride. It levels down with a will and a vengeance. In such a school let not a boy remain an hour after he has once fairly and completely gone around the circle of its studies and requirements. Remove him either to a higher school, or if that be not within our reach, keep him at home, or place him at any suitable trade or business. The mind requiring no exertion to learn at the third and fourth repetition, becomes listless; and it loses in force and elasticity, if compelled to go over or around any more. It cannot live and thrive on the old food. It is done with the milk, and craves the meat of stronger learning. It learns to loathe the poor porridge, and turns with disgust from the whole dish of thrice-masticated hash! Idleness follows inevitably, and soon viciousness and mischief. The real cause of the great idleness, and

wickedness, and vulgarity, and meanness of some schools, is—*there are no studies!* Boys, poor and rich, must all degenerate in schools where they are compelled to beat again and again the often tramped path of easy branches. It is a law of nature. It must be so. Studies, therefore, should ever change from easy to difficult, although no subsequent use should be made of them, *solely* to preserve the morals of schools.

Nothing is more dreaded by an experienced teacher, than when a boy is delivered into his care with some such formula as this:—

“Here, sir, is my boy. I have had him for year after year at school, but he does not seem to improve any; and yet he has gone over his studies a great many times. I have tried different schools, but yet he has rather gone back in his learning. He does not cipher any better than he did two years ago; and I believe he has *forgot* English grammar! And yet he is naturally a very good and industrious boy, and used to be head of his class; but, somehow or other, he is rather idle and mischievous now, and will need watching. I think *you* may try him a spell, and let him *go over his studies once more!*”

On this the heart-sick teacher suggests an alteration in his studies—a kind of change in the medicine and diet—the only thing by which the boy can be restored; but he is quickly interrupted with a self-complacent and rather impatient remark:—

“No, no, sir!—I do not see what good that kind of learning will do my boy. We do not intend him for a doctor, nor a lawyer, nor an engineer, nor a

surveyor, nor the like! Besides, that sort of thing makes boys proud! We only intend the boy for a farm or trade, or maybe we shall put him into a store; so that plain English reading, writing, arithmetic, and so on, is enough—a *good*, plain education!”

Alas! the poor boy! And so he is to be driven and coaxed, pushed and pulled, like a stubborn, ill-starred mule, around the old circle, but with a new driver—the sole advance in his education being in a change of schools! Fortunate, indeed, if in going round again, he can remember what he once knew! Fortunate, if to his stock of tricks he adds no new ones; and if, instead of going the old circle of studies, he goes not a new circle of mischief! Silly parent! place your boy at the trade now! try no more schools unless you try new studies, and studies more difficult! And alas! poor schoolmaster! thou must eat bread, and, therefore, the boy is received; but it is a thorn to thy side!—he is destined for thy ruler! Yea! whip and spur—thou hast a half brute to manage, and he will be a whole brute if he remains at school much longer! The boy has used his studies all up!—he will tramp them as waste fodder now under his feet! Thou must complete the ruin of his mind! Yes, weep, benevolent pedagogue! well may thy soul be stirred at parental folly and stinginess! Men will often sell their own souls to hoard up money for a son, to whom they will basely deny an education, because it would draw upon the hoard before the hour! Oh! folly insensate! it knows not its own art aright—the true use of money!

Schools for instruction in the elements of knowledge not only must be, but they are indispensable. When used contrary, however, to their intention, they are abused, and the abuse is mischievous. None will contend that these schools should be used as places of seeming industry, but yet of real idleness ; places, where mistaken or penurious parents may continue their children till they have reached an age deemed suitable for some business or trade ; places, where children may be kept out of the parent's way, and have the semblance of going to school, that the parents may not lose *caste* in society ? Nevertheless, primary schools are liable to this abuse ; and whoever insists, for any cause, that his son shall remain in a primary school after he has moderately well learned all there taught, injures the school. Nor can any plea of convenience, nor any plea of poverty, (often the miserly whine of niggardliness,) atone for that injury. No clamorous twattle about education—sunshine and air—running waters—rich and poor—common branches—no voting—no grants of money—no combined efforts of a whole community, can make a school good used contrary to its intention. If a primary school, a primary school it is, and must be used as such. Use it otherwise, and it is ruined. It becomes a nuisance. The idle mind is said to be the devil's workshop : what shall we call an idle school ? And a school must become essentially an idle school, just in proportion as it numbers pupils who are again and again made to go over the same studies, *after* they fairly understand them.

From the foregoing remarks we may be better able to determine, in some degree, the nature of a good school—that is, intellectually.

The grand feature in a good school, is a limit in the range of studies. If a school aim at teaching all the branches that may properly be comprised in a course of education, from the elements of the child to those severe studies of the young man, that usually finish the course, there must, without accident, be confusion and failure. The tendency, or rather one tendency of the age, is to act *en masse*; and this affects schools, as well as other places in which persons are associated. "Union is strength," is a very good maxim; but the age misinterprets it. There may be *agglomeration* without union; but by very many these separate and indeed opposite things are confounded. Mere agglomeration may be weakness; for it may be wholly destitute of any cohesive principle. A school on a very large scale *may* have union, but the agglomerative power is all it can boast: it is a sand ball that is easily pulverized into its constituent grains. The very attempt to move it with suitable energy breaks it. A school of the conglomerate kind must have so many different instructors, and so much apparatus, and so many pupils, that one man cannot easily arrange and control, without giving his whole time to the government; and making it a special business, he is apt to *over-govern* and *over-direct*. The mass will not be simply governed. And there are all the various and opposite modes of teaching and governing ap-

appropriate to various and opposite studies, ages and capacities—so that all will almost inevitably become confusion !

This may happen, it does happen, where the conglomerate school is honest, and *intends* to remain honest; but such a school is almost invariably found, upon nice inspection, to be dishonest. It has narrowed down and compressed into a nutshell all learning and science. It is full of patent books and patent systems for doing much work in a little time. It has a capacious hopper, in which wheat and cockle grain and chaff may all be one grist, and fall into a wondrous bolting sieve that shall sift forth nothing but prime meal ! The principal teaches a little of all things ; and with the aid of one or two subordinates, he will, in a few months, send out work that otherwise would require a dozen years and a score of professors ! Cheap clothing stores are not confined to the outer man : the inner man may be furnished for next to nothing, and “fits” contrived at the shortest notice ! Generally speaking, the academies that set forth pompous bills, professing to teach a university course ; or a primary school, professing to teach an academical course, is dishonest—and there is a bad school. This curious age, so fertile in empty wonders, has nearly legalized a word, or taken a vulgar word and stamped it as current in literature—*humbug*, with all its derivatives and cognates ; and that word seems to stare one in the face in certain advertisements and pamphlets, discoursing so eloquently in favor of some late invention or discovery in the art of educating.

One could hardly stare any more, if mesmerism should open a new school, and teach by rubbing the eyes instead of furling the palms! If heavenly things are thus taught, surely we may expect the earthly! And then people of the weakest nerves will be the strongest scholars! and the indolent and credulous will discover more than the industrious and cautious! Happy era!—we border on a golden age, when weak and strong will be on a dead level! and all may shut their eyes and yet see all the arcana in the universe, and a mile or two beyond the limit that vanishes into nothingness!—a transcendentalism transcending the very German!—a bottomless abyss with yet a lower bottom!

From the preceding remarks, foundation may be seen for the customary arrangement of schools under three general kinds—the primary, the academical, the collegiate. Other names may be given these divisions: the primary may be called elementary, common; the academical may be called high-schools; the collegiate, universities; but the grand distinctions themselves are real. And, when these distinctions are regarded, the end of an education is better attained, than by confounding them. If the distinctions are observed, then schools must be in separate places, have separate modes of teaching, be conducted by separate teachers, and be for pupils different in ages and attainments. It is no part of the author's plan to treat of these schools severally; he could not do it without twattling—genius higher than his is competent: but he may say, that while men of talent and learning may find ample scope

for all they have and all they are, in any kind of school, yet worthy men of less talent and learning, may be safely intrusted with many of the inferior schools.

While, however, the grand division of schools is allowed to obtain, the advantages of that division cease whenever pupils fully prepared for a higher school, are kept in a lower. In case a boy has, for instance, six years to be passed in schools, and two are sufficient for the primary or academical course, every day he remains beyond that two years is wasted, and both he and the inferior school are injured. And this rule applies to the repetition of a course of studies even in college. A young gentleman was graduated years ago at a distinguished college, and with *distinguished* honor—the *seventh* honor; for which his comrades gave him a triumphal ride around the campus on a—*rail*! He determined to re-enter, and repeat the four years. His ambition was gratified, for he once more took the seventh honor, and was treated to a second rail! But he was a liberal fellow, and spent, during the *eight* years of his college life, one thousand dollars annually. A good school of any kind is good only while confined to its own nature. It is a stage-coach or a rail-road car, in which a traveller does not wish to remain after it has conveyed him to a given point on his journey, or back with which he will not return for the sake of travelling the same part of the road twice or thrice over, when once is sufficient.

The ignorance, however, of many, even in an age of surpassing light; the vanity of some teachers; the

profound nescience of many legislators, voted by a majority to be wise men ; the selfishness of demagogues ; the influence of wordy lecturers in lyceums ever spouting about education, " physical, moral, and intellectual ;" all these, with other things peculiar to a talking people and a talking age, incline us to overlook, or disregard these, and most time-honored distinctions. In vain is it urged, that evil will arise if all schools are united or confounded : like the child that was dehorted from some amusement because of the evil in it, we reply that we wish to see the evil that is in plans and schemes, as well as our fathers. The people often *will* that an evil shall exist ; and its sovereignty must be obeyed.

A good school is rendered better by a comparatively small number of scholars. The ratio of increase among the teachers, principal and accessory, must be a ratio direct with the number of pupils. In the best academies a teacher will be found necessary for nearly every twelve pupils, especially where the studies are very numerous, and classification extensive. A primary school of the best sort, where only four or five branches are studied, requires a teacher for about every twenty pupils. In many places, perhaps it may be said, in most places, the public entertain opinions adverse to this : that, however, cannot alter truth or fact. In public estimation a flourishing school is a school of an hundred scholars. The number of teachers is not estimated. Indeed, the fewer teachers the greater the wonder ; or rather, it suits the spirit of the age, to see great results from little causes. An hundred

scholars and only one teacher! On the contrary, a school of twenty pupils and two teachers, is an anomaly—it is a waste of power. A little stream judiciously treated will turn a dozen mills! why should not one teacher be made to *do* an hundred boys? And yet, spite of the thousand analogies of utilitarianism, a small school with several teachers, is incomparably better than a school ever so large with but one master.

Honorable, nay, many honorable exceptions are found to the following remark, as to all other similar remarks, yet we could not count easily that number of parents who are too niggardly to pay for a good education; and that in many instances where the value of such education is in a measure appreciated, if not in thought, at least in words. Such parents do not deserve a good education for their children. For a good education costs money; and it should cost money. The popular sentiment, however verbally opposed to agrarianism in lands, and goods, and chattels, loves it in education. There something is wanted without an equivalent—and something worth all the other good things of this life, so coveted by parents for themselves and their children. This is one true reason, often the only reason, that fine, bright, intelligent children are *driven* year after year around the circle of the same easy and elementary branches:—primary schools are comparatively cheap, and primary school-books are cheap! The people, therefore, in numerous places, will combine and *cram* a school, and then vote it a flourishing school. They will give one

teacher as many as a room can hold, and that is a good school.

Alas ! the author has known a poor sickly teacher applauded, because, unaided, he labored by himself eight or nine hours a day to teach some eighty pupils, that he might put a little bread into his mouth, and some coarse clothes on his family. His school was called flourishing ! The parents paid a few shillings a quarter, given out of their purses like drops of blood from their hearts ! But one fair morning the poor murdered victim of selfishness and hypocrisy fell down in his school, overwrought, and was borne home to die ! And then his *patrons* ? —yes, *patrons* !—carried him to a grave, saying—“Poor fellow ! he was *probably* overwrought !” and they shed tears as the earth was shovelled on his coffin. Tears !—aye ! but those tears should have been a loud wail for their own ineffable covetousness ! But the spirit of the age says, “Buy as cheap as you can ;” and the voice of conscience being hushed by a rule of political economy, the mourners turn from the grave to look for another cheap schoolmaster.

Granted, that many are too poor to pay anything for elementary tuition, and very many only a pittance ; and that the obligation is binding and the importance incalculable of making provision in some way, for the education of the poor ; is that a reason that teachers should work for nothing ? or is that a reason why people who can pay, and pay well, for education, should have it as a gratuity ? We may, indeed, bear each other's burdens ; but

one man is under no obligation to bear a load that would break a camel's back. A whole village may not put the whole pack of their obligations on the back of a single schoolmaster. Teachers may give alms as they list. They ought not to demand less for their services to all, because they charitably ask a less fee from some ; no more than merchants should sell at cost, or give away their wares to all, because they benevolently do so to "the widow and the fatherless."

No men are more justly entitled to fair prices, and often to very large prices, than truly qualified and competent teachers. And this, not barely because of the value of what they give in return ; but because of the great outlay of time and money necessary to prepare for their profession. Some teachers have spent a dozen years in preparation, and have laid out many thousand dollars : a capital of time and money, sufficient to have made them rich in merchandise, or at any mechanical art. Few persons can estimate the value of things where the results are produced with ease and in a moment. They must see the labor performed. Most can readily believe that a rail-road, a canal, or a ship is worth all the money asked for it ; but they cannot understand why a painting or a statue should be held at many thousand dollars. Nor can they but be amazed that a Paganini should expect twenty guineas for a single "tune" performed on the violin ! A plain, but frank-hearted and sensible farmer once called at the office of a celebrated chief justice in the South, and asked him a very important question,

that could be answered in an instant, categorically—yes or no. “No,” was promptly returned. The farmer was well satisfied. The decision was worth to him many thousand dollars. And now the client, about to retire, asked the lawyer the charge for the information. “Ten dollars,” replied he. “Ten dollars!” ejaculated the amazed farmer—“ten dollars!! for saying *No*!” “Do you see those rows of books, my friend?” rejoined the chief justice: “I have spent many years in reading them and studying their contents, to answer—*No*.” “Right! right!” responded the honest farmer—“right! I cheerfully pay the ten dollars!”

All this applies most appropriately to the competent teacher. The most assiduous study of many books and of many subjects is necessary, before he can properly and compendiously answer yes and no; but to the unthinking and the ignorant, that hear the replies and notice the easiness with which such words are uttered, the teacher seems to earn money without labor! Nor can one, who sees not the daily toil—the mental toil—(and which, indeed, none but a thinker can see)—nor can he appreciate the kind and amount of labor bestowed to make a boy, even a willing boy, a scholar! The art and difficulty in forming, a good reader and a good speaker, few can understand! Hence the labor of a teacher is too often paid with niggardliness; and the pittance is paid grudgingly—as if a penny were given to be rid of the importunity of a beggar!

It is preposterous to urge that the majority of persons everywhere cannot pay a fair and usually a

generous price for good education. The price might, generally, be paid without the curtailment of conveniences. Very many persons who put on a pitiful look, and use a whining tone, in cheapening a school-bill, pay generously enough for other things, even luxuries ! Nay, they heap on their children's backs more than enough to fill their heads and store their minds, and adorn their persons, with the best learning, and the most manly graces ! There is a foul hypocrisy that affects to be poor, when a teacher is employed, that is mean enough to *beg* or the tuition freely given to the poor !

But if important curtailments were called for, what then ? Education is superior to all other mere earthly goods. Buying property is the pretext for "withholding what is meet" from children ; but the best property is that education so undervalued ! This property is not affected by the rise and fall of stocks ; by tariffs ; by embargoes ; by non-intercourse ; by any of the innumerable changes incident to all other possessions. This is an inheritance not depending on the wording of wills, and the quibbles of law. The finger of God only, touching the intellect itself, can destroy its stores and deaden its force. Here is a rich and vast estate ever carried with us in a small compass : it cannot be stolen ; it cannot decay ; it will increase from its own use ! It may last forever ! A man who can educate his children well, and who is unwilling to pay the price, is contemptible, and deserves rebuke when he dares insult competent teachers by any oblique petition, in a sneaking tone, to take less !

Small hopes are entertained that the idolatry of covetousness shall be overturned by a few indignant words: the cry will be, in spite of truth, justice and generosity, in favor of cheap schools. But it is well to let covetousness know that it wears a veil of gauze, when it thinks itself screened behind a "whited sepulchre." It runs its odious head into the bush, but its vile tail sticks out far enough!

Let us hear no more of poor schools and poor teachers. The public can have good schools, whenever and wherever it chooses to pay for them. Small price generates small teachers; and small teachers cannot make great schools. It is pitiable to walk through our flourishing villages, with stores rivalling the great cities; with patrician residences, and tasteful cottages; with large public halls, and all the appearance of wealth, luxury, affluence; or to ride amidst farms equal in extent and richness to those of European lords and nobles; and hear from town and country alike, the affected lamentation that they have no good schools! Nor will they, nor ought they, while gold is dearer to their hearts than intellectual improvement. Let no mistaken philanthropist offer to teach their children for nothing. Let no honest politician mistake and offer to get the aid of the legislature. What! are these people in abject poverty? Are they beggars? Have they done the State such service that the State must educate their children? If demagogues weep over the poor people—are *these* the poor people? What must be the *poor* that have no stores, no money, no farms, no conveniences, no luxuries, no elegant ba-

rouches, no capacious barns? Oh! what deep convulsive sobs would shake the demagogue's commiserative breast, if these *rich* poor were the *poor* poor! if these were the poor "that had no doors to cover them!"

Men of talent, and tact, and energy may essay to teach in these *mean* neighborhoods; but their intention is only to make teaching a stepping-stone to law, medicine, divinity, politics; while a few may feel impelled to teach, as others are impelled to preach. These latter will struggle on against poverty, and insult, and oppression, and scorn, even as some "hope on, and hope ever!" They are the great and godlike men! They stand and walk forth the embodiment of dignity and grandeur!—the surpassing excellence of the teacher's science and art! But still, where the reward is wholly inadequate, the majority of teachers must be incompetent; and the competent will ever escape into other professions and employments, leaving the other teachers to eat the pittance unwillingly bestowed for their small services—the standing jest of every brainless dunce and malicious worldling, who rejoice to repay with contumely the well-merited feruling of their idle and vicious school days!

This is not the place to say how provision may be best made for the education of the truly poor. But not without reason is it now said, that multitudes who cry out for the education of the poor at the expense of the State, or of religious and corporate charities, care little or nothing for the poor and their education; they simply hope to avail them-

selves of the poor man's school, at the poor man's price. The same disinterested benevolence would open its mouth in favor of a poor man's eating house, if it could dare to go in and eat for a penny what is worth a shilling! Hence a poor man's school is so often filled with the rich man's children, that no seat remains vacant for the former!—public-spirited and philanthropic persons love to set an example to the poor! And so virtue has its reward! Such excellency would, in its excess of zeal, shove poverty from the public soup-table, under cover of patriotism and condescension! Hark! the cry!—"Let us all sit down together on the same school-bench—rags and robes! let us all drink in learning from the same iron ladle!" But mark!—the robes have filled the whole bench! and the iron ladle is exhausted by patrician lips!

There are objections to legislative schools, which shall be stated in due time. The author, however, has noticed that persons, whose taxes for public education are less than the amount of fair and decent school-bills on independent principles, are usually favorable to the imposts—because, first, these people have an apology for obtaining the semblance of an education at less price; and, secondly, they educate their own children at the expense, in some good degree, of men whose taxes, owing to greater wealth, are able to make up the deficiency of their own. Some prominent men, too, with words of kindness towards the poor on the tongue, and of patriotism, when their property is very great and liable to many and heavy taxes, contrive to put that

property in a shape in which it cannot be so readily taxed. When these have previously and openly resisted what they deem injustice and oppression, and have understood the humbug of mock philanthropy and patriotism, we blame them not for escaping the net and snare laid for their money; but where they have themselves affected to be friends of wholesale systems of education, and then take such methods of avoiding their natural share of burdens imposed by themselves, their conduct is despicable. The avarice, the cupidity, the cunning of men, aiming to get something for nothing; or their real indifference to the value of what is apparently sought, accounts for the failure of many schemes of pretended philanthropy and patriotism. These are noisy, but shallow streams; there is at heart no perennial fountain of living waters. One gush exhausts all.

To speak in general terms, we conclude that schools, to be good, should be rather small than large in the number of pupils; the teacher should be liberally paid, and honorably trusted. A departure from these principles, verges towards an evil or bad school. If, however, schools are necessarily large in the number of the pupils, the number, also, of competent teachers should be increased, that the equilibrium be preserved; although a very large school, with a sufficient number of competent teachers, is apt to be inferior to a smaller school. Pupils enough for spirit and emulation, and variety of companionship, is the maximum; more dilutes, and interferes with a prompt and concentrated government.

Thus far, schools have been considered as day-schools, in which pupils are under the care of a teacher during the school-hours, but reside with their parents or guardians. A kind, or class of schools, combining the advantages of a family and a school, remains to be considered—boarding-schools.

The most important consideration here, is the comparative excellency of boarding-schools. Supposing that the day and the boarding-school are alike in size, in teachers, in pupils, in morals, and other matters, we incline still to believe that boarding-schools are preferable. For, however excellent the mental and moral discipline of a family, it cannot surpass that of a proper boarding-school; it rarely equals it. During the hours of relaxation, but more especially, those hours necessary for studying beyond the mere school-time, children cannot be so well regulated in a family, as where the whole is a business, and the system is formed with a view to this necessity; and that is the case in a boarding-school. Unforeseen interruptions must occur in private families, and from a thousand causes, which prevent any attention to a lesson at home; and yet that attention is always important, and sometimes indispensable, to success in scholarship. The weather forbids constancy and punctuality, so that many a good student is hindered and discouraged by this unavoidable accident. Beside, many boys and girls, in passing to and from school, are often exposed to temptations and dangers, that are worse than any evils in the day-school itself.

It must be granted, that nothing is superior to the moral influence of a well-ordered and religious family; and where any moderate attention to the superintendence of studies in such a family is possible, it seems not advisable that the children should ever be sent to any boarding-school. A certainty ought not to be yielded to a doubt. But it is also true, and beyond all question, that on the score of religion and morals, a boarding-school, under moral and religious control, is greatly preferable to a family, in which serious matters are neglected or of secondary consideration. A boarding-school, to many, is an ark of safety. It does for them, what has been neglected by their own parents. It is actually, to some, the door to heaven! Here we speak understandingly and confidently; and our words would be true, if all printed in capitals. A child in a good boarding-school has been known to become, at least externally, transformed, that had come in "so questionable a shape" as to render a pause necessary, and a doubt whether it would be safe to admit such to the bosom of the family, and whether it would comport with pledges given or implied, in regard to parents of the other pupils; and yet that child has, after some years, gone away regretted and honored, and even referred to as a model fit for imitation.

A good boarding-school is, in fact, to many, a precious privilege—a privilege that may well be coveted. In such a school, religion is, of necessity, wrought in with the whole texture of duty and discipline. Without being the business exclusively of

the school, it belongs to all the business. It mingles with the studies, with the rebukes, the chastisements, the rewards, the counsels, the approbation. Boys see how it is possible in all things to regard the authority of God, and how all may be employed in His service. Beside this, religion has its altar in the family; and praise and thanksgiving ascend night and morning. God is implored for pardon, for illumination, for sanctification, for guidance, for salvation; and He is publicly worshipped on the Sabbath in the congregation of the people. A jealous eye watches and guards the morals of the pupils; and great care is exercised to defend from all wickedness and impurity.

Sectarianism is no necessary part of all this religion. But *any* sectarianism, if it contain any of the vital principles of Christianity, is *infinitely* preferable in a boarding-school to *no* religion. Perhaps we may be classed among the strong opponents of a papistical religion; but we had rather by far send to a boarding-school where such sentiments were even *taught*, than where religion was not taught at all. A man may, peradventure, discern the truth, however variegated with false colors, or overlaid with gilding. The pearl of great price may ray forth its light through rubbish; but it is impossible to perceive the truth where it is not, or find a jewel where none is lost or concealed.

As a general rule, very young children are safer at home than at even a good boarding-school. Mothers, certainly, are the best teachers and guardians for such. But where necessity requires, very young

children are cared for as honestly, often, as at home ; while many improper and hurtful indulgences are withheld.

In a word, we may say a good boarding-school is the combination of a family and a school. Where that combination is perfect, the school is excellent. The degree of excellence varies with the variations of the constituents. Keeping in view this definition, boarding-schools, manifestly, should never be large. A household of twenty-five pupils is, perhaps, a maximum : possibly, fifteen or twenty is a better number. Yet very far be it from us to say, that most excellent boarding-schools may not be, where twice or thrice these numbers are found ; but still the *domestic* constituent is in jeopardy, whenever the number of pupils is so great as to change the *family* aspect. True, Asiatics sometimes have sons enough to ride on "threescore mules ;" but western families, with one mother, are usually much smaller ; and our analogy must be restricted to the occidental sun.

The courtesies of the table, and of ordinary intercourse, are better secured among a small number of boarders ; and the importance of manners no wise man can fail to see—none can undervalue. Manners in a boarding-school may not be fine and elegant, but they may always be pleasing ; yet they cannot be pleasing, if indecorum at table is allowed ; and it must more or less prevail, when a large number of boys is there. But a great objection against boarding-schools, is found in the partial destruction of a home-feeling ; for when the sensibilities are

blunted or deadened, many virtues of a mild and amiable character suffer. And boys governed wholly by authority, and not moved by love, are inclined to be slaves and not sons. Hence disobedience, insolence, mischiefs, rebellions in boarding-schools. The children, cut off from all family connections and feelings, become cold, unsocial, inimical. They set up opposite interests. The mellowing, and melting, and harmonizing influence of family and domestic feeling is wanting: they cannot amalgamate with the school. Two masses or bodies are in juxtaposition: there should be a blending into one. Not a few boys need a mother, a father, a sister: that want unsupplied, renders them restless and unhappy. They submit to authority, but they hate it as tyranny.

In proportion, however, as a boarding-school has few pupils, the objection has less force, and often loses its entire force. For with a few, the teacher and his family may with great propriety have such intercourse, as to supply, in a great degree, the natural cravings of the heart after home. It is not enough that the judgment of the children is convinced that the family is kind; they must come into contact, and feel what is fatherly and motherly and sisterly in it. The heart requires touch to be moved. But this is almost impracticable in a large boarding-school. There, the life is wholly by rule, acknowledged to be right, but felt to be cold. And nothing is so hurtful to a school, as chilled affection! We may be told, that in large boarding-schools

children are regarded as members of the family ; but it can be only *pro forma*—the actual fulfilment of the promise is next to impossible.

The same mistaken parsimony that destroys or prevents good day-schools, does, in a degree, affect boarding-schools. Many are unwilling to pay a suitable price. Boarding-schools, therefore, if they exist at all, must, in some places, be large. High prices, with a limited number of boarders, not to exceed twenty, would, in reality, be cheaper than low prices and five times that number ; but an age that lives by sight and not by faith, can see little, if it must be seen through a large sum of money. A guinea may aid the vision of a corrupt judge ; but it has an opposite effect on the eyes of money-lovers—when the guinea is before them, they can see nothing else !

This chapter will be concluded with a few remarks on Gymnastic Exercises. That boys should play, and play honestly and actively and joyously, even if somewhat boisterously, no man who has had much to do with schools for a moment doubts. Nor does plenty of play, at suitable times, the least interfere with studies ; on the other hand, it greatly aids the studies. Generally speaking, the best scholars play the best ; although the reverse is not necessarily true. But play and recreation may be made conducive to a very valuable purpose, separate from the beneficial result upon the studies. While a boy plays, he may be made to acquire prodigious strength and activity ; and this, combined

with beauty of form and grace of movement. And that end, although it may be in some degree attained by any suitable exercises, such as running, leaping, playing ball, and the like, is more speedily and more effectually attained by the exercises of a properly regulated gymnasium.

Good schools would be rendered better by this appendix to their studies and fixtures. That so few have gymnasiums must be entirely owing to ignorance of their utility: it may, sometimes, be owing to misconception of their nature. A gymnasium may not be properly constructed; or it may not be properly directed; or it may not be directed at all, the pupils being left to self-instruction: in which cases, no very valuable results are to be expected, and sometimes hurtful accidents. In a proper gymnasium, properly directed and governed, every muscle of the body is exercised and strengthened; while accidents, except of a trivial sort, are by far less than at the ordinary sports of the play-ground. The exercises of the gymnasium may be taken in all kinds of weather, both in winter and summer; and they will supersede, more or less, many games and plays—some doubtful in their character, and others trifling, if not silly.

A gymnasium, by which is meant the house and the fixtures or apparatus, should be erected and disposed, under the direction of an experienced and practical gymnast. Without this, the instruments may be mere lumber. Besides, if the whole is done according to a suitable plan, few things are made to

answer many purposes ; and thus, many dollars are saved that otherwise would be wasted on needless fixtures.

An instructor is necessary ; for the whole of gymnastics is really an art, and that art has its principles. Without a teacher, deformity and weakness might be the result, by working in a wrong way, or at a wrong time. The gymnasium, too, if ungoverned, would, after the novelty had passed, degenerate into a play-house ; but while amusement and recreation are always found, work and labor are the essential features of a good gymnasium. Few will continue with perseverance and punctuality sufficient to reap the wonderful advantages, unless they are compelled. Hence, school-boys so often become expert gymnasts, while young men, who are their own masters, rarely excel. And hence, school-boys who are forced year after year to exercise in the gymnasium, shall, at eighteen or twenty, surpass most unexercised men of any age. Besides, their strength shall abide throughout life.

The object of these exercises is not that men may perform extraordinary feats of strength or agility ; and yet, so easy do difficulties become, that hundreds of exercises, accounted *feats* by strangers to the exercises, are done daily by boys, and without an effort or a thought. But when occasions in actual life do arise, in which daring actions of strength and agility *must* be done, persons trained for years in gymnastic exercises will do them, as if they were only a little different from ordinary actions. Strange ! that spite of all the countless lectures and

essays on "physical education," that sort of education should be so singularly neglected. True, under the impulse of the moment, attempts are every now and then made by young men at colleges or in villages to exercise in gymnasiums; but when the novelty is passed, and the *labor* remains, the enthusiasm subsides, and "physical education" is at an end. Boarding-schools, however, ought not to neglect the physical training of their pupils; and they can easily be thus trained under a suitable instructor. This book professes to be the result of experience; nor is this part of it any exception. The author has experienced, in his own case, the great advantages of a gymnasium. If ever there was a case where an allowable accommodation of Scripture words exists, it is his own—"youth renewed like the eagle's;" and his deep and abiding conviction of the great advantage of gymnastic exercises thus acquired by experiment, induces the author, for the sake of good to others, to obtrude himself.

The present occasion is a proper one for saying that two things are very desirable, nay, almost indispensable addenda to all theological seminaries; and, if it depended on the author, every *orthodox* theological institution in the land should have a gymnasium, and a teacher of reading and speaking.

What more humiliating than the many puny, ill-formed, effeminate young clergymen!—as though piety and paleness, theology and thinness, devotion and dyspepsy, were all twin sisters!—as if the pulpit were disgraced by able-bodied and robust ministers! Surely false sentiments of dignity and consist-

ency must be prevalent, if the effeminacy of young clergymen can be, for a moment, tolerated ; or if a feminine look and manner be deemed interesting. Alas ! it is sometimes considered indicative of extraordinary goodness ! And there are Pharisees that would shudder at the thought of a gymnasium for a theological school, as if it savored of worldly-mindedness. Many think that moral light is like natural, and cannot shine out of a man, unless through some transparency of the flesh macerated by fastings !

Silly sentiments are found among very good men. Religion does not wholly remove the weakness of the natural understanding. Affectation still clings to the naturally vain and priggish ; and these *do* the religious, as they were wont to do other things—they put it on in a style of their own, and wish to set a fashion for their brethren. These people often pet young clergymen and nurse them into a most disgusting semblance to themselves. But while they pity such for weakness, they had better rebuke them for sheer laziness ! Doubtless tobacco has slain some ; but laziness has killed more. A society for the suppression of inactivity, and for the promotion of “bodily exercise,” would be just as wise, and quite as efficacious, as anti-chewing and smoking corporations. The noxious weed might be allowed, if divinity students would work an hour a day in a gymnasium. Nor does this permission arise from self-indulgence ; we neither snuff nor scent in the tobacco line, except by way of good-natured endurance of the infirmity of the weaker brethren.

Had the author power over other men’s purses,

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or a purse heavy enough of his own, he would attach a gymnasium with its teacher to every theological school; and admit no student till he had pledged his word to exercise one hour daily in the gymnasium, Sundays excepted. He should make it a point of conscience. A teacher would be necessary at first only: *young men* could soon teach themselves, and some expert gymnasts would always be in the school to instruct the new students. But a gymnast should be the first instructor.

Dignity is useful in its place. It cannot be learned, however, and is very ridiculous and offensive when put on. Of itself it does little good, even where natural to men; but where made a substitute for benevolence or active duty, it deserves to be laughed at. The truest dignity for a Christian minister is a faithful discharge of duty in his natural manner; and to fit him for that discharge in the best way and for the longest period, health and strength are of prime importance. Perfumes, lassitude, and all the et cetera of clerical effeminacy, may be left to such as do not prefer hearty nature to sickly nicety. We need *men* for Protestant pulpits: *women* the apostle has forbidden to teach.

As to Elocution, the author, with due deference, considers what usually goes by the name of *Oratory*, as of very small account for the pulpit. Eloquence, indeed, which is something different from mere oratory, is highly valuable; but even that is not indispensable. The most successful preachers have, and not rarely, been destitute of any other eloquence than what belongs to earnest manner and pious

hearts. God seems to prefer here, as in many other matters, "the small things;" that the success of the Gospel may not seem owing to the wit of man. But clear, distinct articulation is so vitally important to a preacher of the Gospel, that an irreparable want of that power should debar a candidate from the office of the ministry.

The design, therefore, in having reading and speaking taught systematically and perseveringly in a theological school is, by no means, as some might conjecture, to teach or make what is usually understood by the term—orators. These, we apprehend, cannot be made—they are born. Or, rather, certain talents and susceptibilities necessary to an orator must be con-natural; and where these exist the orator may be developed; or if he accidentally break forth, he may be pruned, trained, and in many ways aided by art to reach his highest eminence. The design is to form preachers, that they may be easily and distinctly heard in any house usually devoted to preaching; and that they may with ease accommodate their voices to the sizes of different rooms.

It would seem that what is so natural to us, and so necessary, might be safely left to itself. But although articulate speech is one of our characteristic distinctions from the irrational animals, few people know how to talk; very few can read; not one in a million can speak! How painful and how wonderful, to find so many highly educated men in the pulpit that cannot be understood when they speak! How distressing and vexatious, when it is known that

the best of men are pouring forth treasures from exhaustless stores ; and this, when clear, articulate, distinct enunciation is within their reach, or was once, though now it may be too late.

Perhaps the remedy of bad articulation, or the prevention, is so simple that it is despised. The remedy, however, must be laboriously and perseveringly used ; and as this takes a good deal of time, theological students deem the time misspent ; some deem it, perhaps, a sin. Prejudice has, we know, arisen on this subject from the overweening conceit and folly of many teachers, real and pretended, of elocution. These, too often, talk and act as if the salvation of the world depended on elocution ; a folly most persons commit who substitute a part for a whole in anything—morals, politics, religion, or learning. Indeed, the narrower their base the grander they propose to erect the superstructure. The men of one book are to be dreaded in one sense ; the men of one idea in another. Professed elocutionists frequently fall into a grand error—trying to make all men speak and read in the same way. For while some things are common to all essentially good reading and speaking, idiosyncrasy varies and colors for itself. Nothing more is here contended for than clear, distinct articulation, and a voice trained to suit the size of any building. Add also an easy and graceful carriage of the body, and unimpeded, natural use of the hands. The whole style, manner, force, pathos, inflection, and all other matters, by no means to be despised however, may yet be safely left to every man's taste, genius and feeling.

Great, indeed, would be the error, and most ridiculous in itself—any thought, care, or effort in regard to voice, or gesture, or accent, at the time of speaking. All things must be so mastered and practised in private as to become natural to us, and then voice and everything else spontaneously and instinctively accommodates itself to all circumstances, in the same way it does in singers, or as do our limbs in the daily and hourly actions. No one thinks of rules who plays an instrument of which he is master. No adept swims by a book. A very worthy brother did, indeed, so misapprehend a lesson given gratuitously by a friend, that he essayed its practice in his next sermon, but, after laboring very conscientiously to *inhale* and *exhale* at the proper intervals, and to explode his voice at each sentence, he declared that the whole was too laborious, and did not seem to assist any. In his case, indeed, there certainly was additional ground of dissatisfaction; for, alas! he had unwittingly *sucked in* his breath, when he should have allowed its egress!

But can any folly be more preposterous than the expectation of benefiting men by our preaching, if they cannot hear us? We may think what we please about this and that method of acquiring distinct utterance, but it is a grievous sin against Christ our Master, if we refuse to overcome an impediment in our voice or strengthen a weakness. Besides, a teacher for a theological school need not be specially employed. In all these schools are young men of extensive learning, of fine taste, of undoubted genius; and not infrequently themselves born to be

good speakers, if not great orators. Let one or more of these, whether "brothers of high or low degree," be chosen as teachers, and then, let "the brethren" hopefully and *gratefully*, under the direction of such, submit to an incessant drill in articulation and other exercises of the voice. Let them practise on all keys, from the almost inaudible whisper of a profound bass to the finest altissimo of falsetto tones ; in volume ; in *diminuendo*, *crescendo*, *fortè*, *piano*. Let them learn to *talk* up and down a scale, and to *speak* the common chord ; to *speak* one word on the octave and another in the key note ; let them do all with a *speaking* voice that is usually done with a *singing* voice. Let them practise sustaining the voice, by uttering monotonously sentences, from short to long, at every pitch. Many of these methods are taught in no books. Let the teachers elected derive all they can from books : their own good sense and ingenuity will invent and vary *ad libitum* and almost *ad infinitum*.

Great interest may be kept up for a long while ; but, when the interest ceases, still let young men devoted to Christ, persevere with endless iterations till they can read and speak articulately, and without weariness, for an hour and a half, in any kind of a room in which they are likely to preach. Then, let each go forth, strong in body and voice, as well as in faith and love ; and then "in a known voice and tongue," as God shall give him utterance, let him in simplicity, or in eloquence, or in mechanical skill, preach Christ.

CHAPTER VI.

COMMON SCHOOLS.

LIKE other words or names, representing several ideas, the term, Common School, suggests different thoughts to different persons, and to the same person, at different times and places. The effect on the mind may sometimes be evil, and even when good is meant. Perhaps no class of words do more harm, at times, than those which are designed to represent good things, and yet, at the same moment, introduce by association evil or mean things. The latter often substitute themselves for the former, or lessen the effect of the good : as when we find a very worthy person in contact ever with the vile, although he may not be a companion or a friend. We cannot see the excellent person, without thinking of the mean man : we wish, at least, the honorable person had a contiguousness with what was like himself.

By *common*, applied to schools, is sometimes meant the lower English branches, the elements of learning—common branches. In that case, the term primary, preparatory, elementary, is preferable ; for, these are the beginning of all learning,

and partake of its noble and excellent character. There is as much honor in beginning, as in finishing. The summit of learning could never be reached, if the first steps of the ascent were not taken. We may not carelessly apply a word that may tend to destroy the impression we might and ought to have of the essential importance and grandeur of these elementary studies.

Sometimes, by common schools, however, is meant, schools for the common people—from which is an easy declination to the *poorer* sort of people; and then, the term is fraught with many and great evils. It tends at once to divide the community into classes. And hence, while we profess zeal for the welfare of society, and a wish to equalize, wherever possible—and it is more practicable in both learning and religion, than is usually thought—we have invented a term that creates *castes* where they had not existed, and recognizes them where they have existed. It is no part of an educator's duty to create factitious distinctions, nor to minister to the pride of a monied or fashionable aristocracy. And yet, amidst our benevolent zeal for man's intellectual advantage, we indirectly create and acknowledge radical distinctions in society, such as the self-called superior classes themselves had hardly dared, even with power in their hands, to legalize. This may seem too fine; but less things than this produce quite as important results. The very sneer and contempt with which the word common school is often uttered, shows our suspicions to be well founded.

It may be said, the schools in question are so called, because common to the poor and rich ! So is a third-rate tavern ; but the rich do not often visit such—the poor are allowed to have all the *commonness* to themselves. Besides, what school is not common to poor and rich, provided the poor could contrive to pay the fees of a high school ? The cheapest schools could not be common in any other sense, if money from some quarter did not sustain them ; and if the poor could pay the price, the lowest or highest school would be open.

That the poor should be educated, and that money should be paid for them, we both affirm and will directly argue ; but our object now is to deprecate from schools in which many poor are educated, names that may mark them. Such names widen the gulph, already nearly impassable, in certain quarters, between the poor and rich ; they acknowledge the visibility of that separation ; they force many good men to see what they wish to shut from sight. Charity sometimes turns all eyes upon a poor worshipper, by assigning him a pew in a corner ! although in superfine churches, she gives him a pew *nowhere*—not, perhaps, by voting him out, so much as by *dressing* him out. As some evil may arise from the word *common*, and none from the other words often used, such as primary, elementary, and the like, we shall use in the sequel one or any of these better terms.

That elementary schools should exist, has been repeatedly affirmed. An important inquiry, however, remains :—Should these schools be a matter

of independent and individual, or of private and associate enterprise? Or, on the other hand, shall they be sustained by geographical districts, or by the whole State as a civil and State policy, and by taxation, direct or indirect?

The author inclines to the former opinion. Before entering on a statement of reasons, he would prevent or remove an impression adverse to the calm consideration of the subject, and prejudicial to the just appreciation of the arguments; and hence, it is distinctly said now, what will be repeated and enlarged directly, that provision ought to be made for the education of the poor; and that legislatures and corporate bodies, intrusted with the collection and appropriation of public moneys, may, in their wisdom, allot portions for educational, as for all other purposes important to the common weal.

1. From a careful reading and consideration of the foregoing chapters, among other convictions, there must have been left an impression on the mind, that the management of a school, and the application of any system of education, belongs to one class of men, and to that class exclusively—practical teachers, of many years' experience. Dictation to such, from any quarter, but specially from the unskilled, is an impertinence, at best—often an insolence; and interference from such, if allowed or forced, can only distract, harass, and finally ruin.

But in schools controlled as public schools (that is, legislative and similar schools) are sometimes, and may be constantly it comes to pass, that the interference will be perpetually, not a benevolent and

skillful overseeing, but an officious and pragmatical meddling. The books—the studies—the mode of teaching—the discipline—the whole system—the very teachers themselves—shall all be watched, criticised, scolded, ordered, a thousand ways! If all this were by persons long experienced, and profoundly versed in learning and teaching, the control would be enduring; but this interference is often by truly ignorant persons, and almost always by men who know no more of teaching than they do of type-cutting. How often the meddlesome person is a second or third-rate local politician, in search of popularity and office, who in this way seeks to ingratiate himself with parents! Many small gentlemen, elected superintendents or visitors of some sort, think they must *do something*; and that they will do, whether anything is to be done or not. For what were they elected or appointed? The legislature awaits their report! The world is impatient to have the journal of their proceedings! Shall they seem ignorant or careless? They must, therefore, find fault and amend. And of course, if we make a business of anything, we can find or make—especially, if honored and paid for it! Hence, more unmitigated and atrocious twattle never was penned, than the profoundly pompous reports of nothingness, in the shape of official statements of school visitations! And what paltry jealousies and envyings, about the distribution of *patronage*! And how teachers are often reproached, as if rioting on the spoils and plunder of the people! Sometimes, too, they are called up to be paid their pittance, as

swine are invited to a pig-trough ! Sometimes they are even disappointed—the trough being miraculously empty !

From this insolence, turmoil, and meanness, the best teachers escape whenever possible ; and common education becomes *commoner*. Bees, it is said, endure not constant meddling with their hives ; but when they are thumped, rattled, pushed, and blown around, the bees fly away. Teachers imitate bees, and whenever they can, escape the din and strife of a thousand self-conceited tinkers, swarming around their schools. They prefer peace to war, freedom to slavery. For if, in addition to the watchfulness and rebukes of parents, who have a right to inspect and find fault, teachers, because of some small allotment of public money, must bear the control and obey the orders of a dozen or more officials, they lose their independence and manliness—they are slaves !—and some, alas ! are contented or awed slaves, who hug their chains and polish the links ! Keen discerners see in such a debased and dejected spirit—they crouch and fawn like dogs ! they bring contempt on the profession ! Slaves were pedagogues at Rome ; and our experimenters in education, while they go for the largest liberty for the people, and strive to make their education cost nothing—*apparently*, do all this at the expense of the teacher's manliness and freedom, and his pocket. Indeed, what slavery can be more complete, than to live in constant anxiety and fear ? to fear the parents and the children ? to fear the people and the legislature ? to fear the trustees and visitors, the dema-

gogue, the superintendent, the opposite sectaries, yea! the very infidel and atheist? to earn a miserable pittance thrice over? to have the character, the domestic circumstances, open to impertinent scrutiny? to have the mouths counted, that corn just sufficient may be measured out? and, after all, to be liable to an unceremonious dismissal at a moment's warning? Alas! poor slave—he is to be pitied! and yet, in a thousand cases, he deserves it. If he be incompetent as a teacher, the treatment is a just punishment for his wicked presumption—engaging in a noble and holy cause, without the ability; and if competent, that he should meanly sell himself, when the world is full of other employments.

Under these and similar circumstances, it would be strange if public schools disappointed not the expectations of their advocates; and while the circumstances continue, disappointment must continue. Where meanness and degradation exist in the heart, similar fruits will be borne. Public schools may occasionally be found exempt from these evils; but these evils are incident to their nature; and if an Argus watch with an hundred eyes, when he sleeps with one, his charge is in jeopardy.

It seems unreasonable to object to the examination of teachers by competent examiners. And yet, when even competent persons examine, the truth is, with great difficulty, elicited; and usually injustice is done to the candidate by an erroneous and too low an estimate, or to the community by too high an estimate. The mischief belonging to the recommendation of books pertains to this subject, and in

time no more dependence is placed on a certificate of examination than on a newspaper advertisement. Any teacher has testimonials, or, if his moral character is not impeached, he can procure them; and, therefore, the people can no more, from this source, discriminate in the character and competency of men, than in the qualities of books. Both are taken at a venture.

Usually, examinations, such as they are, are made by incompetent examiners, and that is almost of necessity the case when examiners are not practical teachers. Men cannot be *voted* into good examiners any more than into good teachers. The sovereignty of the people in the mass, or delegated to representatives, is efficacious enough in some things and to be venerated in its sphere; but it cannot bestow mental qualities, or bodily strength, as it can money and place. Examinations, then, by mere voted or elected examiners, is a foolery in itself, and not rarely a vile injustice to the teacher; although the teacher who voluntarily subjects himself to such examiners deserves to be baulked in his hopes, and to depart with a suspicion attached to his professional character. Men ought to be examined, as well as tried, by their peers. If they will acknowledge incompetency as competency, let them submit to an adverse decision without repining. Many an inexperienced, although talented, learned and worthy young man, has been stamped by the ignorant and conceited with a brand that months, and sometimes years, are required to erase. The author is wholly averse to any college of examiners, what-

ever be the moral, intellectual, and even practical character of the faculty. The beginning may be well; the argument in its favor is plausible; but the end must be disastrous. No set of examiners can judge of a young man till he is tried, and it cannot be known *a priori* how he will teach—that must be tested by the act and effort itself. The spirit of the age here shows itself as in all other matters: all must be done by masses, by corporations, societies, colleges. And yet all this care to be public, and to give publicity to everything, is no guarantee against ignorance, incompetency, injustice, selfishness, partiality, tyranny! These very bodies catch the spirit of sovereignty, and wish to make themselves feared, respected, courted! and from their insolence, injustice, and oppression, there is no escape till their despotism becomes general and intolerable, and revolution dashes down their thrones to erect new ones!

There is no need of any college of examiners. A recommendation from the high schools, academies, colleges, where a young man has been educated, and perhaps been employed as an usher or tutor, is free from suspicion; and that recommendation only presents him to a community or society at large as a person worthy of being tried as a teacher. It shows merely that the young man has learning sufficient, and is of good moral character; and that learned men, his tutors and friends, believe he will make, in time, a good teacher. And what more could a college of examiners say, especially if they had no previous acquaintance with the person? and, if they had, what more *dare* they say? The success or

failure of the young man depends on experiment. He and his commendators are honest in all they profess and say : the public understand this point, and the young man is put upon trial. It is now a plain, easy, honest, common sense affair ; but some, in a mistaken zeal, would render it complicated, expensive, unmeaning, unsatisfactory, and deceptive. The educational cause is in danger from its friends—its true friends. If they proceed they will ruin it, just as in some places true friends ruined the temperance cause. The lessons furnished by the failures of other excellent schemes, from the rashness or pride of their ultra-going advocates, should be studied and remembered.

The power of example the world will bear in certain associations, but the power of sovereignty they will scorn. Attempts to become corporate and receive legislative sanction, will become the signal of the rallying and concentrating of opposition. It may be possible that a legislature adverse to the wishes of a medical faculty may, because of the seeming popularity of the step, grant to a college of teachers what they will not grant to a college of surgeons and physicians ; but yet it is highly improbable that what in many States has been refused to the latter will be granted to the former ; and thus, in addition to failure with the legislature, will be a triumphant host of opponents, and not a few of these opponents former friends.

Preference in the community, on a large or small scale, should, as a general rule, be given to such young men as teachers who have been employed as

ushers and subordinate tutors in well-known schools. It is not necessary to institute comparisons between normal and other schools as to the superiority of teachers furnished ; but this may very safely be said—that no teachers can possibly surpass hundreds formed in independent schools. And if young men can learn to teach, as very many can, in connection with good principals of high schools or academies, and under their supervision and guidance, these young men need no normal school. In one respect teachers formed in academies and other schools have an important advantage : they aid in teaching children *as they are*, and not children furnished for the experiment, and often those that are themselves intended for teachers ; both which, to a large extent, must be the case with a normal school. This remark is made because the author has seen school-advertisements in which the principal says his assistant is from a normal school ; as if an assistant may not equal and easily surpass the best that can be sent forth by any normal school ! We have, *in this work*, no special quarrel with the normal school system, but we must forestall a *prejudice* that will naturally, in places, arise against young men trained elsewhere as teachers. Many young men, as the author well knows, and therefore most confidently affirms, are young men of rare excellence, as men of genius, learning, piety, and skill and industry as teachers, who could not if they would, and would not if they could, learn to teach elsewhere than in an academy ; who would submit to no board or faculty of examiners, legal or illegal, and who should

receive a preference in any community as teachers. The affected or real scorn with which *it is said* some young men from normal schools regard other young teachers, is in some cases not only ungentlemanly, but wonderfully misplaced: a more intimate acquaintance with the essential characters and skill of both would make the self-sufficient blush. If this report be unfounded, still the improper behavior, under all circumstances, is so likely to occur, that young men from normal schools, admonished in time, may be careful not to afford so powerful an argument against the system.

The men of this age live out of doors. We wish all corn ground at a public mill, and bolted in one vast sifter! all clothes washed in one big tub, and dried on a line stretched to the gaze of the world, to inspect the quality and cut of every nether garment, male or female! and all must feed at a public table! Liberty and openness for all; yet no individual separate liberty for any! Each must do what he does before others—eat, drink, sleep, think, talk, die, in company! He that does not this is no republican! If he takes not liberty in common, he shall not have liberty for himself!

2. Another objectionable feature, therefore, in a legislative system of education is, it becomes arbitrary and anti-republican.

By those persons, who believe that the rich and the thriving have no rights, or should suffer a diminution of rights; that the individual man is ever to be sacrificed to the theoretic man, this may be treated with a sneer. If distinctions in society arising from

skill, industry, learning, are all factitious distinctions and erroneous ; if men may not honestly consult their tastes, and avail themselves of superior advantages, either accidental or sought after ; if after proper toil in suitable ways, it be wicked for men to dress better, eat better, or do or have anything better than others less fortunate or less industrious and careful ; if by equalizing be understood levelling up, if possible, but levelling down rather than no levelling, then is it improper and presumptuous to have, or wish, any other education for our children than the common education, and all may be forced by law or public opinion to have one kind of school and one sort of education.

But, if the essence of liberty in a republic, be liberty to seek individual advantage and happiness in the use of honorable means, and not interfering unnecessarily and illegally with others, then if extensive and liberal education, if good manners, if choice of comrades and teachers are advantages, whatever prevents our liberty in these choices and tastes, is of the nature of tyranny. When we come into the social compact, *theoretically*, (for civil society is the natural society, and constituted such by God himself,) we come that we may enjoy many liberties, by the surrender of a few, and those of small importance ; and we also do and must resist the formation of a society, or the abuse of an existing formation, by which a mere mechanical man may be made. Christian men could not allow to be formed such a republic as Sparta, in the days of Lycurgus, nor could they remain members of it.

Majorities do compel—they can compel ; but, that majorities are right when they compel, is not always the case ; indeed, that the right is with a majority is *never* self-evident. King Majority may be a despot as well as any other king, and then this despot may be resisted ; he may be mistaken, and then should be instructed ; he may be a madman, and then should be confined and have his keepers. Majority has no right to avail itself of numbers to oppress any class. The sole logic is not in or by a ballot-box. Alas ! the faces of the poor may, indeed, be ground by the unjust and lordly ones of the earth ; but a majority of political persons, poor and even houseless, yea, wanderers from other lands, (and some for whose absence their own countries are the better,) can be made to do that special kind of milling, not, indeed, on the faces of the rich, but of industrious persons, whose taste, and fancy, and views are different from their own. A state of thralldom under the government of mere majority may be so intolerable, that men may be willing to prefer exile or death.

Whatever, therefore, aims at compelling us to educate our children as the mass may happen to imagine, or be represented as imagining, to be the best education, is of the nature of tyranny. What liberty is that which *forces* all to sit, whether they like or dislike the school, on one bench ? to be classed in one form ? and be taught by one man ? This may, indeed, be done by law ; it may *seem* a liberal carrying out of the constitution ; but it is contrary to the essence and spirit of free government.

A majority ought not to demand it; they ought, when instructed, to correct the error. And all *indirections* to attain this power over any portion of a minority, small or great, are crimes and misdemeanors deserving severe punishment.

"The public good," is the sole answer most vouchsafe to all argument and remonstrance against any scheme of moral, political, or literary agrarianism. Provided that a corporate body is happy as a whole and in the mass; provided it have a public, open, visible goodness of any kind, the individuals may be separately wretched, poor, illiterate. Citizens are thus no more than servants and slaves to a body politic. But the public good is the result of individual good; and the most flourishing, potent, happy states are composed of members separately prosperous, industrious, strong, healthy, intelligent. Laws and government make not the people so much as the people make them: man is not made for these things, they are made for him. If, however, the public good be a proper plea for legislative schools, let us try the force of that plea in another and kindred direction.

Knowledge without religion can never make or preserve a republic. Knowledge separate from religion may even propel the ruin of a State. A community of atheists may constitute, on earth, no insignificant semblance of hell; nor would the learning of "men and of angels" make that community a free and generous republic: that requires "*love!*" Give men religion and virtue, and the state is safe. Fill the land, therefore, with churches, and ministers

of religion, and with Bibles and religious tracts, and more is done for the permanency of our republic, than if all were one vast common school, or a house of learning, with a myriad of godless teachers. Why not legislate in favor of religious institutions, and by law compel men to support these institutions, and to attend church?

Perish the man, and perish the State, that would seriously advise and attempt this union of the civil and ecclesiastical; and yet it is, *essentially* as bad to compel citizens to educate in the mode the State, or a majority, or a mass may determine. We may as well meddle with a man's religion, as with the mode of his education. A power that controls the education may, in time, with an altered population, trained in *common* schools without religion, control the religion of the country. Possibly no such use of the public mind thus trained in schools to act in masses, is avowed; but it would be rash to say it is not entertained. They that believe nothing are easily made to believe anything; just as disbelievers in angels and devils, believe often in revelations made to people *abnormally* asleep! The extreme that has banished religion from schools, may meet the extreme that lets a religion into the government! Nil desperandum *Teucro* duce!

Perhaps no evil would arise if the State became "a nursing father and mother" by donations of money to existing schools and churches, but without asking in return or expecting a dictation or interference in their arrangements. But all attempt, direct or indirect, will be more or less abortive; and

this inevitable frustration constitutes one ground of hope, that the concentration of the powers of education and literature, will be found as impossible as the too great consolidation, deemed by many politicians essential to a federal government. The ultraism of extreme democracy has nearly gone around far enough to meet the extreme of a by-gone political federalism; but if all this be done by a mass-meeting, all is, of necessity, virtue, liberty, and equality. This force, whether of law, or of erroneous and misdirected, or adroitly directed public opinion, is injurious to what are called by some the inferior classes, and to the poor: it begets against these a determined hostility. To benefit them, near and dear rights are invaded; and that awakes and arms an opposition. Even thus rampant abolitionism has riveted the chain of the slave, and freed none but by hypocrisy and theft.

Sometimes it is answered, if you like not the public school, choose one of your own. We will do that, when you restore the money that you took away by taxes. We cannot pay two schools. We are compelled to support the public school; and, therefore, we are forced to forego a school more to our taste. We had a few shillings with which we could have got a slice of venison to our taste; but you drove us to another stall and made us buy salt beef and pork; and now, when we complain that this provision is not to our liking, you taunt, and bid us go then and dine on venison!

But, suppose we cannot get what we wish, although willing to pay twice? The majority in

many places will, for a time at least, attend the public school; and that renders it next to impossible if not wholly so, to have an independent school, unless the few desirous of the school pay three or four prices. The tyranny of a forced public opinion induces very many, who secretly detest the public schools, yet to send their children thither. Many fear being made to suffer in their business, perhaps, in their character—being branded with some odious name, like that of aristocrat—held up to ridicule as wishing to be superior to their fellows; and, therefore, these by compulsion sustain the public schools.

Good independent teachers by degrees, insensibly disappear before the operation of a legislative school. They look for other employments. Many go to the West and South, from which they will again depart, when the hurricane of experiment sweeps over those regions. Others are starved into compliance and become, in a very rigorous sense, the *servants* of the public. Meanwhile, as the academy and the high school die away, the boarding-school system arises from their ashes—ark of safety, not to the poor, scarcely to the middle class, but to the rich. And so this mighty movement of the ultra-democratic mind, that expected to be an iron roller to level all down into one republican smoothness, ends with elevating the rich still higher, and creating schools in which the great may be educated like nobles and princes.

3. Another objection to the public school system is, it must lower, in most places, the standard of education, or at least keep it from rising. It is re-

peated—primary schools must exist: but primary schools must not be the *only* schools. Two things, however, tend to make primary public schools fixed, and to prevent the existence of schools beyond them:—

Public funds, whether by gift or taxation, are adequate to primary schools only; and the people are sometimes directly and in express words, but oftener indirectly and by implication, taught, that education beyond the essential elements is, for the mass, needless.

The ever-reiterated and earnestly impressed argument in favor of public schools, is the cheapness. The essential branches of study are like “air, sunshine, running waters;” and they must, beside being as common, be made as cheap. If they were dear, or even at a reasonable commercial price, the poetry of the spouter’s figures would be spoiled. True, this wondrous cheapness is ostensibly for the poor; but men of every sort are exhorted to set the poor an example, and to place their children side by side with poor men’s children, and sometimes with the *mechanic’s* children—as if American artisans were an inferior race!—and there all to drink in learning together, and for nothing! Hence a single teacher is to impart the elements—not air and water, but the five elements of learning—to a whole village! But when these elements are fairly imbibed, and something beyond is needed, if not demanded, more is not to be had. The elements must be absorbed again; and so again and again, if the children go to school for five or twice five years!

Better schools would require better teachers, and these, better prices; and then, free schools, or public schools free in part, would be found as dear as independent schools. In many places, a country district, or a village district, rarely advances beyond the five elements—reading, writing, English grammar, geography, and arithmetic. Young persons taught in public schools of the sort, are very often admitted into academies; and, although from nineteen to twenty-one years of age, they have never studied beyond the above-named branches!

In very large and rich villages, and generally in cities, legislative schools, or schools not independent of public moneys and taxes, may, for special reasons, consist of primary, academical, and even collegiate departments and courses; but this is never the case in small villages and country districts. But wherever schools are thus constituted, if they do really carry out their plans, they must cost money—as much as independent schools, although the money may not be paid *directly* by parents. Teachers, such as are connected with these public high schools, do not teach for *nothing*! They cannot be had for a song! Their salaries, perhaps, excel the incomes they themselves received when independent teachers. The combined or concentrated system of public schools cannot be cheap. Possibly such schools *may* be as good as independent ones, perhaps better—although this is by no means admitted—yet it is the essence of oppression, to force a minority, directly or indirectly, by law or an adroitly managed public opinion, to educate children as

the State pleases, or a community of any size or name. The State does not *own* the citizens ! If the education were in all places as it may be in some, an equivalent is granted for the invasion of rights, to all who *can get* the equivalent ; but as the education is generally, and must of necessity remain, gross injury is added to injustice. Many are forced to pay high taxes for what is next to worthless, and, in no few cases, pernicious.

Not only is a grade of education beyond the five elements impossible in most places, but the higher degrees of education are disparaged. The languages are undervalued, and all that learning belonging to mental, and moral, and political philosophies—all that pertains to taste, or the belles-lettres in general, and not rarely even the abstract mathematics. *Useful* learning is talked about, in opposition to other learning ; and *useful* learning is, in one way or another, found to be what fits a boy for the retail store, the counting-house, and other ordinary modes of getting a livelihood—to wit, the five elements ! Nay, what is beyond, is looked upon with suspicion, as apt to nurture pride—to make a boy despise his plain parents—making him unwilling to work—or, at best, a mysterious sort of thing, with an undefined power to form professional men ! Self-made men are deemed examples sufficient to show that higher schools are needless ! as if any really self-made *man* ever could undervalue the learning that makes him ! The most of self-made men are insufferable, for their amazing self-conceit ! and they evidently need making over again ! Many, styling

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themselves, and so called by others, self-made, affect beholders as a dancing-bear affected Dr. Johnson: the philosopher was surprised, not that the bear danced *well*, but that it danced *at all*! We are surprised, not that the self-made know so much and so well, but that they know at all! A few, indeed, of this sort, are full of all learning and wisdom; but these are not the men who can despise the higher schools, and they must not be quoted as persons whose example proves the needlessness of the better schools.

4. We object to the discipline of public schools, that is, of public schools not independent—schools actually *controlled* by trustees, and directors, appointed by law.

A teacher is responsible mainly to the parents. And parents can restrain, if they will, the violence of a bad or passionate master. They can also render the cautious more watchful. Public opinion and self-interest are no small conservatives; and the law is open to the parent or guardian, if a teacher abuse a boy, or be criminally severe. But very frequently men, not even parents themselves, and very rarely teachers, and ever and anon, disciples of some humdrum philosopher, who is illuminated beyond the revelations of the Bible, prescribe the rules of discipline in public schools. They dare to direct their own masters! The lamb devours the wolf! We aver, and without terror, that some men who undertake to direct many teachers, need the instruction and discipline which those teachers impart and administer; and that, if such men had brains enough

to see, they would shrink from presuming to "enter," where none but the schoolmaster "should tread!"

The best and wisest of men, parents as well as teachers, admit the occasional and judicious use of the rod. Legal superintendents and educators forbid it. Hence, what endless squabbles and rigmale, or twattle, about government! what law upon law, and regulation after regulation! what mutual jesuitical watching, and reporting of reporters! And all can, severally, squeak better than piggy himself! But with due deference to all ventriloquism of this kind, no man is more competent to determine the character of disciplinary punishment, than the teacher.

Power and authority supreme must reside somewhere; and final appeal must be final. In the government of a family, God, and Nature, (the instinctive feeling of the soul,) and experience, say, this supremacy resides in the parent. He is the judge, from whom is no appeal. It may, indeed, be pretended, perhaps it is even now indirectly taught, that men are made for the State, and not the State for men; agrarianism or Fourierism may seek to abolish the family, and with it, family authority and right; but on Bible and Christian principles, we must believe that the supremacy over children is in the parent. The laws do, indeed, punish *abuse* of authority; but the laws take not away nor deny the authority, and never interfere, except when the parent is deemed theoretically incapable of supreme government. In a state of nature, this supreme au-

thority extends to more than in the social state—whether deemed conventional or divine.

The whole, or a great portion of this supremacy, the parent voluntarily delegates to the teacher; and every true teacher ought to be, and is, a parent to his flock of intrusted children. A teacher who admits not the reality of this relationship, lacks discernment: one who will not and cannot *feel*, in some degree, its tenderness, is unworthy the name of teacher. He should betake himself to banking, or engineering, or any lawful means of making money and enjoying himself: in the school-room he is out of character. When the parental power is thus delegated, the parents only have the right of watching and supervision; and they may, in all cases, appeal to the law, in which the law would interfere with themselves. If a teacher can *of choice* submit to other watching and supervision than that of the parents, that teacher is a coward and a slave.

In a healthy state of the public mind, the constant decisions of judges in favor of teachers, arraigned for alleged abuse of power, and the nominal penalties awarded where seeming injury had been done to a child, speak the sense of law on this point. Thousands, too, of wise parents exclaim, "Sustain the teacher, right or wrong!" by which they mean to say, that extreme caution, forbearance, tenderness, and allowance must be exercised and used towards teachers, even when in error; that some wrong is rather to be endured, than that an authority like the parental should be endangered, if not

subverted. It is felt that the fewer the appeals from the teacher, the better.

The government of the teacher is commonly superior to that of the parent. But where unusual severity is used, the public can never judge fairly. No man can collect and concentrate the countless acts of disobedience, running through weeks or months, and present the whole as a condensed offence, and cause the whole to appear to a court as it appeared to the teacher—all aggravated by a hundred cautions despised, by rebukes disregarded, by threatenings laughed at, till open rebellion and direct insolence had to be crushed by a severe castigation. Who can paint the look—the gesture—the tone—the thousand nameless and indescribable things that are connected with the boy's manner, and which add to his other offences, and of themselves merit a sound whipping? Stripped of these circumstances and aggravations, the final and finishing act of disobedience which called for the chastisement, appears, to the superficial view, a venial offence! and the man who severely chastised for that offence, a monster of cruelty and revenge!

Often it is said, let the parent scourge the boy. But what if there be no parent able to do it? Few women or mothers can properly whip a large boy. Or what if the parent will not do his duty? Is the boy to be turned out of the school into society, triumphant in wickedness and rebellion? Is this the *wisdom* of the popular lecturer, ever blating about the vices of society, and the ounce of prevention better than the pound of cure? Dare these bab-

blers sneer at prisons and scaffolds—marks of a barbarous age! Shall they pretend to set up for lights!

Some silly people have said, “We had rather our children should die, than be whipped.” This insane wish shall be gratified; but the teacher will not become the executioner. Let the hangman do his office when the time comes: the teacher will try to prevent that catastrophe. If tears flow not now, blood will hereafter. They who, on every slight provocation and pretext, are planting knives in each other’s bosoms, and shooting down their comrades in the streets of the cities, are not the persons who were properly disciplined at school. The sons of the pilgrims may deem themselves wiser than their fathers; but the alarming degeneracy of morals speaks little in favor of undisciplined children. The wholesome rod of a stern morality prevents the jail and the gibbet: he that banishes the rod, builds the prisoner’s cell, and holds out a rope to the hangman.

5. A fatal objection to most public schools not independent of State patronage, is on the score of religion.

The writer agrees with those who deem it unconstitutional and impolitic to provide, by law, for religious observances in public schools. No legislation on this point can be definite, that shall not prefer one sect or party to another. The only thing law can do, is to let schools alone, and not to forbid religious observances. But if, under pretext of impartiality, all forms and observances of religion are forbidden,

partiality is yet not avoided ; because some sects of religionists, and all sects of irreligionists, believe that religion should be proscribed in schools ; and such, therefore, are specially favored and their cause promoted by this very prohibition. Hence religious men are taxed for the advantage of heresy and irreligion. They are made to support systems adverse even to civil liberty.

Whether the Bible should be *read* as a class book in schools, the author does not conceive to be a point of vital importance. Many good and wise men, cordial lovers of the Bible, who have unlimited control over their schools, do not use the Bible as a mere class or reading book. Some important objections may be urged against that use of the Bible. As a *mere reading book*, it has no great advantage either intellectually or morally. The book may even be desecrated by this use. It cannot operate as a charm. The use of the Bible in schools is not "as a classic," but for nobler purposes—even religious and devotional. It should be a part of the worship, in the school as in the family. The master himself should read it, as the father of his flock ; or if the pupils read, they should read soberly and devoutly. The reading should never be as a task or an exercise. The Bible has a grander use than as a school-book. Children may, indeed, store their memory with passages of the Bible, but always as a part of religion, as they learn hymns, prayers, catechisms.

But here is the vital point : shall the religion of the Bible, the principles of the Bible, be acknowledged in schools ? Shall the divine authority be

brought to bear directly, and in all their studies and conduct, universally upon the pupils? If by legislative enactment, or the force of public opinion, a master *may* not, if he wished, and *does* not, because he is irreligious, when he might, use the Bible as a part of worship; if he for that purpose read not himself, nor cause his flock of pupils to read; if he may not refer to its authority, and draw from it solemn rebuke and warning, and matter to incite to a wholesome emulation, his school has no religion worth the name. Its existence cannot be favorable to virtue or to the State. It may be fatal to the children's best interests. When a school of this sort breaks up, and is dispersed, that event is no evil. If, therefore, all State schools, where religion is proscribed, are abandoned, it would call for rejoicing and not lamentation. It follows not, that no schools would exist; but time will show, provided all religion in public schools be forbidden or despised, and this system be universal, that an entire destitution of schools cannot be more disastrous, than schools in which the authority of the Bible is not acknowledged and enforced.

The State, or a combination of political parties for the purpose of general education, may not be blame-worthy, if they order no special form of religion in schools; yet, not a few pretending a fear of union between the Church and the State, wish, nay, are possibly endeavoring, by means of the present rising generation, to banish religion, first, from education, and then, from the State. The disastrous consequences of a school system without religion can-

not be felt immediately. The enemy does not wish them to be felt. A community not yet wholly irreligious, if alarmed, would take measures to prevent the evils. Long is it before the influence of original impulse ceases. If a person be within what moves less and less swiftly by an equable decrease, he is not sensible that the motive power is withdrawn, or ceases to act, till there is a stop. Indeed; in case the man is asleep, he will not know he has stopped till he be awaked. The author has been in a car, from which the locomotive, in full flight, became accidentally detached; but, engaged in conversation, it was long before the thing was noticed: all seemed tending onward happily as before. In this community, in most places, the mass of society is under the propulsion of an hereditary religion, whose force was inherent in by-gone institutions and practices. But men not asleep or wilfully blind, who choose to look at external objects, discern plainly enough that the great machine of our civil society is slacking speed; or if it moves rapidly, it is off the track! Some are destined to wake up with a shock! Others will find, like Horace and his comrades in the Brundisian journey, that the villainous muleteer has tied the mule; and that, during the night of ease and security, they have advanced not a jot!

Is there not a visible, confessed, and sad deterioration in the morals and manners of the young? Is there not a woful and wide-spread disregard of parental, and, by consequence, of all other rightful authority? And is not resistance to authority usually continued, in one form or another, till an unhappy

victory is obtained ? The school-book itself is expurgated, not of licentiousness, but of religion ; not of falsehood, but of historical fact ! History, that tells all, may not speak in some public schools ; and morals rest, not on the will of God, but on utility and honor ! Herod and Pilate come together, shake hands, and embrace even now ! A narrow inspection of some public school libraries would discover licentiousness and infidelity ! Many will cease their mutual "bitings and devourings," if they can all employ their teeth on the common foe !

6. The abstract principle in our polity, that the majority rules, is not disputed. Notwithstanding its many and manifest abuses, and repeated acts of tyranny, notwithstanding the adroit movements of a deep intrigue, by which a bare majority, from the dregs and scum of domestic and foreign voices, may be bought and *drugged* for dishonest purposes, we must hold to our country in this respect, "right or wrong ;" for the opposite doctrine is fraught with tenfold evils. But there are things of which a majority should be ashamed ; there are things a majority should scorn to do. Among these is taxing the people for the education of the mass.

Preposterous is it to say, the tax is for the advantage of the poor. The truly poor are not benefited ; and they can easily be educated without compelling all to be educated with them, and educated better. Equally preposterous to say, that the good of the State requires this taxation ; for we have shown that the system of education is fraught with evil. Besides, on this plea, the State is bound to

support churches and the ministers of religion: indeed, the support of these would benefit the community vastly more than the support of any system of education. Knowledge cannot preserve the State; religion can.

A very large class of citizens, the best members of society, called often, for want of a more appropriate term, the middle class, is specially oppressed by this tax. These cannot support free schools and yet pay independent schools, in which their children can obtain an education worthy the name—in which, too, the children can be kept in the fear of God. These persons have not commonly money to loan; but they are forced to invest all they possess in property, visible and tangible, and therefore taxable. They cannot put their property in bank stock, or in stocks of any sort. The rich, however, can do all this, and many other things, to avoid assessment; and then send away their children to the boarding-schools. Thousands of persons, too, have a fair income from their labor, who yet have no visible and taxable property of any kind; and these, without a scruple or a twinge of conscience, avail themselves of what are termed free schools! How many are even willing to be deemed poor to avail themselves of other men's industry to educate their children!

It is not to be wondered at, that honest men, after having honorably schooled their children, should be indignant when compelled by a majority to educate their neighbors' children; and that majority, not infrequently, a majority without house or lands!

The effect of all this is an Asiatic despotism, which forces men to conceal their property, lest it should be legally stolen by rapacious and dishonest citizens. The author has been told, that in some districts, farmers from the country, and persons from other districts, and even from Canada, move into a village in the winter season, to have the benefit of a free school at the expense of that village!

Has a bare majority a right to do this?—and especially a majority coaxed and misled? Is not this a mere trick? *Summum jus, summa injuria*, may here be translated, the majority is oftentimes grossly unjust!

These are some of our main objections to free schools, supported by the State, or by taxation—by any system, in short, that is adverse to the independence of schools and teachers.

Is it asked, how, then, shall schools be supported? Our answer is, schools will take care of themselves. All who wish education for their children, will provide schools for themselves. If they have the means, and will not pay honestly and equivalently for schooling, let them go without schooling. If any will not work, they should starve; if any beg from door to door, and yet have money, they deserve the punishment of swindlers.

But what shall they do who have no money and cannot work? Shall these starve? By no means; for these exists the poor-house. Let these be supported.

The number of persons wholly incapable of paying a fair price for *elementary branches* in education

is less than is presumed. And all able to pay that price, ought to be ashamed to receive assistance. For what else should effort and sacrifices be made, if not for education ? And will not that which costs us something, be, for that very reason, the more valued ? Hundreds of people find money enough for trade, for houses, lands, furniture, dress, amusements, refreshments, luxuries, who, at the bare mention of a tuition fee, begin a *whine* about hard times ! If we wish to see long and melancholy faces, call for pew-rents, physicians' bills, or school-moneys ! Nay, such calls are, not rarely, resented as impertinent ; and the collector is often treated as if he were akin to a swindler !

Truly poor persons, however, are found ; and these are more or less unable to educate their children. Some such cannot afford to buy necessary school-books ; others, not even decent apparel. These are the proper objects of charity and generosity. How shall such poor be educated ? By taxation ? Certainly. Let us, however, be well satisfied that the poor, and the poor only, are benefited by the taxes. Thousands are loud and vehement in behalf of starving Ireland, who intend to speculate in breadstuffs ! And ten thousands bawl out for educating the poor, who intend to divert the money to their own children.

But when aid is extended to the poor, is it not possible that their children be educated in the best independent schools, and on an honorable equality with all other children ? Why should inferior schools exist for the poor, or an inferior grade of

education? Schemes may be devised, if the people are really in earnest, by which all visible distinctions between rich and poor may disappear in schools, except what may arise from dress; and teachers may find it to their interest to treat all alike. Schools need not be levelled down to meet the wants of the poor; nor need the poor be made to feel every hour their inferiority. A slave cannot be treated among freemen as a freeman; he must be first set at liberty.

Among schemes for this purpose, we venture to propose a very simple one; not with entire confidence in its perfection, but as a scheme that is practicable. It may also furnish a hint for something better.

In every district or village, let a Board of Education be elected by the people, or appointed by the Legislature. This Board should be composed of responsible and influential persons, willing themselves to educate their own children, and at their own expense. The members should not be office-holders, nor in any way entitled to an election to the Board because of political views or principles. No overseer of the poor should be a member. The expenses of the Board or its officers should be paid; but no emolument or salary of any kind should pertain to the Board, or any member of the Board.

Into the treasury of this Board should be paid all moneys bestowed by the Legislature, or raised by taxation, for the education of the poor. Twice at least every year, a minute and accurate statement should be published in the newspapers of the dis-

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trict, and also, if necessary, should be otherwise printed and circulated for the public information, of appropriations and expenses, and all matters deemed suitable for publication. Or the books might be open at certain offices for any person's inspection, every quarter.

The main duty of the Board would be to determine what children, either in whole or in part, required aid ; and then such children, as far as the funds allowed, should all be sent to the existing schools of the district, and at the *regular school prices*. The teacher would thus feel as deep a pecuniary interest in the poor as in the rich boy ; and the poor boy would claim the full benefits of the school.

The Board could easily know at once, from their intimate acquaintance with the district, who would be entitled to aid ; but they would be empowered, if necessary, to put certain legal inquiries, prepared under the authority of the legislature ; and thus, they could ascertain the truth in all cases. If, beyond the payment of the school bills, additional assistance were necessary, school-books, and in some cases clothes, could be furnished. In this way the poor children would have the best schools, the best teachers, the best books.

Sometimes it is said, the poor will never consent to be educated without the rich will go with them. This is simply—*false*. But if it ever is the case, the remark applies only when a school system is made exclusively or mainly for the poor, and where all who go to a certain school are deemed to be poor. If

the school be branded with a bad name, of course the poor, having the same nature and generous sentiments as other people, will be more or less delicate in going alone to that school. In the way now proposed, or any similar and better way, the poor are not known; and instead of being the innocent cause or occasion of dragging down any unwilling persons, they are themselves placed for the time being on a par with their townsmen.

The truly poor do not refuse aid in building a house, unless we consent to build in the same style; nor to take a deck passage, unless others desert the cabin. Nor do the truly poor refuse an education when offered them, although the rich may refuse to be educated with them. This and many other weak objections arise from the miserly, the hypocritical, the dishonest—persons who wish to make charity-schools popular and fashionable, for their own selfish purposes.

It may, indeed, be necessary, in certain places, to have primary schools at inferior prices. Yet if all religious sects would do as some, parochial schools would be connected with every important congregation; and the congregational poor would there be religiously and intellectually educated. If the State assisted such schools, it would be praise-worthy. The poor, however, not connected with religious bodies, could all be in some degree educated by the Board of Education, and, without visible distinctions, in the best schools of the village or district. Inducements, too, could be held out to extraordinary diligence or excellence, in the prospect of an educa-

tion beyond that of the primary school. For certain attainments, or industry, or morals, the Board might carry from one to twenty, through an academical course, and from one to five through a college course.

Of those carried through the superior courses of study, many would voluntarily, when able, refund to the Board of Education the amount advanced for their education; although no obligation, written or implied, should be demanded or expected. The whole should remain a matter of conscience and honor. And yet, if any, with the consent, and by the advice of the parents, preferred borrowing and giving a note, payable in a given time and without interest, that would be admissible.

After all, here and there *might* be found a district without any good independent school, and where the great majority of the inhabitants might *possibly* be unable to pay anything for primary branches. There let the Board of Education establish a primary school. Let them invite a good teacher, and pay him a suitable price for every scholar sent; and rigorously compel any other than a poor citizen, according to his ability, to pay the whole or a part of the regular fee. But let the school itself and the teacher be independent. A teacher should not be asked to take less, simply because his pupils are sent by the State or the district. Teachers are, perhaps, as liberal and generous as other men. Many distinguished men owe themselves to benevolent teachers. To concentrate and lay on the teacher the aggregate burden of cheap or gratuitous education in any com-

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munity, is the quintessence of a covetous and miserly meanness. The monuments improperly raised to the memory of men who *devised* plans of education for the poor, and *gave* nothing, should oftener be erected in memory of the laborious teacher who executed the plan! Alas! how very many, with large farms, large stores, large means of every kind, are mean enough to din a teacher's ears with admonitions and hints that they should charge less for the poor! Did it never occur to such benevolent friends of the poor, who wished to serve a neighbor at a neighbor's expense, and to obtain a reputation for charity never bestowed, that they themselves ought to make up the deficiency in the poor man's quarter bill?

The Board of Education would not, indeed, have always a pleasant task. In civil polity, however, as in theology, it is equally true, "He that would be chief among his brethren, must become their servant." Members of any society, civil or ecclesiastical, and, particularly, prominent members, must bear, and willingly bear, evils. They must be stung by the reproaches of envy, fraud, knavery, selfishness. This Board would be bitterly opposed by the hypocritically poor, and the base among the rich. All endeavoring to obtain something for nothing, and yet ashamed to be *seen* taking it alone, and, therefore, striving to skulk towards the object in a crowd—all these, and their kinsfolk, would be chief maligners and misrepresenters. All demagogues in want of political capital, and all common-place spouters of educational lectures, would open their

foul mouths. The age of rigmarole would be passing! The poor, dear people would have been already accommodated! An occupation is gone!

The Legislature, it has been said, may, beyond the moneys given to aid the education of the poor, donate to schools. Perhaps schools, colleges, academies, may be required to possess certain property, and have a certain number of pupils, or to have and do anything not affecting their independency and integrity; but no interference with their religious or literary character should be attempted. The grant should not be accompanied with an offensive dictation. Grants also may be made to churches; but such should be simple and honest gifts. Nothing may be asked or expected in return, except that the several sects should behave themselves better than ever, and more earnestly strive to benefit the State by maintaining a burning and shining light in the midst. The donations should, in all cases, be a reward, and not a bribe or a temptation. Let the Legislature be a father and not a lord. If the State cannot give moneys in this spirit, let the State keep its money, for internal improvements, or office-holders and office-seekers.

Moneys may be given to schools in various ways. The common ways are to aid in erecting buildings, or in buying libraries and apparatus. But money, for certain excellencies, might, over and above the tuition fees, be given directly to teachers; even as prize money to officers and seamen. In such cases the teacher ought not to be required to lessen the ordinary tuition fees; because, under one pretext or

another, teachers who are beguiled into cheapness by grants of money, are apt, at last, to lose the grant; and then the district, being accustomed to a low rate of quarter-bills, will not pay a higher. Patriots will arise who will take away grants made by former legislatures; and that, whether it ruin teachers and trustees or not. Teachers often find, that gifts from the people, in any way, are like the gifts of Asiatic princes—they call for a larger gift in return. Upon the whole, if the State will provide for the truly poor, and provide that none but the truly poor receive that aid; if they will pay teachers for educating those truly poor; and, then, if they will let the schools alone, from the college to the primary school, teachers ask no more, no less. If they receive a reward—well; if they receive it not—better! Teachers are not beggars, nor pensioners. All they ask is to be let alone. If the State will mind its business, we shall mind ours; and in this way, both will be most benefited. The author has seen several good independent schools wholly ruined by State interference, and nothing but the most contemptible schools established in their room. State or non-independent schools *cannot*, in a fair field, compete with private schools.

The remarks, thus far, have had particular reference to no one State in the Union. The remainder of this chapter relates to the academies under the supervision of the Regents of the University of New-York.

The appropriation of moneys from the Literary and Deposit funds, to the academies, arose from the

most philanthropic feelings. Statesmen, too, of great learning, and ardent and honest lovers of their country, originated and advocated these appropriations ; while the Regents themselves have always, with the most laborious diligence and scrupulous honor, endeavored to carry out the intention of the laws originally and from time to time enacted in regard to the distribution of the gifts. But a fundamental error in the whole scheme lies in an interference with the plan and mode of studies whenever an academy wishes to partake in the liberality of the State. It is not, indeed, said that there is ever any direct interference, unless the somewhat self-complacent directions of Secretaries or other officers of the Board, contained in the annual or periodical pamphlet sent to the academies, may be deemed such ; but it is said, that the practical workings of a system, where the right to a part of the appropriation is based on certain branches studied, (the higher English branches, and certain Latin books,) the workings of that system, wherever regarded, is an interference, and an evil interference, with the proper independence, and, therefore, excellence of the schools.

Waive, for the present, a very important fact, that the whole plan and all its original laws, were framed when books, systems, everything in education, were widely different from what these all are now ; and suppose that all these remain in every respect as when the plan and the laws and directions first arose ; still the evil results are many.

1. Teachers are compelled to shape the whole system of education so that it may comprise certain

studies recommended, or ordered by law ; and in that scheme they are induced to embrace all they can among the pupils, who are over a certain age. Occasionally the resulting system may be the system itself which would have been adopted of choice, had the master been free from any lure or temptation in the shape of patronage and gift ; but not infrequently the course enjoined or fixed, is materially different from his approved course, and even sometimes opposite to that course. And when the forced system is accidentally right, the teacher feels joy at the good luck, but not gratification that the excellence resulted from his art and contrivance. No room, however, is left the teacher for such experiments as must be made by the best masters : the four months are evanishing, and the money may be lost, if the boy to be reported is not immediately stretched and fitted to the bed-stead. The boy would, in many cases, be more benefited by a wide departure from the prescribed plan ; but, although this may be the case, and the teacher have, by pursuing a better plan, much more labor, he cannot *legally* draw the money in the supposed case, unless he report *books, pages*, and a nominal progress ! He hazards, at least, the gift or premium ; and that he can rarely afford to lose. His rent depends on the somewhat rigorous adherence to the letter of his instructions. The law will not allow the Regents to believe the teacher, even on oath, unless he measure the boy's progress by lines and pages ! And yet it may be but a seeming progress. The pupil could have been improved by inferior studies ; but he had gone over, as "in

the common schools," certain preliminary matters—had learned that a big stone was as large as a lump of chalk—and now, being some eighteen years of age, he is set at studies technically superior, (for which, however, he is in reality altogether unprepared,) that his name may not be struck from the report!

2. While many boys are forced into advanced studies before suitable preparation, a still larger number is compelled to study things next to useless, or at least things that may with safety be omitted. Young men who have only a few months in the year to attend school, and are yet seriously deficient in branches of study carelessly gone over in boyhood, are forced or persuaded to study, for instance, History—a matter which any young man, with an ordinary amount of common brain, can *read* at home—being thus prevented, in a manner, from duly attending to what are called the *inferior* studies, but to him worth all the histories ever written, real or imaginary. And why is this? Because history is one of the studies denominated "*higher*!" a study which must be reported in order to obtain a premium! The industry, the improvement, the advantage, the labor, the time, are all unavailing without this legal and prescribed branch! However negligent the pupil may have been in all other respects, if he have gone over some thirty or forty pages of any history, he helps to pay the master's rent or stockholders' dividends. Mere children, about the age of ten years, are made to study (?) infant physiologies—infant histories—infant chemis-

try—and twenty babyish higher branches, all for the same purpose. Every boy, in fact, that enters the school, is contemplated in the light of an instrument to pay rent, or dividends; and so he is managed with one eye to his own advantage and another to that of the teacher or the trustees.

3. Constant iteration of elementary studies has been shown hurtful to the mind, and prejudicial to the character of schools. Evils of great magnitude result, also, if a boy be forced to re-study the higher branches after a fair drilling in them once or twice. A scholar already formed, a literary man, may with increased advantage review and re-review old studies; but school-boys never improve after the freshness is wholly departed—novelty is an essential ingredient in their studies. An old study must be displaced by a new one; or the old must have in itself an endless variety in its praxis and applications. But some things called studies are soon exhausted. Among these may be classed the *smaller* systems of botany, physiology, chemistry, anatomy, and the smaller *babyized* histories. These abound in many academies, or in some; and as parents are often slow to procure new books in these subjects, children, and even young men, are carried regularly once a year over the same thrice-beaten way! The teacher is weary of all these; his soul loathes the very sight of the dog-eared pages; but these things are “the higher English branches!” they are entitled to the premium!

4. Not only has the English education been sadly injured, in some, if not all the reporting academies,

but in them classical learning has been nearly destroyed. There is little accurate knowledge of the grammar of the dead or ancient languages; syn-
thetical and analytical exercises are almost unknown; works like Mair's Syntax are nearly obsolete! The well-meant rewards of the State have innocently served as a premium to neglect, and, alas! to cupidity! In some cases the express letter and spirit of the Regents' directions are deliberately violated; and boys are skipped from no-grammar into Cæsar and Virgil! In most cases the pupils are propelled or drawn over the ground of grammar, a modicum of *Historiæ Sacræ*, *Viri Romæ*, First Book of Cæsar, and First Book of the *Æneid*, and the demand then made for the *bonus* at the hand of the Regents—as a hackney coachman would drive them to their homes in a smart gallop, let down the steps, and hold out his hand for a dollar! Young men come forth from the academies yearly, with the merest smattering of the languages; and when unwittingly taken as tutors or assistants, they are found to need the rudiments of what they are expected to teach! Not a few leave college—some with high honor—who cannot parse plain sentences of Latin and Greek, and are profoundly, and not rarely, *boastfully* ignorant of everything save the college lessons!

5. At the time when the whole scheme of collegiate and academic appropriations was originated, systems of studies and books employed now were unknown. Whether the changes have any or all of them been for the better, it is not necessary here to determine; although reading Cæsar or Virgil, for

instance, means things very different, according as we use different editions; but it is always next to impossible, and often wholly impossible now, to regard any more than the intention of the laws and directions sent down from time to time to the academies. The canon in regard to age is plain enough; although teachers of equal scrupulosity, vary in judging of that law: in all other matters a rigid adherence to the letter of the laws would defeat the intention of the legislature—no scholars could be reported! Upon the minds of conscientious men, both teachers and trustees, the greatest doubts remain; and after honest endeavors to make modern changes suit the former age, trustees and teachers become a law unto themselves! The book of directions comes to be wholly disregarded. The care of the legislature to guard the whole with law after law, has been unavailing; the attempt to bind most stringently has given the largest liberty, or license! In some places the book of directions is little read; in others it is laughed at.

So will it ever be—so ought it to be—when one class of men dictates to others how they shall think and act for all coming ages. So will it be, and must be, when mere legislators, wise and competent enough in their sphere, venture out of that sphere to give orders to teachers, poets, musicians—to any artists—as to the sciences and arts belonging to their professions. Dictation and restriction from the legislature would retard improvement in shoemaking—mere legislators cannot prepare suitable lasts for cord-wainers. Crispin will make shoes to suit the

age. He ought not to be bribed to stick to shoes with buckles, or boots with yellow tops. This is said to be a liberal age ; and must *teachers*, who can direct others, must they be forced or bribed to think on teaching as legislators thought fifty years ago ? If the State wishes to give money, let the teacher be allowed to do his work still his own way ; encourage him to make improvements ; neither tempt nor bribe him to stand immoveable, chained to the legislature of a by-gone age !

Very far be it from the author to intimate that teachers are wrong, when they crowd all they can into legal studies, and keep others in the legal studies four months, at least, every year, even if the boys know the whole perfectly. Some teachers may, indeed, be indifferent as to the workings of the system ; but all have a moral and legal right to force the parents, by means of the children, to a performance of their part of the contract. If any evil is done the pupils, the community itself and its representatives are to blame. The decree of the community is, cheap education. The legislature is petitioned and threatened alternately, till they digest some scheme to diminish the amount of a fair quarter-bill. In time a plan is devised, and aid is given to an academy, provided less than an honest price is charged for the tuition, on the part of trustees and teacher ; in other words, the State undertakes to make up the deficiency, that the teacher may not lose. All this would be fair enough, and perhaps productive of no evil, if the legislature did not make it necessary for the teacher, or the academy,

to raise that part of the pay intended to be *given*, from the pupils themselves. The tuition fees are put as low as possible, to avoid a high direct tax ; and then the pupils are made into conduit pipes to convey indirectly the rest of the tax. Teachers will, and ought to be paid. It is an impertinence most insufferable to ask them to heat poker for nothing. Neither parent nor boy has a right to complain when each is used just as the law intends ; and although education is not the best with the gifts thus bestowed, yet in many places, if the plan were suddenly altered, by the withdrawalment of the appropriation, an academy would be instantly destroyed, because the diminished tuition fee, diminished for the sake of the donation, could not be immediately raised to a proper point. It is, indeed, not improbable that all appropriations to colleges and academies will be finally taken away, not, however, for reasons assigned in this chapter, and similar ones, but because the legislature wish to pet the people in another way, and to try their hand at a little common school educating. At that they will fail, too, if they give the money and meddle with the system. Railroads, telegraphs, banks, and all secular things are their province : sacred matters, religion and education, are beyond their ken.

Be the community, on a large or small scale, well assured, that some old things are yet as good as new : among these are, *ex nihilo nihil fit*—no stream higher than its fountain—action and re-action are equal ; or more vulgarly—if you kill my dog, I will kill your cat. Teachers must be paid. Treat them

as men should be treated, and the result is, high price and large work; otherwise, low price and small work. But in either case, there is returned the money's worth. Let there be no whining complaint: the call was for cheap education—and cheap education came. The sovereign voice can have what it asks.

A very important objection in the scheme administered by the Regents of the University, is the very solemn oath required, not of the trustees only, but of the teachers.

The best moralists lament the multiplication of oaths. They deem many oaths a source of recklessness and profanity. In the teacher's oath, and the manner of administering it, there seems nothing to weaken that conclusion. Indeed, it is, with all the seeming care in its construction, inaccurately worded; so that without the explanation of legal gentlemen, (and such differ in its interpretation,) a scrupulous man fears to take it; and yet, such latitude is allowed in other parts, that anybody may take the oath, if he have only confidence in the trustees.

A special hardship in the oath is, that a teacher swears, not to his hurt, but to his profit—he *swears to get money!* After all the explanation the author has heard, of the intention of the law and the interpretation said to be put on the matter by the Regents, it comes to that naked fact. A teacher, bearing witness in a court of justice, and swearing to facts in which he had no interest, could swear with less trepidation; but here, he has to suppose the

facts are agreeable to the intention of the law, and is all the time alarmed, lest his pecuniary interest in these accommodated or substituted, or equivalent facts, may have blinded his perceptions. Some, we well know, do consider this whole matter a temptation and a snare: conscientious men always feel alarmed and humbled, when called to take that oath.

But not rarely is the oath deemed a mere form. Except as to the age of the pupil, teachers do not, they cannot swear according to the letter of the directions; for books, systems, modes of education, all are changed. As there is no literal obedience to these requirements, there can be nothing but a form in swearing the words of the oath. If an oath is insisted upon, a new and very general form should be prepared.

It is said advisedly that teachers, in some cases, and also trustees, go wholly by tradition, as to the meaning of the Legislature and Regents. These persons, when pointed to the letter of the requirements, have uniformly said, if we follow literally, we can report none; and that, certainly, is not what the Legislature wish—we have followed, and will yet follow what seems to be the meaning. Directions given with great minuteness some half a century ago, are unmeaning now; and hence every teacher in this sea of uncertainty, being left to his own latitude and longitude, contrives to thrust into his report as many as possible, and as unconcernedly as if no restriction were intended, or oath on the matter were to be taken! Besides, trustees and

teachers do not believe the moneys belong to the Regents: they see no necessity for so much complication; and provided they know enough of the pamphlets to keep the form, they care little for the substance.

The author knows that several most excellent and worthy gentlemen, both trustees and teachers, connected with more than one academy, labor under much distress and anxiety as to the oaths; and for himself he can honestly say, that more nights than one have been devoted by him to something besides gentle and balmy slumbers, in coming to a determination what pupils to report, and how to take that formidable oath. He has been several times on the very verge of resigning his station in an academy reporting to the Regents; and he is yet not wholly free from disquietude. The compensation is a small remuneration for the suffering endured. He has consulted legal gentlemen, who, however, have given different and almost opposite opinions; while some treat the anxiety as an unnecessary scrupulosity. And yet, it is alarming to think that one may be so near perjury—and for money!

Strange, that gifts should be so offered, that when you hold out the hand to receive them, you at the moment must bow your neck to a yoke as galling as a slave's or criminal's! Why not swear to the truth of every quarter-bill presented to a parent? If we swear to obtain one part of our price, why not the other? "How near to a prison," says Cicero, "is one who judges himself fit to be watched?"—and how near are we deemed to falsehood, if we

cannot be believed but on oath? If teachers cannot be trusted without a most solemn oath, in matters so plain and of daily occurrence, of what value is their swearing? It is hard enough to judge of the intention of the law-maker, and to earn the money, without endangering one's soul by a possible perjury—and to be bribed to it!

Honorable and patriotic men framed the teacher's oath. But these gentlemen were used to oaths in courts of justice, in the halls of legislation, in custom-houses—in short, everywhere; and it was, therefore, natural and easy that they should require an oath in attestation of school-reports. The State, indeed, gives away and intrusts nothing, without requiring an oath; and so religion and education must be sworn. An apostle could hardly obtain a book or parchment from a representative body, unless he should swear to return it, and, perhaps, give additional security. And yet, while the numerous oaths may do well enough to "end strife," they are too often found unavailing to secure the State from incessant frauds. If we may judge of the efficacy of oaths, from the solemnity with which they are usually taken and administered, we should have little confidence in them—they seem to be regarded as a mere form.

The teacher who obeys the spirit or letter of the Regents' Instructions, and particularly he that keeps, in addition, the Meteorological Journal, and draws, in consequence, some one or two hundred dollars, has more, far more than earned his wages, even by honest labor, without being forced to swear to

the fact. Were tuition fees at the just point, and the State would not assist the community to keep the fees below that point, most teachers would gladly exchange the slavery and humility of the present mode, for the freedom of the other.

A deep conviction is seated in the author's mind, that however well-meant endowments and grants, and however high-minded the noble men who may have moved for these gifts—that these things do, finally, and from many causes, differing however in different places, work evil and not good; and mainly because the endowments or gifts do usually, or at least frequently, lead the people to depend unduly upon that aid; because, from various causes, the gifts are bestowed with more or less of interference with the independency of the school, the teacher, the system, the books; and because not infrequently, an absolute right is claimed and exercised over the teacher, as an hireling and a slave.

Objection to existing plans may render it obligatory on the objector to furnish better; although it does not necessarily follow that a person incompetent to provide a substitute, is not able to see the faults and appreciate the evils of existing systems. Perhaps, it may be fair enough to ask the objector for his remedy, if he have one, both for the sake of adopting that remedy, if a good one, and also because the objector should be willing to be himself severely criticised, who severely criticises others. The present objector is, however, not moved by any improper spirit in his remarks; and is willing to propose a plan, not wholly free from objection, and

yet better, in his opinion, than the existing one ; or which, at least in the hands of more competent men, may be made better.

One main intention of the law in the present case, is to remunerate the teacher, who, in consequence of the gift, asks less tuition fees from the parents ; and also, to reward and encourage him for his exertions in behalf of education. It is, therefore, most expressly and unequivocally stated, and in several places, in the instructions furnished by the Regents to the academies, that the moneys appropriated by the legislature shall be paid to the teachers. This end will be gained at once, if for every pupil over *twelve* years, who shall have studied one entire quarter, calendar or academical, and in any branch of learning, primary, superior, english, mathematical, or classical, a given, or *pro re nata*, portion of the moneys shall be allowed ; the time of continuance in the academy, and the age of the pupil, being the only limitations.

By commencing with twelve instead of ten years, the numbers reported would be diminished ; while by limiting in time to three months instead of four, many, and the very best scholars in the school, would be secured to the master ; while scholars do now frequently go away at the end of a first quarter, and cannot conscientiously be put into the report and claimed. The combined action—increasing the age and diminishing the period of studying—would make the number reported about the same, or perhaps rather less than at present. But as a *pro re nata* allotment would be made, a less number

reported would raise the amount paid by the Regents on each pupil claimed.

Let also a teacher who keeps the Meteorological Journal be paid for that very troublesome duty. It is unequal to pay all alike, when their duties and labors are so unlike. A few cents per head might be allowed those academies that keep the Journal, over and above the portion of the other academies.

Let, moreover, no academy be required to have a library or apparatus. Let that be rigorously required of the colleges, but not of the academies. The academies do not need these things. The true academical course of education dispenses with a library and apparatus. *Never*, in some academies, is a book taken from the library; and only once or twice in a year, is there use for any part of an apparatus. Few academies—unless independent ones, where a liberal tuition fee is paid—can afford to employ a professor, competent to lecture and exhibit experiments; and for ordinary teachers to try experiments is always ridiculous, and not rarely dangerous. Fun and foolery accompany the experiments of an unskillful philosopher. In many academies, therefore, the few articles of apparatus, costing originally some one hundred and fifty dollars (!), is rusted into fixidity and wholly out of repair, and would require an outlay of thirty or forty dollars to prepare it for producing air or water! And what an idea of chemistry and natural philosophy! to be fully and fairly taught with an apparatus worth only one hundred and fifty dollars! The apparatus is, therefore, used just as such an one should be used—

to make up the yearly report ! And yet, it requires a considerable strain on the swearing organ of some presidents, to hoist that dead weight into the trustees' report. Far from me to impute any intended fraud : it is, doubtless, presumed in all such cases, where an apparatus is useless or not used, that it would be regarded favorably by the legislature or the Regents, and that the latitude of interpretation is allowable. Indeed, the " present value " is always sworn to, of both books and apparatus ; but it is nowhere defined what is meant by that value. The intrinsic value, as far as use is concerned, is often exactly—nothing ! But the present value is ever interpreted to signify what the articles or books cost at the time when they were purchased, provided their form remains, and however soiled or worn. Nor does it matter whether ten times the amount both in number and quality, can now be got for the sum given for things reported, perhaps during twenty years ! It is taken for granted that the whole is a mere form. It is, indeed, a hardship in almost all cases to require a board of trustees to have, over and above their academy lot and building, books and apparatus. If a very strict interpretation were insisted on, either most academies would cease reporting, or find it as cheap to pay a salary, as to keep books and apparatus in order sufficient to draw the small sums which many of them obtain.

Whether the plan just hinted, or some similar plan, ever be adopted, in place of the complicated one in the Regents' directions, cannot be said ; but it is virtually acted upon, in all probability, by the

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academies. All pupils over ten years are, in some way or other, worked into classical or high english studies ; and not more would be put into a report on the new method, than the existing method. Perhaps, if a difference happened, less would be reported than at present ; and certainly as much to the honor of the academies, and the advantage of the State.

Nor should any oaths be taken by either trustee or teacher. Men at the head of literary institutions, whether theoretically as trustees, or actually as principals, may surely be credited on their bare word, especially in regard to two very simple facts—the age of a boy, and the period of time he may have spent in an academy. In short, all the ends intended by the legislature in appropriating moneys to academies, would be answered by the new plan, and the teacher saved from a great and needless labor, and from some things at war with his conscience, dignity, and honor.

CHAPTER VII.

PERSONS MOST SUITABLE FOR TEACHERS.

FROM what has been said respecting the character of the teacher, and the true ends of education, it must be manifest, that, in addition to mental culture and furniture, and other qualifications, a teacher should be, not merely a moral man, but a sincerely religious man. When possible, teachers should be ministers of the Gospel; not, indeed, ministers who cannot preach; not persons, who, from infirmity, or disappointment, or caprice, or a mistaken and mischievous expectation of a more quiet sphere, or any cause other than love of the duty, take up teaching as a secondary matter.

This is, unhappily, too often the case. Alas! ministers of the Gospel, even as laymen, frequently teach because they can do nothing else. Lords beyond the water, it is said, provide for younger sons by making them parsons: inefficient parsons, in this land, provide for themselves, now and then, by teaching. If right views of education are possessed, it will be seen that ministers of the best talents, men able to preach and to command both salaries and hearers, but who decide

that teaching is either the whole or a part of their duty to God and man, to the Church and the State, are the proper persons to become teachers. And such ministers should undertake the office of a teacher as conscientiously, as solemnly, and with as true a sense of responsibility, as others take on them the pastoral relation.

Ministers may, sometimes, unite teaching with a pastoral charge. At other times they may separate teaching, and preach as they have opportunity, either to regularly organized congregations, or as missionaries in their neighborhoods.

(Next to a congregation in importance is a school. A minister *specially* apt to teach a school, may do wrong if he prefer not a school. Cases exist, they can easily be supposed, where a school is, for a season, more important than a congregation.)

The author is aware that he is advancing sentiments at variance with the common opinion, nay, in direct opposition to doctrines fulminated like a philippic by some late-learned brethren, against clergymen who teach schools, as though such ministers had become secularized. True, these "lords over God's heritage" do, now and then, condescend to sit in the *high* places of education, whatever they may say and think of smaller folk, who are found plodding a wearisome way in the *low* places. Whether this contrariety between conduct and sentiment, arises from a change in sentiment for the better, or from love of eminence and power, we cannot always decide; but wherein a minister that *teaches*, becomes secular, in any invidious sense of that term, we dis-

cern not. When a minister of the Gospel has children and young persons under a species of parental and pastoral charge, is he secular, because, in addition to clerical or spiritual care over them, he teaches them literature and science ?

Moreover, in teaching the sciences or the classics—especially the latter—innumerable opportunities offer, of giving the very best religious instruction. He is fit neither for a minister nor a teacher, who cannot make lessons often as solemn as a sermon. The number may be small thus preached to, but they may be again and again more deeply impressed, than if they were in a pew, and not on a bench. Among the hundreds addressed in a church on the Sabbath, sometimes but one or two are benefitted ; that number is frequently benefitted in a small class. The Gospel may be preached by the road-side to a single traveller : why not in a school-room to fifty or sixty scholars ? It may be preached without a text, and without a manuscript. Is every other method of conveying divine truth to the minds of men, a secularizing affair, save that of a sermon delivered in a church on the Sabbath-day ? The teacher is always with his flock. He may fail in seizing the occasions opportunity offers ; but he may do the good if his soul is in his business. As to the love of money, sometimes too uncharitably attributed to ministers who teach a school, the salaries of the teachers are often less than the salaries of the men who rebuke. Few teachers ever make much money ; and they have no kind congregation to sympathize in their sorrows, or to

make occasional exertions for orphan children or widowed wives, when death removes the fathers. But what money is got, teachers fairly earn: whether they love it, of necessity, more than a minister his salary, man, who reads not the heart, neither may nor can judge. A melancholy day will it be for education, if ministers of the Gospel all withdraw from participation in its practical duties. In moral matters, ministers are essential. The temperance cause has been put in jeopardy in most places, and wholly ruined in others, by the justifiable withdrawal or forcible expulsion of the clergy from its management and advocacy. The cause of education is already in jeopardy in certain quarters, for want of ministerial co-operation: its ruin is certain whenever the sentiment becomes universal, that clergymen are acting an inconsistent part by becoming actually teachers.

Among the reasons why clergymen should be teachers, are the following:—

1. For obvious causes these persons are more likely than other men to become professional and permanent teachers. Teaching is analogous to their main duty, and it is easily associated with that duty. Other men may easily and without inconvenience or scandal, from time to time, leave the office of teaching: law, medicine, merchandise, farming—everything, in short, may be exchanged by laymen for teaching, whenever teaching becomes irksome or of little profit. Not so with the clergy. These are supposed to take the office of teaching, from motives similar to those with which they take the pastoral office;

regard for the moral and spiritual interests of men. But if clergymen become weary or discouraged, whither can they go, except to the pulpit? Without the most urgent and manifest reasons, they may not betake themselves to mere secular pursuits. The world will not, at present, tolerate that exchange; it expects ministers to depart no farther from the pulpit, than the school-room. Hence the double security that ministerial teachers will be professional and not amateur teachers; and hence the vast superiority of the former over the latter. The business of education demands the life, the soul: ministers are, of choice and necessity, more bound than other men to devote the life to the cause.

2. Generally speaking, and specially in this country, clergymen are more extensively learned. In mathematics and languages they are commonly well taught, and eminently well in all that pertains to logic, metaphysics, and general literature. They may, indeed, be excelled in this and that special branch, by a professed mathematician, or linguist, or critic; or by other professional men, physicians and lawyers, they may be surpassed in certain parts of logic and physiology; but taking into account the great variety of topics not specially pertaining to any one art or profession, clergymen are more extensively learned than other persons. They have, in short, more of the mental furniture necessary to form a professional teacher than the other classes of learned persons. A master requires far more than is apparent to superficial thinkers even to teach common and plain things properly—

such as Geography, History, and most particularly, Grammar; but to teach higher matters profitably, he must be deep, if not absolutely profound. He is not competent to instruct in any branch, who knows little or nothing beyond the text book. When parents suspect or discover that a stream is noisy and shallow, the influence of the teacher is gone. Many a teacher's depth is fathomed with a line an inch or two longer than the one let down by the inquiring. The inquirer may tremble as did Don Quixote and his esquire, while hanging all night in the dark to the sides of a dreadful cliff—one foot from the bottom!—but a ray of additional light would discover how little was critical in the situation.

3. If a clergyman assume the office of a teacher, particularly if it be thought that it was assumed voluntarily and from a sense of duty, greater dignity attaches to the office, and, by consequence, greater influence. Judgment is formed among men of the character and nature of an employment or profession, very commonly, from the character and standing of persons who choose it. And judgment once formed in this way, is satisfied; and afterwards, our best and dearest interests are at once committed to these men, without further inquiry or solicitude about the machinery of their art, trade, or profession. Hence the world is deeply impressed with the importance of education and the value of schools, when they see men of the rank, dignity, learning, and morality of clergymen, voluntarily engaging as teachers, and seeming to regard education as important enough to turn them aside from

their more direct duty. "Great reverence is due to boys," is a good maxim; and when reverend men set the example in devoting themselves to the training of boys, the world learns to reverence schools. If we would elevate schools or preserve them at a proper elevation, elevate the teachers and keep them elevated.

4. Clergymen, from education and habit, are best fitted to teach morality and religion. Children, too, regard with greater attention and respect teachers of religion, revered in that office by men themselves. Laymen may, they often do, give religious instruction to their pupils; but, generally speaking, laymen are not so much disposed as clergymen, nor, when they attempt it, can they do this duty as well.

If, indeed, religion is to be expelled from schools, or not admitted, then may clergymen stand aloof from the whole business of education. They have no more to do with schools than with that necessary abortion, the Girard College. Lay-teachers, who make no pretensions to more piety than their neighbors, and who have, perhaps, as much contempt or indifference towards the Christian religion as their *patrons*, may then serve. But if religion is to be incorporated with the whole machinery and discipline of schools, then are clergymen better adapted to that end than other men.

That the teachers in an academy, or college, or wherever several are required, should all be ministers of the Gospel, is not necessary. The grand advantages are gained if the principal or president be a clergyman. And where but a single teacher is re-

quired, the best teacher there would be a clerical one, wholly and for life devoted to his profession as a teacher. No alarm need be felt by other teachers from such a declaration : because not the slightest ground exists for supposing that all clergymen will become teachers, or that all teachers will become clergymen. We only state that if a consequence, never likely to happen, did happen, or were supposed to happen, it would not be a disastrous consequence. It is, however, a consequence that may be approximated ; for, if our views are true, or partially true, then may young men who seek the holy office of the ministry, regard in their training that cognate office, school-teaching. Some men are educated in theological institutions for special objects in view of foreign fields ; and among such objects is teaching heathen children, not merely religion, but arts and sciences. And is there no important reason manifest why divinity students may design to become, in whole or in part, teachers of schools at home ?

A class of schools is now advocated—a class that ought and must, and for many important reasons, become numerous—parochial schools. The religious people of the country *will* have religion in schools. Destroy the common schools by prohibiting the Christian religion there ; and the religious denominations will before long give us better schools. True, they may be robbed by indirect taxation to sustain infidel schools, or anti-protestant schools ; but they will not be robbed at the same time of their own children, or have them, in other words, trained

for the State only. In case, then, a parochial school is established, there the school is brought under the minister's direction, discipline and influence; it may, often, be wholly or partially under his actual and daily instruction, and that in learning as well as morals. Perhaps among a weak people a minister can be supported only in his two-fold office, as teacher and pastor. Perhaps, here we may behold a collegiate charge—the one minister devoted mainly to the preaching and visiting, the other to the school, and occasional clerical duties in the church and congregation. Wherever ages place two ministers in the relation of father and son, this species of collegiate charge may be delightful, and productive of all the advantages of a collegiate charge, and few or none of its disadvantages. Parents and children would thus be one flock, and all be led and trained from childhood to old age. To the author many beauties in this plan are discernible. And children could thus be retained under parental influence till a good elementary education was secured.

The vulgar canting cry of "union between Church and State," is not unheard by the writer—but it is simply unheeded. If the union did take place, and must be an alternative, better by far than that horrible union—the union of infidelity, or of no-religion and State! The worst form of the Protestant religion is infinitely preferable to any form or phase of Atheism, Deism, Nothingism—yea, Indifferentism! Any form of Protestantism is superior to the best form of Romanism; but the very worst

form of Romanism is better than no religion. Of two evils we prefer the least. Romanism devours only professed foes ; Atheism, scorpion-like, after destroying its foes, destroys its friends, and then itself ! Romanism is purgatory ; Atheism is hell. From one is a chance of a resurrection—in the other is eternal death. Possibly the evils of superstition may, sometimes, balance the evils of Atheism ; but wherever the sign of the cross is found, there may we, peradventure, find Him that died upon the cross. *Could Rome, in power*, be tolerant—could Rome allow men to be evangelical in the midst of her forms and follies—contenting herself with argument and entreaty, and not arming with fire and sword—a State might, in a degree, flourish, and some happiness be secured for all. But Atheism has no vital principle. Its breath is pestilence—its life, death ! its existence, damnation ! To this tends any school system, which, of choice or necessity, admits no religion. Counteracting elements may be in a half-christianized community ; but these elements are hourly becoming weaker and weaker, and in no long period will have changed into an atmosphere of pollution, pestilence, and destruction.

But the writer, who has had favorable opportunities for observing, well knows that schools, not professedly sectarian, and in which pupils from all or many other denominations are congregated, make no attempts to bias the minds of the pupils to any special creed, religious or political. If, however, a school is professedly a denominational school, and is so published to the world, it has a right not only to

teach religion, but what is termed sectarianism. Nay, further, the author deems sectarian schools intrinsically right, although they are usually very impolitic; and whoever sends to such has no right to complain that his child is instructed in rites, ceremonies, and certain orthodoxies or heterodoxies, as the case may be. On the other hand, he should be surprised if all this is not done. A pledge, indeed, may be given or implied on the part of an institution known to be sectarian or denominational, that pupils from other sects or denominations will not be biased either directly or indirectly towards the creed of the institution. If that pledge is disregarded, and any systematic endeavors are made to bias the pupils, there is fraud—nay, something deserving a harsher name. That school should be destroyed. It cannot be a truly religious school, that employs fraud, whether pious or impious—its religion, like itself, is a lie.

From the preceding chapters it is moreover manifest, that the prosperity of the educational cause depends very much upon the parents and guardians of children.

Many things severe, but not bitter, in this work, have been said relative to parents and guardians—not in a spirit of anger, but of faithfulness. The rebuke of a friend is better than the kiss of an enemy. The great and holy cause of education depends so essentially on correct views in the community; and errors and mistakes are so numerous, and among the best of men; and so false a spirit in many places prevails, that a heart, in proportion to its benevolence

and earnestness, is prone to employ pungent words. Indeed, a dull or insensate state of the public mind calls for ardent and penetrating language ; and the "proud flesh" of a corrupt community requires the caustic. The author may not be deemed an enemy because he tells the truth. Great injustice, however, will be done the author, if his remarks in this, or the foregoing chapters, are applied universally ; and if, in many districts and sections of the States and the country, they are applied even generally. That they will not be applied generally in some places, he knows from his own personal acquaintance. And yet, it is believed, the application should be made far more extensively everywhere, than is commonly supposed. Without scrupulously weighing and measuring his words, the author begs leave without offence to add a few other general observations, relative to parents and guardians.

It is important that these have adequate conception of the *nature* and *importance* of education. These two things are not always united in the same mind. Some, honest in their belief of the paramount importance of education, have yet no true views of its nature. Of consequence they are liable to many and serious mistakes in their attempt to educate their children—mistakes, almost as pernicious to the cause of education, to the comfort and peace of the teacher, as when children are sent to school, merely that they may be kept out of the street !

Where no regard for the importance of education is found, there is, of necessity, utter indifference to its character or nature. Then a school has little

use beyond its being a place in which children are kept out of harm's way. It is a sort of nursery, or an honorable prison house. The master is a species of dry nurse—a pedagogue—a keeper-in of boys—a half-jailor! If parents happen to be covetous or inclining to mediocrity of life, they look around for the cheapest school—a school where the restraint, and watching, can be had for the least money—and anybody seems competent to keep a jail-school. If they are fashionable people, or careful observers of “what the world says,” then they look out for a fashionable school and a popular master; and if they are aristocratic in style, sentiment, and pretension, then they seek a very expensive and select school.

But, in all this, is no real regard or respect for the teacher, as a teacher. Other things in connection with him may beget respect, such as general character, personal appearance, mental qualities; but his preceptorial character is never considered. He is valued, not because of his profession, but in spite of it: without the accidents, he might be despised. As it is, the parents now meant deem it a condescension often, when they *hire* his services; they never look towards him with reverence and respect—they only *patronize* him! And these parents, unless restrained by good breeding, or by conventional customs, will so speak at home and in company, as to betray their real estimation of schools and schoolmasters. From this, children and young persons imbibe the thoughts and sentiments of the superiors, and soon show, by words and actions, and other signs not to be mistaken, what is said in the domestic circle and

elsewhere. Hence, unless, as the rabble in politics, the children are awed by the majesty of knowledge and intellect discernible in their preceptor, his office itself begets contempt in them, and they soon become insolent and rebellious. Children at school are almost uniformly the true exponents of the parents and guardians at home: the skillful and experienced teacher can read the *roots* from the radical signs. Patronizing parents *think* they well know teachers; but teachers *do* know, when they study the children, *et sanguine oriuntur!* These parents, regarding a school as a species of nursery, are content if the children are taking *the* education—as they took the measles, or cow-pox—finely! If this goes not on smoothly, another pap-house or inoculation-house is sought; while the former is decried as a place where the master likes money well enough, but does not understand children!

The vital importance, however, of education is deeply impressed as a sentiment on many minds, where yet is radical mistake as to its nature.

Of this class of persons, some are willing, at least for a time, to leave the *whole* business with the teacher, not because of any clear perception of the truth, but of some misty views of its necessity, and a conviction that they themselves cannot, if an opportunity offered, guide. The expectation is great; but by what process the educating of children is carried on, or how it goes on, there is no just appreciation. A certain time, longer or shorter, is, in their minds, allotted for the transformation, or the transmutation; and beyond that period, they become almost inev-

itably suspicious as to the boy's capacity, the system of educating, or the diligence and capability of the teacher. They look every way now, except the right way—they are disappointed because they had misjudged ; but they lay the blame not at their own door, they lay it at their neighbor's ! Sick men, and sick men's friends, occasionally deem weakness and paleness after a fever unfavorable tokens : so these, when a boy is robbed of his false strength, and becomes less pert and loquacious, and more timid, imagine sometimes that he has lost his smartness, that books have repressed his growth ! Hence, if confidence in the importance of education is not lost, confidence in the teacher or plan is gone ; and so the school or plan is changed.

Others, who truly value education, value it not as a whole, but in its parts. Sentiments here are varied by a thousand prejudices and interests. The class may be sub-divided into two—the one in favor of an english course, the other, of a language course, or, as usually called, the classical. The latter partialism, for it is nothing more, when it arrays one part of education against another, is a more fortunate mistake ; for a child under a judicious teacher of language, is led aright, notwithstanding the error of the parents. Still, any *partialism* in education is to be lamented, as in law, medicine, morals, or divinity. And in case teachers are partialists, as well as the parents, children can never, save by accident, become complete scholars. We are, however, comparatively rejoiced at lighting on a community where the classical course is the fashion, although

views of the *modus operandi* are false. There usually is found more patience; and more time is allowed for a teacher to do right, even if the opinion in his favor is a prejudice, and the fortune that favors him is blind. Indeed, parents here often become restless, and send occasional petitions in favor of dropping or suspending some English study, and simply because they are partisans of Latin and Greek! But, by a thousand innocent contrivances, the teacher, if he belong not to the unfortunate class of *touchy folk*, may yet work into this partial course some good amount of English, if not a *quantum sufficit*; and he may send home a boy a better scholar than the parents designed. And this not rarely delights, as it was supposed to have been done according to the *recipe*—the Latin and Greek pill!

Next are the advocates of the English course. These have frequently a triumph, because boys done on the other *recipe*, and treated according to the language system, often fail in knowledge of common english studies, and, for a while, in making business men. As far as the objection lies against a partialism in education, it is valid. Objections, however, against the english partialism, are more numerous and more forcible; and that, not from the quarter of a complete education, comprising english and classics, but from the classical course as a mere partialism itself. The english advocates are often liberal, philanthropic, and in all respects good and worthy; yet if their views of an english course are not extensive, they incline to keep children in an endless iteration of the same elementary studies. And their

parents, not understanding that even their studies at first require much labor and diligence, too often intercede for a decrease in the length of tasks, or for a less inflexible rigor in exacting the "full tale of brick."

But the number that values education for special ends is vast. By some, it is regarded as an ornament; by others, as a means of acquiring influence, honor, wealth. The kind and extent of education depend, then, on the kind of influence or honor valued by the parents; or the ornament prized; or whether riches or moderate fortune be deemed desirable. Every selfish end determines, in some degree, the education. Arithmetic and book-keeping are sufficient for some: they are to be store-keepers. Others may learn chemistry: they are designed for druggists, or perhaps for scientific farmers. This boy may learn surveying, that he may always ascertain, with great exactitude, the boundaries of his estate. Here and there one wishes Greek enough for medical terms; another Latin, for law books and writs. Some parents object to declamation or speaking, as the child is not intended for public life. Nay, the main argument against many valuable studies is with many, "We see no use in them!" Man not only begets a son in his own likeness—he contrives to make him keep it; and when the boy reaches manhood, he sees to no greater extent nor more clearly than his father.

A class comparatively small, and yet a very large class of persons, is everywhere found, especially in the older States, who have true and just views and

appreciation of the nature and importance of education. With them, the great amount of valuable knowledge necessarily got in a process of correct training and discipline is not overlooked; but all studies are regarded as tools and implements during an elementary course; although some such studies may, after the completion of the whole education, be continued, as necessary to a business or profession, or as a means of keeping the mental powers in activity and vigor. Here is no vulgar preference; no mistaken partialism; no array of english against latin; of literature against mathematics; nor of the useful against the ornamental. Education has with them a value, if others cannot see how it will drive a nail, spread manure, make a pudding, mend a shirt, or darn a stocking. These see how a well-ordered and well-balanced mind can recreate itself with fine and ornamental studies, and yet be never wanting in the soberer duties of life; and how a piano interferes not with a wash-tub. Such persons are also patient. They know a boy has some things to unlearn, as well as some to learn; and that a desire of studying implanted and fostered, and a habit of studying acquired, is, of itself, worth a large price, although no knowledge should have been gained in a year.

An honest, laborious and eminently skilful teacher may have taught a boy the art of studying; he may have inspired him with a noble resolution; and the boy is now ready to advance in his studies with rapidity; but, from some mere whim, or impatience, the misjudging parent, at that moment, removes the

boy. He removes him, perhaps, to an equally good, but not infrequently to an inferior school, where, however, the boy makes a rapid and immediate progress, for which he had been so well prepared. The new school and teacher are, of course, now credited for this progress; while the former school and its teacher are cruelly and unjustly reported as unskilful.

A very general error prevails among parents of every sort—a desire that children should finish their elementary training at too early an age. The consequent mischiefs are many and great. Indeed, some are fatal to mind and body. A legal age is indispensable for the purposes of civil life; yet the civil or municipal maturity, is not necessarily contemporaneous with the natural, either as respects the physical or mental man. Perhaps the purposes of independent action and business require twenty-five as the period of majority rather than twenty-one. Many efforts are made to change the structure of civil society; this we conjecture would be a valuable change: let a boy be kept at a primary school and the academy till he is nineteen or twenty—then in college till he is two-and-twenty—and then let him study his profession or his trade, till he is twenty-five. We may be excused more minuteness here, till symptoms appear in favor of the change; then we could be more prolix, without danger of wearying the reader.

A change, however, in the college system is practicable, and not, we apprehend, disadvantageous. Indeed, as the academies improve, unless the studies

of the colleges are proportionally raised, the change must virtually take place. In most, if not all the colleges in the United States, it has virtually taken place already. It ought, however, to be formally announced. The college course should be only two years, instead of four, or even three. The classes should be only the Junior and Senior. None ought to be admitted, then, into college under twenty years of age. Colleges are designed for men; boys and youths can be far better drilled, and better taught the sophomore and freshman studies, in academies. If not taught them in academies, pupils are *never* taught in colleges. The whole plan of studying and reciting and governing in college, is greatly different, and ought to be greatly different, from these things in academies. The intercourse between students and professors, is almost the opposite to the intercourse between the scholar and preceptor in academies. If colleges, therefore, do not receive well-taught and well-disciplined students from the academies; and if they pretend to carry forward the student beyond the academical course and in appropriate college style; the students will not be a whit profited if they remain collegians ten years instead of four. But if the colleges receive well-drilled students, they can, in two years, do a thousand fold better than now, in the four years' course. It is owing to the undisciplined minds of college students, that in so many, so very many cases, the college life is a total loss, nay, worse than a loss, mentally, morally, physically! Adopt the proposed plan, and colleges will have more pupils, because the time

would be short ; and, therefore, the tuition fees would amount to the same sum, if not more. Besides, fewer tutors would be needed ; the studies all being of a manly and advanced sort, would demand professors altogether. In some colleges, the two lower classes are mostly instructed by tutors ; and those tutors are generally very inferior to assistants in good academies. Some of those tutors are scarcely worth their bread and butter. How much more noble and dignified a college, too, whose students are all young men ! How inconsistent with the true nature of a college, the urchins that often constitute the majority of the students ! It is this renders it easy to believe, that an academy is equal to a college, and sometimes superior. The colleges will never save themselves by stooping down. When enemies attack them, friends are unable to defend. Let something be done consistent with their nature and intention, and honest friends will do battle in their support : if they will not put their own shoulder to the wheel, in the mire will they remain. Let us have true colleges, and we will try and uphold the collegiate department of education.

In the new plan proposed, young men would *seem* to be losing two or three years ; but it would be only a seeming loss. The innumerable evils of a hasty preparation in most cases, and of *no* preparation in many cases, would all be avoided ; and if two years were apparently lost at the commencement of a civil life, the whole of life itself would be gained. And life, in this sense, is usually lost now, by the present system of education.

Well do we know that many young men cannot delay if they would ; but these need not be graduated. The academical education would be ample yet ; and that is better by far than these persons now obtain usually in colleges. Many can delay, however, and the number would be gradually increased. For these we now write. If they, after being graduated at twenty-two, studied a profession until twenty-five years old, quacks of every kind would be *contrasted*, and not *compared*, with the regular students of science. The superficial attainments of the pretendedly regular, encourage, invite, embolden quacks. Not a few regular students and professors seem to depend as slavishly on certain rules and formulæ, as if they were panaceas and nostrums ; and that pertains to the very essence of quackery. The latter appeals to authority not more, in many cases, than do the former when they understand the exterior nature only of these rules.

In regard to women, the author is entirely confident that their education is, almost universally, so hurried, as to be little more than nominal. Where accomplishments are deemed indispensable—and the author is a decided advocate for most accomplishments—the whole education of women is very superficial.

In schools eminently good, and where the most learned instructors are employed, but where young ladies are graduated at sixteen or eighteen, the education, in the nature of things, if considered as a complete education, embracing all the studies exhibited in the prospectus, must be a superficial edu-

cation. The mind cannot have received all supposed to be furnished. We repeat, that a gallon of fluid cannot be compressed into a quart measure, without the destruction of the vessel. Lives are constantly sacrificed, in the vain attempts at the forcing system. The folly of this system has ever been acknowledged as regards men: why is it not confessed with regard to women? One answer to this must be looked for in that preposterous and unnatural conventional practice of considering young ladies at eighteen as marriageable women. All the reasons of this practice need not be mentioned; one is obvious and sufficient—the premature period assigned for commencing the civil life of men. The limit for woman's civil life would at once be farther removed, if that of man's were changed. Make it fashionable to regard a woman as a girl till she is twenty, and her education may be more profound and complete, without being less extensive. But if this be impracticable; then humanity, and religion, and policy all cry out, and say:—"Let woman's education be *less* extensive and more perfect." Hence, while institutions granting diplomas to girls are very imposing, they are also a little *farcical*. They can be no more than a certificate that the girl has tripped lightly over a very large field; but not that she is *learned*, in any fair sense of that term. If it be intended to say, that her education is, in any good degree, as to extent or depth, similar to that of a college, in the proper use of the word, it is an imposition; if it be intended to say, that the diploma is for an inferior

degree, then let it not be called a diploma—a name specially appropriated to what is higher in character. The exact truth is of vital importance in everything pertaining to education. Already, the lines of demarcation are effaced between kindred, and yet separate and distinct parts of education. Confusion is the result of these follies; and education has become a jumble and a contradiction. Here, as elsewhere, the agrarian and extreme democratical principle is at work, not of design, but in obedience to the spirit of the age. Perhaps, when this spirit has wrought out an intolerable evil, it will, corrected and chastened by the consequent suffering and disappointment, be ready to lay the foundation anew; and then, will be “a place for everything, and everything in its place.”

To parents, guardians and trustees would we respectfully, but most earnestly, recommend, that as far as possible, they should, when the fact can be ascertained, prefer as teachers men that make teaching their profession, and who are determined to become finished artists; and the decidedly religious to the merely moral; and lastly, ever and without hesitation, that they should reject, and with indignation, the infidel, or the immoral man. These have no right to be practical educators: belief in the Christian religion and good morals are essential qualities of the practical educator.

It would be, indeed, both unjust and ungenerous to intimate that persons who intend making a school the stepping-stone to what they deem a higher employment; or who, for any other reason, intend to

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teach but for a short season ; that these are not generally worthy men, and to some extent competent and successful teachers. And yet many things conjoin to render men who are devoted for life to the employment, still more competent and successful. These have besides from that very choice a superior and prior claim. Hundreds of distinguished persons now in the pulpit, at the bar, in the senate, or in the counting-house, would have, out of choice and from a sense of duty, remained teachers, had they perceived themselves and their profession properly appreciated and rewarded. They are lost to the cause of practical education, because parents did not duly appreciate them. Let the world say, we will have teaching a science and teachers artists ; we will not allow mediocrity here, more than in other sciences and arts ; our children shall be trained and disciplined by the learned, the talented, the dignified, the skilful ; our primary schools, academies, and colleges, shall rise in glory and majesty all over the land, even as temples to God ; we will esteem learning and discipline next to religion, and teachers next to the ministers of our most holy religion ; and then shall a body of men exist and be increased in our land, worthy all praise, reward and admiration.

That some, who make teaching an intermediate affair, are deplorably deficient in every essential requisite of an artist, is too true. It is natural that this should be the case. Some, moreover, engage in teaching, under a false impression that it is an easy life ! We may well pity the man who makes

it an easy life ; his account will be a melancholy one—nearly as much so, as that of the minister who finds little to do, and does that little badly ! Even *idle* men, if otherwise learned and competent, ought not to be chosen as teachers.

A parting word to associates in teaching, will conclude this chapter.

Our office is honorable and important. But much depends on ourselves to make it thus in the estimation of the world. We may compel men to think and speak of the profession with due respect. That is a good rule : “Would a man appear in any character?—*be* that character.” Yet, if men are ever so intrinsically worthy, and are still seemingly ashamed of their employment, that is reason sufficient for the world to despise the office. If a teacher seem to undervalue his profession, men may respect and revere him, but they will lament that he should have thrown himself away upon an unsuitable or undignified employment.

Not infrequently, when a person of evident talents, of ready and brilliant wit—a man that commands the attention of an intellectual and polished company—when he has passed into a different room, or withdrawn from the company, leaving a delighted assembly to regret his departure ; some stranger, in answer to a query relative to the gentleman, receives a whispered answer, with something like sorrow in the responding voice : “He is a teacher !”

Often, too, in written articles in newspapers and magazines, when necessary mention is made of certain important persons—important, for talents, discoveries,

station, or other causes, a hurried and apologetical reference is made to his present or former "school!" and not rarely, hopes are expressed that the person may soon find a more fitting field of usefulness, and theatre of display!!

Are not teachers themselves, in a measure, blame-worthy for this misapprehension, and this impertinent, although ignorant, apologizing and lamentation? If we be truly what we should be, and our profession in its science and art be what *we* know it to be; then why not always, when proper, speak and write about this profession, and act in regard to it, as if, in our estimation, it was the noblest or next to the noblest office on earth? It may be severe, and yet it is just to say, that a man *really* ashamed of the teacher's office, is unworthy that office: perhaps *real* shame here is inconsistent with profound learning—it certainly is, with acute discernment and benevolence. Some, indeed, not really ashamed, may yet out of delicacy *seem* ashamed, on certain occasions, who, when a necessity arose, would yet dare to magnify the office; but that false shame argues a conviction in our minds, that the public do not appreciate our office aright. This, however, is the very reason why we should ever magnify the office. Society needs correction and instruction on this very point. Like a chameleon, society takes its color and tone from a few leading men: teachers could easily change its complexion and sentiment, respecting education and its artists.

Our profession is, in many parts of the world, owing to the wide-spread and profound ignorance

of the people, liable to a peculiar quackery, which may be called *pedagogueism*. And as many children are to be educated, many pedagogues will be found. Like other fooleries they equal the demand. But they stamp on education and its science a brand, which gives a false idea of their true nature. This takes place in medicine, law, divinity; and if the caricaturists of these sciences continued as long after the greater civilization and enlightenment of the community, as do the caricaturists of our profession, their science would be as much undervalued. A community is not so soon nor so easily disabused, respecting education; and, therefore, our profession is often in comparative contempt, long after the other professions have attained their due elevation in the public estimation.

The cure of this unavoidable evil is, in a measure, to be found in our being just to ourselves; but parents and trustees can do much if they will uniformly prefer, when the two come into competition, the professor to the amateur. If an amateur is needy, better make him up a purse. If he wishes to amuse himself, he may find recreation in less solemn things—schools are for holier and better purposes.

Legislative aid, on whatever principle bestowed, should *never* be given where incompetent teachers are employed. Dullness and ignorance here should be punished, not rewarded. As to pedagogues, they should be set in the stocks. Perhaps, whilst the laws of libel admit no facts in justification of censure, and severely punish, not the rogue but the

rogue's enemy, quackery, pedagogueism, and trickery of every kind, will rule and run triumphant. Morbid sympathy and licentious liberty are on the side of crime and cheater. Law forbids a man to get for his money any but an interest fixed by the State, under plea of protecting the people from usurers; but law gives up the people thus defended from a probable evil to be gulled, tricked, cheated, humbugged without stint and without mercy, making it penal for the good and honest and intelligent to expose the liars and rogues who are amassing fortunes beyond the dreams of even Jewish money-lenders.

Finally, gentlemen associates, be untiring in diligence, enthusiastic in soul; look onward and upward. We have a noble cause; we are a mighty body: let us, in the fear of God, and for the love of Jesus Christ, and the love of men, train our disciples in the way they *should* go, and send them forth our living epistles, open, and to be read of all men: let us in this manner specially, but also in all other suitable ways, and on every suitable occasion, magnify our office.

CHAPTER VIII.

TO THE YOUNG.

HUMAN life may be divided into three stages : youth, middle life, old age. Measuring by the time that we are under the authority of parents and of opinion, youth may extend from the period after infancy to the vigor of manhood ; terminating about the thirtieth year. Here begins middle life. This period, determined by defects of mind and body ordinarily then visible, and by timidity relative to new enterprises, and the despondency then manifest, ends, perhaps, with our fifty-fifth year—lasting, consequently, about five-and-twenty years. The third period, old age, now begins. This, under suitable regimen, would usually cease with the extinction of life at threescore and ten ; but it is commonly, by criminal abuse and negligence, ended five or ten years earlier than the assigned and natural limit.

Viewing man as born for others as well as for himself, as constituting part of a divinely constituted and organized social state, or of a state necessarily and inevitably resulting from physical and mental organization, youth may be regarded as an

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age of preparation, and middle life an age of activity. For it is then only, in the middle state, when the powers of our nature have all been properly disciplined, the passions controlled, the appetites curbed, forbearance practised, and prudence exercised, that we are ready to serve our generation in the orderly and full discharge of every duty.

A few excepted, prematurely worthless, all young persons anticipate a time when they shall mingle in the busy scenes of the world ; not as mere men and women, or spectators at a show, but to act their several parts as husbands, wives, parents, rulers, teachers ; a time, when they shall share in its enterprises and honors, no longer humble imitators, but themselves the models ; not the servants but the masters of opinion ; directing, not impelled by the spirit of the age.

It becomes, hence, to the young, an obvious and highly important inquiry : " What preparation can best fit us for one main end of existence, the benefit of our generation ? and how shall we become adequate to the discharge of all our duties with dignity and success ? " A brief answer will be given in this chapter.

In the production of grand effects, not the operation of a single cause, but the combined and harmonious operation of several, may be traced. Thus in moral or political life, good depends not on mere talent, or genius, or enterprise, or industry ; it depends on the union of all these. Indeed, good very frequently depends not even on the union of any active causes ; it depends rather on caution, patience,

disinterestedness. Sometimes it depends on cessation from all attempts and labors. Men very often must be enlightened, soothed, entreated, led ; and that for their advantage. Here, then, we need all our passive and scarcely any of our active virtues.

The main preparation, therefore, for youth is a discipline of restraint and self-denial.

Knowledge may not be undervalued. Without adequate knowledge, no complete discharge of duty can ever occur ; yet while the acquisition of knowledge is one end of study in schools, the young need more to be taught self-government, self-knowledge, self-respect, and consequent habits and qualities. Differences in success are by no means so much attributable to differences in learning, as to differences in caution, prudence, forethought, self-control, and similar habits ; and, indeed, it is in such habits and qualities, that boys differ from men, and not, as is commonly imagined, in talents, genius, and even acquirements. As to mere literary efforts, the man often does not surpass the young person.

The prophet Jeremiah has embodied an important sentiment in these words : " It is good for a man that he bear the yoke in his youth." Doubtless reference is here made principally to afflictions ; but, since afflictions are advantageous mainly in producing self-denial, self-government, and self-knowledge, the prophet's words may be extended, and without violence, to comprehend any other discipline productive of like results. As the neck, therefore, of a stubborn or rebellious ox is bowed down under a yoke, and his vast strength thus rendered subservi-

ent to the master's purposes, so must young persons be subjected to wholesome and severe discipline, that they may best subserve the designs of a benevolent Creator in forming men social beings.

Young persons must be subjected, first, to the yoke of a severe and laborious moral and intellectual training.

We repeat, that simply or mainly to impart knowledge, is not the sole end of judicious instruction. Were it possible, which it is not, properly to train the mental, the moral, and the physical nature, and impart no knowledge, one thus disciplined is better qualified for the duties of middle life, than another of boundless knowledge and yet of an undisciplined mind and heart. A man that can use a few dollars properly, is superior to an idiot with the estate of a prince. The art of acquiring, arranging, and applying knowledge—the art of thinking, reasoning, concluding—the art of prompt acting on occasions and in emergencies—these most difficult and delicate arts, are the true ends of intellectual and moral training. Hence the instruments of the discipline are often with safety laid aside, after answering their uses; although, where the duties of middle life allow, educated men, as well as all professional scholars, will be fully compensated, by continuing and extending their acquaintance with the classics and mathematics. And for these many books are highly valuable, which are of little importance, or even detrimental as school-books.

The young persons addressed in this chapter are in a measure free from parental authority, and their

education is, in some degree, in their own hands. Some, perhaps, have even to commence their own education. But happily, that kind of education which is most valuable, depends on ourselves; and, in some respects, all men must be self-educated.

It is, truly, a pitiable thing to hear so many young people lamenting the want of schools and teachers, and favorable opportunities, when we can all do so much for our own improvement; and not a few can do immeasurably more for themselves than the vast majority of common schools can do for them. Paying for many schools is like paying for a ride in a canal boat, and then leading the horses on the tow-path: the scholar might have staid at home, except for the name of going to school.

If young persons would seriously set about the work of self-instruction, (where good schools are not found, or where not possible to attend a school,) even with poor materials, helps, and instruments, they would be surprised, at length, by their progress in all that is valuable, and at the success with which they had overcome seemingly invincible obstacles. Let such always remember, that it is *not* the mere acquisition of knowledge they should have in view, but the exercise of their minds. Hence, if after severe study, we fail to comprehend fully, we have still gained the grand end of effort—practice in thinking. This exertion itself, made and repeated again and again, is of countless price: this state or habit of soul, thus dearly bought, will, under more favorable circumstances, which *always* in time hap-

pen, enable us, at once, to master the most difficult subjects.

Let the young, therefore, begin with fit subjects of discipline, subjects within their reach, and in the best way they can ; let them persevere, and as ability and knowledge increase, let them extend and systematize their labors, correct their errors, avail themselves of all accessible aids, and we shall see them all happier, and not a few raised to the highest walks of life ; and this in spite of their want of common schools, or even academies. Perhaps some may wish us to recommend studies. Among disciplinary studies, we recommend arithmetic, mainly the mental ; algebra, the mathematics generally ; natural and mechanical philosophies ; latin, greek, french, german, and other modern languages grammatically studied ; the English classics, such as Addison, Shakspeare, not as a mere writer of plays, Milton ; political economy ; mental and moral philosophy ; composition ; above all, the Bible. Add, evidences of Christianity.

One reason for condemning works of mere fiction is now evident. To such works, as far as *ordinary* readers are concerned, are many objections : their tendency, designedly or undesignedly, is usually immoral ; they vitiate the taste ; they mis-inform ; they give false and exaggerated views of individuals, presenting mere fancy pictures or sketches of aggregated virtues and vices ; they defile the imagination and inflame the passions ; they weaken the sense of duty ; they beget a disgust of life as it is, of daily and common life. But the grand objection at pres-

ent urged is, that such works are not sufficiently difficult for studies ; they are designed almost solely for amusement. Where young persons, therefore, are seeking to improve themselves, and especially where there has been little previous cultivation, and all the time and money are needed for better purposes, to these we give, as a deliberate advice, that they instantly collect and burn every novel and romance in their possession ; nay, further, let this class of young people at the end of their year, discontinue those newspapers whose sole or leading recommendation is—"original and selected stories and tales." Freely do we admit that some of these are, in all respects, unexceptionable ; that we have ourselves read some that are worthy all praise for elegant diction, ingenious plot, moral tendency : but as freely do we affirm that by far the great majority is poor in all respects, and of no good tendency ; and that many are in every point of view contemptible, and meriting a place in no publication making pretensions to a literary or moral character.

But we cannot study always. Recreation is necessary to the digestion of mental and corporeal food. Some things, too, can be learned from observation only, and testimony. It is important to contemplate models in the discharge of duties, public and domestic. We must long float with the tide of opinion, before we may venture successfully to stem it. In short, for innumerable reasons, society is necessary to us ; and no pleasures are more exciting than those of companionship. And yet, it is here that the young are in imminent danger of losing the

whole advantage of private discipline, and of contracting habits fatal to expected success. To them is no safety, except in good society. Without that, they would be better without any.

Good society is, indeed, apparently severe in its external appearance. Hence the young rarely seek such, regarding it a hindrance to hilarity and pleasure ; but if we seriously desire improvement, we must be found in good company. With such let us ride, walk or play ; let us see paintings, or hear music ; let us attend elections, or engage in innocent amusements, or do any lawful thing : and then occasions innumerable will arise, of asking advice and hearing opinions on religion, politics, literature, the fine arts and sciences, and of obtaining hints and directions on important pursuits and studies. We shall find a thousand knotty difficulties solved, and perplexing intricacies unravelled ; see many living exemplars of written rules ; and, finally, among other benefits, become strengthened in correct conclusions, and rectified in erroneous ones.

Is it asked, what is good company ? Without negative description, we reply : by good society is here meant, the best educated and disciplined ; the most moral, prudent, sober and religious. Good society is yet better composed of both men and women. Nor is the contemptible, frivolity of many mixed companies valid objection to this remark ; because, if women were generally educated as this work advocates, we are fully persuaded no society could be so pleasant, so honorable, so elevating, as that in which educated women formed a part. Well edu-

cated women could not form a part, where men vicious, rude and foolish obtained, or even expected admission. Elevate women, and we elevate ourselves. Policy, as well as duty and generosity, demand the complete education of women. Hence, women should be educated as men are, as far as is practicable.

Let it not be said, good society is hard to be found. It exists on a larger or smaller scale in every community. Nor is it impossible to gain admittance; for while this society has its necessary barriers and restraints, like any other society, it has none other than utility, virtue, patriotism, and religion itself, impose; and it would voluntarily open its bosom for the reception of the young, being grieved by their refusal, and not by their attempt, to enter.

There is one yoke the young must wear, if they would be useful in middle life—the yoke of temperance.

Intemperance from intoxicating drinks, alas! so common, is doubtless, from that circumstance, the first, and with many of our readers, perhaps, the only species of intemperance supposed to be meant. Prevalent as this horrible vice is, what wonder so many, so very many, should against this rock dash all hopes of peace, usefulness, and honor? The grand and sometimes the sole lesson to the young is—"to drink." To this they are welcomed with smiles, and wheedled by flattery! are assured that to drink fearless, is one evidence of an independent soul and generous disposition. The houses they visit, the hotels that refresh them, the stores where

they deal, the places of their recreation ; the men that frame, and the men that execute law ; the philosopher, the patriot ; alas ! in some cases the divine ; even woman with mis-applied entreaties ;—yes, the very fathers on whose knees they have sported in infancy, and the very mothers from whose bosoms they have drawn life—these, all these, in a thousand ways, mix, and dilute, and sweeten, and render fragrant with spices and sparkling with beauty the bowl—the accursed, damned bowl ! to overcome distaste, to subdue shame, to abate fear, to lull conscience, to make the young abandoned, infatuated, Heaven-daring sinners. No wonder that young men who have been redeemed from the horrible abyss shudder as they look back ! No wonder bereaved parents, mourning over the lost, look up to Heaven and ask vengeance on the destroyers !

We stay not to prove—all know—examples are everywhere around—all know, how drunkenness debilitates the body, poisons the breath, enervates the soul, brutalizes the appetites,—yea, transforms man into a brute and a beast ! Alas ! too well we know, that drunkards, should they reach the middle life, become objects of pity to the good, of scorn to the proud, and of grief to friends—mere examples of warning and beacons of danger to the sober ; and how, at last, the groaning community feels in a measure relieved, when the bloated and unseemly carcases are covered in the grave !

Temperance—nay, rigorous abstinence from what intoxicates, must be, therefore, practised by the young. Still, this single species of temperance is

not the sole form now recommended. Our desires, our appetites, our passions, must, in the use and enjoyment of things lawful and innocent, be studiously moderated; because, among many other reasons, this self-denial and control are the means of affording health, time, money, and spirits for our studies, and is itself a paramount design of self-discipline. Would we insure success? be temperate in all things—in eating, in apparel, in recreation, in studying, in the enjoyment of good society itself. Thus shall we be well fitted for the duties of middle life, and obtain, during our disciplinary state, the highest degree of self-satisfaction and peace.

Not a little from experience and more from observation, and also from the nature of the divine economy in the government of the world, the author is satisfied, that the preceding general directions, although few, must and will, if faithfully followed, place a man, in after life, upon high and commanding ground among the virtuous and the honorable. But, if we would be more certain of success, and especially if we aspire to rewards nobler than the emoluments and honors of place, and approbation of men; if we would be had in everlasting remembrance—and distinguished remembrance—after mere worldly great men shall have been forgotten; then must we, in youth, wear the easy yoke of our Lord Jesus Christ's moral and intellectual discipline. Without that yoke men may, by other discipline, become extensively useful, and obtain merited honors and respect. God permits us to gain the rewards we voluntarily propose. But, if we would,

in addition to the perishing, gain the immortal rewards, nay, if we would be certain of the perishing ones, let us become submissive and joyous disciples in the school of Christ.

There is a means of discipline not found in schools, nor in books, nor voluntarily chosen by any one—a discipline unpleasant to all, but specially so to the young—a discipline, however, without which no character becomes perfect, and which, bitter in the root, is sweet in the fruits—we mean affliction.

Whatever be the mental powers and acquisitions, the personal dignity and comeliness, the adventitious circumstances, a man needs severe lessons to transform his nature: he must know himself. Self-conceit must be eradicated, haughtiness humbled, impatience subdued, presumption chastised, watchfulness aroused, indolence punished, selfishness discarded. To accomplish all these tasks—each an herculean labor—affliction is the only competent discipline. That is God's blessed mode of instructing his own children.

Yet affliction will effect no good, unless we are patient and observant of the ends and uses. Properly regarded, they are a blessing; improperly, a curse. Let the young, therefore, in all disappointments, or deluded hopes, or sickness, or poverty, or reproach, or bereavement, or sorrows of any sort, be well assured that a merciful and wise Creator is thus showing, not merely his anger at sin, but his wish to discipline men for the noble purposes of the social state and the rewards of the future.

Nothing but a severe and long-continued discipline of every kind can prepare the young for the middle life. For want of this, men encounter only disappointment and chagrin. Without it, in presumptuous haste they engage in schemes impracticable, or beyond their capacities, or demanding more skill and prudence than they possess; hence, after a few unavoidable defeats, they yield to others, inferior often in native talents, but superior in tact, forethought, and patience.

Happy if the defeated could retire to their now narrow sphere with a good grace. On the other hand, retiring with feelings of mortified pride and vanity, they sink down to the lowest level, and there vent malignant spleen against persons deemed *fortunate*; and strive to drag these hated ones down with blackened characters. This is a constant sight. Without any gift of prophesy we may foretell, that unless the renovating Spirit of God mercifully prevent the necessary consequences from his own abused laws, the idle, the lounging, the trifling young persons must descend down the scale of honorable reputation to the class of snarling and captious maligners; or at best, to the class of instrumental slaves, to be used and ordered according to the wisdom and will of the well-disciplined.

How noble a well-disciplined youth! Contrast with him a youth of the opposite kind: the first is sober and cheerful, the second frivolous; the one cultivates the soul, the other pampers the body; the former lives for his fellows, the latter for himself. The disciplined person is lord of his appetites and

passions; the undisciplined is the slave of their clamorous demands. In a word, the one does everything that lifts him up towards the angels; the other, everything that thrusts him down towards the devils.

Disciplined youth prolongs the period of middle life far into the period of old age.

Proper care of the body and the avoidance of all excesses make the human frame more lasting; but the mental discipline advocated now retards the imbecility of old age; and it will, perhaps, always prevent that kind of weakness called dotage and second infancy. It is a well-attested fact in our history, that the mind fails prematurely because of its disuse; and the mind must be disused in old age, if one have not in youth acquired habits of thinking and studying. Much learning in cases of physical disease may, possibly, have made some "*mad*;" but beyond a doubt, the want of learning has, in old age, when the activity of the middle life is over, rendered many a person insane. Many literary men, by preserving studious habits to the last, have reached extreme old age with the perceptible loss and decay of no mental power. A few, from chance or indolence having discontinued their studies, have exhibited symptoms of premature weakness and idiocy.

What a blessed old age, when a person has submitted to the yoke of discipline in youth! By that the has been able to discharge with honor and satisfaction to himself so many duties profitable to his fellow-men. By that he has nobly won the venera-

tion *always* paid to a hoary head, after a well-spent life. How calm the evening of such a life ! How unlike the picture of gloom falsely thought to belong necessarily to declining years ! The body may grow old, but the soul may be kept in a youthful vigor and cheerfulness, till earth is exchanged for heaven.

But if a person has lived aright, and has worn the yoke of Christian discipline, how blessed, not merely the retrospect of the past, but the anticipation of the future ! what ineffable joys in contemplating the assured reward—a crown of glory and honor ! and while he has a heart to accomplish yet many good things for his generation, how he longs for the coming of a messenger, ghastly and terrific to the faithless, but to the wise and watchful servant, an angel of mercy, smiling and welcome !

Such, youthful readers, are some leading directions in answer to our proposed inquiry ; such are a few of many advantages flowing from the discipline advocated in this whole book. What shall be the effect of the whole upon yourselves ? We fain would, but we dare not hope all will be benefitted. Mournful experience of the almost invincible levity and presumptuous arrogance of too many young people, forbids that hope—nay, bids us expect sometimes derision and scorn !—and that where we honestly mean to do them good.

Is it, however, too much to hope that some of our readers will become fixed and immoveable in good resolutions ? Surely some do soberly look at their weighty responsibilities ; surely some are burning

with a sacred ardor to discharge with honor and success the grand and solemn duties of life ; surely some are captivated by the picture of moral grandeur pertaining to the disinterested performance of duties, and to the dignified demeanor of Christian meekness under the ingratitude of the wicked and thankless ; surely some abhor being drones in the political hive, or mere tools for the use of others, or instead of standing out in bold relief amidst the architecture of society, becoming hateful excrescences on the body politic, to be cut off by public sentiment, or by loss of liberty, or perhaps by the sword of justice ! It must be, some are looking onward to the realities of old age, and desiring then the retrospect of a well-spent life, and the joyous expectation of a life to come !

By all these lofty and holy purposes ; by the demands of the coming generation, destined to be either better or worse from your conduct ; by the preciousness of our liberties, bought with blood—liberties to be transmitted to posterity by your virtues and knowledge, or lost by your vices and ignorance ; by the majesty of a nature fitted for duty and the endurance of suffering and trial ; by the baseness and cowardice of sloth ; by all the peace and joy that gladden the otherwise cheerless days of old age ; by your desires of finding comfort in death ; by your regard of the Supreme Judge, who shall say at the final day to his faithful sons, " Well done, enter ye into the joy of your Lord," and to faithless servants, " Depart, ye accursed ;" by all these momentous considerations, the author exhorts

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and implores the young who read this work, to put on and submissively wear that yoke of discipline and obedience which inspiration teaches, and all experience confirms, it is good for a man to bear in his youth.

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"Mr. Headley may be emphatically termed a brilliant writer. His description of the fierce and romantic fights of the lieutenants of Napoleon knows no bounds. We take in through the eye the scenes of conflict themselves. We see the charge of Macdonald at Wagram, of Davoust at Auerstadt, and Lannes at Aspern. We behold, as it were, the death of Desaix in the moment of victory, Augereau on the heights of Castiglione, and Soult on the hills of Pratzen. The only thing we find fault with Mr. Headley for, is the over-brilliance of his descriptions; they are sometimes too dazzling. Yet with the majority of readers this will be no fault, but rather an attraction. He is an ardent admirer of Napoleon, worshipping him with almost a poetical fervor, and had he been a follower of the 'great soldier' in the days of his glory, he would have loved him with adoration. Mr. Headley has evidently studied Napoleon's chief soldiers, and like Livy, the Roman historian, he takes the privilege of putting words into the mouths of the men whose deeds he records, in most cases on the field of battle. We do not find fault with this, on the contrary, but few historians know how to do the thing so well, and yet preserve the probability."—*The Island City*.

"Napoleon has been the theme of the ablest pens of both continents for more than a quarter of a century, but this is the first work that has met our observation, in which, if we may so speak, Napoleon has been thoroughly Americanized. Mr. Headley has written the work with true American feelings and principles. He gives Napoleon his true position, as fighting the great battle of the People against Legitimacy.

We recommend these volumes, especially to all who have youth under their charge. It will do more than any work with which we are acquainted, to incite a love for historical investigation; while it will furnish them with a key to a proper understanding of European history, for the nineteenth century."—*Onondaga Democrat, Syracuse*.

space of five months it has undergone as many editions; and if we may judge by the continued demand, it is likely to go through as many more. Mr. Headley possesses a thrilling power of description, and although, in giving the history of the several Marshals, he has necessarily to go over the same battles frequently, the interest of the reader never flags; but is sustained by the ever varying genius of the Author."—*Columbia S.C. Chronicle*.

"This is a work of two volumes. They comprise biographical sketches of Napoleon and twenty-three of his Marshals, and are adorned with twelve engravings of the great conqueror and the more distinguished of his associates in arms.

"To Mr. Headley must be awarded the merit of having concentrated, almost within a single glance, the striking peculiarities of these distinguished men. He has given sketches of the lives of the grand Marshals of the French Empire, together with descriptions of the principal actions in which they were engaged. The bold and vigorous style of Mr. Headley, as a writer, render his accounts of these military encounters particularly attractive. The reader almost imagines himself upon the battle field amid the clash of charging columns and the roar of artillery. He pictures with vividness the hero, whose life he is sketching. We can see him as he marches to the attack. Cool and collected, he dashes upon the enemy, wheels his repulsed battalions, re-forms his broken columns, and with all the calmness of a holiday parade, holds his falling masses, by the moral power of his own courage, firmly, amid the most galling fire. In descriptions of this kind Mr. H. excels. He throws around his subject a thrilling interest."—*Northampton Daily Gazette*.

"The sketch of Napoleon with which Mr. Headley's book opens, is vigorous and spirited, and remarkable, in contradistinction to the writings of the Scott and Alison school, for the broad and liberal view taken of the illustrious subject. Napoleon is not measured by the petty grievances of England, but by the true historical standard of his rise and advancement as a necessary development of the French nation. This simple view of his position and character has been carefully set aside by English prejudices, which have, as Mr. Headley remarks, infected American literary opinion to an extent to which it is hardly possible for the readers of the present day to be conscious. It is singular how many apparent incongruities, raised by English writers, are at once solved by a philosophical estimate of the rise and progress of the French Revolution. The wickedness for wickedness' sake, of which Burke makes so fine a rhetorical use, is seen for the honor of human nature to take quite a different shape in the form of a maddened and infuriated patriotism—but patriotism still.

"We know of no sketch of Napoleon where so much matter is put into so small a space as in this introductory paper by Mr. Headley. It is ingenious, straight-forward, and entirely free from that biographical rubbish to which Carlyle has shown a distaste. The sketches of the Marshals are always animated. We perceive that some of the papers are complaining of Mr. Headley's adding to the false excitement of war. To this charge he is hardly liable. There is no special plea for war that we have noticed in the whole book. His guilt, if any, is that he has made his book interesting. When that dull affair in the *Family Library*, the 'Court and Camp of Bonaparte,' was published, no one complained of its exciting a false love of military glory. It was dry and—innocent. Now there is a cant against war as there was once for it. Mr. Headley has only done his duty in telling his story as well as he can. If soldiers are to be put down in literature, it is true it is good policy to let none but dull fellows write about them, and Mr. Headley is in many respects—chiefly by virtue of his eager narrative and natural love of excitement—the very last man to whom they should have been entrusted."—*Morning News*.

HEADLEY'S SACRED MOUNTAINS.

The Sacred Mountains by J. T. Headley, author of Napoleon and His Marshals, &c. 1 Vol. 8vo.; illustrated with 11 elegant steel engravings of the Mountains of the Holy Land by Burt, and 13 beautiful designs by Lossing.

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"Those who have read Napoleon and his Marshals, will find here a book marked by the same impetuous, glowing style, but on subjects more agreeable to a religious taste. We are much gratified ourselves to possess the volume, and we commend it to our readers as a charming gift-book, and a useful companion for quiet hours."—*New York Recorder*.

"*The Sacred Mountains*' is the title of a very elegant volume just published by Baker and Scribner. It is written by J. T. HEADLEY, whose various volumes, though recently published, have made him one of the most popular living writers in the country. It contains descriptive and historical sketches of all the mountains rendered memorable by having been made the scenes of great events recorded in Scripture. Its design, as the author says, is 'to render more familiar and life-like some of the scenes of the Bible.' The sketches are written in the same vigorous and brilliant style which has mainly given to HEADLEY's volumes their wide popularity, and present more impressive and attractive views of these scenes and the events connected with them, than we have ever seen elsewhere. They will be eagerly read by all classes of persons."—*N. Y. Courier and Enquirer*.

"The subject, '*The Sacred Mountains*,' is in itself a grand and sublime theme; and the brilliant and distinguished abilities of the author, render the work one of rarest merit. Headley writes as no other man ever has written. His style is peculiar; his own, and inimitable. He employs his pen only on subjects of the loftiest grandeur and sublimity; and his powers of description are such, that he awakens and carries with him every sentiment, passion, and feeling of his reader.

"Whoever has read '*Napoleon and his Marshals*,' can never forget 'McDonell's charge at Wagram,' or 'Ney's charge at Waterloo,' so life-like and vivid are his descriptions of these terrible battles. But Headley in his description of the Sacred Mountains of Scripture where God in awful majesty displayed himself to man, has more than sustained his reputation as the most eloquent and sublime writer of his age."—*Cleveland Plain Dealer*.

"The Sacred Mountains, those places consecrated to every Christian heart by occurrences of the most solemn interest, afford most appropriate subjects for Mr. Headley's vivid powers. He sees them as they appeared when they were hallowed by the presence of the prophets and the apostles of old. His feelings are devout, and he is not only a pilgrim visiting sacred spots, but a Christian whose heart keenly appreciates every event which clothed them with interest in long past centuries. The mechanical execution of the book is in keeping with its subjects and the power exhibited by the author in portraying them."—*Louisville Journal*.

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"The beauty and power of Mr. Headley's writing is in its remarkable *conciseness*. Every page is *alive* with interest. He makes every scene, as many do not who handle sacred things, one of present reality."—*Norwich Courier*.

Mr. Headley is well known as one of the most brilliant of our writers, and this volume will amply sustain and extend his reputation. His descriptions of the "Sacred Mountains" are very graphic and beautiful, condensing within brief compass a great deal of information, conveyed through the medium of a highly ornate, polished and vigorous style. It will be welcome in every family where the Bible is read and studied. The illustrations are finished engravings of Mount Ararat, Moria, Sinai, Hor, Pisgah, Carmel, Lebanon, Zion, Tabor, and the Mount of Olives, executed by Burt, from paintings by Turner, Calcot, Harding, Bartlett and others."—*Protestant Churchman*.

"This work is alike worthy of public favor, whether we consider the subject to which it relates or the manner in which it is executed. The subject is novel and striking, connecting itself with the Christian's most sublime and hallowed associations. The execution is altogether admirable—every page bears the impress of a most lofty and powerful imagination, a highly cultivated taste and spirit of deep and earnest devotion. The author conducts his readers, as by an angel's hand, through the most awful and glorious scenes which the world has ever witnessed; and so strong is the light in which everything is presented, that one seems to be in communion with the actual reality, rather than contemplate the mere description. It is altogether a most extraordinary book, and we venture to predict that it will not only travel far but live long."—*Albany Herald*.

"A pleasanter, more profitable, more graceful and beautiful gift-book than this, it will be hard to find, among all the productions of the season. The sacred sketches it contains are written in Mr. Headley's well-known glowing and energetic style, with pictures of scenery, and accompanying thoughts and feelings, through which many a reader has followed the author with deep interest. Ararat, Moriah, Sinai, Hor, Pisgah, Horeb, Carmel, Lebanon, Zion, Tabor, Mount of Olives, Mount Calvary, the Mount of God! What thoughts and associations of sacred solemnity and grandeur

"Mr. Headley's characteristics as a writer are so well known and favorably appreciated, that we need not bespeak public attention to anything from his pen. There is about the present volume, however, an unusual charm, a peculiar attractiveness, especially to the serious, meditative reader, which will secure for it ample audience and lasting popularity. The moral tone is elevated and sustained throughout, the coloring vivid and life-like, and the entire impression upon the reader's heart, not unlike what would be produced by an actual pilgrimage among the scenes it describes. The artistical accessories are in the most finished style of modern excellence. The engravings, eleven in number, are by BURT."—*Christian Parlor Magazine*.

"The design in them all is to render more familiar and life-like some of the scenes of the Bible. They are exceedingly interesting and beautiful. By filling up from personal observation the outlines presented in the Bible, the author accomplishes the double task of familiarising the mind with the place of the occurrence, and of giving to the event a vitality that greatly enhances its interest. The work is illustrated with eleven beautiful engravings, by Burt, from paintings of Calcut, Turner, Harding, Bartlett and Bolmar."—*Christian Intelligence*.

"As a descriptive writer, Mr. Headley is surpassingly gifted, as the pages of his popular work on 'Napoleon and his Marshals' abundantly testify, and in his sketches of the Sacred Mountains—the theatres of some of the most thrilling scenes in the world's history—his enthusiasm pictures them to the mind's eye with an intense and vivid power, that kindles to sublimity. The book before us comprises thirteen of these descriptions, and is embellished with eleven splendid steel engravings of the mountains, which add greatly to its interest and value."—*Springfield Gazette*.

"The volume is composed of a number of essays on the principal mountains which figure in biblical history. They are elegantly written, and distinguished for a happy blending together of facts and the imagining of a mind attuned to all that is true and beautiful in the works of nature and the human heart. We feel thankful towards Mr. Headley for his interesting comments upon the Sacred Mountains, and assure our readers that a perusal of them will improve the mind and reform the feelings of the heart."—*N. Y. Evening Post*.

"The theme of this volume is exceedingly well calculated to bring out Mr. Headley's great powers of rapid picturesque narration, colored all over by the gorgeous glow of a vivid and fertile imagination. The sacred mountains of Ararat, Sinai, Hor, Pisgah, Olives, Zion, Tabor, etc., have been the scenes of such grand and awful events, and are so associated with all that is most momentous in the world's history or the destiny of man, that even the coldest nature almost would feel something of inspiration in commemorating them. Few could do this so well as Mr. Headley. With warm religious feeling he unites an ardent, impetuous character, and the style and mode of treating his subject, that would seem rather exaggerated with other themes, applied to this seem fitting and becoming."—*Buffalo Commercial Advertiser*.

"The reader as he peruses these sketches almost imagines himself transported to the sacred spots where, thousands of years ago, the scenes transpired, and fancies he can hear the thunders and lightnings of Mount Sinai while Moses was receiving the Tables of the Law: or, standing with him upon Mount Pisgah, he sees in the distance the land that flowed with milk and honey."—*Christian Secretary, Hartford*.

"The author has given a glowing description of thirteen of those mountains celebrated in Scripture history, and of the memorable events

which make them objects of deep and general interest to the whole human family. The soul-stirring diction and splendid imagery peculiar to the writings of Mr. Headley, invest these themes with many new charms, and cannot fail to awaken the most pleasurable emotions in the mind of the reader.

"The work is embellished, not merely filled, with splendid engravings, which are well calculated to illustrate the graphic descriptions of this popular writer.—*Teacher's Advocate, Syracuse.*

"The intention of the author of the Sacred Mountains is to render more vivid and life-like the scenes of the Bible, with which we are all familiar, yet which we are apt to look upon as less natural than the scenes of every-day life. No one was better fitted for this work than the author. With an easy, graceful style, a language exceedingly chaste and rich, he portrays to our imagination the scenes to which the Sacred Mountains were witness, and impresses them indelibly upon the mind.—*Christian Advocate and Journal.*

"The subjects afford a fine scope for the very graphic descriptive talents of the author, who has never shone to better advantage—especially in the sketch entitled Mount Ararat. The last of the thirteen is very beautiful, though brief. It is entitled the Mount of God, and in the description of it the author has most happily gathered up the great moral truths which those sky-pointing peaks symbolise, and to which they point the way.

"It was a happy idea which led Mr. Headley, to group together spots rendered immortal by the thrilling and solemn scenes they have witnessed. He has thus, by associating his own genius with subjects which must always be the objects of deep and permanent interest to the Bible reader, secured for his work an enduring reputation."—*N. S. Observer.*

"Throughout the entire volume, the writings are of that elevated character which is peculiarly adapted to the subject, and which gives it a value far above any work of the kind that has ever come under our eye. The illustrations are beautiful, being accurate drawings from the mountains represented. The engravings are fourteen in number, admirably designed and well executed."—*Rochester Daily Advertiser.*

"This is truly a beautiful volume, in which the printer, engraver, paper maker and binder, engage in friendly rivalry to outdo each other. The vignette, representing Bethlehem, is exquisite, and the sacred mountains, Ararat, Moriah, Sinai, Hor, Pisgah, Carmel, Lebanon, Zion, Tabor, and Olives, are beautifully pictured to the eye. The descriptions of these sacred spots, and the reflections they awaken are poetically rich and impressive, evincing no small power in that style of writing by which Mr. Headley has acquired popularity."—*Presbyterian.*

WASHINGTON AND HIS GENERALS

By J. T. Headley, author of "Napoleon and his Marshals,"

"The Sacred Mountains," &c. In two volumes. 12mo. pp. 348.

"We have read it with an unwonted degree of pleasure and admiration. Many people complain that American history lacks romance; that it has in it nothing stirring or striking; and is, therefore, dull and spiritless, beside the annals of Europe. Mr. HEADLEY has given to this objection the most thorough and conclusive refutation it could possibly receive; and it is not likely to be heard again. He has given to the incidents of our Revolution, by his graphic and spirited descriptions, an intensity of interest not surpassed in the grandest achievements of Napoleon's troops. Instead of giving simply the naked details of what was done, like most of those who have written upon the same subject, he has breathed into them the breath of life;—he brings his reader into the immediate presence of the act he describes;—his words have a burning, rushing power; and you can no more doubt the reality of his pictures, than you could have doubted the reality of the original scenes, had you been in the midst of them."—*Courier and Inquirer*.

"Unlike all the histories of the American Revolution, which aim to give the *causes* and the *results* of the war, Mr. Headley presents the *eventful* part of that Revolution, and describes the scenes which transpired seventy years ago with such nervous precision and accurate detail, that the reader fancies himself on the spots where the principal battles occurred, and feels that he is living in "the times that tried men's souls." No author ever possessed the power to present a battle, or any other scene, in the glowing life-like descriptions of Headley."—*Christian Secretary*.

"We are much pleased with this book, and question whether any offering could be more acceptable to the American reader. Washington surrounded by his heroic band of Generals, and all moving amid the great events of the American Revolution, is the grandest spectacle in history; and the masterly pen of Headley has succeeded to admiration in presenting it in all its own intensity of interest.—"Washington and his Generals," like "Napoleon and his Marshals," seems to us more like a master piece of painting, than a mere work of letters, so matchless are the descriptions of the most exciting scenes, so perfect are the delineations of character."—*Daily Herald*.

"There is no difficulty in understanding the secret of the great popularity which the writings of Mr. Headley have so rapidly obtained. He speaks heartily, earnestly, truthfully, and the warm heart answers to his voice. In his Washington he has exceeded himself, producing a noble portrait of the noblest man: and weaving such a garland as patriotism and reverence love to place on the brow of the Father of his Country."—*N. Y. Observer*.

"Every page has some graphic picture of the stirring scenes in which Washington and his Generals were actors. The characteristics of these valiant champions—their stern patriotism—their noble sacrifices, and their indomitable energy and courage—are portrayed with great beauty, and present the men and their times to the reader with more than pictorial strength and clearness."—*Albany Evening Journal*.

"Though we are necessarily familiar with much of the historical matter comprised in Mr. Headley's book, yet his admirable style of narra-

tive, and vivid coloring of the more stirring scenes invest these memoirs with a peculiar interest, and give them a freshness that is very acceptable. Familiar as we were, with the battle of Bunker Hill, we yet derived a more vivid conception of it from Mr. Headley's graphic pen, than we ever before realized, and this is only one among many occasions in the perusal of his work, where we felt the powerful, and we may say, resistless influence of his exciting eloquence."—*The Courier*.

"We might particularize instances which have thrilled us in the perusal; but they are scattered over the volumes. Mr. Headley has undertaken a difficult work in the production of these sketches. It is a work only of an artist—a genius; and to be accomplished only by laborious, tedious investigation."—*The Ohio Observer*.

No writer has delineated the thrilling scenes and events of the Revolutionary struggle with such graphic power. He places one as it were upon the very theatre of action and bloody conflict; the surrounding incidents, under the influence of his magic pen, assuming the reality of visible objects, and impressing themselves upon the mind with the vividness of personal observation. This work fills a place in American Literature occupied by no other. It is *sui generis*. And we know of none so likely to beget in the youthful mind a keen and permanent relish for the history of his country, as this."—*Onondago Democrat*.

"These sketches, or whatever they may be called, are certainly surprising productions. We are all of us more or less familiar with the heroes and the battles of the Revolution. History and the faltering tongues of the few decayed survivors of those trying times, have fought over and over our battles for liberty.—They have all been carefully, minutely and accurately described by the most veritable historians of the times. Those thrilling scenes in which our fathers suffered and died, that we might live, have been painted in all their lights and shades; but they wanted a master's hand to finish them. Headley has brought down fire from heaven, and given life to the whole. We had all the features before, but comparatively lifeless. Headley has given them animation and soul, and the work now under consideration is equal in point of interest to any other relating to the great moral, civil and political Revolution of 1776."—*Saratoga Republican*.

"We welcome Mr. Headley to American ground, and to a work for which he of all our writers is best fitted—the presentation of the immortal achievements of our revolution—as they present themselves to the popular heart, and not to the dry historian in his search for details. The various published lives of the generals of '76, though carefully written and filled with interesting facts, have, we venture to say, impressed themselves but little on the national mind, and been comparatively little read—this because the writer did not become fired with the heat of the times they wrote of, and thus by their imagination reproduce the feeling and recall the tone of the great struggle for freedom and independence. Yet it is morally important that such a work should be written—because thereby the spirit of the great founders of our nation may be made part of our spirit, and pass into our national life and character. Mr. Headley has, we think, done this most successfully, and we have read his sketches—as he modestly terms them in his preface, with strong interest and satisfaction. We should, however, come short of doing him justice, if we should not refer to a difficulty he has had to contend with, and which he mentions—the barrenness of personal incidents in the accounts of the battles—owing probably to the want of a newspaper press in those times, and also to the dignity of manner and language that then prevailed which did not encourage a familiar knowledge of public characters."—*Om. Inquirer*

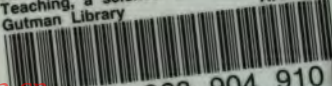
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