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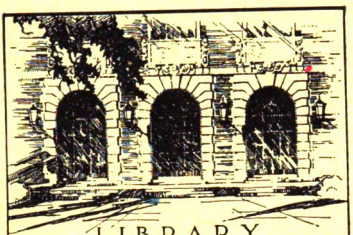

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THE

COMMON SCHOOL JOURNAL.

FOR THE YEAR 1840.

VOL. II.

EDITED BY HORACE MANN,
SECRETARY OF THE MASSACHUSETTS BOARD OF EDUCATION.

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THE

COMMON SCHOOL JOURNAL.

VOL. II. BOSTON, JANUARY 1, 1840. No. 1.

With the incoming of the "New Year," we commence the second volume of our *Journal*, and we gladly avail ourselves of the opportunity it affords, to proffer cordial and friendly greetings to our patrons and readers, and to salute, with fraternal kindness, ALL, *every where*, who are enlisted in the great cause of advancing human welfare, through the medium of a more thorough, enlarged, and perfect education of the whole people.

This is an occasion, upon which, by immemorial custom, the conductor of a Periodical is privileged to call his readers, as it were, around him, and to speak to them, almost with domestic familiarity, of himself and his cause, of his past successes and discouragements, and of his motives and purposes for the future;—in fine, after toiling a year for his subscribers, he is indulged with an hour for himself, of egotism and self-complacency.

We will not stretch this personal prerogative, on this occasion, nor weary our auditors with over much speaking upon our own feelings or concerns. While we may have had too much success for repining, we have realized by far too little for boasting. If flattery, and the sweet incense of applause, be the desire of any one, let him attach himself to some party or faction, whose moral test of measures is, their subserviency to a private end; but let him withdraw from a field of exertion, where so many adverse views are to be conciliated, and where a faithful and conscientious performance of duty will rouse into activity, and marshal in hostile array against him, not only the interests of the selfish, but the prejudices of the well-meaning. Whoever strives to ameliorate the condition of mankind by adjuring them to make temporary sacrifices for benefits, that are prospective, however valuable and enduring; or to resist the seductions of present pleasure, even for a glorious reversion of future good, is training himself in the school of humility and forbearance, rather than in that of pride and triumph. Or, if we may change the form of phraseology, we would say, that the general nature of mankind is the same out of the water as in it; and whoever plunges in to rescue a drowning man, is not in a little danger of being made to explore the bottom himself.

This, we will venture to say, that such opportunity and ability as we have possessed, have been unreservedly and strenuously devoted to the service of our readers, and to the cause in which we are unitedly engaged. The whole editorial charge of this paper, and all the incidental expenses belonging to it, we have voluntarily and gratuitously assumed,—in order that we might reach a class of persons, who never before have been addressed on the momentous subject of the moral and intellectual training of their offspring. But pecuniary gain was no part of our motive in undertaking the work, and therefore, no disappointment has been experienced;—and, if life and health are spared to us, we shall not be deterred from prosecuting our editorial labors, *on the same terms*, for another year. To speak to the mass of the people of solemn subjects, to which their attention has never been, in any systematic or persevering manner, before called; to rouse them to the consideration of interests more noble and enduring, than any of those which, with insatiable avidity, they are pursuing; to attempt to

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turn their attention to their offspring, and to those essentials in the welfare of their offspring, compared with which, wealth is a bauble, and the loudest blast of fame, but as a fleeting voice of the night-wind; to make some of the crowd of mankind believe, that, however keenly they may enjoy their present pleasures, there is a part of their nature, which, as yet, they have not explored, where treasures, both enduring and exhaustless, may be found; to call upon them to adopt such practical measures,—to do such actual deeds,—as will lead to domestic well-being, to social order, to the ascendency of principle over passion, to patriotism, and to philanthropy, which is more than patriotism;—these were our purposes, and we hold it to be a part of the everlasting ordinances of Heaven, that efforts for such ends cannot be without requital.

If our friends are desirous to know how the present condition of Common School education in this State, compares with what it was a few years ago, we feel fully warranted in assuring them, that a brighter day has arisen upon it. On the cold soil of 1837, many genial influences have fallen, and nourished it as with the rays of the warming sun, and the drops of the fruitful shower. School committees receive a small requital for their services, and are performing them with greater fidelity; good teachers are more studiously sought after, and are obtaining higher remuneration,—and, what is equally important, the pretensions of incompetent ones are less secure from exposure; the idea of what a good teacher is, and what he should do, is penetrating, slowly but surely, into that all but impenetrable substance—the public mind; the appropriations by towns are enlarged; while, simultaneously, the expenditure for private schools is diminishing, and some excellent teachers of private schools have been transferred to public ones; the average length of the schools is increased; the Legislature has passed several wise and salutary laws, which have enabled the friends of Common School education to combine their scattered forces, and given to them the efficiency of union, and the encouragement and ardor of a more harmonious action;—and, lastly, private munificence has been extended, *for the first time*, to any considerable amount, to this neglected institution; and, as we trust, a new era is arrived, when the streams of private bounty which, in former times, have flowed so freely, towards the higher seminaries of learning to be absorbed by the few, will now be spread out wide and far to refresh and gladden the long-forgotten heritage of the many.

No one can cast the swiftest glance over the field of educational labor, as it existed in this State, three years ago, without discovering dangers, from open and from covert attack, from marshalled array and from secret ambush, to be encountered by any one, who, with sincerity and zeal, should enter it, for the purpose of reforming its abuses;—dangers, personal to himself and to the cause of his affections. Not a step could be taken, but some adverse interest would be alarmed. Had the schoolhouses in the fourteen counties in the State been put up at auction, there was many a gentleman's mansion, in each of them, which the whole proceeds of the sale of the schoolhouses in his county, would hardly have been sufficient to purchase. Yet to call upon the people to rebuild, remodel, or repair these ruinous edifices, and to incur the necessary charges in making them suitable for the purposes of their erection, was deemed far less gracious, than the gratuitous flattery concerning the perfection of their schools, with which, for years, they had been pampered, free of expense. If the doctrine were advanced, that a teacher of youth,—a builder up of the immortal temple of the spirit,—was not a spontaneous production of the earth, but must be prepared for his office by toil and study, and the aid of many other minds; were there not some of the six thousand teachers in the State who would look with inverted sympathies, upon suggestions for improvement, that threatened a respectable occupation and a desirable income of their own? There are tough problems, in this world, and it might not have been so

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easy for all of the teachers to adjust the moral relations between their own monthly wages and the welfare for life of their neighbors' children. But there were stronger and more active pecuniary interests than these, already in full possession of the field. Hundreds of authors and compilers of school books,—of copy-right owners, and agents and venders, stationed in every town all over the State,—some of whom had the feeling of paternity, and others the attachment of interest for the school books, in which so vast and permanent a trade is carried on ;—all these stood almost in an attitude of natural hostility towards the originators and the agents in any work of improvement or reform. Then, again, a vast portion of the wealthy, and a large majority of the members of the learned professions, had withdrawn their own children from the public schools, had established independent seminaries of instruction for them, and had not only turned over the administration of these schools to the hands of men, possessed of less intelligence and less means, than themselves, but had drawn to their own service the more competent portion of the teachers ; and to some extent, therefore, had detached these teachers from the common cause, if, indeed, they had not placed them in a position, adverse to its interests. Nor, in the most rapid enumeration of difficulties and dangers, can it be overlooked, that, as the system of public instruction has relations to temporal things, and therefore would arouse the apprehensions of those whose minds were wholly fastened upon temporal objects ; so it has certain relations to man's highest hopes and destinies, and therefore all movements connected with it, would be jealously watched by all men, who claimed to have these interests in their particular keeping ;—especially so, if, in any case, their own peculiar modes of keeping them had been mistaken for the great interests themselves. Nor, in a great community like ours, where views and opinions seem to exhaust all possible forms and complexions;—where ignorance and error claim an equal right to judge and to speak, with knowledge and wisdom, can it be thought strange, if some were found, who, from obliquity of intellect or perversity of feeling, should stand ready to assail any system or any administrators of any system, from the mere pleasure they might derive from the activity of ill-disposed faculties. Whoever, three years ago, was stationed at the helm, or had embarked in this service, in any capacity, and looked abroad towards any point of the compass, must have seen a horizon, filled with these elements of opposition, ready, perhaps to be gathered into a tempest to overwhelm him,—perhaps only to expend their forces here and there, in fitful gusts and squalls,—the types of petty anger and ill-will, rather than the symbols of might.

We have not adverted to these sources of danger, either in a boastful spirit, because they have proved powerless in obstructing the movement of the public mind, or in quenching its kindling enthusiasm ; nor have we adverted to them, at all, in a retributive temper, for the sake of invoking or of inflicting rebuke or chastisement upon any one. It is known to all our readers, that, so far as the Board of Education or ourselves have been concerned, although, for a year past, we have had in our hands an organ, through whose columns interested opposition could have been exposed, and groundless imputations upon motives and measures could have been traced home, in all cases, either to uninformed or to prejudiced sources, we have not written a single line, nor devoted the space of a single word, in exposing misrepresentations, or in holding up false accusers to public indignation. The adversaries of this cause,—or, if they please, of the manner in which it has been conducted,—have had the field to themselves. Our reason for pursuing this course is simple and brief. We believe, and, so far as our own instrumentality is concerned, we know, that all apprehensions on the part of any one, that the course of education in this State, was to be perverted to any unworthy or party purpose whatever, originated in the premature judgments or the ignorance of men, respecting the objects

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and plans of those, more immediately engaged in carrying it on. And if we have forborne to retort upon the opposers of this noble work ; if we have refrained from exposing the selfishness of one, the short-sightedness of another, the dogmatism and party zeal of a third, it was because we trusted, that they would at last, under the steady, impartial, upright administration of the cause, see good reason to dismiss their suspicions ; and even to aid in promoting, as a public boon, the course, which, owing to their inadequate comprehension, or their hasty and mistaken views of its object, they had assailed as dangerous. In process of time, we doubt not, that all, except the incorrigibly perverse, will admit more light,—will adopt juster views, and thereby become as earnest to approve, as they have been ready to condemn. It remains with them to determine whether we have formed too high an opinion of their intelligence and candor, and whether, in the end, we shall have to plead guilty to the charge of giving them credit for an eventual impartiality and justice, which they do not deserve.

But it would be wrong and ungrateful to recount these—we may almost call them—natural sources of doubt or opposition, and then to stop. There is a large compensatory account, to be cordially acknowledged. There have been many zealous, earnest, *man-loving* men in the community,—ready not only to speak, but to act, ready not only to ask, but to give,—for the improvement of instruments, processes, or agents, in this last, noblest, most precious fruit of civilization,—the universal education of the physical, intellectual, and moral man. In every place, there are teachers, holding comprehensive views, and alive, to their inmost heart, with a sense of responsibility for the manner, in which the almost creative functions of a teacher should be exercised ;—ready to labor with their whole faculties, while they can do any good,—equally ready to stand aside and give place to any one who can do more good than themselves. Nor,—after making some exceptions,—do we believe that the gnawings of avarice have so far eaten out humanity from the hearts of authors, that they are willing to stand in the market-place and sell misguiding, pernicious books, to dwarf and darken the minds of children, for the profits' sake ; as a villanous victualler would sell poisonous food in the shambles, reckless of the disease or death it might occasion. Professional men, and men of wealth, also, are seeing more clearly, that it is their duty to return to the Common School, and to place there their children, that is, their treasures, that where their treasures are, there may their hearts be also. One clergyman has publicly declared, that he felt bound to exert all his powers to provide as good a school for the children of his parishioners, as he would for his own. Another, in a public report, made by the school committee to the town, has uttered this generous sentiment ; "Your committee have acted upon the principle, that they would not employ one to teach the children of their neighbors, to whom they would be unwilling to commit their own children for instruction." So, too, there are men,—devoted lovers of truth, earnest for its propagation, differing undoubtedly from us, as from each other, on some collateral points, respecting which good men are unhappily divided in opinion,—yet who have extended to us a full measure of charity and confidence. To them, be our grateful acknowledgments forever given. Happily, there are men,—and the number of them is increasing,—who can combine the exercise of an enlarged charity towards the opinions of others, with an unwavering adherence to their own.

On the whole, then, we congratulate our friends and coadjutors, upon the fact, that the cause of education, in this State, gives indications of fulfilling its progressive nature. We believe that a new set of ideas and feelings has begun to circulate through the veins and arteries of our community, and is restoring benumbed limbs and organs to life. As reflecting men look around them, they see the unspeakable blessings of intelligence and morality. In contrast with these, they see the unspeakable evils of error

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and vice. They see that all learned men die out of the world, while all who come into it are ignorant. They see, that time removes the wise and the good from the prosecution of their beneficent labors, while all who come forth from the hand of Omnipotence to occupy their places upon earth, are neither wise nor good, but only capable of being made so; that, like their predecessors, they may be made wise and good, and fitted to carry on towards perfection the blessed works, already begun,—or, unlike them, they may be left to demolish and corrupt whatever has been worthily accomplished;—and whether they are to be the one or the other, depends mainly upon the favoring or the adverse influences, to which they are subjected, in the early years of life.

Men, too, who take any enlarged view of the course of nations and the destiny of the human race, see that a new era has opened upon the world. The history of the future is to be widely different from that of the past. The stream of time is changing its direction. It is about to pass through moral regions, such as in its whole previous course, since it broke from the original fountain, it has never traversed before. We must prepare ourselves to move with safety, through the new realms we are entering.

The education already given to the people, creates the necessity of giving them more. What has been done, has awakened new and unparalleled energies; and the mental and moral forces, which have been roused into activity, are now to be regulated. These forces are not mechanical, which expend their activity and subside to rest. But they are spiritual forces, endued with an inextinguishable principle of life and progression. The coiled spring of the mechanic loses power as it unwinds;—but the living soul of man, once conscious of its power, cannot be quelled; it multiplies its energy, and accelerates its speed, in an upward or downward direction, forever. Our age has unwonted strength, and is advancing to greater; but it wants the spirit of docility and teachableness. Wisdom must be constituted its guardian. Let us think, betimes, that power and freedom may be a curse as well as a blessing; that knowledge is but an instrument, which the profligate and the flagitious may use, as well as the brave and the just.

If hereditary prepossessions are discarded, there is need of profounder counsels in the formation of our own judgments. It is said, by some, that, in this age and country, every thing is unsettled; that maxims in conduct, and truths in morals, which had passed current and unquestioned for ages, must here be analyzed and examined again; that the great axioms of life must be demonstrated anew, to be saved from denial and scepticism. And why should it not be so? Truth, indeed, is eternal; but the minds which sought it out, and lived by it, are gone. New minds, ignorant, weak, erring, disturbed by passion, have succeeded to their places. The old truth must be taught to the new minds, or it can have no power over them. Truths, no matter how momentous or enduring, are nothing to the individual, until he appreciates them, and feels their force, and acknowledges their sovereignty. He cannot bow to their majesty, until he sees their power. All the blind, then, and all the ignorant,—that is, all the children,—must be educated up to the point of perceiving and admitting truth, and acting according to its mandates. It is not, then, that truths are unsettled, but that we are allowing a race to grow up, to come upon the stage of life, to affect society, in all its sacred and endearing relations,—to be society itself,—who have never been led to the temple, where Truth dwells, whose eyes have not been opened to that divine vision, who have been taught to pay no homage to the goddess, and are, therefore, unworthy of her consecration. *Let the hearts of the fathers, then, be turned towards the children.*

"A patriot is known by the interest he takes in Common Schools."

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ANNUAL ABSTRACT OF THE SCHOOL RETURNS FOR THE YEAR 1838–9.

[We publish, below, the Report to the Board of Education, prefixed to the Annual Abstract of the School Returns for the year 1838–9. This Abstract contains copious selections from the reports made by the school committees, last spring, to their respective towns, and we believe it will surpass, in utility, and in practical value to the school committees, any document ever before presented to them. They will find in it full and able discussions, upon almost every question, relating to the external administration of our Common School system. The evils under which it has languished, are exposed; the remedies by which it may be renovated, are suggested. We may recur to it hereafter; at present, we commend it most earnestly to the attention of all school committees, and to the friends of education generally. We copy, for the present number, selections from an admirable report made to the town of Westborough.

A copy of the Abstract for each board of school-committee men and for each town clerk in the Commonwealth is now in the office of the Secretary of State and ready for delivery.—Ed.]

To the Board of Education.

Gentlemen,—By the acts of April 20, 1837, and April 13, 1838, respectively, it was enacted, that "the Board of Education shall prepare and lay before the Legislature, in a printed form, on or before the second Wednesday of January, annually, an Abstract of the School Returns, received by the Secretary of the Commonwealth;"—and that "the school committees shall annually make a detailed report of the condition of the several public schools in their respective towns, designating particular improvements and defects in the methods or means of education, and stating such facts and suggestions in relation thereto, as, in their opinion, will best promote the interests and increase the usefulness of said schools; which report shall be read in open town meeting, in February, March, or April, of each year, or be printed and distributed for the use of the inhabitants; and shall be deposited in the office of the clerk of the town; and an attested copy thereof shall be transmitted by said school committee to the office of the Secretary of the Commonwealth, with the official return now required by law:"—

And by two votes of the Board of Education, of May 30, 1839, and October 22, 1839, respectively, I was directed to superintend the preparation of said Abstract for the year 1838–9; and also authorized to make such selections from the reports of the school committees, as I might think proper, and to publish the same in such manner, as I might deem advisable.

In compliance with the above directions, the following Abstract, with accompanying "selections" from the reports of the school committees, has been prepared and printed, and is now respectfully submitted to the Board. I believe it will be found both the most interesting and useful document, ever presented to the people of this Commonwealth, on the subject of Education.

The duty of making "selections" from the reports of the school committees, involved the exercise of a discretion of the most difficult and delicate nature. These reports constitute a mass of documents, equal to about twelve hundred compactly written letter-paper pages. In length, they vary from less than ten lines to more than fifty manuscript pages, closely written. Some of them contain almost nothing, excepting a repetition of the statistical facts, more conveniently imbodied in the tables of the Abstract; while others enter upon an extensive discussion of most of the topics connected with our Common School system. Some of them are almost wholly occupied with minute, local comparisons and discriminations, between the different schools in their respective towns; between different classes in the same school, and different scholars in the same class; while others, disposing with brevity

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of the condition of their own schools, proceed to speculate at large on general and comprehensive questions, pertaining to the necessity and the benefits of Education, and the consequences to the rising, and to future generations, which must follow from its neglect. Many things contained in them were found to be true of, and applicable to, the condition of the towns only, to which they were respectively made; while some, again, abound in truths of a universal and permanent nature. From this mass of papers, so widely differing in extent and in character, it became my duty, under the above-recited vote, to make "selections." It is proper also to state, that, at the time the above vote was passed, the Board desired me to restrict myself in making the "selections," so that the number of pages of the Abstract should not very much exceed that of the year 1837. In order to acquaint myself, in detail, with the character of the reports, and to confine myself within prescribed limits, in making the best "selections" from them, I adopted the course of reading the whole body of them once, to learn their contents, and then, of reading them the second, and often the third time, to enable myself to distinguish between what it would be advisable to select and what to omit. In regard to this part of my duty, I can only say, that, after fully mastering their contents, I found that the main body of them could be analyzed under the five heads given below; and that it seemed to me expedient to omit what properly fell under the first two, and to publish so much of what fell under the last three, as would exhibit the existing condition of the Common School system in this State; the means recommended for its improvement; and the high value which is set upon, and the hopes that cluster around it.

The five heads are as follows:—

1st. Formal introductions, and statistical facts, in regard to the several schools; such facts as are required by law to be sent to the Secretary of State, and may now be found, in a condensed form, in the tabular portion of the Abstract.

2d. Particular comparisons between the different schools of the town or the different classes in a school; remarks upon the fitness or unfitness of individual teachers, with consequent commendations and censures;—notices of individual cases of great merit or demerit, on the part of school districts, parents, and scholars, and many other points of a local or domestic nature.

Whatever has appeared to me to fall legitimately under either of these two heads, I have omitted in the "selections." A town might feel mortified, and yet the State derive no benefit, from its being recorded, that, in one place, the discipline of the school was so lax, that card-playing was practised by the scholars, not only at intermissions, but *perpetrated* during school hours; that, in another, certain scholars were reported to the town, by name, in open town meeting, for gross acts of misconduct, in connection with the school; that during a contest in one district, concerning the schoolhouse, it took fire, though unoccupied, and burnt down; that in another, where opposition against the instructer prevailed to some extent, the house was repeatedly rendered untenantable by the chimney's being closed up, and finally, that the school was wholly broken up in consequence of these infamous proceedings, and so forth, and so forth. In regard to these and other similar cases, where the conduct of a few individuals has exposed the whole town to disgrace, I have felt that their honor ought to be safe in my hands. I have also omitted all the cases, where schools have been prematurely closed on account of the proved incompetency of the teachers. On this subject, however, I would remark, that when it is considered, how many and what powerful reasons oppose the breaking up of a school, in the course of the term, on account of the incompetency of the teacher, and therefore, that such an event would not happen, excepting in the extremest cases of necessity, the number of schools, as disclosed by the reports, which have

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been discontinued for this cause, indicates the deplorable extent of the evil suffered by the rising generation, from a want of competent teachers; and the high necessity of applying some remedy to a condition of things, which often makes the selection of a teacher of our youth, a choice among inefficients.

3d. Another, and the most extensive portion of the committees' reports, may be regarded as EVIDENCE of the general condition of the schools throughout the State. Two reports,—one for the year 1837, and one for 1838,—have been presented by me to the Board, containing general representations of the condition of our Common School system. But from the extent of the ground they covered, and the variety of the topics they discussed, they were, necessarily, of a very general character. Great detail was impracticable. They were the collective views of a spectator, surveying a wide field, and describing its general aspects only. Hence, individuality was lost; and the force of statements was weakened, because the extent of them could not be exactly defined. But in the committees' reports we have, not the generalizations of a traveller respecting the condition of our schools, but the minuteness and detail of hundreds of local residents and daily eye-witnesses. We have distinct, precise, full testimony, from men, standing at their several stations, in different towns, all over the Commonwealth, respecting the actual state and condition of schoolhouses, teachers, and schools. Substantial and intelligent men have reported to their own townsmen what they have seen and known, and their reports have been heard and considered, and then sanctioned and authenticated by public acceptance. In this respect, therefore, these reports may be regarded as a mass of documentary evidence, agreed to by the parties interested, and superior, in point of credibility and convincing force, to ordinary legal depositions,—showing into what a state of feebleness and neglect our Common School system has fallen, and how deeply decay has eaten into its vitals. The evidence before taken was efficient, mainly, in leading to measures for procuring this more extensive and authentic evidence. Although, in many respects, there is a great degree of sameness in this evidence, yet it cannot be regarded as repetition, because each report respects the town only for which it was made; and had the report of any one town been omitted, because of its general resemblance to the report of another town, the condition of the schools, in the town omitted, could not have been known. It is to be hoped, that when the public learn into what a dilapidated condition the whole frame of this venerable institution has fallen, they will rouse themselves to some corresponding exertion to save it from irretrievable ruin.

4th. Another portion of these reports exhibits the mature views of the school committees,—a class of men, who, taken as a body, are by far the most intelligent on the subject of Education, to be found in the State,—respecting the causes which have conspired to produce the present condition of our schools, the evils they now suffer, the dangers that beset them, and the measures of improvement and reform, by which they may be renovated. Generally speaking, the reports are remarkably clear, judicious, business-like documents;—to all appearance prepared by men, anxious only for the discovery of truth, and impartial in their awards of praise and blame;—they are at once conciliatory to the people, yet just to the great cause they espouse and advocate. In very few of them, is there a forgetfulness of the subject in hand, for the ostentation of literary display.

On many very important and interesting points, the views presented are so judicious and full, as to leave very little, if any thing, further to be said. On such subjects as the expediency of forming union schools, from two or more contiguous school districts, wherever localities will permit; the separation of the larger and smaller scholars into two schools, and placing the latter under the care of female teachers, with the advantages both to the old and the young of such an arrangement; the location, construction,

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and condition of schoolhouses; the necessity of concert and coöperation between prudential and superintending committees; the importance of higher qualifications in school teachers, and the extent of the sacrifice of the dearest and most enduring interests of society, resulting from present deficiencies; the deplorable amount of absences from school,—now for the first time brought to light by the practice of keeping Registers in the schools,—together with the tardiness or want of punctuality in those who do attend; the prevailing embarrassments and hinderances consequent both from a deficiency and a diversity of school books; the common proneness in pupils to neglect the rudiments of knowledge, through a childish ambition to engage in studies, which, because they are called *higher*, are absurdly supposed to be more important; the advantages of school apparatus and district school libraries; and the necessity, growing out of the very constitution of human nature—and therefore of everlasting duration—of combining moral with intellectual instruction;—on these, and perhaps a few other topics, if the views contained in these reports could be adopted, realized, acted upon, but little room for amendment would be left. Could all the excellent practical suggestions, which are here made, be followed, and the evils here designated, be abolished, we should have something approaching very near to a perfect system of Common School education.

5th. Another point is most prominently brought out in these reports; viz., the inappreciable value and worth affixed to our Common Schools,—the elevated rank among our other institutions assigned to them, by the most enlightened portion of the community. Through these reports, the great mass of the people present themselves before the Legislature and the public, and ask to be heard in reference to the only means of Public Instruction, which their sons and their daughters will ever enjoy. The authors and signers of these reports must have written them with a knowledge and a feeling of the condition, the wants, the prospects, of their own and their neighbors' children, visibly and palpably present to their minds. Under the influence of parental regard for their own offspring, and of Christian feeling towards those of their neighbors and townsmen, they have declared, how precious, how indispensable to the realization of their best hopes, to the removal of their worst fears, is this institution of the public schools; and, with all earnestness, they have called for a greater liberality in their endowments, for the rejection of all selfish and sinister motives in their administration, and for a more ample share of public favor and liberality. Notwithstanding the low condition into which the whole system has fallen, no man can read these reports, without perceiving how firmly the value of that system is rooted in the convictions, and how deep is its hold of the affections, of the most thoughtful and reflecting men amongst us. No where is the slightest distrust manifested of the fitness and capacity of the institution to produce the worthiest results; every where, the supineness of a portion of the community, and their indifference to their own best interests in neglecting to uphold it, are deplored, and all admixture of sectional and party feelings is fervently deprecated.

These last three points, with perhaps a few others of minor importance, have been kept in view, in making "selections" for this document. I have endeavored to distinguish between what it would be useful for the State to know, and that which could be serviceable to the town only; including, therefore, the former, omitting the latter. It is to be understood, that I have taken only a small part of what the reports contain on these three topics; but enough, I trust, to serve as evidence and information, in regard to the condition of the public schools, and the feelings of the friends of education towards them. It is proper, also, to add, that conflicting views on particular topics will occasionally be found. In a document like this, whose principal design is to show the condition and wants of our schools, it seemed right, that opposite opinions on important points, should both be

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presented. Hence, when any recommendation or suggestion has been distinctly brought out, and urged as material to the welfare of the schools, it has found a place in these pages. In the whole number of the reports, there was but one which advocated or countenanced the idea of using sectarian books for religious instruction in the schools. That has been included, for the reason above given.

Representations contained in the reports respecting one evil, (that, however, of the grossest kind, and referred to with due condemnation,) I have wholly abstained from copying. Some of the committees, in their reports, animadvert, with a just feeling of the importance of the subject, upon one class of deficiencies in regard to the schoolhouses in their respective towns; —deficiencies, which, as they truly remark, not only leave the instinctive feelings of modesty and delicacy, natural to the young, wholly without protection; but actually subject the children, of both sexes, at a period of life when they know nothing of their fatal tendencies, to such acts of indecency and to such habits of impure thought and association, as directly lead, in after-life, to vulgarity, obscenity, pollution, and shame. Probably the committees, in many towns where this source, both of moral and physical impurity, exists, have abstained from exposing it, out of deference to that paradox in the human character, by which men will suffer the most flagrant indecencies to exist publicly, for years, under their daily inspection, which they are too delicately sensitive to hear mentioned at all;—or the committees may have refrained from adverting to it through fear of the ridicule that might be cast upon them by vulgar minds, which had grown up under the influence of the evil itself, and were a fit representation of its effects.

I have noticed the existence of every report, which has come into my hands from the Secretary of State.

Where no report has been received, the fact is stated, under the statistical table for the town, by the words, "No Report from School Committee."

Returns have been received from 298 towns,—a larger number than has ever before been heard from;—*reports* from 170 towns only. The ensuing year, the *reports* will doubtless be as numerous as the *returns*, as the law now affixes the same forfeiture to each neglect.

It is matter of deep regret that more of the towns did not direct the printing, and distribution among their citizens, of the reports. To have a copy of them in every family is the only efficient way to secure such attention as they deserve, to the important subjects they discuss. It is now easy to see, how very useful such a circulation of the reports of the last year would have been.

For the purpose of publishing "selections" from the reports, in connection with the statistical tables, I have been obliged to alter the form of this Abstract from the last. But each item in the tables is numbered, and reference will be easy from one town to another, as the corresponding item will always be found under the corresponding number.

Horace Mann,
Secretary of the Board of Education.

Boston, December 25, 1839.

"Gentility is neither in birth, manner, nor fashion; but in mind. A high sense of honor, a determination never to take a mean advantage of another, adherence to truth, delicacy and politeness towards those with whom you may have dealings, are the essential and distinguishing characteristics of a gentleman."

Never suffer any thing of a sacred nature to be on your lips, without a corresponding sentiment of reverence in your heart.

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[For the Common School Journal.]

ON THE MOTIVES TO BE ADDRESSED IN THE INSTRUCTION OF CHILDREN.

NO. III.

DEAR SIR,—From all that I have said against emulation, after having told you, that I considered the *love of approbation* as a commendable motive, you would be apt to infer, that I was not aware that the latter is an element in the former. It is not however to this element in emulation that I object, but to the desire of surpassing others and putting them down, and to the hatred and envy which are apt to follow, when that is impossible.

I suppose that the love of approbation is, to a greater or less degree, natural to every individual, and, if so, implanted in the character for a good purpose. It very soon shows itself in the child, and, for several of the earliest years, affords the parent one of the most powerful means of control and influence. If appealed to constantly and simply, I believe it may usually be made a genial and healthy element of the character. It is, however, sometimes debased and perverted by being associated with inferior motives. Parents, instead of being satisfied to depend on this motive, by showing that, if their children do well, they will be rewarded with their love and approbation, too often bring in the meaner motives of love of delicacies, pecuniary reward, or the desire of surpassing each other. Instead of saying, "If you will learn this lesson well, I shall love you even better than I do now, and you will have the satisfaction of feeling that you have my approbation;" they too often say, "Learn this, and you shall have an orange or a nice bit of cake;" or, still worse, "Let me see which of you two will learn his lesson best and soonest."

Such *language*, of course, as I have suggested above, is fit to be addressed to only very young children, but the appeal may be made just as effectually in other ways, even without uttering a word. A child may be made to feel, that by improper conduct he will forfeit his parent's approbation, and, if he has been properly trained, he will feel this to be one of the greatest losses possible. I suppose that all parents begin, instinctively, by appealing to this motive. The mischief is, that they too often degrade it by mean associations, and pervert it by giving it a wrong direction. "What will people think?" is the common expression of parents without principle, and is sometimes thoughtlessly uttered even by those who would shrink from believing that they were acting themselves from a regard to the opinion of the world, and would justly condemn themselves for inculcating such a principle on their children. The love of indiscriminate approbation,—that of the bad, the worthless, the frivolous, equally with that of the intelligent and the just, would be as likely to have an ill effect on the character as a good,—to form a mere creature of the world, as to form a person of high views and noble principles. It is obvious, therefore, that the good influence of this motive depends on its associations. It is perfectly safe, only when it has reference to those who bestow approbation on what deserves it, and who are capable of judging. In the natural course of things, children, from their earliest years, look towards their parents for approbation. And thence, in a considerable degree, comes the influence they have, for good or ill, over their children. In the exercise of this influence, parents have habitual reference to higher principles than they practise upon. Few parents, it has often been observed, are so perverted as to be willing that their children should be no better than themselves. Children, therefore, acting from the desire of the approbation of parents whom they see to be other than they should be, have reference to the standard to which they perceive them aiming, rather than to that by which they see them live. And so it comes that the approbation of what is good, from a bad parent, leads to a higher virtue in the child than either of them has lived up to.

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In school, the love of approbation should be directed, first to the parent at home; next, to the teacher; lastly and least, to the standard of action and opinion pervading the little community. In order that it may be directed to the parent, the teacher must either have constant intercourse with him, or he must statedly send him some report of the child's progress and deportment. The latter, where practicable, is the better course, since, when the reports are made on just principles, they come to act regularly, and form habits of action of the greatest importance in the child.

In order that written reports should have a permanently good effect, they must be, as nearly as possible, just. I say, as nearly as possible, because I hold it to be almost impossible that they should be quite just. To be quite just, the dullest child in a school, who has made uniform and faithful exertions, should have an expression of entire commendation; and to be able to say how faithful the exertions have been, we must have a complete knowledge of the capacity and character of the child. Now, as this is obviously very difficult, it is equally so, to do absolute justice. An earnest desire, however, on the part of the teacher, to do exact justice and to rectify any instance of injustice which is brought to his knowledge, has almost the effect of justice.

The reputation for justice and benevolence, in the teacher, is of course essential to his having a good influence in the bestowal of his own approbation. The expressed approbation of an able teacher will have its effect, doubtless, in stimulating to exertion, even when it is clearly unjust. But the influence of such approbation is pernicious, inasmuch as it sacrifices the child's love of justice to his progress in his studies; while, on the other hand, a teacher of moderate intellectual ability, will be able to give great force to his approbation, and to exert an influence on his pupils higher far than belongs to his own mere intellect, if he takes care always to fortify his opinions by an appeal to their natural sense of justice.

This sense of justice, however, in children collected from families of all kinds, such as usually make up a miscellaneous school, needs continual correction. It is apt to be warped by too strong a feeling, in each individual, of his own rights, and a disregard of the rights of others. Occasionally, you find a child who thinks that more than justice is done to himself. Much more frequently, each thinks he receives less than justice. When a teacher is sure he is himself just, at least in his intentions, he may correct the perceptions of justice in his pupils. Till this is done, he cannot safely appeal to their judgment to award the meed of approbation.

The love of approbation then, with these limitations, may be appealed to as a powerful and harmless motive. Without these limitations, it must be admitted to be unsafe, from the danger of its invading the province of those higher principles, which it should be the business of education to establish as umpires over all the parts of the mental and moral constitution.

Very truly yours, G. B. E.

FROM THE ABSTRACT OF THE SCHOOL RETURNS OF THE YEAR 1838–9.

[Extracts from the Report of the School Committee of Westborough.]

* * * Your committee are of opinion, that the character of our schools is essentially affected, and, in some instances, their usefulness materially hindered, by the condition of the schoolhouses. There are some general defects in the construction and location of school-rooms, which, though they may not, in all cases, justify the immediate expense of alteration, it is hoped will be carefully avoided, in houses hereafter to be built. Many of our houses are too small for the accommodation, and much more, for the comfort of the pupils. The seats, in some instances, are so narrow and confined as materially to abridge the comfort, and consequently the progress of the pupils. In some houses, also, the space unoccupied by seats is so limited,

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that many of the scholars are necessarily crowded so near the stove, as to destroy their energy and capacity for study, if not to endanger their health. And in addition to these evils, there are some houses, which there is no suitable way to ventilate, and thus to secure a fresh and invigorating air. * *

Were it not enjoined upon them by the statute, your committee would be unwilling to close their first annual report, without suggesting some things which they deem essential to the best interests of our schools.

The station which the teacher occupies, and the power which he wields to measure the usefulness of the school, furnish sufficient reasons for commencing our suggestions with him.

In the first place, then, your committee think that a higher standard of qualification than that which has prevailed, should be insisted on, in all employed as teachers. By this suggestion, they would not be understood as implying any censure or disparagement to those who have been employed in this laborious calling the past year. On the contrary, they do not doubt that our teachers would bear honorable comparison with those of other towns. In this respect, our schools, generally, have been fortunate. Our teachers have probably been as well qualified as public sentiment has demanded. And yet your committee are confident they will be sustained by these same teachers, in saying that the standard of qualification is too low. The business of arousing, and guiding, and forming the young mind, has been made too cheap and unimportant. The habits of thinking, and the impressions of character for energy or lassitude, right or wrong, are, to an important extent, formed and fixed in the school-room, and by the school teacher. The impression has to some extent prevailed, that, if the teacher were but a little in advance, and could only keep ahead, of his pupils, in the branches taught, he was abundantly qualified for his work. But he who would teach successfully must not only know the facts, but understand the principles, of the branches taught, and be able, without hesitation, to explain these principles, and apply them to particular examples. For instance, one may be able to apply the rules of syntax, who is ignorant of the nature of language, and the philosophy of grammar. A man may be able to spell a word correctly, who is ignorant of the reasons or principles which require such an arrangement of letters. But if he cannot explain *why* the word is spelled as it is, the pupil has learned but one word of a large class, while, in the same time and with more certainty, he might have learned the whole class of five or five hundred words.

And here your committee wish especially to remark, that one of the most essential qualifications of a teacher, and that in which they most often find a deficiency, is a knowledge of "the nature and powers of letters, and the just method of spelling words." How *to speak*, and how *to spell*, and how *to read*, are first among the literary qualifications of the teacher, because they are the most indispensable attainments in the man. If it should be remembered that a man can but imperfectly teach that which he but imperfectly understands; and that the errors, and defects, and faults of the teacher, are as diligently learned, as his more wholesome instructions, the importance of high qualifications will be readily felt.

The committee are aware that the power is already vested in them, to shut out from the charge of our schools those, whom they deem unqualified for the station. But they respectfully suggest, that, in their opinion, the evil to be remedied lies further back than the teachers,—in the too moderate expectations of the community respecting their qualifications. As in all departments of commerce, so here, the commodity will be equal to the demand. And when the community feel the importance of having teachers of higher qualifications, and are ready to sustain them, then better teachers will be forthcoming.

Your committee would suggest, also, that greater regard be had to the general temperament, and power of self-government, in those to whom the

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education of your children is committed. He is but poorly educated, who has disciplined only his mind, or gained a knowledge of books. There are many, capable of teaching the various branches of intellectual knowledge required by the statute, whose capability utterly fails to meet the other requisition of the statute—"good behavior." If to high intellectual attainments, and skill in communicating knowledge, there be an offset of gross petulance and impatience, or want of courtesy and decorum, in the teacher, the loss to his pupils, on the score of morals and manners, may outbalance the gain in intellectual acquirement. He *gives chaff*, compared with the gems of purest ray, which he *takes away* from the child. He teaches geography and arithmetic, but he *un*teaches the lessons of mildness, and generosity, and patience, and propriety, and decorum, which you have diligently taught, and cherished as the fairest and the richest ornaments of your child. * * *

Much may be done by visiting the schools during their progress, as well as at the opening and close; but much more, by encouraging children in study at home; furnishing the time and the means of study, accompanied by expressions of interest in what, and how much they learn, so that the term of school may be of the highest possible avail. The want of such manifestation of interest is doubtless oftener occasioned by a want of reflection, than a want of the interest itself.

And it is by no means least in importance, that parents become acquainted, and be familiar with the teacher; that they make the teacher feel how important they regard the trust committed to him; that, by all possible means, they convince him that they are not indifferent as to the influence he exerts over their children; that as he is employed to do them good, they not only expect they will receive good at his hands, but are ready to welcome him to their families and their hearts, as a helper and a friend. To accomplish this expected good, the teacher must receive more than his stipulated compensation. He must receive the respect and the confidence of the parents. He must receive honor in the sight of the children, according to the influence he is expected to exert over them. Encourage the teacher by showing that you do not lightly esteem, but attach importance and honor to his labors, and he will be doubly diligent. Treat him with neglect, and he feels that he has no gratitude to expect, however faithful he may be. Make him feel that your only care is to get the worth of your money from his toil, and he is degraded to make his compensation the only end of his effort. But, cheer him by your familiar acquaintance, your respect, your confidence, and he will requite you by seeking and securing the happiness and improvement of your children.

Another suggestion, nearly allied to the last, is the importance of a constant and punctual attendance of the scholars at the school. * * *

But there is another irregularity not noted in the Register, probably not less injurious to the school than occasional absences; viz., *a want of punctuality*. In some of our schools, the year past, teachers have been compelled to commence day after day with not more than one third or one half of their pupils present, while the tardy come "like a continual dropping in a rainy day," often during the whole first hour of the school. This is a prominent hinderance to the progress of the school. There is a sad loss in time and interest and instruction, to the individual thus tardy. It occasions also a derangement, oftentimes, in the order of classification, as to reading and recitation. It is moreover a great interruption in their various studies. As our schoolhouses are constructed, it is often necessary for three or four to stand up, or move out of their places, to let the tardy pass to his seat. This process, often repeated, occasions great loss to the school. It adds, also, to the difficulty of preserving that degree of discipline and stillness in the school-room, which is essential to a good school. In the winter season, also, there is another serious evil connected with this prac-

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tice. The constant opening of the door lets in a fresh current of cold air, which, in most of our schoolhouses, is by no means needful, either for the health or comfort of the inmates. An extra quantity of fuel must be deposited upon the fire to warm the house, which, while it throws the small children, nearest, into a fever, still fails to reach the more distant. Hence the order of the school is disturbed by the long process often necessary, by alternate visits to the fire, to raise the temperature sufficiently to commence study. To say that one third of the morning is sometimes unnecessarily wasted in this manner, would doubtless be a moderate estimate of the evil. And when they remember that it is an evil which parents in many instances might prevent by a word, your committee cannot but cherish the hope that every parent will have sufficient regard to the welfare of his own and his neighbors' children, in all possible cases to apply the remedy.

Your committee would further suggest the importance to our schools, of a more perfect discipline, and of a more decided coöperation of parents with the teacher, to this end. This is a topic of the first importance to our schools, but on which, time will permit only a few remarks in this report. Were parents more generally in the habit of visiting the schools during their progress, your committee think they might have been spared the necessity of remark on this point. The importance of discipline would then have been *felt*, and the difficulty of maintaining it, especially in our large and crowded schools, would have been a matter of personal conviction with each individual.

It is matter of fact, to which few are strangers, that a large portion of the time and energy of our most skilful teachers, in some of our larger schools, is consumed in securing that degree of order and stillness, and subjection to wholesome rules, which the good of the school demands ; and that, after all, the usefulness of the school is greatly circumscribed, by the imperfect order, or the gross disorder, which, in some instances, prevails. The causes of this sad defect, and the remedy to be applied, demand a careful investigation. The tendencies in this respect, are strongly setting towards the entire defeat of that distinguishing institution of New England—*The Common School System.* The influences which are now at work to prevent a wholesome restraint and discipline in our schools, if not soon checked, will effectually frustrate the design of the Common School, and render the system a curse rather than a blessing. And your committee feel constrained to say, that, in their opinion, such a result, in some instances, has already, in part, at least, been experienced in this place. They have been pained to find such impressions existing among our youth, and such obstacles thrown in the way of teachers, as have, to a great extent, paralyzed their efforts, and rendered their measures for the good of the school fruitless. They would not be understood as saying that there has been no want of skill on the part of teachers in the cases alluded to ; but they can say with confidence, that a less degree of skill would have accomplished far happier results, had it been sustained by the sympathy and coöperation of all the parents.

It is a loose, or rather a false notion, respecting the authority with which the law of common sense, as well as the statute, invests the teacher, viz., an impression that he has no right to enforce obedience,—which, more often than any thing else, occasions the necessity of any violent or physical measures, to secure obedience. When the pupil, who has violated the wholesome regulations imposed upon the school, is called to account for his disobedience, he sometimes feels aggrieved and disgraced ; his dignity is insulted by such an infringement of his right of self-control ; and he immediately assumes the attitude of defence, and resistance of authority. He stands upon his rights, and claims the privilege of doing as he pleases in school. *He* comes to school *to learn*, not *to be governed.* Now if such a spirit of anti-government receive the countenance of—if it be not frowned upon by—the parent or guardian, the authority of the teacher is nullified, and

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disorder and confusion are introduced into the school. And if the teacher still asserts his authority, and, because his school is but one body, claims that it shall be no monster, and therefore shall have but one *head*, he maintains authority at the expense of the love of the governed, so essential to improvement, and is denominated a *tyrant*.

But let every child enter the school-room with the indelible impression from his parent, that the authority of the teacher is necessary, and right, and legal, and must and will be sustained; let the parent require, on pain of his own displeasure, as if he had himself been disobeyed, that his child shall submit to all the regulations of the school, and that no infraction of them can be countenanced or palliated; and this impression would forestall all necessity of that rigid, despotical authority, and those severe penalties, which, without it, are often indispensable. No teacher would maintain a despotism, but in peril of the greater evil of anarchy. But he is sometimes compelled to rule with a rod of iron, because his pupils have imbibed the notion that he has no right to rule at all.

If a teacher abuse the authority vested in him, there is always a remedy. But to make such abuse the occasion of infusing into the mind of the child the mania of anti-government, or the idea that he may resist any authority which *he* may deem exorbitant, instead of remedying, aggravates the evil. Instead of removing abuse, it destroys all wholesome government.

This evil, which has become so truly alarming, your committee are persuaded, proceeds from a quite limited source. The great mass of the community, are doubtless in favor of a wholesome government in school. But it is found to be in the power of a few individuals to nullify, to a great extent, the authority and influence of a judicious and skilful teacher. Scholars are sometimes tolerated in school whose only influence is to thwart the efforts of the teacher, both for discipline and instruction;—scholars, who *teach* more than they *learn*, and that "evil and only evil altogether." "One" such "sinner destroyeth much good." How far the well-disposed should be subjected to this calamity, and the community to the consequent loss to their children, and waste of funds, your committee do not pretend to decide.

Your committee would suggest further, the importance of greater coöperation between the prudential and superintending committees. Some of the interests of the schools seem to demand such concert. The superintending committee are sometimes put to great inconvenience, by being called upon to examine a teacher, on the morning appointed for the opening of the school. For some reason, of which they have before had no hint, the school commences before the usual time. Only a part of the committee, perhaps, can be assembled. The examination must be protracted till after the hour for commencing his labors, and the school waits. The temptation, under such circumstances, is very strong to examine slightly, and thus peril the welfare of the school. But perhaps the committee are constrained, after all, to declare the examination unsatisfactory, and thus impose the burden of a new selection of a teacher, even at this late hour, upon the prudential committee. A little previous consultation, if it had not led to a more satisfactory choice, might at least have prevented much disappointment.

Your committee are of opinion, that the cause of Education would be greatly promoted, by furnishing to each of our public schools a small amount of apparatus, for the more perfect illustration of the several branches taught. They would, therefore, recommend that such apparatus be procured, in amount, not exceeding five dollars for each school; and also that a small circulating library for teachers, consisting of such books on the manner of teaching, as shall guide and quicken them in their work, be also procured, in amount, not exceeding ten dollars.

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THE

COMMON SCHOOL JOURNAL.

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[For the Common School Journal.]

ON THE MOTIVES TO BE ADDRESSED IN THE INSTRUCTION OF CHILDREN.

NO. IV.

DEAR SIR,—In the enumeration of the motives which might be addressed, for the successful management and instruction of children, I mentioned next, *the love of knowledge.*

Any one who had never been inside of a school, but had acquired a knowledge of the things in the creation, and of the history of man, by observation and converse and reading, amongst men and women engaged in the usual occupations of life, would be surprised to be told that little advantage is taken, in the common course of instruction, of this universal and most powerful principle. What can be more universal or more powerful than curiosity? This instinctive love of the soul for all the beautiful creation, into the midst of which it has been born? This innate yearning of every faculty towards the objects for which it was created? Observe how, in a child, every sound awakens it. See how every color, every motion, every new form charms. See with what delight the young lord of the world handles, lifts, pulls, breaks, weighs, and measures the materials of his future power, the creatures of his empire. Mark the rapt attention with which he listens to the story of every one of his fellow-creatures, of the lower or the higher races, the impatience with which he waits for your answer to his innumerable questions, about ends and causes and mechanisms,—the how, and whence, and what for;—and then be told that this almost irrepressible desire to learn *is repressed*, this powerful impulse is neglected and forgotten, and the noble boy is made to learn, not because knowledge is delightful, and *by the delight* with which the heart and mind spring outward to it, but by being mated against his brother, and by his desire of outmastering him,—by blows, and shame, and envy!

And how happens this? It would be a long and mournful story, I should have to tell, to answer how we mistake the objects and the ends of learning. We perversely misunderstand the character of the being we have to deal with. We make that wretched mistake, to which in all things we seem too prone,—we mistake the means for the end. Instead of endeavoring to teach of things of human life, of the laws of the creation, of the character of the infinitely benevolent Author, we act as if we thought that the great *ends* of teaching were, how to spell and read, and cipher and parse. We imprison a child for hours, and condemn him to stillness, at an age when he was never intended to be still, and put into his hands a thing of man's invention, a book of columns and pages, page after page, of nonsense, impenetrable, inexplicable nonsense, and then wonder that he is not as bright and gleesome as we have seen him in a garden, in the pursuit of the flowers and butterflies of God's workmanship. We approach him with an outstretched ferule, and stern look and voice, and are vexed, that he is not as much delighted to see us, as if we came with smiles and kindness. We

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carry on this process for some years, and then wonder that all his associations with a school are not pleasurable. The wonder should be, that any child should be susceptible of being moulded to our will to such a degree, that any of these associations should be pleasant.

But how shall the love of knowledge be substituted for the usual motives? How shall a child be taught spelling, and reading, and parsing, by the desire of knowledge?—If I should admit that neither of them could be, I should still leave the field for the exercise of this motive wide enough; for all these are rather the means of getting at knowledge, than knowledge itself. They should be regarded only as means. A child who knew them, and them only, would know nothing. They are but methods by which something else is to be reached. But I do not admit this. I admit, indeed, that as long as the art of spelling is taught by means of nonsense columns, the love of knowledge can have nothing to do with it. But I trust that you have, yourself, said enough about the absurdity of this method, to open people's eyes to the enormous amount of mischief to the mind, which must always come from its use. And in a late number of this Journal, I read some very sensible remarks upon spelling, which showed how curiosity could be turned to that, when sensibly taught, as well as to any thing else. As to reading, it is now, usually, when taught at home, by kind and intelligent parents, taught through the love of knowledge—or that, and love of a parent's approbation. Put suitable, well-written children's books, such as they can perfectly understand, into the hands of children, and they will soon learn to read, from the desire of getting at what they contain. And they will learn to read, not in the drawling, monotonous tone so common in schools, but in a simple and natural manner, with spirit and effect. I have now in my eye and in my heart, two children, who, without a tear or a sigh, but with delight, learnt of a sensible and loving mother, how to read, and well too; and beautifully and naturally they did read, so that it was a pleasure to hear them, until they went to school. There, from books they could not understand, and befitting teachers, they soon learnt to substitute for the natural method, in which feeling answered to feeling, and thought to thought, the loud, boisterous, humdrum school mode, which had nothing to do with sense or feeling.

Regard reading as an end, and you will not succeed in teaching it well. Consider it only as the means by which the heart and head of the writer may reach the heart and head of the reader, and it becomes an easy and natural thing. We often hear surprise expressed that there are so few good readers, when so much time is spent on the art. The wonder rather is that there should be any; that a child should be carried through the long rigmarole of Mr. Anybody's spelling-book, and ever after be able to learn to read well at all. But enough of reading.

As to parsing, I give it up. I can hardly conceive of the love of knowledge having much to do with it. It may be a pleasant exercise for some of the faculties, when the mind is sufficiently mature to be prepared for it.

But all these are mere methods; and I shall have occasion to speak of them hereafter. If the object of a teacher were to communicate as much knowledge as possible, he would immediately find that the love of knowledge might be enlisted, and that much might be communicated, without having recourse to other stimulants. For this purpose, however, he must pursue one of two courses. He must either select simple, well-written books, for the pupils to read, or he must make special preparation himself, that he may supply the place of books. In most schools, it would be difficult to introduce a sufficient variety of books, to communicate information upon all the subjects upon which instruction should be given. In none, would it be impossible for the teacher to impart a great amount of valuable knowledge, to pupils in almost every stage of advancement. The subjects which will be found interesting to children, are such as the following;—the appear-

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ance, food, dress, manners, and customs of different nations, and whatever relates to the condition of man in all parts of the world; the air, and its motions, and the cause of wind; water, what it is made of, how it is raised into the air, and falls, and flows into the sea, how it freezes, and forms snow, and rends rocks; rocks, their uses, the fact that they are made of airs and combustible substances; heat and its effects; useful plants, such as are used for food, or fuel, or the arts, what makes them grow, and how beautiful they are; animals, their sagacity, habits, uses; the moon, its changes and action on the tides; ships, how they are made, how they sail, whither they go, what they carry; short histories, anecdotes of great or good men;—and others without number.

Let a teacher make it a part of every day's duties to prepare himself *to communicate some particular piece of information*, and feel a strong interest in it himself, and I doubt whether he will find it difficult to excite interest in children. Let him, for example, tell his pupils that there is a country where, for some weeks in winter, the sun does not rise, and where the snow is often so deep that there is no travelling, and ask them how they think people can occupy themselves, during these long nights; then let him give them the beautiful picture we have of the domestic life and habits of the Icelanders, where every family is a school and a workshop, and the business and the instruction of life go on together. Or let him tell them how glass is made, or how a book is printed; and I have no fear that he will have to whip them to attention.

He must, however, learn to talk, not Latin, not from the dictionary, but in simple, downright household, Saxon English; such as men of sense talk on their farms and in their workshops, and women of sense in their kitchens or among their sisters. Let the end of talking be to interest and instruct, not to exhibit himself.

And let him not be discouraged if he do not succeed the first or second time. It will require some practice to enable him to do the thing well, himself, and it will require some patience to break up the bad habits of inattention in children, and accustom them to listen and look. But what good thing is there that we can get without any trouble? And this art is well worth the pains. Yours, G. B. E.

[We invite the attention of the *critical* to the following article, on a mooted point in grammar. The writer has certainly presented one side of the case in a very able manner. We join him, in his request for a reply.—Ed.]

[For the Common School Journal.]

"BUT," NEVER A PREPOSITION.

Mr. Editor,—As a knowledge of the grammatical construction of our language constitutes an important part of an English education, I venture to send you this article, believing it is not foreign to the design of your Journal. A difference of opinion obtains among grammarians concerning the word *but*, as it frequently occurs, in composition. Some contend, that *but*, where it has the meaning of *except*, is a preposition; while others maintain, that, in those very cases, it is either a conjunction or an adverb. The latter opinion I shall endeavor to defend in this communication. I believe there are good and sufficient reasons, why *but* should never be parsed as a preposition.

1. Parsing *but* as a preposition introduces an unnecessary irregularity into the language. It is certainly desirable that all language should be as simple, as is consistent with its precision and strength, its copiousness and harmony. One great difficulty in acquiring a grammatical knowledge of our language, is the mutability of many of its words. The young learner is introduced to a word bearing a distinctive grammatical name; he is told

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that it is a noun, or adverb, or some other part of speech ; but before he has fully fixed this idea in his mind, he meets with the word in another connection, where it performs a different office, and takes a new name. Such irregularities are exceedingly embarrassing to the learner, and ought not to be multiplied unnecessarily. In relation to the word *but*, all irregularity cannot be avoided. It must be used as a conjunction and an adverb. But there is not the least necessity of carrying the irregularity further, by calling it a preposition. Nothing of clearness, strength, or harmony is gained, by this course. The form of expression is well established, and whether it be parsed as a conjunction or preposition, the language will not suffer. Now if the term *but* can be disposed of just as well, without calling it another, and, for this word, an unusual part of speech, it is certainly desirable. And we contend that there is not the least necessity for calling it a preposition. Take a familiar example, where the word occurs :—

"When nought *but* the torrent is heard on the hill."

This line, from Beattie's 'Hermit,' contains an instance of the use of this word ; but it will be seen at once, that parsing it as a conjunction, gives the exact sense of the author. When nought is heard, but the torrent is heard. This, I say, is the precise meaning of the author ; he intends to affirm that the torrent is heard, as positively as he does that nothing else is heard. So that, in fact, nothing is gained by calling *but* a preposition. This being the case, it is a valid objection to the opinion we are opposing, that it introduces an unnecessary irregularity into the grammar of our language. We might with propriety leave the whole subject here, but wishing to do full justice to it, we will attempt,

2. To show that *but*, in the case in question, has none of the attributes of a preposition, but is clearly a conjunction. Prepositions originally seem to have had relation only to *place ;* as, *to* a place, *from* a place, *above* a place, *below* a place &c.; but they are now used figuratively to denote other relations, having, however, the element of locality in a greater or less degree infused into their nature. For example, the preposition *with* has not a strict relation to place, but still the idea of place is not entirely excluded. To be *with* a person, is to be in or near the same place which he occupies. When this preposition denotes a means, as "he struck *with* his cane," as the cane was in the hand of the person, the idea of place is not entirely excluded. The preposition *of* is perhaps the most striking example of departure from the primitive sense of this part of speech ; but even here, there is not an entire exclusion of the general idea of locality. The power *of* God, is an energy proceeding *from Him ;* the heat *of* the sun is a heat which inheres *in* that luminary, or proceeds *from* it, that is, dwells *in* or proceeds *from a place.*

Now the word *but* has nothing of this signification. It does not, even by the most distant implication, involve the idea. How then can it be maintained, that *but* is a preposition, when it is destitute of the very elements of that part of speech ? But let us see how it will compare with the definition of a disjunctive conjunction. "The disjunctive conjunction," says Murray, "serves not only to connect and continue the sentence, but *also to express opposition of meaning.*" This definition not only implies that something is affirmed in the clause that follows the conjunction disjnuctive, but that something is affirmed, in opposition to what is affirmed in the clause preceding the conjunction. And this is precisely the case in the examples, where *but* is thought to be a preposition. Take the example we have already given—

"When nought *but* the torrent is heard on the hill."

It was manifestly the intention of the author to affirm that the torrent was heard. But if we parse torrent, as governed by *but*, as a preposition, it is a mere *adjunct ;* it contains no assertion concerning the torrent. But if it be said that it necessarily implies that the torrent is heard, we reply, then it

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necessarily implies that *but* is a conjunction, and denotes that a sentence is to follow it, of which *torrent* is the nominative. In every case where *but* is thought to be a preposition, it answers perfectly to the definition of a disjunctive conjunction, and clearly does the office of that part of speech.

3. Some of the best writers use the term *but* in such a connection as forbids its being a preposition. When they use it before a noun, there is nothing to determine whether they use it as a preposition or conjunction; but when they use it before a personal pronoun, we see at once, by the case of the pronoun, that they use *but* as a conjunction.

"Away went Gilpin, who *but he*."—*Cowper.*

"Methinks nobody should be sad *but I*."—*Shakspeare.*

"Who knows, *but he* whose hand the lightning forms."—*Pope.*

In each of these examples, *but* has the meaning of *except*, but as it is followed by a nominative, it cannot be a preposition.

4. The statement or rule given to determine when *but* is a preposition, is far from being correct. We are told that when *but* has the meaning of *except*, it is a preposition. Let us test the accuracy of this statement by a few examples.

"I nothing know, *but* that I am."—*Young.*

In this example *but* signifies *except*, and yet it is a conjunction. The same may be said of the following examples:

"Man, *but* for that, no action could attend."—*Pope.*

"All fame is foreign, *but* of true desert."—*Pope.*

The following example from Milton further illustrates the use of *but*.

"Who, but felt of late....with what compulsion....we sunk thus low."

But, in this example, has the meaning of *except*, and yet it cannot be a preposition. Some, perhaps, might consider it an adverb; but a single consideration will show, I think, that it must be a conjunction. If it be an adverb, it must qualify *felt*, and have the sense of *only*. "Who only felt," does not give the sense of the writer. The meaning is clearly expressed in this language,—Who is there *but*, or *except*, he who felt; or, more familiarly,—Who is there that did not feel.

In the following examples, *but* means *except*, and still must be either an adverb or conjunction.

"And *but* for these vile guns, he would have been a soldier."—*Shakspeare.*

"He does nothing *but* mourn and lament."—*Sterne.*

"They show no fortitude, *but* in the field."—*Young.*

In the following examples, the word *but* occurs in the sense of *except*, and yet the word following it is, by the very structure of the sentence, governed by a preposition understood.

"The sun looked bright *to* every eye in the village, *but* (to) Le Fevre's."—*Sterne.*

"At war *with* every welfare, *but* (with) their own."—*Young.*

"Gives pleasure's name *to* nought *but* (to) what is passed."—*Young.*

We could multiply examples of this sort, but it is unnecessary. In all the cases we have cited, *but* has the meaning of *except*, and yet, in each case, it is clearly a conjunction or an adverb.

5. We are confirmed in the view we have taken, by the analogy of the language. Many of our conjunctions, as *than* and *as*, occur in sentences of the same construction as those in which *but* is used; and yet no good grammarian thinks of calling them prepositions. Take a familiar example,—"No preacher is so successful as time." Here we have a sentence with nothing but the substantive following the conjunction; but still this substantive is the subject of another sentence, and is nominative to the verb *is*, understood. Now, if we substitute *but* for *as*, the sentence will be of the same character and construction,—No preacher is successful *but* time.

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There is a perfect analogy between the two cases, and there seems to be no more propriety in calling *but* a preposition, than *as*. The following example, in which *than* occurs, will present that conjunction as occupying the same position, and performing the same office, as *but*, in similar sentences. "They loved him more than me;" that is, "more than they loved me." Now, by substituting *but* for *than*, we shall see at a glance, that they should be regarded as one part of speech. "They loved him *but* not me;" that is, "they did not love me." Or, if it be objected that *but*, in the last example, does not signify *except*, let us change the phraseology a trifle, and we shall come to the same result. "They loved all but me;" that is, "but they did not love me."

Take another example, and one given by Murray himself. "The sentiment is well expressed by Plato, but much better by Solomon than him;" that is, "than by him." Here it is plain, that the word following *than* is governed by the preposition *by*, because the construction of the sentence requires it. "Better expressed *by* Solomon than *by* him." As the preposition *by* is expressed before Solomon, the sense and the grammatical construction require that the same term be placed before the pronoun *him*. There will be no controversy about this example. Now we contend, that the sentences, in which *but* occurs as a conjunction having the meaning of *except*, are perfectly analogous to those where *than* and *as* occur. The following sentence is perfectly parallel to the one last given, so far as its grammatical construction is concerned. "The sentiment was well expressed by all but him." Now, it is as evident, in this case as in the other, that *him* is governed by the preposition *by*, understood,—"was well expressed by all but *by* him." From these examples it will be seen, that the analogy of the language requires that *but*, in the cases in question, should be parsed as a conjunction.

There is another view of the subject, which tends to confirm us in the opinion we have expressed. It is well known that the same idea, in many cases, may be expressed actively or passively; as, John loves Peter, or, Peter is loved by John. In the foregoing sentences, the idea is exactly the same, in both cases. In the first example, the *active* verb is employed, and in the latter, the *passive*. Every active verb may be changed into a passive one, retaining the exact sense of the sentence. In all these cases, the object of the active verb becomes the subject of the passive, and the subject of the active verb follows the passive verb, and is governed by *by* or some similar preposition. Now, if we take an example where *but* occurs in the sense of *except*, in connection with an active verb, and change that verb into the passive voice, we shall be compelled to deprive *but* of the powers of a preposition. For example. All love him but John. Here is a case where it is contended, that *but* is a preposition; but the moment that the verb is put in the passive voice, it will be seen that *but* is a conjunction. He is loved by all but John; that is, but *by* John. Now will any person seriously contend, that the office of *but* is changed by varying the voice of the verb? Will so trifling a circumstance, of itself, convert a preposition into a conjunction? We think not. Since *but* is clearly a conjunction, when the verb is passive, we believe it must be when the verb is active; since it is a conjunction in some cases, we think it must be in all. We speak particularly of those cases, where *but* is thought to be a preposition.

6. The reason assigned for parsing *but* as a preposition, is, that it has the meaning of *except*. Now, it is by no means certain that *except* is ever a preposition. In many cases, *except* is a conjunction. "*Except* a man be born again, he cannot see the kingdom of God." "*Except* ye repent, ye shall all likewise perish." In these, and all similar cases, *except* is a conjunction connecting the sentences. In other cases, it is either a verb, or a participle. Webster says, "*Except* and *excepting* are incorrectly classed among prepositions."

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Having stated the arguments against *but's* being a preposition, and in favor of its being a conjunction, in the cases in question, we will now notice the arguments which are urged on the other side. It is said, that it is the easiest and simplest way of disposing of those passages, to call *but* a preposition. The ease and simplicity cannot relate to the writing or speaking of the sentences; for the expression is written alike in both cases. It can relate only to the parsing of the sentence. But we have already seen that calling *but* a preposition, instead of simplifying, introduces another irregularity into the language. We allow that it is the easiest way of disposing of the sentence. But this is nothing in its favor. Parsing is not to be practised for its own sake. It is not pursued as an end, but as a means. It is an exercise to teach us the nature of language. And the true question is, not what mode of parsing is the easiest, but what is the best; not which will carry us over the most pages in a given time, but which will give us the best knowledge of language. If the learner is taught to parse the word following *but* in the objective case and governed by it, he disposes of the word at once, but he gains no knowledge of the elements of the language; but if he is taught that *but* is a conjunction, then he is required to go on, and construct a new sentence, in order to dispose of the word following, and to show the connection of the conjunction. Now can any person doubt which is the more profitable exercise? The one only calls the scholar's attention to a single grammatical rule, while the other throws him upon his own resources, and requires him to construct a sentence. We believe that that mode of parsing which gives the learner the greatest insight into language,—which exhibits a sentence in all its simple elements,—is the best. We regard the argument drawn from the rapidity with which a sentence or part of a sentence can be disposed of, in the same light in which we do a rule sometimes employed, that certain words are in the objective case without a governing word. They are both, as it seems to me, founded on the principle, that it is better to pass by a difficulty, than to solve it. If we consult our own ease, we shall fall in with that principle, but if we consult utility, we must reject it.

Nearly akin to the argument here opposed, is an objection frequently made to our views, viz., that the sentence is awkward, and is made to contradict the sentence that precedes it, if we make an entire sentence after the word *but*. We admit that the sentence sounds awkwardly, and so does almost every other elliptical sentence, when the ellipsis is supplied. Take one familiar example:—"To walk a mile," sounds agreeably; but when the sentence is filled up,—"To walk through the space of a mile," it sounds awkwardly; but still the ellipsis must be supplied, before the sentence can be parsed. As to the contradiction, it is no greater, if *but* be parsed as a conjunction, than it is, if it be parsed as a preposition. It may sound a little more striking, and this is an advantage, rather than otherwise. In either case, it is an exception to what precedes it, and the plainer this is expressed, the more forcible the language.

But the great argument in favor of *but's* being a preposition, is drawn from the etymology of the term. We are told that *but* a *preposition*, and *but* a *conjunction*, are not derived from the same word in the Saxon language, and hence should be parsed differently. We believe that the derivation of words has little to do with the grammatical construction of sentences, or even of words. Whatever may be the root of a word, in the language from which it is borrowed, when it becomes naturalized, it must obey the laws of its adopted country. The question is not what *but* was in some other language, but what it is in our own. But let us look at the derivation of this word. *But*, in cases where it is supposed to be a preposition, is derived, we are told, from the Saxon *butan*, which signifies, *to be out of*, or *except*; while *but* a conjunction is derived from the Saxon *bote*, signifying *further*, or *denoting an addition*. Now if those with whom we are contending, insist

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upon the primitive meaning of *but*, (butan,) they cannot make it a preposition. Webster, a strenuous advocate for the etymology of words, and one who has gone into the depth of this subject, tells us that *but*, when derived from *butan*, is a participle. He had the boldness to carry his system out; as this word was a participle in the Saxon, he contends that it should be in the English language. Now why insist upon the root of this word, and then abandon it in the next breath? Why not go the length of Webster, and call it a participle? But let us look at *but*, when it is derived from *bote*. It is defined by Webster to signify *more; further; denoting an addition*. Now if those we are opposing, insist upon the primitive meaning of *but*, (bote,) they must call it a conjunction *copulative*, instead of *disjunctive;* for it simply denotes an addition, and should be parsed the same as *and*. Thus would a strict adherence to the primitive use of the term, oppose our views no more than the views of those with whom we are contending. Webster defines *but* (butan) to signify not only *except*, but *unless* and *only*. But will those whose arguments we are examining, presume to say that *unless* and *only* are prepositions? We think they will not.

But we have already said, that the proper question is, not what a word was in some other language, but what it is in our own. *And*, according to good authority, was a verb in the Saxon language, but no man, in his sober senses, would class *and* in English with the verbs. From what we have said, I think it will be seen that nothing can be drawn from the Saxon root of *but*, to determine what part of speech it should be in English. The details of every language are peculiar to the language itself, and must be decided by its own usage.

We have now closed what we have to say upon this subject. We have seen that parsing *but* as a preposition is altogether unnecessary, as it adds in no degree to the strength or elegance of the language; but that it introduces an irregularity, and thereby perplexes the learner; that *but* has none of the elements of a preposition, but comes strictly within the meaning of a conjunction; that some of the best writers, as Cowper, Shakspeare, Pope, Young, Walker, &c., use *but* as a conjunction in the very cases in question; that *but* when it means *except* is a conjunction or adverb; that the analogy of the language confirms this opinion; that its meaning *except* cannot make it a preposition, because it is by no means certain that *except* is ever that part of speech; and that the arguments from brevity and derivation are far from proving it to be a preposition. We would not be over confident of the correctness of our own views, but it appears to us very clear that the truth is on our side. But having nothing in view but truth, we should be pleased to have our position confuted, if we are in error. We therefore respectfully invite a refutation, not of our arguments, for they may be weak, but of our general position, that *but* is never a preposition. H.

[For the Common School Journal.]

READING BOOKS.

These are the most important books in our schools; for *good reading* is one of the greatest accomplishments, and there are comparatively few who ever become *good readers*. One reason of this, is believed to be, that children, at school, are required to read, not only selections which they do not understand, but those which are uninteresting. Very few writers have the faculty of interesting young children; and many of those, who attempt to write with simplicity, for such children, write nonsense: and any one who will take the trouble to examine the smaller books in our public schools, will find much of this kind of writing. Now, if there be one book in our language, which is simple and not silly; which is printed in large type, and on good paper; which will interest every child; which is unexceptionable in other respects; it ought to be known. Strange, that such

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a book has existed for many years, and been used by many families, and yet has not been introduced into our public schools. Mrs. Barbauld, one of the most gifted writers, prepared a book for one child. This book is adapted to the capacity of a child as soon as he has learned his letters, and he ought to be furnished with it, instead of being compelled to pore over the long, dry columns of a spelling-book, from which he not only derives no new ideas, but is ever after disgusted with the very name of school-book. It is true, that selections have been made from 'Mrs. Barbauld's Easy Lessons,' for some of our little school-books; and these selections are the best that are contained in those books. But why not take the whole book, when we can have it? The first cost of the book is a little more than that of other school-books of the same size. But why should a few cents be regarded, in the price of a book, when a child will learn more, in three months, with this book, than in six months, with any other book that can be named? I am satisfied, (from many years' experience,) that this is true, having used most of the books which have been introduced into our public schools. In teaching my own children, I would not be without 'Mrs. Barbauld's Easy Lessons,' for ten times the price of the book. They will read these lessons over, day after day, with apparently the same interest as at first. I do not wish to see a *cheap* edition of this book, or of any other book, published for our schools. Give a child a book that he loves, and he will take good care of it. Give him a cheap book, and he will not care how soon it is gone. P. A.

Northfield, Mass., Dec., 1839.

EXTRACT FROM THE FIFTH CHAPTER OF THE 'CONFESSIONS OF A SCHOOLMASTER,'—

A very good book for all teachers, who wish not to do works meet for 'Confessions,' themselves.

"All went on, these two winters, with few exceptions, very smoothly. I heard no complaint about severity; because I 'whipped' nobody. I believe it was my boast, and the boast, too, of some of my pupils, that we had no rod in the school-room, during the whole of the second winter. And yet it was commonly reported that such silence was preserved in the school that you might, at almost any time, have heard a pin drop.

"I believe these reports were substantially correct; and yet I can assure the reader I have very many doubts whether I governed the school *as well*, either of these two winters, as I did the first. I will present the reasons for this belief.

"In the first place, I think such unnatural silence, in a school of thirty pupils, is wholly unreasonable; being procured at too great a sacrifice. There is not that freedom of action among the pupils which I deem indispensable to progress. I like to have a still school; but I prefer a little of the hum of business to that stillness which is procured at the *expense* of business.

"In the second place, the pupils did not appear to regard me as a parent so much as formerly. There was more of distance and reserve; and less openness of conduct. The reasons of this will be seen presently.

"Although, thirdly, I succeeded without using the rod, it cost an effort, and of a kind, too, which might have been very happily exchanged, even for the rod. I mean, by this, that in scrupulously avoiding what is called whipping, I reduced myself to the supposed necessity of using other modes of corporal punishment, which are far more injurious.

"There is no error of my life, as a schoolmaster, upon which I look back, with more pain, than the one to which I am about to advert. Sometimes the reflections are attended with so much pain that I can hardly com-

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pose myself. Would to heaven it were possible to erase, as pencil-marks from paper, some of the worst of our past errors. But no; they are written with ink that is indelible. They are not merely printed, in the common way; they are *stereotyped*.

"What a sad mistake do parents and teachers make, who avoid the rod as with a kind of superstitious awe, and yet do not scruple to box the ears, strike the heads, shake violently, or beat or kick their children! And yet hardly any thing is more common, than to shake a child with violence, or even to box his ears.

"Parents or teachers who do this, may rely upon it, that these blows, upon the heads of little children, are attended with far more danger than the blows usually inflicted by a rod of moderate size. It is not improbable that the intellectual faculties of children are sometimes seriously injured in this way; and that some have been made idiots by it. Yet you cannot find one instance in a thousand, where any permanent injury is done by the rod, even where it is applied with a little too much severity.

"Should these pages meet the eye of any parent, master, or teacher, who is accustomed to make it his boast that he is not so vulgar, or old-fashioned, as to use the rod; and yet does not hesitate to box the ears, and otherwise beat or strike the tender brain-pan of his child, servant, or pupil, let him pause, ponder, and, in the fear of God and of a judgment to come, beware.

"I am not for encouraging the indiscriminate use of the rod. Nay, more; I verily believe that, in forty-nine cases in fifty of its use, it does more harm than good. But there are cases, occasionally, which, in my own view, demand its use. They are cases, too, in which a judicious application of this instrument would be likely to accomplish the end in view, better than any thing else.

"Let me say again, I am not for encouraging the indiscriminate use of the rod, either at home or at school. I go further. If parents and teachers were, from the very first, always truly wise, I entertain many doubts whether there would be any necessity for using it at all. Children would undoubtedly do wrong, but not maliciously or obstinately; and it is only in cases of malice or obstinacy, as I understand the matter, that corporal punishment is required. A moderate share of sound common sense, if parents and teachers would *take time*, would, in my view, prevent what it is often difficult to any person, but particularly so to those who are so unwise as not to *take time* for prevention, to cure or eradicate.

"But neither parents nor teachers will take time to discipline their children in a proper manner. How often have I been pained, even in public discussions in 'learned halls,' to hear teachers of age and experience, and much supposed wisdom, gravely object to hearing even the details of those plans for managing children, which were designed to prevent the necessity of future punishment, solely on the ground that they would take up too much time. For what purpose is time made, if not to form and mould the character of those whom God has given us, and whom we profess to love!

"But we live in a day when parents have too much to do to find time for bringing up their children. There are so many artificial wants of the body to be attended to, that the poor mind must shift for itself; or, rather, must be left to starve. And as to manners and morals, these must be neglected and unheeded till vice is deep rooted and requires to be plucked up with violence. And lest the teacher should have any time to act upon the preventive plan, he is overburdened with pupils. The consequence is, that nothing, or almost nothing, is done in the way of prevention; and the only alternative is correction or exposure to future suffering.

"Now it is precisely in this case that the question of corporal punishment comes in. Here is a parent whose own errors have produced a neces-

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sity of correcting his child, in some painful manner. Shall the child go on to certain ruin, or shall the parent correct him? You will say it is the parent that most deserves the correction; and I say so, too. But will it answer the intended purpose, to inflict the pain on himself? If so, every feeling parent, I think, would greatly prefer it. But it will not answer. The child must suffer, a part, at least; although it be for the fault of the parent.

"The parent has erred. The teacher has erred. The child is beginning to suffer from the consequences. Those consequences are likely to run on through life—perhaps beyond it—unless the wrong, or error, which in the child produces them, is associated in his mind with suffering, or with the fear of it.

"Now I maintain that the kind of suffering which shall be thus associated with the wrong or error in the child, is not, in itself, of very much importance. Humanity would indeed dictate that it should be the least in amount which will answer the purpose; but mere sympathy for the sufferer, unregulated by reason, might sometimes lead us, and does sometimes lead us, to prefer a mode, which, though more easily endured at the present time, permits a continuance of part of the evil; and thus, in the aggregate, causes the child more pain than some other mode which is, for a very short time, more severe.

"I do not defend the use of the rod, because the word rod happens to be found in the Bible; for I believe it is there used as a general name for all modes of the exercise of parental authority and power. But I defend its use by parents and teachers who are reduced to the dreadful alternative of inflicting pain, or see a child go on to suffering or to ruin. And I know of no method of inflicting pain so excellent.

"When you strike a child's head, even with the flat hand, you not only produce a concussion of the whole mass of the brain, but you endanger the hearing. When a child is pushed violently, or thrown down, or kicked, there is always a greater or less degree of exposure of the vital organs of the body; to say nothing of the danger to the eyes, from these random blows and pushes. Besides, you are very likely to stupify him, and thus produce insensibility to the smaller degree of pain you would otherwise inflict.

"But when you take a rod of suitable size, and flagellate, even with some degree of severity, the skin, you may not only avoid all danger of injury to any vital organ whatever; but you run no risk of stupifying him. Indeed, his sensibility increases rather than diminishes, as long as you continue to inflict the blows.

"The marks sometimes left on an obstinate boy, even for several days, do not necessarily indicate a degree of violence that borders at all upon inhumanity. Many a child has required a flagellation of this kind; and would have been injured by any thing short of it. But how different is the common opinion! 'Such a little boy,' I once heard a person gravely say to another, 'should be whipped little and often.' Ah! it is these frequent small whippings that ruin the young by thousands! As a general rule, if we use the rod at all,—remember I do not say a club, but a rod,—it should be used with a good degree of severity; so that the smart may not only be considerable, but long continued.

"But it was far from being my original intention to enter so deeply into this subject. I should not have done it, but with the hope of exposing that shameful and soul-destroying fastidiousness about the rod, which prevails with people who will not hesitate to box the ears, and beat the head, and bruise the chest or abdomen,—yes, and I might say, produce more mental pain and suffering than they save to the body.

"To return to my own story. In avoiding the rod, I fell into the cruel and abominable practice of boxing the ears. In one instance, I recollect that, partly for an offence of some degree of magnitude, and partly as a

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warning to the rest, I said to a boy, 'Now, sir, as a punishment, I am determined to knock you down.' So, boxing his ears with a good deal of force, and at the same time placing my foot in his way so that he could not step aside to preserve his centre of gravity, he fell over it. This boy, now a young man of almost thirty, always reminds me, when I meet him, of the circumstance; and says he thought, and still thinks, it a very unjustifiable sort of punishment; and I think so, too. He used to say, that if he lived to be strong enough, he would flog me, in return; but he has never yet done it. I have been subjected, however, to a flogging much more severe—that of conscience.

"I do not now recollect an individual, whose hearing or whose faculties, any of them, were *known* to be injured by my blows upon his head, and yet *I do not know that it was not so.* I may have injured a dozen boys in this way; and the true source of their trouble may never have been traced out, or suspected. As I have already intimated, though my fame was spread far and near, as a schoolmaster, this period of my career is one upon which I look back with more pain than upon almost any other; and could wish, were it not in vain, that it were blotted from the book of my memory."

MASSACHUSETTS SCHOOL RETURNS.

In our last number, we referred to the Annual Abstract of the Massachusetts School Returns for 1838-9. We give below the aggregates for all the towns in the State which made returns.

Number of Towns which have made Returns,		298
Population, (May 1, 1837,)		695,550
Valuation, (1830,)		$207,783,308 30
Number of Public Schools,		3,014
Number of Scholars of all ages in all the Schools,	In Summer,	122,330
	In Winter,	148,628
Average attendance in the Schools,	In Summer,	93, 814
	In Winter,	116,855
Number of persons between 4 and 16 years of age,		182,191
Average length of the Schools in months and days,		7 4
Number of Teachers, (including Summer and Winter terms,)	Males,	2,411
	Females,	3,825
Average wages paid, per month, including board,	To Males,	$31 90
	To Females,	$12 32
Average value of board, per month,	Of Males,	$8 89
	Of Females,	$5 91
Average wages per month, exclusive of board,	Of Males,	$23 10
	Of Females,	$6 49
Amount of money raised by taxes for the support of Schools, including only the wages of Teachers, board, and fuel,		$447,809 96
Amount of board and fuel contributed for Public Schools,		$31,934 88
Number of Incorporated Academies,		73
Aggregate of Months kept,		730¼
Aggregate Number of Scholars,		3,599
Aggregate paid for tuition,		$54,113 69
Number of Unincorporated Academies, Private Schools, and Schools kept to prolong Common Schools,		1,100
Aggregate of months kept,		7,344½
Average Number of Scholars,		24, 548
Aggregate paid for tuition,		$270,462 80
Amount of Local Funds,		$276,649 72
Income from same,		$12,895 91

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[For the Common School Journal.]

SCHOOL GOVERNMENT.

MR. EDITOR,—My principal object in taking up the pen at this time, is to communicate to you a fact, in regard to a much disputed point, about school government. "Can schools be managed without recourse to corporal punishment?" This question has been much discussed. Yet there still prevails among teachers much diversity of opinion and of practice in regard to it. Most, however, incline to the negative; and some go even so far as absolutely to deny the *possibility* of keeping a good school without the aid of the cowhide, ferule, or some other instrument of corporal chastisement. "Very pretty things," say they, "may be written, about the power of persuasion, and the strength of love, in controlling a school. But it is all ideality —useless theorizing. Nobody has yet succeeded, and nobody can succeed, except in a small school, a girls' school, a select school, or under peculiarly favorable circumstances, without the help of *Master Birch*. For mixed schools—for Common Schools, it will never answer, further than as a piece of *benevolent theoretical sentimentalism*, to amuse those who are more kind than wise." Thus many say; and thus, no doubt, many sincerely believe. From this opinion, however, I dissent. More than thirty years spent in schools and in teaching, have given me some opportunity to observe, and to experiment. I have tried a free application of the rod, a moderate application, and its entire abandonment. I am constrained to say, that the less I have had to do with it, the better have I got along. Not many months since, while I was at the head of the town school in N——, one bright forenoon, the Rev. Mr. E——, of E——, Me., came into the school, and took his seat for observation. His eye swept over the little company before him, with a most scrutinizing glance. I noticed that he watched their operations, movements, and exercises, with intense interest and undivided attention. The hour for closing arrived, and the school retired. Mr. E—— then turned to me, and something very like the following, passed between us.

"Am I to understand, sir," said he, "that this is the ordinary appearance of your school? Are the scholars usually as regular, orderly, and industrious, as they have been this forenoon?" "I assure you," said I, "you have seen the school in its every-day dress." "What are your principles of government? Do you make use of corporal punishment?" "The rules of the school," said I, "do indeed allow *moderate* corporal chastisement, under certain restrictions; but in this school, I have had no occasion to resort to it, even in its mildest modes." "But the teachers in E—— and its vicinity, all carry the rod, or the ferule, into school with them; and declare, that they cannot get along without it. I have reasoned the case with them repeatedly, but all to no effect. They charge me with being a theorist, and say I have only to act a few months in the capacity of teacher in a Common School, to be convinced, and think just as they do."

"For humanity's sake, then," said I, "do report to them the fact in regard to this school. Here we are, with a school of seventy scholars—boys and girls, from the age of twelve to eighteen, gathered from the four quarters of a town of ten thousand inhabitants, of every variety of disposition, and of every kind of home and school discipline, from the most rigid to the most lax and no discipline at all; from all families, rich, poor, and middling; of all grades and all habits. They are engaged, too, in all the studies usually found in a classic and high school, and here we have been going on, just as you have seen, for eighteen months, without the aid of one blow, kick, or cuff. Corporal punishment, in any form, has hardly been thought of. What *has* been, is possible, and may be again." What I said to my friend E——, is the truth, the whole truth, and nothing but the

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truth. And I put the case for all the advocates of the *necessity* of corporal punishment in schools, to dispose of, in the best way they can in consistency with their theory. Only let them not say, it is an *ideality* or a *peculiarity*. It is a *real* case, and it has no *peculiarity* but what may become a *commonality* with all schools. It was not a small school, nor a select school, nor a female school, nor a school in any thing peculiar, unless, forsooth, in the very point under consideration. It had all the elements and ingredients of a Common School. I say again, if they undertake to dispose of this case, let them take it as *it is*; and not first divest it of its real character, make it something which it is not, and then dispose of it.

Not possible to govern without the rod! This may be true of *some* boys, but not of boys *generally*. Not possible! This may be true of *some* schools, but such schools form the *exceptions*, and not the general rule. Cannot govern without the rod! Verily I believe it of *some* teachers—and teachers too, who have succeeded pretty well in school-keeping. They are, for the most part, however, men of ardent temper, strong feelings, and something more than a moderate development of self-esteem and combativeness. Such was the late Mr. A——, a good scholar, and a celebrated teacher.

Speaking once of the discipline employed in the S—— Academy, of which he was formerly principal, he said to me, "We use blows sparingly, except in cases of impudence; there, it is ready change." Look out for ears! I believe teachers of this stamp, will keep very indifferent schools without the aid of the strap. These men must be born again. They must be renewed in the spirit and temper of their minds! Their natural asperities must be smoothed away; and in their stead, must be substituted the tender sympathies of love. All things must become new. If they retain their unkind feelings, repulsive looks, and harsh words, they must retain the rod also. If we retain the spirit, air, and mien of a tyrant, or unfeeling master, we must wear his badge. But if we will but rule our own spirit; if we will but clothe ourselves with the dignity, meekness, condescension, and love of the Great Teacher, who in all things gave us an example, then shall we, like him, secure the respect, love, and obedience, of our disciples, and need no other badge of authority.

Mutinies on ship-board,—I have it from high authority,—are in a great majority of cases, traceable to the faults of the cabin. Nine tenths of school-room difficulties, I am persuaded, are owing to teachers themselves. I am obliged to put more than that proportion of *my* past school-troubles to my own account. If a man is indeed competent to teach, and if he is withal of the right stamp—uniformly patient, just, impartial, firm, and kind, I see not how he can be in school a twelvemonth, without acquiring such an ascendency over his pupils,—such a command of their respect and good-will, that both he and they will cease to *think* of the rod.

To conclude—I admit the *possibility* of boys and schools, which cannot be managed without the rod; but they are not common. They form exceptions to the general rule. Every one, who resorts to this mode of discipline, is very ready to think his school makes *just the exception*. But I confess, I have never seen a school in which all, that could be done without the rod, *had* been done.

L. N. S.

[From the Salem Advertiser.]

HISTORY OF THE FIRST GRAMMAR SCHOOL IN BEVERLY.

The town of Beverly was incorporated October 14th, 1668, and on the 5th of November, 1674, it was voted in town meeting that a schoolhouse should be built, upon the town's land near the meeting-house, twenty feet long, sixteen feet wide, and nine feet stud. This building was also to be used as a watch-house; it is uncertain, however, whether it was built at the time proposed.

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The first schoolmaster whose name appears on the records of the town, was Samuel Hardie. He was born and educated in England, and was married to Mary Dudley, daughter of Samuel Dudley, of Exeter, in New Hampshire. He settled in Beverly as a physician, before the time of his marriage, but how long before is not known. He was employed upon several occasions to copy the town records and other public documents, from which circumstance it may be inferred that his qualifications in the art of penmanship were respectable for the time. Before the incorporation of the town, it being a part of Salem, the inhabitants had the privilege of sending their children to the Salem grammar school. On the 19th of May, 1677, the selectmen agreed with Doctor Samuel Hardie to keep a school upon the following terms, viz.

"He is to begin to teach a school, according to the utmost of his ability, in ordinary learning, and to take a faithful account and receive pay according to ordinary rate. He is to have the meeting-house, to teach in, during the summer time, and some other place against winter. He is to keep one year, and if the payments by the scholars do not amount to twenty pounds, the town is to make it up to that sum, and if the payments exceed that sum, the overplus is to be paid to the town. By ordinary learning is meant reading, writing, arithmetic, and Latin." Upon this contract, he received of the scholars 11*l.* 6*s.* and of the town 8*l.* 4*s.*, making 20*l.* It would seem by the use of the words "ordinary rate," in the agreement, that there was an established custom, either in the town, or in the neighboring towns, that a certain price should be paid for tuition at the public schools, by the parents or masters of the pupils. If this phraseology has reference to a custom in the town only, it would go to prove that schools had been established at an earlier date, which was no doubt the case, as the settlement on the northerly side of Bass River was begun about the year 1630, and the inhabitants were so numerous on that side of the river in 1656, as to induce them to build a meeting-house, and set up public worship among themselves, although they continued their connection with the first church in Salem, and made a part of that town, for twelve years afterwards. What was called "ordinary learning" in 1677, included *Latin*, together with what we now consider the fundamental branches of Common School learning, that is, reading, writing, and arithmetic.

It appears that the office of schoolmaster was assumed by the practising physician of the town, after he had entered into the matrimonial connection, and had acquired some experience in life beyond what is to be found in the young men who are frequently employed as instructers. He had some pretensions to classical learning, or he would not have undertaken to teach Latin. The school was to be kept in the meeting-house, the most central place, it being very near where the First Parish (*third*) meeting-house now stands.

As the town contained but little more than a hundred families, the meeting-house was small, but it continued to be the only meeting-house until 1682, when, after the second meeting-house was built, it was sold, without the pulpit, for 7*l.* 10*s.*, to be removed. It was fit for a summer school only, as, at that period, it was not usual to provide any artificial means for warming meeting-houses. It being sufficiently large to contain both parents and children on the Sabbath, it was spacious and airy for the school-room of the children alone, upon the other six days of the week; and in this respect it differed from some schoolhouses in the county of Essex now in use, into which the children are *packed*, without room to move their limbs, and sometimes with barely room to sit or stand, to the great injury of their health, and interposing a powerful obstacle to their improvement in learning. Dr. Hardie was contracted with for a whole year, and not for only a few weeks, and then to be dismissed, to make room for some new comer, who must use up a considerable portion of the short time of his

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engagement, in acquiring some small degree of acquaintance with the tempers, talents, and acquirements of those committed to his charge, so as to adapt his teaching to their several capacities and wants. Although his first engagement was for one year only, yet he continued in the office of schoolmaster for several successive years. His compensation was to be drawn in part from the parents and masters of those whom he taught, but the caprice of individuals was not to be permitted to diminish his stated salary, and his independence was guarded by the engagement of the town to make up any deficiency. And, lastly, he was to teach "according to the utmost of his ability." His whole heart was to be in the business. This devotedness of the schoolmaster to his employment is the only sure foundation for success. This feeling may be strengthened and invigorated in most teachers, by the assiduous coöperation of his employers, manifested in the becoming liberality of his compensation, by kind and affectionate treatment, by a cordial union in measures which he may judge necessary to promote the objects which they, as well as he, must have at heart, by constant endeavors to instil into the minds and hearts of their children, by their own firesides, an affectionate regard and respect for their teacher, a deference for his judgment, and a cheerful, willing subjection to his authority.

ANECDOTE.

"But Peter rehearsed the matter from the beginning, and expounded it by order unto them."—*Acts* xi. 4.

"I don't know," said a gentleman to the late Rev. Andrew Fuller, "how it is that I can remember your sermons better than those of any other minister, but such is the fact." "I cannot tell," replied Mr. Fuller, "unless it be owing to simplicity of arrangement; I pay particular attention to this part of composition, always placing things together which are related to each other, and that naturally follow each other in succession. For instance,' added he, 'suppose I were to say to my servant, 'Betty, you must go and buy some butter, and starch, and cream, and soap, and tea, and blue, and sugar, and cakes;' Betty would be apt to say, 'Master, I shall never be able to remember all these.' But suppose I were to say, 'Betty, you know your mistress is going to have friends to tea to-morrow, and that you are going to wash the day following; and that for the tea-party, you will want tea, and sugar, and cream, and cakes, and butter; and for the washing you will want soap, and starch, and blue;' Betty would instantly reply, 'Yes, master, I can now remember them all very well.'"

LESSONS IN GRAMMAR. Where the seats in a schoolhouse are so high, that the children cannot reach the floor with their feet, and so narrow that they have to hold on with both hands, then the verb "*to sit*," must be an *active* verb.

The efficient friends of Education are the best benefactors of their country.—CHANNING.

POSTAGES.

We would inform the public, that Postmasters are authorized to frank letters, containing subscription money for newspapers. Our subscribers, and all who wish to subscribe, can, in this way, remit money to the publishers of this Journal, free from any charge of postage.

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THE

COMMON SCHOOL JOURNAL.

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READING IN SCHOOL.

NOTWITHSTANDING all we have said on the subject of reading in school, we must be permitted to recur to it again; nor can we forbear remarking upon it, until the nuisance of unintelligent reading is abated. It is time, that it was practically understood, that there can be articulate noises, without reading. Reading implies an act of the mind, as well as of the bodily organs,—thought and feeling, as well as speech. Nor is it enough to understand a few of the words read. All of them should be understood. Every word, not understood, is a broken link in the chain of thought. It is not enough that the teacher realizes the advantage and the necessity of mastering the whole lesson;—a conviction of this advantage and necessity should be made as clear and as strong in the mind of the pupil, as in that of the instructer. The first step, which a teacher should take, in order to rectify an error in his pupils, is to make them see it. Pupils will not strive to remedy a defect, which they do not perceive.

Every teacher can make the evil of unintelligent reading apparent to his pupils, in the following manner. Take the subjoined extract, for instance, from Washington Irving's 'Character of Columbus,' found in some of our school books.

"A peculiar trait, in his rich and varied character, remains to be noticed; that ardent and enthusiastic imagination, which threw a magnificence over his whole style of thinking. Herrera intimates, that he had a talent for poetry, and some slight traces of it are on record, in the book of prophecies, which he presented to the Catholic sovereigns. But his poetical temperament is discernible throughout all his writings, and in all his actions. It spread a golden and glorious world around him, and tinged every thing with its own gorgeous colors. It betrayed him into visionary speculations, which subjected him to the sneers and cavillings of men of cooler and safer, but more grovelling, minds. Such were the conjectures formed on the coast of Paria, about the form of the earth, and the situation of the terrestrial paradise; about the mines of Ophir, in Hispaniola, and of the Aurea Chersonesus, in Veragua; and such was the heroic scheme of the crusade, for the recovery of the holy sepulchre. It mingled with his religion, and filled his mind with solemn and visionary meditations, on mystic passages of the Scriptures, and the shadowy portents of the prophecies. It exalted his office in his eyes, and made him conceive himself an agent, sent forth upon a sublime and awful mission, subject to impulses and supernatural visions from the Deity.

"He was decidedly a visionary, but a visionary of an uncommon and successful kind. The manner in which his ardent imagination and mercurial nature were controlled by a powerful judgment, and directed by an acute sagacity, is the most extraordinary feature in his character."

Now, though the scholars' eyes see all the words contained in this extract; yet the true question is, do their minds see all the ideas? Probably the following mutilated form of the extract, gives a visible representation of as much of the author's meaning as most school children perceive.

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"A in his rich character, to be noticed ; that and which threw his whole thinking. Herrera he had poetry, and some are on record, in the book which he presented But his throughout all his writings, and in all his actions. It spread world around him, and every thing It betrayed him which subjected him men of more minds. Such were the the coast about the form of the earth, and the situation about the mines and such was the heroic recovery It mingled with his religion, and filled his mind with passages of the Scriptures, his office in his eyes, made him conceive himself an agent, sent forth upon subject

"He was decidedly of an uncommon and successful kind. The manner in which his nature were controlled by a powerful judgment, and directed by is the most feature in his character."

Of how many reading lessons does the above present a picture. Every pupil, on reading the above, can be made to see what nonsense he is uttering ;—a fact, which in the common way of reading, does not occur to him. Often, it is worse than the mere non-perception of so many important ideas, for some pupils do not leave blanks, but fill up the blank spaces with erroneous notions.

Again, every scholar can understand, what a misfortune it would be, if he had,—what we may call an intermittent vision,—an eye, which could see three or four words, and then could not, by any possibility, see as many more of the succeeding ones ;—he can be made to understand, that he is, in every respect, just as unfortunate, if he can learn the meaning of but three or four successive words, and is then seized with an inability to comprehend the three or four which follow. This oft-recurring blindness of the mind is as great a misfortune, as a similar blindness of the eyes would be. In the same manner, the folly and mischief of unintelligent reading may be illustrated by reference to the ear ;—by a supposed suspension of the power of hearing, in regard to alternate words, or clauses. Should a scholar read in a book, suitable to his age and opportunities, without understanding any of the words he reads, none would hesitate to pronounce him a fool ;—how near a scholar comes under the same denomination, who understands but one half or one fourth of his words, we leave to be stated in fractions, according to each case.

It is essential, that the scholar, as well as the teacher, should perceive the utility of intelligent reading ; for such is the constitution of human nature, that any exercise or duty will be performed better when the reason for it is understood, than if it were done from blind obedience only.

While on the subject of reading, we would mention, with disapproval, the common practice, which prevails in some schools, of arresting a scholar in the midst of a sentence,—as at a semicolon,—and calling on the next to finish it. Generally speaking, an entire sentence should be read by each scholar, in order that he may bring out the full idea, intended to be expressed in it, by the author.

In reading, too, the attention of the pupils to the lesson will be better secured, if they are called upon promiscuously,—that is, first, the fifth, in the order of their arrangement, then the tenth, the third, &c., &c. Each pupil, not knowing but he shall be called the next, will be obliged to keep his eye

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and mind on the lesson. The teacher, with a little care, will be able to give each one an average number of turns, in the course of the day, as well as though the class should read in a consecutive order. While reading in this way, he may occasionally, for variety's sake, stop a pupil in the midst of a sentence, and require another to catch it up instantaneously, and to complete it in a proper tone of voice.

This course tends to ensure better attention; and the great defect, in our schools, is the want of attention. The prudential committee may think he has rendered the district a service, by employing a cheap teacher, and thus prolonging the school; but if half the time of the pupils is lost by reason of a vagrant mind, then a term of six months is reduced to one of three months, and bad habits are acquired, which will cause the loss of years. The law requires a Register to be kept in the schools, which shows the number of absent *bodies*. Could a Register be kept, showing the number of absent *minds*, what solitary places would some school-rooms be found to be. If care be not taken, perhaps the attention of scholars is more likely to wander from the reading lesson, than from any other. Arithmetic cannot be recited, if the mind is absent, or even wavers in its application, in any stage of the process. Immediate error is the consequence of thoughtlessness, and therefore betrays it. The same remark holds true, to a great extent, in grammar and in geography. But after a pupil has acquired a facility in recognising and uttering words;—especially if the lesson have been frequently read, and is therefore familiar, it is easy to exercise the faculty of language alone, while all the rest of the mental powers are dormant. Birds have been taught to imitate the human voice. Wooden machines have been constructed, which would execute a great variety of articulate sounds. So far as a scholar does not understand his lesson, what is he better than a mocking bird, or a wooden machine?

[For the Common School Journal.]

ON THE MOTIVES TO BE ADDRESSED IN THE INSTRUCTION OF CHILDREN.

NO. V.

DEAR SIR,—How is the love of the truth to be made to have any influence in governing a school, and in exciting the mind to action?

Let us first foster and establish the love of truth, and then see how it will serve our purpose. But let me not be thought to have so low an idea of the value of a love of truth, that I would have it cultivated, for the sake of its use. The implanting of it in the mind is, in itself, one of the best and highest of objects. If we attain this only, we make a very high attainment. It will cöoperate for all good ends. The child or the man, who has a deep and fixed love of truth, cannot be engaged in any thing bad or mean.

A love of truth must emanate from the teacher. It is in vain that he shall attempt to impress it upon his pupils, if he have it not burning in his own breast. And he will teach it more effectively, just in proportion as he has it more deeply and sincerely. Let him feel an entire reverence for the truth, and let him show this in his words and acts.

Many practices common in school have a tendency to destroy, or at least to weaken, the love of truth. A teacher should never distrust a pupil without cause. In doing so, he does what he can, to teach him falsehood. A child is never so much tempted to lie, as when he finds he is already considered a liar.

I need hardly say, he should never tempt his pupils to lie. An obvious feeling and understanding of the command, *swear not at all*, is—never make a promise. I believe it was given by Him who knew what weakness is in man, to guard this sacred love of truth. A teacher should not require nor

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allow his pupil to promise not to repeat an act. If he do, he tempts him to break his promise. He tempts him to do a thing infinitely worse than the trifling offences which he would guard against. He ought to be satisfied, with pointing out the evil, and exacting the penalty. But let him never require the promise.

Much harm is done, by attempting to induce children to tell of each other. Most children in school have a natural sense of honor, in regard to this, which, so far from being violated, should be cherished and respected. It may be a mistaken sense of honor; it usually is; but it is a noble feeling, and may be enlightened into a high principle. The detection of the author of little freaks of childish folly, or even of childish mischief, is, and should be considered, of infinitely less consequence, than the preservation of this sense of honor. There is no great harm, in the culprit's escaping. There is very great, in children's learning to regard each other and themselves as informers.

If a teacher will look a little into his own motives, he will find, that the anxious desire to bring to light and punishment a culprit, who has been guilty of some practical joke, or violation of school law, has more of selfishness and pride in it, than of love of justice, or of the good of the offender. Let him have magnanimity enough to look upon his own laws as of little consequence, in comparison with the *real* good of his pupils, and he will be less galled at seeing them broken; and, if he persevere long enough, he will awaken a magnanimity in the pupil, which will be a surer protection of his laws, than any selfish precaution. When the pupil sees that the master's anxiety for the execution of the laws comes from a consideration that they are *his* laws, he loses respect for the law and for the law-maker. But convince him that you have a higher regard for him than you have for your temporary laws, and you soon enlist the feelings of his better nature in favor of yourself and your regulations.

In a school, at least, if not in society, how much might be gained, on the score of justice and truth, by constant reference to that code, according to which, the most effectual punishment, for one frail creature to inflict upon another, equally frail, is—*forgiveness*.

Another temptation to falsehood, to be avoided, always, if possible, is the setting one child to be monitor or spy over others. I know that in some schools, and according to some systems, this is unavoidable. But I know, also, that it is liable to produce falsehood, injustice, and ill feeling. A child must be more than a child; he must have, in abundant measure, all the best qualifications of a mature teacher, to be able to perform justly, truly, and kindly, the duties of a monitor. Such there sometimes are, and such may be employed. But none others should.

I have adverted, briefly, and, as you may perhaps think, somewhat magisterially, to the common occasions of a departure from truth. I have done it, however, from a conviction that the love and the habit of truth-telling is of infinitely more importance, than any acquisition, connected with studies, which can ever be made in school, and for the sake of which, the love of the truth is put at hazard.

The desire of attaining to the truth, in matters of science or history, will be found to be a natural consequence of the love of moral truth, of which I have been speaking. This is a strong inducement to thoroughness in investigation; but I admit that it comes into operation later, and supposes a higher degree of advancement, than any other of the motives of which I have had occasion to speak.

Its cultivation, however, is of such consequence, that it ought to receive far more attention than is usually given it. A teacher has many opportunities of inculcating it. The extravagant language that young persons are very prone to use, though possibly proceeding only from exuberant feelings, should be guarded and repressed. Over-statements naturally lead to

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falsehood. Good taste, as well as truth, is concerned in the restriction; exaggeration is a violation of both.

Exactness in statements, and in the performance of all school exercises, is chiefly important in its moral relations, as leading to scrupulous adherence to truth.

I perceive, dear sir, that in all that I have said, I have considered the love of truth, as a great end rather than a means; and so should it be. This is its right place; but whatever is done towards this end, will, at the same time, lead to all the good ends we can have in view. Yours,

G. B. E

[From the Boston Almanac.]

ACCOUNT OF THE SCHOOLS IN BOSTON.

PREPARED FOR THE BOSTON ALMANAC, BY JOSEPH W. INGRAHAM.

The following tabular view of the Statistics of the Schools, for the last year, may be interesting to those who take an interest in such matters. The number of admissions and discharges, includes the transfers from one school to another.

	Established.	Name.	During the year. Admitted. Boys.	Girls.	Total.	Discharged. Boys.	Girls.	Total.	Number belonging, November 1, 1839. Boys.	Girls.	Total.	Average attendance during the year. Boys.	Girls.	Total.
1	1635	Latin,	40	—	40	39	—	39	134	—	134	115	—	115
2	1713	Eliot,	236	—	236	277	—	277	391	—	391	363	—	363
3	1717	Adams,	181	119	300	161	110	271	248	178	426	201	131	332
4	1785	Franklin,	110	108	218	115	99	214	267	190	457	220	128	348
5	1803	Mayhew,	249	—	249	267	—	267	412	—	412	347	—	347
6	1811	Hawes,	132	159	291	89	98	187	264	269	533	196	182	378
7	1812	Smith,	87	78	165	44	54	98	60	60	120	76	76	152
8	1819	Boylston,	98	192	290	122	166	288	215	257	472	221	236	457
9	1821	Bowdoin,	—	223	223	—	233	233	—	482	482	—	400	400
10	1821	Eng. High,	63	—	63	63	—	63	114	—	114	109	—	109
11	1822	Hancock,	—	333	333	—	482	482	—	437	437	—	429	429
12	1833	Wells,	146	142	288	133	157	290	224	226	450	190	196	386
13	1836	Johnson,	—	329	329	—	247	247	—	472	472	—	320	320
14	1836	Winthrop,	245	—	245	190	—	190	220	—	220	186	—	186
15	1837	Lyman,	31	31	62	18	25	43	62	53	115	56	42	98
16	1839	Endicott,	157	224	381	57	62	119	100	162	262	87	105	192
Total in these 16 Schools,			1775	1938	3713	1575	1733	3308	2711	2786	5497	2367	2245	4612
In 91 Primary do.			2262	2170	4432	1861	1779	3640	2790	2612	5402	2322	2228	4550
In public do.....			4037	4108	8145	3436	3512	6948	5501	5398	10899	4689	4473	9162
In one hundred and thirteen private schools,.....									1287	2082	3369			
Number of pupils receiving instruction in the city,*..									6788	7480	14268			

1. *School Street.* Epes S. Dixwell, *Master.* Francis Gardner, *Submaster.* Edward E. Hale, and William E. Townsend, *Ushers.* Jonathan Snelling, *Instructer in Writing.*

2. *North Bennet Street.* Named in honor of Rev. Andrew Eliot, D. D. David B. Tower, *English Grammar Master.* Levi Conant, *Writing Master.* George Tower, and Jacob H. Kent, *Ushers.*

3. *Mason Street.* Named in honor of the patriot, Samuel Adams. Samuel Barrett, *English Grammar Master.* Josiah Fairbank, *Writing Master.* ——, ——, *Usher.*

4. *Washington Street.* Named in honor of Dr. Franklin. Barnum Field,

* Whole number of persons in the city, between *four* and *sixteen* years of age, 17,480. —Ed.

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English Grammar Master. Nathan Merrill, *Writing Master.* Joseph T. Swan, *Usher.*

5. *Hawkins Street.* Named in honor of Rev. Jonathan Mayhew, D. D. William D. Swan, *English Grammar Master.* Aaron D. Capen, *Writing Master.* Benjamin Drew, jr., and William K. Vaill, *Ushers.*

6. *At South Boston.* Named in honor of Mr. John Hawes. Frederick Crafts, *English Grammar Master.* John A. Harris, *Writing Master.* Jonathan Battles, jr., *Usher.*

7. *Belknap Street.* This is the School for Colored Children, and is named in honor of Abiel Smith, Esq., who left a fund for supplying these pupils with books, &c. Abner Forbes, *Master.*

8. *Washington Place, Fort Hill.* Named in honor of Thomas Boylston, Esq. Charles Fox, *English Grammar Master.* Aaron B. Hoyt, *Writing Master.*

9. *Derne Street.* Named in honor of Gov. James Bowdoin. Abraham A. Andrews, *English Grammar Master.* James Robinson, *Writing Master.*

10. *Pinckney Street.* Thomas Sherwin, *Master.* Luther Robinson, *Submaster.* Francis S. Williams, *Usher.* Francis M. J. Surault, *Teacher of French.* William F. Stratton, *Instructer in Writing.*

11. *Hanover Street.* Named in honor of Gov. John Hancock. William J. Adams, *English Grammar Master.* Peter Mackintosh, jr., *Writing Master.*

12. *McLean Street.* Named in honor of the Hon. Charles Wells. Cornelius Walker, *English Grammar Master.* Reuben Swan, jr., *Writing Master.* William H. Swan, *Usher.*

13. *Tremont Street.* Named in honor of Lady Arbella Johnson. Richard G. Parker, *Master.* Andrew J. Loud, *Usher.*

14. *East Street.* Named in honor of Gov. John Winthrop. Henry Williams, jr., *Master.* Daniel French, *Usher.*

15. *At East Boston.* Named in honor of the Hon. Theodore Lyman, jr. Albert Bowker, *Master.*

16. *Cooper Street.* Named in honor of Gov. John Endicott. George Allen, *English Grammar Master.* Loring Lothrop, *Writing Master.*

These Schools are the pride and glory of Boston, and date their origin almost as far back as the first settlement of the town. So early as April 15, 1635, we find, among other proceedings of a public meeting, that "Likewise it was then generally agreed upon, that our Brother Philemon Purmont shall be intreated to become Scholemaster for the Teaching and Nourtering of Children with us." The interest in education, exhibited at this early period, has been continued to the present day.

The whole number of Schools, supported at the expense of the city, is one hundred and seven. Of these, ninety-one are Primary Schools, fourteen are English Grammar and Writing Schools, one an English High School, and one a Latin School.

The Primary Schools are for children of both sexes, between four and seven years of age, and are under the care of a Committee, consisting of ninety-three gentlemen, each of whom (excepting two) has the particular supervision of one School. The Schools are arranged in ten Districts, besides two at East Boston, and one on the Western Avenue. The Schools in each District are under the special care of the Committee of that District. They were established in the year 1818, by a vote of the Town, which appropriated five thousand dollars, for the expenses of the first year. Since that time, the number has increased to ninety-one, and the annual expenses are about twenty-eight thousand dollars, exclusive of the cost of Schoolhouses, of which the greater number are owned by the city, having been erected specially for these Schools, at an average cost of about three thousand dollars for each building, accommodating two Schools.

The Primary Schools are visited and examined, once a month, by their

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Committees, and semi-annually, by the Standing Committee of the whole Board. At the semi-annual examination, in November, 1839, there were present four thousand four hundred and eighty-three pupils, and absent, nine hundred and nineteen, making the whole number, belonging, five thousand four hundred and two, averaging fifty-nine and one third to each School. During the preceding six months, they had been examined by the Committee three hundred and seventy-five times, and visited five hundred and twenty-eight times; being an average of more than four examinations, and about six visits, to each School, for the six months.

The Primary Schools are taught by females, who receive an annual salary of two hundred and fifty dollars. They maintain a very high rank, and children are taught in them to read fluently, and spell correctly, and have imparted to them, a knowledge of the elementary principles of arithmetic, and other things, with which children of their age ought to be made acquainted.

It having been found that there were many children in the city, too old for the Primary Schools, and not qualified for the English Grammar Schools, the City Council, in 1838, authorized the Primary School Committee to receive such children into one School in each District, and by the semi-annual report of the examination, in November, 1839, it appears, that there were then, in the Schools, one thousand and ninety-one children over seven years of age, many of whom were of this latter description.

At seven years of age, if able to read fluently, and spell correctly, the pupils receive from the Primary School Committee, a certificate of admission to the English Grammar Schools, on the first Mondays of April and October. Other children, from seven to fourteen years of age, able to read easy prose, may be admitted on the first Monday of every month, having been first examined by the Grammar Master. In these Schools, they are allowed to remain, till the next annual exhibition, after the boys have arrived at the age of fourteen, and the girls at the age of sixteen.

"In these Schools, are taught the common branches of an English education. In the several buildings, where the arrangement is complete, there are two large halls, occupied by two Departments, one of which is a Grammar School, and the other a Writing School. The scholars are organized in two divisions. While one division attends the Grammar School, the other attends the Writing School; thus the two masters exchange scholars half-daily. In the Grammar Department, the pupils are taught, chiefly, Spelling, Reading, English Grammar, and Geography; in the Writing Department, they are taught Writing, Arithmetic, and Book-keeping." The Johnson and Winthrop Schools are each under the charge of one Master, "who is responsible for the state of his School, in all its departments."

There are two Schools, for pupils who pursue more advanced studies than are attended to in the English Grammar Schools. The English High School was instituted in 1821, for the purpose of furnishing young men, "who are not intended for a collegiate course of study, and who have enjoyed the usual advantages of the other public schools, with the means of completing a good English education." Pupils are admitted at twelve years of age, and may remain three years.

In this School, instruction is given "in the elements of Mathematics and Natural Philosophy, with their application to the sciences and the arts, in Grammar, Rhetoric, and Belles Lettres, in Moral Philosophy, in History, Natural and Civil, and in the French Language. This Institution is furnished with a valuable mathematical and philosophical apparatus, for the purpose of experiment and illustration."

The Latin School was commenced in 1635. Pupils are received into it, at ten years of age, and may continue five years. They are here taught the rudiments of the Latin and Greek languages, and fully qualified for the most respectable colleges. Instruction is also given in the higher branches

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of the Mathematics, and in Geography, History, Declamation, and English Composition.

The English Grammar, High, and Latin, Schools are under the care of a Committee, consisting of the Mayor, President of the Common Council, and two gentlemen elected in each Ward, making twenty-six in all. They are divided into sub-committees of three, for each of the Grammar Schools, and five each, for the Latin and English High Schools. At the annual exhibition, in August, silver medals are awarded to the six best scholars in each School. Those for the boys are called the Franklin medals, being given from a fund left for that purpose, by Dr. Franklin. The boys, to whom they are awarded, are invited to partake of the annual school-dinner in Faneuil Hall.

The sixteen Schoolhouses, for the English Grammar, Latin, and High, Schools, were erected by the city, for their accommodation, and are estimated to be worth, on an average, twenty thousand dollars each, being an aggregate of three hundred and fifty thousand dollars, equal to about one fourth of the city debt. The annual expenses of these Schools are about seventy-six thousand dollars, making the sum, annually expended by the city, for education solely, about one hundred and sixteen thousand dollars, one fourth of the annual taxes of the city. The whole amount expended for Education, in the Public and Private Schools, is not less than two hundred and twenty-four thousand dollars annually.

Thus are the means provided, at the public expense, for the gratuitous instruction of every child in the city, from the first rudiments of education, to the highest branches necessary to be known by those who do not desire a collegiate course of instruction. Indeed, the standard of education in these Schools is equal to that of many colleges in the country. There is no feature of our institutions, of which our citizens are so justly proud; none, the expenses of which are so cheerfully borne.

In addition to the Public Schools, there are in the city, one hundred and thirteen private seminaries, containing one thousand two hundred and eighty-seven boys, and two thousand and eighty-two girls, in all three thousand three hundred and sixty-nine pupils, instructed at an aggregate annual expense of one hundred and ten thousand dollars.

COMMON SCHOOL SOCIETY, IN STOCKBRIDGE.

We are glad to see, and to record, the evidence of a new interest, in behalf of Common Schools, in the town of Stockbridge, in Berkshire County. The able and talented men in that town, who are turning their own, and the attention of the community, to the subject, will soon effect a reformation. We publish, below, the '*Constitution of the Common School Society in Stockbridge*,' adopted last November. We were not aware of its existence, until we found it in a Berkshire paper of the 9th ult. How much might be done in the other towns of that County, by adopting, *and living up to*, a similar constitution! The town of Great Barrington did so, last year.

While on the subject of schools in Berkshire, we are reminded of an excellent proposition, made at the Common School Convention in that County, last August. The subject under discussion was,—what would be the most efficient way to call the attention of the public to the miserable condition of the Schoolhouses. Several measures were brought forward, none of which promised to accomplish the object, when it was proposed by the Rev. Mr. Clark, of Stockbridge, that the prudential committees of the respective districts, should call all the inhabitants together *to look at them*. This was carried by acclamation.

[From the Berkshire Courier.]

At a meeting of the friends of Common Schools, in Stockbridge, held

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Tuesday, November 25, for the purpose of adopting the most efficient measures for their improvement, it was

Voted, unanimously, to form a *Common School Society*, for the town of Stockbridge.

The following Constitution was then reported by the Rev. Mr. Parker, chairman of a committee appointed at a previous meeting, and unanimously adopted :—

CONSTITUTION OF THE COMMON SCHOOL SOCIETY OF STOCKBRIDGE.

Art. 1. The object of this Society shall be the improvement of the Common Schools of Stockbridge, for the Winter of 1839 and 40.

2. The Society shall be composed of such persons of both sexes, as are willing to labor for the promotion of its objects, and shall sign this constitution.

3. The officers of the Society shall be a President and Secretary.

4. There shall be a committee in each district, composed of three persons pledged to visit the schools in their respective districts, five or six times, in the course of the Winter, and report the state of the schools at a public meeting of the Society, to be held for that purpose on Monday, the 6th of January, at Curtisville, and on Monday, the 23d of March, on the Plain.

5. The report of the district committees shall embrace the number of weeks the school is to keep ; the salary of the teacher ; the whole number of scholars in the district, and their age ; the number who have attended school, and their average attendance ; the attainments of the scholars, and their progress during the Winter ; deficiencies, if any, in books and classification ; state of the schoolhouse ; interest of parents in the school ; mode of government ; what part of the expenses are defrayed by the public funds, and what part by private subscription, and whether the districts have raised money by tax, as authorized by law, for district libraries and apparatus.

6. It shall be the duty of the President and Secretary to procure an Address to be delivered at the public meetings of the Society in January, and March, and of the several district committees to cause an address to be delivered to parents, in their respective districts, as near the commencement of the Winter school, as possible.

7. The President and Secretary shall confer with the friends of Common Schools, in neighboring towns, and other places, to procure facts and information, and report to the Society.

8. The district committees shall endeavor to have the Massachusetts Common School Journal taken for the scholars of their districts, and preserved in a permanent form, for the benefit of the district and teachers.

9. The Society shall, at their meeting on the 23d of March, consider the expediency of continuing its organization and labors, for the remainder of the year.

After appointing the officers of the Society, and the several district committees, it was voted, that the proceedings of the meeting be signed by the President and Secretary, and published in the county papers.

DANIEL FAIRCHILD, *President.*

M. WARNER, *Secretary.*

"There is no object in life, which can reasonably be desired, that honesty, self-denial, well-directed industry, and perseverance, will not place within our reach."

A woman asked a physician whether taking snuff was not hurtful to the brain. "No," said the Doctor ; "for he that has any brains won't take snuff."

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LECTURES TO TEACHERS.

A gratuitous course of twelve lectures, before the Female teachers of the Boston schools, has just been completed. Though the lectures were open to all, yet they were specially designed to encourage and assist that most assiduous, devoted, and praiseworthy, class,—the female teachers of the city,—a class of persons, who, for a very moderate compensation, are devoting themselves to the welfare of the young, and whose daily acts are doing a thousand times more to form the character and to determine the destiny of the next generation, in this city, than all the ordinances of the city government, or the acts of the legislature.

The lectures, as a course, have been interesting, and must have been useful. They were generally well attended. The feeling of responsibility among teachers,—the first step towards improvement,—and the desire to avail themselves of all practicable means of information,—the second step,—are evidently increasing ;—so much so, that those, who are self-satisfied and content to remain where they are, must soon be content to lose their places.

Among the lectures in the course, was one by THOMAS B. WEST, ESQ., of Beverly, on the use of Manuals. Parts of Mr. West's lecture are so judicious, and furnish such excellent suggestions for teachers, as to the use of text-books, that we have solicited and obtained permission to publish them. Every teacher, who will reduce these views to practice, will have taken an important step in the great art of hearing recitations.

EXTRACTS FROM MR. WEST'S LECTURE.

I would engage your attention to some remarks that have a bearing upon the teacher's vocation. It is not easy to state the particular subject of them in a few words ; but perhaps it will be found to be—*School Manuals, and how they should be used.*

A Manual, or Text-book, we may define to be, a book which contains the rudiments, or an outline, or a full delineation, of a branch of study. It may be desirable, that one or more of the scholars should engage in that branch of study. Now, it may be presumed, that the teacher is master of this subject, and, as far as knowledge is required, might tell *viva voce** to his pupils as much upon the subject as it is desirable for them to attend to ; yet, with all his knowledge, he might want the skill or tact necessary to arrange the study in the best, or even in a good, manner. It is not to be expected, that a teacher should carry in his mind complete outlines, or unwritten text-works, of all the studies, in which he would employ his scholars. And even if he could, how are the scholars to gain access to the knowledge shut up in the mind of the teacher ? He must dictate to them, and they must store up what is said in their memories, or write it down upon slate or paper ; that is, they must make, each for himself, a text-book, just as it was in days of yore, when the master's dictionary was the only dictionary in school, he giving out the words, and the scholars writing them down, and defining them, as best they might. But, for obvious reasons, this would not be a good plan. And when a teacher puts a manual into the hands of his pupils, in order that they may become acquainted with a particular branch of study, we may consider him as adopting a wise expedient, by means of which they can be acquiring knowledge, when at home, away from him, or when sitting by themselves, while he is devoting his direct attention to the instruction of other scholars.

Leaving what might be, and what might not be, the fact we know is, that a teacher, in pursuing a dozen different branches of study, sometimes makes use of manuals, made by as many different authors. Each of these authors studies, or should study, the subject, in the character of a teacher ;—he should have continually before his mind the children who are to use his

* With the living voice.—ED.

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book, and the reader who is to be aided by it. He is a *School-author*, and writes, or should write, in a different style, from what he would, if he were writing for the general reader. Now, granting that a book is a good one, yet it may not be just what is wanted in this or that school, where circumstances force its adoption. There may be circumstances that require the adoption of a book, when, if the question were simply, what book is best to be adopted, considering only the advancement of the pupils, it would give place to another. Again, every thing on the part of the scholars, being favorable to the adoption of a certain text-book, the case may be, that the teacher has been accustomed to look at the subject in a different light from that, in which the author treats it ; and his way may be better than that of the author ; or, at any rate, he might be able to effect more, if he could initiate his pupils into the study, in the way in which he himself was initiated, or in the way in which he has been accustomed to look at it. We all know, perhaps, the greater facility with which we can read a sentence, which another has written, by altering a little the form of it, or changing, here and there, a word. And while a manual remains the same, the schools, that use it, are many and various, and alter, from time to time. A manual may be an extremely good manual for one school, a tolerably good one for a second school, and quite unfit for a third ; and yet there may be strong reasons for its adoption in all these schools, or it may have been adopted, and he who observes its unfitness, in the last two schools, may be unable to effect a change, however desirable. It is not to be expected that a manual will just answer the wants of thousands of schools, each differing, in some measure, from all the rest. The writer writes for children, not for any particular collection of children, as that collection of children might not be the same, when he has finished his book, that it was when he begun. Or to use a figure. The hat-maker makes a number of hats, all of the same size and form,—or we will put it yet stronger, and suppose them all of different sizes and forms, and a number of purchasers shall come into the store, and not one find a hat that just suits him. But the artisan will, in a few minutes, with a little altering here and a little altering there, make one hat suit one head, and another hat suit another head. We ask, if the minds of different children, and the condition which they are in, differ less from each other than the size and form of their heads, and the seasons of the year. A manual may need alteration in order to be useful in the different circumstances, in which it may be adopted. The author cannot make this alteration, nor can the teacher make it in black and white, but he may make it at recitation, or he may put the scholars into a train to make it for themselves.

Again, a manual may be adopted in schools by the seaboard, in schools in or near a large city, and in schools far in the interior. It is very evident, that, though the mental faculties of the children may be the same, and their general advancement may be the same, yet their particular materials of reasoning and reflection, their simple ideas, those upon which the teacher must in some measure depend for being understood by them, and by means of which, as a fulcrum, he is to help them onward to further knowledge, are very different. The objects which the eyes perceive, and what the ears hear, the natural scenery, the modes of life, the occupations of men, the subjects of conversation, &c., are very different in these different localities. The children of these regions see indeed the same sun and sky, and run about upon the same earth, and breathe in the same atmosphere ; but when we come to what constitutes the larger part of a child's intellectual wealth, how different do we find it in the children of these different regions. The boy, who in the country had been placed in a favorable situation, and had had his eyes and ears open, would find himself in a very different state of things, when he came to the seaboard ; and *vice versa*.

This would lead us to consider, whether the manual we are using be fitted

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to the condition of those children who have it in their hands, and whether they may not, by omitting parts, or modifying parts, or making additions, bring it nearer to what is wanted.

In order that a manual may be entirely satisfactory to a teacher, it ought to tell the scholars just what the teacher himself would tell them, if he could tell them what he ought, or might desire to. This is seldom the case. It is a very rare thing, for a teacher to find a manual that exactly suits him. And it would be strange if it were otherwise. Let any teacher think over the list of manuals that he has used, and recall the feelings which he has entertained towards them, and he will find, that, as a general rule, they have either been too hard, or too easy; too much expanded, or too much condensed; too deep, or too superficial; too childish, or too advanced; that they had too much upon this part of the subject, or too little upon that part; in a word, they have never been just what he would have had them. This is no more than what might naturally be expected. But when the teacher is aware of a manual's not being suited to answer the wants of his scholars, and yet finds he must retain it, he should endeavor, by his own skill and knowledge, to supply the deficiency in it, and render it more fit. It should be borne in mind, that, though it may be of the first importance, if the children are young and indiscriminating, that the text-book should be, in a general sense, a good one, it may be considered an advantage, when the teacher's time is not very much taxed, that it is so difficult a thing for him to find a text-book, which just suits him,—one, which shall do all the teaching, one, which shall do not only what it ought to do, but what he ought to do, and can do better. It is well, if he feels that there is something more for him to do, than merely to see that the scholars keep along the track, which the author has marked out for them. It is well, if he feels that he must exert his own powers, draw upon his own resources, in order to make up what is wanting, and clear up what is dark, in the lesson before him. It is well, that there is something to secure to the scholars, the benefit of hearing the voice, and seeing the face, and understanding the feelings, of a living teacher, instead of being left entirely to themselves to give life to the dead words of the book-teacher. If the ability, and disposition, and opportunity, of the teacher, be, as we would have them, though we confess this is not always to be expected, then we think the teacher may be glad that the book does not do all, or does not do it in the very best manner, so that he may have a chance to say his say, to add his item of knowledge, or to draw upon the pupils' resources. Thus it is, that the unsuitableness of a manual, if it be not too great, renders it, to speak in a paradox, yet the more suitable for the great purpose.

We say, further, that the language of manuals is often unsuitable for children. The tendency seems to be, as soon as a person gets a pen in hand, to run away from the colloquial language, the children's constant and only medium of communication, to the written language, so called;—to leave good, strong, plain, Saxon terms, those which he is inclined to stamp as vulgar, or which others have so stamped, for inferior, weaker, obscure, Latin or French terms, to the child unintelligible. As a medium of communication between mature and informed minds, we have nothing now to say against the adoption into our language of words from foreign languages, if on the whole they improve it, and enable us to say what without them we should be unable to say. We are now concerned with the language of text-books, as a medium of communication between the author and the pupils, and we think that too often this medium is obscure, and allows the meaning to shine through but dimly;—and for this reason,—that the author forgot that he was addressing children, and allowed himself to write in the language of the learned, instead of the child's own language, nay, instead of the generally spoken English language, or so near to that as gradually to introduce the scholars into a knowledge of the written language,—that he clothed his thoughts

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in a garb, that would have appeared well enough before a learned college society, but which ill suits the school-room. When we speak of the child's language, we do not mean baby's prattle, but that language, which we use when we speak to persons uneducated, as we call them, and that which may be called the child's mother-tongue. When anything is told to a child, a story by his parent, an account of a game by his playmate, this or that process described by a mechanic, or ordinary conversation listened to, about what is not too deep in itself for him to see through, the meaning, being clear and unobscured, is quickly discerned; but alter the language to the language of some text-books, and you immediately throw a veil over the meaning, or, as it were, place a vaporous medium between his mental eye and the meaning, and yet expect that eye which has ever been exercised, and still is, the greater part of the time, exercised, in seeing objects through the air, should be able to see objects as clearly through the watery medium as it did through the transparent one. But this may not be. And if the child must have this water-medium between his mental eye and the meaning, it can hardly be a matter of doubt, that, as he goes along over the surface, he will not see to the bottom; and if the author has, with much labor, spread treasures along over the bottom, which he wishes the child to have, that he will not be any better off for all the author's pains, and that these treasures will lie undisturbed, unless the child have some one to go along with him to fish them up for him. The child, when in the mother's lap, when running about home, when mingling with out-door playmates, when listening to conversation in the house, in the street, and in the workshop, between young persons or old, is learning one language, that which serves him through life for the ordinary business of life; but when he takes up the school manual, the chance is, that he finds himself addressed in a different language, which he has never learned, but which the author seems to have taken for granted will be as well understood by the child, as it was by himself. The author leaves the only language which the child has learned, the common, colloquial, English language, and takes up the learnedly written English language of the present day, made up of Saxon, Latin, French, and what not, which the child is not to be expected to understand.

There are two ways to address children, either to come down to their understanding, or to keep above them, and encourage them to exert themselves to understand what is said. Either of these ways carried to extremity may with reason be objected to. The best course is to be found in the medium between the two. The author may fail in addressing children, on the one hand, because his manner of treating the subject is too simple and childish; and on the other hand, because it requires too much mental exertion and reflection on the part of the child, or because his language does not admit of the child's seeing through it. We leave the first, unremarked upon, because it will speak loud enough for itself;—if a book be simple and childish, (which terms have a reference to the age and advancement of the children for whom it was intended, or who may use it;) there is little danger of the teacher's failing to perceive it himself, and if he does fail, it is quite probable that he will hear of it from the scholars.

We believe that the difficulty, which children experience, in understanding the words they ordinarily meet with in print, is underrated. When a person has mastered our language, to any considerable extent, it may be hard for him to estimate how difficult it is for a child to succeed in understanding what he reads, when he is continually meeting with words, the meaning of which he can neither guess, nor learn without consulting a dictionary. Even a mature mind, that has, in the course of years, studied half a score of languages, and all along his own language, may find words in a common school spelling book, of which he knows nothing, and can find out nothing, unless he goes to the public library, and consults the great quarto dictionary. The connection, where children are addressed, ought to show

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what the unusual words mean, but it is not so. The scholar comes upon these words, and, according to the teacher's direction, opens his dictionary, —a school boy's dictionary, of course, and with a school boy's habits of reflection, and capacity of putting ideas together and reasoning from them, —but often the dictionary definition will give him but little help toward what he is after; and thus, perhaps, a paragraph, or page, by its being only sparsely sprinkled with these foreign and unintelligible words, is rendered of much less value to the child, if it lose not all its value; for these words, instead of making the meaning stronger or clearer to him, serve rather, like so many seals, to seal up what might otherwise be known. It is not hard to imagine, what must be the feelings of a scholar, who, with good resolution and mind prepared, and sitting down to make himself master of his lesson, goes along a little way, and hits upon a word that he has never seen before, or, if he has, of which he knows not the meaning, and then, after using all the helps in his possession, and making as good a meaning as he can for it, again takes up his text-book, and going along a little way further, strikes upon another of these unintelligible words, for which, partly by guessing, and partly by searching, he patches up a meaning, and then goes on, and hits upon another, and another, and is compelled to do the like with all, or go without understanding them. Now, if these words are what he ought to know, and what he is of maturity and capacity sufficient to understand easily, if he will, then nothing can with propriety be said against them, on account of the exertion required of the scholar in ascertaining their meaning. But we believe that there is a very large class, to whom it would be of but little service to understand the meaning of these words, and that they are likely to be hindered in acquiring knowledge by the intervention of these obstacles. We have supposed, too, that the scholar, who meets with these words, immediately takes down his dictionary, and searches for the meaning; but every teacher knows, that it is not easy to get even the best scholars to be faithful in this labor, and that they will often even rest satisfied with a half idea, rather than bestow the extra labor necessary to make it whole. It is mentioned, in the memoir of Dr. Bowditch, as a thing worth mentioning, that he was careful to look out the meaning of every word about which he was doubtful. Of course, by text-books being written in this way, whatever of pleasure there might be in the scholar's learning new truths is made less. And where the young searcher in the dark paths of learning is obliged, as he goes along, to keep picking up the wick of his lamp, it is not a matter of wonder, if many a piece of gold, and of great value too, be trodden under foot and passed over unobserved, while he is trimming his lamp. It is evident enough, and easy enough to remember, that children become in due time men and women, but though equally plain, it seems harder to remember that children, when children, are not men and women; and while there is no one who would not, on the instant, see the absurdity of trying to make the limbs of a child fill up the apparel of a full-grown person, yet we do not find it so easy to see the absurdity of trying to make the thoughts of a child fill up the literary dress of the thoughts of a mature mind, or simply to make the child endeavor to get, short-hand, the complex ideas that have cost the mature mind much time and experience.

Every thing is unknown, it may be said, before it is known; but that would hardly reconcile us to carry off what we do not want, especially if that very burden hindered us from carrying what we really do want. If the scholar wants the knowledge, and not the language, then text-books, in the style we are speaking of, will be seen to be quite unfit. If the scholar may be benefited by learning the language, as well as the particular branch of knowledge, even then it may not be desirable for them to use such books. But if such books are in use, and may not be changed, then it comes upon the teacher, by his own direct agency, and by the agency of the scholars, as far as it can be made available, to make intelligible these obscure words.

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And it is for teachers, at the time of recitation, and by some suitable mode of recitation which they may adopt, to see to it, that none of these words are slipped over, not understood, or but half-understood. It is for them to see that the scholars crack all these hard nuts, and get out the meat, and do not swallow them whole, shell and all, or it is for them, with their heavier hammer, to crack the hardest, and help them pick out the kernel. And we would repeat, that we fear it is not sufficiently noticed how difficult it is for children to understand the English language, as it is often written. If any teacher have no manual in use, to which these remarks precisely apply, yet they will not be out of place, if they lead him to discern how difficult it is for children to understand much of what they meet with in books, and which they are often supposed to understand.

GOVERNOR MORTON ON EDUCATION.

[We stop this number of our *Journal*, just as it is going to press, in order to present to our readers the remarks of His Excellency Governor MORTON, in his Inaugural Address, on the subject of Education. Without recommending any specific measures, it will be seen that he speaks, in terms of the highest eulogium, of the system of free schools, and enjoins upon the Legislature, the duty of directing towards the improvement of those schools their "*highest aims and efforts.*" No change in the general structure of the system is intimated. It is to be presumed, therefore, that the desired improvements are to be erected upon the existing basis. Such, in our opinion, is the only wise course.

Governor Morton commends the interests of the town and district schools, in contradistinction from the "more elevated seminaries," to the "earliest attention and most anxious deliberations" of the Legislature. Hence it will be seen, that the course, heretofore pursued by the Board of Education, (of which the Governor is now *ex officio* a member,) in behalf of the Common Schools,—and also the stand taken by this Journal, in earnest and unwearied advocacy of the same great cause, are now fully endorsed and ratified by the new possessor of the gubernatorial chair. When the recent Report of the Board of Education, drawn up by its late distinguished chairman, Governor Everett, shall be read, it will be seen, that, without derogating from the importance of colleges and academies, it not only maintains the paramount importance of the free schools, but recommends a measure, which will do more than any other one thing can do, for their speedy and certain advancement, that is, the establishment of a Common School Library for each of the district schools in the State.

We refer to the coincidence of views, in this particular, between the former and the present Chief Magistrate of the Commonwealth, with the more pleasure, because there has not been wanting an apprehension amongst some of the friends of the cause, that with a change of men, there was to be a change of measures, on this vitally important subject. This, however, was an apprehension, in which we never, for a moment, participated. There are comparatively but few men amongst us,—there is not a patriot or well-wisher of his kind to be found in the land,—who is without a conviction of the intellect and an affectionate feeling of the heart for an institution on which the fate of so many millions of his fellow-beings is suspended. No man of any sagacity, of any foresight, can fail to see, that two vast desires now fill and dilate the hearts of the people all over the civilized world ;—the desire of popular power and the desire of popular knowledge. The former of these desires will be gratified ; but whether its gratification shall prove to be any thing but a curse will depend upon its being accompanied by a gratification of the latter.—ED.]

EXTRACT FROM GOVERNOR MORTON'S INAUGURAL ADDRESS.

"The education of the people is a subject which has commanded so much

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of the public consideration, and been so often and so ably presented to successive legislatures, that it will not fail to command your earliest attention and most anxious deliberations. Its importance in a democratic government, which must be sustained by the intelligence and virtue of the people, cannot be too highly appreciated. The system of free schools, which has been transmitted from generation to generation, has improved in its progress, and is now in a high degree of perfection. But it is capable of still further improvement. Recently, great labor has been bestowed upon, and great advancement made in, some departments of education. But the very improvements in the higher branches, and in the more elevated seminaries, excite the ambition and engross the attention of those most active in the cause of education, and thus expose the Common Schools to fall into neglect and disrepute. To arouse that strong and universal interest in them, which is so necessary to their utility and success, an interest that should pervade both parents and children, the responsibility of their management should rest upon the inhabitants of the towns. And the more immediately they are brought under the control of those for whose benefit they are established, and at whose expense they are supported, the more deep and active will be the feelings engendered in their favor, and the more certain and universal will be their beneficial agency. In the town and district meetings, those little pure democracies, where our citizens first learn the rudiments and the practical operation of free institutions, may safely and rightfully be placed the direction and the government of these invaluable seminaries. In my opinion, the main efforts and the most unceasing vigilance of the government should be directed to the encouragement of the primary schools. These are the fountains whence should flow the knowledge that should enlighten, and the virtue that should preserve, our free institutions. Let them ever be kept free and pure.

"The instruction of the common mind should be the common concern. Let the whole people be educated, and brought up to the standard of good citizens, and intelligent and moral members of society. Let the government care for those who have no one else to care for them. The poor, the weak, the depressed, and the neglected, have the greatest need of the protecting arm and the succoring hand of the Commonwealth. Let the children of such be deemed the children of the Republic, and furnished with suitable means of instruction, that their powers, mental and physical, may be developed, and they be converted into ornaments and blessings to the community. Let the town schools be open to all, and made so respectable and so useful, that all may desire to enter them. The district school, properly governed and instructed, is a nursery of democratic sentiments. It strikingly illustrates the fundamental principle of our government. There, before the pride of family or wealth, or other adventitious distinction, has taken deep root in the young heart, assemble upon a perfect level, children of all circumstances and situations of life. There they learn that rewards and honors do not depend upon accidental advantages, but upon superior diligence, good conduct, and improvement. There they have practically written upon their tender minds, too deeply to be obliterated by the after occurrences and changes of life, the great principles of equal rights, equal duties, and equal advantages.

"It is the illumination of the universal mind, that is the sure foundation of democracy. It is the elevation of every rational soul into moral and intellectual consciousness and dignity, that is to carry onward improvements in our social and civil institutions. To this end should be directed the highest aims and efforts of the legislature."

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THE

COMMON SCHOOL JOURNAL.

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THE CONDITION OF THE CHILDREN OF LABORERS ON PUBLIC WORKS.

In the first volume of this Journal, (No. 10, p. 150,) we published an interesting communication in regard to the partial provision, which had been made, by the liberality of private individuals, for instructing the children of the laborers on the Western rail-road. When inserting that communication, we could not refrain from adding the injunction, "Go AND DO LIKEWISE," to all, who had a similar sphere of beneficent action. We rejoice to be able to say, that this, to a great extent, has been done. The communication, referred to, stated, that, "on the first day of January, 1839, we began with but two Irish children." Now, hundreds of the children of the laborers on the great line of road, west of the Connecticut river, are in schools, which have been provided for them by private charity. And by the journals of the House of Representatives, we perceive, that many petitions for pecuniary aid have been forwarded to the Legislature.

The movement for providing for these destitute children commenced in the town of Middlefield, in the county of Hampshire,—a small inland town, which, though it may not be rich in the luxuries of life, must yet abound in its virtues. Mr. Alexander Ingham is entitled to the credit of originating this enterprise, and of contributing most generously of his time and money to carry it on.

Here was an extent of road, stretching from the Connecticut river to the western boundary of the State, passing, most of the way, through a mountainous and very sparsely peopled country, alive with laborers from one end to the other, and, except here and there, for short distances, out of the reach of churches and schools. Did wealth consist in children, it is well known, that the Irish would be a rich people; and if the old Roman law prevailed here, which granted special privileges to every man who had more than three, this people would be elevated into an aristocracy. Hence it was, that along this extensive line of road, the children of this people might be seen, peeping out from behind every bush, and playing by every stream. They were too young to be employed; they were not recognised by the local authorities, as having any right to the privileges of the public schools; they were scattered over too great a length of space, for any of their spiritual guides to remain with them; and thus, in the midst of a Christian people, no more public care was taken for their instruction, than for that of the young foxes in the neighboring mountains. They were exposed to all temptations, and unprotected by any safeguards. Where, in India, in the Eastern Archipelago, or in the islands of the Pacific, are there any children, having a stronger claim to the sympathies of our people, than these children, at our own doors?

As the eye glances over this scene of busy labor,—this object of vast expenditure,—the first question that arises in the mind is, do the people of this State understand what they are doing, when they make such mighty exertions, and exhaust their wealth, in building up the instruments of outward, material, corporeal, prosperity, while they neglect the infinitely weightier concerns of intellect and morality, of conduct and character? Yet, until

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this benevolent enterprise was undertaken, nothing, or next to nothing, had been done by individuals, or societies, for their welfare, in any part of this State ; and even now, nothing is done by the government. If it has been enumerated among the acts for which Napoleon might justly be honored, that he constructed great thoroughfares, between the distant cities of his kingdom, and planted ornamental trees by their sides, along the whole distance, so that the traveller, as he passed, might at once be protected by their shade and regaled by their beauty, of how much more exalted honors are they worthy, who cultivate the germs of usefulness that spring up, with wild exuberance, along these neglected tracts ;—germs which, in the fulness of their growth, shall afford shelter and protection to thousands of wayfarers in the journey of life, and shall make the moral wilderness blossom as the rose ?

Our country in general, and the State of Massachusetts in particular, owe a vast economical debt to that class of people, whose labor has been mainly instrumental in rearing the great material structures of which we so often boast. It is by the toil of that people, that these instruments of prosperity have been brought into being. In looking at the creative cause, their muscle bears a closer relation to the work, than our capital. They have materially changed the surface of the earth for our accommodation, and profit, and delight ; building piers and wharves for our commerce, turning the bed of the ocean into dry land for the enlargement of our cities, cutting down the mountain and upheaving the valley, to smooth a pathway, by which distant and alien people might hold communion with each other. Were all considerations of social and Christian duty out of the question, an equitable and fair-minded people ought to blush, to receive such substantial benefits, without any other requital, than just enough of food and clothing for the laborers, to enable them to enlarge and prolong the benefits they are conferring. Allowing it to be ever so true, in point of fact, it would still be a low and unworthy view of the case, to regard them as ignorant, poor, and destitute of some of the elements of civilization, that belong to the age, and therefore to treat them as though their condition were remediless, or to refer the obligation of improvement to themselves. The only noble and worthy view is that which regards them as fellow-beings, capable of advancement, and suffering from the want of such aids, as it is in our power to render. It is impossible for us to pay them *in kind ;* but there is a compensation, elevating both to the giver and the receiver, which we have the ability to bestow ; there is a medium of payment, which we richly possess, and which they most of all need. We can confer the blessings of education upon their children. And the impulse of duty to do so may lawfully derive additional energy from the reflection, that every wise and humane measure, adopted for their welfare, directly promotes our own security. For, it must be manifest, to every forecasting mind, that the children of this people will soon possess the rights of men, whether they possess the characters of men or not. There is a certainty about their future political and social powers, while there is a contingency, depending upon the education they receive, whether those powers shall be exercised for weal or woe. The idea of Burke, that education was the best preventive police, is a very just idea, and for his time, it was a very advanced one ;—but, though a just idea, it is a very narrow one, because it is the noble office of education to do good positively, by refining the purest and elevating the highest blessings, as well as to do good negatively, by warding off evils. In that thought, Burke only declares, that education can save to the government the fees of jailers and hangmen, the expense of chains and halters ;—he does not say, that education can convert the very materials, which go to make the felon and the traitor, into the strength and ornament of the State. It is obvious, that there may be people, who, from the very circumstances and condition of their birth, and therefore without fault of their own, may be so profoundly

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immersed in ignorance, as not to know how ignorant they are, and who, therefore, feel no discontent under their privations, nor any aspirings after a more elevated existence. But for men, who have felt the enduring satisfactions of knowledge, who know the pleasure it confers, the pain it averts; —for such men to stand around their ignorant fellow-beings, and lift no hand to raise them from their debasement,—what is it, but for those who chance to be awake, to stand around the dwelling of their neighbors who are asleep, when that dwelling is on fire, and make no effort to extinguish the flames, nor to raise any cry of alarm, audible to the unconscious sleepers?

The difficulty, hitherto, in regard to any legislative provision for the children of those who have been employed in our great public works, has consisted in the shortness of their term of residence in any one place. From the nature of their occupation, their habits have been migratory. As soon as one piece or section of work was accomplished, they must remove to another. Hence, before a schoolhouse could be erected, they must abandon the neighborhood of its location, and, of course, leave it behind them; for in our climate we cannot imitate those roving nations, who, like the snail, carry their house on their back. Should the Legislature, therefore, see fit to make provision for them, the only practicable way would seem to be, to make a grant of a certain sum of money in their behalf, and to appoint some intelligent and trust-worthy person, in the vicinity, to superintend its application. Precedents for this may be found, in grants made for schooling the Aborigines. We would also throw out the suggestion, that, in case of granting any charter, hereafter, for any extensive public work, which, in the natural course of things, is likely to be accomplished by the labor of a foreign population, a clause should be inserted, in the act of incorporation, making it obligatory upon the corporation, to provide a school, equal at least to what the law requires our Common Schools to be, for all the children of the laborers on the work, whom their parents should choose to send. This would not be a burdensome condition; and how happy would have been the effects, if such a provision had been inserted in the charters of all the great public works, in the different States of the Union!

There is another consideration pertaining to this subject, which we cannot express with half the energy that we feel. The children of the Irish are not infrequently brought into association with those of our native population, either at school, at work, or at play. On these occasions, the former are often treated with indignity and contempt by the latter. A garb less respectable, manners, in some respects, less proper, are made the subjects of scoff and ridicule. How unmanly, how ungenerous, how unjust, is this! No tattered garments, though rag is flapping farewell to rag,—no coarseness of manners, though it descend to the very sty,—is half so shameful or so degrading, as the sneer with which pride insults misfortune. Children or men proclaim their own reproach, when their dress is better than their manners. Let parents and teachers see to this. Kindness and sympathy are due to those, whom circumstances have placed in an inferior condition; and the greater that inferiority, the greater should the kindness and sympathy be. Children should be early imbued, on this as well as on all other subjects, with the feelings, which they ought spontaneously to exercise when they become men; and no ignorance or rusticity is so disgraceful, as airs of superiority over those, who have enjoyed no opportunity for learning, and whose manners are the misfortune of birth, and not of their own choosing.

"Your committee have acted upon the principle, that they would not employ one to teach the children of their neighbors, to whom they would be unwilling to commit their own children for instruction."—*Extract from the Report of the School Committee of the town of Brimfield.*

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PRISONS, OR SCHOOLS.

In the Annual Report, just presented to the Legislature, of the Board of Inspectors of the State Prison at Charlestown, we find the following :—

"THE TIME IS NOT VERY DISTANT, WHEN, FROM THE INCREASING POPULATION OF THE COMMONWEALTH, AN ADDITION TO THE ACCOMMODATIONS OF THE PRISON WILL BE REQUIRED."

YES! HONORABLE LEGISLATORS! If you do not improve the Schools, you must enlarge the Prisons.

Who dares say, that, of the *three hundred and eighteen* souls, in that weeping and wailing, or cursing and blaspheming, company, in the State Prison, there are so many as fifty, who, with a proper, early education, would not now have been useful, honorable, happy, members of society?

[For the Common School Journal.]

ON THE MOTIVES TO BE ADDRESSED IN THE INSTRUCTION OF CHILDREN.

NO. VI.

DEAR SIR,—The desire of advancement is a natural and commendable motive. It may be easily excited, made to act with great force, and conduct surely to its object. The only difficulty is, so to direct and control it, as to prevent the competition becoming personal. And it is so necessary an ingredient in every intelligent and active character, that it is of great importance that a right direction should be given to it in early life.

I shall suggest, in a few words, some modes in which this may be done.

1. The pupil may be led to desire to be more perfect in the study, in which he is engaged. This is not so difficult as might, at first, be thought. Self-emulation may be easily excited. Show a child that what he is doing he may do better; have patience with his slow improvement; commend the slightest advance, and be just in marking that advance; you lead him to enter into judgment with himself. He compares what he is doing with what he had done;* he sees that he has attained something; he becomes his own friend. But we must be careful to refer to the right standard. Let him not applaud himself for doing more, unless it be also better. Better should be ever the word.

2. He will need little excitement, to be made to desire to rise to a higher class or division. Let him desire it; and let him be advanced, but only with the condition that all, as he goes, be learnt thoroughly. The stimulus may act upon a whole division, consisting of many individuals. All may push on together, without ill feeling, to a higher division. This should be done, as often as it can, in most schools, for another reason. Classes should be as few as is consistent with the progress of all. Much time is saved by it. In most studies, a pretty large class may be as well instructed, at least, as a small one. And if as well, then better, as more time may be given to it. If the principle of self-judgment has been properly brought to act, some may be advanced, without injury to the rights and feelings of those left behind. They, indeed, will prefer not to be advanced, rather than to go unprepared.

3. There is a sufficiently strong desire, always existing among children, to go on to higher studies. Here then is a motive, already active. It may be rendered useful, by faithfully requiring thoroughness in the present study,

* A valuable hint may be taken from a successful mode of leading learners to judge of their own progress, in writing. Let them write, first, only on the left hand page of their copy-book, and after having gone through the book, begin again, and write on the right hand. They can hardly help desiring to make this better, than what they had written some weeks, perhaps, before.

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as a condition of advancement to a new one. Curiosity thus stimulates love of progress. An examination may determine the qualification; or, if the same teacher have charge of both classes, he may decide, without special examination, that a part or the whole of one class is qualified to go on to a higher, or to pursue another study.

4. A school may be divided into several divisions, according to general progress and deportment. Let the grades be numerous enough, so that the distance between contiguous divisions shall not be great. This arrangement may exist only on paper, in the record of the school. It need not affect the studies or the seats of the pupils. And it is much better that it should not. A child may be in the same division, on the book, with another, but be in a higher class in arithmetic, a lower in reading, and a different one in a third study. Personal competition is much weakened by these various arrangements according to progress, while better motives are brought to act more powerfully. It will be a strong inducement to a child, to have a faultless character for three months, if the consequence is also a higher place on the weekly record of the school. And the contest is prevented from being a personal one, by the names in each division being arranged alphabetically. Fifteen, or any other number of pupils, may thus have the satisfaction of having raised themselves, from grade to grade, to the first division, without having any emulation, as no one of the number shall know which is highest or lowest of the fifteen.

5. If there be a system of several connected schools, examination for each higher one may be rendered a strong motive to study. Every one who has had any experience, in preparing boys for college, knows how powerfully, as it draws near, the expectation of the examination for admission acts. Every college examiner, who lowers the standard of requirement, does a wrong to all the youth who are looking in that direction. If all the colleges of the northern and middle States could be induced to unite, they could easily and rapidly raise all the preparatory schools to a far higher grade, by agreeing to insist on higher qualifications. But we have not to do with them. It seems very desirable, and very practicable, to introduce a gradation of schools into all the large towns of New-England. A few, taught by masters of first-rate qualifications, might accomplish more than is effected by many under inferior teachers. Those of the second grade might be better taught than they now are, by females. If admission to the higher depended on a thorough examination, a strong and effectual motive would be brought to bear on a class that now stand in need of one,—tall boys, who think themselves too old for the dominion of a woman.

I am aware that a system, of the kind I refer to, already exists in some towns; and I believe that, wherever it has been adopted, great advantages have been found to follow from it. Yours, &c. G. B. E.

"Forasmuch as the good education of children is of singular behoof and benefit to any Commonwealth, and whereas many parents and masters are too indulgent and negligent of their duty in that kind:—It is ordered that the selectmen of every town, in the several precincts and quarters, where they dwell, shall have a vigilant eye over their brethren and neighbors, to see first, that none of them shall suffer so much barbarism in any of their families, as not to teach, by themselves or others, their children and apprentices, so much learning as may enable them perfectly to read the English tongue * * upon penalty of *twenty shillings* for each neglect therein."—*Massachusetts Colony Laws of* 1642.

[According to the best estimate, we are able to make, if such a law as the above were now in force, and the full penalty exacted, wherever it is broken, the revenue would amount to between three and four hundred thousand dollars.—Ed.]

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[For the Common School Journal.]

AN APPEAL TO THE CITIZENS OF MASSACHUSETTS, IN BEHALF OF THEIR PUBLIC SCHOOLS.

FELLOW CITIZENS,—I have before me the 'Abstract of the Massachusetts School Returns, for 1838–9,' prepared by the Secretary of the Board of Education. It is a valuable and interesting book, containing a comprehensive view of the actual condition of the Common Schools in the State, and of the sums raised by taxes in each town, for their support. The statement, on the whole, is humbling to our pride and self-complacency. We boast of being a cultivated people, but how small are the sacrifices we are willing to make, to perpetuate the blessings of universal education! While our resources are doled out with so niggard a hand, it is impossible that our schools should accomplish the great purposes for which they were established.

There are, however, many honorable exceptions to this remark. In a considerable number of towns, we may observe a liberality worthy of all praise; the annual appropriations for the current expenses of the schools being from one dollar to one dollar and fifty cents, for each of the whole population. But in a great proportion of the interior towns, the tax on the inhabitants, for the support of public schools, does not exceed the miserable sum of twenty-five or thirty cents !!!

There may be a frugality which is not economy. A community, that withholds the means of education from its children, withholds the bread of life, and starves their very souls. I fear that there is, in this bragging age, a great falling off from the noble spirit and aims of our ancestors. *They* deemed no sacrifices too great, to secure a sound education of the whole people. They were willing to throw their "two mites into the treasury" of wisdom, even when it was all their living. In their rude forest homes, they were glad to do battle with necessity, to higgle with their appetites, to be meanly clad, and coarsely fed, that they might endow a college "*to the end that good learning may not be buried in the graves of our fathers.*" Two hundred years ago, when the young institution was the object of the people's hope and prayer, we find that gifts were pouring in from every quarter,—of a few sheep, a piece of cloth, a pewter dish, five shillings, nine shillings, one, two, or five, pounds, in money. "The gifts were small, but the people were poor; it was the contribution of liberal, enlightened, virtuous penury," a sacrifice of the present to the future,—of the material to the spiritual. The poor came up with their humble free-will offerings,—the fruits of their labor or self-denial.

And these are the men,—these pilgrim fathers,—who, in the midst of want, and hardship, and danger, laid the foundation of that Common School system, which is the pride and hope of the country, the support of intelligence, freedom, and virtue. Would it have been credible to them, that their posterity, two centuries after, when God had blessed the land with abundance, would be so regardless of the rich legacy bequeathed to them, would so meanly estimate its object and its worth, that some towns actually *pay less for the support of all their teachers* in a year, than would be necessary to feed and clothe *a single able-bodied pauper* for the same time?

Men of Massachusetts, are you not ashamed of this sordid parsimony? Is this the way to carry out the plans of the generous and far-sighted wisdom of your forefathers? Are there no superfluities, from which you may retrench somewhat, for this great object? Are there no artificial wants, which you can leave unsatisfied, for the sake of the necessities of the opening mind? Are there no imperious claims of habit, that can be set aside, by a resolute will? If nothing can be spared from luxury, nothing from hoarded treasure, then let poverty come up to the help of the cause, with its scanty gatherings; let beggary divide its loaf, for the sake of imparting the

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bread of life; let severer frugality create new means for this great end. Drive hard bargains with your house-keeping; stint yourselves of the meat in the larder, of the meal in the barrel; pinch, save, if need be, in every thing; do every thing that you honestly can, that you honorably can, to enable you to vote a liberal appropriation for your schools. But do not stint and starve the immortal mind of your children. If I could go into your town meetings the coming March, and be permitted to plead this cause, I would entreat you by your love of country, by your love of man, by your love of those whom God has made dearer to you than life, to lift up your minds to the height and grandeur of this great interest,—the one object, I might almost say, for which you live. Open your hearts, I beseech you; open your hands, open your pockets. Make *large* appropriations, that you may pay instructers liberally for their work, and obtain such as are worth the pay. I use only the sober and earnest language of truth when I say, that your chief concern here is, not to lay up a fortune for your children; but to rear a generation of wise and virtuous citizens, of clear-headed and right-hearted men, of intelligent and cultivated women, who shall, in turn, be fathers and mothers to a generation, more enlightened and better than themselves. "This is your business, your duty, the thing you came into the world to do." Will you do it? Fellow-citizens, will you do this duty, at whatever cost and sacrifice, or will you be "accessary before the fact" to all the unimaginable mischiefs, which your ignorant and brutal successors will most surely bring upon themselves and their country? This is the great concern of humanity. The voices of your children's souls cry out to you; spirits of the unborn are crying out to you; the country, with dim, prophetic foresight of unknown evils, is uttering inarticulate cries to you, for help. And will you hear nothing, do nothing, give nothing? You want not facts and argument, to convince you, so much as a loud trumpet-blast, to rouse you to this great duty. *You cannot hope to educate your children without the means.*

It cannot, I think, be necessary to insist, that public prosperity and private happiness depend upon the intelligence and virtue of the people. Without disciplined and cultivated minds, the many, like the laboring population of Europe, will become slaves and victims of their employments. We can avert this peril only by insisting that *we will have* schools of a high order, fit for the education of free citizens; and what is more, fit for the education of the heart and conscience of immortal beings, who have capacities for great thought, great action, and immeasurable progress. We have a right to insist, that all the resources of the country, now held by stewards of the Divine bounty, shall be sacredly pledged to their support, so that the children of every man, the poorest even, may have opportunity to obtain a liberal culture, equivalent, at least, to what is received in the best academies. *Make the public schools better than the academies*, and you will draw to the former the resources now expended upon the latter; and thus nearly double the pecuniary means of common education.

By education, I do not mean a mere capacity to read, write, and cipher; but some faithful training of the power of thought, some generous unfolding of the whole spiritual being, which shall lay a foundation for a vigorous and noble manhood. I would give every poor and friendless boy a chance to grow up a strong-minded and right-hearted man,—independent, free, able to bear himself well in the great struggle of life, and subdue refractory circumstances to his resolute will. We have a right to insist, nay, it is our sacred duty to insist, that our towns shall furnish the means of such training and discipline, for all their children, in their early years. And then, when they become older, they will hunger and thirst after knowledge, till they be filled. They will love to sit at the feet of Wisdom, more than to enjoy any of the pleasures of sense.

Friends, and fellow-citizens, are you prepared to say that you have done

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your duty in this great matter? Will you go to the question, next month, with no more enlarged views than you had, last March,—with no more liberal vote? I am earnest and urgent with you, because I feel a deep sympathy with the people,—the whole people. The welfare of my brethren is *my* welfare. I am bound up, for weal or wo, with the destinies of my fellow-creatures. I yearn to see the long-deferred hope of humanity fulfilled, when the work of the hands shall not preclude refinement of manners, nor dignity of soul. I long to see the whole generation of men educated, in some measure, according to their capacities as rational and immortal beings, children of the Infinite Father. Let there be no *low class* among us; no man can be dishonored by any thing save what rises out of his own character. I would have the rising generation cultivated, because it will be a generation of free citizens, sovereigns of the country, who will have great duties. Yet not for this only, or chiefly. I reverence the human soul; I have faith in its sublime possibilities. I cannot bear to see it buried in ignorance, and degraded by vice. I would not have the Image of God defaced and broken, by our negligence or parsimony. I would insist upon the cultivation of every individual man, not so much as an instrument, as an end, and for his own sake.

But I believe, also, and hope in the culture and elevation of society,—of a whole people. There are persons, however, not without worth and influence, who have no faith in the progress of humanity. They regard all efforts for public improvement, as visionary. They call themselves practical men, who have the wisdom of experience. But they make little account of the wants of our higher nature. As they view the matter, man lives to work with spade or axe, with trowel or pen, with figures of arithmetic or figures of speech, and works only that he may live; thus is the little orbit of his being complete, though there is no ministration to his mind or soul. They keep a running account with Earth and Heaven, and require always a balance in their favor, that can be counted out, in the current coin of the country, or notes of specie-paying banks. They like not to invest capital in mental cultivation, which brings no quick and visible return, never reproducing its exchangeable value with usury. They are unwilling to sow the seeds of public improvement, because the harvest is distant, and they may not live to see it. Like the farmer in Maine, who dug up his potatoes for his table, the week after they were planted, they "hate to give long creditts."

Such men will try to persuade you to have cheap schoolhouses, cheap teachers, cheap knowledge for your children,—and little of it; they will urge you to be sparing, when it is truest economy to be liberal. Often the wisdom of hope is better than the wisdom of experience. Never be discouraged by the slow growth of your hopes. The greatest effects are often long in ripening. Every generation must work in part, for those which shall come after. We are surrounded by the accumulations of many ages. We gather the fruit, and sit under the shadow, of trees which our great grandfathers planted. We must do for our children, as our ancestors have done for us.

There is, I may well say, no wealth, there is no power, there is no rank, which I would accept, if in exchange I were to be deprived of my books, of the privilege of conversing with the greatest minds of all past ages, of searching after the truth, of contemplating the beautiful, of living with the distant, the unreal, the past, and the future. Knowing, as I do, what it is to enjoy these pleasures myself, I do not grudge them to the laboring men, who, by their honorable, independent, and gallant efforts, have advanced themselves within their reach; and owing all that I owe to the soothing influences of literature, I should be ashamed of myself, if I grudged the same advantages to them.—*Macaulay.*

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[From the Connecticut Common School Journal.]

EXTRACT FROM AN UNPUBLISHED DISCOURSE, BY THE REV. HORACE BUSHNELL.

CHRISTIANITY AND COMMON SCHOOLS.

There is something very unnatural in the general estrangement of religion and religious men among us, from the great subject of common education. In no point of view do we stand in wider contrast with the Christians of preceding generations. Many, among us, have come to look upon the interest of public education as a matter entirely apart from religion. Our fathers regarded the church and the schoolhouse as parts of the same establishment; but I was actually concerned lest, in offering to discuss this subject, I should seem to descend to a matter altogether secular, and out of my province.

This estrangement is the more remarkable, when the fact is known, that more than half the money we give for missionary purposes is expended in the maintenance of schools. As if the cause of Christ had an interest in the schools of India, or the Northwest Coast, and not in the schools of Connecticut! We have a zealous attachment to the modern institution of Sabbath schools,—an institution which originated in the humane endeavor to communicate instruction to children, who had no other means of learning to read. And thus it has come to pass, that, while our fathers took care, by the maintenance of good week-day instruction, that no such children should exist, we think it an improvement on their method, to exercise our charity on them, for an hour or a half-hour, Sundays. I hope there are none among us, who would think it desirable purposely to omit the education of poor children during the week, that they might be reserved for the benefits of a special mercy on the Sabbath!

Now I will say nothing, here, of the direct interest religion has in Common Schools. I will not magnify their value as nurseries of the church. I will not show you that every good interest of society depends on their instrumentality. But I will enter, at once, my unqualified protest against the estrangement of religious men from this subject. There cannot be a lower view of religion, than when it is regarded as a thing by itself, and apart from the other interests of man. Religion, like its God, is a power of universal beneficence, and rejoices in every sort of improvement. It loves to bless all human things, and preside over all human benefits. It has an interest in all good ornament, in science, in the arts of invention, in liberty, in public economy, in patriotic feeling, in every thing that concerns the well-being of man and nations. It has ever been, and delights ever to be, the spring of advancement in all these things. And if a day should ever come, when, by means of universal education, all the nations of Christendom, or even this one, becomes filled with an intellectual, upright, and pure-minded race of men,—men of order, law, strength, and courtesy,—with productions so advanced, and economy so perfected, by the restraints of vice and all bad indulgence, as to allow them leisure for books and the useful refinements of taste and friendship;—if, I say, such a day should ever come, then must Christianity say to the world, THIS IS MY WORK. God opens the way to all such worldly advancements, as he does the hearts of his people to all good works, for the very purpose of proving the benign and healthful power of the gospel of Christ. And by means of these evidences, seen in the noble elevation of Christendom above all the world beside,—above in art, power, virtue, comfort, happiness,—the gospel is doubtless to have much of its authority over the nations of men. When they see the river flowing on, and that every thing lives whither the river cometh, they will know and confess that these are living waters.

Besides, or apart from all such considerations, there is, to my mind, a certain noble agreement or sympathy, between religion and the education of mind, which makes the comparative position of estrangement from Common

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Schools, it now holds, the more unnatural and painful. It is a divorce against law, and one that cannot continue without dishonor to both parties. Education without religion, is education without virtue. Religion without education, or apart from it, is a cold, unpaternal principle, dying without propagation. I said there was an agreement between religion and the education of children. In the highest and truest sense, they are one. Their end is one, viz., the illumination and discipline of mind. God, in this view, is engaged in education ; and who teacheth like Him ? His word is, Let there be light ; his world is an organ of light in all its objects and experiences, and his will is, that all mind should be filled with light, even to the utmost bounds of his empire. He has such an opinion of the dignity of the great work of educating immortal mind, that he sent his Son to engage in it. And the study of his gospel is to raise up man to the intelligence and the immortal eminence of angels. Religion beholds in every mind, in the intellect, heart, conscience, of every creature, the copied features of a Divine nature ; and, beholding all in darkness and ruin, she flies to enlighten and redeem. Her highest care, her noblest work, is the education of mind ; and she must never withdraw from this work, or grow weary in it, till all the nations of mankind have become disciples, and every son of Adam a child of light.

Not that Christians should interfere in this matter officiously, or without discretion ; but that they should be ready and forward to second the attempts of the Legislature. It is improper and disgraceful for good men to be backward in their duty here. The Legislature have undertaken a difficult, but yet a glorious work, and one that cannot be executed, without the kindest dispositions, and the most faithful attentions, on the part of good men. It will require at least twenty years of steady oversight, to bring the work they have taken in hand to full maturity ; and the obstacles they have to surmount are very great. More adequate views of education must be produced, which can be done only by time and labor ; teachers must be raised up with qualifications fit to meet such views, and this can hardly be done till teaching becomes a distinct profession ; books must be selected, and, here, many rival claims must be decided ; plans of moral discipline must be adjusted, and, here, the rival sects in religion must be satisfied.

The great point with all Christians must be, to secure the Bible in its proper place. To this as a sacred duty all sectarian aims must be sacrificed. Nothing is more certain, than that no such thing as a sectarian religion is to find a place in our schools. It must be enough to find a place for the Bible as a book of principles, as containing the true standards of character, and the best motives and aids to virtue. If any Christian desires more, he must teach it himself, at home. To insist that the State shall teach the rival opinions of sects, and risk the loss of all instruction for that, would be folly and wickedness together.

EDUCATED MEN NOT NECESSARILY COLLEGE-GRADUATES.

It is greatly to be desired, that we may have a more just method of designating educated persons. We call those who have been through some college, and a certain course of Latin, Greek, mathematics, and other sciences, *liberally* educated. And though we use the term as a mere designation of the means or source of education, we yet seem to intend more by it, viz., that none but such can be educated men. The influence of the term, accordingly, is very discouraging to self-education. Now the chartered privileges of education, furnished by our colleges, can be more highly valued by no one than by myself. But still it should be understood that an educated man is a MAN ALIVE, no matter whence he comes. The truth is, too, and it may as well be known, that the distinction of a college education, when we speak of the graduates, is often to a great degree factitious. A large share of them are not mentally quickened by their advantages, and they come

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away from the university, mere graduated blocks and dunces by public authority. While, on the other hand, many a boy who does not know Latin from Dutch, and has never seen any university but his mother's, and the district school, having attained to the distinction of a living soul, is, in the highest sense, educated. Could this, which is the only just view of the case, be once established in the public mind, it would do much to encourage attempts at self-education, and would greatly endear the system of Common Schools.

Many years ago, in an obscure country-school in Massachusetts, an humble, conscientious, but industrious, boy was to be seen, and it was evident to all that his soul was beginning to act and thirst for some intellectual good. He was alive to knowledge. Next we see him an apprentice on the shoemaker's bench, with a book spread open before him. Next we see him put forth, on foot, to settle in a remote town in this State, and pursue his fortunes there as a shoemaker, his tools being carefully sent on their way before him. In a short time he is busied in the post of county-surveyor for Litchfield county, being the most accomplished mathematician in that section of the State. Before he is twenty-five years old, we find him supplying the astronomical matter of an almanac, published in New-York. Next he is admitted to the bar, a self-qualified lawyer. Now he is found on the bench of the Superior Court. Next he becomes a member of the Continental Congress. There he is made a member of the committee of six to prepare the Declaration of Independence. He continues a member of Congress, for nearly twenty years, and is acknowledged to be one of the most useful men and wisest counsellors of the land. At length, having discharged every office with a perfect ability, and honored, in every sphere, the name of a Christian, he dies regretted and loved by his State and Nation. Now this Roger Sherman, I maintain, was an educated man. Do you ask for other examples ? I name, then, Washington, who had only a common domestic education. I name Franklin ; I name Rittenhouse ; I name West ; I name Fulton ; I name Bowditch ;—all Common School men, and some of them scarcely that, but yet all *educated men*, because they were MADE ALIVE. Besides these, I know not any other seven names of our countrymen, that can weigh against them. These are truly American names, and there is the best of reasons to believe, that a generous system of public education would produce many such. Let them appear. And if they shall embody so much force, so much real freshness and sinew of character, as to decide for themselves what shall be called an education, or shall even be able to laugh at the dwarfed significance of college-learning, I know not that we shall have any reasons for repining.

RESPONSIBILITY OF EDUCATED MINDS.

I wish, also, it could be understood, where the chief responsibility of giving force to this new movement lies. It lies entirely with the more educated minds,—minds capable of grasping just views of education. It is impossible to make the lower and more uneducated minds understand this subject, or form any just estimate of its importance. And the misfortune is, that those, who can understand and value the object to be attempted, are very likely to be engrossed with other matters, and to move in a range of employment entirely aside of the subject. To all such, then, I say, and I wish I could make it heard by all our more intelligent citizens and Christians, forget not your duty, nor withhold your attention from this most interesting subject. Examine facts ; acquaint yourselves with the delightful advances that have been made in the art of education ; exercise what influence you are able, to enlighten and awaken the less educated minds ; discharge offices put upon you ; converse ; contribute money ; and by every reasonable means, assist this good cause. If we all neglect our duties in this matter, my friends, the time will come when we shall discern that we had an interest, here, of im-

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measurable worth ; and that will be, when our institutions are overturned, our liberties gone, our lives and those of our families at the mercy of an ignorant and besotted populace, and every thing sacred involved in a common ruin.

I hope, too, that our citizens will agree not to make this new movement a party measure, or speak of it even in that light. If the whole interest is to be jeoparded, every time there is a change of any kind in political power, it may as well be given up at once. If there can be no permanent character, no impress of stability given the undertaking, it must fail ; for, as I just said, much time will be necessary to bring any thing to maturity. Let, then, all men of all parties unite here in common views, that the undertaking may be put beyond the mercy of our strifes.

EDUCATION THE TRUE POLICY OF CONNECTICUT.

My friends, I cannot but exult in the prospect, which is now opening on mankind. And I do firmly hope that we shall all do our duty ; and, especially, that Connecticut will not fall behind her true position. Our State has peculiar advantages for excelling in the education of her people. A glorious beginning was laid, in the very foundations of our history. Our fathers said,—*Connecticut shall be an educated State !* and bequeathed their goodwill to an affectionate posterity. We have a noble fund, now a millstone to the cause, but capable of being used with infinite effect. We have a people finely constituted, of quick parts, great capacities of application, and of a good physical and intellectual mould. Our habits are simple, our employment healthful, our atmosphere elastic, and, what is of immense advantage, our State is not so large as to encumber our plans. We have, at the same time, good collegiate establishments to lead the way. A reputation, also, for producing fine men, has gone before us ; for, go which way you will, in this great nation, you find the sons of Connecticut, active, influential, never second, and generally filling a good place, either in the church or nation. Connecticut has ever been a good mother ; and a good mother is about the first of earthly beings. Let her be so still. Let her be regarded as the nursery of education, and of good men. Let our youth have their powers elicited to the highest degree possible. Let them be formed to truth and virtue. Let them be patriots, Christians, and, if God will permit, great men. Let it be regarded even as a fortunate thing, that we have not the prospects of great wealth and physical acquisition, to benefit our sons. God designs rather to give us a moral preëminence, if we will but heed his intentions. And as the little principality of Athens fills a more exalted office than the great empire of Rome ; or as Nazareth is more glorious than Babylon ; so is the office, which God ordains for us, higher than any physical preëminence of wealth, territory, or commerce. We shall, in this, do more to advance ourselves in happiness, fill a larger place in the history of our country, do more to bless mankind, and more to augment that stream of living waters which is to restore the earth.

PROFESSION NOT PRACTICE.—Some men talk like angels, and pray with great fervor, and meditate with deep recesses, and speak to God with loving affections, and words of union, and adhere to Him in silent devotion, and when they go abroad, are as passionate as ever, peevish as a frighted fly, vexing themselves with their own reflections. They are cruel in their bargains, unmerciful to their tenants, and proud as a barbarian prince ; they are, for all their fine words, impatient of reproof, scornful to their neighbors, lovers of money, supreme in their own thoughts, and submit to none ; all the spiritual life they talk of, is nothing but spiritual fancy and illusion ; they are still under the power of their passions, and their sin rules them imperiously, and carries them away infallibly.—*Bishop Jeremy Taylor.*

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[From the Connecticut Common School Journal.]

CLERGY AND COMMON SCHOOLS.

Common Schools owe their origin to the enlightened efforts of the clergy. It was the successful assertion by Martin Luther, of the right of individual conscience, the great principle of religious liberty, which led to the establishment of the parochial schools in Germany, the germs of the present school system of Prussia. It was the same spirit fearlessly asserted by John Knox, which led Scotland to provide the means of popular education coëxtensive with her system of religious instruction, and finally planted a schoolhouse by the side of every parish church. In the same enlarged views of the rights of human nature, the religious founders of New-England, and especially of Connecticut, made provision, that "not a family should grow up in our midst with a single child unable to read the holy word of God, and other good and profitably printed books in the English tongue, and the good laws of this colony." For the first century and a half of our existence, the clergy were regarded by the people, and regarded themselves, as the natural guardians of education, and the schools and the teachers as under their particular supervision. Their relation to the schools has changed, and we have no expectation or wish, to see it restored to its former footing. Still, we cannot but feel that the clergy have fallen away from their true position in reference to education, especially in our Common Schools. Their regards have been too exclusively enlisted in various other enterprises of benevolence,—in the Sunday school, the Bible, the Tract, the Missionary, the Temperance, cause,—while that which lies at the bottom of the successful prosecution of all these, as the field, the means, and the agents,—the education of the whole people, in strength, morality, and intellect,—has been practically overlooked. In their efforts to Christianize the world, the heathen, it is feared, have grown up at our own door. In their zeal to distribute the tract and the Bible to every family, the precaution has not been taken to secure, in every child, the ability to read and appreciate their precious truths. In their noble efforts to extirpate intemperance, they have not laid the foundation of a permanent reformation, in the more enlightened moral education of the young, in early habits of temperance, springing from the god-like union of right feelings and correct principles.

In establishing Sunday schools and Sunday school libraries, they have not provided for the religious or moral instruction of vast numbers of children and youth, who do not avail themselves of these advantages; nor that those, who do attend and read, shall profit to the greatest extent by having received a sound intellectual education, in the week-day school. Nay, in their own preparation for the pulpit, they have forgotten that the great truths which they expound fail in a measure of their just weight and influence, from the want of a previously enlightened intellect and heart, in their hearers. "If the soul of the child is suffered to remain earthly, sluggish, sensual, unstimulated by any vigor of thought, unwarmed by any generous fervor of youthful feeling, then when he passes from the benches of the schoolroom, to the pews of the meeting-house, it will be the lot of the minister to preach Christianity, not so much to a man, as an animal or a machine; and, though he could speak with the tongue of an angel, he will speak comparatively in vain."

In making these remarks, we would not be understood to undervalue the services they have rendered, or are now rendering, to the Common Schools of the State. As a class they are devoting more time, at greater sacrifices, than any other portion,—we believe we should be safe in saying, than all the rest of the community together. From no portion of the community have we received more cordial coöperation, or more personal kindness, in visiting different sections of the State. But we are anxious that they should do more. In common with other professional men, and educated men gen-

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erally, we wish them to coöperate to make the Common Schools good enough for their own children, in all that relates to a sound English education, embracing the head, the heart, and the manners. From their own education, their experience as teachers and school-visiters, their pursuits, leading them to daily intercourse with their own people, and their position, as religious teachers, we feel that there is no class of the community who can do more, or so much, to advance Common Schools and Common School teachers in public estimation.

This topic is very ably presented by the Rev. B. O. Peers, in his excellent work on AMERICAN EDUCATION, in a chapter devoted to an appeal to the clergy, on their obligation to assist in exciting, elevating, and directing, public sentiment on the subject of popular education. We make the following brief extract. "As to the manner in which the clergy may promote the interests of popular education, I remark in general, that they may do so, by a great variety of incidental methods, the whole of which cannot be specified. For instance, they may make it the frequent subject of their conversation, they may induce their parishioners to read about it, and furnish them, at the same time, with the means of information. They may occasionally supply the neighboring press with articles upon the subject, and stimulate the editor to advocate its claims. They may do much to encourage teachers, by visiting their schools, attending their examinations, and prevailing upon the parents of the children to do so likewise; and even from the sacred desk, they may and should, with frequency and earnestness, call the attention of their people to the nature and advantages of general education. In these, and a hundred other ways which experience will best point out, they may contribute materially to this hallowed cause. And when we reflect how many thousand clergymen there are in the United States, what might not be anticipated from a combined, harmonious effort on their part? Acting in coöperation with other friends of education, only let them all consider themselves as responsible agents in their respective spheres, charged with enlightening the public mind, as to the true nature and worth of education, with circulating the same views, guarding the people against mistakes of practice and opinion, and exciting them to a liberal provision of the means to meet the current expenses of their schools; and ten years need not elapse, before public opinion throughout the Union shall have experienced a complete and healthy revolution."

FURTHER EXTRACTS FROM MR. WEST'S LECTURE, ON MANUALS.

[Continued from page 47.]

A recitation conducted closely by the manual, though it may go along very smoothly, may be a poor recitation, and the lesson, though well committed, may be but ill-gotten. The scholar toils away upon a certain portion, and at the expense of more or less thought upon the matter, (how little that sometimes is!) comes to the recitation, all ready, finely prepared, as he perhaps thinks, and says off his lesson in fine style, and as near what is put down in the book, as one leaf of that book is near to its next fellow. If it be the custom of the teacher to allow the scholar to give as a reason for his saying anything, and to excuse himself for not understanding it,—"that it is so in *the book!*"—the child comes to regard it as very unfair, if the teacher does not approve of a recitation that is strictly according to the letter of the book. The real motive, which induces children to study,—School studies we mean,—is not the desire to acquire knowledge. They study, (I speak generally,) because they have to, they *must*. Their studies are tasks. Study is their work; in some cases, and under some circumstances, pleasant; but still, work, labor, business. And also, there is continual danger of children's regarding words as things, realities, valuable for their own sakes, instead of being symbols, images, representatives

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of the realities. The metal of which their pocket money is composed, they know may be used for other purposes; and though they may understand that the chief value of their pocket money is its *currency*, or quality of passing round from hand to hand, they sometimes do not see that words are good for nothing, unless they have a current value, unless they express ideas. Therefore, they do not see, that there is little more use in filling their memories with words without meaning, than there would be in filling their pockets with pebbles, or bits of iron and tin. And there is continual danger, in practice, that the child will be contented, if the teacher will let him, to store up words, without troubling himself about the meanings of them. A recitation, conducted closely by the manual, will allow this to be done to a great extent, without its being noticed. And unless care be taken, the child will get so accustomed to this method of studying, that it will become to him, useless and dull as it may be, *the way of studying*. It may be, perhaps, here remarked, that it is worth much time and trouble, to make the pupil understand the relationship, which subsists between ideas and the words which express them. He is apt to consider them as inseparably connected, and too often practices upon the principle, that, if he gets either, he gets both. And while, for utility to himself, it is necessary that he should not only have thoughts, but words also to express them; and while of the two,—words without thoughts, or thoughts without words,—the latter is preferable, he is apt to choose what seems the easiest, at least, if not the best,—words without thoughts. He would rather have his pocket filled with spurious coins, *brummijums*, as he calls them, which he can, by hook and by crook, pass for good coin, than have it filled with pieces of good, pure metal, unstamped indeed, and therefore uncurrent; but intrinsically as valuable, before stamping as after; and which may be subjected to the process of stamping. The scholars want to be shown, and each teacher can easily enough find a way to do it, that the connection between words and thoughts is arbitrary, and that the possession of either does not necessarily give us the other, and that either, alone, is comparatively useless. By keeping close to the text-book, the scholar, instead of advancing, as he seems to be, in a knowledge of the subject, is only advancing toward the last page of the book; and while he seems to be making himself master of the author's information, it may be that he is, to a great extent, only laying up the words, in which the author has clothed that information.

By adhering closely to the text-book, and never departing from it, we give the scholars a distaste for the study. When a study is pursued by set tasks, scrupulously attended to, it becomes irksome. A scholar may take great pleasure in reading a school-book at home by himself, from curiosity, or even from a desire for improvement, taking up, and laying down the book, when he pleases; but, as soon as he is required to start at the beginning of the book, and prepare a certain portion at a stated and frequently-recurring period, the charm, with which he opened and read the book, vanishes. It is no longer an engaging occupation, which he is free to pursue or not. It is no longer amusement, but labor, business, duty. While before, he was only to suit his own fancy, to be guided by his own changing feelings, taking just as much, and taking it just in the manner in which his taste might dictate, now there is to be no consultation of the feelings about it; now, hungry or not hungry, the mind must reconcile itself to receive a certain portion of intellectual food, provided and carved for him by another. It is of much consequence, we believe, that the child should be interested in what he studies. While it may be strictly compulsory upon the pupil to get the lessons assigned, it may be possible to make him sometimes forget that necessity. Though a book may be in itself interesting, though it may be particularly interesting, though there may be very pleasant associations connected with it in the mind of the child, though it may even be one which the scholar has himself selected, yet the frequent recur-

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rence of the necessity of foregoing the pleasure of whatever he may be doing, in order to give his attention to this study; the frequent return of the time of recitation, and of the necessity of his performing his part in it, whatever may be the state of his mind or feelings, makes the study distasteful, the associations connected with the book are rendered sad and gloomy, and the very name of the author of the book grates upon his ears, if the lessons are usually confined strictly to the book. The hour of recitation, that period, when the teacher and pupil are to approach each other; when his mind is to act more directly than at other times upon their minds; when the best opportunity is had for imparting the fruits of his own observation and experience, and for allowing the light, which may emanate from his studies, to fall upon the school studies; when, too, if the teacher have the tact, the scholars may be greatly benefited by having made themselves the teachers of each other, and the apparent, and, not seldom, the real, teachers of him, who claims to be their teacher; when they may be most usefully employed, because made to receive pleasure from what they give their attention to;—the hour of recitation will be a dark and dull hour, if there be nothing done in it, but the repeating by one scholar of what has been, or should have been, equally well learned by all. The diligent and careful scholar is compelled to listen to the blunders of the idle and careless, and to be tied to a certain spot, with a certain sort of injunction put upon him, to keep his mind fixed upon the recitation; or, at least, he knows, that, if he be caught, wandering away from the dull and tedious path before him, into the pleasant fields of his own imagination or memory, he will incur blame. The good scholar is urged to fix his mind upon what is going on before him, and yet it may almost be guarantied to him, that he shall hear nothing worthy of his notice. He has what is to be had from the book, and all or nearly all, that he shall hear repeated, shall be inferior to what he already has, and, of course, not worth his acceptance. Thus the time of the good scholar is consumed, without much advantage to him. There are incidental advantages, and of great value too, which accrue to him from attending the stated recitation, but they are in no way necessarily connected with this manner of conducting it. But the great objects of adding to the knowledge, which he already possesses, or of making it of more use to him, or of taxing his faculties and strengthening them, are but little aided. We may not deny, that patience has an excellent opportunity of being strengthened, or weakened and worn out, by this manner of conducting recitations. Who cannot see the evil of requiring the pupils to spend their recitation-time in a dull, unengaged manner, with business, in which they are said to have a concern, going on before them, but to which it is, to the last degree, difficult for them to keep their attention, and from which, even if they do succeed in keeping their attention to it, the only advantage they will obtain is, we do not deny a very valuable one, the power of attending, and that too, to a dull and uninteresting proceeding.

"Our children, at home and abroad, are a mirror, in which our characters may be seen."—*Report of the School Committee of Shutesbury.*

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THE

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DISTRICT SCHOOL LIBRARIES.

If one of a caravan, in crossing the Arabian desert, should accidentally descry a fountain, at a distance, in the broad waste, and, stealing to it, unperceived by the rest of the company, should slake his own thirst with its sweet waters, and then leave the stream to flow uselessly away, and to be absorbed and lost in the barren sands, without calling upon his companions to come and cool their parched lips with a delicious draught,—with what sufficiently opprobrious epithet would men stigmatize the inhumanity of the deed? Let him, who, from the accident of birth or of circumstance, has tasted the satisfactions and the delights, and has experienced the utility, of knowledge, but does nothing to confer upon his fellow-beings the blessings which he has enjoyed, answer the question. Such a man drinks, daily, at the fountain of knowledge, in the desert of life, and then suffers its copious waters to flow wastefully away, without calling upon his fellow-travellers in the journey, to drink of a stream that is abundant for all.

It is said that we are an educated people; and there is a sense, in which this declaration is true. Such an assertion, however, supposes a comparison; and, of course, its correctness depends upon the condition of those, with whom the comparison is made. Compared with many, and even with most people on the earth, the result would be in our favor; but, compared with what we may be, and should be, our present inferiority is unspeakable. Take the rank and file of men, without any culling or selection, as you find them in society; take the whole population of husbands and fathers, that belong to a neighborhood or village; listen to their conversation, when some local occasion has brought them together, and you cannot but perceive, that, however much they may know, they might have known indefinitely more; however well they may converse, they might have been able to express themselves indefinitely better, if greater means of knowledge had been possessed and improved. How few men show, that their time and faculties have been employed upon the worthiest objects,—on those objects, which would have been most coveted, too, had their value been known.

Let a man listen to a party of young people, in the unspent vigor of their days, overflowing with hilarity and joyousness from an inborn spring, and see how much of their mental strength and alertness is squandered upon frivolous or insignificant, perhaps mischievous, topics, and he cannot repress a sigh, that powers so noble should be lavished on pursuits so worthless. We would not invest youth with the gravity of age; for who would exchange the bloom of Spring, for the yellowing leaf of Autumn? But amongst the allurements which surround youth, some, at least, should solicit them into the paths of usefulness and virtue. Temptations to dissipation, or to frivolity, should not be left to act alone, and without some antagonist inducements. Let us, at least, make the way which leads to right, as open and accessible, as that which leads to wrong. Children are governed by circumstances, as well as by innate tendencies. If we cannot prescribe the

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natural tendencies of children, we can prescribe, to a great extent, the circumstances in which they are placed. The first may belong to the jurisdiction of Nature; the last is within our own. If we see, where we ourselves, or our fathers, have been neglectful, let us profit by the discovery; for that lamentation is useless, which does not prompt us to seek and apply a remedy.

The title, at the head of this article, has suggested these reflections. The benefit of libraries, in Common Schools, is a modern discovery. But it is one, which is destined to increase, almost indefinitely, the efficiency of those schools. It is an essential step, in carrying out the noble plan of public instruction. The State of New York has the honor of first adopting it. In the year 1838, that great State set apart, from its school fund, the sum of one hundred and sixty-five thousand dollars, to be specially appropriated to the purchase of District School Libraries. In 1839, it repeated the enactment, by setting apart another equal sum, for the same object; so that the appropriation by the State now amounts, for this single purpose, to the sum of three hundred and thirty thousand dollars. This amount is to be distributed to the several towns and districts, on condition of their raising an equal sum, to be united with the former, and expended for the same purpose. The common fund rises to the sum of six hundred and sixty thousand dollars. This treasure is to be converted into books,—the aliment of intellect and morals;—for good books are to the young mind, what the warming sun and the refreshing rain of Spring are to the seeds, which have lain dormant, in the frosts of Winter. They are more; for they may save from that which is worse than death, as well as bless with that which is better than life. How poor was the gift of Midas, fabled to possess the power of turning whatever he touched into gold, compared with the power of turning gold into knowledge, and wisdom, and virtue! How glorious is the prerogative of the legislator, when he faithfully uses his privileges for the benefit of his race!—Though he fill but a brief hour of political existence, yet, in that hour, he can speak a word, which shall enhance the happiness of posterity, at the distance of a thousand years. This is the only worthy immortality upon earth;—not to leave a name, to be upon the lips of men, but to do acts, which shall improve the condition of men, through the flowing ages.

The first legislative action of Massachusetts, on the subject of District School Libraries, was in 1837. By the act of April 12th, of that year, the districts were authorized to raise, by tax, a sum not exceeding thirty dollars, for the first year, and ten dollars, for any succeeding year, to be expended in the purchase of a school library and apparatus, for the use of the children in the schools. Although almost three years have elapsed, yet very few districts have established a library, under this law. Only about fifty Common School libraries exist, in the three thousand districts in the State; and but few of these have been obtained under the act of 1837. In most cases, the districts have been indebted to private subscription, or individual generosity. When we consider, how great is the want, how obvious the advantages, how trifling the burden, of procuring a library for every district in the Commonwealth, it is manifest, that some inherent and almost insuperable difficulty must have stood in the way of their introduction, or their number, at the present time, would have been much larger than it is.

It may be a half-hour well spent, to consider the principal obstacles, which have hitherto barred out so preëminent a good; and to see, also, whether something, in the mean time, has not been done, by which those obstacles may be removed or surmounted. To make our views more simple and intelligible, we will present a case, the leading features of which have doubtless already occurred, in different districts in the State.

Suppose, after the promulgation of the law of 1837, some two or three of the most liberal-minded and intelligent friends of the schools had desired that the district, of which they were members, should obtain a library. The

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first step, of course, would have been, to call a district school meeting. At this meeting, some friend of the project would set forth its claims. He would, of course, dwell upon the facilities which a library would furnish, at all times, to the children, for useful mental occupation; he would speak of time, redeemed from idleness and from that wantonness of juvenile mirth, that tends to mischievous habits, and, if unchecked and undiverted, grows up into adult vice; he would advert to the wealth of information it would dispense, and to the nobleness of action it would inspire;—thus, wherever its influences flowed, making its effects, in improved conduct and a more elevated character, as visible to the mental vision, as the vigorous growth of meadows, which are watered by an enriching stream, is to the natural eye. He would explain the wonderful results of mere tendencies; how, with but few exceptions, a uniform bias, on one side or the other, during the years of minority, settles destiny for life,—a truth almost wholly overlooked by the mass of men; and he would illustrate,—not painting from fancy, but copying from some original fact,—how wide asunder, is the termination of paths, whose first divergency is scarcely perceptible. He would enumerate some of the exposures, to which active-minded children are now cruelly subjected, from the want of an attractive employment; how their superabundant energy is tempted to flow out into acts of childish roguery, where, at first, the gamesomeness and fun predominate over the malice, but, at last, the malice gets the ascendancy over them; how they are tempted to occupy their leisure with games of chance,—a habit of which ripens and matures into a love of gambling, of dissipation, of horse-racing, of tavern-haunting, of drinking, of drunkenness, of death; or how, from a constant seeking after excitements, from a want of a stable foundation of truth, unsettled habits and a volatility of thought are acquired, which, of course, are followed by inconstancy of purpose and of action, and lead outward and onward to unthriftiness, to penury, and the poor-house, and, at least, to temporal perdition. He would show, that all these evils are neighbors, living on the same road, and not very far apart. On the other hand, he would show, how a habit of intelligent reading, not only enriches the mind with facts, but creates ability, and thus enables it to take up and master many more of the innumerable problems of life, which observation and experience force upon it; that the reading of good books, gives both the love and the power of instructive and elevating conversation, and tends to prudence, and wisdom, and benevolence in action; that it would turn the whole current of social feeling, which flows impetuously in the youthful mind, towards associations, formed for the mutual improvement of the members; towards the reading-room, instead of the ball-room, the lecture-room, instead of the theatre; that it would refine and elevate the social intercourse between the sexes, which has so decisive a bearing upon the *indirect* education of children; or, if it led to privacy and seclusion at all, it would be the retirement of the study, where great plans for human advancement are devised and matured, and not the secrecy of the gaming-table, where abominations are wrought.

After the presentation of these and similar views, it is not too much to presume, that each rational voter in the district would say, that a school library would, indeed, be a most valuable possession,—worthy of the cost, and of ten times the cost; and that, if there were no impediments in the way of obtaining one, he should esteem the payment of his share of the expense, a privilege, and not a burden.

But, at this point, another member of the meeting might arise, and, not denying, but approving, ratifying, endorsing, all that had been said, of the advantages of a district school library, might proceed to inquire, in what manner, and by whose agency, a selection of the books to compose it, should be made. There are, he would observe, excellent books for men; but, being above the capacities of children and destitute of explanations, they

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are unsuitable for the juvenile mind. Because books are full of interest and instruction for the mature minds of men, it is so far from following, that the same books would be interesting and instructive to the immature minds of children, that the reverse is more near to the truth. Men may be pleased and improved with children's books; but not children with men's books. In this heterogeneous world, adaptation is the wisest part of wisdom. Show a list of the titles of a hundred books, prepared expressly for children, by intelligent and experienced men, who know the wants of children, and this objection shall be gladly abandoned.

Another objection grows out of the expense. If a hundred of the best books for children, now extant, are to be procured, they must be picked up, here and there, at almost a hundred places. The best books must be sought after, from store to store, and, perhaps, from city to city. This, of course, would draw after it, the enhanced cost of retail prices. And the books, when procured, would be as unlike each other, as possible,—of all sizes, types, style of mechanical execution, &c. This want of uniformity would go deeper than the workmanship; there would be no order, system, or gradation according to intellectual capacity, in their contents.

Again, is there any one in this district fully competent to make the most judicious selection? Is there any one amongst us, acquainted with a thousand, or five hundred, of the best works in the market; and who, acting on his own knowledge, can select from that number, a hundred of the most suitable volumes, or of the least exceptionable ones? Is there any one, who, being without the knowledge now, will volunteer the labor to acquire it, and give us the benefit of it? This district, like more than half the districts in the State, does not contain a man in it, whose course of life has led him to an extensive acquaintance with books; with all the authors who have written on the same subject; with the latest and most approved editions; with common prices, &c. This is a kind of knowledge, which very few men,—even including educated men,—possess; and, therefore, the great majority, even of the best qualified men, would be liable to be imposed upon, though acting with all their sagacity and intelligence.

But a difficulty, of a nature far more serious, presents itself. Until a very recent period, the human mind had been debarred from promulgating its own views of truth, on almost the entire range of subjects within its ken. Governments have seized men, as soon as they came into the world, and, having written down certain dogmas, they have said to one class of men, *these* you shall teach, and, to other classes of men, these you shall learn and believe. Governments have drawn their circle around one little spot in the infinite universe of thought, and have said to nations of men,—within this circle is all truth, and here you shall stay forever. And when souls, caught by the splendid vision of truth beyond that narrow circle, have attempted to burst its limits, and lay hold on the glorious reality, government has driven them back with fire and sword, or seized and destroyed them, at once. Those within the circle, seeing the fate of those who had broken its bounds, trembled for their own; and, while some sought security in voluntary blindness, others found it in real blindness. But, at last, the barriers were demolished. The Protestant cry was raised, that each man might think as he pleased; that each might go forth, and dwell in the region of belief which seemed to him most fair and most true,—most brightened by the approving smile of his Maker. Then ensued the grand rush of opinions, out of the old, coercive limits. The present innumerable forms of belief and opinion,—almost exhausting possibility,—show, in what different directions an escape was made from that dreadful imprisonment. Out of the sphere of pure mathematics, rarely an opinion, in all the regions of morality, religion, or government, remains, as it was, two centuries ago. It seems, almost, as though it had been an object, to believe what had been disbelieved before, and to cast aside, with scorn, every old form of faith,—at

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least, in the sense in which it had been before held and reverenced. Hence the endless diversities and contradictions of opinion, in our times; and, on those subjects which are most dear to man, either as a mortal or an immortal being, the widest variety and the fiercest conflict. The two subjects, respecting which, men, for ages, had been most straitened, pent up, walled in on every side, were those, which embraced the political condition and the future destinies of man; that is, the relations of men to each other in the social compact, and the relations of man to his Maker. No wonder, that men, bursting from thraldom, should rush into error. No wonder, that the opinions and convictions of men should be partial, incomplete, and, therefore, false, before they have had time to collect the proofs, necessary for the establishment of truth. And, perhaps, we ought not to be surprised, that, in the mean time, each one should seize, and hold with unyielding tenacity, those opinions, which, to his peculiar mind, appeared to possess the holy reality of truth; and that he should denounce all conflicting opinions as heretical and ruinous.

But, amid this fierce collision of doctrines, the schoolhouse, by common consent, is neutral ground. Men, holding the most adverse opinions, are taxed to support the schools. The school is the only place, where the mass of the children can find the means of instruction; and therefore it is, that proselytism to religious creeds, or to partisan doctrines, would be an aggression upon private rights,—an aggression so much the more intolerable, because the very sufferer himself is compelled to contribute the means by which the wrong is inflicted. One great object of the schools,—an object dear to the heart of every lover of his kind,—is, to exercise and to strengthen the minds of the children; to save them from vicious associations and from depraved habits; to lead them to the perception and the love of truth in the exact sciences; to give them a delight in exploring the vast world of natural history, where, at every step, they are surrounded by proofs of the greatness and goodness of God; and thus to prepare them, as far as by any human means they can be prepared, to bring a clearer and stronger mind, and less selfish and impure affections,—a more ardent love of man and a higher reverence for God, to the decision of those momentous questions of time and eternity, which, in the last resort, each man must not only decide for himself, but must abide the consequences of his decision. One thing, to be hoped from the Common Schools, then, is, that they will be instrumental in rearing a generation of men, less blinded by prejudice, more in love with truth, more clear in their perceptions, more just in their reasonings, than the majority of their fathers have been. Amongst such a generation, truth will have a double chance of being adopted; error, a double exposure to rejection; benevolence, more followers; crime, less victims.

Now, who, within the limits of this school district, is competent to the selection of the proposed books? What man is there, who either has read, or will assume the labor of reading, even a hundred books, in order to determine, whether there is any thing in any of their pages, which substantially encroaches upon the principles that he knows his neighbor holds sacred? In regard to this point, let us not be captious. Let us not except, on account of slight shades of difference. Not any two minds, any more than any two eyes, can see hues and proportions exactly alike. The former is not less a moral, than the latter is a natural, impossibility. But, supposing one man can be found amongst us, who will voluntarily and gratuitously undertake to examine a hundred books, is there a majority in the district, who will intrust so difficult and responsible a task to him, and agree to abide by the result,—to pay beforehand for that, by which they may be aggrieved afterwards? If the agent, nominated to make the selection, be an active and prominent member of one religious denomination, can the members of opposing denominations confide in his integrity? If he be a champion in one or the other great political parties, now engaged in a death-like strug-

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gle for ascendency, can his political antagonists concede to him the privilege of selecting the books, on which their children's minds are to be modelled ?

Now, did the argument rest here, one could hardly expect, perhaps hardly wish, that the question should not be carried against the library.

But suppose, at this point, another member should arise, and, declaring his full assent to all the views advanced in favor of a library, both on account of pupils, parents, and teacher, and conceding, also, that, if the objection, growing out of the want of a proper series of books, and the inherent difficulty in regard to their selection, could not be removed, he must withhold his vote from the project, notwithstanding his strong predilections in its favor,—should then proceed to detail the following facts and considerations.

All the arguments, urged against the procurement of a library for the district, were once true, but they are true no longer. The Legislature of the Commonwealth has established a Board of Education. It has conferred on them no power whatever, to control the schools, or to interfere with their management ; but it has made it their duty to collect and diffuse information, to suggest, to advise, and to assist, and thus to enable the schools to improve themselves,—"to the end," as it is expressed in the language of the act which created them, "that all children in this Commonwealth, who depend upon Common Schools for instruction, may have the best education, which those schools can be made to impart." As it was to be the duty of the Board, to advise and counsel upon subjects, in which the whole community was concerned, this fact was duly regarded in their constitution. They were not taken from one section of the State, but from different sections, so that they live almost equidistant from each other, and may be almost said to represent equal portions of territory and of population. They were not selected from one political party, or religious denomination, but from both political parties, and from all the leading religious denominations in the State. One of the measures early projected, by the Board, for the advancement of the schools, was the preparation of a library of suitable books for children and youth. The plan contemplated two series, of fifty volumes each ; one, of the 18mo. size, adapted for children, the other, of the duodecimo size, intended for youth. The Board proceeded to make proposals to various publishers, to undertake the work. The leading propositions were, that the enterprise should be undertaken wholly at the publishers' risk, neither the Board nor the State having any pecuniary interest in it ; that the work should be executed according to sample ; that it should be offered to all the public schools in Massachusetts, who might wish to purchase, at a sum never to exceed the stipulated amount; that the whole should be executed in the most durable and workmanlike manner, and in such style, as to type, paper, binding, &c., as the Board should direct; that no work should be included in the series, which had not received the unanimous approval of the Board ; and that, on their part, in consideration of such undertaking, the Board would examine a sufficient number of works to complete the proposed series, and give to the publishers whatever benefit they could derive from an announcement to the public, that the work had the unanimous sanction or approbation of their body. The Board were to decide upon the books, as a jury decide upon a cause in court, each member having a veto upon all the rest.

The firm of Messrs. Marsh, Capen, and Lyon (to which the name of Dr. Webb has since been added) tendered propositions, very much more favorable, than any received from any other quarter, and an arrangement was forthwith concluded with them.

It may be here asked, why contract with one firm, to do all this work ? Why not permit any firm to propose any work, and, if it be suitable, then incorporate it into the series ? Because the privilege of preparing the whole

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series was the only equivalent, or compensation, for the lowness of the price at which the works were to be offered to the schools. Without the right of supplying the whole, the publishers must have charged fifteen or twenty per cent. more, for whatever they should supply. The purchasers, therefore,—that is, the school districts,—were to have the benefit of the reduced price ; a fact deemed of far more consequence by the Board, than that a few publishers, more or less, should prepare and sell the works, at an advanced rate, and divide larger profits amongst themselves.

On a careful and thorough examination, it was soon found, that there were very few books extant, suitable, in all respects, for children ; or, at least, that there were very few, which might not be essentially improved. In regard to some books, a more full and complete exposition of the subjects treated of seemed desirable. In regard to others, notes, explanations, glossaries, &c., were necessary, to make them intelligible to children. New works, also, were to be prepared. For this purpose, the publishers have obtained the services of the most popular and talented authors in this country, either to re-edit existing works, or to prepare new ones. The most eminent literary men have been, or now are, engaged in the execution of the plan. The names of Washington Irving, Dr. Wayland, the two Everetts, Greenwood, Bigelow, Rantoul, Silliman, Judge Story, Professors Lieber, Potter, Stowe, Edwards, Olmsted, Alden, Tucker, Judge Porter, &c., &c., are a pledge to the public, that nothing has been omitted, which can give the value of adaptation and fitness to the series. It is not too much to say, that no work has ever issued from the press in this country, to the preparation of which, one half so much knowledge and ability has been devoted.

And now, for the application of these facts to the question of purchasing a district school library.

The first objection was, that no series of suitable books exists. But, if the largest experience, the highest skill and talent, the best practical judgment, in our community, can select or prepare suitable books for the children and youth of the State, this objection is removed. If not now removed, an age must go by before it can be ; for this whole country does not furnish the same number of other men, so competent for the labor.

The second objection was, that, if existing books were to be purchased, they must be picked up,—a half-dozen books, or a single book, at a store, or in a city,—and, of course, that they must be purchased at high retail prices. The series of books, now in the course of preparation, are offered at a rate, much lower than the common price for books of the same size and of far inferior workmanship. The books are all handsomely and uniformly bound, and this, though a consideration of no moment, compared with their contents, is still one, which no man would wholly disregard. It affords a genuine gratification to all persons of taste and elegance, and it will be the means of cultivating those qualities in the children who read them.

The third,—and, if not removed, an insurmountable objection,—was, the want of some sufficient guard or security, against the introduction of partisan or sectarian books. This difficulty has been directly met, and entirely removed. Not enough of it is left, to serve as a pretence for sophistry. The names of the members of the Board may be found in the first volume of the library, which, on their official and personal responsibility, they have sanctioned. They are the following :—

Edward Everett,	Robert Rantoul, Jr,
George Hull,	Thomas Robbins,
Emerson Davis,	Jared Sparks,
Edmund Dwight,	Charles Hudson,
George Putnam,	George N. Briggs,

The character of these gentlemen is a sufficient guaranty, that the trust reposed in them will be executed with fidelity. There is not a man, belonging

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to either of the great political or religious portions, into which our community is unhappily divided, but will find, in the above list of names, a watchful sentinel, to guard his social and spiritual rights against aggression. Suppose I am a member of the Calvinistic or orthodox Congregational denomination, and I deem it a paramount duty to avert from the eyes and ears of my children, the peculiar views of the Baptists, Unitarians, or Universalists. I see in the list, the name of the Rev. Emerson Davis, of Westfield,—an orthodox Congregational clergyman, known to his brethren, throughout the State, as a man of sound judgment, of excellent feelings, of firm and undoubting steadfastness of faith. Further down, in the list, I see the name of the Rev. Dr. Robbins, of Rochester, a venerable gentleman and most learned scholar, who, for more than a quarter of a century, has been the pastor of an orthodox church and society, and upon whose soundness in the faith, no suspicion has ever been cast. Without mentioning any other names, or making further inquiry, can I ask for any higher assurance, that the books examined and sanctioned by these gentlemen, will be found to contain nothing, at which any orthodox man can justly take offence. Suppose I am a Baptist, and, though anxious for a library, would not accept one, on the condition that my own peculiar denominational views were to be impugned by it. When I see that the Hon. George N. Briggs,— for many years a member of a Baptist church in the town where he resides,— has given his approval to the books, can I, with decency, any longer retain my suspicions ;—if suspicions, I ever had ? That gentleman for many years past has been a Representative in the Congress of the United States, and surely, it would be arrogant in me to say, that he was not as capable as myself, of detecting whatever is objectionable in them. Or suppose I dissent from the Trinitarian faith, in any of the modifications in which it is held, and enrol myself either with the Unitarians, or with the Universalists ; are there not Mr. Putnam, and Mr. Hudson, both clergymen, who will, *respectively*, guard every point, and see that the distinctive views, neither of Calvin nor of Hopkins, shall find their way to the children's minds, through these neutral and impartial pages ? But I need not dwell longer on this point. All will perceive, that every pledge for fairness, every security against proselytism, has been given. Should any glimmer, any effluvium, or infinitessimal particle, of doctrines adverse to mine, permeate through all these guards, and become just perceptible or discoverable, in the books, to the keenest sight or scent, I cannot surely have any great faith, even in my own faith, if I am filled with dread, lest its foundations should be subverted or unsettled by them. And so as it regards political views,—are not the names of Governor Everett and Mr. Rantoul a sufficient pledge, that the library is tainted by no false doctrines on sub-treasuries or banks ?

As we have supposed a district school meeting and a debate ; we may as well suppose the result,—viz. that a vote was unanimously passed, to procure a Library.

DISTRICT SCHOOL LIBRARIES IN NEW YORK.

In the year 1835, the Legislature of the State of New York authorized its school districts to raise, by tax, a sum not exceeding twenty dollars, for the first year, and ten dollars, for every succeeding year, for establishing District School Libraries. The law remained for three years, almost a dead letter upon the statute book ;—very few of the districts exercising the power it granted. But, in 1838, Governor Marcy, in his Inaugural Address, called the attention of the Legislature to the subject again, in the remarks, which we copy below. During the session of that year, the glorious law was passed, for encouraging the districts to procure libraries, by appropriating a portion of the income of the school fund, to such dis-

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tricts as would raise, by tax, an equal sum, for the same purpose ; and, *at the present time*, there is scarcely a district in the State, which has not taken, or is not now taking, the requisite steps for the procurement of a District School Library. How long will the recommendation of the Governor, and the law subsequently passed in pursuance of it, outlive those party contests, which, at the time, occupied so much larger a share of the public attention ! When the collisions and bickerings of that day are forgotten, the influences of this law will flow on, widening and deepening, in an endless progression of usefulness.—Ed.

"All classes of our constituents will look, with much anxiety and high hopes, to your proceedings on the subject of Education. As the friends of civil liberty, and the possessors of the legislative power of a free people, we are commanded by the dictates of reason, and the voice of duty, to provide liberally and efficiently for Popular Instruction.

"An ignorant people would not long retain, if, by chance, they should acquire, civil liberty, and would never rightly appreciate its benefits. To the intelligence of those who have preceded us, are we mainly indebted for our free institutions, and all the blessings that attend them ; and it is only upon the intelligence of those who must be the future guardians of these institutions, that we can confidently rest our hopes of having them perpetuated and improved. Popular education is, therefore, identified with civil liberty. We owe to both, the devotion of our best faculties, and the wisest application of the means placed at our disposal, for sustaining and promoting them.

"In anticipation of the income, to be derived from the moneys belonging to the United States, deposited with this State, a recommendation was submitted to the last Legislature, to apply it, exclusively, to the purposes of education. This income was then estimated at three hundred thousand dollars, annually, during the time the deposite should remain with the State. The plan proposed for the appropriation of this sum was, to increase the annual distribution to the Common Schools to twice the present sum, thereby making it two hundred and twenty thousand dollars; to devote a liberal portion of it to the academies, in such a manner, as not only to increase the amount annually distributed to them, but to augment the Literature fund, and to add the remainder to the capital of the Common School fund. The general proposition, of applying this income to the cause of education, appears to have been coincident with public opinion ; and I do not doubt that it will receive your sanction. Though I should regret to see the least departure from the generally approved suggestion of appropriating this income exclusively to the purposes of education, yet it is not improbable that some useful modifications may be made in the details of the plan. There are, undoubtedly, other objects connected, directly, with education, besides those already specified, to which pecuniary assistance might be extended, with great advantage.

"Elementary instruction is only the first stage in the progress of education, and but little is accomplished, if there be no advance beyond it. To make ample provision, for conducting all the children in the State through this stage, should undoubtedly continue to be, as it hitherto has been, the first and main object of the Legislature ; yet, all that public sentiment demands, and the public good requires, will not be achieved, until needful facilities are furnished, to a career of self-instruction. District libraries are well calculated to exert a beneficial influence, in this respect. It is to be regretted, that the opportunity, offered to the school districts for establishing them, has not been embraced, with a zeal commensurate to their importance. Few of the districts, compared with the whole number in the State, have manifested a willingness to levy the small sum authorized by law, for the purpose of establishing them. In view of their unquestionable

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usefulness, I would respectfully recommend, that some further measures be adopted, for introducing them more generally into the districts.

"The law now authorizes the inhabitants of each district, at their option, to raise, the first year, twenty dollars, for establishing a library, and ten dollars, in each subsequent year, for enlarging it. Two modes present themselves, for advancing this laudable object. One is, to make the assessment of the tax compulsory; and the other, to devote a small amount of the fund, now at your disposal, to each district, which shall raise by taxation, an equal amount, for the establishment of a district library.

"I recommend to your favorable consideration, the latter mode, under a belief, that it would meet with more general approbation than a compulsory assessment, and enlist an interest in behalf of those establishments, that will not only insure the ultimate introduction of them into the several school districts, but increase their usefulness."

[For the Common School Journal.]

ON THE MOTIVES TO BE ADDRESSED, IN THE INSTRUCTION OF CHILDREN.

NO. VII.

THE GENEROUS AFFECTIONS.

DEAR SIR,—I verily believe, that every school might be ultimately altogether, or, at least, in a great degree, governed and controlled by an appeal only to the highest, and most generous, affections that belong to the human character. I admit, that it would be often difficult, and to some of us, impossible. But the fault would be with ourselves. It would be, because we have not, in a sufficiently ample measure, the qualities that we would call up in our pupils. I suppose that every child has within him something that responds to every form of noble action, to every expression of disinterested kindness. He has, we too sadly see, a capacity for much that is bad; but he has also the germs of all that is good and excellent.

But to avail himself of these principles, the teacher must have them in his own character. How can he touch the spring of generous feeling in his pupils, who, in his intercourse with them, is habitually influenced by low and selfish motives?

He should, in the first place, have a strong sympathy with childhood; and he should not be ashamed to feel and express it. The affections, as truly as genius, are always young. They never grow old. And, if they did, life is so short, that the oldest of us have to look back but a very few years, to enter again into the feelings of childhood. Without sympathy, the teacher cannot understand, and, by consequence, cannot direct, the feelings of the child. He is endeavoring to act upon the unknown.

But a ready sympathy will enable him to understand the difficulties that a child meets with,—how obscure the plainest thing may appear to him; how long, the shortest; and how soon his scanty stock of patience is exhausted. It is probably from this quicker sympathy, that females are so much better qualified to teach young children, than we are; perhaps, also, from the silly pride that is apt to prevail among men, particularly those of obtuse perceptions, and the savage idea, that want of sympathy is not a want, that hardness is manliness; forgetting, or never dreaming, that the noblest men, those of the best endowments, have been always marked for the most extensive sympathies.

The most generous allowance should be made for the faults of children; the most lenient construction should be put upon every offence. We may easily remember, if we will, that our own faults, when children, were far more frequently those of ignorance, of thoughtlessness, of impulse, or of weakness, than faults of design or of malice. These always were, and always will be, the sources of most of their faults. How unreasonable to expect to

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find children without them. How unreasonable and wicked, too, when these causes are so obvious, to look deeper, and search for any thing worse. Impute to children the best motives, and you create them ;—or rather, you bring into action those principles, implanted in their hearts, which produce the best motives. We cannot doubt that the capacity, for all that is good and noble, exists in every child, and only needs to be roused and brought out by the teacher. His power of doing this will be in proportion to the elevation of his own character. As, in water, face answereth to face, so the heart of man to man. Whatever virtue the teacher can form in himself, he will be able to reproduce in his pupils. What a motive this, to build up his own character, in all manly and generous qualities.

In the second place, (I am afraid my firstlies and secondlies will give my letters very much the aspect of sermons, which you, who know me, know very well I could not write nor preach ; but I must have heads, and, therefore, repeat, in the second place,) a teacher must show entire confidence in the child. And not only show it, but feel it.' Confidence begets confidence, as distrust begets distrust and falsehood. There is no other so ready way, I repeat it, to produce falsehood in a child, as to doubt his word. And it must be so. A doubter is a liar. One who was himself perfectly true, could never suspect. It is true, that there is a distrust produced by the experience of other men's falsehood. But this belongs to the world. It cannot be felt by a teacher towards a child. There is also a distrust in others, that comes from a sense of our own weakness, and is a part of Christian humility.

Real truth, like charity, thinketh no evil. Distrust, therefore, to the whole extent of the influence a teacher has, corrupts the principle of truth, and generates falsehood. It is as if he said to the child, "I distrust you, because I believe that you are like myself." But a child, who feels that his teacher confides in him, has all the strength of the teacher's character, on the side of his own good promptings and resolutions. He can, perhaps, resist the temptation from within, if all from without is removed. The teacher's smile gives him confidence in himself. He is safe, because he is in good company. But let the teacher meet him with the dark leer of suspicion, and the trembling flame of truth within him goes out. "What am I to lose," thinks the child, "by this falsehood ? He already looks upon me as a liar ; and, by a lie, I may save myself from the consequences of this offence." For, thus, is falsehood always cowardly, and full of fear. Let us remove the fear, if we would prevent the lie.

The teacher should take care, in the third place, to make it felt, that he is on the side of his pupils. This is often difficult. In some schools, the master has always been looked upon as an enemy, and the impression comes down, by inheritance, to all the pupils. The same, too, is the impression of parents, which makes the case still harder. But the difficulty will cease, in the case of one who has a genuine sympathy for his children. They are quick to find out their friends ; and, if he is a true friend, and a prudent, wise, and confident, friend, they cannot miss of finding it out, sooner or later. But this is a great point, and worth striving for, and waiting for, long and patiently.

It seems almost necessary, considering the low standard of character and acquirement, and especially of refinement of character, in persons sometimes allowed and employed to take the sacred office of teacher, to insist upon the common truth,—almost too common even for a proverb,—that we learn more from imitation than precept. It is in every body's mouth, and yet how much disregarded in practice. What higher object can be proposed, than to teach the moral virtues ?—justice, liberality, charity, gentleness, generosity, humility ? But how can he properly teach justice, who is habitually unfair ? or liberality, who is mean-spirited ? or charity, who is close and suspicious ? or gentleness, who is rough and overbearing ? or

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generosity, who is over-reaching and selfish? or humility, who is proud, and querulous, and self-sufficient?

The true teacher should have an exalted conception of the noblest endowments of the character, and should, if it were possible, show them all in his own life and deportment. Has any one greater need of them? Would any one make a better use of them? Yours, very truly, G. B. E.

PRIZES.

[We give below a *real* extract, from a *real* letter, written by a girl, *really* but twelve years of age. It was handed to us, with the accompanying remarks, by an eminent professional gentleman of a neighboring county, in whose fidelity in reporting, the most implicit faith may be reposed. The extract shows, that, on questions, whose correct decision depends upon the feelings, unsophisticated childhood begins, where the profoundest philosophy leaves off. Were we a disciple of Miss Martineau, and a believer in the expediency of electing women to fill civil offices, we should wish that this little girl might be placed on some of the school committees.—Ed.]

Dear Sir,—One of my children had a letter, from a female cousin, of twelve years of age, to-day, some passages in which struck me so favorably as showing the ill-judged system of stimulating by *prizes*, &c., that I am inclined to copy them, in the hope that this picture, of the real feeling and operation of such systems upon young pupils, may lead you to make some remarks in your School Journal.

"Our term will close in the course of next week, so that all my thoughts and time are now given to preparation for examination, which is to be three days in length. I must say, that it is not without some feelings of dread, that I look forward to the time, when I shall be obliged to make *a parade* of my acquirements. * * * * * * There are four prizes offered for the four best compositions. I have always had a great dislike to 'examinations' and 'prizes;' and, although our teachers have brought forward many arguments, to prove their utility, yet I have not been able to overcome my prejudice to them. In the first place, I don't think such examinations are a good test of scholarship. A timid and retiring person is much more apt to get confused, and would recite (or rather show off,—for what is it but showing off?) to much less advantage, at such a time, than one would, who was much her inferior, yet had more boldness and confidence.

"And as to prizes, they scarcely ever fail to create some degree of bad feeling. People must have but a poor opinion of our motives for writing and studying, if they think that the hope of obtaining a prize would be any inducement to great effort. It makes me think of promising a child a sugar-plum, if it will only be good."

This appears to me a very good text, and I think a statement like this, of a very intelligent girl, of the age I have named, does her credit. It struck me so forcibly, that I could not resist sending it. I would beg leave to add, that more than one of our medical men can furnish you with fearful instances, of the effect of the stimulating system, (by unworthy motives,) upon the *mind* as well as the *body*. Very respectfully, yours, &c.

Effect of school-emulation in producing a dishonest act, even on the ingenuous mind of Sir Walter Scott,—"There was a boy," says Sir Walter, "in my class at school, who stood always at the top, nor could I, with all my efforts, supplant him. Day came after day, and still he kept his place, do what I would; till, at length I observed, that, when a question was asked him, he always fumbled with his fingers at a particular button, in the lower part of his waistcoat. To remove it, therefore, became expedient in my eyes; and, in an evil moment, it was removed, with a knife. Great was my

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anxiety to know the success of my measure ; and it succeeded too well. When the boy was again questioned, his fingers sought again for the button, but it was not to be found. In his distress he looked down for it ; it was to be seen, no more than to be felt. He stood confounded, and I took possession of his place ; nor did he ever recover it, or ever, I believe, suspect who was the author of his wrong. Often, in afterlife, has the sight of him smote me, as I passed by him ; and often have I resolved to make him some reparation ; but it ended in good resolutions. Though I never renewed my acquaintance with him, I often saw him ; for he filled some inferior office in one of the courts of law at Edinburgh. Poor fellow ! I believe he is dead ; he took early to drinking."

In a less honorable and generous mind than Scott's, this meanness of cutting off a button in order to disconcert and embarrass a school-fellow, and by that means to steal his place, would have led, in afterlife, to the indulgence of all envious feelings, or to the fabrication of falsehoods against a rival or competitor, in literature or in politics.—Ed.

FURTHER EXTRACTS FROM MR. WEST'S LECTURE, ON MANUALS.

[Continued from page 64.]

When the recitation is conducted closely by the book, and the scholar is required to tell what, and only what, is put down in the book, and the teacher avoids making any remarks, it becomes, instead of being an occasion for the teacher to call into exercise the powers of the scholars, and for him to throw light upon the dark passages, and fill up the deficiencies, merely a time for him to test how faithfully the scholars have performed the task assigned them ; to see which has the best memory. The teacher loses this opportunity, when the scholars are close to him, of giving them the impression that he is their friend, and that he has an affection for them, and strengthens the impression of his being their master,—their task-master. The opportunity, of sprinkling into the school duties something of the amusing and enlivening, is lost ; and the feeling of confinement and necessity, which so paralyzes the exertions of the scholars, is further increased. When the scholar comes from the seat,—hard and perpendicular, perhaps,—where he has been conning his book, to the no less hard recitation bench, or, perhaps to stand with military straightness, during the time of reciting, it would not be wonderful, if, after the dull time of reciting has been gotten through with, the teacher should hear long-drawn sighs from young and short bosoms, or see what, in the countenance and manner, visibly represented a whole series of sighs.

We are far from wishing to make the schoolroom only an enclosed part of the play ground. We would have the scholars remember, that, as soon as they step over the threshhold, their feelings are to undergo a change ; but we would, at the same time, have them feel, that the same sun, that shines unobstructed upon the well-trodden grass of the play ground, shines also through the windows upon the school floor, and not that, when they enter the schoolroom, they pass from day into night, from night into darkness. But, while we would have them refrain, in the schoolroom, from many things, appropriate and desirable in the hours of play, and on the play ground, and would have them bear in mind, that there is a time and place for every thing, we think that care should be taken, not to increase, unnecessarily, the chill that comes over them, when they change the free air of heaven, for the pent-up air of the schoolroom ; when they give up their sports, in which they have the sole management, for the in-school work, which is, and must be, marked out for them, and required of them, by others ; when, instead of following the impulse of the moment, as they have just been doing, they must take care, lest they unwittingly give way to their feelings. Now, we think that, with all rules observed, with proper and de-

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corous behavior, and with due respect to time and place, the recitation may be made an occasion for partially unbending the tight-bound springs, for brushing off the dullness that may have settled down upon the minds of the scholars, and for calling the mental powers into action under great advantages. But this cannot be, when the teacher confines himself, strictly and solely, to the text-book ; when the scholar finds, that all, that it is important for him to do, is, to be able to repeat what is laid down upon the pages of the book; and that if he, when preparing his lesson, commits, and, at the same time, understands, all this well, he must expect nothing more, at recitation, than to hear the lesson repeated over, with blunder upon blunder, with little or no light thrown upon what was comparatively dark to him, and, perhaps, by the mental action to which he is subjected, even darkness spread over what was comparatively light before. What, in this way of reciting, can prevent the call to recitation from sounding unpleasantly upon the ears of both industrious and idle ? What can prevent this or that study, the very name of the book or author, the time of reciting, from becoming distasteful to the pupils, who recite in this barren way ? It is distasteful to the diligent, because they gain nothing new, and have only an opportunity of trying strength with each other, which may, in itself, be pleasant, at least, to the victor ; but even this pleasure is counterbalanced, by the continual fear, too often realized, of having the weak points of their armor detected by the master. It is distasteful to the idle, because they are then more immediately under the master's eye ; because their idleness, which, by some of the contrivances of youthful ingenuity, they have been able, in a measure, to conceal, will be betrayed, without screen, by the way in which they recite their lessons ; and because, what had no attraction before, when the page was first reached, becomes, now, while reciting, actually repulsive, —if, indeed, they get their minds near enough to the centre of action to be repelled.

It may not be said, that the ideas in the book are pleasing ; that the author has a happy way of illustrating the subject, and knows well how to impart knowledge to the youthful mind ; and, therefore, there need be no danger of the child's becoming disgusted with a study. Let it not be said, that, if care be taken to get a study not much in advance of the age and maturity of the scholars, there need be no fear of their becoming disgusted with it. For we say, that the very fact of its being all marked out and managed by another, of its being obligatory, of its coming round irresistibly, will tend to make, even what might otherwise be pleasant, disgusting. We all know, with how much more pleasure a scholar spends his time, in reading the lesson of his neighbor, than in attending to his own ; but require his neighbor's lesson, which seems so pleasant, of him, and you immediately alter the case. The head, that was self-supported, before, must now be leaned upon one hand ; the bright eye, that was before fixed upon the book, now loses its animation, and seeks, if it may, among objects around, for something attractive. It is the feeling of compulsion, of necessity, that brings about this change. "I do this, because I can't help myself; I did that, because I wanted to." And this feeling may be lessened, we say, in some degree, or may be increased, by the manner in which recitations are conducted. We do not say, that the right way of conducting recitations will wholly change these feelings of the scholars ; but they will go somewhat towards doing so. And we think it an object of great importance, to make the schoolroom, and the school studies, pleasant to the scholars, if it may be done, without sacrificing the very purposes of the school exercises, and the in-school confinement. We are far from forgetting the rhyme, that tells us what Jack becomes, with "all play and no work."

When the text-book is closely adhered to, and the reader never wanders from the marked-out path, the scholar, by his own style of reasoning, (and often how sound and pertinent that reasoning is !) comes to the conclusion,

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that he is unable to add anything to what is put down in the book, and is unwilling to ask any question, but those asked in the book, because he is unable to answer any, but what are answered in the book. Now if the teacher do know more about the study in hand, or can make his knowledge of other things bear upon it, it may be well for him, on account of the aid it may give to his teaching, if the scholars have a good opinion of his ability, to add what he can, to improve what he may, for this reason, aside from the consideration, that a little from the lips of a teacher, whom they respect, and in whom they have confidence, is sometimes of more worth to them, and is likely to be retained longer by them, than much which the book tells them. It should be the settled, though not the professed, object of the teacher, to gain the respect of his pupils, among other things, for his acquisitions, his knowledge. We do not mean to advocate deception, for we would let the scholars know, if need were, that we made no pretension to know every thing. Without making any vain-glorious display of his knowledge, the teacher may show himself so prepared, and so ready, to improve upon what is put down in the book, as to encourage them to propose, for elucidation, what has puzzled them, and to put questions, that may arise in their minds, relative to the lesson. And he should endeavor to make them feel, that, if they come to him for information, upon anything that interests them, though foreign to the school studies, they stand a good chance of receiving it; and that he cares enough about them, to search out an answer to their query, if he cannot give one without searching, though both question and answer may be equally indifferent to him. It is worth a good deal to have the relation between teacher and pupil what it should be; and we think that care, not to be too much confined to the pages of the text-book, will contribute towards making it so, and is, therefore, worthy of the teacher's attention.

When the manual is strictly adhered to,—and it seems to be wrong to go at all out of its path,—the knowledge, which the scholars acquire, will, of course, be only what is to be had from the text-book. A mind, well stored with the information which school books give, may be very ill stored, after all. That information is likely to be of a particular hue, to smell of the book, and not to be, as information, just what is wanted. Besides, if the teacher seem to take everything put down in the book, without any apparent reflection upon it, as he seems, practically, to say to the scholars that he believes, simply because the book says so, he leads them to take for granted, that anything, to be met with in books, is, for that reason, true. Now, if believing any apparently large statement to be true, he lets the scholars see, that he has considered in his own mind, the reasons which go to support the author's statement, and puts them into a train for finding reasons themselves, he teaches them to think for themselves, and to have a reason for what they believe.

When nothing is done at recitation, but the mere repeating of the lesson, and no question, out of the direct path of the book, is put by the teacher, or allowed to be proposed by the scholars, it often happens, that a scholar, if he be at all near to the close of his school education, even though, all along, he has been accustomed to submit passively to the directions of parents and teachers, without troubling himself to think upon the purposes or utility of his studies, is apt to ask himself these questions,—and to ask them at a time, when he feels vexed and worn out with the routine of school discipline, and study,—"Of what use is this study going to be to me? I cannot see the use of studying that book, for I am going to be such and such, or going to do so and so, and how will this serve me, then? What shall I ever want of that?" These are good questions, and they would be more welcome, were it not for the manner with which they are often asked. If they are answered in the right way, and at the right time, it will be well that they were asked. But if the scholar is left to himself to answer them, as they were asked, in a despair of finding any good answer to them, in a

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conviction that no good answer could be given to them, so he is little likely to look far for an answer, and will be strengthened in his opinion, that, because nothing, on the moment, comes to his mind, in reply to his queries, these studies are to be of no use to him. And this may be in reference to the most useful study that the scholar is pursuing.

We say, that it is owing, in a measure, if not wholly, to the style of the recitation, that the scholar is induced to ask these questions, or, at least, to ask them in the way in which he does, despairing of hearing any thing said in favor of the studies, and feeling that he is compelled to wear away hour after hour, upon what, to him, is all idle. He sees no connection between a study and his probable future course of life, and there is no one, but the teacher, for him to ask about it. He is disinclined to put so direct a question to him, and such a question, too; or, perhaps, all that he has had to do with the study, all the recitations he has had in it, all that he has thought himself, or heard others say, about it, leads him to the opinion, that it will be of no use to him; and nothing, that he has heard the teacher say, at all helps him, and so there ends the matter with him. He has made up his mind, and it is no easy thing to alter it.

I doubt not that every teacher, who has advanced scholars, has met with such instances of pupils, who,—just at the time when they are old enough to appreciate the purposes of studies, when they ought to apply themselves with great diligence, seeing how much time is gone, and how little remains to them,—become tired of school, and long to be free, because, with other reasons, they take the narrow view of the objects for which they attend school, and are disposed to regard all the time and labor, that they spend there, as so much lost time and labor. It may be, that the scholar is just beginning to think for himself, to look for a reason for what he does; and that his mind has just reached that state of maturity, to make the studies of more use to him, than at any previous period. Perhaps, too, the parents are desirous that he should continue longer at school, but are not able, if consulted, to tell him, to his satisfaction, the particular purpose of this or that study, which he pursues. And this very time, the most advantageous to him, if his mind be in the right state, is thus rendered worse than useless. It seems to be a good plan, not to keep too near the book; to endeavor to make the pupils, if old enough, understand the reasons which the teacher has, for putting them into this or that study; to show them what bearing, direct or indirect, it may have upon the real business of life, and of what service it is likely to be to them. It were far better, that the manner of conducting the recitation, the spirit that should pervade it, and the remarks made, from day to day, should make it one of the last questions which the scholars should be disposed to ask, in a doubting way, whether they got any good from the study and the recitation? These things should make the usefulness of a study, or rather the usefulness of studying, diligently and carefully, the lessons,—for it is of much more consequence *how* the lessons are gotten, than *what* they are,—plain enough for the scholar himself to see it, so that he should bestow the labor requisite upon them, when alone, by himself, and submit, cheerfully, to any restraint which the studies and school duties might make necessary. That is, we say, while the recitations, conducted on the dull, strict plan, tend to render the scholars weary of their daily exercises, and do not enable them to discern, even when they seek to, of what use the studies are likely to be to them, recitations conducted on a more liberal plan, not only serve better to advance the scholars in knowledge, to keep them cheerful, but also to open to them the purposes for which they pursue their different studies, and for which they are sent to school.

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THE

COMMON SCHOOL JOURNAL.

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ANNUAL REPORTS OF SCHOOL COMMITTEES.

THE season has arrived, when the annual Reports of the School Committees are made to their respective towns. The law requires that these Reports "shall be read in open town-meeting, in February, March, or April, in each year, or be printed and distributed for the use of the inhabitants."

It is sincerely to be hoped, that, for the present year, more of the towns will order the reports of their school committees to be printed, than did so, the last year. It is impossible, otherwise, to give that circulation to the documents, which their importance demands. To read a report on the condition of the schools, amid the din and bustle of a town-meeting, would be, for a considerable portion of the inhabitants, about as available, as to read it to a brigade of militia, during a sham-fight. Such a variety of topics is always presented at the annual meetings of the towns,—all to be despatched in so brief a period,—that the citizens have neither time, nor are they in a state of mind, to consider so important a subject, as the schools. The thoughts of the voters are otherwise employed. Private, personal interests occupy their minds. Some of them are candidates for office, and are looking with trepidation to the result of a ballot. Some are champions of one candidate, and some, of another; votes are to be prepared and distributed; a great deal is to be said in a short time, in electioneering for one candidate, and striving to defeat another Some have been on committees, and have reports of their own to make and to defend. Many are interested in some municipal or local question, such as the laying out, or discontinuance of a road, the building of a bridge, the adjustment of a claim, the formation of a contract for the paupers, the appropriation of a fund, or some other personal matter, in which they feel an immediate concern, and which must be attended to, then, or never.

Under these circumstances, what probability is there, that the committee will obtain a full and fair hearing for their report? Their views ought to be considered, weighed, pondered; not pushed aside, nor slurred over. Besides, it is to be feared, that, while one of the committee is reading the report, half the meeting will seize upon the opportunity to transact such private business, as they may have occasion to do. Many people go to town-meeting, not merely to choose officers for the current year, but to meet persons with whom they have had, or wish to have, dealings. Town-meeting day and the town-house are the day and place of 'Exchange,' for the country. They are what the 'Exchange' is to the residents of a city; and, as the day comes but few times in a year, much business is crowded into a brief space. Collectors go there to collect taxes, and the tax payers to pay them. There, debtor and creditor meet to adjust and settle accounts. Some go to find purchasers for goods or crops; others, to find sellers of them. Sometimes, there is an auction going on, near by, where old furniture or old clothes are sold, and a dense circle gathers round, at least to see, if not to buy; or a pedler seeks out the meeting, to find purchasers of his essences or gimcracks; or a jockey has a horse to sell, and both animals are showing off, on the adjoining common; or one of that nondescript race,—half beggar

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and half thief,—comes along, with a barrel-organ, and gathers around him a crowd of boys of all sizes from three to six feet high. Now, in the midst of this Babel of politics and trade, of payments and duns, of electioneering, and, perhaps, auctioneering, peddling, jockeying and show-mongering, the committee must read their report to their impatient townsmen ; a report on the most vital of all earthly interests, and equal to the aggregate value of all other interests, because it comprehends all others. Is this a sufficient channel, through which to convey to the mass of the people, an adequate knowledge of a subject in which they, most of all, are interested. Compare this mode with that of printing a sufficient number of copies, for distribution to every family in the town. If any citizen is not present at the reading, or not attentive to it, he probably loses it forever ; as few will take the trouble to go, afterwards, and borrow the report for private perusal. But, if it be printed, and a copy left in every house, it remains with them, soliciting attention. If it cannot all be read at one time, it may be taken up again and again, until it is finished. Its very presence will suggest the subjects of it, as topics for conversation in the family. It will be a new stimulus to exertion ; a guide to the objects, for which new efforts should be made.

Nor is there any substitute for this mode of diffusing information among the citizens, respecting the condition of the schools. Nothing else can supply its place, or be commensurate with the wants of the community. In making the Abstract for the last year, selections have been made from the Reports of the committees, where copies had been forwarded to the Secretary of State, according to law. Two of these Abstracts are sent to each town ; one, to the town-clerk, the other, to the school committee. But not one in five hundred of the citizens will ever see these copies, or, perhaps, even know that such a document exists. The printing and distribution of the reports, therefore, seems to be, not merely the best, but the only way, in which the merits and the defects, the points for advancement and for reform, can be spread before the people, who are so vitally interested in them.

If reports were made at the last March meeting, in any town, it will not be too late to insert an article in the warrant for the next meeting, to see if the town will not order them to be printed and distributed. The cost will be so little, and the benefits so great, that we trust this course will commend itself to all the friends of popular education.

SUMMER SCHOOLS.

Are those females, who propose to be candidates for teaching the *Summer Schools*, doing anything, by reading, conversation, or study, to fit themselves for a proper discharge of the duties they propose to undertake;—or do they think that the skill and the spirit, to perform the most difficult and most important of human labors, are to be miraculously given to them, when they cross the threshhold of the schoolhouse door ?

[All over the State, efforts are making, to introduce singing into the public schools. Witness the following, which we take from a Northampton paper.—Ed.]

Public Singing in Schools.—We spent a delightful hour, yesterday, in the Boy's High School, in witnessing Col. Barr's praiseworthy efforts to introduce singing, promiscuously, among the boys. Although but few lessons have been given, the proficiency he has already secured among nearly one hundred and fifty, is sufficient to dispel the skepticism of the most fastidious on this subject. The readiness with which they read the notes on the blackboard, give them the proper tones, and then transform them into some simple, but cheerful melody, cannot but gratify the dullest eye and please the

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most obtuse ear. The effect it has upon the taste, spirits, and manners, of the boys, is surprising; while the zest, with which they enter into this part of the exercise, bears witness to its happy influence and elevating effect upon character. We wish parents could be induced to look in upon this excellent school, oftener. It is a duty they owe themselves, their children, and the teachers, to exhibit personal interest, and to encourage both pupil and master, in the performance of relative duties. Northampton should be proud of this excellent school. It is not surpassed by any private seminary in Massachusetts, and it is infinitely ahead of the great majority of the academies in this country.

[From the Connecticut Common School Journal.]

CULTURE OF THE IMAGINATION.

In a late address of the Working Men of London, we were much struck with the following suggestion, as being in advance of public sentiment with us, as to what should come within a course of Common School education. "They,"—i. e. all the children of the nation—"should be taught the principles and practice of music, a gratification and a solace, even in the hut of poverty. Their imagination should be sedulously cultivated, by directing their attention to every thing lovely, grand, or stupendous, around them, as affording a stimulus to greatness of mind, and as powerful antidotes against the grovelling vices so prevalent in society." It is thought by many extravagant, to propose that the faculty of imagination, which is common to all, and which, when cultivated, gives to life its grace and its elevation, and awakens within us a sympathy with whatever is lofty and beautiful in Nature and Art, in the minds and the deeds of men, should be developed in every human being who lives. But we feel that there is a warrant for its culture, in the fact, that it is a constituent part of the universal mind, and that none of the capacities, either for enjoyment or usefulness, given by God, should lie idle. We have no sympathies with those, who would exclude the bulk of society from communion with the greatest and best of our race, through their written thoughts, or from the enjoyment of the glorious sights and sounds, of which Nature is so full, and which no extent of participation can diminish. Such communion, with the illustrious spirits of their own age and of the past, will give all, and especially the largest and poorest class, an elevating sense of what they may become, and impart strength, to struggle against the harsh and contracting realities, about them. But to the vast majority, the harmony, beauty, and sublimity, of Nature, the rich heritage of noble thoughts which Milton, and Shakspeare, and other illustrious names, have bequeathed to mankind, without restriction, is effectually closed, from the want of a due culture of the imagination, in the opening of life. We would not be understood, to recommend the culture of this faculty, at the expense of other faculties of the mind, or to fix an unattainable standard of Common School education.

As one branch of this subject is so eloquently discussed by Mrs. Sigourney, in the following Essay, which was prepared and read, at our request, before the State Common School Convention, in October last, we will not enlarge upon it, at this time.

ON THE PERCEPTION OF THE BEAUTIFUL.

[By Mrs. L. H. Sigourney.]

In most parts of our country, the system of Common School education is exclusively confined to the imparting of necessary knowledge, or the regulating of the palpable points of moral education. The latent emotions and principles receive but a slight share of attention. Still, their due development is highly important; links, as they are, in the chain which binds social beings to each other, and man to his Maker.

Among those, for which, perhaps, the poorest provision is made, especially

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in our primary schools, is the *perception of the beautiful*, both in the works of Nature, and of Art. This might be made an adjunct, in softening the rude, and refining the susceptible. It is valuable, both as a source of individual happiness, and a feature of national character. In ancient Greece, the spirit of beauty and of grace wrapped even her peasantry in its mantle. Hence, she has stood forth, amid the lapse of ages, and even beneath the yoke of oppression, as the teacher and model of mankind.

But, when the young children of this Republic are transferred from the nursery to those buildings, whose structure, imperfect ventilation, and contracted limits, furnish too strong an idea of a prison, the little spirits, which are in love with freedom and the fair face of Nature, learn to connect the rudiments of knowledge with keen associations of task-work, discomfort, and thraldom. Through the whole of their daily durance, are pains taken to show them any thing, of which they can say, "how beautiful!" to exhibit aught, which might kindle the smile of admiration, or refresh the half-wakened and easily-wearied intellect? Still, the teacher, who, like a skilful lapidary, brings forth the hidden vein of beauty, imbedded in the soul, aids in polishing a column, which may hereafter adorn the private abodes, or give stability to the public institutions, of his native land.

I hope the time is coming, when every isolated village schoolhouse shall be as an attic temple, on whose exterior, the occupant may study the principles of symmetry and of grace. Why need the structures, where the young are initiated into those virtues which make life beautiful, be divorced from taste, or devoid of comfort? Why should they not be erected in fine, airy situations, overshadowed with trees, and embellished with shrubbery? Why should not the velvet turf attached to them be bordered with hedges, divided by gravel-walks, tufted with flowers? Why should not the thick mantling vine, decorate the porch, or the woodbine and convolvulus look in at the window, touching the heart of the young learner, with a thought of Him, "whose breath perfumes them, and whose pencil paints?"

Why should not the interior of our schoolhouses aim at somewhat of the taste and elegance of a parlor? Might not the vase of flowers enrich the mantelpiece;—and the walls display, not only well-executed maps, but historical engravings or pictures;—and the book-shelves be crowned with the bust of moralist or sage, orator or Father of his Country? Is it alleged, that the expense, thus incurred, would be thrown away, the beautiful objects defaced, and the fair scenery desecrated? This is not a necessary result. I have been informed by teachers, who had made the greatest advances, towards the appropriate and elegant accommodation of their pupils, that it was not so. They have said, that it was easier to enforce habits of neatness and order, among objects whose taste and value made them worthy of care, than amid that parsimony of apparatus, whose very pitiful meanness operates as a temptation to waste and to destroy.

Let the communities, now so anxious to raise the standard of education, venture the experiment of a more liberal adornment of the dwellings devoted to it. Let them put more faith in that respect for the beautiful, which really exists in the young heart, and requires only to be called forth and nurtured, to become an ally of virtue and a handmaid to religion. Knowledge has a more imposing effect on the young mind, when it stands, like the Apostle with the gifts of healing, at the "beautiful gate of the temple." Memory looks back to it, more joyously, from the distant or desolated tracks of life, for the bright scenery of its early path. Amid our ceaseless tides of emigration, the mother turns, in spirit, from the broad prairie or the dreary wild, to the beautiful schoolhouse, where her childhood was trained; and, while she feeds her babes with the manna which was there gathered, tells them how lovely was the spot, where, morning after morning, she found it among the flowers, "after the dew had gone up, a small, round thing, like the coriander seed, whose taste was as honey."

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Yet, where both the external and internal means of embellishment are denied, or sparingly furnished, much may be done, to remedy this deficiency, by the ingenious and philanthropic instructer. He can cultivate the perception of the beautiful, among the works of Nature. This branch of education, it would seem, might recommend itself, even to the utilitarian spirit of the times, from the *cheapness* with which it may be taught. It requires neither expensive books, nor deep scientific research. The means of studying it are revealed, at every footstep, and varied through every season. From the young vernal grass, to the pure fertilizing stream, the tasselled corn, the grain ripening for the sickle, the wing of the bird, which, like living sapphire or ruby, glances through the dark forest,—the teacher may weave a pleasing and profitable lecture for his attentive auditors. How readily may he collect a simple apparatus for his school room ; the crystal, the tinted shell, the branching coral, the wild flower which, submitted to the action of a tiny microscope, might fill with a spirit of admiration, not unallied to piety, the brief intervals of study. Thus, the pinion of the butterfly, the armor of the beetle, or the lamp of the glow-worm, may furnish a lesson to the rudest boy, of kindness to the inferior creation, and wondering love of Him, who has clothed it in such mysterious beauty. Such precepts have a peculiarly happy influence, when, mingled with the elements of the masculine character, they soften and refine, at a period of life, when they are often most needed.

Availing himself of the liberality of Nature, the teacher will find great pleasure, in directing the eye of his pupils to a volume, always full and always open. If the works of art are not accessible, he can point them to a picture-gallery, which is never shut, and which the poorest have a right to enter. Where is there another, whose artists are so numerous, so perfect ? Every rising and setting sun deposits there such a picture, as the virtuoso in his cabinet, the king in his palace, cannot boast. Thither Spring comes, with showering buds and roses ; Summer, with gorgeous landscapes ; Autumn, with those mellow tintings, which the pensive beholder loves ; even hoary Winter hangs up the tracery of his colder pencil, the snow-clad hillock, and the glassy lake, covered with sportive children. Shall not those, whom we lead by the hand for a little while and profess to educate, be taught to admire this all-pervading spirit of beauty, which

> "Glows in the stars, and blossoms in the trees,
> Lives through all life, extends through all extent,
> Spreads undivided, operates unspent?"

Do any reply, that the perception of the beautiful is but a luxurious sensation, and may be dispensed with, in those systems of education, which this age of *utility* establishes ? But is not its culture the more demanded, to throw a healthful leaven into the mass of society, and to serve as some counterpoise for that love of accumulation, which pervades every rank, intrudes into every recess, and spreads even in consecrated places the "tables of the money-changers, and the seats of such as sell doves."

In ancient times, the appreciation of whatever was beautiful, in the frame of Nature, was accounted salutary, by philosophers and sages. Galen says, "he who has two cakes of bread, let him sell one, and buy some flowers ; for bread is food for the body, but *flowers are food for the soul.*"

"I think the pure passion for flowers," said Mrs. Hemans, when near the close of life, "is the only one, which long sickness leaves, untouched with its chilling influence. Often, during this weary illness of mine, have I looked upon new books with perfect apathy ; but, if a friend has sent me a few flowers, my heart has leaped up to their dreamy hues and odors, with a sudden sense of renovated childhood, which seems to me one of the mysteries of our being."

Nature, studied through her own beauties, not only humanizes and de-

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lights, while that study is pursued, but extends an influence to the remoter periods of life. A true love of Nature, acquired in childhood, is like a sunbeam over the clouded parts of existence, and often grows more vivid with the lapse of years.

I have seen it in the chamber of mortal sickness, allaying the pang of anguish, by the magic of a fresh flower laid upon the pillow, by the song of the nesting bird, by the waving of the green branches at the open window; I have seen it mingling, even with delirium and the fever-dream, soothing images of the cherished garden, the violet-covered bank, the falling waters, or the favorite grove, where childhood had played, or youth wandered.

I have seen it brightening the almost sightless eye of the aged man, from whose side those who began the race of life with him had fallen, one by one. Yet he finished not his journey alone, for he made a living friend of every unfolding plant, of every growing tree, of every new leaf on the trellised vine, that shadowed his Summer seat; and, in the majestic storm, walking forth at midnight, he heard the voice of that Almighty Father, to whose home he was so near.

"O Unseen Spirit of Creation," says an expressive writer, "watching over all things, the desert and the rock, no less than the fresh water, bounding on, like a hunter on his path, when his heart is in his step, or the valley, girded by the glad woods, and living with the yellow corn; to me, though sad and baffled, thou hast ministered, as to the happiest of thy children. Thou gavest me a music, sweeter than that of palaces, in the mountain wind; thou badest the flowers and common grass smile up to me, as children in the face of their father."

If the perception of the beautiful may be made conducive to present improvement, and to future happiness; if it has a tendency to refine and sublimate the character; ought it not to receive culture throughout the whole process of education? It takes root, most naturally and deeply, in the simple and loving heart; and is, therefore, peculiarly fitted to the early years of life, when, to borrow the language of a German writer, "every sweet sound takes a sweet odor by the hand, and walks in through the open door of the child's heart."

Why has a Being, of perfect wisdom, implanted within us a strong perception of the beautiful, and spread the means of its sustenance, with an unsparing hand, throughout his Universe? Why, from the depths of ocean, where the pearl sleeps, and the coral effloresces, to the fixed star on its burning throne, in the far, blue vault of heaven, has he shed abroad that beauty which speaks of Him;—that we should walk, with our eyes shut, through these ever-changing scenes of loveliness and glory;—or that we should neglect to teach our children, through "the things that are seen," the power and goodness of their invisible, untiring Benefactor?

"Ah! how can we renounce the boundless store
Of charms, which Nature to her votary yields?
The warbling woodland, the resounding shore,
The pomp of groves, and garniture of fields;
All that the genial ray of morning gilds,
And all that echoes to the song of even;
All that the mountain's sheltering bosom shields,
And all the dread magnificence of heaven;
Ah! how can we renounce, and *hope to be forgiven?*"

ARTIFICIAL MEMORY.—A humorous comment on systems of artificial memory was made by a waiter at a hotel, where Feinaigle dined after having given his lecture on artificial memory. A few minutes after the professor left the table, the waiter entered, with uplifted hands and eyes, exclaiming, —"Well, I protest, the memory-man has forgotten his umbrella."

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[For the Common School Journal.]

SPELLING.

Mr. Editor,—I believe it to be a common and just complaint, that the pupils of our Common Schools, generally, come far short of acquiring that practical knowledge of orthography, which is desirable, and which it seems reasonable to expect. It is found, that, although they are kept upon this branch, from year to year, even to the end of their school-going days, yet, the best of them come off, at last, but indifferent spellers, while the great mass would so disguise their mother-tongue, in attempting to write it, as to make it almost unintelligible. Even those who spell well, in school, find that they cannot spell, when they undertake to write. That a difficulty like this exists, will not be disputed. The cause, or causes, and the remedy, if there be one, cannot but be an interesting subject of inquiry. Upon this subject, in both its parts, I have views, differing, in some respects, essentially, from those which I recollect to have seen in anything published upon this subject, as well as from those which appear carried out in common practice. If these views are well founded, they may be of use to others. It is for this reason, that I invite to them the attention of those, who feel an interest in this important branch of education.

We shall inquire, first, into the cause of the evil. Here, it might be remarked, that the orthography of the English language is difficult. This is a good reason why it should cost labor to learn it; but, it is not a good reason why the pupil should hammer upon it, so long, and know so little of it, at last. If the orthography of the English language were regular, like that of the Spanish or Latin, it would not need to be made a separate branch of study; it would be learned without. With a reasonable amount of well-directed labor, it may be learned as it is.

The instructer, who wishes for success in teaching this branch, should aim, not to make his pupils able to spell the greatest possible number of words, taken at random, but, to spell with the greatest possible correctness, when writing upon ordinary subjects. Bearing in mind this obvious principle, we shall perceive, that much will be gained, by causing the pupil to learn, first and most perfectly, those words which are of most frequent use, and which, consequently, the learner will be most likely to use in writing. We shall also see the advantage of confining his attention to the spelling of those words, whose meaning he either knows, already, or may be learning, at the time; for, to say nothing of the increased difficulty of retaining the orthography of a word whose meaning is unknown, what occasion is one likely to have, to spell a word which he does not know how to use? Let us now apply these principles to the common mode of teaching spelling.

Our language consists of something like seventy thousand words, the spelling of every one of which is to be learned, if learned at all, like its meaning and pronunciation, *by itself*. I do not think that there is a word in the whole vocabulary, whose spelling could be learned from its pronunciation, by any general principle. At the age of four or five years, the child is introduced to this herculean labor. At this time, he knows how to pronounce and use, in conversation, a very small fraction of this immense quantity of words. If he were now taught to spell those words, whose meaning he already knows, it would be an important benefit to him. It would complete his knowledge of that little stock of words, and place them entirely under his command. The spelling would be associated with the meaning and pronunciation, and would be easily retained. But, instead of this, he is introduced to a volume of words, which convey to his mind no more meaning than a volume of Greek. If, indeed, he should find a word of his acquaintance, in the long columns before him, he would not recognise it,

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among so many strangers; he is so unaccustomed to look for sense, that he does not heed it, where it is. This difficulty is not peculiar to the commencement of the study; it follows the pupil to the end. If any one wishes to be convinced of this, let him open any common spelling-book, and I believe that he will find, that a very large proportion of the words are such as are not known, and scarcely need be known, to ordinary schoolboys, or ordinary men. There is a very large proportion of the words in our language, with whose meaning the mass of people cannot be expected to be acquainted; and it is the height of folly, to drill children, perpetually, in spelling these words, while they neglect those in everyday use. This is just what is done, in the ordinary way of teaching spelling, and this is one strong reason why it is taught with so little success. We may then, I think, regard it as one cause of the evil of bad spelling, that *the lessons of the learner do not consist of such words as are in common use.*

But, our spelling books are, in other respects, ill-adapted to the end in view. Several classes of words undergo various modifications, such as those of tenses, numbers, cases, &c. Many words, also, are contracted by the omission of a letter or letters, and their place supplied by an apostrophe. Many of these variations can be learned in no other way so well as by practice in spelling them, as they occur. But, no adequate exercise of this sort is afforded by the books commonly used for spelling. Hence, so frequent errors in writing participles, plurals, possessives, &c.

I have one other fault to find with spelling-books; it consists in the arrangement of the words. In these books, we commonly find the words which are alike, in some of their features, ranked together. Thus it often happens, that a word at the top of a column gives a clue to the spelling of all that stand under it, so that the pupil has only to learn to spell a small number of words, and recollect that all the rest are spelled in a similar way, and the lesson is done. This is a kind of labor-saving contrivance for the learner, and it might do very well, if he were to spell in columns, after leaving school. But, inasmuch as he is then to spell words as they come, it appears to me wise, to have him learn to do so, while in school. To illustrate my meaning, suppose a column of the spelling-book to begin with the word *weight*, and that this is followed by all the other words in the language containing the combination *eigh*, with the sound of *a* long. The pupil glances over the column, and, in a moment, is ready to spell the whole. Now, let us suppose this boy to have occasion to use the word *freight*. If he has never learned the word by itself, but only in the column where it stood with its kindred, he will be most likely to fail in spelling it. If he should *happen* to remember which column it belonged in, he would spell it right; but, if he should make a mistake, and assign it a place with the word *straight*, or *gait*, or *late*, he would spell it wrong. But, when the pupil has learned a word by itself, independently of its connections, he will know it anywhere, and he can use it when he pleases.*

To sum up our objections to the books commonly used in teaching orthography:—

1. They are made up of words beyond the reach of the learner, instead of those in everyday use.

2. They do not furnish adequate facilities for learning derivatives, contractions, &c.

3. Much of the arrangement, found in them, injures the real progress of

* We are sorry to differ, on any point, from an article, so excellent in the whole, as is this of our correspondent. But we cannot but think, that, after practising pupils on words with the meanings of which they are familiar, it would greatly facilitate the acquisition of the less common words, to have them arranged in columns, in the manner here objected to. Some of our reasons for this belief may be found on the 330th page of the 1st volume of this Journal, No. 21. See, also, the first article in No. 23, Vol. I, for our views on the art, or rather the *black-art*, of learning to spell.—Ed.

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the learner, by furnishing aid which will leave him, when out of the spelling-book. I think these objections would, alone, furnish an answer to the question, why our people spell so badly.

I shall add but one more remark, upon this part of the subject. Pupils do not *learn* their lessons. Comparatively few teachers, I apprehend, require their pupils to learn well their lessons in spelling; or, if they do require it, they do not enforce the requirement. The class is paraded, daily, for a lesson, which some have not seen, others have looked over, but none have *learned*. They spell round, two or three times, getting some of the words right, but most of them wrong, and take their seats, to be called out, again, for a similar exercise, the next day. Thus they go on, from week to week, and from quarter to quarter, having a sort of vague expectation, no doubt, that they will, some time or other, know how to spell; but never dreaming, that they are to look for any marked progress, in any particular period of time. I do not say, that this is the way in which this business is always managed; but, that something, very much like it, very commonly prevails, will not be denied. But this will never do. If a pupil wishes to learn to spell, he must go about it, as he would to learn anything else; he must *learn something*, and learn it well, every day.

This must end our examination of the causes of bad spelling. They may, with propriety, be reduced to two—1. *Inappropriateness of the course of study*; *and*, 2. *The inefficient manner of pursuing it.* The remedy must consist in substituting *a better course of study, and a better manner of pursuing it.*

Our next inquiry will therefore be, What shall we substitute for spelling exercises, in the place of the spelling-books, definers, &c., which have been so long in use? Do not imagine, that I am going to give a recipe for making a new spelling-book. We have books enough, already, which are quite suitable for our purpose. Indeed, almost any book will do very well, except those which were *made* for spelling-books. Let the reading-book be also the spelling-book. Give the pupil a book to read in, which is suited to his capacity, and he will need no other for a spelling-book; he could not have a better. It is every way adapted to the purpose of teaching orthography. It will be seen, at once, to be free from the objections which have been mentioned as attaching to the books commonly used for this purpose. Unlike them, it is made up, mainly, of words of frequent occurrence; it furnishes continual exercise in spelling derivatives and contractions; and, finally, it teaches the pupil to spell words, not in columns and by machinery, but promiscuously, as he will have to do in practice.

There are some other important advantages of using the Reader for a spelling-book. Not only does such a book consist chiefly of such words as the pupil ought to study, but, those words, which have the strongest claims upon his attention, are perpetually recurring, and can scarcely fail to impress themselves indelibly upon his memory. As he goes on, he learns those words which are less and less common; and, if he should stop, before he has learned the whole, or the half, of the vocabulary, he will have the satisfaction to find, that he has learned just that part which he needs most. Not so with the spelling-book. There, if a common word does chance to be found, it occurs but once in the whole book. It is, therefore, but rarely seen, and when it is seen, it must share the pupil's attention with a multitude of unintelligibles. Is it strange, then, that he is unable to spell it, when an occasion presents for using it?

Another advantage of spelling from reading-books is, that it accustoms the learner to observing the orthography of words when reading, and thus puts him in the way of acquiring much of this branch, while engaged in all his different studies, and in miscellaneous reading.

I have noticed the principal advantages which recommend the Reader as a spelling-book. I believe that, if it were generally adopted, one of the

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causes of the evil of bad spelling,—that of an inappropriate course of study,—would be effectually removed.

We found the other cause of this evil to be, that pupils do not learn their lessons well. The way to remove this cause is obvious ;—*See that they do learn them well.*

If, now, some one of the thousand teachers who have carried their pupils through and through the spelling-book, and yet find, that they cannot write a half-page, without disgracing themselves with the spelling, should ask my advice, I would say to him,—Cast aside the spelling-book, and assign your class a lesson in the Reader. It will be advantageous, on some accounts, to have the spelling and the reading lesson the same ; and, if the definitions are learned at the same time, from a dictionary, so much the better. The length of the lesson must depend on the previous attainments of the class ; but, whatever it be,—have it understood, that the lesson is given out, not to be spelled without being studied, nor to be *looked over* and spelled ; but, that it is to be *learned*,—wholly learned. When the class is paraded, passing over all those words which afford no chance for error, give to your pupils those words only, in which they are likely to find difficulty. Pronounce the words to them correctly, but never aid them, by pronouncing syllables separately ; and never allow a pupil to try a word more than once, unless he correct himself before he is informed of his error. At first, most likely, many of the pupils will fail. Let all who do so, whether more or less, stop and learn the lesson after school, unless you should conclude, that the lesson was longer than they could learn with a reasonable amount of study. In that case, excuse them, and give a shorter one for the next time. Follow up this plan, and be sure not to favor your scholars, out of kindness to yourself, lest you should be obliged to stay with them after school; and,—I give my word for it,—your pupils will very soon find that a spelling lesson, like any other lesson, is a thing to be learned ; and, both you and they will find, to your gratification, before many months, that progress may be made in spelling, as well as in other studies ; and, it will be a progress that will show itself, not merely in the spelling exercises, but on all occasions which require the pupil to spell. He will be able to spell, when he writes.

I have recommended this way of teaching orthography, for the reasons which have appeared in the course of this article. I have only to add, in confirmation of what has been said, that I have tried the plan, for some years, with a success, which appears to me fully to justify the confidence with which I have supported and recommended it.

Here I might leave the subject. But, some one may inquire, why, in my investigation of the causes of bad spelling, I have taken no notice of the fact, that pupils in school spell, orally, while they must, in real practice, spell, in writing. I had not forgotten that this is commonly alleged as one cause, if not the main cause, why men find themselves more deficient in spelling, than they supposed themselves, when schoolboys. The reason why I did not notice it is, that I do not think it a matter of much importance, in connection with this subject. I believe it to be important, that the learner should be exercised in writing, in order that he may acquire a habit of accuracy in using the pen ; but it is not, in my opinion, important, as an exercise in spelling. One who is not accustomed to write, will be very likely to commit errors, when he attempts it ; but errors proceeding from this cause will not, properly speaking, be errors in spelling. He may spell words wrong, too; but, so far as the cause in question is concerned, the error will be just as likely to fall upon the word *and*, as upon the most difficult word in the language. His errors will be simply *blunders ;* and, as such, will be readily corrected by himself, when his attention is called to them. I am persuaded, that the true cause of the difficulty has been given in its proper place.

C.

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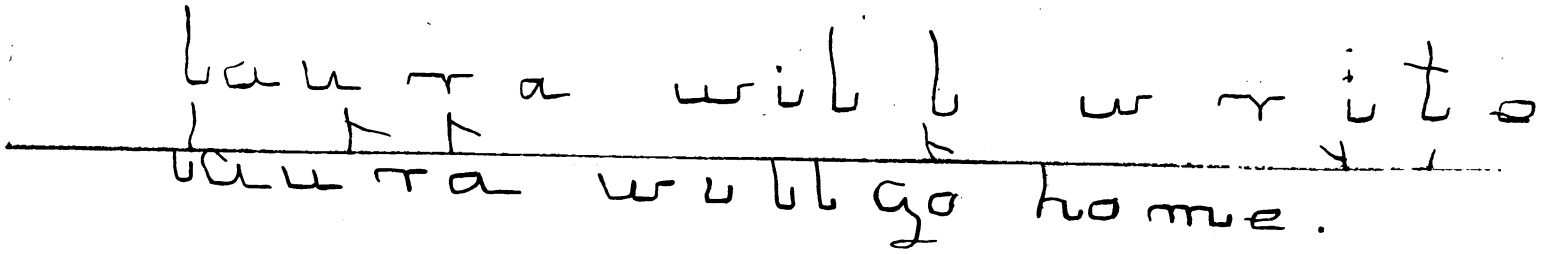
Fac Simile
of the
Handwriting and composition* of Laura Bridgman.



*Not the slightest correction or addition has been made, save inserting the punctuation.

E. W. Thayer's Lith. Boston.

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LAURA BRIDGMAN,

THE DEAF, DUMB, AND BLIND, GIRL.

[We subjoin, from the Eighth Annual Report of the Trustees of the "Perkins Institution and Massachusetts Asylum for the Blind," some account of one of the most remarkable cases, on record, of what the human mind can accomplish, when bereft of its principal organs of sense. Here is a girl without the power of sight, of speech, of hearing, and with only a dim and obtuse perception of smell and taste,—a soul literally entombed in a body,—yet making acquaintance with the external world, and awakening her own inward power of thought and feeling, through the sense of touch alone.

If science and skill in a teacher can do so much to develop the powers of the mind, without the aid of the senses, what can not science and skill do, with their aid?

If a child, who is deprived of the senses, learns so much, and behaves so well, what ought those children to learn and to do, whom God has blessed with the means of knowledge and of doing good?—ED.]

There is one, whose situation is so peculiar, and whose case is so interesting, in a philosophical point of view, that we cannot forbear making particular mention of it; we allude to Laura Bridgman, the deaf, dumb, and blind, girl, mentioned in the two last Reports.

The intellectual improvement of this interesting being, and the progress she has made in expressing her ideas, is truly gratifying.

She uses the manual alphabet of the deaf mutes, with great facility, and great rapidity; she has increased her vocabulary, so as to comprehend the names of all common objects; she uses adjectives expressive of positive qualities, such as hard, soft, sweet, sour, &c.; verbs expressive of action, as give, take, ride, run, &c., in the present, past, and future, tense; she connects adjectives with nouns, to express their qualities; she introduces verbs into sentences, and connects them by conjunctions; for instance, a gentleman having given her an apple, she said, *man give Laura sweet apple.*

She can count to high numbers; she can add and subtract small numbers.

But the most gratifying acquirement which she has made, and the one which has given her the most delight, is the power of *writing a legible hand*, and expressing her thoughts upon paper. She writes with a pencil in a grooved line, and makes her letters clear and distinct.

She was sadly puzzled, at first, to know the meaning of the process, to which she was subjected; but, when the idea dawned upon her mind, that, by means of it, she could convey intelligence to her mother, her delight was unbounded. She applied herself with great diligence, and, in a few months, actually wrote a legible letter to her mother, in which she conveyed information of her being well, and of her coming home in ten weeks. It was, indeed, only the skeleton of a letter; but still, it expressed, in legible characters, a vague outline of the ideas, which were passing in her mind. She was very impatient to have *the man* carry this letter; for she supposed that the utmost limit of the Post Office Department, was to employ a man to run backward and forward, between our Institution and the different towns where the pupils live, to fetch and carry letters. We subjoin to this Report an exact *fac simile* of Laura's writing, observing, that she was not prompted to the matter, and that her hand was not held in the execution; the matter is quite original, and the chirography is entirely her own.—[A *fac-simile* accompanies this number.]

She has improved very much in personal appearance, as well as in intellect. Her countenance beams with intelligence; she is always active at study, work, or play; she never repines, and, most of the time, is gay and frolicsome.

She is now very expert with her needle, she knits very easily, and can make twine bags, and various fancy articles, very prettily. She is very docile, has a quick sense of propriety, dresses herself with great neatness, and is always correct in her deportment. In short, it would be difficult to find a child in the possession of all her senses, and the enjoyment of the advantages that wealth and parental love can bestow, who is more contented and cheerful, or to whom existence seems a greater blessing, than it does to this bereaved creature, for whom the sun has no light, the air no sound, and the flowers no color or smell.

* * * * * * * * *

The account given in the Report, of Laura Bridgman, though sufficiently minute for conveying an idea of her situation and acquirements, is not sufficiently so for those who regard her case as interesting and important, in a psychological point of view.

Such persons are assured, that careful observations continue to be made, with a view to ascertaining the order of developments, and the peculiar character of her intellectual fac-

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ulties. The result will probably be made public. Meantime, the following general observations, added to those in the last Reports, will serve to make out a general, continuous history of the case.

Having mastered the manual alphabet of the deaf mutes, and learned to spell, readily, the names of every thing within her reach, she was then taught words expressive of positive qualities, as hardness, softness; and she readily learned to express the quality, by connecting the adjective hard or soft, with the substantive; though she generally followed what one would suppose to be the natural order, in the succession of ideas, placing the substantive first.

It was found too difficult, however, then, to make her understand any general expression of quality, as hardness, softness, in the abstract. Indeed, this is a process of mind most difficult of performance to any, especially to deaf mutes.

One of her earliest sentences, after learning the adjectives, was this; she had found the matron ill, and understood, that her head pained her; so she said, "*Smith head sick,—Laura sorry.*"

Next, she was put to the positive expression of relation to place, which she could understand. For instance, a ring was taken, and placed *on* a box, then the words were spelt to her, and she repeated them, from imitation. Then the ring was placed *on* a hat, and a sign given her to spell, she spelt, *ring on box;* but, being checked, and the right words given, she immediately began to exercise her judgment, and, as usual, seemed intently thinking. Then the same was repeated with a bag, a desk, and a great many other things, until, at last, she learned, that she must name the thing, *on* which the article was.

Then the same article was put *into* the box, and the words ring *in* box given her. This puzzled her for many minutes, and she would make mistakes; for instance, after she had learned to say correctly, whether the ring was *on* or *in* a box, a drawer, a hat, a bucket, &c., if she were asked, where is house, or matron, she would say, *in* box. Cross-questioning, however, is seldom necessary, to ascertain whether she really understands the force of the words she is learning; for, when the true meaning dawns upon her mind, the light spreads to her countenance.

In this case, the perception seemed instantaneous, and the natural sign, by which she expressed it, was peculiar and striking. She spelt *o n*, then laid one hand *on* the other; then she spelt, *i n t o*, and enclosed one hand *within* the other.

Some idea of the difficulty of teaching her common expressions, or the meaning of them, may be found from the fact, that a lesson of two hours, upon the words *right* and *left*, was deemed very profitable, if she, in that time, really mastered the idea.

No definite course of instruction can be marked out; for her inquisitiveness is so great, that she is very much disconcerted, if any question which occurs to her is deferred, until the lesson is over. It is deemed best to gratify her, if her inquiry has any bearing on the lesson; and often, she leads her teacher far away from the objects he commenced with.

For instance, picking up a nail in one of her lessons, she instantly asked its name, and it being spelt, she was dissatisfied, and thought the teacher had made a mistake, for she knew *n a i l* stood for her finger nail, and she was very anxious to go to head-quarters, to be sure the teacher was right.

She often asks questions, which, unfortunately, cannot be satisfactorily answered to her, for it is painful to excite such a vivid curiosity as now exists in her mind, and then baulk it. For instance, she once asked, with much eagerness, why one arrangement of letters was not as good as another, to express the name of a thing; as why *t a c*, should not express the idea of the animal, as well as *c a t*. This she expressed, partly by signs, and partly by words, but her meaning was perfectly clear; she was puzzled, and wished an explanation.

An extract, from the diary kept by her instructer, will give an idea of her manner of questioning.

"December, 3.

"Spent one hour, in giving Laura an idea of the meaning of the words, left and right. She readily conceived that left hand, meant *her* left hand, but with difficulty generalized the term. At last, however, she caught the idea, and eagerly spelt the name of her arms, hands, fingers, feet, ears, &c., as they were touched, and named them, right or left, as might be; suddenly pausing, however, and looking puzzled, she put her finger on her *nose*, and asked, if that were left or right. Thus she continually puzzles one; but such is her eagerness to find out one's meaning, such a zealous coöperation is there on her part, that it is a delightful task to teach her.

"Uses, to-day, freely, the prepositions *in* and *on:* she says, teacher sitting *in* sofa:—do not dare to correct her, in such cases of anomalous usage of the preposition, but prefer to let her be in error, than shake her faith in a rule given. The corrections must be made, by and by; the sofa having sides, she naturally says *in.*"

In her eagerness to advance her knowledge of words, and to communicate her ideas, she coins words, and is always guided by analogy. Sometimes, her process of *word-making*, is

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very interesting. For instance, after some time spent in giving her an idea of the abstract meaning of *alone*, she seemed to obtain it, and to understand that being *by one's self* was to be alone, or *al-one*. She was told to go to her chamber, or school, or elsewhere, and return *alone;* she did so, but soon after, wishing to go with one of the little girls, she strove to express her meaning thus,—Laura go *al-two*.

The same eagerness is manifested, in her attempts to define, for the purpose of classification ; for instance, some one giving her the word bachelor; she came to her teacher for a definition. She was taught that men, who had wives, were *husbands*, those, who had none, *bachelors*. When asked if she understood, she said "*man no have wife bachelor ; Tenny bachelor ;*" referring to an old friend of hers. Being told to define bachelor, she said, "*bachelor no have wife, and smoke pipe.*" Thus she considered the individual peculiarity of smoking, in one person, as a specific mark of the *species bachelor*.

Then in order to test her knowledge of the word, it was said by her teacher, Tenny has got no wife ; what is Tenny?

She paused, and then said, "*Tenny is wrong!*"

The word widow being explained to her, a woman whose husband is dead, and she being called upon to define, she said, *widow is woman, man dead, and cold;*" and eked out her meaning, by sinking down, and dropping her hand, to signify, *in the ground*.

The two last words she added herself, they not having been in the definition ; but she instantly associates the idea of *coldness*, and *burial*, with death.

Her having acquired any idea of death was not by the wish of her teacher ; it having been his intention to reserve the subject, until such a development of her reason should be attained, as would enable him to give a correct idea of it.

He hopes, still, by aid of the analogy of the germination and growth of plants, to give her a consoling hope of resurrection, to counterbalance the almost instinctive dread of death.

She had touched a dead body, before she came to the Institution.

She easily acquired a knowledge and use of active verbs, especially those expressive of *tangible action ;* as to walk, to run, to sew, to shake.

At first, of course, no distinction could be made of mood and tense. She used the words in a general sense, and according to the order of her *sense of ideas*. Thus, in asking some one to give her bread, she would first use the word expressive of the leading idea, and say, "*Laura, bread, give.*" If she wanted water, she would say, "*water, drink, Laura.*"

Soon, however, she learned the use of the auxiliary verbs, of the difference of past, present, and future, tense ; for instance, here is an early sentence, "*Keller is sick,—when will Keller well ;*" the use of *be*, she had not acquired.

Having acquired the use of substantives, adjectives, verbs, prepositions, and conjunctions, it was deemed time to make the experiment of trying to teach her to *write*, and to show her, that she might communicate her ideas to persons, not in contact with her.

It was amusing, to witness the mute amazement with which she submitted to the process, the docility with which she imitated every motion, and the perseverance with which she moved her pencil, over and over again, in the same track, until she could form the letter. But when, at last, the idea dawned upon her, that, by this mysterious process, she could make other people understand what she thought, her joy was boundless.

Never did a child apply, more eagerly and joyfully, to any task, than she did to this ; and, in a few months, she could make every letter distinctly, and separate words from each other.

The following anecdote will give an idea of her fondness for teazing, or innocent fun or mischief. Her teacher looking one day, unobserved, into the girls' playroom, saw three blind girls playing with the rockinghorse. Laura was on the crupper, another in the saddle, and a third clinging on the neck, and they were all in high glee, swinging backward and forward, as far as the rockers would roll. There was a peculiarly arch look, in Laura's countenance,—the natural language of sly fun. She seemed prepared to give a spring, and, suddenly, when her end was lowest, and the others were perched high in the air, she sidled quickly off onto the floor, and down went the other end, so swiftly as to throw the girls off the horse.

This Laura evidently expected ; for she stood, a moment, convulsed with laughter, then ran eagerly forward, with outstretched hands, to find the girls, almost screaming with joy. As soon, however, as she got hold of one of them, she perceived that she was hurt ; and, instantly her countenance changed, she seemed shocked and grieved, and, after caressing and comforting her playmate, she found the other, and seemed to apologize, by spelling the word, *wrong*, and caressing her.

When she can puzzle her teacher, she is pleased, and often purposely spells a word wrong, with a playful look ; and, if she catch her teacher in a mistake, she bursts into an ecstacy of laughter.

When her teacher had been at work, giving her an idea of the words, carpenter, chairmaker, painter, &c., in a generic sense, and told her that blacksmiths made *nails*, she instantly held up her fingers, and asked if a blacksmith made them, though she knew well, he did not.

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With little girls of her own age, she is full of frolic and fun; and no one enjoys a game at *romps*, more than Laura.

She has the same fondness for a dress, for ribands, and for finery, as other girls of her age; and as a proof, that it arises from the same amiable desire of pleasing others, it may be remarked, that, whenever she has a new bonnet, or any new article of dress, she is particularly desirous to go to meeting, or to go out with it. If people do not notice it, she directs their attention, by placing their hand upon it.

Generally, she indicates her preference for such visitors, as are the best dressed.

She is so much in company with blind persons, that she thinks blindness common, and when first meeting a person, she asks if they are blind, or she feels of their eyes.

She evidently knows that the blind differ from seeing persons, for, when she shows blind persons any thing, she always puts their fingers on it.

She seems to have a perception of character, and to have no esteem for those who have little intellect. The following anecdote is significant of her perception of character, and shews, that, from her friends, she requires something more than good-natured indulgence.

A new scholar entered school,—a little girl, about Laura's age. She was very helpless, and Laura took great pride and great pains in showing her the way about the house, assisting her to dress and undress, and doing for her many things, which she could not do herself.

In a few weeks, it began to be apparent, even to Laura, that the child was not only helpless, but naturally very stupid, being almost an idiot. Then Laura gave her up in despair, and avoided her; and has ever since had an aversion to being with her, passing her by, as if in contempt. By a natural association of ideas, she attributes to this child all those countless deeds which Mr. *Nobody* does in every house. If a chair is broken, or any thing is misplaced, and no one knows who did it, Laura attributes it, at once, to this child.

It has been observed, before, that she is familiar with the processes of addition and subtraction in small numbers. Subtracting one number from another puzzled her for a time; but, by help of objects, she accomplished it. She can count and conceive objects, to about one hundred in number; to express an indefinitely great number, or more than she can count, she says *hundred*. If she thought a friend was to be absent many years, she would say,—will come hundred *Sundays*; meaning weeks. She is pretty accurate in measuring time, and seems to have an intuitive tendency to do it. Unaided by the changes of night and day, by the light, or the sound of any timepiece, she, nevertheless, divides time, accurately.

With the days of the week, and the week itself, as a whole, she is perfectly familiar. For instance, if asked, what day will it be, in fifteen days more, she readily names the day of the week. The day she divides, by the commencement and end of school, by the recesses, and by the arrival of meal-times.

She goes to bed, punctually, at seven o'clock, and of her own accord. For some time after she came under our charge, she had some one to put her to bed, every night; but soon it was thought best to send her alone, and that she might not wait for any one, she was left alone, one evening, and she sat until quite late, a person watching her; and, at last, she seemed to form her resolution, suddenly; she jumped up, and groped her way up to bed. From that time to this, she has never required to be told to go to bed; but, at the arrival of the hour for retiring, she goes by herself.

Those persons, who hold that the capacity of perceiving and measuring the lapse of time, is an innate and distinct faculty of the mind, may deem it an important fact, that Laura evidently can measure time so accurately, as to distinguish between a half and a whole note of music.

Seated at the pianoforte, she will strike the notes, in a measure like the following, quite correctly.

Now, it will be perceived, that she must have a clear perception of lapse of time, in order to strike the two eighths at the right instant; for, in the first measure, they occur at the second beat; in the second measure, at the third beat.

There is no doubt, that practice will enable her to subdivide time still more, nay, minutely. Possibly, some attach an undue degree of importance to this power of measuring time, considered in a metaphysical point of view; for any one may make the same experiment upon himself, and, by stopping his ears and closing his eyes, will find he can measure time, or the *duration of his sensation*, and know which of two periods is longest; nevertheless, we shall continue carefully to note the phenomena in the case of Laura, for the benefit of whom they may concern.

It is interesting, in a physiological point of view, to know the effect of the deprivation of three senses upon the remaining two.

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The sense of smell being destroyed, it seems a curious question, whether the effect upon the organ of taste is general or particular. That is, whether the taste is blunted, generally, and for all things alike, or whether one kind of sapidity is more affected than another. To ascertain this, some experiments have been tried; but, as yet, not enough to enable one to state, confidently, the results in minute distinction. The general conclusions are these.

Acids seem to make a vivid and distinct impression upon the taste, and she, apparently, distinguishes the different degrees of acidity, better than of sweetness or bitterness. She can distinguish between wine, cider, and vinegar, better than substances, like manna, liquorice, and sugar. Of bitters she seems to have less perception, or, indeed, hardly any; for on putting powdered rhubarb into her mouth, she called it *tea*, and on one saying *no*, and telling her to taste *close*, she evidently did try to taste it, but still called it tea, and spit it out; but without any contortion, or any indication of its being particularly disagreeable.

Of course, she has a repugnance to this kind of experiments, and it seems almost imposing upon her good nature, to push them very far; we shall, however, be soon able to ascertain, certainly, how far she can distinguish different sapid bodies. Those, who are curious in the physiology of the taste, know that the highest degree of *gusto*, or the acme of pleasure, is not obtained, until just as the morsel has slipped over the glottis, and is on its way, beyond power of recall, down the œsophagus. This seems to be a wise precaution of Nature, to prevent the stomach being cheated of its due; for, if the highest degree of pleasure in eating, could be obtained, without absolutely swallowing the morsel, the epicure could have an exhaustless source of pleasure, and need never degenerate into the *gourmand*.

Some physiologists, who have speculated upon this subject, consider that this final climax of the pleasure of taste, is produced by a fine aroma, which, rising from the morsel and mounting up the fauces, pleasantly titillates the ramifications of the olfactory nerve. The fact, that, when we have a cold in the head, and the fauces are obstructed, the taste is blunted, seems to bear out this supposition; but, from some observations on Laura, one would be inclined to think, that some other cause must contribute to the effect.

She appears to care less for the process of mastication than deglutition; and, probably, it is only the necessity of mechanical trituration of food, which induces her to go through with it, before hastening to the pleasant part of swallowing. Now, as the imperfection of smell impairs the taste in the tongue and palate, during mastication, it should have the same effect in deglutition, supposing this theory to be correct: but it seems not to be so; else Laura would have little inducement to swallow, save to fill a vacuity of stomach. Now, it seems doubtful, whether the feeling of vacuity of stomach, strictly speaking, would show a child the road for the food, or whether it would not be as likely to stuff bread into its ear, as into its mouth, if it had no pleasurable sensation in tasting; and further, if the pleasurable sensation did not increase and tempt to deglutition, it is doubtful, whether hunger or vacuity of stomach, *alone*, would teach a child to swallow the chewed morsel.

On the whole, she seems to care less for eating, than most children of her age.

With regard to the sense of touch, it is very acute, even for a blind person. It is shown remarkably, in the readiness with which she distinguishes persons. There are forty inmates in the female wing, with all of whom, of course, Laura is acquainted; whenever she is walking through the passage-ways, she perceives, by the jar of the floor, or the agitation of the air, that some one is near her, and it is exceedingly difficult to pass her without being recognised. Her little arms are stretched out, and the instant she grasps a hand, a sleeve, or even part of the dress, she knows, and lets the person pass on with some sign of recognition.

The innate desire for knowledge, and the instinctive efforts which the human faculties make, to exercise their functions, are shown most remarkably in Laura. Her tiny fingers are to her, as eyes, and ears, and nose, and most deftly and incessantly does she keep them in motion; like the feelers of some insects, which are continually agitated, and which touch every grain of sand, in the path, so Laura's arms and hands are continually in play; and when she is walking with a person, she not only recognises every thing she passes within touching distance, but, by continually touching her companion's hands, she ascertains what he is doing. A person, walking across a room while she had hold on his left arm, would find it hard to take a pencil out of his waistcoat-pocket, with his right hand, without her perceiving it.

Her judgment of distances, and of relations of place, is very accurate. She will rise from her seat, go straight towards a door, put out her hand, just at the right time, and grasp the handle with precision.

When she runs against a door, which is shut, but which she expected to find open, she does not fret, but rubs her head and laughs, as though she perceived the ludicrous position of a person flat against a door, trying to walk through it.

The constant and tireless exercise of her feelers gives her a very accurate knowledge of every thing about the house; so that, if a new article, a bundle, bandbox, or even a new book, is laid any where in the apartments which she frequents, it would be but a short time, before, in her ceaseless rounds, she would find it, and, from something about it, she would generally discover to whom it belonged.

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She perceives the approach of persons by the undulations of the air striking her face; and she can distinguish the step of those who tread hard, and jar the floor.

At table, if told to be still, she sits, and conducts herself with propriety; handles her cup, spoon, and fork, like other children; so that a stranger, looking at her, would take her for a very pretty child, with a green riband over her eyes.

But, when at liberty to do as she chooses, she is continually feeling of things, and ascercertaining their size, shape, density, and use; asking their names and their purposes, going on, with insatiable curiosity, step by step, towards knowledge.

Thus doth her active mind, though all silent and darkling within, commune, by means of her one sense, with things external, and gratify its innate craving for knowledge, by close and ceaseless attention.

Qualities and appearances, unappreciable or unheeded by others, are, to her, of great significance and value; and by means of these, her knowledge of external nature and physical relations will, in time, become extensive.

If the same success shall attend the cultivation of her moral nature, as has followed that of her intellect and her perceptive faculties, great will be the reward to her, and most interesting will be the results to others.

CONVENTION OF TEACHERS.

At a meeting of Common School Teachers, from various parts of Worcester County, held, pursuant to previous notice, at the American Temperance House, in Worcester, on the 25th of January last, Thomas E. Valentine was appointed President, and O. B. Sawyer, Secretary.

The following resolutions were unanimously adopted:

Resolved, That the improvement of our District Schools is an object, which imperatively demands the immediate, increased attention and faithful efforts, at once of the teacher, the parent, and the Christian patriot.

Whereas, The influence of the Common School Teacher upon the rising generation, is second to that of no other individual in the community: Therefore,

Resolved, That every person, occupying that station, should be possessed of a good moral character.

Resolved, That it be recommended to all young men, who are engaged in the profession of teaching, to pursue that profession with firmness and interest; to be guided by reason and prudence; to be free and candid, when questioned by parents, guardians, or others, on the improvement of their pupils; and not to fear giving them offence, if what they shall communicate is not always in accordance with their anticipations.

Resolved, That, in the choice and direction of studies, so far as these rest with the teacher, he should keep constantly in view, the best possible preparation of his scholars for the duties of practical life.

Resolved, That a journal, in which every important transaction in the school should be recorded, would essentially aid the teacher, in the duties of his profession.

Resolved, That we consider 'the Common School Journal,' edited by Hon. Horace Mann, a valuable publication, and well worthy of the patronage of every teacher, who desires a reform in our Common School system.

Resolved, That it be recommended to the several towns in this county, to authorize their school committees to furnish the schools with books, at the expense of the towns.

Resolved, That we deem the cause of Common School Education paramount to most of the other topics, which receive so much of the talent, energy, and pecuniary aid, of our citizens; and that, as such, a deeper interest should be felt in it, by the entire community, and greater efforts made, to elevate Common Schools above the standard they now occupy.

Resolved, That the origin of the evils attending our Common Schools is not, principally, a want of skill or effort on the part of teachers, but a deficiency of interest on the part of the people; and that this is manifested by their neglect to provide suitable places for instruction, and the requisite books, as well as by their delinquency in visiting the schools, to witness the progress of their children and wards; by detaining them from their classes and the school, for trifling causes; and by withholding from the teacher coöperation in his efforts, to preserve that order, which is indispensable to success.

Resolved, That, as in large schools, the younger pupils are neglected for the benefit of the older, we deem it expedient, they should be divided, and the younger placed under the care of female teachers.

In our next Number, we shall commence the publication of the Third Annual Report of the Board of Education, together with the Third Annual Report of the Secretary of the Board.

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THE

COMMON SCHOOL JOURNAL.

VOL. II. BOSTON, APRIL 1, 1840. No. 7.

THIRD ANNUAL REPORT OF THE BOARD OF EDUCATION.

THE BOARD OF EDUCATION, in obedience to the law of the 20th April, 1837, beg leave to submit to the Legislature their Third Annual Report.

THE Conventions directed by law to be attended by the Secretary of the Board, in each county of the Commonwealth, have been duly held. The presence of teachers, of the members of school committees, and of the friends of education, generally, at these meetings, is, of course, voluntary, and must, therefore, vary with circumstances. At several of the Conventions, there has been a gratifying attendance. Discussions on important subjects, connected with education, have been had at these meetings. Among the most prominent subjects considered, have been the education of children in factories; and the supply of books well adapted for the wants of the people, generally, and especially of the young. These discussions have, in many cases, been sustained in a manner, which evinces deep interest in the subjects considered. At the several county Conventions, addresses were delivered, by the Secretary of the Board, on the *nccessity* of education, as a preparation for all the great personal and social duties. It is believed that, by the various exercises at these meetings, an increase of zeal has been produced, in that part of the community, to which we must most directly look for the improvement of our Schools.

The influence proceeding from these Conventions, is regarded as one of the most important instruments, which can be employed, for raising the standard of Common School Education. The great majority of the people unquestionably entertain proper feelings on the subject. They prize education as they ought, and wish their children to enjoy its advantages. Where the condition of the Schools is bad, and manifestly inadequate to the due preparation of the young for the duties of life, (as far as that preparation is to be acquired at places of education,) it may be presumed to result, in most cases, from ignorance of what has been accomplished in other parts of the Commonwealth, and might be effected in all, by proper exertions on the part of those, to whom this important trust is confided by law. Inasmuch as zeal on this subject is almost sure to follow in the train of intelligence, the Board know of no agency which can more safely be relied upon, to awaken and sustain the proper interest, than public meetings, in every part of the Commonwealth, at which the friends and conductors of education may have the opportunity of communicating to each other and the public, the results of their experience and observations. Such assemblies are entirely in accordance with the character of our political institutions, which aim to effect the great objects of human society, as far as possible, by the voluntary action of the people; and which look to the government, only for such measure of aid and organization, as is needed to call into the highest action, the enlightened sense of the community. It is confidently believed, that the manner in which the county Conventions have been attended, the character of the addresses, discussions, and pro-

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ceedings, and the influences they have been calculated to exercise, are such, and such only, as were desired and intended by the Legislature, in passing the law, which makes it the duty of the Secretary to be present. No sectarian or party interest has, in any single case, been manifested; and those attending the meetings have come together, as on ground common to every good citizen. It may be regarded as by no means one of the least beneficial results of holding these Conventions, that they unite, in an object of permanent and sacred interest, all those who, however alienated from each other, in reference to other topics of public concernment, take a lively and a common interest in the welfare of the rising generation.

In the course of the past year, the Normal schools, or seminaries for the qualification of teachers, at Lexington and Barre, have gone into operation. The Board refer to their last Annual Report, for the detail of the steps taken, in the location of these institutions. As it was very important to secure the highest attainable degree of qualification, in the immediate superintendence of these schools, much time was unavoidably required for the selection and appointment of instructers. The arrangements for the school at Lexington were first completed, by the choice of Mr. Cyrus Pierce, who, at the time of his election, was engaged with uncommon success, as principal of the public school at Nantucket. The Normal school at Lexington, it will be recollected, was exclusively designed for females; and, as it went into operation at a season of the year, (the month of July,) when female teachers are generally under engagement in schools, the attendance the first term was not large. This circumstance, however, was the less to be regretted, as it enabled the principal of the school to proceed in its organization, with the caution desirable in an institution of a novel character in this country. After a vacation of two weeks, the second term commenced, about the middle of October, with a considerably increased attendance. The present number of pupils is twenty-one. At the same time, a model school, connected with the institution, was put into operation. This is a school attended by thirty pupils, of both sexes, between the ages of six and ten years, gathered from the several school districts in the town. This school is under the general superintendence of the principal of the Normal school, but is taught by the pupils of that institution. It is visited every day by the principal, as a listener and observer, and occasion for remark is taken, on the manner in which the duty of instruction is performed, by the pupils of the Normal school. Occasionally, the principal instructs the model school, in the presence of all the pupils of the Normal school, who consequently have the benefit of his example. The establishment of the model school is understood to have been very favorably viewed by the community, and a much larger number of children could have been obtained for it, had it been practicable to receive more to advantage.

The Normal school, at Barre, went into operation on the 4th of September, under the superintendence of Mr. S. P. Newman, who had for many years filled, with reputation, the office of a professor in Bowdoin College, in the State of Maine. The school at Barre, for reasons intimated in the last Annual Report, was opened for males and females, and thirty-nine pupils attended during the term. The resort was so great, that it was found necessary to employ an assistant teacher; but, as the schools kept for females are generally opened in the Spring, and as the larger part of the pupils are of that sex, it is presumed that a reduction of numbers will take place, at the third term.

It is supposed that a main cause, why the resort of pupils at Barre has been greater than at Lexington, is to be found in the circumstances, that both sexes have been admitted at Barre, and females only at Lexington; and that pupils have been received for a single term at the former place, and not at the latter. The course pursued on the first point, as was explained in the Report of the Board the last year, has been in conformity

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with what was understood to be the public preference in the two places. The same reason existed for permitting a shorter term at Barre, united with a wish to ascertain, by the practical operation of the two plans, which will be entitled to preference, as the permanent rule. The Board is strongly inclined to the opinion, that a year, at least, should be passed at the Normal schools by each pupil; but it may be found, on trial, that the advantages of a shorter term are sufficient to outweigh the obvious objections to it. A model school has not yet been organized at Barre; but it is proposed to connect one with the Normal school, as soon as the requisite arrangements, for that purpose, can be effected.

The Board express themselves with entire approbation of the institutions at Lexington and Barre, with respect both to the fidelity with which instruction has been dispensed, and the disposition and capacity of the greater portion of the pupils. They feel that a degree of success, of the most gratifying character, has been realized, in both institutions. At an expense to the Commonwealth of less than one thousand dollars, for the past year, two seminaries, for the qualification of teachers, have been organized, in commodious buildings, with adequate libraries and apparatus, and under the superintendence of experienced and distinguished instructers. The combination of circumstances which has produced so desirable a result, by the application of so moderate a sum from the treasury, must be considered as an event peculiarly auspicious to the cause of education.

The instructions given in the Normal schools have, under the regulations adopted by the Board, been directed to the two great objects of an institution for the qualification of teachers, viz. 1st, to impart to the pupils a more correct and thorough knowledge of the various branches, required by law to be taught in our schools, and 2d, to teach the principles of communicating instruction, both in theory, and in practice at a model school, to be connected with the main institution.

The importance of these two branches of instruction, and their connection with each other, in a seminary for the qualification of teachers, is too obvious, to require an elaborate explanation. Few persons, who have been called to the performance of the duty of a member of a school committee, can have failed to observe, that, of those who offer themselves as teachers, a large number are destitute of an accurate and thorough acquaintance with the various branches of knowledge, required by law to be taught in the schools. They neither read nor write, well; are deficient in the science of numbers; and have an imperfect knowledge of the grammar of our language: but they have a foundation in all these branches. It is not to be expected, that a majority of the district school teachers in the State can afford the time, for a very long and thorough revision of the branches of knowledge, which they are required to teach. But it is, nevertheless, true, that much may be learned, even in a short time, passed with that particular object in view, in an institution expressly devoted to that object, and at an age when the mind has attained some maturity, and the moral motives to diligence are powerfully felt. There can be no doubt, it is believed, in the mind of any person practically acquainted with the subject, that if, of two persons of equal capacity, possessing beforehand the usual average proficiency in the branches to be taught, one should immediately take charge of a school, without any previous preparation, and the other should devote even so short a period as three months, to a diligent review of all those branches,—a review to be made under the direction, and with the aid, of an accomplished and faithful instructer,—the advantage would be greatly on the side of the last, in commencing his duties as a teacher.

But the art of instruction, that is, of communicating knowledge to the youthful mind, and aiding and encouraging its own efforts; the art of governing a school, or rather, of so forming and influencing it, as to supersede the necessity of that mixture of harsh discipline and capricious indulgence,

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which is called government, is also one of great difficulty and importance. It has its principles, which lie deep in the philosophy of our nature. Some of the best talent in several countries, for the last generation, has been employed in elucidating these principles. To comprehend them thoroughly, and with the ability to apply them practically, is the endowment of a gifted few. A thoroughly-accomplished teacher is as rarely to be met with, as an individual of the highest merit in any of the professions, or other most responsible callings in life. If these considerations, in one view of the subject, should lead us to despair of furnishing many of our schools with teachers of this description, they should lead us directly to the conclusion, that, for the practice of such an art, some specific preparation is far better than none. The preparation may be inadequate, but nothing is so bad as wholly to want preparation. Of two individuals, otherwise equally well qualified, and proposing to engage in the business of teaching school, if one should enter upon his duties, without any special instruction in them, and no guide but his own judgment, and the recollections of his own experience at school, (possibly an indifferent school,) while the other should pass even so short a period as three months, in an institution exclusively for the qualification of teachers, where he should be carefully instructed in the principles of teaching and governing a school, can there be a doubt, that the latter would be in a condition to give by far the greatest aid and encouragement to his pupils?

These strong and obvious considerations have, in other countries, led to the adoption of Normal schools, as a part of the regular system of public instruction, and it would seem that they are as decisive of the question of the utility of such institutions in America, as in Europe. They are the considerations, it is presumed, which led the Legislature promptly to engage in the experiment now in progress, and on which the attention of the friends of education throughout the country is anxiously fixed. The Board ask permission, in closing this part of their Report, to quote the words of one of the most distinguished philosophers of the age, on this subject. "We need an institution for the formation of better teachers; and, until this step is taken, we can make no important progress. The most crying want, in this Commonwealth, is the want of accomplished teachers. We boast of our schools; but our schools do comparatively little, for want of educated instructers. Without good teaching, a school is but a name. An institution for training men to train the young would be a fountain of living waters, sending forth streams to refresh present and future ages."*

Great interest has been evinced, in the establishment of a Normal school in Plymouth county. As premises furnishing adequate accommodation were not to be obtained, in a convenient situation, it was deemed advisable, by those desirous of effecting the object, to raise a fund of ten thousand dollars for that purpose. The contributions toward this fund have been completed; but difficulties have arisen, as to the location of the school. This point has been referred to disinterested persons, not resident in the county. The efforts made to secure the establishment of this institution have been of the most praiseworthy character, and a zeal, never before witnessed in the cause of education, has been awakened in most of the towns in Plymouth county.

The last Annual Report contains a statement of the steps taken by the Board, to give effect to the act of the 12th of April, 1837, by which the school districts of the Commonwealth were authorized to form school libraries, by a small annual appropriation for the purchase of books. In the course of the year, ten volumes have been published by Messrs. Marsh, Capen, Lyon, and Webb, under the sanction of the Board, being the first ten of a series, to be issued under the name of the 'School Library.' Other volumes will follow as rapidly as they can pass through the press. In giving their joint sanction to the volumes thus published, nothing was further

* Rev. Dr. Channing.

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from the intentions of the Board, than to attempt any control over the free choice of the committees, employed to purchase books for the district libraries. But it is well known to all, who have turned their thoughts to the subject, that an ample supply of instructive books, in the various departments of useful knowledge, does not exist throughout the community. The establishment of social libraries, in the various towns of the Commonwealth, has ever been deemed very desirable ; and, since increased attention has been turned to the subject of education, of late years, it has been universally admitted, that the collection of a district School Library, in each district, is an object scarcely inferior in importance to the support of the school. In fact, it is essentially a part of the School System ; for to what avail are our children taught to read, if good books are not accessible to them ? It was doubtless in this view of the subject, that the Legislature of the Commonwealth, following the example which had been recently set in New York, (a State, whose enlightened and liberal care of the interests of education is entitled to the highest praise,) was induced, in the law already alluded to, to authorize a small annual appropriation for the purchase of School Libraries, *by those districts disposed to make it.* It was no part of the design of the Legislature, to limit the discretion of the school committees, in making the selection ; nor have the Board of Education, in sanctioning the publication of a series of works well adapted for School Libraries, designed or attempted any interference with the free choice of the committees. They have as little wish as right, to exercise such dictation. They have supposed, however, that it would be an acceptable service to committees, hesitating in the multitude of publications daily sent forth from the press,—often forced on their notice by itinerant venders,—to have a selection of volumes recommended to them by a body of individuals, who cannot be suspected of any selfish interest, and whose unanimous approval of each volume excludes the possibility of the intrusion of sectarian, or party prejudices. If the members of the Board may be permitted to judge of the wants and wishes of their fellow-citizens, by what they have experienced, individually, as parents and school-committee men, such a recommendation, claiming no other character than that of a suggestion, to be adopted or rejected by those concerned, cannot prove other than acceptable. It will still remain, equally as before, within the option of school committees, to purchase such books as they may think best adapted to the wants of their districts. They may purchase those recommended by the Board ; or give the preference to other selections, prepared in other places ; or they may make a free choice themselves, out of the almost innumerable volumes daily appearing.

The Board believe, also, that the inspection of the volumes already published, and of the titles of those proposed, (a list of which is subjoined,) will effectually remove all apprehension which may have been felt, that the sanction, by the Board, of books suitable for a School Library, might have a sinister effect, either positive or negative, in reference to religious instruction. While the organization of the Board is itself, (it is hoped,) a sufficient guaranty, that no such influence could be designed, the examination of the books already published, and of the list of those in preparation, will sufficiently show, that no such effect has ever, by inadvertence, taken place. The subject of religious instruction has been placed, by the Legislature of the Commonwealth, where public sentiment, and the necessity of the case, would place it and keep it, even without legislation. In a community, where the utmost liberty of religious profession exists, where it is the dearest birthright of every man, that he may worship God according to the dictates of his conscience, any attempt to make the public schools, (supported, as they are, by the common expense for the common benefit,) an instrument for advancing or depressing the opinions of any sect of Christians, would meet what it would merit, the prompt rebuke of every considerate citizen. Although it may not be easy, theoretically, to draw the line between those

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views of religious truth and of Christian faith, which are common to all, and may, therefore, with propriety be inculcated in school, and those which, being peculiar to individual sects, are, therefore, by law excluded ; still it is believed, that no practical difficulty occurs in the conduct of our schools, in this respect. It is the general sentiment of the people of all denominations, that religious instruction shall be left to parents at the fireside, and to the religious teachers, to whose ministrations parents and guardians may choose to confide their own spiritual guidance, and that of those dependent on them. The Legislature, therefore, has but acted in accordance with the sense of the community, in prescribing that no books shall be directed by school committees, to be purchased, or used, in any of the town schools, "which are calculated to favor the tenets of any particular sect of Christians."

Although the School Library, whose publication has been sanctioned by the Board, does not consist of school books, or books to be used in schools, it has still been considered, that the spirit of the law applies equally to the books to be purchased for school libraries, and this principle has governed the Board, in giving their recommendation. They have not supposed, that books for religious instruction (strictly so called) were in the contemplation of the Legislature, in authorizing the formation of school libraries, but works of useful knowledge and general science ; not excluding, however, those, in which scientific research is made subservient to the establishment and illustration of moral and religious truth. But, if in this they have mistaken the design of the Legislature ; if theological works were within the purview of the law authorizing the formation of district libraries ; and if the restriction on school books, just alluded to, is inapplicable to the library books ; it will be in the power of school committees, that desire it, to obtain books of that description for the school libraries. The Board of Education attempts no interference with this course, however strong their opinion of its inexpediency and illegality.

With these explanations, the attention of the Legislature, of the friends of education, and the public generally, is invited to the volumes already published, which may serve as a fair specimen of the whole. It will be seen, that they are recommended, in the first place, by great neatness of execution, and by being afforded at a price, which, considering the style of the typography, must be considered very reasonable. The Board attach some importance to these circumstances, believing that the formation of a taste for reading, in the community, depends, to a considerable degree, on a supply of books, at a moderate price, which are correctly printed, and can be read with ease. Could the distaste for books, sometimes manifested by young persons whose character is not formed, be traced to its source, it might, no doubt, in many cases, be found in the repulsive exterior, obscure type, unsightly paper, and incorrect printing, of the few books within their reach. The books recommended by the Board, without any pretensions to typographical luxury, are free from all these objections.

With respect to the more important point, of the subjects of the books, it is believed, they are, without exception, such as a Christian parent would approve. It has not been possible to proceed on a systematic plan, in giving, in the first ten volumes, a proportionate share to every branch of knowledge. Still, there will be found to be a due degree of variety in their contents. The Natural Theology of Paley, with the illustrations and supplements of Sir Charles Bell and Lord Brougham, and the notes of Dr. Elisha Bartlett, by whom the present edition is prepared, is contained in two of the volumes. Nothing need be said in commendation of this great work, in which the fundamental truths of natural religion are placed on a basis which can never be shaken, and set forth with a beauty and variety of illustration never surpassed. An abridgment of Mr. Irving's Life of Columbus has been prepared for this Series, by its distinguished author, and is contained in another

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of the volumes already published. Three volumes, selected from Sparks's Library of American Biography, contain the lives of many of the most distinguished statesmen and heroes of our country. Four volumes of the Sacred Philosophy of the Seasons, by Dr. Henry Duncan, of Scotland, have been prepared for the School Library, by the Rev. Dr. Greenwood; and will be found to contain the most interesting and instructive views of almost all the phenomena of the natural world.

For a fuller exposition of the views of the Board, as to the importance of this attempt to promote the formation of School Libraries, and of the principles on which their sanction has been given to the works published, reference is respectfully made to the Introductory Essay, prepared by a member of the Board, and prefixed to the first volume. They will only here ask leave to remark, that, while they confidently believe that the volumes which have been and may be published, under their sanction, will be found of a pure and salutary moral tendency, well adapted to feed and strengthen the appetite for useful knowledge, and entirely free from every thing which could corrupt or mislead the youthful mind; they do not desire, as individuals, to be considered responsible for every opinion, or shade of opinion, that may be expressed in the volumes. It would not be possible for any person, or any number of persons, in any capacity, to select a library of books for family or school use, of which every volume, in every sentence, should faithfully reflect the precise opinions of the individual or individuals making the selection.

The Board beg leave, in this connection, to submit to the Legislature the expediency, in order to the further encouragement of the formation of School Libraries, of allowing to the several school districts, out of the income of the School Fund, a sum equal to that which may be appropriated by the district, not exceeding ten dollars per annum to any district, the whole to be expended at the discretion of the school committee. A similar measure has been adopted, it is understood, in New York, and with the best effect.

It is a part of the duty of the Board, prescribed by law, to prepare and lay before the Legislature, in a printed form, on or before the second Wednesday in January, annually, an abstract of the School Returns received by the Secretary of the Commonwealth. This duty has, according to law, been laboriously and faithfully performed, in the office of the Secretary of State, under the superintendence of the Secretary of the Board.*

The attention of the Legislature is particularly invited to this abstract. In addition to the usual statistical facts, which are required by law to be embraced in the returns, extracts from the reports of the school committees will be found, in many cases, appended to the digest of the returns of the several towns. These extracts have been taken, with great labor, by the Secretary of the Board, from the copies of the reports of the school committees, required by law to be transmitted, with the returns, to the office of the Secretary of State. It is believed that these extracts will give a considerably increased interest and value to the annual abstract of the returns. They present the views of the school committees of the Commonwealth, on the subject of education in their several towns, the condition of their schools, and the measures deemed advisable or practicable by the committees, for their improvement. These reports of the school committees are entitled to the highest respect, inasmuch as they are the utterance of the voice of the people, on the all-important subject of the education of their children, expressed through the organs of their own immediate choice. It will appear, conclusively, from the extracts given from these reports, that the recent legislation of the Commonwealth, having for its object the improvement of the Com-

*The greater part of the work, mentioned in the Report of the Secretary of State of the 1st January, 1840, as being done in his office, for the Board of Education, was performed in the preparation of the statistical tables of the Abstract of the School Returns, under the law of 13th April, 1838.

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mon Schools ; the measures adopted by the Board, under the sanction, or by the direction, of the General Court, to carry that legislation into effect ; and the general suggestions, which have proceeded from the Board, on the subject of the schools, and the improvements desirable or practicable in their condition ; are fully sustained by the school committees of the Commonwealth, as far as can be judged from the reports, of which copies have been transmitted to the office of the Secretary of State. Believing the citizens, who faithfully perform the duties of school-committee men, to be benefactors of the public, in the highest sense of the word, the Board cannot but express their own feeling of obligation to that portion of them, whose reports they have had the opportunity of consulting. The views and opinions contained in them are submitted to the Legislature, with full confidence that they will receive respectful consideration, and be found to give a value to the annual abstract, which it has not possessed in any former year.

During the past year, a semi-monthly journal, expressly devoted to the subject of education, entitled 'The Common School Journal,' has been published, under the editorship of the Secretary of the Board. Twenty-four numbers of this journal have appeared. The Board have no official connection with this publication ; but they beg leave to express the opinion, that it will be found a valuable repository of documents on the subject of education, and an important auxiliary to the efforts made for its improvement.

For the discussion of other topics, connected with this subject, and, particularly, that of the existing supply of books in the community, the Board would refer to the report of their Secretary, which is herewith submitted. In conclusion, they would invoke the continued attention of the Legislature to the great interests of that Common School education, which, as far as human means go, is the foundation of our prosperity as a people. It is not intended to utter any sentiment unfriendly to our higher seminaries of education. They, too, are the creation of the people, early called into being, to supply the demands of the public service in the various relations of life ; and they have been steadily countenanced, and liberally endowed, in all periods of our history. By the Constitution of the State, it is made the duty of "Legislatures and Magistrates, in all future periods of the Commonwealth, to cherish the interests of literature and the sciences, and all seminaries of them ; especially the University of Cambridge," (the only collegiate institution then in existence,) "public schools, and grammar schools in the towns." But, without instituting any invidious comparison between the different classes of institutions for education ; and firmly believing, that the colleges and schools are the best friends of each other, and prosper most where they prosper together ; the Board would still respectfully submit the opinion, that the improvement of the Common Schools is emphatically, and, in the first instance, the concern of the people. They are intended for the children of the whole community, while, comparatively, a small number receive a college education. The elementary school must be placed at the door of the individual citizen, or, at least, in the centre of the village, or many of those for whom it is intended, will fail to enjoy its benefits. While it is also desirable, that the means of a collegiate education should be as widely diffused as is possible, without lowering its standard, it must, of necessity, in almost all cases, be sought at some distance from home, and, if not found in one place, it may be obtained at another. For this reason, the state of the higher seminaries of learning does not, of necessity, determine the character of a community, even in reference to those branches of education for which they are provided. Not so with the Common Schools. Their condition is an infallible index of that of the community. Never was there a prosperous, virtuous, intelligent people, where the schools were in a languishing condition. They furnish the keys of knowledge to the mass of the people. They are the only avenue, by which the majority of the rising generation are able, as they grow up, to make

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their way into life, prepared to discharge its duties, and fulfil its relations, with ease and credit to themselves, and with advantage to society.

The Board rejoice in the conviction, that this is a cause, which makes no appeal to sectarian or party feeling. It has hitherto proved a neutral ground, amidst all the collisions of judgment on other subjects. It appears to have been instinctively felt, by all good citizens, that the Common School system required their united support, and that, if once drawn into the vortex of party, it must sink. It has been the earnest endeavor of the Board to act, in all respects, in accordance with this principle; and they have the satisfaction to state, that, as far as their agency and means of observation extend, it exists and operates on the minds of the people, with unimpaired vigor.

It has also been to them a source of satisfaction, to observe the interest manifested in several of our sister States, and in foreign countries, in the efforts which have been made, of late years, in this Commonwealth, to raise the standard of popular education. While Massachusetts has followed the example of New York and Connecticut, in the establishment of a school fund; her own educational legislation and measures, particularly those relating to Normal schools, are watched, with anxiety, in many of the other States. It has always been the boast of our ancient Commonwealth, that the education of the young has been an object of peculiar care; and, if she would sustain her enviable reputation in this respect, she must permit no relaxation of the zeal which has hitherto animated her. The cause of education is eminently the cause of the age; and the impression is gaining strength, both in Europe and in this country, that it is only by raising the standard of education, that the social, political, and moral, condition of the people can be improved.

But all measures, designed to promote education, must depend, for their success in this country, on the hearty coöperation of public opinion. It is only by enlightening and concentrating that opinion, that powerful effects can be produced. This is most effectually to be done, by persevering appeals to the understanding of the people, by placing the subject in every proper form of arrangement and persuasion, before the public mind, and by giving publicity to the facts, which prove the defects in the system, as existing in some portions of the Commonwealth, and the great excellence to which it is brought in other portions; thus encouraging a generous emulation, where nothing but good can result from the effort to excel. In the growing attention already bestowed on the subject, the Board behold the assurance of much good actually accomplished, and an encouragement, under the direction of the Legislature, to an increased zeal in the discharge of their duties.

EDWARD EVERETT,
GEORGE HULL,
EDMUND DWIGHT,
GEORGE PUTNAM,
ROBERT RANTOUL, JR.,
THOMAS ROBBINS,
JARED SPARKS,
CHARLES HUDSON,
GEORGE N. BRIGGS,
W. G. BATES.

Boston, 27th December, 1839.

The annexed advertisement of the Publishers of the School Library is subjoined, in an abridged form. It contains the list of the books published, and of those in preparation.

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THE SCHOOL LIBRARY.

MARSH, CAPEN, LYON, AND WEBB, 109, Washington street, Boston, are now publishing, under the sanction of the Massachusetts Board of Education, a collection of original and selected works, entitled, 'THE SCHOOL LIBRARY.'

The LIBRARY will embrace two series, of fifty volumes each; the one to be in 18mo., averaging from 250 to 280 pages per volume; the other in 12 mo., each volume containing from 350 to 400 pages. The former, or *Juvenile Series*, is intended for children of ten or twelve years of age and *under*; the latter for individuals of that age, and *upwards*,—in other words, for advanced scholars and their parents.

The LIBRARY is to consist of *reading*, and not *school*, *class*, or *text*, books; the design being to furnish youth with suitable works for perusal during their leisure hours; works that will interest, as well as instruct them, and of such a character, that they will turn to them with pleasure, when it is desirable to unbend from the studies of the schoolroom.

The plan will embrace every department of Science and Literature, preference being given to works relating to our own country, and illustrative of the history, institutions, manners, customs, &c., of our own people. Being intended for the *whole* community, no work of a sectarian or denominational character in religion, or of a partisan character in politics, will be admitted.

The aim will be to clothe the subjects discussed, in a popular garb, that they may prove so attractive, as to lure the child onwards, fix his attention, and induce him, subsequently, to seek information from other and more recondite works, which, if put into his hands at the onset, would alarm him, and induce a disgust for that which would appear dry and unintelligible, and, of course, uninteresting.

The intention is not to provide information for any one class, to the exclusion of others, but to disseminate knowledge among all classes. The Publishers wish the children of the Farmer, the Merchant, the Manufacturer, the Mechanic, the Laborer,—all to profit by the lights of science and literature, that they may be rendered the more virtuous and happy, and become more useful to themselves, to one another, to the community, and mankind at large. To accomplish this desirable end, the LIBRARY will embrace so wide a range of subjects, that every child may find something which will prove useful and profitable to him, whatever his situation, circumstances, or pursuits, in afterlife, may be.

The project is one of great extent, and vast importance; and, if properly carried out, must become of inestimable value to the young. Whether the anticipations of the Publishers, with regard to it, will be verified, time must determine; but, from the intellectual and moral, theoretical and practical, character of those who have engaged to aid in the undertaking, they have good grounds for presuming that much will be accomplished, and that, by their united efforts, many obstacles, now existing to the mental, moral, and physical, improvement of youth, will be removed, or, at least, be rendered more easily surmountable.

Among the individuals already engaged as writers for one or both Series, may be mentioned,—the Hon. Judge Story, Jared Sparks, Esq., Washington Irving, Esq., Rev. Dr. Wayland, Professor Benjamin Silliman, Professor Denison Olmsted, Professor Alonzo Potter, D. D., Hon. Judge Buel, Jacob Bigelow, M. D., Elisha Bartlett, M. D., Rev. Charles W. Upham, Rev. F. W. P. Greenwood, D. D., Rev. Royal Robbins, Rev. Warren Burton, Charles T. Jackson, M. D., N. Hawthorne, Esq., Robert Rantoul, Jr., Esq., Professor Tucker, Professor Elton, Professor Francis Lieber, Rev. Calvin E. Stowe, D. D., Professor Joseph Aldén, D. D., Professor

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B. B. Edwards, Hon. Alexander H. Everett, Hon. Isaac Hill, Hon. James M. Porter.

Mrs. Sarah J. Hale, Mrs. E. F. Ellet, Mrs. Emma C. Embury, Mrs. A. H. Lincoln Phelps, Mrs. H. E. B. Stowe, Miss E. Robbins, Miss E. P. Peabody, Miss Mary E. Lee, Miss C. M. Sedgwick.

No work will be admitted into the LIBRARY, unless it be approved by every member of the Board of Education; which Board consists of the following individuals, viz., His Excellency Edward Everett, Chairman, His Honor George Hull, Edmund Dwight, Esq., Rev. George Putnam, Robert Rantoul, Jr., Esq., Rev. Thomas Robbins, D.D., Jared Sparks, Esq., Hon. Charles Hudson, Hon. George N. Briggs, and William G. Bates, Esq.

The following works have been printed, and constitute the first ten volumes of the 12mo. series, viz.

LIFE OF COLUMBUS, by WASHINGTON IRVING, a new edition, (revised by the author,) including a Visit to Palos, and other additions, a portrait of the Great Navigator, a Map, and several illustrative engravings.

PALEY'S NATURAL THEOLOGY, in two volumes, with selections from the Dissertations and Notes of LORD BROUGHAM and SIR CHARLES BELL, illustrated by numerous wood cuts, and prefaced by a Life of the Author; (with a portrait;) the whole being newly arranged, and adapted for the School Library, by ELISHA BARTLETT, M. D., *Professor of the Theory and Practice of Physic and Pathological Anatomy in Dartmouth College.*

This edition is superior to any ever before offered to the public, containing a Portrait of the Author, *ninety-five* beautiful wood-engravings, an extensive Glossary, or explanation of all the medical terms, and words and phrases in foreign languages, making thirty-six pages, and a copious Index of twenty-two pages. It also contains copious selections from Lord Brougham's 'Dissertations on Subjects of Science connected with Natural Theology,' which has never before been published in this country.

LIVES OF EMINENT INDIVIDUALS, CELEBRATED IN AMERICAN HISTORY, in three vols., with portraits of Robert Fulton, Sebastian Cabot, and Sir Henry Vane, and autographs of most of the individuals.

VOL. I. CONTAINS

Life of MAJOR-GENERAL JOHN STARK, by His Excellency Edward Everett.
" DAVID BRAINERD, by Rev. William B. O. Peabody.
" ROBERT FULTON, by James Renwick, LL. D., *Professor of Natural Philosophy and Chemistry, in Columbia College, New York city.*
" CAPTAIN JOHN SMITH, by George S. Hillard, Esq.

VOL. II. CONTAINS

Life of MAJOR-GENERAL ETHAN ALLEN, by Jared Sparks, *Professor of History in Harvard University.*
" SEBASTIAN CABOT, by Charles Hayward, Jr., Esq.
" HENRY HUDSON, by Henry R. Cleaveland, Esq.
" MAJOR-GENERAL JOSEPH WARREN, by Alexander H. Everett, LL. D.
" MAJOR-GENERAL ISRAEL PUTNAM, by O. W. B. Peabody, Esq.
" DAVID RITTENHOUSE, by Professor James Renwick, LL. D.

VOL. III. CONTAINS

Life of WILLIAM PINKNEY, by Henry Wheaton, LL. D., *Author of History of the Northmen.*
" SIR HENRY VANE, by Rev. Charles W. Upham.
" MAJOR-GENERAL ANTHONY WAYNE, by John Armstrong, Esq.
" WILLIAM ELLERY, by Edward T. Channing, Esq.
" MAJOR-GENERAL RICHARD MONTGOMERY, by John Armstrong, Esq.

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THE SACRED PHILOSOPHY OF THE SEASONS, illustrating the Perfections of God in the Phenomena of the Year. In 4 vols. By the Rev. HENRY DUNCAN, D. D., of *Ruthwell, Scotland;* with important additions, and some modifications, to adapt it to American readers, by the Rev. F. W. P. GREENWOOD, D. D., of Boston.

The great value and interesting nature of these volumes, to every class of individuals, will be seen, at once, by a perusal of the following heads of the Table of Contents. The work contains a paper for every day in the year.

VOL. I.—WINTER.

Goodness of God to his Rational Creatures.
The Character impressed on Nature.
Cosmical Arrangements.
The Starry Heavens.
The Microscope.
Hybernation of Plants.
Hybernation of Insects.
Migrations of Birds and Quadrupeds during Winter.
Christmas Day. No Season Unpleasant to the Cheerful Mind. Ninth Sunday.—Proofs of Divine Benevolence in the Works of Creation.
Migration of Fishes.
New-Year's-Day.
Hybernation of Quadrupeds.
Hybernation of Man.
Inhabitants of the Polar Regions.
Frost.
Geology.

VOL. II.—SPRING.

Cosmical Arrangements.
Reproduction of Vegetables.
Reproduction of Animals.
Instincts connected with the Reproduction of Animals.
Agriculture.
Anniversary of the Death and Resurrection of Christ.
Enjoyment Equally Distributed. The Enjoyments of the Poor in Spring. The Woods.
Retrospective View of the Argument.

VOL. III.—SUMMER.

Cosmical Arrangements.
Vegetables.
Animals.
Haymaking.—Pleasures of Rural Scenery.
The Variety, Beauty, and Utility of Organized Existences.
Retrospective View of the Argument.

VOL. IV.—AUTUMN.

Phenomena, Produce, and Labors of the Season.
The Woods.
Origin of the Arts.—Food, Clothing, and Shelter.
Human Food.
Human Clothing.
Architecture.
Close of Autumn.
General Summary of the Argument.

The preceding ten volumes are now ready for delivery;—and they will be followed, with all due despatch, by the subjoined, among others, provided they are approved by the Board of Education.

LIFE OF WASHINGTON, (with a portrait, and numerous engravings,) in two vols., by the Rev. CHARLES W. UPHAM, *Author of 'the Life of Sir Henry Vane.'*

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THE PURSUIT OF KNOWLEDGE UNDER DIFFICULTIES ; in two volumes, with Preface and Notes, by FRANCIS WAYLAND, D. D., *President of Brown University.*

THE PURSUIT OF KNOWLEDGE UNDER DIFFICULTIES, illustrated by Incidents in the Lives of AMERICAN INDIVIDUALS ; in one volume, with Portraits.

HUMAN PHYSIOLOGY, in two volumes, with illustrative wood cuts.

CHEMISTRY, with illustrative wood cuts, by BENJAMIN SILLIMAN, M. D., LL. D., *Professor of Chemistry, Mineralogy, &c., in Yale College.*

ASTRONOMY, by DENISON OLMSTED, *Professor of Natural Philosophy and Astronomy, in Yale College.*

This work will be a popular treatise on the Science ; it will also enter fully into its history, and consider the subject of Natural Theology, so far as it is related to Astronomy.

NATURAL PHILOSOPHY, by PROFESSOR OLMSTED.

Both of these works will be very fully illustrated by diagrams and wood engravings.

THE USEFUL ARTS, considered in connection with the Applications of Science ; in two volumes, with many illustrative engravings and wood cuts, by JACOB BIGELOW, M. D., *Professor of Materia Medica in Harvard University, Author of 'the Elements of Technology,' &c. &c.*

We subjoin a summary of the Topics discussed in the several chapters of this important Work, that its nature and objects may be more fully understood.

Chapter 1. Outline of the History of the Arts in Ancient and Modern Times.
" 2. Of the Materials used in the Arts.
" 3. Of the Form and Strength of Materials.
" 4. The Preservation of Materials.
" 5. Of Dividing and Uniting Materials.
" 6. Of Changing the Color of Materials.
" 7. The Arts of Writing and Printing.
" 8. Arts of Designing and Painting.
" 9. Arts of Engraving and Lithography.
" 10. Of Sculpture, Modelling, and Casting.
" 11. Of Architecture and Building.
" 12. Arts of Heating and Ventilation.
" 13. Arts of Illumination.
" 14. Arts of Locomotion.
" 15. Elements of Machinery.
" 16. Of the Moving Forces used in the Arts.
" 17. Arts of Conveying Water.
" 18. Arts of Combining Flexible Fibres.
" 19. Arts of Horology.
" 20. Arts of Metallurgy.
" 21. Arts of Vitrification.
" 22. Arts of Induration by Heat.

A FAMILIAR EXPOSITION OF THE CONSTITUTION OF THE UNITED STATES ; containing a Brief Commentary on every clause, explaining the true nature, reasons, and objects thereof ; designed for the use of school libraries, and general readers. By the Hon. JOSEPH STORY, LL. D., *Dane Professor of Law in Harvard University, Author of 'Commentaries on the Constitution,' &c.*

LIFE OF DR. FRANKLIN.

SELECTIONS FROM THE WRITINGS OF FRANKLIN, by JARED SPARKS, LL. D., *Professor of History in Harvard University, Author of 'the Life and Writings of Washington,' 'the Life and Writings of Franklin,' &c. &c.*

CHRISTIANITY AND KNOWLEDGE, by the Rev. ROYAL ROBBINS.

The design of this Work is to show what Christianity has done for the human intellect, and what that has done for Christianity.

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THE LORD OF THE SOIL, OR, PICTURES OF AGRICULTURAL LIFE, by Rev. WARREN BURTON, *Author of 'The District School as it was,' &c. &c.*

SCIENCE AND THE ARTS, by the Rev. ALONZO POTTER, D. D., *Professor of Moral Philosophy and Rhetoric, in Union College, Schenectady, N. Y.*

The design of this Work is to call attention to the fact, that the Arts are the result of *intelligence*,—that they have, each one its *principles* or *theory*,—that these principles are furnished by *Science*, and that he, therefore, who would understand the Arts, must know something of Science; while, on the other hand, he who would see the true power and worth of Science ought to study it in its applications. The work will be made up of *facts*, illustrating and enforcing these views,—so arranged as to exhibit the invariable connection between *processes* in *Art*, and *laws* in *Nature*. The importance of such a work requires no comment.

THE FARMER'S COMPANION, OR, ESSAYS ON THE PRINCIPLES AND PRACTICE OF AMERICAN HUSBANDRY, by the Hon. JESSE BUEL, *Conductor of 'the Cultivator,' Albany, N. Y.*

This Work is intended as an aid to the *Young Farmer*. The following, among other subjects, are treated of, viz.

1. The Importance of Agriculture to a Nation.
2. Improvement in our Agriculture practicable and necessary.
3. Some of the Principles of the New and Improved Husbandry.
4. Agriculture considered as an Employment.
5. Earths and Soils.
6. Improvement of the Soil.
7. Analogy between Animal and Vegetable Nutrition.
8. Further Improvement of the Soil.
9. " " by Manures, Animal and Vegetable.
10. " " by Mineral Manures.
11. Principles and Operations of Draining.
12. Principles of Tillage.
13. Operations of Tillage, &c. &c.
14. Alternation of Crops.
15. Root Culture.
16. On substituting Fallow Crops for Naked Fallows.
17. On the Adaptation of particular Crops to certain Soils.
18. Effects of Cropping and Manuring.
19. Rules and Suggestions in Farming.
20. On the Improvement of Grass Lands.
21. On the Cultivation of Grasses.
22. The Atmosphere, and its Uses to the Husbandman.
23. On the Germination of Seeds.
24. On Stall-feeding.
25. The Economy of cutting up Corn.
26. On Rural Embellishment.

Address prepared to be delivered before the Agricultural and Horticultural Societies of New Haven county, Conn.

Appendix; containing a Collection of Facts and Tables valuable to the Farmer.

Glossaries of Agricultural and Chemical Terms.

The work contains numerous Cuts, illustrative of the various operations spoken of and recommended.

GEOLOGY AND MINERALOGY, by CHARLES T. JACKSON, M. D., *Geological Surveyor of Maine and Rhode Island.*

STATISTICS OF THE UNITED STATES, by GEORGE TUCKER, *Professor of Moral Philosophy in the University of Virginia, Author of 'the Life of Jefferson,' &c. &c.*

AMERICAN TREES AND PLANTS, used for medicinal and economical purposes, and employed in the Arts, with numerous engravings; by Professor JACOB BIGELOW, *Author of 'Plants of Boston,' 'Medical Botany,' &c. &c.*

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MORAL EFFECTS OF INTERNAL IMPROVEMENTS, by ROBERT RANTOUL, Jr., Esq.

LIVES OF THE REFORMERS, by Rev. ROMEO ELTON, *Professor of Languages in Brown University.*

BIOGRAPHICAL SKETCHES OF DISTINGUISHED FEMALES, by Mrs. EMMA C. EMBURY, of *Brooklyn, N. Y.*

HISTORY OF EDUCATION, both Ancient and Modern, by CALVIN E. STOWE, D. D., *Professor of Biblical Literature in Lane Seminary, Cincinnati, Ohio.*

DO RIGHT AND HAVE RIGHT, by Mrs. ALMIRA H. LINCOLN PHELPS, *Principal of the Literary Department of the Young Ladies' Seminary, at West Chester, Pa., formerly of the Troy Seminary, N. Y., Author of 'Familiar Lectures on Botany,' 'Female Student,' &c.*

The object of this Work may be gathered from the following remarks of Mrs. Phelps. "A popular work on the principles of law, with stories illustrating these principles, might be very profitable to people in common life, as well as to children. The *ward* cheated by a guardian, the *widow* imposed on by administrators or executors, the *wife* abandoned by a husband, with whom she had trusted her paternal inheritance, the *partner* in business overreached by his crafty associate, for want of a knowledge of the operations of the law,—all these might be exhibited in such a way, as to teach the necessity of legal knowledge to both sexes, and to all ages and classes."

THE FIRESIDE FRIEND, OR, FEMALE STUDENT; being Advice to Young Ladies on the important subjects of Education; by Mrs. A. H. L. PHELPS.

The Publishers have also in preparation for this Series, a History of the United States, and of other Countries, a History of the Aborigines of our Country, a History of Inventions, Works on Botany, Natural History, &c. &c. Many distinguished writers, not here mentioned, have been engaged, whose names will be in due time announced, although, at present, we do not feel at liberty to make them public.

The following constitute the first seven volumes of the *Juvenile Series*, viz.

PICTURES OF EARLY LIFE, or Sketches of Youth; by Mrs. EMMA C. EMBURY, *of Brooklyn, N. Y.*

PLEASURES OF TASTE, AND OTHER STORIES, selected from the Writings of JANE TAYLOR, with a sketch of her life, (and a likeness,) by Mrs. S. J. HALE.

MEANS AND ENDS, OR SELF TRAINING, by Miss CATHERINE M. SEDGWICK, *Author of 'The Poor Rich Man, and Rich Poor Man,' 'Live and Let Live,' 'Home,' &c. &c.*

THE JUVENILE BUDGET OPENED; being Selections from the Writings of DR. JOHN AIKEN, with a Sketch of his Life, by Mrs. S. J. HALE.

HISTORICAL TALES, blending instruction with amusement; by Miss MARY E. LEE, *of Charleston, S. C.*

SELECTIONS FROM THE WORKS OF MRS. BARBAULD, with a Sketch of her Life.

SCENES IN NATURE, OR, CONVERSATIONS ON LAND AND WATER.

Among the works in the course of preparation, for the smaller Series, are the following, viz.

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CONVERSATIONS ON POLITICAL ECONOMY, by Prof. J. ALDEN, *of Williams College.*

NEW-ENGLAND HISTORICAL SKETCHES, by N. HAWTHORNE, *Author of 'Twice Told Tales,' &c.*

CONVERSATIONS AND STORIES BY THE FIRESIDE, by MRS. SARAH J. HALE.

SELECTIONS FROM THE WORKS OF MRS. SHERWOOD, with a Life and Portrait.

SELECTIONS FROM THE WORKS OF MARIA EDGEWORTH, with a Life and Portrait.

CHEMISTRY FOR BEGINNERS, by BENJAMIN SILLIMAN, JR., *Assistant in the Department of Chemistry, Mineralogy, and Geology in Yale College,* aided by Professor SILLIMAN.

FREDERICK HASKELL'S VOYAGE ROUND THE WORLD, by H. G. HALE, A. M., *Philologist to the Exploring Expedition.*

BIOGRAPHY FOR THE YOUNG, by MISS E. ROBBINS, *Author of 'American Popular Lessons,' 'Sequel' to the same, &c.*

THE WONDERS OF NATURE ; illustrated by numerous Cuts.

WORKS OF ART ; illustrated by numerous Cuts.

COUNTRY RAMBLES ; by Mrs. E. F. ELLET, *of Columbia, S. C.*

MY SCHOOLS AND MY TEACHERS, by Mrs. A. H. L. PHELPS.

It is not the intention of the Publishers to drive these works through the Press with an undue speed, in the hope of securing the market, by the multiplicity of the publications cast upon the community ; they rely for patronage, upon the intrinsic merits of the works, and, consequently, time must be allowed the writers to mature and systematize them. The more surely to admit of this, the two Series will be issued in sets of five and ten volumes at a time. Besides the advantage above alluded to, that will result from such an arrangement, it will place the SCHOOL LIBRARY within the reach of those Districts, which, from the limited amount of their annual funds, would not otherwise be enabled to procure it.

The works will be printed on paper and with type expressly manufactured for the Library ; will be bound in cloth, with leather backs and corners, having gilt titles upon the backs, and, for greater durability, cloth hinges inside of the covers.

The *larger Series* will be furnished to Schools, Academies, &c.. at *seventy-five cents* per volume, and the *Juvenile Series* at *forty cents* per volume ; which the Publishers advisedly declare to be cheaper, than any other series of works that can be procured at home or abroad, bearing in mind their high intellectual character, and the style of their mechanical execution.

The Publishers solicit orders from School Committees, Trustees, Teachers, and others, for either or both Series, and wish particular directions, *how*, to *whom*, and to *what place*, the books shall be forwarded.

NORMAL SCHOOL AT LEXINGTON.

THE *first* Term of the *second* year of this Seminary, will commence on the *first* of May next. The year will be divided into three terms, of fifteen weeks each. There will be three vacations ; one of two weeks, in April ; one of four weeks, in August ; and one of one week, in January. Candidates are admitted at the commencement of each term ; or, if qualified for an advanced standing, they may be admitted during the term. They must bring a certificate of good moral and intellectual character, pass a satisfactory examination in the *common* branches, be not less than sixteen years of age, and declare it to be their intention to teach. The shortest time of continuance is one year, though the year need not consist of three *successive* terms.

C. PIERCE, *Principal.*

N. B. The School is exclusively for females.

March, 1840.

[THE COMMON SCHOOL JOURNAL; published semi-monthly by *Marsh, Capen, Lyon, & Webb*, No. 109, Washington street, Boston : HORACE MANN, Editor. Price, One Dollar a year.]

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THE

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THIRD ANNUAL REPORT OF THE SECRETARY OF THE BOARD OF EDUCATION.

To the Board of Education,

Gentlemen,—After discharging, for another year, the duties of the office you have conferred upon me, I respectfully submit my Third Annual Report. During the last year, I have visited all the counties in the State, and met, in convention, at central and convenient places, such friends of Education, as chose to assemble ; I have maintained an active correspondence with all parts of the Commonwealth, on subjects pertaining to the means and processes of popular instruction ; and I have superintended the preparation and printing of the Annual Abstract of the School Returns for the school year 1838–9. The Abstract is a document of unusual value and interest, from the fact of its containing selections from the reports of School Committees, made by them, last Spring, to their respective towns ;—copies of which reports were forwarded to the office of the Secretary of State, in conformity with the existing provisions of law. As, in the special Report, made to the Board, and prefixed to the Abstract, I have given a brief statement of its contents, and of the principles observed in preparing it, I will here only add, that I regard it as one of the most useful documents on the subject ever presented to the people of the State. Our system of Common Schools will have advanced very far towards perfection, when all the wise and excellent suggestions contained in that document shall have been reduced to practice.

Having collected, arranged, and condensed, a considerable number of facts on a few important topics, I proceed to lay the results before the Board ; and I take the liberty to accompany them with such views and conclusions, as a careful consideration of them has suggested to me.

I feel fully justified in affirming, that the prospects of the rising generation are daily growing brighter, by means of the increasing light which is shed upon them from our Common Schools. I refer here, more particularly, to such proofs, as are hardly susceptible of being condensed into statistical tables, or even of being presented as isolated facts ; these speak for themselves. But I refer to such indications of returning health, as prove to the watchful attendant that the crisis of the malady has passed. Stronger feelings and firmer convictions of the importance of our Common Schools are taking possession of the public mind, and where they have not yet manifested themselves in any outward and visible improvement, they are silently and gradually working to that end.

In determining the rate of annual advancement, however, which the friends of this cause are authorized reasonably to expect, it should not be forgotten, that all improvements in the system depend, ultimately, upon the people themselves, and upon the school officers, whom, in their several towns and districts, they see fit to elect. All improvements in the schools,

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therefore, suppose and require a simultaneous and corresponding improvement in public sentiment, and in the liberality of the citizens, who, by a major vote, from year to year, measure out the pecuniary means for their support, and elect the officers who are to superintend the application of those means. Progress, which must be so thorough, must necessarily be slow. But the thoroughness is a compensation for the slowness; for, when a revolution is once wrought, it will be enduring. The Legislature, having conferred upon the Board of Education no authority, as to the amount of money to be raised, the teachers to be employed, the books, apparatus, or other instruments, of instruction to be used, the condition of the houses in which the schools are taught; nor, indeed, as to any other subject, which can, in the slightest degree, abridge the power, or touch the property, of towns or districts; the responsibility, in all these respects, continues to rest where it always has rested, and where, it is to be hoped, it always will rest, with the towns and districts themselves. On these points, encouragement may be highly beneficial; compulsion would counterwork its own purposes.

Hence, it is obvious, that, if the Board or the Legislature should devise and promulgate the wisest system imaginable, and define the exact processes by which it could be executed, and all its fruits realized, the administration of that system must still be left with the local authorities. In the last stage of the process, and at the very point, where the means are applied to the objects, they must pass through the hands of the town and district officers, and of the teachers whom they employ. In our system of Public Instruction, therefore, it is emphatically true, that the influences flowing from the Legislature, or from any advisory body, may have their quality entirely changed, by being assimilated to the character and views of the men, through whose hands they eventually pass;—just as the nutritious juices, which ascend from the roots of a tree, may lose their original properties and be made to produce fruits of various flavor, according to the nature of the engrafted scions, through whose transforming pores they flow. Wherever, therefore, we find improvements in the schools, it is a gratifying proof, that higher views are prevailing in the community in which those improvements originate.

I advert to these facts respecting the authority, or rather the want of authority, in the Board, and their entire dependence upon the efficient coöperation of the public, because I occasionally meet with misapprehensions respecting their office, and powers, and consequent duties; some persons looking to the Board for action, in matters of which they have not the slightest official cognizance, and others deploring their possession of powers, of which there is no trace nor indication to be found, either in the law which created them, or in any of their official or unofficial proceedings.

It will not be expected, that I should communicate, in detail, the proofs, that might be adduced, of an increased and increasing public interest in our Common Schools; but it may be gratifying to the Board to be made acquainted with a few of them. In Greenfield, the shire town of Franklin county, containing a population of nearly two thousand, the sum raised by taxes, for the support of schools, in each of the years 1836 and 1837, was eight hundred dollars, only; and the schoolhouse, in their central district, was mainly valuable, as showing how schoolhouses should not be built. During the last year, the sum raised by taxes in the town, was increased to one thousand and seven hundred dollars, and the central district, (which has been incorporated, as a separate school district,) has provided itself with a large and beautiful house, at an expense of three thousand and three hundred dollars, and has established an annual school therein. It remains to be seen what influence the incorporation of the central district will exert upon the exterior districts in the town. The originators of the measure anticipate the most favorable results, and they seem to be almost

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pledged to their fellow-townsmen for their realization. Roxbury was one of the towns, required by law to keep a town school; but, since the year 1826, when the present provision of the law, in regard to town schools, was enacted, it has belonged to that large class of towns which have non-complied with the requisition. The largest sum, as it appears by the Abstracts heretofore raised by that town, is five thousand dollars. This year, the town has raised the sum of fourteen thousand and five hundred dollars, and has established the town school required by law, and voted to its teacher one of the most liberal salaries given in the State. The town of Gloucester has also put in operation a town school. In Phillipston, in Worcester county, five new and commodious schoolhouses have been erected; and the town of Chatham, in Barnstable county, raised, last March, four thousand dollars, for the improvement of their schoolhouses, only. Until the present year, the principal district in the town of Edgartown, in Duke's county, had maintained its school upon so extraordinary a plan, that, in two or three important particulars, there was little possibility of its becoming worse. This district had made no provision for its children under seven years of age. Between the ages of seven and sixteen, there were about two hundred children belonging to it. For the accommodation of all these children, it had but one schoolhouse, which was old, small, and with but one room, and that room incapable of receiving more than about forty pupils, i. e., one fifth of the whole number of children, between the ages of seven and sixteen. This number was divided into five classes, which took their turns in attending the school,—one class attending one fifth part of the year, or about ten weeks, and then being dismissed for the remaining forty-two weeks of the year; then another class attending the same length of time, to be dismissed, in its turn; and so on, through the five classes. Surely, it would be unreasonable to anticipate much improvement in the children, under this reversal of the proper length between term-time and vacation. While, in many other places in the State, not more favorably situated than this, children were in school forty or forty-two weeks of the year, and out of it, but ten or twelve, these were in it but ten, and out of it forty-two. But as soon as the attention of that people was turned to the demands of this great interest, and to a comparison of their own, with the condition of other places, with a promptitude and liberality, highly creditable to them, they made immediate provision for the instruction of their children, between the ages of four and seven years, and they have just completed a commodious house, having two rooms, and of more than four times the capacity of the former. Other places might be referred to, such as Salisbury, in Essex county, Hanson, in Plymouth county, &c. &c., which, in erecting schoolhouses, have not been satisfied, with estimating the aggregate number of cubic feet in forty or fifty children, and graduating the capacity of the schoolroom by the result; but, in the construction of their houses, have provided for the comfort and health of the pupils, and for the best moral and social influences upon their character. The city of Boston is erecting twelve large and elegant schoolrooms, this season. One house alone will cost, by estimate, twenty thousand dollars, and is intended to be constructed, throughout, on the most improved plan. Taking all the constituents of a good schoolhouse into the account, decidedly the best, I have yet seen in the State, is one, erected, during the last year, in the upper district of the town of Chelsea.

It must not, however, be inferred, that the most extensive reform is not still necessary, in regard to those edifices, where the business of education, for the great mass of the children in the State, is carried on. By what I have learned from authentic sources, and have seen, in three annual circuits through all parts of the Commonwealth, respecting its three thousand schoolhouses, I am convinced that there is no other class of buildings within our limits, erected either for the permanent or the temporary residence of

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our native population, so inconvenient, so uncomfortable, so dangerous to health by their construction within, or so unsightly and repulsive in their appearance without. Every other class of edifices, whether public or private, has felt the hand of reform. Churches, courthouses, even jails and prisons, are rebuilt, or remodelled, great regard being paid, in most cases, to ornament, and, in all cases, to health, to personal convenience, and accommodation. But the schoolhouse, which leads directly towards the church, or rather may be considered as its vestibule, and which furnishes to the vast majority of our children, the only public means they will ever enjoy, for qualifying themselves to profit by its counsels, its promises, its warnings, its consolations;—the schoolhouse, which leads directly from the courthouse, from the jail and from the prison, and is, for the mass of our children, the great preventive and safeguard against being called or forced into them, as litigants or as criminals;—this class of buildings, all over the State, stands in afflicting contrast with all the others. The courthouses, which are planned and erected under the advice and control of the county authorities, and of the leading men in the county, for themselves, and in which they spend but a few terms in the year, and the meetinghouses, where the parents spend but a few hours in a week, are provided with costly embellishments, and with every appurtenance, that can gratify taste, or subserve comfort; but the houses, where the children, in the most susceptible period of their lives, spend from thirty to forty hours in a week, seem to be deserted by all public care, and abandoned to cheerlessness and dilapidation. I do not think there are more than a hundred of the three thousand schoolhouses in the State, erected in a style at all superior, even if equal, to that of the very poorest public buildings, of any other kind, in the very poorest and most sparsely populated portions of the Commonwealth. Leaving the city of Boston out of the account, it would be easy to select a hundred churches, which the parents have built for themselves, worth all the three thousand schoolhouses collectively, which they have built for the children. At the rate of one hundred a year, it will take more than a quarter of a century to renovate them all. Of many of them, however, it may be predicted with certainty, that, however long they may be able to endure the weight of public opinion, their own weight they cannot long sustain.

To those, whose views of public and private duty can never be satisfied, by any thing short of a universal education for the people, it will be gratifying to be informed, that a new interest has been excited during the last year, in behalf of the children of persons employed upon our public works. This class of children, heretofore, has not shared in the provisions for education, made by our laws, and has rarely been embraced in any of the numerous plans for moral improvement, devised and sustained by private charity; and, hence, they have been growing up in the midst of our institutions, uninstructed even in those rudiments of knowledge, without which self-education is hardly practicable. During the last year, a few inhabitants of the town of Middlefield, (which is situated in the western part of Hampshire county,) commiserating the destitute condition of the children along the line of the rail-road, in their vicinity, took active measures to supply them with the means of instruction. A gentleman of that town, Mr. Alexander Ingham, was the first to engage in, and has been most active in carrying on, this Samaritan enterprise. The good example extended, and a considerable number of children, along the line of work, were soon gathered, either into the public schools, or, where that was impracticable, into schools established expressly for them, at private expense. At the Common School Convention in the county of Hampden, held in the month of August last, the condition of these children, and the necessity of some further measures in their behalf, constituted one of the topics of inquiry and discussion. A committee was appointed, of which Mr. Ingham was chairman, to collect the facts of the case. From this committee I have learned, that there were, in

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the month of September last, more than three hundred children, between the ages of four and sixteen, belonging to the laborers on the rail-road, west of Connecticut river, who were not considered as entitled to the privileges of the public schools, or were in such a local situation as not to be able to attend them. A pregnant fact also, in relation to the subject is, that, in the enumeration of all the children of all ages, belonging to that class of people, "a large proportion of them are under the age of four years." Owing to efforts since made by private individuals, a very large majority of all these children, who are of a suitable age, are now enjoying the benefits of Common School education.

Another subject, respecting which I have sought for information from all authentic sources, and to which I have given especial attention in my circuit through the State, is the observance or non-observance of the law, "for the better instruction of youth, employed in manufacturing establishments." This law was enacted in April, 1836, and was to take effect on the first day of April, 1837. The substance of its provisions is, that no owner, agent, or superintendent, of any manufacturing establishment shall employ any child, under the age of fifteen years, to labor in such establishment, unless such child shall have attended some public or private day-school, where instruction is given by a legally qualified teacher, at least three months of the twelve months, next preceding any and every year, in which such child shall be so employed. The penalty for each violation is fifty dollars. The law has now been in operation sufficiently long, to make manifest the intentions of those to whom its provisions apply, and whether those humane provisions are likely to be observed or defeated. From the information obtained, I feel fully authorized to say, that, in the great majority of cases, the law is obeyed. But it is my painful duty also to say, that, in some places, it has been uniformly and systematically disregarded. The law is best observed, in the largest manufacturing places. In several of the most extensive manufacturing villages and districts, all practicable measures are taken to prevent a single instance of violation. Some establishments have conducted most generously towards the schools; and, in one case, (at Waltham,) a corporation, besides paying its proportion of taxes, for the support of the public schools in the town, has gratuitously erected three school-houses,—the last in 1837, a neat, handsome, modern, stone building, two stories in height,—and maintained schools therein, at a charge, in the whole, upon the corporate funds, of a *principal* sum of more than seven thousand dollars. It would be improper for me here, to be more particular than to say, that these generous acts have been done by the "*Boston Manufacturing Company*;" though all will regret, that the identity of the individual members, who have performed these praiseworthy deeds, should be lost in the generality of the corporate name.

Comparatively speaking, there seems to have been far greater disregard of the law, by private individuals and by small corporations, especially where the premises are rented from year to year, or from term to term, than by the owners or agents of large establishments. Private individuals, renting an establishment for one or for a few years, intending to realize from it what profits they can, and then to abandon it, and remove from the neighborhood or town where it is situated, may be supposed to feel less permanent interest in the condition of the people, who are growing up around them, and they are less under the control of public opinion in the vicinity. But, without seeking an explanation of the cause, there cannot be a doubt as to the fact.

It is obvious, that the consent of two parties is necessary, to the infraction of this law, and to the infliction of this highest species of injustice upon the children whom it was designed to protect. Not only must the employer pursue a course of action, by which the godlike powers and capacities of the human soul are wrought into thoroughmade products of ignorance, and

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misery, and vice, with as much certainty and celerity, as his raw materials of wool or cotton are wrought into fabrics for the market, by his own machinery; but the parent, also, must be willing to convert the holy relation of parent and child, into the unholy one of master and slave, and to sell his child into ransomless bondage, for the pittance of money he can earn. Yet, strange to say, there are many parents, not only of our immigrant, but of our native, population, so lost to the sacred nature of the relation they sustain towards the children whom they have brought into all the solemn realities of existence, that they go from town to town, seeking opportunities to consign them to unbroken, bodily toil, although it involves the deprivation of all the means of intellectual and moral growth; thus pandering to their own vicious appetites, by adopting the most efficient measures, to make their offspring as vicious as themselves.

If, in a portion of the manufacturing districts, in the State, a regular and systematic obedience is paid to the law, while, in other places, it is regularly and systematically disregarded, the inevitable consequences to the latter will be obvious, upon a moment's reflection. The neighborhood, or town, where the law is broken, will soon become the receptacle of the poorest, most vicious, and abandoned, parents, who are bringing up their children to be also as poor, vicious, and abandoned, as themselves. The whole class of parents, who cannot obtain employment for their children, at one place, but are welcomed at another, will circulate through the body politic, until at last, they will settle down as permanent residents, in the latter; like the vicious humors of the natural body, which, being thrown off by every healthy part, at last accumulate and settle upon a diseased spot. Every breach of this law, therefore, inflicts direct and positive injustice, not only upon the children employed, but upon all the industrious and honest communities in which they are employed; because its effect will be to fill those communities with paupers and criminals;—or, at least, with a class of persons, who, without being absolute, technical paupers, draw their subsistence, in a thousand indirect ways, from the neighborhood, where they reside; and, without being absolute criminals, in the eye of the law, still commit a thousand injurious, predatory acts, more harassing and annoying to the peace and security of a village, than many classes of positive crimes.

While water-power only is used for manufacturing purposes, a natural limit is affixed, in every place, to the extension of manufactories. The power being all taken up, in any place, the further investment of capital, and the employment of an increased number of operatives, must cease. While we restrict ourselves to the propulsion of machinery by water, therefore, it is impossible, that we should have such an extensive manufacturing district as, for instance, that of Manchester, in England, because we have no streams of sufficient magnitude for the purpose. But Massachusetts is already the greatest manufacturing State in the Union. Her best sites are all taken up, and yet her disposition to manufacture appears not to be checked. Under such circumstances, it seems not improbable, that steam-power will be resorted to. Indeed, this is already done, to some extent. Should such improvements be made in the use of steam, or such new markets be opened for the sale of manufactured products, that capitalists, by selecting sites where the expense of transportation, both of the raw material and of the finished article, may be so reduced as, on the whole, to make it profitable to manufacture by steam, then that agency will be forthwith employed; and, if steam is employed, there is no assignable limit to the amount of a manufacturing population, that may be gathered into a single manufacturing district. If, therefore, we would not have, in any subsequent time, a population like that of the immense city of Manchester, where great numbers of the laboring population live in the filthiest streets, and mostly in houses, which are framed back to back, so that, in no case, is there any yard behind them, but all ingress and egress, for all purposes, is between the front side

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of the house and the public street,—if we would not have such a population, we must not only have preventive laws, but we must see that no cupidity, no contempt of the public welfare for the sake of private gain, is allowed openly to violate, or clandestinely to evade, them. It would, indeed, be most lamentable and self-contradictory, if, with all our institutions, devised and prepared on the hypothesis of common intelligence and virtue, we should rear a class of children, to be set apart, and, as it were, dedicated, to ignorance and vice.

After presenting to the Board one further consideration, I will leave this subject. It is obvious, that children of ten, twelve, or fourteen, years of age, may be steadily worked in our manufactories, without any schooling, and that this cruel deprivation may be persevered in for six, eight, or ten, years, and yet, during all this period, no very alarming outbreak shall occur, to rouse the public mind from its guilty slumber. The children are in their years of minority, and they have no control over their own time, or their own actions. The bell is to them, what the water-wheel and the main shaft are to the machinery, which they superintend. The wheel revolves, and the machinery must go; the bell rings, and the children must assemble. In their hours of work, they are under the police of the establishment; at other times, they are under the police of the neighborhood. Hence, this state of things may continue for years, and the peace of the neighborhood remain undisturbed, except, perhaps, by a few nocturnal or sabbath-day depredations. The ordinary movements of society may go on, without any shocks or collisions; as, in the human system, a disease may work at the vitals, and gain a fatal ascendancy there, before it manifests itself on the surface. But the punishment for such an offence will not be remitted, because its infliction is postponed. The retribution, indeed, is not postponed; it only awaits the full completion of the offence; for this is a crime of such magnitude, that it requires years for the criminal to perpetrate it in, and to finish it off thoroughly, in all its parts. But, when the children pass from the condition of restraint, to that of freedom, from years of enforced, but impatient, servitude, to that independence, for which they have secretly pined, and to which they have looked forward, not merely as the period of emancipation, but of long-delayed indulgence; when they become strong in the passions and propensities that grow up spontaneously, but are weak in the moral powers that control them, and blind in the intellect which foresees their tendencies; when, according to the course of our political institutions, they go, by one bound, from the political nothingness of a child, to the political sovereignty of a man; then, for that people, who so cruelly neglected and injured them, there will assuredly come a day of retribution. It scarcely needs to be added, on the other hand, that, if the wants of the spiritual nature of a child, in the successive stages of its growth, are duly supplied; then, a regularity in manual employment is converted from a servitude into a useful habit of diligence, and the child grows up in a daily perception of the wonder-working power of industry, and in the daily realization of the trophies of victorious labor. A majority of the most useful men, who have ever lived, were formed under the happy necessity of mingling bodily with mental exertion.

But by far the most important subject, respecting which I have sought for information, during the year, remains to be noticed. While we are in little danger of over-estimating the value of Common Schools, yet we shall err, egregiously, if we regard them as ends, and not as means. A forgetfulness of this distinction would send the mass of our children, of both sexes, into the world, scantily provided either with the ability, or the disposition, to perform even the most ordinary duties of life. Common Schools derive their value from the fact, that they are an instrument, more extensively applicable to the whole mass of the children, than any other instrument ever yet devised. They are an instrument, by which the good men in society can

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sehd redeeming influences to those children, who suffer under the calamity of vicious parentage, and evil domestic associations. The world is full of lamentable proofs, that the institution of the family may exist, for an indefinite number of generations, without mitigating the horrors of barbarism. But the institution of Common Schools is the offspring of an advanced state of civilization, and is incapable of coexisting with barbarian life; because, should barbarism prevail, it would destroy the schools; should the schools prevail, they would destroy barbarism. They are the only civil institution, capable of extending its beneficent arms to embrace and to cultivate, in all parts of its nature, every child that comes into the world. Nor can it be forgotten, that there is no other instrumentality, which has done, or can do, so much, to inspire that universal reverence for knowledge, which incites to its acquisition. Still, these schools are means, and not ends. They confer instruments for the acquisition of an object, but they are not the object itself. As they now are, or, indeed, are ever likely to become, our young men and young women will be most insufficiently prepared, to meet the various demands which life will make upon them, if they possess nothing but what these schools bestow.

In my last Report, I communicated to the Board some general facts, respecting the lamentable prevalence of mechanical, instead of intelligent, reading in our schools; from which it appeared, that the exercise of reading, to which so much time is devoted, was, to a woful extent, performed by the machinery of the organs of speech, and hence was unaccompanied by any vital, receiving, assorting, adjudicating, action of the mind. I, also, briefly indicated the difference between the vast amount of knowledge, which can be acquired through the medium of intelligent reading, compared or contrasted, with the scantiness of information, obtainable in all other ways; showing that, without the ability to read, our knowledge is confined to a mere handbreadth of space, and to a mere span of time; while, with this ability, we are enlarged from our imprisonment into a region that has no circumference; we are endued with a power of being present, at pleasure, with the distant and the past; we can visit, with the rapidity of thought, any nation or spot on the surface of the globe, and become the coeval of time, and a contemporary with the great names and events of all historic eras.

Having, then, the object of a powerful and an exemplary people in view, the next step, in the inquiry, is obviously this,—after the rising generation have acquired habits of intelligent reading, in our schools, *what shall they read?* for, with no books to read, the power of reading will be useless; and, with bad books to read, the consequences will be as much worse than ignorance, as wisdom is better. What books, then, are there, accessible to the great mass of the children in the State, adapted to their moral and intellectual wants, and fitted to nourish their minds with the elements of uprightness and wisdom? This is the principal, the ultimate, inquiry; the other was strictly preliminary to this, and, without it, comparatively useless.

Let any person go into one of our country towns or districts, of average size, consisting, as most of them do, of an agricultural population, interspersed with mechanics, and, here and there, a few manufacturers, and inquire, from house to house, what books are possessed, and he will probably find the Scriptures, and a few school books, in almost every family. These are protected, by law, even in the hands of an insolvent; so that the poor are as secure in their possession as the rich. In the houses of professional men,—the minister, the lawyer, the physician,—he would find small professional libraries, intermixed with some miscellaneous works, not of a professional character; in the houses of religious persons, a few religious books, of this or that class, according to the faith of the owner; in the houses of the more wealthy, where wealth is, fortunately, combined with intelligence and good taste, some really useful and instructive books; but

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where the wealth is, unfortunately, united with a love of display, or with feeble powers of thought, he would find a few elegantly-bound Annuals, and novels of a recent emission. What he would find in other houses,—and these the majority,—would be few, and of a most miscellaneous character; books which had found their way thither, rather by chance than by design, and ranging, in their character, between very good and very bad. Rarely, in such a town as I have supposed, will a book be found, which treats of the nature, object, and abuses, of different kinds of governments, and of the basis, and constitution, and fabric, of our own; or one on economical or statistical science; or a treatise on general ethics and the philosophy of the human mind; or popular and intelligible explanations of the applications of science to agriculture and the useful arts; or the processes by which the latter are made so eminently serviceable to man. Rarely, will any book be found, partaking of the character of an Encyclopædia, by a reference to which, thousands of interesting questions, as they daily arise, might be solved, and great accessions to the stock of valuable knowledge be imperceptibly made; quite as rarely, will any books, containing the Lives of Eminent British or American Statesmen be found, or books treating of our ante-revolutionary history; and most rarely of all, will any book be found on Education,—education at home, physical, intellectual, and those rudiments of a moral and religious education, in which all agree,—the most important subject, that can possibly be named to parent, patriot, philanthropist, or Christian. And, in the almost total absence of books, adapted to instruct parents how to educate their children, so there are quite as few which are adapted to the capacities of the children themselves, and might serve, in some secondary degree, to supply the place of the former. Some exceptions would, of course, be expected, where so many particulars are grouped under so few heads; but, from all I have been able to learn, after improving every opportunity for inquiry and correspondence, I am led to believe, that, as it regards the *private* ownership of books, the above may be taken as a fair medium for the State. In small towns, almost wholly rural in their occupations, the books, though fewer, may generally be better; while in cities, and large towns, though more numerous, yet a larger proportion of them is worse. Whatever means exist, then, either for inspiring or for gratifying a love of reading, in the great mass of the rising generation, are mainly to be found, if found at all, in public libraries.

As the tastes and habits of the future men and women, in regard to reading, will be only an enlargement and expansion of the tastes and habits of the present children, it seemed to me one of the most desirable of all facts, to learn, as far as practicable, under what general influences, those tastes and habits are, now, daily forming. For who can think, without emotion, and who can remain inactive, under the conviction that every day, which now passes, is, by the immutable law of cause and effect, predestinating the condition of the community, twenty, thirty, or forty, years hence; that the web of their character and fortunes is now going through the loom, to come out of it, at that time, of worthy or of worthless quality, beautified with colors and shapes of excellence, or deformed by hideousness, just according to the kind of the woof which we are daily weaving into its texture? Every book, which a child reads with intelligence, is, like a cast of the weaver's shuttle, adding another thread to the indestructible web of existence.

In the general want of private libraries, therefore, I have endeavored to learn what number of public libraries exist; how many volumes they contain, and what are their general character, scope, and tendency; how many persons have access to them, or,—which is the most material point,—how many persons do *not* have access to them; and, finally, how many of the books are adapted to prepare children to be free citizens and men, fathers

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and mothers, even in the most limited signification of those vastly comprehensive words. It seemed to me, therefore, that nothing could have greater interest or significance, than an inventory of the means of knowledge, and the encouragements to self-education, possessed by the present and the rising generation.

Simultaneously with this inquiry, I have pursued a collateral one,—not so closely, although closely, connected with the main object. A class of institutions has lately sprung up, in this State, universally known by the name of Lyceums, or Mechanics' Institutes, before some of which, courses of popular lectures, on literary or scientific subjects, are annually delivered, while others possess libraries and reading-rooms; and, in a very few cases, both these objects are combined. These institutions have the same general purpose in view, as public libraries, viz., that of diffusing instructive and entertaining knowledge, and of exciting a curiosity to acquire it; though they are greatly inferior to libraries, in point of efficiency. As the proportion of young persons, who attend these lectures, and frequent these reading-rooms, compared with the whole number of attendants, is much greater than the proportion they bear to the whole people, the institutions may justly be regarded as one of the means, now in operation, for enlightening the youth of the State. At any rate, an inventory of the means of general intelligence, which did not include these institutions, would justly be regarded as incomplete.

For the purpose of obtaining authentic information, on the above-mentioned subjects, I addressed to school committees, and other intelligent men, residing, respectively, in every town in the Commonwealth, the following statement and inquiries:—

"Among the 'means of Popular Education,' respecting which it is my duty to seek for information, is the existence of town, social, or district school, libraries, composed of books, suited to the wants of children and youth, and adapted to their state of mental advancement. Other means of popular education are to be found in Mechanics' Institutes, and Lyceums, Literary Societies, or associations under any name, instituted for the delivery of courses of popular lectures.

"As it would be highly useful and interesting to know what means exist, either for cultivating or gratifying habits of reading among the young; and also, to what extent persons of a more advanced age avail themselves of the researches and attainments of other minds, through the medium of regular courses of lectures, on literary or scientific subjects, I take the liberty to propose the following questions:

"1. Is there, in your town, any town, social, or district school, library?

"2. If so, how many, what number of volumes do they contain, and what is their present value, as nearly as you can estimate it?

"3. What number of persons have a right of access to them?

"4. Are the books, of which they consist, adapted to the capacities of children and youth, and have they good intellectual and moral tendencies? Please be as particular as your convenience will allow, respecting the character of the books.

"5. Have you any Mechanics' Institute in your town, either with, or without reading-rooms?

"6. If any, what number of members belong to it?

"7. Have you Lyceums, Literary Societies, or associations under any name, before which courses of popular lectures, on literary or scientific subjects, have been delivered, within the year last past?

"8. If any, what number of persons have usually attended the lectures?

"9. What amount of money has been expended for lectures, within the last year?

"10. What is the probable amount of the incidental expenses, for lecture rooms, fuel, lights, attendance, &c.?

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"11. At what time, were the above institutions established; and are they in a flourishing or declining condition?"

The following is an account of the Libraries in the different counties of the State.

SUFFOLK COUNTY.

Population, (May, 1837,) . . . 81,984.

Number of Social Libraries,	36
Number of volumes,	81,881
Estimated value,	$ 130,055
Number of proprietors, or persons having access in their own right,	8,885

Thirty-two thousand of these volumes belong to the Boston Athenæum.

In addition to the above, there are ten Circulating Libraries, containing about twenty-eight thousand volumes, and estimated to be worth about ten thousand dollars. About three thousand two hundred persons are supposed to have taken books from these libraries, during the last year.

There are fifteen Common or District School Libraries, in the city, which is almost one third part of the whole number in this State.*

ESSEX COUNTY.

Population, (May, 1837,) . . . 93,689.

Number of Social Libraries,	31
Number of volumes,	22,597
Estimated value,	$20,383
Number of proprietors or persons having access in their own right,	2,435

One town has made no return, viz., Salisbury, population, 2,675.

These libraries include the Salem Athenæum, which contains 8,000, and the library of the Salem Mechanics' Association, which contains 1,800 volumes.

MIDDLESEX COUNTY.

Population, (May, 1837,) . . . 98,565.

Number of Social Libraries,	43
Number of volumes,	18,957
Estimated value,	$6,403
Number of proprietors, or persons having access in their own right,	3,694

Eight towns have made no returns, viz., Acton, population, 1,071; Bedford, population, 858; Chelmsford, population, 1613; Malden, population, 2303; Pepperell, population, 1586; Sherburne, population, 1073; Sudbury, population, 1388; Townsend, population, 1749. Total population not heard from, in Middlesex county, 11,641.

WORCESTER COUNTY.

Population, (May, 1837,) . . 96,551.

Number of Social Libraries,	54
Number of volumes,	11,134
Estimated value,	$7,038
Number of proprietors, or persons having access in their own right,	2,912

One town has made no return, viz., Hubbardston, population, 1780.

* For the numerous individual facts, of which the above is the aggregate, I am principally indebted to the Hon. Samuel A. Eliot, Mayor of the city, and *ex officio* chairman of the School Committee, who caused them to be collected for me. From the same source, I also derived the facts respecting the Lyceums and Lectures in the city.

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Hampshire County.

Population, (May, 1837,) . . . 30,413.

Number of Social Libraries,	17
Number of volumes,	3,339
Estimated value,	$2,415
Number of proprietors, or persons having access in their own right,	626

Hampden County.

Population, (May, 1837,) . . . 33,627.

Number of Social Libraries,	17
Number of volumes,	5,173
Estimated value,	$3,698
Number of proprietors, or persons having access in their own right,	492

Franklin County.

Population, (May, 1837,) . . . 28,665.

Number of Social Libraries,	11
Number of volumes,	4,092
Estimated value,	$2,905
Number of proprietors, or persons having access in their own right,	1,147

One town has made no return, viz., Sunderland, population, 729.

Berkshire County.

Population, (May, 1837,) . . . 39,101.

Number of Social Libraries,	17
Number of volumes,	3,780
Estimated value,	$2,259
Number of proprietors, or persons having access in their own right,	405

Five towns have made no returns, viz., Becket, population, 957; Clarksburgh, population, 386; Mount Washington, population, 377; New Marlboro', population, 1,570; Windsor, population, 887. Total population not heard from, in Berkshire county, 4,177.

Norfolk County.

Population, (May, 1837,) . . . 50,399.

Number of Social Libraries,	30
Number of volumes,	14,331
Estimated value,	$7,567
Number of proprietors, or persons having access in their own right,	2,591

Bristol County.

Population, (May, 1837,) . . . 58,152.

Number of Social Libraries,	8
Number of volumes,	5,725
Estimated value,	$5,280
Number of proprietors, or persons having access in their own right,	822

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Plymouth County.

Population, (May, 1837,) . . . 46,253.

Number of Social Libraries,	27
Number of volumes,	5,359
Estimated value,	$2,602
Number of proprietors, or persons having access in their own right,	930

Barnstable County.

Population, (May, 1837,) . . 31,109.

Number of Social Libraries,	6
Number of volumes,	1,110
Estimated value,	$933
Number of proprietors, or persons having access in their own right,	310

Dukes County.

Population, (May, 1837,) . . . . 3,785.

Number of Social Libraries,	1
Number of volumes,	250
Estimated value, not given.	
Number of proprietors, or persons having access in their own right,	56

Nantucket County.

Population, (May, 1837,) . . . . 9,048.

Number of Social Libraries, (Athenæum,)	1
Number of volumes,	2,300
Estimated value, not given.	
Number of proprietors, or persons having access in their own right,	400

Recapitulation.

Aggregate of Social Libraries in the State,	299
Number of volumes,	180,028
Estimated value,	$191,538
Number of proprietors, or persons having access in their own right,	25,705
Number of towns not heard from,	16
Total population not heard from,	20,966

In addition to the above, there are, in the State, from ten to fifteen *town* libraries; that is, libraries, to which all the citizens of the town have a right of access. They contain, in the aggregate, from three to four thousand volumes, and their estimated value is about fourteen hundred dollars.

There are, also, about fifty district school libraries, containing about ten thousand volumes, worth, by estimation, about thirty-two or thirty-three hundred dollars.

The "Coffin School," (incorporated,) at Nantucket, has a library of fourteen hundred volumes. A few of the academies have small libraries, but I have not been able to ascertain the number of volumes, or their value.

There are, also, a few circulating libraries in different parts of the State; probably, the number, out of the city of Boston, does not exceed twenty.

From these results, it appears, that the books belonging to the public, so-

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cial libraries, in the city of Boston, constitute almost one half of all the books in the social libraries of the State; and yet, but about one tenth part of the population of the city has a right of access to them. If we include the circulating libraries, much more than one half of all the volumes, in this class of libraries, is in the city.

If we suppose that each proprietor or share-holder, in the social libraries, represents, on an average, four persons, (and this, considering the number of share-holders who are not heads of families, is, probably, a full allowance,) the population, represented by them, as having access to all the social libraries in the State, will be a small fraction over one hundred thousand; leaving a population of more than six hundred thousand, who have no such right of access.

To come as near to exactness as practicable, it ought to be added, that, in a few instances, very small libraries have been referred to, in the returns, the particulars respecting which, my informants thought it not worth while to ascertain; and, also, that, in a very few cases, the number of volumes, their value, and the number of proprietors, have been omitted in the returns. Probably, six per cent., added to the above returns, would be an ample allowance for all these omissions. On the other hand, it is to be observed, that, in many cases, the number of books has been taken from the catalogues of the libraries, without any deduction for missing volumes; and that the same individual has, in some instances, a right in two or more libraries; and, therefore, has been counted twice, or more, as a proprietor.

The number of volumes, composing the libraries of the principal public, literary, and scientific, institutions in the State, is as follows:

Harvard University, including the students' libraries, contains a little more than fifty thousand volumes.

The library of Williams College contains four thousand volumes, and that of the "Adelphic Union," a society connected with the college, eighteen hundred volumes. Total, five thousand eight hundred volumes.

The college and society libraries, at Amherst College, contain thirteen thousand volumes.

The several libraries connected with the different departments of the Institution, at Andover, contain but little less than twenty thousand volumes.

The American Antiquarian Society, at Worcester, has a library of more than twelve thousand volumes. It has fifteen thousand separate tracts, bound up in one thousand and thirty-five volumes; and it has, also, one thousand two hundred and fifty-one volumes of newspapers.

Thus, omitting the circulating libraries, it appears, that the aggregate of volumes, in the public libraries of all kinds, in the State, is about three hundred thousand. This is also exclusive of the Sabbath school libraries, which will be adverted to, hereafter. To these three hundred thousand volumes, but little more than one hundred thousand persons, or one seventh part of the population of the State, have any right of access, while more than six hundred thousand have no right therein.

Of the towns heard from, there are one hundred, (almost one third of the whole number in the State,) which have neither a town, social, nor district school, library therein. What strikes us with amazement, in looking at these facts, is, the inequality with which the means of knowledge are spread over the surface of the State;—a few deep, capacious reservoirs, surrounded by broad wastes. It has long been a common remark, that many persons read too much; but here we have proof, how many thousands read too little. For the poor man and the laboring man, the art of printing seems hardly yet to have been discovered.

The next question respects the character of the books, composing the libraries, and their adaptation to the capacities and mental condition of children and youth. In regard to this point, there is, as might be expected, but little diversity of statement. Almost all the answers concur in the opin-

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ion, that the contents of the libraries are not adapted to the intellectual and moral wants of the young,—an opinion, which a reference to the titles, in the catalogues, will fully sustain. With very few exceptions, the books were written for adults, for persons of some maturity of mind, and possessed, already, of a considerable fund of information; and, therefore, they could not be adapted to children, except through mistake. Of course, in the whole, collectively considered, there is every kind of books; but probably no other kind, which can be deemed of a useful character, occupies so much space upon the shelves of the libraries, as the historical class. Some of the various histories of Greece and Rome; the History of Modern Europe, by Russell; of England, by Hume and his successors; Robertson's Charles V.; Mavor's Universal History; the numerous Histories of Napoleon, and similar works, constitute the staple of many libraries. And how little do these books contain, which is suitable for children! How little do they record, but the destruction of human life, and the activity of those misguided energies of men, which have hitherto almost baffled the beneficent intentions of Nature for human happiness! Descriptions of battles, sackings of cities, and the captivity of nations, follow each other, with the quickest movement, and in an endless succession. Almost the only glimpses which we catch, of the education of youth, present them, as engaged in martial sports, and in mimic feats of arms, preparatory to the grand tragedies of battle; exercises and exhibitions, which, both in the performer and the spectator, cultivate all the dissocial emotions, and turn the whole current of the mental forces into the channel of destructiveness. The reader sees inventive genius, not employed in perfecting the useful arts, but exhausting itself in the manufacture of implements of war. He sees rulers and legislators, not engaged in devising comprehensive plans for universal welfare, but in levying and equipping armies and navies, and extorting taxes to maintain them, thus dividing the whole mass of the people into the two classes of slaves and soldiers; enforcing the degradation and servility of tame animals, upon the former, and cultivating the ferocity and bloodthirstiness of wild animals, in the latter. The highest honors are conferred upon men, in whose rolls of slaughter the most thousands of victims are numbered; and seldom does woman emerge from her obscurity,—indeed, hardly should we know that she existed,—but for her appearance, to grace the triumphs of the conqueror. What a series of facts would be indicated, by an examination of all the treaties of peace, which history records; they would appear like a grand index to universal plunder. The inference which children would legitimately draw, from reading like this, would be, that the tribes and nations of men had been created, only for mutual slaughter, and that they deserved the homage of posterity, for the terrible fidelity with which their mission had been fulfilled. Rarely do these records administer any antidote against the inhumanity of the spirit they instil. In the immature minds of children, unaccustomed to consider events, under the relation of cause and effect, they excite the conception of magnificent palaces or temples, for bloody conquerors to dwell in, or in which to offer profane worship for inhuman triumphs, without a suggestion of the bondage and debasement of the myriads of slaves, who, through lives of privation and torture, were compelled to erect them; they present an exciting picture of long trains of plundered wealth, going to enrich some city or hero, without an intimation, that, by industry and the arts of peace, the same wealth could have been earned, more cheaply than it was robbed; they exhibit the triumphal return of warriors, to be crowned with honors worthy of a god, while they take the mind wholly away from the carnage of the battle-field, from desolated provinces, and a mourning people. In all this, it is true, there are many examples of the partial and limited virtue of patriotism; but few, only, of the complete virtue of philanthropy. The courage, held up for admiration, is generally of that animal nature, which rushes into danger, to inflict injury

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upon another; but not of that Divine quality, which braves peril, for the sake of bestowing good,—attributes, than which there are scarcely any two in the souls of men, more different, though the baseness of the former is so often mistaken for the nobleness of the latter. Indeed, if the past history of our race is to be much read by children, it should be re-written; and, while it records those events, which have contravened all the principles of social policy, and violated all the laws of morality and religion, there should, at least, be some recognition of the great truth, that, among nations, as among individuals, the highest welfare of all can only be effected, by securing the individual welfare of each. There should be some parallel drawn, between the *historical* and the *natural* relations of the race, so that the tender and immature mind of the youthful reader may have some opportunity of comparing the right with the wrong, and some option of admiring and emulating the former, instead of the latter. As much of history now stands, the examples of right and wrong, whose nativity and residence are on opposite sides of the moral universe, are not merely brought and shuffled together, so as to make it difficult to distinguish between them; but the latter are made to occupy almost the whole field of vision, while the existence of the former is scarcely noticed. It is, as though children should be taken to behold, from afar, the light of a city on fire, and directed to admire the splendor of the conflagration, without a thought of the tumult, and terror, and death, reigning beneath it.

Another very considerable portion of these libraries, especially where they have been recently formed or replenished, consists of novels, and all that class of books, which is comprehended under the familiar designations of "fictions," "light reading," "trashy works," "ephemeral," or "bubble literature," &c. This kind of books has increased, immeasurably, within the last twenty years. It has insinuated itself into public libraries, and found the readiest welcome with people, who are not dependent upon libraries, for the books they peruse. Aside from newspapers, I am satisfied, that the major part of the *unprofessional* reading of the community is of the class of books, above designated. Amusement is the object,—mere *amusement*, as contradistinguished from instruction, in the practical concerns of life; as contradistinguished from those intellectual and moral impulses, which turn the mind, both while reading and after the book is closed, to observation, and comparison, and reflection, upon the great realities of existence.

That reading, merely for amusement, has its fit occasions and legitimate office, none will deny. The difficulty of the practical problem consists, in adhering to that line of reasonable indulgence, which lies between mental dissipation, on the one hand, and a denial of all relaxation, on the other. Life is too full of solemn duties, to be regarded as a long play-day; while incessant toil lessens the ability for useful labor. In feeble health, or after sickness, or severe bodily or mental labor, an amusing, captivating, enlivening, book, which levies no tax upon the powers of thought, for the pleasure it gives, is a delightful resource. It is medicinal to the sick, and recuperative to the wearied mind. Especially is this the case, where a part, only, of the faculties have been intensely exerted. Then, to stimulate those which have lain inactive, brings the quickest relief to those which have been laboring. It is not repose to them, merely; but repose, as it were, tranquillized by music. But the difference is altogether incalculable and immense, between reading such books as an amusement, only, and reading them as restorers from fatigue, or as soothers in distress; between indulging in them as a relaxation or change from deep mental engrossment,

(To be continued.)

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THE

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(Continued from our last Number.)

and making their perusal a common employment or business. One enervates, the other strengthens and restores; one disables from the performance of duty, the other is one of the readiest preparations for a return to it. In reading, merely for amusement, the mind is passive, acquiescent, recipient, merely. The subjects treated are not such as task its powers of thought. It has no occasion to bring forth and re-examine its own possessions; but it is wafted, unresistingly, along, through whatever regions the author chooses to bear it. It is this passiveness, this surrendering of the mind, that constitutes the pernicious influence of reading for amusement, when carried to excess; because a series, a reiteration, of efforts is just as indispensable, in order to strengthen any faculty of the intellect, as a series of muscular exercises is, to strengthen any limb of the body; and in reading for amusement, these efforts are not made. Even when we read the most instructive books, and transfer to our own minds the knowledge they contain, the work is but half done. Most of their value consists in the occasions they furnish to the reader, to exert all his own vigor upon the subject, and, through the law of mental association, to bring all his own faculties to act upon it. A stream of thought, from his own mind, should mingle with the stream that comes from the book. Such reading creates ability, while it communicates knowledge. The greatest accumulation of facts, until the comparing and the foreseeing faculties have acted upon them, is as useless, as a telescope or a watch would be, in the hands of a savage. Single ideas may be transferred from an author to a reader, but habits of thinking are intransferable; they must be formed within the reader's own mind, if they are ever to exist there. Actual observation, within its field, is better than reading; but the advantage of reading consists, in its presenting a field, almost infinitely larger and richer, than any actual observation can ever do. Yet, if the reader does not take up the materials presented, and examine them, one by one, and learn their qualities and relations, he will not be able to work them into any productions of his own. He will be like a savage, who has passed through the length of a civilized country, and just looked at its machinery, its ships and houses, who, when he returns home, will not be able to make a better tool, or build a better canoe, or construct a better cabin, than before. It is his own hand-work, on the materials of his art, which, after thousands of trials and experiments, at last turns the rude apprentice into such an accomplished artisan, that his hand instantaneously obeys his will, and, in executing the most ingenious works, he loses the consciousness of volition. And so it is by energetic, long-continued, mental application to the elements of thought, that the crude and meagre conceptions of a child are refined, and expand-

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ed, and multiplied, into the sound judgment and good sense of a man of practical wisdom. Something, without doubt, is referable to the endowments of Nature; but, with the mass of men, much more is attributable to that richest of all Nature's endowments, the disposition to self-culture, through patient, long-sustained effort. No man, therefore, who has not made these efforts, times innumerable, and profited, in each succeeding case, by the error or imperfection of the preceding, has any more right to expect the possession of wisdom, discretion, foresight, than the novice in architecture or in sculpture has to expect, that, in his first attempt, he shall be able to equal the Church of St. Peter's, or chisel a perfect statue of Apollo. Now the bane of making amusement the sole object of one's reading, and the secret of its influence in weakening the mind, consist in its superseding or discarding all attendant exertion on the part of the reader. Without this exertion, the power of clear, orderly, coherent, thought,—the power of seeing whether means have been adapted to ends,—becomes inactive, and, at length, withers away, like a palsied limb; while, at the same time, the attention being hurried over a variety of objects, between which, Nature has established no relations, a sort of volatility or giddiness is inflicted upon the mind, so that the general result, upon the whole faculties, is that of weakness and faintness combined.

What gives additional importance to this subject, is the fact, that by far the most extensive portion of this reading, for amusement, consists of the perusal of fictitious works. The number of books and articles, which, under the names of romances, novels, tales in verse or prose,—from the elaborate work of three volumes to the hasty production of three chapters or three pages,—is so wide-spread and ever-renewing, that any computation of them transcends the power of the human faculties. They gush from the printing-press. Their authors are a nation. When speaking of the reading public, we must be understood, with reference to the subject-matter of the reading. In regard to scientific works on government, political economy, morals, philosophy, the reading public is very small. Hardly one in fifty, amongst adults, belongs to it. For works of biography, travels, history, it is considerably larger. But in reference to fictitious works, it is large, and astonishingly active. It requires so little acquaintance with our language, and so little knowledge of sublunary things and their relations, to understand them; and the inconvenience of failing to understand a word, a sentence, or a page, is so trivial; so exactly do they meet the case of minds that are ignorant, indolent, and a little flighty, that they are welcomed by vast numbers. Other books are read slowly; commenced, laid aside, resumed, and perused, in intervals of leisure. These are run through, with almost incredible velocity. Take a work on morals, of the same size with a novel; the reading of the former will occupy a month, the latter will be despatched, without intervening sleep. Of works, unfolding to us the structure of our own bodies, and the means of preserving health, and of the constitution of our own minds, and the infinite diversity of the spiritual paths which the mind can traverse, each bringing after it its own peculiar consequences; of works, laying open the complicated relations of society, illustrative of the general duties belonging to all, and of the special duties arising from special positions; of works, making us acquainted with the beneficent laws and properties of Nature, and their adaptations to supply our needs and enhance our welfare,—of works of these descriptions, editions of a few hundred copies, only, are printed, and then the types are distributed, in despair of any further demand; while of fictitious works, thousands of copies are thrown off, at first; and they are stereotyped, in confidence that the insatiable public will call for new supplies. It was but a few years, after the publication of Sir Walter Scott's poems and novels, that fifty thousand copies of many of them had been sold in Great Britain, alone. Under the stimulus which he applied to the public imagination, the

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practice of novel-reading has grown to such extent, that his imitators and copyists have overspread a still wider field, and covered it to a greater depth. In this country, the reading of novels has been still more epidemic, because, in most parts of it, so great a portion of the people can read; and because, owing to the extensiveness of the demand, they have been afforded so cheaply, that the price of a perusal has often been less than the value of the light, by which they were read.

To give some idea of the difference in the sales of different kinds of works, it may be stated, that, of some of Bulwer's and Marryatt's novels, from ten to fifteen thousand copies have been sold in this country; while of that highly valuable and instructive work, Sparks's American Biography, less than two thousand copies, on an average, have been sold; and of Prescott's Ferdinand and Isabella, only about thirty-six hundred. The latter is considered a remarkably large sale; and is owing, in no inconsiderable degree, to the superior manner in which that interesting history was written.

No discerning person, who has arrived at middle age, and has been at all conversant with society, can have failed to remark the effect, upon mind and character, of reading frivolous books, when pursued as a regular mental employment, and not as an occasional recreation; the lowered tone of the faculties, the irregular sallies of feeling, the want of a power of continuous thought on the same subject, and the imperfect views taken of all practical questions; an imperfection, compounded by including things not belonging to the subject, and by omitting things which do. Any such person will be able to give his attestation to the fact, and be willing to advance it into an axiom, that *light reading makes light minds.*

So far as it respects fictitious writings, the explanation of their weakening and dispersive influence is palpable to the feeblest comprehension. All men must recognize the wide distinction between *intellect* and *feeling*; between *ideas* and *emotions.* These two classes of mental operations are inherently distinct from each other, in their nature; they are called into activity by different classes of objects; they are cultivated by different processes, and, as one or the other predominates, in the mental constitution, widely-different results follow, both in conduct and character. All sciences are the offspring of the intellect. On the other hand, there cannot be poetry or eloquence without emotion. From the intellect come order, demonstration, invention, discovery; from the feelings, enthusiasm, pathos, and sublime sentiments in morals and religion. The attainments of the greatest intellect are gathered with comparative slowness; but each addition is a permanent one. The process resembles that by which material structures are reared, which are laboriously built up, brick by brick, or stone by stone, but, when once erected, are steadfast and enduring. But the feelings, on the other hand, are like the unstable elements of the air or ocean, which are suddenly roused from a state of tranquillity into vehement commotion, and as suddenly subside into repose. When rhetoricians endeavor to excite more vivid conceptions of truth, by means of sensible images, they liken the productions of the intellect to the solidity and stern repose of time-defying pyramid or temple; but they find symbols for the feelings and passions of men, in the atmosphere, which obeys the slightest impulse, and is ready to start into whirlwinds or tempests, at once. To add to the stock of practical knowledge, and to increase intellectual ability, requires voluntary and long-sustained effort; but feelings and impulses are often spontaneous, and always susceptible of being roused into action by a mere glance of the eye, or the sound of a voice. To become master of an exact, coherent, full, set or complement of ideas, on any important subject, demands fixed attention, patience, study; but emotions or passions flash up, suddenly, and, while they blaze, they are consumed. In the mechanical and useful arts, for instance, a knowledge of the structure and quality of materials, of the weight and motive power of fluids, of the laws of gravitation, and their action upon

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bodies in a state of motion or rest, is acquired by the engineer, the artisan, the machinist,—not by sudden intuition, but by months and years of steady application. Arithmetic, or the science of numbers, geometry, or the science of quantities, astronomy, and the uses of astronomical knowledge in navigation, must all have been profoundly studied; the almost innumerable ideas, which form these vast sciences, must have been discovered and brought together, one by one, before any mariner could leave a port on this side of the globe, and strike, without failure, the smallest town or river, on the opposite side of it. And the same principle is no less true, in regard to jurisprudence, to legislation, and to all parts of social economy, so far as they are worthy to be called sciences. But that part of the train of our mental operations, which we call the emotions or affections; those powers of our spiritual constitution, denominated the propensities and sentiments, which give birth to appetite, hope, fear, grief, love, shame, pride, at the very first produce a feeling, which is perfect or complete, of its kind. An infant cannot reason, but may experience as perfect an emotion of fear, as an adult. Mankind, for thousands of years, have been advancing in the attainments of intellect; but the fathers of the race had feelings, as electric and impetuous, as any of their latest descendants. In every intellectual department, therefore, there must be accurate observation, in collecting the elementary ideas; these ideas must be compared, arranged, methodized, in the mind; each faculty, which has cognizance of the subject, taking them up, individually, and, as it were, handling, assorting, measuring, weighing them, until each one is marked at its true value, and arranged in its right place, so that they may stand ready to be reproduced, and to be embodied in any outward fabric or institution, in any work of legislation or philosophy, which their possessor may afterwards wish to construct. Such intellectual processes must have been performed by every man, who has ever acquired eminence in the practical business of life, or who has ever made any great discovery in the arts or sciences; except, perhaps, in a very few cases, where discovery has been the result of happy accident. It is this perseverance, in studying into the nature of things, in unfolding their complicated tissues, discerning their minutest relations, penetrating to their centres, that has made such men as Lord Bacon, Sir Isaac Newton, Dr. Franklin, Watt, Fulton, Sir Humphrey Davy, and Dr. Bowditch; men, the light of whose minds is now shed over all parts of the civilized world, as diffusively and universally as the light of the sun, and as enduring as that light. And so it is, in all the other departments of life, whether higher or humbler; not more in the case of the diplomatist, who is appointed an ambassador, to manage a difficult negotiation at a foreign court, than in that of the agent, who is chosen by a town, because of his good sense and thorough knowledge of affairs, to conduct a municipal controversy. It is to such habits of thought and reflection upon the actual relations of things, as they exist, and as God has constituted them, that we are indebted for the men who know how to perform, each day, the duties of each day, and, in any station, the duties of that station; men, who, because of their clearsightedness and wisdom, are nominated as arbitrators or umpires, by contending parties, or whose appearance in the jury-box is hailed by the counsellors and suitors of the court; men, whose work has not to be done over again, and whose books or reports do not need *errata* as large as themselves. But the feelings or emotions, so far from being dependent on these intellectual habits, for their vividness and energy, are even more vivid and energetic, when freed from control and direction. The intellect hems in the feelings, by boundaries of probability and naturalness. It opposes barriers of actual and scientific truth to their devious wanderings and flights. It shows what things can be, and what things cannot be, and thus arrests the imagination, when it would otherwise soar or plunge into the impossible and the preternatural. The savage, with his uncultivated intellect, has fields for the

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roamings of fancy, which can have no existence to the philosopher; just as an idolater has an immensity for the creations of his superstition, which, to the enlightened Christian, is a nonentity.

Now, it is the feelings, and not the intellect,—the excitable, or spontaneously-active powers of the mind, and not its steady, day-laboring faculties,—which the great body of fictitious works appeals to and exercises. Were the whole mass of these works analyzed, and reduced to its component elements, nineteen parts, in every twenty, would be found addressed to the emotions and feelings, and not to the reason and judgment. Their main staple and texture are a description of the passions of love, jealousy, hope, fear, remorse, revenge, rapture, despair,—the whole constituting a dark ground of guilt and misery, occasionally illumined by a crossing beam of extatic joy, or almost superhuman virtue. But the trials and temptations described are, rarely, such as any human being will fall into; and the virtues celebrated are such, as few will ever have an opportunity to achieve. Hence, sympathy and aversion, desire and apprehension, are kept at the highest tension; but it is upon incidents and scenes, outside of actual life, not in this world, and often not capable of being transferred to it. In the mean time, the understanding sleeps; the intellect is laid aside. Those faculties have nothing to do, by which we comprehend our position in life, and our relations to society; by which we discover what our duty is, and the wisest way to perform it. The mind surrenders itself to the interest and excitement of the story, while the powers, by which we discern tendencies, and balance probabilities, are discarded; nay, those sober thoughts are unwelcome intruders, which come to break the delusion, and to repress an insane exhileration of the feelings,—until, at last, the diseased and infatuated mind echoes that pagan saying, so treasonable to truth, that it would prefer to go wrong with one guide, rather than right with another; as though, in a universe which an all-wise Being has formed, any thing could be as well as to go right. In the reports of some of the French hospitals for lunatics, *the reading of romances* is set down as one of the standing causes of insanity.

It is the perusal of this class of works, as a regular or principal mental employment, of which I am speaking; and it is easy for any one, acquainted with the laws of the human mind, and with the causes, which foster or stint its growth, to predict the effect of such reading, both upon the will and the capacity to perform the everyday duties and charities of life. Could all temporal duties be written down in a catalogue, we should find, that private, domestic, in-door, duties would constitute vastly the greatest number. The social duties, growing out of relationship, friendship, and neighborhood, would make up the next largest and most important class; for, while all others only call upon us, occasionally, the demands of these are perpetual. Now, for the appropriate and punctual discharge of these numerous and ever-recurring duties, a knowledge of all the scenes and incidents, the loves and hates, the despairs and raptures, contained in all the fictions ever written, is about as fit a preparation, as a knowledge of all the "castles in the air," ever built by visionaries and dreamers, would be to the father of a houseless family, who wished to erect a dwelling for their shelter, but was wholly ignorant both of the materials and the processes, necessary for the work. And the reason is, that, in the regions of fiction, the imagination can have every thing in its own way; it can arrange the course of events as it pleases, and still bring out the desired results. But, in actual life, where the law of cause and effect pervades all, links all, determines all, the appropriate consequences of good or evil follow from their antecedents, with inevitable certainty. The premises of sound or false judgments, of right or wrong actions, being given, the course of Nature and Providence predestines the conclusions of happiness or misery, from which we cannot escape. Hence, the mind,—which, in the world of imagination, has been relieved

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from all responsibility for consequences,—being rigorously held to abide by consequences, whenever it descends to sublunary affairs, and being ignorant of the connection between causes and effects, finds all its judgments turned into folly, and all its acts terminating in disaster or ruin.

Nor are the *moral* effects of this kind of reading, when systematically pursued, less pernicious than the intellectual; for it will be found that those, who squander their sympathies most prodigally over distresses that were never felt, are the firmest stoics over calamities actually suffered. The inveterate novel-reader will accompany heroes and heroines to the ends of the earth, and in tears bewail their fancied misfortunes; while he can command the serenest equanimity over sufferings in the next street, or at the next door. The continued contemplation of pain, without any accompanying effort to relieve it, forms the habit of dissociating feeling from action, and presents the moral anomaly of one, who professes to feel pity, but withholds succor. In all healthy minds, judicious action follows virtuous impulse. Nor do the splendid heroes of romance, ever earn their greatness and their honors, by a youth of study and toil, by contemning the seductions of inglorious ease; and thus they never hold out to the young mind the example of industry, and perseverance, and self-denial, as the indispensable prerequisites to greatness. Far more baneful are the effects, when characters, whose lives are immersed in secret profligacy, are varnished, to the eye of the world, by wealth and elegance; or when audacious criminals are endowed with such shining attractions of wit, and talent, and address, as cause the sympathy of the reader to outweigh his abhorrence.

But, if it is unfortunate that so many people should addict themselves to the reading of fiction, because their minds are immature and unbalanced, and have no touchstone, whereby they can distinguish between what is extravagant, marvellous, and supernatural, and what, from its accordance to the standard of Nature, is simple, instructive and elevating; it is doubly unfortunate, that so many excellent young persons should be misled into the same practice, either from a laudable desire to maintain some acquaintance with what is called the literary world, and to furnish themselves with materials for conversation, or from a vague notion, that such reading, alone, will give a polish to the mind, and adorn it with the graces of elegance and refinement. In endeavoring to elucidate the manner, in which this indulgence entails weakness upon the understanding, and unfits it for a wise, steady, beneficent, course of life, in a world so abounding, as this is, in solemn realities and obligations, I would most sedulously refrain from uttering a word in disparagement of a proportionate and measured cultivation of what are called polite literature and the polite arts, in all their branches. While we have sentiments and affections, as well as thoughts and ideas; while, in the very account of the creation of the world, it is said that some things were made to be *pleasant to the sight*, and others good for sustenance; and while our spiritual natures are endowed with susceptibilities to enjoy the former, as well as with capacities to profit by the latter; any measures for the elevation of the common mind, which do not recognize the existence, and provide for the cultivation, of the first class of powers, as well as for the second, would form a community of men, wholly uncouth and rugged in their strength, and almost unamiable, however perfect might be their rectitude. The mind of every man is instinct with capacities above the demands of the workshop or the field,—capacities which are susceptible of pure enjoyments from music, and art, and all the embellishments of civilized life, and whose indulgence would lighten the burden of daily toil. All have susceptibilities of feeling, too subtile and evanescent to find any medium of utterance, except in the language of poetry and art, and too refined to be called into being, but by the creations of genius. The culture of these sensibilities makes almost as important a distinction between savage and civilized man, as the training of the intellect; and, without such cultivation, though the form of humanity

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may remain, it will be disrobed of many of its choicest beauties. Still, in a world, where, by the ordinations of Providence, utility outranks elegance ; where harvests to sustain life must be cultivated, before gardens are planted, to gratify taste ; where all the fascinations of regal courts are no atonement for the neglect of a single duty ;—in such a world, no gentility, or gracefulness of mind or manners, however exquisite and fascinating, is any substitute for practical wisdom and benevolence. Without copious resources of useful knowledge, in our young men and young women ; without available, applicable judgment and discretion, adequate to the common occasions, and ready for the emergencies, of life ; the ability to quote poetic sentiments, and expatiate on passages of fine writing, or a connoisseurship in art, is but mockery. Hence it is to be regretted, that so many excellent young persons, emulous of self-improvement, should commit the error of supposing, that an acquaintance with the institutions of society, with the real wants and conditions of their fellow-men, and with the means of relieving them, can be profitably exchanged for a knowledge of the entire universe of fiction ; or that it is wise, in their hours of study, to neglect the wonderful works of the Creator, in order to become familiar with the fables of men. Intellect must lay a foundation and rear a superstructure, before taste can adorn it. Without solid knowledge and good sense, there is no substance into which ornament or accomplishment can be inwrought. It is impossible to polish vacuity, or give a lustre to the surface of emptiness.

One other general remark is applicable to a large portion of this class of works. Most of them were written in Great Britain, for British readers. Hence, they suppose and represent a state of society, where wealth outranks virtue, and birth takes precedence of talent, except in extraordinary cases of mental endowment or attainment. They describe two classes of men, which we never ought to have,—one class, whose distinction and elevation are founded on the adventitious circumstances of birth or fortune, and another class, who are the ignorant, degraded dependants, upon the former ; but they do not describe any class of industrious, intelligent, exemplary, just, and benevolent, men, so alive to the rights of others, that, under no temptation, would they become lords, and so conscious of their own, that, under no force, would they remain slaves,—a class of men, which we ought to have, and, with a proper use of the blessings Heaven has given us, we may have. Surely, such books do not contain the models, according to which the youth of a republic should be formed.

I should have felt myself wholly unwarranted, in thus commenting upon the prevalence of *amusing* and *fictitious*, compared with, *useful*, reading, and upon the pernicious consequences of indulgence in it, were it not, that the children of the State are now growing up, in this very condition of things, and under circumstances, too, which will lead them to commit the same error, and, of course, to suffer the same evil, except some new inducements can be found, to win them from it. The number of these works, with the number of their readers, is now rapidly increasing,—not absolutely, only, but relatively, and in proportion to other and useful works. The materials of which they are composed have now been so often wrought over, that moderately imitative powers are amply sufficient for recasting them, in slightly modified forms. Originality and invention have ceased to be necessary. The cheapness, too, of this class of works, gives them a preference, not only for circulating, but for town and social, libraries. I have been surprised, at finding such numbers of them, in the catalogues of the latter. I have heard of but one town or social library, from which they have been peremptorily excluded, by an article in the constitution. The by-laws of one other library set up a certain standard for books, and empower a committee, to burn all the non-conformists ; that is, the non-conforming books. In other places, authority to dispose by sale, of trivial or pernicious books, is given ; and this leads me to another subject, in re-

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gard to the reading of the community, not less important than the preceding.

This subject is presented by the question, what do those persons read, who have not yet risen to the point of appreciating and admiring the better class of fictions, and of recent literary works? A taste for the better kinds of light reading presupposes a preference in the reader's mind, of what belongs to the spiritual, over what belongs to the merely animal, part of our nature; of mental, over sensual, gratifications. A knowledge, too, of some of the more obvious phenomena of the material world, and of the operations of the human mind, has made many books ridiculous and contemptible, which once were consulted as oracles, and filled their readers with terror and reverential awe. The fictions of the last century, whose texture consists of events, monstrous and supernatural, whose machinery is ghosts, hobgoblins, demons, and demi-gods,—written, from one end to the other, in defiance, not merely of experience, but of possibility, and adapted to the lowest ignorance; these, in rare instances only, have been republished. They have been driven from shelves and tables, upon which the feeblest ray of the light of science has been cast. Yet even within the last year, large editions of Dream-Books and Fortune-Tellers have been published. But there is a kind of reading, in the community, wholly unknown to the publishers of fashionable novels, and of the better sort of ephemeral literature. To those who have not been in the way of knowing, nor in the habit of reflecting, what kind of reading is most congenial and welcome, to the least educated portion of the people, and through what channels they are supplied, the facts which have existed and still exist must be a source of alarm. Numerous itinerant booksellers are constantly on the circuit of the country, offering, from door to door, such books, as, in the advancing knowledge and changing tastes of the times, are no longer saleable at the bookstore, nor inquired for, at the circulating library. The precise extent of this traffic, it is impossible to determine; yet, from all I can learn, I am satisfied, it is carried on to a very considerable degree, especially in inland towns, and in the purlieus of populous places. One gentleman informed me, that, in the vicinity of a manufacturing village, where he lived, he had seen half a dozen of these book-pedlers, in a fortnight. In communications received, on the subject of established libraries, mention of similar facts has occasionally been made, although that was not one of the subjects, on which information was sought. During the last Autumn, I saw, in a beautiful, inland town, the contents of a pedler's vehicle, unladen and arranged in a stall, by the side of the street. I took occasion carefully to examine the books, thus exposed for sale. Amongst several hundred volumes, there were not more than two or three books, which any judicious person would ever put into the hands of a child, after he could read. The rest consisted of the absurdest novels of the last century, of stories of bucaniers, of pirates and murderers, of shipwrecks, of Newgate calendars, and accounts of other exciting and extraordinary trials, of different sizes and prices, to meet the ability of purchasers. On a temporary counter, were spread out bundles of songs, in single sheets, some patriotic, some profane, and some obscene, —to be sold for a cent apiece. Amongst the books, were Volney's 'Ruins,' and Paine's 'Age of Reason.' At the time of this exposition for sale, a literary festival, occupying two days, was held in the same village; on which occasion, profound, philosophical, literary, and religious, discourses were delivered to intelligent and gratified audiences. The stall, where the books were sold, was within a stone's throw of the church, where the anniversary was celebrated. Both exercises went on, together. The thought, irrepressible on the occasion, was, how much of that immense difference, between those, who listened with delight, to the eloquence of the discourses, and appreciated the instruction they gave, and those who purchased the moral venom, to satisfy the cravings of a natural appetite, to which no entertain-

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ment of better things had ever been offered ;—how much of this immense difference was perfectly within the power, and therefore within the responsibility, of society. Surely, such taste and such books, at once to gratify and aggravate it, are not the means, wherewith the children, in a free-government, and of a Christian people, are to lay the ever-during foundations of conduct and character.

The statistics of the other class of institutions, which have the same general object in view, as public libraries, viz., Mechanics' Institutes, either with or without reading-rooms, and Lyceums or associations under any name, before which courses of Popular Lectures have been delivered, are as follows ;—the statements referring to the year preceding July, 1839.

Suffolk County.

Number of courses of Lectures, on literary or scientific subjects, delivered before Lyceums, Literary Societies, or associations, during the year preceding July 1, 1839,	26
Average number of Attendants,	13,443
Expenses for Lectures, including incidental,	$11,434

The number of lectures, in the above courses, was three hundred and twenty-nine.

In this computation, no notice is taken of any course which did not consist of as many as eight lectures. Short courses, such as those of Messrs. Catlin, Graham, Espy, &c., are not included. The large number of persons attending is to be accounted for, by the fact, that the same persons, in some instances, attended two or more of the courses.

Essex County.

Number of Mechanics' Institutes,	3
Number of Members,	540
Number of Lyceums, &c.,	12
Average number of Attendants,	4,385
Expenses for Lectures, including incidental,	$2,751

Middlesex County.

Number of Mechanics' Institutes,	2
Number of Members,	675
Number of Lyceums, &c.,	24
Average number of Attendants,	5,080
Expenses for Lectures, including incidental,	$3,004

Worcester County.

Number of Mechanics' Institutes,	1
Number of Members,	64
Number of Lyceums, &c.,	18
Average number of Attendants,	3,005
Expenses for Lectures, including incidental,	$539

Hampshire County.

Number of Lyceums, &c.,	3
Average number of Attendants,	635
Expenses for Lectures, including incidental,	$75

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Hampden County.

Number of Mechanics' Institutes,	1
Number of Members,	60
Number of Lyceums, &c.,	4
Average number of Attendants,	300
Expenses for Lectures, including incidental,	$100

Franklin County.

Number of Lyceums, &c.,	5
Average number of Attendants,	450
Expenses for Lectures, including incidental,	$32

Berkshire County.

Number of Lyceums, &c.,	10
Average number of Attendants,	1,065
Expenses for Lectures, including incidental,	$136

Norfolk County.

Number of Lyceums, &c.,	13
Average number of Attendants,	1,355
Expenses for Lectures, including incidental,	$1,146

Bristol County.

Number of Mechanics' Institutes,	1
Number of Members,	100
Number of Lyceums, &c.,	6
Average number of Attendants,	1,060
Expenses for Lectures, including incidental,	$1,455

Plymouth County.

Number of Lyceums, &c.,	7
Average number of Attendants,	805
Expenses for Lectures, including incidental,	$327

Barnstable County.

Number of Lyceums, &c.,	5
Average number of Attendants,	570
Expenses for Lectures, including incidental,	$73

Duke's County.

Number of Lyceums, &c.,	3
Average number of Attendants,	140
Expenses for Lectures, including incidental,	$25

Nantucket County.

Number of Lyceums, &c.,	1
Average number of Attendants,	400
Expenses for Lectures, including incidental,	$100

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Recapitulation.

Number of Mechanics' Institutes,	8
Number of Members,	1,439
Number of Lyceums, &c.,	137
Average number of Attendants,	32,698
Expenses for Lectures, including incidental,	$21,197

In addition to the above, there are many societies existing in the State, under the names of Lyceums, Debating Clubs, Ciceronian Associations, &c. whose members are aiming at self-improvement, by debating, declamation, reading, composition, &c. &c. Before these, lectures are sometimes, though rarely, delivered. When I have been led to suppose, that the number of lectures has not been as many as five or six for the year, I have not included them in the computation. Owing to occasional vagueness or uncertainty in the answers, I may sometimes have been led into a mistake; but it is believed, that the above result approximates very nearly to the truth. In most country towns, little account is made of incidental expenses. They consist mainly of fuel and lights, which are often contributed by the attendants.

Occasional lectures, or short courses, on the subjects of Peace, Temperance, Abolition, &c., have, in no case, been included in the above list.

The professed object of these lectures is the instruction or amusement of persons, who already possess a considerable fund of information, and some maturity of mind. The lecturers seldom deal with rudiments, but suppose their hearers to possess a knowledge of these, already. They explain, more in detail, some subject, with which the audience is presumed to have a general acquaintance; they elucidate some obscure point in history; or sketch an outline-character of some celebrated man; or present a bird's-eye view of some particular age or people. Occasionally, the lectures are grave and didactic discussions of an important point in philosophy or morals. Some persons attend these lectures, in the true spirit of philosophical inquiry; others resort to them, as places of amusement for a leisure hour; some attend them, in order to dignify a life of idleness, with a seeming mental occupation; and others, again, attend them, as they would attend a theatre or other assembly, where the supposed refinement of the company, and not the instructiveness of the occasion, constitutes the attraction. From the nature and object of these institutions, therefore, and from the expectations of those by whom they are sustained, it is obvious that they are neither designed nor adapted for juvenile improvement. To those who are about to cross the loosely-defined line, which separates youth from manhood, these lectures may, to some extent, be interesting and useful. But, however useful they may be, they can never be a substitute for books, even for the youth; and, in no respect can they be so, for children. Even as it regards adults, it is very clear, that, without collateral reading and inquiry, out of the lecture room, they can obtain only very partial and fragmentary, instead of thorough and methodical, knowledge on any subject; and they will be in no little danger of acquiring superficial, instead of sound, views, and of amassing facts, merely, instead of penetrating to principles. It is because of this tendency to superficiality; to make men mistake a few ideas for a system of truth, and twilight for sunshine; that the whole scheme of Popular Lectures encounters strong opposition from some intelligent men. Their hostility, however, seems too indiscriminate. Although thoroughness and depth of knowledge always possess an immeasurable superiority, over mere sketches or outline-views; yet, on subjects, aside and apart from our immediate employment or profession, the most learned not only may, but must be, content, with general notions, and a passing acquaintance. It is with the different branches of knowl-

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In addition to the above, there are many societies existing in the State, under the names of Lyceums, Debating Clubs, Ciceronian Associations, &c. whose members are aiming at self-improvement, by debating, declamation, reading, composition, &c. &c. Before these, lectures are sometimes, though rarely, delivered. When I have been led to suppose, that the number of lectures has not been as many as five or six for the year, I have not included them in the computation. Owing to occasional vagueness or uncertainty in the answers, I may sometimes have been led into a mistake ; but it is believed, that the above result approximates very nearly to the truth. In most country towns, little account is made of incidental expenses. They consist mainly of fuel and lights, which are often contributed by the attendants.

Occasional lectures, or short courses, on the subjects of Peace, Temperance, Abolition, &c., have, in no case, been included in the above list.

The professed object of these lectures is the instruction or amusement of persons, who already possess a considerable fund of information, and some maturity of mind. The lecturers seldom deal with rudiments, but suppose their hearers to possess a knowledge of these, already. They explain, more in detail, some subject, with which the audience is presumed to have a general acquaintance ; they elucidate some obscure point in history ; or sketch an outline-character of some celebrated man ; or present a bird's-eye view of some particular age or people. Occasionally, the lectures are grave and didactic discussions of an important point in philosophy or morals. Some persons attend these lectures, in the true spirit of philosophical inquiry ; others resort to them, as places of amusement for a leisure hour ; some attend them, in order to dignify a life of idleness, with a seeming mental occupation ; and others, again, attend them, as they would attend a theatre or other assembly, where the supposed refinement of the company, and not the instructiveness of the occasion, constitutes the attraction. From the nature and object of these institutions, therefore, and from the expectations of those by whom they are sustained, it is obvious that they are neither designed nor adapted for juvenile improvement. To those who are about to cross the loosely-defined line, which separates youth from manhood, these lectures may, to some extent, be interesting and useful. But, however useful they may be, they can never be a substitute for books, even for the youth ; and, in no respect can they be so, for children. Even as it regards adults, it is very clear, that, without collateral reading and inquiry, out of the lecture room, they can obtain only very partial and fragmentary, instead of thorough and methodical, knowledge on any subject ; and they will be in no little danger of acquiring superficial, instead of sound, views, and of amassing facts, merely, instead of penetrating to principles. It is because of this tendency to superficiality ; to make men mistake a few ideas for a system of truth, and twilight for sunshine ; that the whole scheme of Popular Lectures encounters strong opposition from some intelligent men. Their hostility, however, seems too indiscriminate. Although thoroughness and depth of knowledge always possess an immeasurable superiority, over mere sketches or outline-views ; yet, on subjects, aside and apart from our immediate employment or profession, the most learned not only may, but must be, content, with general notions, and a passing acquaintance. It is with the different branches of knowl-

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edge, as with the different individuals in society; we must know, thoroughly, those with whom we have daily dealings and intercourse, while a power of ready recognition is sufficient for the rest. It is only when the knowledge pertains to our immediate business or avocation, whatever that may be, that dim and floating notions become, not simply useless, but ruinous. Those who object to enlightening the mass of the people, in all ways, and to any extent, because they must finally stop short of accomplishment and mastership in their attainments, would do well to reflect upon the amount of things, which the most learned man upon earth knows, compared with the amount, of which he is ignorant. With regard to many of the laws and operations of Nature, going on immediately around us, the keenest vision has not yet penetrated film-deep. All knowledge, even the least, of the constitution of things, or of the course of Nature, is good and valuable, as far as it extends, provided only, that the possessor knows how little way it does extend.

But it seems undeniable, that the Lyceum class of institutions confers benefits both of a negative and positive character. They win both adults and youth from places, where time would otherwise be misspent, or worse than misspent. They originate acquaintances between persons, who would otherwise remain ignorant of each other, and thus they cultivate social feelings, prevent prejudices from springing up, in the mind, and often detach prejudices from it. They supply better topics, and elevate the tone of conversation, and thereby expel from the domestic and the social circle, vast quantities of censoriousness, obloquy, and sarcasm, against neighbors and townsmen, which, though not legally slanderous, and, therefore, not subject to legal animadversion, are yet only one grade below technical slander, and make abundant amends, in quantity, for any deficiency, in degree. It has been often repeated, by numerous and accurate observers, that, in the city of Boston, the general topics of conversation, and the mode of treating them, have been decidedly improved, since what may be called the reign of Popular Lectures.

From the point of view, then, whence I consider them, this kind of institutions possesses great importance; for, although the children are now incapable of deriving much direct benefit from it, yet, every passing year is carrying thousands of them within the sphere of its helpful influences.

One fact, almost universal, respecting these lectures, is too important to be omitted. Strictly speaking, they are not *courses*; that is, they are not a connected series; they do not take up particular subjects, and treat them in such a full, methodical manner, as to make every part of them pervious to the sight of the attendants. On the contrary, the topics discussed are almost as numerous as the lectures. Chance and accident, not order and coherence, determine their succession. The relation between successive lectures is that of contrariety, as often as of resemblance. If bound together, at the end of the course, the series would be not merely miscellaneous, but heterogeneous. The only circumstance of unity between them would be, that they had been delivered on the same evening in the week. The least that can be said of this is, that it does not tend to cultivate a habit of systematic inquiry, or of order, in intellectual pursuits. Probably it would be more just to say, that, in this way,—especially, if the auditors do not follow out the subjects discussed, by reflection and collateral reading,—though something may be gained in expansion of knowledge, little will be realized in depth; that habits of glimpse-catching will be formed, which lead to shallowness, rather than such habits of penetrating and clasping a subject, as characterize philosophy. The divergencies into these two paths may, at first, seem almost imperceptible; but their terminations are as wide asunder, as wisdom and folly. A vagrant, wonder-hunting mind is as incompatible with sound knowledge and practical good sense, as vagrant habits of life are with thrift and competency. But it is to be hoped,

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that this class of institutions, as well as the public taste which sustains it, is now in a transition state, and that, when it is fully established, as one of the media for diffusing intelligence, higher counsels will preside over its management; and that, at least in regard to all the more important classes of subjects, a regular union of parts, into a perfect whole, will succeed to a confusing and dissipating variety.

In addition to lectures before regularly established Lyceums or associations, there is a class of itinerant lecturers, perpetually traversing the country, and professing to expound, in three or four lectures, or, sometimes, even in a single lecture, the principles of chemistry, electricity, astronomy, or history. A lover of good learning, or any one who has any comprehension of these great subjects, has little to hope from these sources. In one or two chemical lectures, a man may exhibit a little of the flash and glare of the experimental part of the science; he may change the color of a fluid,—turning a vegetable blue into red, and the red, again, into a blue,—by the infusion of an acid and an alkali; but what idea can he convey of the endlessly-diversified combinations from simple substances, that make up all the treasures of the earth; or, of the ever-active agencies by which those substances are passing, from one combination to another, for the benefit of man? And so of Astronomy. What loss do the infinite glory and magnificence of the Creator's works suffer, when vilified by such representations!

Respecting periodicals, newspapers, and occasional printed discourses and addresses, I have no information, not conveniently accessible to any one. In regard to the productions of the daily and periodical press, it may be said, that books cannot be a substitute for them, nor they a substitute for books. They suppose the preëxistence of an extensive and solid frame-work of knowledge in the reader; and where this exists, they furnish valuable materials of fact and opinion, to be wrought into it; but without the preëxisting frame-work, these materials will be mainly lost. Besides, without a power in the reader to sift, examine, compare, and decide for himself, they may be sources of error, as well as of truth.

After adverting to one more subject, I shall have referred to the principal means, now in existence, for the exercise of the intellect, and the formation of the character, of the whole of the rising generation. The sincere and anxious concern, which has been manifested for the religious education of our children, and the money and time expended for that purpose, in one department of labor, are to be mentioned as the highest eulogium upon the people of the State. The manifestations of this desire are every where to be seen. It has not stopped with words, but has proceeded to deeds. In this Commonwealth, in which the number of churches is larger, in proportion to the population, than in any other State or country in the world, there are, comparatively, but few religious societies, which have not gathered a Sabbath school, and procured a Sabbath school library for it. The number of volumes in the Sabbath school libraries, of one denomination alone, is more than one hundred thousand; and of another denomination, about fifty thousand. It has been estimated, by good judges, that the number of volumes of Sabbath school books, sold in the State, and for the use of the children in the State, during the last twelve months, is about one hundred and fifty thousand. The direct aim of the mass of these books, is to inculcate doctrinal knowledge, and to awaken a spirit of piety in the minds of the young. Through the instrumentality of Bible Societies, by whose agency a Bible or Testament has been placed in the hands of destitute families, and also by the circulation of Tracts, a fund of reading, on the paramount subject of religion, is furnished to the children of the State. Another pertinent consideration is, that societies are already organized, and in active operation, whose sole object it is, to increase and to supply the demand for religious books.

But, while all will agree, that religious instruction,—properly so called,—

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is the highest desideratum in the education of children ; there will also be an equal unanimity of opinion, that there are other subjects, embracing the wide range of all those duties and interests, which are denominated domestic, social, economical, political, literary, and scientific, which demand the attention and fostering care of every parent, and of every government, claiming to be, in any degree, parental.

With an aggregate, then, of about one hundred and eighty thousand volumes, in all the town and social libraries in the State, (or only one hundred thousand, out of the city of Boston,) to which only one hundred thousand persons have a right of access ; or, (which is the important point,) to which more than six hundred thousand persons have no right of access ; with a proportion of at least nineteen twentieths of these volumes, confessedly ill adapted to the wants of children ; with but about fifty school libraries ; with the fact, that, from the very conditions of their existence, our people must obtain their information, mainly, from reading, or must live and die in ignorance ; the great question arises, whether any further means are necessary, to promote the intelligence and encourage the self-culture of the rising generation. On this topic, I wish to submit a few considerations.

Libraries have been less frequently founded, within the last twenty years, than for the twenty years, before ; so that there are very few collections, of which the basis consists of the better modern works. Though reading has increased within the period, first named, it has been more desultory than it formerly was.

Such libraries as do exist are, almost without exception, located in the centre of the town, and several miles from the remotest inhabitants, so that the inconvenience of going for a book often decides the question in favor of idleness, or of some useless sport, without one ; when, could a book be procured in half an hour or an hour, to be read during the residue of an afternoon or an evening, it would not fail to be done. Such fragments of time may seem small, and, individually considered, they are so ; but, in the course of fifteen or twenty years, they amount to months, perhaps, to years ; or, rather, they amount to the whole difference between a richly-furnished and a poverty-stricken mind.

Most of the social libraries are encumbered with an admission fee or annual tax, which prevents many people from owning a share in them ; and it furnishes the strongest grounds of exclusion to the poorest people, who have most need of their benefits.

The fact, of the existence of so many Sabbath school libraries, adds another to the reasons for having libraries on other subjects ; so that the religious feeling, when inspired, may find collateral and subsidiary arguments in the religious aspects of science, and be supplied with new evidence and illustrations from every object, on which the eye can rest, in the amplitude of Nature. No one, for instance, can ever appreciate the argument of the celebrated work of Bishop Butler, who knows nothing of the course of human events, or of the laws which govern the external world. Besides, there is no doubt, that, out of a wide variety of subjects, some one would excite a taste for reading, in many young minds, which might afterwards be turned to the reading of serious books, when, without some such propitious influence, it would be almost hopeless to attempt its formation.

Of the blessings that would flow from establishing libraries, in places convenient and central for all the children in the State, to radiate light and warmth upon all their intellects, and all their hearts, no adequate conception can be formed by any finite mind. Years of time,—and, if we look at all the tens of thousands of children in the State, the aggregate will amount to centuries,—would be redeemed from sloth, from a waste of the all-precious hours of youth, in volatile amusements, in the gratification of appetite, or in fashionable dissipation ; a devotion to which is never found in conjunction with habits of reflection, with usefulness, with sound practical views on the most

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important subjects of life ; for the laws of Nature have disjoined them, and placed them in opposition to each other, as the East is to the West. Although, in education, the harvest necessarily comes long after the seedtime, yet there are few parents, now living, who would not see its promise, and taste its fruits. An aged and most intelligent and respectable gentleman, in the interior of the State, in giving me an account of a well-selected library of only a hundred and fifty volumes, formed in the year 1812, "for youth in their minority," says : "Its influence, in the formation of more than two hundred youth, never can be appreciated. Its weight in the purest gold, distributed among the same youth, would have been but dross, in comparison with the library, even if no other world, but the present, is respected. The books are, literally, *used up*. The remnant, worth but ten dollars."

How few parents there are, who, in looking back to the days of their own childhood and minority, find no occasion to lament, now, when the injury is irreparable, the want of early opportunities for laying up a store of valuable knowledge ; and the loss of time, now irrecoverable, consequent upon that want ! How many feel, daily, that their power of thinking, and especially of expressing their thoughts in speech or in writing, has, all their life long, been obstructed and deadened, from an absence of facilities for information, and of incitements to study, in early life. For the parents themselves, these regrets come too late. The losses belong to a class, for which even repentance brings no remedy. And the question is, whether these same parents shall suffer their own children to grow up under a similar privation, to be doomed, in their turn, when they become men and women, to the same melancholy retrospect, and to the same unavailing regrets.

The people of this State are, and must, of necessity, continue to be, an *industrious* people, or they cannot subsist. Wealthy, as the State is justly supposed to be, yet, if all the property in it, both real and personal, were equally divided amongst all its inhabitants, it would not amount to more than four hundred dollars apiece. How soon would all this be gone, even to the very soil we tread on, without the annual replenishings of industry. Our soil furnishes nothing of spontaneous growth ; and its unrelenting ruggedness can be propitiated, only by the offerings of industry. Our people, therefore, as a people, cannot go abroad for information,—for that enlargement of mind, and that acquaintance with affairs, which comes from foreign travel, when pursued with an inquiring spirit, and an open eye. If the necessity of their condition debars them from visiting other States or countries, in quest of knowledge, then knowledge must be brought to them ; to their own doors and firesides ; or ignorance is the only alternative,—the ignorance of childhood, darkening into the deeper ignorance of manhood, with all its jealousies, and its narrow-mindedness, and its superstitions, and its penury of enjoyments ; poor, amid the intellectual and moral riches of the universe ; blind, in the splendid temple which God has builded ; and famishing, amid the profusions of Omnipotence. The minds, then, of our people, should travel, though their bodies remain at home ; and, for these journeyings and voyages, books are an ever-ready and costless vehicle.

With a rugged and unproductive soil, Massachusetts is, also, by far the most densely populated State in the Union. Hence, for the temporal and material prosperity of her people, for their subsistence, even, they are obliged to form an alliance with the great agencies of Nature, as auxiliaries in their labor. But Nature bestows her mighty forces of wind, and water, and steam, only upon those who seek them through intelligence and skill. The same circumstances, therefore, which seem to have marked out this State as a place of great mechanical, manufacturing, and commercial, industry, draw after them the necessity of such a wide range of knowledge, as, though always valuable, would not otherwise be so indispensable. To fit the people for prosecuting these various branches of business with success, or even to rescue them from making shipwreck of their fortunes, they must

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become acquainted with those mechanical laws that pervade the material world. They must become intelligent machinists, millwrights, shipwrights, engineers; not craftsmen, merely, but men who understand the principles upon which their work proceeds; so that, by the skilful preparation and adjustment of machinery, the sleepless and gigantic forces of Nature may perform their tasks. They must know the nature and action of the elements. They must know the properties of the bodies used in their respective branches of business, and the processes by which rude materials can most cheaply be converted into polished fabrics. They must know the countries, whence foreign products are imported, whither domestic products are exported, the course of trade, the laws of demand and supply, what articles depend on the permanent wants of mankind, and, therefore, will always be in demand, and what depend upon caprice or fashion, and, therefore, are certain to be discarded, soon, for the very reason, that they are now in vogue. Now, all these lead out, by imperceptible steps, into mechanical philosophy, the applications of science to the useful arts, civil geography, navigation, commerce, political economy, and the relations which nations bear to each other. Although an individual might learn to perform a task, or execute an agency, in one of these departments, empirically, that is, by a knowledge of the modes of proceeding, but in ignorance of the principles on which the process depends, yet such individuals never originate improvements or inventions. Like the Chinese, the end of a hundred years, or of a hundred generations, finds them in the spot they occupied at the beginning.

Of those engaged in agriculture, an interest, intrinsically important and elevated, it may be said, that, just in proportion as the soils they cultivate are more sterile, should the minds of the cultivators be more fertile; for, in a series of years, the quantity of the harvests depends quite as much upon the knowledge and skill of the cultivator, as upon the richness of the soil he tills. Take the year round, and the farmer has as many leisure hours as any class of men; and he has this advantage over many others, that his common round of occupations does not engross all his powers of thought; so that, were his mind previously supplied with a fund of facts, he might be meditating as he works, and growing wiser and richer together.

In fine, there is not, and the constitution of things has made it impossible that there should be, any occupation or employment, whatever, where an extended knowledge of its principles, or of its kindred departments, would not improve products, abridge processes, diminish cost, and impart dignity to the pursuit.

And how, without books, as the grand means of intellectual cultivation, are the daughters of the State to obtain that knowledge on a thousand subjects, which is so desirable in the character of a female, as well as so essential to the discharge of the duties to which she is destined? Young men, it may be said, have a larger circle of action; they can mingle more in promiscuous society; at least, they have a far wider range of business occupations; all of which stimulate thought, suggest inquiry, and furnish means for improvement. But the sphere of females is domestic. Their life is comparatively secluded. The proper delicacy of the sex forbids them from appearing in the promiscuous marts of business, and even from mingling, as actors, in those less boisterous arenas, where mind is the acting agent, as well as the object to be acted upon. If, then, she is precluded from these sources of information, and these incitements to inquiry; if, by the unanimous and universal opinion of civilized nations, when she breaks

(To be continued.)

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away from comparative seclusion and retirement, she leaves her charms behind her; and if, at the same time, she is debarred from access to books; by what means, through what channels, is she to obtain the knowledge so indispensable for the fit discharge of maternal and domestic duties, and for rendering herself an enlightened companion for intelligent men? Without books, except in cases of extraordinary natural endowment, she will be doomed to relative ignorance and incapacity. Nor can her daughters, in their turn, escape the same fate; for their minds will be weakened by the threefold cause of transmission, inculcation, and example. Steady results follow from steady causes; under such influences, therefore, if not averted, the generations must deteriorate from the positive to the superlative, in mental feebleness and imbecility.

But, far above and beyond all special qualifications for special pursuits, is the importance of forming to usefulness and honor, the capacities which are common to all mankind. The endowments that belong to all are of far greater consequence, than the peculiarities of any. The practical farmer, the ingenious mechanic, the talented artist, the upright legislator or judge, the accomplished teacher, should be only modifications or varieties of the original *man*. The man is the trunk; occupations and professions are only different qualities of the fruit it should yield. There are more of the same things to be taught to all, and learned by all, than there are of different things to be imparted, distributively, to classes consisting of a few. The development of the common nature; the cultivation of the germs of intelligence, uprightness, benevolence, truth, that belong to all; these are the principal, the aim, the end; while special preparations for the field or the shop, for the forum or the desk, for the land or the sea, are but incidents.

In the first place, it is requisite, that every man, considered merely as a man, and without reference to station or occupation, should know something of his own bodily structure and organization, of whose marvellous workmanship, it is said, that it is fearfully and wonderfully made; *wonderfully*, because the infinite wisdom and skill, manifested in the adjustment and expansion of his frame, tend to inspire the mind with devotion, and a religious awe; and *fearfully*, because its exquisite mechanism is so constantly exposed to peril and destruction, from all the objects and elements around him, that precaution or fear is the hourly condition of his existence.

Did each individual know, what, with a few suitable books, he might easily learn, on what observances and conditions the Creator of the body has made its health and strength to depend; did he know, that his corporeal frame is a general system, made up by the union of many particular systems; the nervous, the muscular, the bony, the arterial, the venous, the pulmonary, the digestive; that all these bear certain fixed relations to each

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other, and to the objects and elements of the external world; it is inconceivable, how much of disease, and pain, and premature death, would be averted; from how much imposition he would be saved, and how much the powers of useful labor, and the common length of life, would be increased. Even from the extension of knowledge on these subjects, within the last century, the average length of life has increased one quarter; and yet, it now reaches to but little more than half of threescore years and ten. How many persons, annually, are killed by the carbonic gas of burning charcoal, when, did they know of its existence, or how it is formed, they would as soon swallow arsenic, as inhale it! How much property is annually destroyed by spontaneous combustion, through an ignorance of the circumstances that cause it! What a population of spectres, and ghosts, and apparitions, has been driven from the abodes of all intelligent men, and might be annihilated, with regard to all mankind, by a knowledge of the reflection and refraction of light, and of a few other simple laws of Nature! Those terrific races, that once swarmed the earth, have ceased their visits, where a few of those principles of science are understood, which every child, if supplied with the means, might easily learn. How pertinaciously have the most diffusive blessings been resisted,—such as the use of lightning conductors, and vaccination,—because devout but ignorant people supposed, that, to ward off death, when it came under violent forms, was an impious defiance of the will of Heaven; as though it were not the primary will of Heaven, that we should use the means of self-preservation, which it has graciously given us. It is not long since, that, in one of our most intelligent cities, a splendid granite church took fire; and, when it was found impossible to extinguish the flames in its interior, the chief-engineer forbade the engine-men to play upon the walls, because he well knew, that water thrown upon heated granite would decompose it, and he wished to save the materials; but hundreds of others, ignorant of this fact, but only knowing that the engineer belonged to a different religious denomination from the worshippers at the church, attributed the prohibition to his spite against an opposing sect of Christians; and, while he took the measure which, alone, could save the property, they supposed he was maliciously delighting himself with the sight of its destruction. In Scotland, during the last century, the introduction of mills, for winnowing grain, was violently opposed. The whole argument took a theological cast. It was urged, on one side, that the use of a winnowing-mill was a resistance of the Divine will, because it prevented the wind from "blowing where it listeth." But, on the other side, it was gravely answered, that, to prevent the wind from "blowing where it listeth," only contravened the will of the "Prince of the power of the air," and was, therefore, not only lawful, but laudable. Profit and convenience coming to the support of the latter argument, it prevailed. These are specimens, only of the most gross and sottish ignorance. Its less palpable forms are indefinitely more numerous, and their consequences, in the aggregate, indefinitely more disastrous. Let any one read such a work as that of Dick 'On the Diffusion of Useful Knowledge,' and he will be able to form some idea, how intimately the private, personal happiness of a people is connected with its intelligence.

But these illustrations are endless. The real fact to be pondered is, that, without diffusing information amongst the people, we shall go on, in the same way, smiling at the follies of the last generation, and furnishing anecdotes for the next. There are innumerable ways, in which a knowledge of the material world would gladden the obscurest dwelling in the land, and disburden the heart of the humblest individual, of fears, anxieties, and sorrows. There are innumerable ways, in which an instructed and enlightened man turns the course of Nature to his profit, and delight, and daily comfort, which an ignorant man would no more think of, than a savage would think of burning anthracite coal in the Winter, to warm him, and of preserving ice over Summer, to cool him.

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All children might learn something of Natural History. This department presents an immense variety of objects, calculated to develop their observing and comparing faculties, at a period of life, when these faculties are more active than ever afterwards, and to store the mind with an abundance of materials, for the judging and reasoning powers to act upon. To portions of this class of objects, divines and moralists are perpetually referring, in order to illustrate the power, and wisdom, and perfections, of God; and yet, how nearly lost are all such illustrations upon minds, that know nothing of those laws of vegetable life, which clothe "the lilies of the field" in a beauty beyond the regal glory of Solomon, nor of that animal mechanism, that saves the "sparrow" from falling.

The biography of great and good men is one of the most efficient of all influences, in forming the character of children; for, as they are prone to imitate what they admire, it unconsciously directs, while it delights, them. Let the mind be supplied with definite, exact ideas, on any subject, and we all know, by experience, that, when an analagous case arises, the related ideas with which we were familiar before, will instantaneously spring up in the mind, by the law of association. And, when correct ideas present themselves spontaneously, in this way, they are, to say the least, far more likely to be embodied in action, than if they had first to be laboriously sought out. Especially is this true in emergencies; and how many of the follies and imprudences of men are first committed, on emergencies so sudden, as to exclude reflection. On such occasions, to have prototypes of moral excellence in the mind is something like having precedents or examples, in the practical concerns or business of life. Although it is a great truth, that all minds have the capacity of distinguishing between right and wrong, yet life presents innumerable instances, where the application of these principles is attended with serious difficulty. In such cases, mere ignorance is always the source of error, and often of ruin. And how many excellent men have lived, how many illustrious examples have been set, of which, only a very few of the more favored children of this State have ever heard; all others, therefore, being not so much as invited to follow in the same radiant paths. Why should the examples of benevolence, of probity, of devotion to truth, be lost to so many of our children, whom they might fire with a corresponding love of excellence? Here are real examples of real men, and are, therefore, possible and imitable; and, to the unsophisticated mind of a child, there is as great a difference between real and fictitious personages, as there is to a merchant, between real and fictitious paper. There never was such an argument, in favor of furnishing biographical and scientific truth for children, and against that mass of fictions, which are given them for true stories, and not as media or illustrations, merely, as the simple question, which ingenuous children so often ask, when reading or hearing a narrative, *Is it true?* It ought to be remembered, that, in all the objects and operations of Nature, and in the lives of genuine men, we converse with God, and with the course of his providence, *at first hand*, and not with mock-shows, and counterfeits, and hearsays.

There is another kind of reading, which all must admit to be of the very highest importance to our citizens, and of which they are almost universally ignorant; I mean our ante-revolutionary history. Few, even of our educated men, can claim any familiarity with it; yet there, our free institutions germinated. Never, in any other place, nor at any other time, have the great principles of civil and religious liberty been so ably discussed, or been sustained by such heroic trials and sacrifices, as between the first colonization of this country, and the peace of 1783. Our country's independence, the birth of a free people,—one of the greatest epochs in the history of the human race,—was the result. Every boy, who is not ruined by a false course of instruction, passes through a state of mind, between the ages of sixteen and twenty-one, when a study of the principles and deeds,

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recorded in that history, would give him some adequate idea what Liberty and Law are, what they have cost, and what they are worth.

But, when we turn from the outward and material world, to the inward and spiritual life, a wider field for improvement opens before us; for, out of the invisible recesses of the mind, come all the mighty changes wrought by human power. When an uninstructed person looks upon the outward form of a man, he thinks nothing of the skilfully adjusted organs, nor of the mysterious functions of vitality, within it. The vibrating nerves which convey sensation and volition, the contracting muscle, the flowing blood, the health and strength giving processes of nutrition, the dilating lungs, with their adaptations to each other, are all hidden from his untaught gaze. So, when an ignorant man regards the operations of the mind, he discerns only a tumultuary, conflicting tide of wishes and terrors, of pleasures and pains, of doubts and purposes, rising, contending, and subsiding, without order or law. He takes no cognizance of the different powers and faculties with which he has been endowed; of their relative supremacy, of their different spheres of action, nor of their adaptations to his temporal condition; and hence, when he obeys their impulses, it is without the approval of conscience, and when he commands them, it is without the discriminations of reason. Every child, towards the close of his minority, has time and capacity enough, could he be furnished with the means, to acquire much of the knowledge, enjoined in that ancient precept, so universally celebrated and sanctioned, "Know thyself."

But, after all, those blessings of knowledge, combined with well-directed feelings, which cannot be enumerated, are infinitely more than any language can express. The greater proportion of the stream of every man's life is hidden in the silent breast, and never emerges into utterance, or action. Much as any one may be in the company of the world, he is much more in the company of his own consciousness, only. It is the perpetual inflowing of his secret reflections and emotions, that mingles sweet or bitter waters in the stream of every man's existence. Whatever reaches the fountains of this stream, is, as far as possible, to be remembered, in plans for human amelioration. Few men have battles to fight, or senates to persuade, or kingdoms to rule; but all have a spirit to be controlled, and to be brought into subjection to the social and Divine law. The intellect forces the great problems of existence, and futurity, and destiny, upon all; and none will question, that much depends upon human means, whether a man shall go through the world and out of it, elated by delusive hopes, or tormented by causeless fears.

Among the agencies, that operate to these momentous ends, books, certainly, occupy a conspicuous place. Whoever has read modern biography, with a philosophic eye to the causes of the extraordinary characters it records, must have observed the frequent references, that are made to some *book*, as turning the stream of life, at some critical point in its course. In one of Dr. Franklin's letters, he says, that, when a boy, he met with a book entitled 'Essays to do Good,' which led to such a train of thinking, as had an influence on his conduct through life. Sir Walter Scott, in his writings and letters, makes repeated and repeated mention of the fact, that he owed his power of painting past times, to the books which he read when young. The notorious Stephen Burroughs, a native of a neighboring State, relates, in his autobiography, that he was so inflamed with military ardor, by the perusal of 'Guy, Earl of Warwick,' that he ran away from his father, three times,—once before he was fourteen years of age,—and enlisted in a regiment of artillery. Twice he was reclaimed, but, at last, he succeeded in escaping; and, in the camp, it has been sometimes said, commenced his life of ignominy. Whoever looks deeper sees that that ignominious life commenced, when he was reading a pernicious book. It would be easy to fill pages with similar facts. "When I see a house," says Dr. Franklin,

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"well furnished with books and newspapers," (of course, he meant instructive, and not mere partisan, ones,) "there I see intelligent and well-informed children; but, if there are no books nor papers, the children are ignorant, if not profligate." It has been frequently remarked, by observing men, that towns, in which good libraries have been established, show a population of intelligence, superior to that of towns where none has existed. In a number of towns, recent attempts, to establish libraries for grown people, have utterly failed. The men and women, not having acquired a taste for useful reading when children, have lost it for life. Let the same course be followed, in regard to the present children, and time is not more certain to bring the day, when they shall be men and women, than it is to bring the same feelings of indifference towards mental improvement. On the other hand, I have never heard of a well-selected library for children which has failed, from their want of interest in it.

And in what way, except by furnishing good libraries to the people at large, can the reading of frivolous and useless books, of novels of the baser sort, and of that contaminating and pestilential class of works, which is now hawked around the country, creating moral diseases, or inflaming and aggravating where it finds them, be prevented? These books, no law can destroy, or reach. No power of persuasion can ever induce those, who have acquired a love of reading them, to abandon what gives them pleasure, without some equivalent of pleasure is proffered in its stead. But a supply of good books would confer far more than an equivalent. It would prove a remedy, where the disease exists, and an antidote, where it threatens. Let good books be read, and the taste for reading bad ones will slough off from the minds of the young, like gangrened flesh from a healing wound. Nor will any severity of legislative enactment, nor any vigilance in the administration of the law, ever succeed in the extirpation of gaming, shows, circuses, theatres, and many low and gross forms of indulgence, without the introduction of some moral and intellectual substitutes.

For the purpose of carrying out a plan of improvement, co-extensive with the wants of the community, and with the limits of the State, no system can be devised, at all comparable with the existing arrangement of school districts. Here, are corporate bodies, known to the law, already organized, and in operation. The schoolhouses are central points of minute subdivisions of territory, which, in the aggregate, embrace every inch of ground in the State. There are but few districts in the State, which comprise more than a space of two miles square. On an average, they include less than that extent of territory. Here, then, are central points, at convenient distances, distributed with great uniformity all over the Commonwealth, each one with a little group of children,—the hope and treasure of the State,—dependent upon it for all the means of public instruction, they are ever to enjoy. And these points, though now emitting so dim and feeble a light, may be made luminous and radiant, dispelling the darkness, and filling the land with a glory, infinitely above regal splendor. Could the children, who are so widely scattered over the surface of the State,—laboring, even in their tender years, upon its hills and by its waterfalls,—could they assemble, and present themselves before their rulers, and be, for a moment, endued with a vision of their coming fortunes, and speak of the life of toil to which most of them have been born, of their poverty in the means of self-cultivation, or, what is worse than poverty, of their indifference to it; could they proclaim, that every passing day is uttering the irreversible oracles of their fate, who could resist the appeal? And can the thought of such an appeal penetrate the heart, with less electric swiftness, because they cannot make it?

Were any mode to be now devised or discovered, by which the soil of the State could be made to yield fourfold its present harvests, with no additional labor or expense; or, by which, in some new mode of applying

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water or steam power, a given expenditure of time and money would return quadruple products in value or in quantity ; could there be found a dissenting voice, against its immediate adoption ? Yet, who will venture to say, that one fourth, or even one fortieth part, of the mental and moral energies of our children, is now put forth and expended in the wisest direction, or for the highest objects ? Were the earth beneath us found to be a rich magazine of mineral treasures, how speedily would the spirit of enterprise invest its capital and ply its enginery, in bringing those treasures to light, and in appropriating them to their respective uses ! Why a more contented wastefulness of moral resources, than of mineral wealth ? Were there wide tracts of the richest soils in the State unreclaimed, how soon would the hand of skilful husbandry enter and till them, and make them teem with luxuriant harvests ! Yet, in the obscurest corners of the land, along the byways, and under the humblest roofs, there is buried talent, and the suppressed power of extended and godlike benevolence. Could a library, containing popular, intelligible elucidations of the great subjects of art, of science, of duty, be carried home to all the children in the Commonwealth, it would be a magnet, to reveal the varied elements of excellence, now hidden in their souls.

The State, in its sovereign capacity, has the deepest interest in this matter. If it would spread the means of intelligence and self-culture over its entire surface, making them diffusive as sunshine, causing them to penetrate into every hamlet and dwelling, and, like the vernal sun, quickening into life the seeds of usefulness and worth, wherever the prodigal hand of Nature may have scattered them ; it would call into existence an order of men, who would establish a broader basis for its prosperity, and give a brighter lustre to its name ; who would improve its arts, impart wisdom to its counsels, and extend the beneficent sphere of its charities. Yet, not for its own sake, only, should it assume this work. It is a corrollary from the axioms of its Constitution, that every child, born within its borders, shall be enlightened. In its paternal character, the government is bound, even to those who can make no requital. Sacredly is it bound to develop all the existing capacities, and to insure the utmost attainable welfare, of that vast crowd and throng of men, who, without being known, during life, beyond their neighboring hills, without leaving any enduring name behind them after death, still, by their life-long industry, fill up, as it were, drop by drop, the mighty stream of the country's prosperity. In the heart of this multitude, dwell capacities of good, and possibilities of evil, wholly transcending the power of finite imagination to conceive. Here, are an inconceivable extent and magnitude of interests, sympathies, obligations ; here, are all the great instincts of humanity, working out their way to a greater or less measure of good, according to the light they enjoy ; and, compared with this wide and deep mass of unrecorded life, all, that emerges into history and is seen of man, is as nothing. To a superior being, to whom the world appears as it really is, whose eye can see through it and around it, the substance of its weal and woe lies here ; and ought not the means of knowledge, and the incitements and the aids to virtue, to be co-extensive with this vast expanse and depth of wants and responsibilities ?

Again, it is believed that no barbarous nation has ever been known to history, amongst whom any form of government had been established, which had not adopted specific measures to educate the heir of sovereignty, for the discharge of his regal duties. And can the obligation, to prepare for the responsibilities attendant upon power, be less, where all the citizens, instead of one, are born to the inheritance of sovereignty ? By our institutions, the political rights of the father descend to his sons, in course of law. But the intellectual and moral qualifications, necessary for the discreet use of those rights, are intransmissible by virtue of any statute. These are personal, not hereditary ; and are, therefore, to be taught anew, and learned

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anew, by each successive generation. Hence, as the work of education is never done, the means of education should never be withheld; as the former must be continually renewed, the latter must, as continually, be supplied.

The instruction and pleasure, which the parents themselves would experience, from the establishment of a good library in their respective districts, are too important to be forgotten, and yet are so obvious, as to need only a passing reference.

It seems to be the unanimous opinion of the teachers of all schools, whether public or private, that a School Library would be a most valuable auxiliary in interesting children in their studies. It would inspire the young with the desire to learn, that they might prepare themselves to enjoy what they saw was prized by others. Several of the rudimental studies could be invested, to the eye of the pupil, with new interest and usefulness, by its means. If the facts or sentiments, contained in the reading lessons, could be illustrated or enlivened by some explanation or anecdote, from the library, it would often convert a mechanical routine, into a living exercise. If, when the scholars come to the name of Socrates, or Luther, or Howard, they could turn to a Biographical Dictionary, and find a summary of the lives and deeds of these men, and ascertain their place in chronology, and in geography, it would give a sense of reality to the business of the school, while, at the same time, it would acquaint them with important facts. And so, of ancient or foreign customs and manners, of memorable events, of remarkable phenomena in Nature, &c. Pupils, who, in their reading, pass by names, references, allusions, without searching, *at the time*, for the facts they imply, not only forego valuable information, which they may never afterwards acquire, but they contract a habit of being contented with ignorance. Under the influence of such a habit, the ardent desire for knowledge, which Nature kindles in the breast of children, will soon be extinguished, and they will come to resemble the irrational creation, which passes, without thought or emotion, by objects of the greatest curiosity and wonder.

Again, access to some library seems indispensable, in all schools, where any attention is paid to composition. The ability to express ideas in writing, with vigor and perspicuity, is now deemed so valuable, that, in many places, composition has been added to the list of Common School studies. But the earlier exercises of children, in composing, (however it may be with the later,) can consist of little more than rendering other men's thoughts in their own language. If the most distinguished authors desire to consult books, before they attempt the discussion of great subjects, then, to require children to write composition, without supplying them with some resources, whence to draw their materials, is absurdly to suppose, not only that they are masters of a select and appropriate diction, in which to clothe their thoughts and feelings, but, also, that they possess a degree of originality, which even the ablest writers do not claim.

For these, and other reasons, some of the most judicious and successful teachers have carried into school any little collection of books, belonging to themselves, and have realized great benefit from it. Such collections, however, must generally be scanty, and can rarely, if ever, be the most appropriate and useful. Besides, such a practice is, at least, liable to misuse. But a well selected library, such as that which is now in a course of preparation, under the auspices of the Board; in which all possible respect is paid to the right of private judgment on questions, concerning which, an unhappy difference of opinion prevails amongst the best men in the community;—such a library would avoid all danger, and increase every benefit. Every legitimate excitement or encouragement, brought to bear upon our children in the schools, not only quickens progress, but diminishes the occasions for discipline.

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Finally, from all I have heard and learned, it is my belief, that the Legislature can do no one thing, which shall be so acceptable to the friends of Common School education in Massachusetts, as to devise some plan, by which a school library shall be placed in every district school in the State. By the accomplishment of an object so permanently useful, they will win not only a sincere, but a lasting, gratitude. Many of the districts are small, and, without some assistance, they may not, for a long time, perhaps never, obtain a library by their own means. When we consider, that the average number of all the scholars, in all the public schools, is less than fifty for each; and, also, how many large schools there are in Boston, and other cities, and in the central districts of large towns, we shall at once perceive, how many small schools there must be. In the majority of instances, the small schools are in the exterior districts of the towns. They draw but little money, because of the small number of scholars which they contain. Hence, they have short schools, and seldom give large compensation to teachers. The fact, that the schools are small, proves, that the lands of the district are not very fertile, and, also, that it is not a place of much trade or business. Otherwise, the population would be denser, and the schools larger. Their means, therefore, cannot be very abundant; and hence, the necessity for assistance. There is another consideration, which must have great weight with all, who desire, as far as is practicable, to furnish equivalents for natural disadvantages. The project of libraries for schools has lately been so much discussed, and has found such general favor with the public, that rich and populous school districts will not long remain without them. This class of large and wealthy districts have much the largest schools; they are able to offer more liberal compensation to teachers; and if, in addition to these advantages, they possess libraries also, while the districts less favorably circumstanced, in point of wealth and population, are destitute of them, the inequality of condition and privileges, already existing, will be still further increased. Every wellwisher of his kind will more cordially coöperate in measures, which bring forward those who are in the rear, than with measures, which carry still further onward those already in advance. Poverty ought never to be a bar against the attainment of that degree of knowledge, which is necessary, for the intelligent performance of every duty in life.

After the munificent endowment by the State of two of its colleges, and many of its academies, it is thought that the time has arrived, when something should be done for the broader institution of the schools. Whatever claims may be made by the friends of colleges and academies in their behalf, they cannot deny, that the Common School is still more important, because, on this basis, the welfare of the whole people more immediately rests. When the State endowed its first university, and visited it, from time to time, for almost two centuries, with substantial proofs of its liberality, it surely did not mean to establish a law of primogeniture in its favor, and to disinherit the younger members of the family, that is, the Common Schools. It is expected, too, by the friends of the schools throughout the State, that those, who have received the benefits and enjoyed the honors of a university education, which is claimed to exert a humanizing and liberalizing effect upon the mind and character, will not, themselves, refute the claim, by a want of liberality towards the only institutions, where the masses can be benefited.

Amongst all the letters, which I have received on the subject of libraries, not one man, in his individual capacity, and but one board of school-committee men only, has questioned their desirableness and utility. And the reason assigned in the latter case was, that the town, to which the committee belonged, already possessed a sufficient number of books, accessible to all its inhabitants. The conventions, held in the different counties, have approved and recommended the plan, by votes, which, with two exceptions, had not a dissenting voice; and, in neither of the excepted cases, was

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there more than half a dozen negative votes. Probably, so entire a unanimity would not be found to exist, on any other subject, whatever.

In view of these facts and considerations, I cannot close this Report, without suggesting to the Board the expediency of inviting the special attention of the Legislature to this subject, as one, which has an important bearing upon the welfare of the present age, and a bearing still more important upon the welfare of coming generations.

HORACE MANN,
Secretary of the Board of Education.

Boston, December 26, 1839.

DR. *The Massachusetts Board of Education in acc't current with* CHARLES H. MILLS, *Treasurer.* CR.

1839.	To cash paid			1839.	By cash received of		
July 16,	'Yeoman's Gazette,' bill advertising, . . .	$5 00		Sept. 26,	E. Dwight, ...	$500 00	
" "	'Concord Freeman,' do.	5 08		" 30,	His Excellency's warrant on the Treasurer of the Commonwealth,	500 00	
Aug. 10,	'Salem Advertiser,' do.	10 00					1000 00
" 14,	'Bunker Hill Aurora,' do.	12 37		Oct. 5,	E. Dwight.	$1000 00	
" 19,	'Massachusetts Spy,' do.	12 50		Nov. 22,	do.	500 00	
Sept. 25,	'Hampshire Gazette,' do.	6 00				1500 00	
Oct. 24,	'Springfield Repub.,' do.	7 00		" 23,	His Excellency's warrant on the Treasurer of the Commonwealth,	1500 00	
" 25,	'Barnstable Patriot,' do.	1 50					3000 00
" 29,	'Boston Recorder,' do.	9 00					
" "	'Bunker Hill Aurora,' do.	1 50					
Nov. 22,	'Massachusetts Spy,' do.	1 50					
Dec. 2,	'Worcester Pallad.,' do.	12 00					
" 12,	'Boston Trumpet,' do.	5 63					
" 13,	'Salem Advertiser,' do.	1 50					
" 21,	'Boston Morn. Post,' do.	30 00					
" 24,	do. do. do. do.	1 29					
			121 87				
Oct. 5,	To cash paid by order of Jared Sparks, Chairman of the Board of Visitors, to Cyrus Peirce, of Lexington, for outfit of Normal School at that place,	300 00					
	One quarter's tuition, to Oct. 3d, ...	375 00					
			675 00				
Nov. 22,	To cash paid by order of His Excellency, to S. P. Newman, of Barre, for outfit of Normal School at that place,	300 00					
	One quarter's salary, to Dec. 1, . .	$350 00					
	Same of S. C. Daman, Assistant, . . .	80 00—430 00					
			730 00				
Dec. 26,	Balance,—Cash in Treasurer's hands this day, . . .		2473 13				$4000 00
			$4,000 00	1839. Dec. 26,	By Balance in Treasurer's hands, in cash, . . .		$2473 13

Errors excepted.

Boston, December 26, 1839.

CHARLES H. MILLS, *Treas.*

Examined and approved, being found sufficiently vouched, and correctly cast.

E. DWIGHT, *per order.*

Boston, December 27th.

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[From the Mother's Magazine.]

ANECDOTE OF WASHINGTON.

MATERNAL INFLUENCE.

The true explanation of Washington's sterling integrity is to be found, I think, in that *happy and efficient maternal influence*, which, it is well known, was exercised upon him, in his earlier days. On the death of his father, which occurred when he was ten years old, the charge of his education devolved upon his mother. All accounts concur in the admission, that she was an extraordinary woman, possessing not only rare intellectual endowments, but those moral qualities, which give elevation, worth, and dignity to the soul. These qualities she was particularly desirous to engraft upon the heart of a beloved son, and with what success, the history of his life displays.

The particular process, by which she accomplished so happy a design, it is not in my power, at this time, to describe; but a story occurs to my recollection, which may serve to show the adroit and admirable manner in which she proceeded, on a certain occasion.

In the ample pasture belonging to her plantation, was a colt, which, on account of his beauty and high promise, she valued very much. Although of sufficient age to be used, it had never been mounted; no one seemed disposed to attempt to break its wild and vicious spirit. One day, George proposed to some of his companions to assist him, at a future time, to secure the colt, until he could mount, and he would curb his proud spirit. Accordingly, soon after sunrise, one morning, the youthful band assembled, and, having driven the animal into an enclosure, succeeded, with no small difficulty, however, in bridling him. In a moment, George sprung upon his back, and the next moment, the surprised, wild, maddening creature bounded forth into the open field, rearing, running, plunging; but George, grinding his teeth, and clinging fast to the bridle and the mane, held his seat firmly, as much determined to subdue, as the colt was determined not to be subdued. The struggle was mutually desperate; and, as the companions of George looked on, their terror and amazement increased, every passing moment. At length, the colt obtained the advantage, and, bounding forward, with the speed of an arrow, made a mistep, and, in his fall, broke a blood-vessel, and died on the spot.

George came down, unhurt; but, when he beheld the gasping of the noble animal, and thought of his mother's regard for it, he was troubled. His companions hurried to the spot, and, joining in the regret of George, anxiously inquired, "What will your mother say,—who can tell her?"

At this moment, they were summoned to breakfast. When seated at the table, Mrs. Washington said, "Well, young gentlemen, have you seen my fine sorrel colt in your rambles, this morning?" The question was natural; but what a question it was! No answer was returned; and it was repeated. Upon this, George, with a perfect frankness, replied, "Mother, your sorrel colt is dead."

This was followed by an exact account of the whole affair. As the youthful and agitated narrator passed along, in his story, a flush of displeasure was arising upon her cheek; but it soon passed away, and she kindly and calmly said, "While I regret the loss of my favorite, *I rejoice in my son, who always speaks the truth.*"

I scarcely know in what terms to express my admiration of the woman, or of the manner in which she treated this delicate and difficult case. George was greatly in fault, and her rebuke was appropriate and commensurate; he frankly confessed the whole wrong, and she expressed her high sense of his regard to truth. That speech, short as it was, I dare say, told upon his heart, drew his mother nearer to his bosom, and taught him, more

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effectually and more lastingly, the importance and value of truth and integrity, than a volume of lecturing would have done.

It was by such means, that this part of the character of Washington was formed. Under the tutelage of such a mother, the foundation of a character was laid, which was the admiration of the generation that was contemporary with him; which has lost nothing of its glory, to the present time, and will lose nothing, as long as his memory shall last.

Integrity of character! This is what we want in the magistracy of the land, in the senate chamber, in the pulpit, in the neighborhood, in the family, everywhere. What a world this would be, were every one upright,—a lover of truth, justice, and equity! What a world it is, because these things are so seldom found!

Here, then, is ample scope for parental toil and watchfulness, for parental energy and wisdom. "Train up a child in the way he should go, and when he is old he will not depart from it," was verified in Washington. It may be verified in respect to others; in respect to mothers, those little immortals whom you now press to your bosoms, and whom you love better than your own souls. So train them, that you may send them forth, having on the breastplate of truth; and, in so doing, you may accomplish more good for your country, than if you could convert her rocks and her mountains into gold. The man of integrity is like the pure and refreshing air of morn, on the mountain's top; the dishonest mind, like the exhalations of the low and pestiferous pool; the one, invigorating, as the pure and balmy breeze of the North; the other, withering, as the Nubian blast.

Sir Walter Scott's advice to his son Charles. "I cannot too much impress upon your mind, that *labor* is the condition, which God has imposed on us, in every station of life. There is nothing worth having, that can be had without it, from the bread which the peasant wins, with the sweat of his brow, to the sports by which the rich man must get rid of his ennui. The only difference betwixt them is, that the poor man labors to get a dinner to his appetite, the rich man to get an appetite to his dinner. As for knowledge, it can no more be planted in the human mind, without labor, than a field of wheat can be produced, without the previous use of the plough. There is, indeed, this great difference, that chance or circumstances may so cause it, that another shall reap what the farmer sows; but no man can be deprived, whether by accident or misfortune, of the fruits of his own studies; and the liberal and extended acquisitions of knowledge which he makes, are all for his own use. Labor, my dear boy, therefore, and improve the time. In youth, our steps are light, and our minds are ductile, and knowledge is easily laid up. But, if we neglect our Spring, our Summers will be useless and contemptible, our harvest will be chaff, and the Winter of our old age, unrespected and desolate."

Again: "Read, my dear Charles, read, and read that which is useful. Man differs from birds and beasts, only because he has the means of availing himself of the knowledge acquired by his predecessors. The swallow builds the same nest which its father and mother built; and the sparrow does not improve by the experience of its parents. The son of the learned pig, if it had one, would be a mere brute, fit only to make bacon of. It is not so with the human race. Our ancestors lodged in caves and wigwams, where we construct palaces for the rich, and comfortable dwellings for the poor; and why is this, but because our eye is enabled to look back upon the past, to improve upon our ancestors' improvements, and to avoid their errors? This can only be done, by studying history, and comparing it with passing events."

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SPELLING.

[The coincidence of the views, expressed in the two subjoined articles, induces us to publish them together. The readers of the Journal have now had a very full discussion, respecting the various modes of teaching orthography. We wish our correspondents would turn their attention to the subject of Writing, or Penmanship.—Ed.]

[For the Common School Journal.]

Mr. Editor,—I have been much pleased, in reading an article in a late Number of your Journal, on the subject of 'Spelling.' The views contained therein, on the use of the Reader in the place of a Spelling-book, accord with the views of the majority of the School Committee, in this town. We have not, therefore, recommended any spelling-book, but have enjoined upon the teachers, to hear their scholars spell from their reading lessons, every day, giving each class a certain portion, say a paragraph, or half a page, to look over, carefully, that it may be able to spell every word, long or short. The result has equalled our expectation. We think that scholars spell as well in those schools, where this course has been wholly adopted and carefully practised, as in the other schools, where the spelling-book retains its place. All the advantages, which have been specified by the writer in your Journal, we think have been, in a great degree, realized.

We have found some difficulty, in introducing this course. Some teachers, and many parents, have no faith, except in the good old ways of our fathers, and still demand for the children, the privilege of *thumbing* the spelling-book. To this objection, founded on prejudice, we say nothing, but point to facts. Another objection is, that a child will not learn to divide the words into their proper syllables. Now, this will depend upon the teacher. If he pronounces the word distinctly, and requires his pupil to divide the word as he spells, and pronounce each syllable, separately, *as every teacher ought*, this objection will not hold. Besides, as words are frequently divided in his lessons, parts being in different lines, the pupil will learn, *by sight*, how to divide, when necessary, at the end of a line. This is one thing, in which many fail.

There is one difficulty, which we have experienced, and which can be removed, only by more system in our schools. It is this, scholars frequently use Readers too far in advance ; and, consequently, in their reading lessons, meet with words far beyond their comprehension. This, however, gives occasion to one great objection to spelling-books.

Let me sum up the *advantages* from the use of the Reader, instead of the spelling-book. 1. The expense of one book is saved. 2. If the Reader is suited to the pupil, he will learn to spell the words in most frequent use, by himself. 3. He enlarges his mental vocabulary, as the field of his knowledge is enlarged ; this is more agreeable and less task-like. 4. He will learn to gather from the context the meaning of words, and, consequently, he will better recall the words which are stored up in his memory. 5. He is thrown more upon his own resources, when he has long and short, easy and difficult, words, with various sounds, and different terminations. He cannot depend upon his *ear*, or the *arrangement* of words, when he is called upon to spell.

Allow me, therefore, to draw the particular attention of your readers to that article. O. C. E.

Northfield, March 19, 1840.

SPELLING.

Much has been said, of late, respecting bad spelling, and many reasons have been assigned for the same. Now, it is a fact, that we have bad spell-

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ers, and whether the reason be this or that, I think it would be far better for us to correct it, as soon as possible, and spend no more time in tracing it to its origin. It is sufficient, that we are convinced of the evil; and what matters it to us, how we came by this bad habit, if we can only free ourselves from it, and prevent others from contracting it?

I contend, that it is more important for us to begin, immediately, to reform. Spelling-books have been laid before us, claiming to be the only sure guide to orthography, until we hardly dare use a spelling-book. But, in order to become correct spellers, I do not deem it necessary, that a spelling-book be used at all, in the class. I speak from experience, having tried both ways. I have used the old-fashioned and the modern spelling-books, where columns after columns have stood, side by side, like the pillars of some ruined temple, and have ever found it to be dull business; a business, in which the scholars took no interest. Indeed, words are frequently found in these columns, that can be found nowhere else, and the meaning of them is not known to a single scholar.

Again, many words of common use cannot be found in any of our *best* spelling-books.

So far as learning to spell is concerned, I think a book, expressly for spelling, is not necessary. But what is necessary? *First*, a teacher who knows how to spell correctly, and *second*, good reading books.

Let the teacher be able to spell correctly, and he will eventually make his pupils good spellers. Let him select words, such as are frequently used in common conversation, and require his scholars to write them, on a slate; then examine, for himself, and see what words are wrong; if any, let him point out the error, and require another trial. This may take some time; but can any thing be done without time? After practising some days in this way, let him hear his class spell from their reading lesson, selecting words of daily use, at first, and requiring each one to define the word he spells; if one fail of spelling, let the next, in turn, take it, and soon put the same word to the same scholar, again. This method is designed for the older scholars. For the younger portion of the school, I would always spell from the reading lesson. Never allow a scholar to try more than once upon a word; for, if he fail of spelling, the first time, it must be guessing it out, the second; and, in order that every one may understand what he is going to spell, require each one to pronounce the word, before spelling. After having become familiar with common words, select more difficult ones, and thus, by degrees, we shall make good spellers. By using reading books, we shall have a variety of words, and such words, too, as will be of use to us, in after-life.

How the above method may appear to others, I know not; but I have found it one calculated to learn scholars to spell more readily, than any other with which I am acquainted. P.

EDUCATION.—"You will confer," says Epictetus, "the greatest benefit on your city, not by raising the roofs, but by exalting the souls of your fellow-citizens; for it is better that souls should live in small habitations, than that ignorant men should burrow in great houses."

"If half the pains, that are expended in teaching young ladies to play well, sing well, and dance well, were employed in teaching them to talk well, men would have companions, instead of playthings, and might learn to be domestic."

In human nature, there is no struggle that appears more unequal, at first sight, than that of a man without connexions or capital, against the man who has both; yet there is no contest, which so constantly terminates in favor of him, who appears to have the disadvantage.—*Playfair.*

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TACT AND TALENT.

Talent is something, but Tact is every thing. Talent is serious, sober, grave and respectable; tact is all that, and more too. It is not a seventh sense, but it is the life of all the five. It is the open eye, the quick ear, the judging taste, the keen smell, and the lively touch; the interpreter of all riddles, the surmounter of all difficulties, the remover of all obstacles. It is useful in all places, and at all times. It is useful in solitude, for it shows a man his way *into* the world: it is useful in society, for it shows him his way *through* the world. Talent is power; tact is skill. Talent is weight; tact is momentum. Talent knows *what* to do; tact knows *how* to do it. Talent makes a man respectable; tact will make him respected. Talent is wealth; tact is ready money. For the practical purposes of life, tact carries it against talent, ten to one. There is no want of dramatic tact, or talent; but they are seldom together; so we have successful pieces which are not respectable, and respectable pieces which are not successful. Take them to the bar, and let them shake their learned curls at each other in legal rivalry: Talent sees its way clearly; but tact is first at its journey's end. Talent has many a compliment from the bench; but tact touches fees from attorneys and clients. Talent speaks learnedly and logically; tact, triumphantly. Talent makes the world wonder that it gets on no faster; tact excites astonishment that it gets on so fast. The secret is, it has no weight to carry; it makes no false steps; it hits the right nail on the head; it loses no time; it takes all hints, and, by keeping its eye on the weather-cock, is ready to take advantage of any wind that blows.

Take them into the church: Talent has always something worth hearing; tact is sure of abundance of hearers. Talent may obtain a living; tact will make one. Talent gets a good name; tact gets a great one. Talent conceives; tact converts. Talent is an honor to the profession; tact gains honor from the profession.

Take them to court: Talent feels its way; tact makes its way. Talent commands; tact is obeyed. Talent is honored with approbation; tact is blessed with preferment.

Place them in the senate: Talent has the ear of the house; but tact wins its heart, and gains its votes. Talent is fit for employment, but tact is fitted for it. It has a knack of slipping into place, with a sweet silence and glibness of movement, as a billiard ball insinuates itself into the pocket. It seems to know every thing, without learning any thing. It has served an invisible and extemporary apprenticeship. It wants no drilling. It never ranks in the awkward squad. It has no left hand, no deaf ear, no blind side. It puts on no looks of wondrous wisdom, it has no air of profundity; but plays with the details of place, as dexterously, as a well-taught hand flourishes over the keys of the piano-forte. It has all the air of commonplace, and all the force and power of genius. It can change sides with a *hey, presto* movement, and be at all points of the compass, while talent is ponderously and learnedly shifting a single point. Talent calculates clearly, reasons logically, and utters its oracles with all the weight of justice and reason. Tact refutes without contradicting, puzzles the profound without profundity, and, without wit, outwits the wise. Set them together on a race for popularity, pen in hand, and tact will distance talent by half the course. Talent brings to market that which is needed; tact produces that which is wished for. Talent instructs; tact enlightens. Talent leads where no one follows; tact follows where the humor leads. Talent is pleased that it ought to have succeeded; tact is delighted that it has succeeded. Talent toils for posterity, which will never repay it; tact catches the passion of the passing hour. Talent builds for eternity; tact on a short lease, and gets good interest. Talent is a fine thing to talk about, and be proud of;

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but tact is useful, portable, always alive, always marketable. It is the talent of talents, the availableness of resources, the applicability of power, the eye of discrimination, the right-hand of intellect.—*London Atlas.*

COMMON SCHOOLS.

[From the Old Colony Memorial.]

Our ancestors were wise men ; they had an eye to the future ; they saw that liberty and equality could not exist, without a general diffusion of knowledge throughout the whole community ; and, in their feeble and destitute situation, founded the best and most admirable means to promote that object, —Public Common Schools. They foresaw that, without general information, the best and wisest institutions could not long continue ; they were keen observers of human nature ; they could see that children of all classes could meet at the public school on common ground, in pursuit of a common object, where superior natural gifts, persevering industry, and true merit, would receive an impartial and just reward, without regard to family standing, or any outward appendages or circumstances ; where minds, of the same cast and similar impulses, could form associations, that would be a source of unalloyed happiness in afterlife. The necessity and benefits of public schools, under judicious supervision, with the improvements which can be introduced, are beyond the power of language adequately to describe. That these institutions do not, at present, answer the design of our fathers, no one will attempt to deny ; and I will attempt to give the reason. As our towns increased in wealth and population, in many of them, the most wealthy, and others, who best knew the value of a good education, could not rest satisfied, to give their children no better education than was afforded by the Common Schools. Consequently, private schools, of a higher standard, sprung up, which, together with the academies in the several counties, partially endowed by the State, some forty years ago, embraced nearly all the children of what is termed the higher classes, leaving public Common Schools for what is called *common folks.* Now, I would ask, how it was possible for these good and noble institutions to flourish, and receive the improvements of the age, when nearly the whole of the influential part of the community felt no interest and took no part in them. It is reasonable, that they should dwindle into mere machines, and be kept in motion merely to answer the law. Is it strange, that we so often hear the remark, that the money appropriated for Common Schools is, in many cases, wasted, and, frequently, worse than wasted ? A plan has recently been published for carrying out the design of our fathers, by improving these institutions, and raising their general character and standard, so that no person shall have cause to complain, that the public schools are not good enough for his children. The plan above alluded to is Normal Schools, to qualify teachers to know how to teach children.

After the birth of a human being, his early years are obscurely spent in the toils or pleasures of childhood. As he grows up, the world receives him, when his manhood begins, and he enters into contact with his fellows. He is then studied for the first time, and it is imagined that the germ of the vices and the virtues of his maturer years is then formed.

This, if I am not mistaken, is a great error. We must begin, higher up. We must watch the infant, in his mother's arms. We must see the first images which the external world casts upon the dark mirror of his mind ; the first occurrences which he witnesses ; we must hear the first words which awaken the sleeping powers of thought, and stand by his earliest efforts, if we would understand the prejudices, the habits, and the passions, which will rule his life. The entire man is, so to speak, to be seen in the cradle of the child.—*M. De Tocqueville.*

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VULGARISMS.

[We copy the following list of *Vulgarisms*, from 'THE YOUNG SCHOLAR'S REFERENCE BOOK. BY A TEACHER.' The book contains, in a small compass, many things, that all children ought to know, and which they could easily learn, if supplied with the means.—ED.]

	instead of,	
A little *ways* off,		A little *way* off.
William behaved *awfully*,		William behaved *badly*.
Be you going?		*Are* you going?
I *be* going,		I *am* going.
I *had* rather not,		I *would* rather not.
The lecture was very *lengthy*,		The lecture was very *long*.
He is *mighty* pleasant,		He is *very* pleasant.
I *see* Fitch *yisterdy*,		I *saw* Fitch *yesterday*.
I *seed* him do it,		I *saw* him do it.
A *span* of horses,		A *pair* of horses.
John has been sick a long *spell*,		John has been sick a long *time*.
From whence did he come?		Whence did he come?
He said *how* he would,		He said he would.
Wait *while* to-morrow,		Wait *till* to-morrow.
There is nobody *to* home,		There is no one *at* home.
We *will* be happy to see you,		We *shall* be happy to see you.
I *done* it yesterday,		I *did* it yesterday.
I *did n't say* nothing,		I *said* nothing.
I *did n't see* nobody,		I *saw* no one.
He *has n't got* none,		He *has* none.
A *pair* of bars,		A *set* of bars.
A *pair* of stairs,		A *flight* of stairs.
I *rid* to Boston,		I *rode* to Boston.
I *writ* to James yesterday,		I *wrote* to James yesterday.
He *tell'd* me,		He *told* me.
May Charles and *me* go home?		May Charles and *I* go home?
He is very *hash* in his manner,		He is very *harsh* in his manner.
He *dust* not do it,		He *durst* not do it.
He said I *mint*,		He said I *might*.
I *hearn* him say so,		I *heard* him say so.
Had he *have* known it,		Had he known it.
William *fired* a stone,		William *threw* a stone.
The horse *rared* up,		The horse *reared* up.

CARD.

To the Authors and Publishers of School-books, who have forwarded the same to the Library of the Barre Normal School, the thanks of the Visiters and of the Principal of the School are hereby tendered. In some instances, the request has been made, that an opinion should be expressed, as to the value of the works thus presented; but, for obvious reasons, the Principal must ask to be excused from complying with this request. The books are placed in the Library, and the attention of the pupils is directed to them, as works to be used in different departments of instruction.

The subscriber would respectfully solicit further donations, from other friends of Common School Education. Especially, would he request those, who may have in their possession, odd volumes or numbers of the Journal, or of the Annals of Education, or of the Lectures of the American Institute, to present the same to the Library of the School.

S. P. NEWMAN, *Principal of the Normal School.*

Barre, April, 1840.

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THE

COMMON SCHOOL JOURNAL.

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MANAGEMENT OF DISOBEDIENT CHILDREN.

The Summer Schools of 1840 are about commencing. The contingency of incalculable good or incalculable evil depends upon their management. The district which has secured the services of a teacher of skill, fidelity, or, in one word, competency, will be rewarded by incalculable good; but the district which has been guilty of neglect, in securing these qualifications, will be punished by incalculable evil. The neglectful parents will suffer, but the innocent children will suffer still more. In their behalf, we speak. We wish, in this, and a few of the following Numbers of the Journal, to present to teachers some motives and principles to be observed, in the government of a school, and some processes for its instruction, from which we hope they will derive aid, in their most interesting and responsible employment.

The management of disobedient children is one of the most difficult of duties, whether in school or at home. In this branch of government, ignorance and bad temper run into mistakes, as certainly as water will run down hill. They cannot proceed rightly. It requires all possible prudence, calmness, consideration, judgment, wisely to govern a refractory child. It is a common saying, that anger should never be manifested towards the young or the insane. This, though true, is but a feeble expression of the truth. Feelings of wrath, madness, are as absurd and incongruous, in the management of a disobedient child, as they would be in a surgeon, when amputating a limb or couching an eye. Suppose we were to witness an operation upon the human eye, and the oculist, as he approached his work, should begin to redden in the face and tremble in the joints, to feel all the emotions and to put on the natural language of wrath; and should then spring upon his patient, like a panther, and strike his knife into the eyeball, at hazard;—should we call this *Couching*, or *Gouging*? But are the moral sensibilities of a child less delicate in their texture, than the corporeal senses? Does the body require a finer touch and a nicer skill, than the soul? Is less knowledge and discretion necessary, in him who seeks to influence the invisible and immortal spirit, than in him who operates on the visible and material frame? Is the husk more delicately wrought than the kernel? No; as much more exquisite as the painting is, than the frame, or the jewel, than the casket, so much more excellent is the soul, than the body it inhabits; and he, who does not approach it in this faith, wants one of the essential prerequisites for acting upon it wisely. Firstly, then, let teachers discipline their own feelings to the holy work, they have undertaken.

Teachers have their severest trials with disobedient children. To instruct the beautiful, the affectionate, the intelligent, the grateful, is unalloyed delight. A school, composed entirely of such, would not be earth, but elysium. But to take an awkward, gawky, unclean, ill-dressed, ill-mannered, ill-tempered child, and to work up an interest in it, to love it, to caress it, to perform a full measure of duty to it;—this draws upon all the resources of conscience, virtue, and religion. Yet, in the eye of true benevolence,

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of Christian duty, this class of children presents the dearest of objects,—the first to be attended to, the last to be forgotten. They are at an immeasurable distance from the 'Image,' to whose similitude they are to be brought; and their restoration to the 'Divine likeness' is a work, only inferior, in quality and in difficulty, to an act of original creation. For such a great work, great efforts are requisite. A band of the highest motives must be summoned to the task. The teacher must stand, like an angel, by the wanderer, and reclaim his wayward steps. Love is one of the most potent agencies, with children who have never known the luxury of being loved. Perhaps the child has inherited a defective organization from vicious parents. We know that God has implanted hereditary tendencies in the constitutions of men, in order to furnish to parents a motive for obedience to his laws, and to punish those who transgress them, not only in their own persons, but in their love for their offspring. The liability to deteriorate goes with the capacity to improve. But, when a child suffers under this hereditary curse, is it a reason why the teacher should inflict upon it the further curse of severity or unkindness? Perhaps the child has been badly governed, at home, or at some previous school; has suffered under the cruelty of rigor, or the cruelty of indulgence. Can a humane and just teacher say, that this calamity shall be the very means of bringing down upon it another calamity? Rather, with every benevolent mind, does not this constitute the highest claim to compassion? It should inspire greater tenderness. It is the title to good will, not a forfeiture of it.

The motive of interest, also, coincides with the motive of duty. If the teacher truly consults his own ease and comfort, he will treat the less amiable children, in his school, with great kindness and regard; because, by this course of conduct, he will save himself from a vast amount of labor and vexation, in the end. When he knows that wounds actually exist, the true question of policy, with him, is, whether it is better, even for himself, to inflame and aggravate, or to sooth and heal, them. At a Common School Convention in Hampden county, we heard the Rev. Dr. Cooley relate an anecdote, strikingly illustrative of this principle. He said, that, many years ago, a young man went into a district, to keep school, and, before he had been there a week, many persons came to see him, and kindly told him, that there was one boy in the school, whom it would be necessary to whip, every day; leading him to infer, that such was the custom of the school, and that the inference of injustice towards the boy would be drawn, whenever he should escape, not when he should suffer. The teacher saw the affair in a different light. He treated the boy with signal kindness and attention. At first, this novel course seemed to bewilder him. He could not divine its meaning. But, when the persevering kindness of the teacher begot a kindred sentiment of kindness in the pupil, his very nature seemed transformed. Old impulses died. A new creation of motives supplied their place. Never was there a more diligent, obedient, and successful pupil; and, *now*, said the reverend gentleman, in concluding his narrative, that boy is the Chief Justice of a neighboring State. The relator of this story, though he modestly kept back the fact, was himself the actor. If the Romans justly bestowed a civic crown upon a soldier, who had saved the life of a fellow-soldier, in battle, what honors are too great for the teacher, who has thus rescued a child from ruin?

One great error, in the management of untoward children, consists in expecting too much from them, at once, and immediately. Time is an important element in the process of weakening and subduing bad principles of action, as well as in the growing and strengthening of good ones. All actions proceed from some internal faculty or propensity; and it is not in accordance with the course of Nature, to expect that an overgrown and over-active propensity can be reduced to its natural size and vigor, in a day. Whenever a child has yielded to an impulse to do wrong, but has

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been induced, by expostulation or discipline, to do right, the peculiar circumstances, under which he was tempted to the wrong, should be avoided, if possible, until the resolution to do right has had time to be confirmed; that is, those faculties or sentiments of his nature, from whose ascendancy we hope improvement and reform, must have time to grow, and to become superior to their antagonists, if we expect they will prevail over them. Our views, on this point, will be best illustrated by an example.

In an American note to the translation of an excellent French work, by Madame Necker de Saussure, entitled, 'Progressive Education,' there is the following story:

"Mrs. L. was teaching her little daughter, between two and three years old, to count upon her fingers. The child went on, very well, to ten; here she stopped. The mother said 'ten,' and added, 'you must remember, the next time; it is the little finger, and when you call the one before it nine, you will then think of ten.' The process of counting was recommenced, but, having said nine, the child laughed, and affected ignorance. The mother began to look serious, and said, 'ten,' which the child repeated several times, successively, after her. But, so often as the counting was renewed, the child stopped at 'ten,' waiting for her mother to tell her. At first, the mother thought she might have forgotten, but, being at length convinced that she was obstinate, she began to treat her with severity; telling her, in the first place, that she should punish her, if she refused to call the ten when she came to it, and at length seating her, in disgrace, at a distance from herself. After a long course of discipline, varied in different ways, the little girl, who had maintained perfect self-command, said, 'I will be good, I will count ten.' She then began, and when she came to this number, as if making a violent effort to conquer herself, she said 'ten,' and burst into a violent fit of weeping. Her mother soothed her, and told her how much better it was to be obedient than to be wilful, and how she had been pained, to be obliged to punish her. She then required, that she should repeat the counting, many times, in order to confirm her obedience. Soon after, the child's aunt, Mrs. W., entered the room, and her mother desired, that she would show her aunt how many she could count. The child began; but, when she had said nine, her face reddened, and her countenance expressed the same determination, as she had before shown. 'What is the next, mamma?' said she. Her aunt, who understood the case, said, 'Come with me,' and took the child into her apartment; considering, very properly, that the last offence was towards herself. Several hours of probation did the little creature suffer, before she would again yield. Yet she was calm, very polite, and obedient in most other things."

Here, is the case of a little girl, "between two and three years old," learning to count ten, on her fingers. In most things, she is "calm, very polite, and obedient;" and, in counting, she prospers very well, until she comes to the number *ten*. Being told what that is, and that the little finger is to be called *ten*,* the counting is recommenced; but, after having said, *nine*, she "laughs, and affects ignorance." The mother now "looks serious," and soon "threatens severity." "After a long course of discipline, varied in different ways," continues the story, "the little girl says, '*I will be good, I will count ten.*'" She then begins, and when she comes to this number, as if making a violent effort to conquer herself, she says, "ten," and bursts into a violent fit of weeping. Her mother soothes her, tells her how much "better it is to be obedient than to be wilful," &c., and the counting is then repeated, successfully, many times. So far, we do not feel much disposed to find fault with the management of this little girl, "between two and three years old;" although, as the omission to say *ten*, in the course of the counting, originated, on the part of the child, in mere playfulness, it is not difficult to say, who brought on the quarrel. But, whoever was

* In this, there was an *intellectual* mistake, for it would teach the child, that *ten* was the name of the little finger, instead of a *number*.—Ed.

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first in fault, nothing could stand better, than the case did, at that point. The little child had repented, and resolved to obey, and, what was still harder, she had declared her resolution, and, like a noble little heroine, had addressed herself to the work, and, when she came to the crisis, she made a violent effort, and triumphed ;—undoubtedly putting forth as high an act of moral courage, as old Archbishop Cranmer did, when he thrust his right hand into the flames, because it had signed the recantation ;—so great an effort, indeed, that, from the exhaustion of the struggle and the joy of success, she burst into a "violent fit of weeping." But the aunt, "*who understood the case*," then entered the room, and the child was required, again, immediately, to count ten, in the aunt's presence ; that is, after yielding the point of independence to her mother, alone, she was subjected to the humiliation of repeating the act, in the presence of another. Here, was a concerted preparation, even of more trying circumstances, than those under which the original offence (if it was one) had been committed ; and the child, who had just summoned all her affection and her sense of duty, and exerted them to the utmost, was commanded, in this state of exhaustion, to repeat the act, which had been so difficult, before ; and, because she did not do it, she was taken from the room, and made to "suffer hours of probation." In our view, this course was about as wise, as it would be to twist and pull a broken bone, which had not been reset more than three minutes, by way of seeing if it had not become strong, as soon as it was splintered. Doubtless, if the second counting had been postponed until the next day ; until the feeling, which prompted the original opposition, had subsided ; until the child had realized, in full, the pleasures, which followed obedience, and a restoration to the mother's affection, it would then have been, not only unresistingly, but joyfully done.

Are not great mistakes committed in the government of children, by acting upon the supposition, that they can grow strong in virtuous resolutions, *in a single day* ? This, it is true, would save the teacher all further trouble. But, if all our active affections, whether good or bad, are the result of growth, then opportunity must be allowed for the seeds to germinate, after they have been sown. Every body knows, how tenacious of life the Lombardy poplar is. Its twigs, cut off and stuck into a sand-bank, will throw off roots, and grow. We once knew a boy, who cut off a great number of these twigs, and set them out in the garden, that they might grow and form an arbor ;—but, every morning, for a fortnight, he regularly pulled them all up, to see if the roots had started. At the end of the fortnight, he gave up, in despair ; *and so did the twigs*. The boy's conduct is necessarily imitated by all those parents and teachers, who think they can take out a wrong inclination from a child's mind, and substitute a right one, by a single act, just as they can take one weight from a scale, and supply its place with another. If, however, all good purposes in the mind are the result of growth, the seed must first be sown, and then all those circumstances attended to, which will warm, and foster, and nourish it.

We have space and time, at present, but for one more idea. No parent or teacher should ever issue a command, without the highest degree of certainty, that it will be obeyed. To command a child to do, or to abstain from doing, what, under the circumstances, he will probably refuse to do or to abstain from doing, is as false to duty, as it would be in a general to engage, voluntarily, in a battle, when he was exposed to certain defeat. In directing a child to carry a burden, we consider his age, his size, his strength. None but a tyrant would command him to bear a weight, beneath which he could not stand. This principle applies to moral efforts, with far greater force, than it does to physical. Where the moral sense is weak, and the selfish propensities strong, we must begin, in regard to the former, with the lightest conceivable duties. Present no temptation to the child, which he has not strength to overcome. Let the temptation be increased, only as the

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power of resistance is strengthened. In this way, the capacity of a child to resist only the weakest seductions may grow, until his soul is clad in moral mail against the most powerful temptations. But, alas! who, in the present state of the public mind, on the subject of education, has wisdom and skill, sufficient for these things?

CONNECTICUT COMMON SCHOOL JOURNAL.

We are grieved to learn, from the May Number of the *Connecticut Common School Journal*, that the publication of that wise and strong auxiliary in the cause of Education, is to cease. It dies, for want of patronage. Its zealous, talented, and philanthropic, Editor, HENRY BARNARD, ESQ., Secretary of the Connecticut Board of Commissioners of Common Schools, has sustained it, by his mind and his purse, until the burden has become too heavy, to be longer borne. Thus, the only Periodical in that State, devoted to the cause, fails, through public apathy. One would suppose, beforehand, that a fact of such significance, in regard to the present condition and future well-being of the body politic, would reanimate its frame, and fill its members with new life, except they are,—not merely dead,—but decomposed. Who can look abroad, and witness the ceaseless activity and energy of men; who can pass in review, the objects upon which their wealth, and talents, and time, are squandered, and mark, how those flourish best who live upon human ignorance and folly; how the quack realizes his fortune; how vagrant singers and fiddlers are feasted, and flattered, and paid, by those, who pretend to give law to society; how the foreign dancer, who outrages decency, and (in imitation of her own motions) turns the public mind up-side-down,—how she draws around her the fashion, and beauty, and rank, of the land; how the community is divided into hostile camps, where partisans and schismatics pursue their own private and selfish purposes; how all frivolous, narrow, and transitory interests bear away the palm, while that which is comprehensive, and ennobling, and eternal, is forgotten, or contemned;—who, we ask, can look at this, without feelings of righteous indignation! The present excited state of the public mind breeds a political newspaper, almost every hour. These are paid for, read, conversed about, and dreamed about. The public mails are distended with party documents; drunken hiccoughs are set to music; while one of the best of papers, conducted by one of the best of men, and devoted to the best of causes, dies, in a New-England State, of public neglect! The Legislature of Connecticut is now in session, and we earnestly hope that it will provide means for the continuation of this excellent paper. We subjoin Mr. Barnard's valedictory remarks.

"The publication of this Number redeems the promise which we entered into with our subscribers, in issuing the first Number of the present Volume of the Connecticut Common School Journal. We shall, however, issue one or two numbers, in addition, so as to embrace such documents relating to Common Schools, as may be published by order of the Legislature of 1840. This Number, however, will be the last, in which we shall have an opportunity of conferring with our subscribers, and we shall therefore avail ourselves of it, to say a few words, which can be more appropriately said here than any where else, respecting the connection of a periodical of this character, with the cause of Common School improvement, in this State.

"The experience of two years, devoted to the one great object of advancing the interest of common education, in Connecticut, in which time we have had an opportunity of consulting with teachers, school officers, and parents, in almost every school society in the State, has satisfied us, that the great want of all classes, in reference to sure and rapid advance in school improvement, is *light*, is information, as to the condition and deficiencies of existing education with us, and the means and the processes of improving

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it. It has been the aim of this Journal to diffuse this light, to gather information from every accessible source, and scatter it as far and as fast as we could. We have spared no honorable effort to get subscribers; but have not limited our circulation to them. In order to make it somewhat useful, we have expended on the matter contained in it, and in gratuitous circulation, nearly two thirds of all the compensation which the law has allowed us for as faithful service as we are capable of rendering, in any capacity. Of this we do not complain,—we have no right to complain; for the labor of conducting the paper, and all the expenses connected with its publication, over and above such coöperation as was pledged from a few devoted and liberal-minded friends of school improvement, were cheerfully assumed. Besides, it has been our aim so to conduct it, as to lift our motives, in engaging in this work, above the suspicion of pecuniary gain.

"There is, however, a large compensatory account to be considered. It has, in some measure, subserved the object to promote which it was established. If any reliance can be placed on the testimony of teachers, school officers, and parents, on the awakening interest in every thing that relates to school improvement, wherever the Journal has been taken and read, on the judicious repairs of old schoolhouses, and the building of spacious and commodious new ones, after plans recommended in these columns, in the numerous letters addressed, every week, for information, how to get rid of the leading defects in the arrangement, the classification, the various studies and books, the incompetent and constantly-changing teachers, &c., now existing in the schools, then this Journal has done some good.

"Besides, through our columns, official documents and reports, relating to the condition of popular education in Europe and the United States, and the efforts making, or recently made, to advance it, have been widely disseminated all over the State.

"To conclude, we would say, that a Journal of this character is indispensable to rapid and sure progress, in school improvement; that the present circulation will not authorize its continued publication; and that, however large may be its individual subscription list, it is necessary that it should reach every teacher, and the clerk of every school district and school society in the State, for the use of all persons intrusted with the administration of the school system; and to accomplish this, other means, than those which the Secretary of the Board of Commissioners of Common Schools has at his command, are necessary."

[Let no one be deterred from reading this article, on account of its length. We could not spare a sentence, without losing an excellent suggestion. The recommendations respecting the use of slates should be every where followed,—furnishing long pencils to the scholars, instead of "*short*" ones, because short pencils lay the foundation of bad habits, in holding a pen. But, especially to every teacher of a Summer School, we say, read the article, and practice upon its advice, and a "*five month's*" school will do as much as has usually been accomplished, in the old way, in *fifty*.—Ed.]

[From the Connecticut Common School Journal.]

MODES OF INSTRUCTION IN COMMON SCHOOLS;

ADAPTED PARTICULARLY TO SUMMER SCHOOLS.

The following thoughts and suggestions, the result of many years' teaching, in every form of Common Schools, from those of central, populous villages, to those of the more remote parts of country towns, are particularly designed for the female teachers of our Summer Schools. They may afford hints, however, to teachers of the elementary branches, of every form and grade of school, from the infant school to the university. Parents,

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moreover, who have any thing to do with the *instruction* of their children,—and those who have not, ought to have,—may possibly derive occasional hints, which may be useful to them, in the discharge of the duties of the family school.

Suppose a female teacher thrown, at once, without much experience, among *fifty*, *sixty*, or *eighty*, pupils, of all sorts of character, and almost every degree of mental development. She has taken the school, it may be, for five months. She receives, or is to receive, a dollar a week and her board; not more, it is admitted, than half as much as she can earn. Nevertheless, it is as much as the district has been accustomed to give; it is as much as she can obtain any where, in the vicinity. Besides, she has a higher object in view, in teaching, than merely to gain a livelihood. She is moved to be useful. She has compassion on the ignorant and the vicious, and sees the bearing which the Common Schools now have, upon their condition, and that which good Common Schools might have. In a word, she is impelled by the love of God and of man, no less than by motives which concern self, to engage in this highly responsible employment.

How shall she accomplish, during the short period of five months, the greatest amount of good to the pupils of her charge? She is willing, indeed, to please the parents, and secure their entire approbation: and she is not without a desire to obtain the reputation of being an accomplished teacher. Still the great question is, how can she do the most good?

Let her, in the outset, manifest to her pupils, her deep interest in their welfare, her love for them, and her desire for their improvement and happiness, as well as her ardent love for her profession. This is not to be done by wordy pretensions, merely, nor even by external manifestations of affection and fondness; but by showing them that she *values* them. The manifestations of genuine love are more readily and effectually made, and less liable to be mistaken, when they consist in making provision for the comfort, cheerfulness, health, and happiness, of the children committed to her charge. She, who truly loves her pupils, rejoices with them when they rejoice; and weeps with them, or is disposed to do so, when they weep. She is glad to see them enter the schoolroom, in the morning, and is accustomed to show forth her gladness, even if it should not find its way into words. She rejoices to see them comfortably warmed and seated, and happy in their seats and studies. Indeed, all the day long, her sympathies vibrate, as it were, with their feelings; she has all the solicitude of a tender parent, and her pupils know it. Such conduct will win their confidence,—ay, and their love, too, if any thing will.

"Love, and love only, is the loan for love."

One proof, that a teacher loves her pupils, (and which, by the way, will be likely to make them love her,) will be found in the disposition to give them employment. Children must have something to do, unless we would make dolts of them. We have seen a few children, from three to seven years of age, who had been forced to the habit of sitting, like stocks and stones, in the schoolroom, from one to two hours, at a time. But such submission to a vile tyranny is not common. If we attempt to keep them so unreasonably quiet, or rather, so exceedingly stupid, they usually rebel; they are found in some sort of motion or other, and, it must be confessed, quite too often playing tricks. But who can blame them for it? Who of us, adults, would submit to such tyranny over our movements. Let the teacher, therefore, make it a first principle to find her pupils pretty full employment.

Children should indeed be taught to sit still, a reasonable length of time. It is a kind of discipline, which is believed to be as useful as any thing else. Yet, there is no reason why a child should be taught to sit still long enough to hear a speech of ten hours, from a modern Congressional orator. Neither should he be taught to sit still, two hours, or even one hour, on a hard

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bench, in a schoolroom. Children must have employment; the smallest of them, as well as the largest.

By employment, however, I mean a great variety of things, as well as mere school exercises. Very small pupils may be employed, even in standing up. A young female teacher, who is busily employed, for example, in instructing one of her more advanced classes, perceives half a dozen of her smaller pupils getting uneasy on their seats, and tying or untying their own shoes, or those of their neighbors. Will she not better manifest her own love, as well as be much more likely to secure theirs, if, instead of a reprimand or a frown, she permits them to stand up, a few moments? They are usually pleased with it; and it will generally succeed in turning off their attention from what is called mischief. Care must be taken, of course, not to have them stand too long; for they soon get tired of standing, and then it is no longer a reward, but a punishment. Five minutes is usually a long time, to the young pupil; and, however short it may seem to us, it is frequently as long as will be pleasant to them,—sometimes, even longer. It may be well, if there is a clock in the room, as there ought to be, to name a time,—two, three, four, five, or six, minutes, according to circumstances,—and let them see, by the clock, if they understand it, that you are not governed by caprice, in your decision about the expiration of the time; for, otherwise, you will or may be sometimes suspected of deceiving them, and extending your five minutes to eight or ten.

When a teacher cannot oversee the little pupils, while they stand, another scholar may be delegated, to act in her stead, at least for a time. Ingenious teachers, however, soon learn to divide their attention so far, as to oversee several such little classes, while standing, without any interference with their more serious and arduous duties. For, if rightly managed, they will esteem it a great favor to stand; and, instead of requiring attention, would seem to be quite conscientious, and delight in standing upright, and conducting with propriety.

The same general principles may be applied to other movements of young children, in the schoolroom, for a similar purpose; as marching, clapping hands, &c. But it is not sufficient, to exercise young children in the schoolroom; they should be permitted to go out into the open air, at least once an hour, especially in Summer.* Here, in particular, the care of a monitor is required, not only to prevent their doing any thing wrong, or staying beyond the appointed time, but also to keep them from receiving injury to body or mind, by accident, or from the contagion of bad example. Let it not be forgotten, moreover, that no discipline could be more useful to a monitor herself, if she is judiciously selected and happily adapted to her class, than the oversight of her companions. The nearer the monitor is to their own age, provided she is old enough to exercise properly the authority delegated to her, the better will it be, for both the parties.

There is no great difficulty in employing young pupils in such a way, as to keep them out of mischief, would we only try seriously, to use our inventive powers. And yet, how to manage very small pupils is often one of the most serious troubles which the teachers of our large central schools, especially in the Summer, are called to encounter. Many a teacher would tell you, that, were it not for her very small scholars, she could accomplish something; but that the management of the small pupils consumes almost all her time. And there is very little doubt, that a teacher will usually find it much easier to instruct forty pupils, who are all over six years of age, than twenty, of whom ten are from three to five.

Now, if this difficulty of managing very young pupils,—those, we mean, who are from three to six,—can be overcome; if there are methods of man-

* In bad weather, a playroom, or, at least, a playground covered with an awning, is exceedingly desirable. No parent would grudge the expense of it, if he had but the most distant conceptions of its value.

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aging them with far greater ease and profit; then, is it not desirable that such methods should be pointed out?

Some of them have been alluded to, in the foregoing paragraphs. But there are others, which remain to be mentioned. One of the more important of these consists in the use of slates. We speak from experience, when we say that one third of the tedium, and not a little of what is called mischief, may be prevented, by the introduction of slates and pencils among little children. Our experience has, indeed, been confined to slates of a very small size,—only from four to six inches square, frame and all,—with short pieces of pencil. These were given to them, as a favor, and only when other expedients began to fail. When the school commenced, they were required to sit, awhile, without much notice, which they were usually willing to do. But, after half an hour or so, it became necessary to give them occasional opportunities of standing. After the lapse of an hour, recreation became necessary in the open air, and, when the weather was good, it was allowed; but, when the weather was very bad, marching, and other in-door exercises, were substituted. After exercise, they could sit still, again; again, their sitting could be alternated with standing; and finally, towards the close of each half day, slates were allowed. Those alone, who have used slates with such small pupils, can readily conceive of the pleasure which they derive from their use, and of the benefit, both to the teacher and the scholars.

Some will suppose, that these efforts to employ pupils will cost more time, than the usual efforts at correcting evils, after they are perpetrated. They are mistaken, however. That it takes a little time to form one's plan for employing her pupils, as well as a little more to put it in execution, and accustom the pupils to it, and especially to fit a few monitors for their duty, will not be denied. But, when once fairly set agoing, all proceeds like clockwork, and almost as quietly and harmoniously. And, when in full operation, the saving of time to the teachers is immense. Besides, it is only in the beginning of these novelties, that they cause trouble among the pupils, by exciting attention. When they once clearly perceive that their teacher is a woman of expedients; that she can, at any time, invent something new, the novelty ceases, in a great measure, to cause interruption. It is indeed noticed, at first, but is soon forgotten.

At first, it may be well to allow pupils to follow the bent of their own inclination, in regard to the purpose to which they apply their slates, till they get a little accustomed to the use of a pencil; after which, it may be well to give them lessons. These may be various. Sometimes, a letter of the alphabet will form a good lesson; sometimes, a triangle or square; sometimes, the picture of a boy, consisting of a mere outline, or the picture of a dog, or a horse.

Little time need be consumed by the teacher, in these exercises. Suppose the lesson is the letter O, or A, or H, or W; it is sufficient for the teacher to give out the slates and pencils, which are kept in a box or drawer; and, after making the letter which she wishes them to make, on the side of a large slate, hang it up before them, or procure another scholar to hold it. When the first symptoms of fatigue with the exercises begin to appear, a new lesson should be given, or the slates should be taken away. In any event, it is by no means advisable to let them retain them till they grow indifferent about them. The greatest care should be taken, at all times, to avoid satiety.

This method of combining amusement and instruction may be prosecuted, to an indefinite extent; at least, we have never found any limits to it. We are not sure, that it may not be well to require each Abecedarian to write, for his slate lesson, the letter he is learning. Perhaps, a class of this description might begin with the small *o* or *i*, and alternately pronounce it and write it, until perfectly familiar to them. In any event, it

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would be desirable to have them write all their lessons, when a little more advanced.

Let neither the teacher nor the pupils be discouraged, at the rough lines and uncouth resemblances of the first efforts. All things in Nature must have a beginning.

From the writing of small letters on the slate, the pupil may proceed, in time, to the larger letters; afterward, to combinations of letters, beginning with the simplest, and proceeding, by degrees, to the more difficult.

We have spoken, as if the course to be pursued with a pupil, at setting out in the path of knowledge, was to begin with the study of letters. The best teachers, of late, begin with whole words, as *hand*, *book*, &c., and, when the pupil has become somewhat familiar with the practice of reading whole words and simple combinations of words, or short sentences, he is required to analyze them, or study the letters separately. In case of beginning to read whole words, we would depart a little from the plan above suggested,—that of writing the lesson the pupil is studying; for, though reading whole words, we would still write single letters.

There is one capital exercise, however, for children, which may and should accompany the reading of whole words, as above. The teacher should procure a quantity of the words the pupil is reading, and have them in a box, ready for use. Thus, suppose the current lesson of a child consists of the two words, *hand* and *book*. In this case, he should have a considerable number of words, of those two kinds, cut from a printed book or newspaper, in large type, together with a few others, as man, horse, and cow. After a class have been reading *book* and *hand*, the teacher or monitor may lay a handful of the words we have mentioned before each pupil, on his desk,* if he have one, if not, on some book spread open, or on a board or bench, and set him to selecting the two words of his lesson, and telling which they are, as well as distinguishing one from the other. In like manner, if the letters are learned before words, the same course may be pursued, in relation to the letters.

One admirable exercise, nearly akin to the foregoing, consists in incorporating letters into words. Thus, after a child has made some progress in reading, whether after the old plan or the new, we give him a quantity of letters, cut out as above, and allow him to combine them into words.

There is another exercise, beyond this, which may be employed at a very early age. It consists in requiring the pupils to combine written letters into words. To this end, however, the written letters ought to be very plainly written; copy slips would be preferable to any thing else. At a period still later, he might learn to combine words. Another exercise, and a most admirable one for the slate, might be that of making and combining figures. Thus, after being taught to make 1, 2, 3, &c., he might be taught how to put together 1 and 2, 1 and 3, 1 and 4, &c., and might be taught, also, their value, separately and combined.

As the child advances, and becomes able to write his lesson in spelling, and to write well and rapidly, he may amuse himself, as well as improve his mind, in perfecting his lessons still more and more. It may be questioned, whether any special exercises in writing, in the usual way, will be necessary to those who are constantly accustomed to the use of slates, from the very first. Certain it is, that, without them, such pupils never fail to write a good hand, as we have seen abundantly proved in both common schools, and institutions for the deaf and dumb.

By this method of employing children, more for the sake of employing them, than any thing else, we thus initiate them into reading, writing, spelling, &c. But we have not yet done with slate exercises. The fur-

* It is quite convenient for every pupil in school, however small, to have a seat of his own, with a back to it, and a desk in front; and each seat and desk should be independent of, and separate from, every other.

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ther a child advances, and the more he uses his slate, the more will he love to use it, and the more may it be made an efficient instrument, in the way of his improvement.

It would require a volume to set forth, in detail, all the methods which might be devised, of using a slate advantageously, in the business and duties of the Common School. Not that books are to be wholly overlooked and despised; by no means. But far more may be done by pupils, between the ages of three or four and seven or eight years, with nothing but slates and pencils, than by all the books in the world, without the slates.*

Books, like slates, should be esteemed as favors, and should in no case be imposed as punishments, nor lessons, as tasks. And yet, as many teachers are apt to manage, there is not a child, in a whole school, who does not see that his lesson is imposed as a task, and the book handed to him to keep him out of mischief; or, at least, as an obstacle, to prevent his doing mischief with so much ease; a clog upon his heels, so cumbersome, that, in traversing the by-paths of roguery, he must go a little more slowly.

As things are now managed, it would be a matter of the greatest surprise, if little children, at school, did not find their lessons irksome, rather than pleasant, and their books a burden, than a source of happiness. But, let a hungering and thirsting be created for them, in the use of their slates, and then let these be given out to them, at a certain time, for a certain time,—five, ten, or twelve, minutes; and then, before they get tired of them, or begin to soil them, let them be taken away; and we should soon have far less complaint, than we now do, about dullness of apprehension, and a disrelish for study.

Think of the advantages to be derived to parents, teachers, and pupils, from substituting slates for books. In the first place, the expense of the slates and pencils is as nothing, compared with that of books. Secondly, they are better pleased with them. Thirdly, they give them more varied employment,—a point of exceeding great importance. Fourthly, they prevent the habits of soiling and injuring books, and, by consequence, of being slovenly with other things; (a child, who is slovenly in the use of books, will easily be so in the use of every thing else, unless the habit is counteracted.) Fifthly, a great deal of time is saved to the teacher, to be devoted to the discipline and instruction of the rest of the school. This, alone, is worth all the pains which such an innovation upon old usages is likely to cost. And, lastly, it prevents the formation of a thousand little habits, as those of biting the nails, picking the nose, rubbing the eyes, shrugging the shoulders, &c., &c.; habits, which, beginning as a relief, either from ennui or actual pain, gradually become, by repetition, almost invulnerable.

But there are a few more special uses of the slate, in the case of pupils who have become tolerably good readers; and, with the pencil, ready writers. We must, however, be brief, in our remarks.

One is, writing and drawing. We have already alluded to this subject, as a mere employment, and to prevent bad habits. But, after our young pupils get the use of the pencil, and begin to imitate forms, be it ever so roughly, they may not only be employed, but instructed; and that, too, with some regard to system. They may not only be permitted to make angles and triangles, squares and circles, but also irregular ones; and they may be taught to distinguish the one from another, as well as to combine them in various ways, beginning with the simplest.

Again, in regard to circles. One circle may be made to represent the

* Let us not be understood, as disposed to turn all study into mere play. Far from it. Children should be taught to study, in due time; and to study hard. The great point is, to lead them along, in such a manner, that they will love study. To this end, it is, that we would make their first studies, though not play, yet *playful*; that their future ones may be voluntary and agreeable.

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sun ; another, the moon ; another, the human head ; another, the eye ; another, a piece of money, a button, a clock-face, a watch, a ring, or a plate. Not that a circular line represents any one of these, with exactness, unless it be a ring ; but because they are bounded by a circular line, which the young eye readily detects, before it detects much else ; because it greatly aids in leading the child to observation. Thus, he who draws a circle, to represent the moon, or the human head, will be very aptly led to notice the objects connected with the moon and head, and may easily be induced to represent them, also.

Here, it may be asked, whether exercises of this sort will not degenerate into mere play and picture-making. They may, or they may not. There is no necessity of any such degeneracy. In the first place, the use of the slates should not be continued too long, at any one time. In the second place, they should be taken away, when they play with them ; when they depart, we mean, from the intention of the lesson. This punishment, the punishment of privation, is the only one which we have ever found necessary, in such cases.

When a pupil knows, that, if he departs very widely from the intention of the lesson, his slate will be taken from him, he will usually confine himself to its legitimate and appropriate use.

One word more, however, in regard to drawing circles. The pupil may be shown, that two circles, combined, form the figure 8 ; that one circle forms the letter O, small and large ; that a circle with a small break in it, forms the greater part of the large and small C, as well as the large Q and G, and the small e ; that an important portion of the small letters, b, d, p, q, s, as well as the large letters, B D and P, R S and U, are made up from a circle ; and, finally, that the figures 2, 3, 5, 6, 9, are essential parts of circles.

The teacher, whose common sense approves of the suggestions of these paragraphs, and who wishes to prevent the monotony, and tediousness, and disgust, so common in our schools, must, however, remember one caution, which is, "to make haste slowly." Let her procure the slates and short pieces of pencil ; they cost but little. But let her not proceed too rapidly, and make too many innovations, at a time. Perhaps she need not, with these hints before her, be, like ourselves, ten or twelve years, in coming to a rational course of management ; nor need we have been so long, had the light been thrown in our path, to guide us, which we are now endeavoring to hold out to others.

Proceeding cautiously, however, feeling her way, with care, the teacher will bring her pupils, at length, to such a degree of perfection, in the use of slates and pencils, that much may be done with them, in the inculcation and acquisition of almost every elementary branch which devolves on her to teach.

Much may be done at map-making, provided the pupils can be furnished with large slates ; for the small slates, we have mentioned, would hardly be adapted to this purpose. The practice of drawing the windows, table, walls, and floor, already recommended, would prepare the way for it ; it is indeed the commencement of it ; for what is this very exercise, but map-making ? It might easily be extended to drawing the outline of the school-house, the playground, the dwellinghouse, to which the child belongs, its various rooms, the garden, the home-lot, the streets of the neighborhood ; his native town, &c. When a child has proceeded so far, as to draw the outlines of a county or State, it may be well to alternate another exercise with the last, which consists in teaching him to combine dissected maps, using the other maps, with the county and town lines, as the case may be, as a guide, till he becomes a little familiar with the exercise.

After the pupils have become a little accustomed to putting words together, to form sentences, (printed words, we mean, cut from some book

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or paper,) a most excellent preparatory exercise, by the way,—words may be given them, for this purpose, by dictation. Thus, the teacher or a monitor may dictate to them, slowly, the following list of words, requesting them to write them on their slates, and then proceed to form them into sentences ;—*man, short, evil, and, life, the, is, are, trouble, days, full, no few.*

How many sentences can be formed, which will have force and meaning in them, from these thirteen short words, we are not sure ; but we recollect, readily, the following eleven. "Days are short," "The days of man are short," "The days of man are few," "The days of man are few, and full of trouble, "Life is short," "Life is full of evil," "Life is full of trouble," "Man is evil," "Man is full of trouble," "Man is evil, and full of trouble," "Trouble no man."

If a monitor find it difficult, at first, to select such words as would form a pleasing variety of sentences, a little instruction, from an experienced teacher, would remove the difficulty. One way is, for the monitor to take short and easy lessons in a reading-book, and, after noting which of them occur more frequently, and seem to be the most useful for her purpose, to give them out, accordingly.

But we come, finally, to the most important exercise of all,—one, in fact, for which all the others are a preparation, and which consists in framing a single important and interesting word, given out by the teacher, into one or more sentences. Thus, the following words are perhaps given out, to be written down on the slate ;—*apple, gold, tree, paper, dog, lion, hawk, snow, wind, angry, head, arm, hand, foot, house, room.*

This is, indeed, a long list, much longer than would appear, at first view, either necessary or useful ; but it is selected as an illustration of our meaning. Perhaps the first three of these words might be sufficient, for a single lesson. Each pupil is required to form one or more sentences, into which each of these words enters, as a component part, and to use his own judgment, in the selection and formation of his sentences.

They only, who have pursued this plan of instruction, are aware, how interesting as well as profitable it is to pupils, and how it calls into exercise all their powers and faculties. One great objection to most of the methods of instruction, which now prevail in our Common Schools, is, that they cultivate the mind but partially or unequally. But that the exercise in question has a more happy effect, will be easily seen, by the following consideration of its results.

Thus, one pupil will make the following use of the list of words referred to. "Charles gave me an *apple*. "*Gold* is yellow." "Zaccheus climbed a *tree*." Another will write, "The *apple* is useful for food, both for men and beasts." "My father has a *gold* watch." "The elm *tree*, at the corner of the green, is beautiful." A third, especially when he understands that he may, will write some little anecdote of one or more of the words ; perhaps of the word *tree*. "One of my cousins," he will say, "undertook, one day, to climb an apple-tree after a bird's nest, and when he had got nearly up to it, a rotten limb, on which he had placed his foot, gave way, and he fell across the fence, and injured his back so much, that he was lame, and had to stay in the house and keep his bed many months, afterwards. I think he must have been very sorry he attempted to climb after bird's nests."

It may not readily occur to every teacher, that, in this simple act of incorporating words into sentences, varied, as it might be, from time to time, we might at once teach the elements of almost every branch of an English education ;—not, however, by the hands of any ordinary monitor ; for here, the actual personal direction of an ingenious teacher is indispensable.

1. It is an exercise in writing, as has been already repeatedly mentioned ; nor are we quite sure that much time need be spent in any other writ-

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ing lessons, than those which the exercises, already mentioned, and this, above the rest, would involve.

2. It is excellent, as a method of teaching spelling. For, to say nothing of requiring the pupils to spell the words, as a *spelling lesson*, the very act of writing, and incorporating them into their respective sentences, would almost certainly lead to their right orthography. The teacher, in looking over the exercise, would probably mark the words spelled incorrectly. Every scholar, however, in forming his sentences, should have free access to a dictionary, and be taught to use it. Such a method, in fact, is the most truly practical method of teaching spelling, with which we have ever been acquainted.

3. It may be made the basis of a reading exercise. One of the great difficulties, which teachers have to contend with, is the unfitness of the reading lessons, contained in our reading books, for juvenile apprehension. Children do not, as a general fact, understand what they read. To read well, we must understand what we read, and be interested in the subject. In requiring a pupil to read sentences, paragraphs, and stories, formed by himself, both these points would be gained. He would of course understand what he wrote himself, and could he be uninterested in it ?

4. Can it be necessary to say, that one of the chief excellences of lessons of this sort is, that they lead the pupil to compose properly, ere he is aware of it ? The exercise, in question, is a thousand times better, for teaching composition, than formal lessons for the express purpose.

5. The use of grammar is to accustom us to speak and write correctly and intelligibly. Now, if we can learn to write correctly, it will be a great aid to correct speaking. But can there be a doubt, that the exercise of which we are speaking, would lead inevitably to correct writing ?

6. It might be made to involve much of geography. Suppose one of the words indicated was Gibraltar. Let it be required of the pupil to give a familiar geographical description of the place ; for which purpose, he should be required to study it. It should also be required of him to present his thoughts in his own language, and not in the language of the books he studies.

7. What has been said of teaching geography, in this way, is equally applicable to biography, history, and chronology, and, in some respects, to arithmetic. The words Franklin, Mexico, Plymouth, &c., would involve these varied sciences.

8. The words *head* and *hand* might be made a sort of text or starting point, where, or around which, the pupil might be encouraged to cluster what he could learn of anatomy, physiology, and health ; in doing which, as well as in the cases just mentioned, familiar oral lessons, from the teacher to the class, from time to time, would be of immense service, and should never be dispensed with.

9. But it can hardly be necessary to particularize, further. To the ingenious teacher, it will be obvious, that, so far as the elements of a science can be taught, what might with propriety be called the topic system, there is scarcely a single branch, not excepting religion itself, which this exercise may not be made to include. And, if rightly conducted, it may always involve and inculcate, in every lesson, writing, spelling, reading, composition, grammar, and logic.

Will it be said, by any teachers, that, by the prominence we thus give to slate exercises and oral instruction, we exclude, or seem to exclude, books, almost entirely ? Very far indeed from it. The exercises in question serve as an introduction to their profitable use, and to enhance their value. When used, they will be used carefully, as well as highly prized ; nor will they be thrown aside, the instant the pupil gets outside of the door of the schoolhouse. They will recall to his mind, in after-life, none but

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pleasant associations of ideas, and will not serve the purpose, whenever they come in sight, of small doses of nauseating medicines.

But the question will still recur,—and it is an important one, since it will not, in all probability, be expedient to abolish the old-fashioned exercises of our schools, at once, if ever,—how should these exercises be conducted? In what way shall the exercise of reading, for example, be managed, so as to render it most beneficial to the whole class? Shall each particular pupil, at each exercise, be required to read more or less, whatever may be the number of his class, and however small may be his proportion of the time? Or shall one, or a very small number, read, and the others make corrections? Or shall the teacher read, requiring the others to correct her?

There can be no doubt, that various methods of teaching reading may, under different circumstances, be adopted. Seldom, however, have we thought it best for a large class, consisting of fifteen, or twenty, or even twelve, scholars, or when we had but fifteen or twenty minutes to expend, to read through the class, two or three times, as the common custom is. On the contrary, we have often found it better, and sometimes equally pleasant, for a few, only, to read the lesson, the rest observing *how* it was read, and, at the proper time, making their remarks, and offering their corrections. If A, B, C, and D, read the lesson, to-day, and the others make their remarks; E, F, G, and H, may be required to read, to-morrow, and the readers of to-day become critics, in turn.

Perhaps, however, there is not and cannot be a better exercise in reading, in Common Schools, than for the teacher to read before her pupils, and afterwards call upon them, severally, for their corrections. They should be required to correct her, in every point, as to loudness of voice, distinctness, emphasis, cadence, tone, and correct pronunciation. Let them not only say wherein she seemed to them to fail, in any respect, but also, wherein an improvement might be made, in her manner of reading. We repeat it, we are quite sure, that in no reading exercise, in a very large school, can five, ten, or fifteen minutes be expended on a large class, to better purpose, than in the one we have just mentioned.

We have a great deal we should like to say, in regard to methods of teaching reading and spelling, as well as many other branches, but we have said enough, for the present. The teacher, who would not be benefited by the hints which have already been thrown out, on the subject, would hardly profit from further remarks; while, to the true inquirer, much has been said, that will be calculated to elicit thought, if not, as peradventure may happen, momentary opposition. Nothing, however, do we dread, in connection with this subject, so much, as a deathlike stillness. The teacher's duties, as well as her principles and practice, should be made the subject of frequent animated discussion, and every reasonable effort should be made to render our Common Schools what they should be, and what they might have been. A.

THE KNIGHT AND PAWN.—1. A Knight at chess looked down, triumphantly, on a neighboring Pawn. "A fine time we should have of it, if all our army was made up of such fellows as you! How slow you travel! only look at me, once!" So he spoke, and jumped, at one spring, half across the board. The Pawn said nothing, but crept on, step by step, till it became,—a Queen.

2. This, however, was not the end of it. "Did not yonder idle fellow," said the new Queen, "sneer at my former low estate? Let us see, if he is in a jesting humor, now?" She advanced against him, and the poor Knight fell before her, at the very first attack.

3. "Is not such revenge sweet?" asked the Queen, of a neighboring Castle. "No doubt it is," was the answer. "But I am sorry to say, that it betrays thy original meanness. The truly noble never seek revenge."

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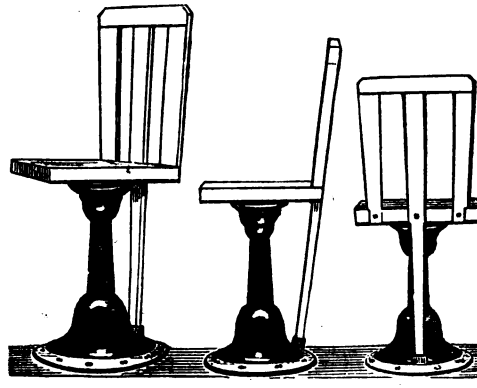
General Education.—A strange idea is entertained, by many, that edution unfits persons for labor, and renders them dissatisfied with their condition in life. But what would be said, were any of the powers of the body to be, in a certain case, disused? Suppose a man were to place a bandage over his right eye; tie up one of his hands; or attach a ponderous weight to his legs; and, when asked the cause, were to reply, that the glance of that eye might make him covetous; that his hand might pick his neighbor's pocket; or that his feet might carry him into evil company;—might it not be fairly replied, that his members were given to use, and not to abuse; that their abuse is no argument against their use; and that this suspension of their action was just as contrary to the wise and benevolent purpose of their Creator, as their wrong and guilty application? And does this reasoning fail, when applied to the mind? Is not the unemployed mental faculty as opposed to the advantage of the individual, as the unused physical power? Can the difference between mind and matter overturn the ordinary principles of reasoning and of morals? Besides, how is a man to be prepared for the duties he has to discharge? By mere attention to his body? Impossible. The mind must be enlightened and disciplined; and, if this be neglected, the man rises but little, in character, above the beasts that perish, and is wholly unprepared for that state, to which he should have aspired.—*Wilderspin's Early Discipline.*



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THE

COMMON SCHOOL JOURNAL.

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SUMMER SCHOOLS.

We copied, into the last Number of the Journal, an admirable article on the use of the slate, in schools of young children; and we earnestly recommended to the teachers of our Summer Schools, to follow its suggestions, in their practice. By so doing, we believe there will be a vast economy of blows and tears. An amount of scolding, too, which, under the old system of giving the children nothing to do, would be expended in a single term, will, under the new plan of occupying their minds usefully and pleasantly, last a teacher her whole lifetime. Dullness invades a school, when no work is provided for the scholars, as certainly as darkness covers the earth, when the sun is set.

For the further benefit of the dear little souls, (the whole tens of thousands of whom, we daily feel, nestling and snuggling in the warmest corner of our heart,) we now copy from an English book, entitled, 'Model Lessons, for Infant School Teachers and Nursery Governesses,' the first two chapters of the 'Lessons on Objects.' Boxes of objects, specially prepared to accompany the lessons, have long been in use, in some of the best Infant Schools and schools for young children, in Great Britain; but we should be happily disappointed to learn that a single one of them is to be found in any public school, in the State of Massachusetts. From the 'Lessons,' however, which we give below, an ingenious teacher will at once comprehend the plan, and she will then easily find objects, and adapt her questions to them. Should she be less successful, on the first trial, than she desires and has expected, let her not be discouraged and abandon her purpose; for the plan is good, and her ability to use it will improve by practice.

We will notice a few of the advantages of this mode of training children.

1. It tends to open their minds to a perception of the vast number of existences, with which the bounty of the Creator has filled the earth. The bodily appetites of children tend to circumscribe their observation and knowledge to the classes of objects by which those appetites can be gratified. Out of the whole number of objects in the world,—so vast, as to defy inventory or computation,—a child who is the slave of his appetites perceives but few. Sweetmeats, custards, and plumcake, are, to him, the principal substances in Nature; and the difference between large and small slices constitutes, in his view, the main distinction between good and evil. Now, an early cultivation of his perceptive powers, by seeing, hearing, handling, tasting, smelling, (according to their different natures,) a great variety of objects, counteracts the tendency of the appetites, and opens his mind to the marvellous assortment of substances, with which the world is furnished, and to the wide differences between them.

2. Such teaching gives to a child distinct ideas of *qualities*. How often do we meet with adults, who seem never to obtain a clear image, or mental copy, of those qualities of objects, which are communicated to them by their senses. They have a complement of the senses; the laws of light

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faithfully fulfil their part, by making the proper impression on their organs of sight; the laws of sound do the same, in regard to their organs of hearing; and the same also is done, in regard to all the other senses;—but all these impressions seem not to be made on a living, receptive brain, but on a mass of dead matter; and hence, such persons go through life, with almost as little perception of the innumerable things which have been soliciting their attention, every day, as though they had been bereft of the senses common to man. Physically speaking, having eyes, they see not, and having ears, they hear not; and so it follows, of course, that they do not understand.

3. In addition to the knowledge of substances and qualities, this course of teaching will give children a facility in using the words, which are descriptive of the objects they examine. To make a child acquainted with a new object or quality enlarges the number of his ideas, that is, it increases his knowledge; and to give him the names of the objects and qualities, as they are respectively presented to him, increases, to the same extent, his power over language. But this is not all; it tends to secure the true relation and proportion, which should exist in every one's mind, between words and ideas. Educated in this way, the child will have an appropriate word for each idea he possesses, and a correct idea for each word he hears or meets; and, therefore, he will enjoy a great superiority over that small class of persons, who have more ideas than words, and a still greater advantage over that large class, who have more words than ideas. An adoption of this practice with the present children would save the next generation from an order of men, with whose ideas it is always Lent, and with whose words it is always Carnival.

4. It will be the best preparation for taking some of the earliest steps in the study of grammar, and will make the introduction to that science pleasant, and not repulsive, as it so often proves to be. All language is concerned with substances, qualities, actions, and relations. Grammar teaches how to use language with propriety; but grammar cannot be acquired without a previous knowledge of substances, qualities, actions, and relations, to denote which, language is used. How easy and pleasant it will be, after a child has become familiar, for instance, with the substances and their qualities, which are described in the annexed Lessons, to give him the most clear and distinct comprehension of the nature of nouns and adjectives; and, as these should be taught before the other parts of speech, (because substances and qualities must exist, before actions and relations,) it is beginning the study in the right way.

5. There are many men amongst us, who are wholly unable to recollect the dimensions, forms, heights, lengths, breadths, colors, &c., &c., of the objects they have actually seen. Their ideas are dim, half-formed; and often, when they endeavor to revive them, they will not reappear. Hence it is, that honest men often give false testimony, in court. Witnesses contradict each other; they expose themselves to a charge of perjury; and the only reason, why their evidence is not perjury, is, that it was not given with the intent to falsify. Their testimony violates truth, though it is free from corruption; but to the party, against whose interest, or character, or life, it is given, it does all the mischief of downright perjury. The immediate cause of this is a feebleness in perceiving and recollecting objects, as they actually exist, or events, as they actually have happened; but the origin of it was laid far back, in a neglect to use their faculties, in childhood. We make use of the very ideas, and almost quote the words, of another, in saying, that there are three states or degrees of activity, in the faculties of the mind, which are brought into use, on these occasions. The first or lowest degree of activity consists in the power of perceiving an object, whatever it may be, when it is actually present. The second degree is an ability to recall the image or idea of the object, in its absence; so as, for instance,

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to revive, in their original force and distinctness, the features of a man or of a landscape, or the air of a tune, long after they were seen or heard. The third or highest degree of power includes not only a capacity to take accurate impressions, when the object is present, and also a strength of retention, so that the idea of the same object may be revived in the mind, undimmed and unmarred, long after the original has passed away ; but it includes an ability to recombine old ideas into new forms. For all practical purposes, it is sufficient to possess the power in the first and second degree. Artists must possess it in the third. Now, there is scarcely a child, in whom it cannot be cultivated, at least to the second degree of power. For this, parents and teachers are responsible.

"LESSONS ON OBJECTS.

"FIRST WEEK.

"LESSON I.—FLINT.—What is this ? A flint. What is a flint ? A stone. Where do you find stones ? In the earth. Look at this flint, and tell me what you see ? It is black. (Teacher holds up the flint.) What do you all say to the color of the flint ? It is black. Repeat together,—flint is black. What do you see, besides ? It shines. All of you repeat,—the flint shines. Do you think a piece of flint would make a good window ? No. Why not ? We could not see through it. What can you say of the flint ? We cannot see through it. All repeat,—we cannot see through flint. Show me some other things, which you cannot see through. The walls, the slates, &c. Now, pass the flint about, and feel it. What can you tell me about it ? It is hard ; it is cold. Repeat together,—the flint is *hard* and *cold*. What more do you observe ? It is smooth. Repeat,—the flint is *smooth*. Feel the edges. They are sharp. Repeat,—the edges of the flint are *sharp*. (Teacher strikes a piece of flint and a piece of steel together.) What am I doing ? Striking the flint and steel together. What do you see ? Sparks of fire. What caused the fire ? Striking the flint and steel together. Repeat together,—flint strikes fire with steel. Have you not seen this, before ? Yes ; when mother lights her fire in the morning. What is one use of flint ? Flints are useful to strike fire. Where have you seen flints together, in heaps ? By the roadside. What were they put there for ? To mend the roads. Why are flints useful to mend the roads ? Because they are very hard. Tell me the second use of flints. To mend the roads. Repeat together the two uses of flints, which you have just mentioned. Flints are used to *strike fire*,* and to *mend the roads*. Now, repeat all that has been said about flint. Flint is *a stone ;* it comes out of the *earth ;* it is *black ;* we cannot *see through it ;* when we touch it, we feel that it is *cold*, *hard*, *smooth*, and *sharp at the edges ;* it is used to *strike fire*, and to *mend roads*, because it is *hard*.

"LESSON II.—WATER.—What is in this cup ? Water. (Teacher pours a little on a piece of paper, or linen.) What has the water done to the paper ? Made it wet. Now, watch me. (Teacher pours it out in drops.) What does the water come into ? Into drops. Tell me how the water is unlike the flint ? The flint does not make the paper wet ; it does not come into drops. Whatever you can pour out, and make into drops, is called a liquid. Water is a *liquid ;* tell me some other liquids. Beer, milk, &c. Now look into the cup of water,—What do you see ? There is a little mark at the bottom of the cup. (Teacher shows them another cup, with a similar mark, at the bottom.) Here is another cup, with the same mark at the bottom ; look at it, (pours in a little milk ;) look at the mark, again. We cannot see it. Why not ? You have poured some milk over it. But

"* Teachers are to observe, that, throughout all these lessons, the words printed in italics are supplied by the children, according to the elliptical plan of teaching."

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here is some water over the mark, in this cup, and yet you see it,—how is this? We can see through the water. What then can you say of water? We can see through water. Find some other thing, in the room, which you can see through. The glass. Look at the water, again. It shines. Yes, it is bright. All of you repeat,—water is *bright*. What color is the flint? Black. What can you say of the water? Look at these colors, (showing a red wafer, green leaf, &c.;) which of the colors is it like? Not any, teacher. What, then, must we say of it? Water has no color. (Teacher calls upon some of the children to taste the water.) What do you observe? It is cold. What taste do you find?—You cannot tell me. Is there any taste in it? No. What, then, can you say of it? It has no taste. Repeat, together,—water has no taste. What use have you made of water, to-day? We washed ourselves with water. What quality have you found in water, that makes it useful for washing? It is a liquid. Beer is a liquid,—why do you not wash in beer? We should smell of the beer. Then you prefer washing in water, because it has no smell,—what other objection is there to washing in beer? It would not make us clean; it would leave a brown stain. Why, then, is water a good liquid to use in washing? Because it has no smell nor color, and it cleanses from dirt. When are you glad to have some water? When we are thirsty. Tell me, then, another use of water? To drink. Water is of great use to every one,—tell me some liquid that we can do without? Beer, gin. What liquid cannot we do without? Water.* Which can we easily get? Water. Yes, as every one needs water, God has kindly supplied every country with it. I think this will be enough for our lesson, to-day. Repeat, together, what you have found out about water,—water is a *liquid*; we can see *through it*; it is *bright*; it has no *color*; nor any *taste*, nor any *smell*; it is *cold*. It is used for *washing*, and *for drinking*; and, because water is necessary to man, God has given every country an abundant supply of it.

"Lesson III.—Wool.—What is this? Wool. Look, children, this is wool; where does wool come from? It comes off the sheep's back. What sort of thing is a sheep? An animal. What is wool, then? Part of an animal. Of what use is the wool to the sheep? To keep him warm. Can the sheep make its own wool? No. Who gave the little sheep this warm clothing? God. Yes, God gave the sheep this warm clothing, because it cannot make any for itself. Now, pass this wool about; look at it, and feel it, and tell me what you can find out about it. It is soft. Repeat,—wool is soft. It is all hairs. Do you all see the hairs? Yes. Repeat, then,—wool is formed of hairs. How does it feel unlike the water? It is dry. Repeat,—wool is dry. What more? It is warm. Does it feel warm, when you touch it, like fire? No. What do you mean? It keeps us warm. Repeat,—wool keeps us warm. Yes, it keeps us warm, because it prevents the warmth of our bodies from passing away from us. Who can tell me what wool is used for? To make stockings, and flannel. What is that very thick flannel, you have on your beds? Blankets. Do you know any kind of clothes made of it? Yes, father's coat. And what have some persons on their floors, to keep their feet warm? Carpets. Carpets are made of wool. Now, repeat all you have said of wool,—wool comes off the *sheep's back*, the clothing which God gave him, to keep him *warm*; wool is *soft*, *dry*, and formed of *hairs*; it keeps us *warm*; it is made into *stockings*, *flannel*, *blankets*, and *carpets*.

"Lesson IV.—A piece of Bark.—What is this? A piece of bark.

"* The teacher might introduce some remarks upon the goodness of God, in supplying every country with the liquid so essential to our comfort; whilst the noxious spirit is obtained at expense, by art and labor."

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Look all of you at it,—this is a piece of bark. Where do we find bark? On a tree. On what part of the tree? On the stem. Which part of the stem? look and see. (Teacher brings in a bit of stem, with the bark.) On the outside. Repeat together,—bark is the outside part of the stems of trees; look at it; what do you see? It is brown. Repeat,—bark is brown. Look again, is it like the water? No, we cannot see through it. What can you say of it, then? We cannot see through bark. Look at it again, and at the water. It does not shine. When any thing does not shine at all, it is called dull; what is the bark? It is dull. Repeat,—the bark is dull. Show me some things in the room that are dull? Now feel the bark. It is rough. What more? It is dry. Look at it, (teacher separates the fibres;) it has strings, or hairs. These strings, or hairs, are called fibres, and we call the bark fibrous. Repeat,—the bark is fibrous. Some plants have very fibrous stems, and are very useful to us, on this account; here are some of the fibres of hemp,* and here some flax, which supplies much of our clothing; you shall have a lesson upon them, some day. I think you could find out something more, by feeling the bark. It is hard. Now repeat all you have said. Bark is the *outside covering of a tree;* it is *brown;* we cannot *see through it;* it is *rough, dull, dry, hard, fibrous.*

"Lesson V.—Here are the four things upon which you have had lessons this week; tell me their names. A flint, water, wool, and a piece of bark. Tell me how the water is different from all the others. It makes things wet, and comes into drops. What do we call any thing that forms drops, and wets? A liquid. Water is *liquid*. Find out something more in the water, different from the other things. We can see through it. All repeat,—we can see through water. What, then, must you say of the other three things? We cannot see through them. Repeat together,—we cannot see through *flint*, *wool*, or *bark*. Now find out something in which the wool differs from the others. It is soft. All repeat,—wool is *soft*. Any thing more? It comes off an animal. You say wool is soft; which of these is the hardest? The flint. Which is next hardest? The bark; and the wool is *soft*. Which is the brightest of these objects? The water. Which next? The flint. Are either of the others bright? No. What are they, then? Dull. Repeat together,—water is very bright; flint is less bright; wool and bark are dull.

"SECOND WEEK.

"Lesson VI.—A Feather.—What is this? A feather. What kind of thing does it come from? A bird. How do you think a bird would feel, without its feathers? Very cold. What use, then, are feathers to birds? To keep them warm. What do we wear to keep us warm? Coats, frocks, pinafores, &c. What do you call all these together? Our clothing; and feathers are the clothing of *birds*. You had a lesson, the other day, upon the clothing of another animal; what was it? Wool. What animal did it come from? The sheep. Wool is the clothing of the *sheep*, and feathers are the clothing of *birds*. Now, look at this feather, (the teacher throws it up in the air;) what do you see? It flies about. If I throw this halfpenny in the air, would it do the same? No, teacher, it would fall to the ground. Why does the feather float in the air, and the halfpenny fall to the ground? Because the feather is light, and the halfpenny is heavy. I wish some of the elder children to tell me, why such a light covering as feathers is best suited to birds? Because they have to fly in the air. Yes; and if they had very heavy clothing, they would *fall down*. We see,

"* Teachers should not only bring into the school the particular object upon which the lesson is given, but every substance alluded to should be in readiness for the children's inspection."

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then, that the great God, who is in heaven, takes care even of little birds. He tells us, in His Holy Word, that not a little sparrow falls to the ground without His knowing it; and, if He observes every thing that the little birds do, and takes such care of them, will He, do you think, forget you or me? No, no, dear children; He knows every thing that you do, and every thing that happens to you; and, in the same place where He speaks of His care of the sparrows, He says, much more will He take care of his children. You shall learn this verse, and then, I hope, when you see the little birds flying about so happily, you will remember that God, who takes such care of them, will never forget you. But now examine the feather; part of it is white, and part of it is brown; here is another, this is green; what, then, do you find, as to the color of feathers? They are different. You may say, then, feathers are of different colors. Pass the feather about, and find out something about it. It is soft. Is every part of the feather soft? No, not the part in the middle. What is that? Hard. That part of the feather is called the shaft. All repeat,—the shaft of the feather is hard. What other difference is there between the shaft and the downy part of the feather?* The shaft shines, and the downy part does not. What do you call things that shine? Bright. And things that do not shine? Dull. Then the shaft of the feather is bright, and the down is dull. What other difference do you perceive?—feel the feather. We cannot easily bend the shaft. Do any of you know what we call things that cannot be easily bent? I think you must have heard; but attend, and try and remember what I say to you; things that cannot easily be bent are called stiff;—tell me some things that are stiff. Wood, slate. And what can you say of the shaft of the feather? It is stiff. Yes, the shaft is stiff; you cannot easily bend it; but the down you can *easily bend.* Hold up the feather to the light;—we can see through it. Can you see through the feather itself? No, between the parts of it. But, if I put all the parts of the feather close together, what do you find then? We cannot see through it. What use do we make of feathers? For beds. Why do they make nice beds? Because they are soft. Why are they a good clothing for birds? Because they are light. Feathers are then useful to us, because they are *soft;*† they are useful to birds, because they are *light,* and keep them *warm.* Did you ever see a feather stuck in a piece of wood? Yes, teacher. What did it make? An arrow. Why was the feather put in the wood? To make the arrow fly the right way. You shall now repeat all that you have said about feathers. Feathers are the clothing of *birds;* God has given them a very *light clothing,* that they may fly in the *air;* God takes care of the *little birds,* much more will He take care of *us;* feathers are of different *colors;* the shaft of the feather is *hard, bright,* and *stiff;* the downy part is *soft* and *dull,* and we can easily *bend it;* we cannot *see through the feather;* feathers are used to *stuff beds,* because they are *soft;* and for *arrows.*

"Lesson VII.—Lead.—What is this? Lead. Can any of you tell me where lead comes from? Does it come from an animal,—is it part of a plant? Where does it come from? It comes out of the earth. God has not only given us animals and vegetables, to be useful to us; but He has put a great many things into the earth, for our use. Tell me one of them. Lead. Now feel this lead; what do you find? It is heavy. Look at it, and tell me what you see. Part of it is very bright, where it has been just cut. And what is the other part? Dull. Repeat,—lead, when fresh cut, is bright; when it has been some time in the air, it becomes dull. Look at it, again. It is gray. Feel it. It is hard. When you touch it,

"* As feathers vary very much, the qualities will depend much upon the particular one chosen for the lesson."

† [Feathers make nice beds, it is true, but, for health's sake, they should always have a good hair mattress *over* them.—Ed.]

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you find it hard ; but, look what I am doing. Cutting it. Well, then, say,—lead is hard to the touch, but is easily cut. (Teacher puts some of the lead into the fire ;) what happens ? It melts. (Puts some into water;) does it melt in the water ? No, teacher. When does it melt ? When it is put into the fire. Repeat, then,—lead melts in fire. Where did the lead go, when I put it into the water ? It fell to the bottom. Would the feather have done so ? No. Why did the lead sink ? Because it is heavy. You knew it was heavy, before ; how did you find it out ? We felt it heavy in our hands. Is there any child here, whose father works in lead ? Yes,* John's father works in lead. What is he called ? A plumber. People who work in lead are called *plumbers*. Well, John, tell us what your father does with lead. He makes windows. What sort of windows,—like the schoolroom windows ? No, windows with little bits of glass. Where have you generally seen such windows ? In great houses, or in cottages.† What was the use of the lead, in these windows ? It fastened the pieces of glass together. What have our windows, for this purpose ? Wood. And what is used to fasten the glass to the wood ? Putty. But, in casement windows, what is used ? Lead. Yes, lead is used to fasten the glass together. Now, John, what other use does your father make of lead ? He makes pipes. All who can tell me what is the use of leaden pipes, hold up your hands. For water to run in. Yes, to carry water from one place to *another*. Hold up your hands again, all who can tell me any other use of lead. For cisterns. What is the use of cisterns ? To hold water. What use do fishermen make of lead ? They put it on their nets. What use is the lead ? It makes the net sink. Why ? Because it is very heavy. You shall now repeat all you have found out about lead. Lead comes out of *the earth ;* when it is fresh cut, it is *very bright ;* but after it has been in the air for some time, it becomes *dull;* it is very *heavy;* the color is *gray ;* it is *hard to the touch*, but it is *easily cut ;* when put into the fire, it *quickly melts ;* when put into water, it *sinks*. The people who work in lead are called *plumbers ;* they use it to fasten together the *glass of casement windows ;* they make *pipes*, to convey *water*, and cisterns of lead, to *hold it*. Lead is also used in *fishermen's nets*.

"Lesson VIII.—Loaf Sugar.—Now, you can all tell me what this is, which I hold in my hand. Sugar. What kind of sugar ? White sugar. Those who can tell me what sugar is, hold up their hands. You remember where lead came from ? Out of the earth. And the feather ? From off the bird. Now, I will tell you about sugar ;—it is made from the juice that comes out of the stem of a plant. Here is the picture of the plant, and some day you shall have a lesson upon it. The plant is called the sugar-cane, and they get a very nice juice from the stem, of which they make sugar. Look at the people, in this picture. Are they like me ? No. Teacher ; they are very dark. We will talk, some day, about the country where the sugar-cane grows, and where the dark-colored people live. Now, you must tell me all you can find out, yourselves, about the sugar. It is sweet. You all know that. Repeat,—the sugar is sweet. Look, I have put a piece of the sugar in some water ; what do you see ? It melts. Look again ; I hold it to the fire of the candle. It melts. Repeat,—sugar melts in water, and in fire. Now, with respect to melting, how do lead and sugar differ ? Sugar melts in fire, and in water ; lead only in fire.

"* It may, or may not be, that the child of a plumber should be present at this lesson ; but if not, it must occasionally happen, that some have seen the materials brought before them, used by their parents, in their trades ; and, it is supposed here, that there may be amongst the children receiving the lesson, one whose father is a plumber, to show how a teacher should avail himself of such a circumstance."

"† Perhaps they may have seen, and may remember, that church-windows are sometimes of this kind. The rule of the teacher should be, to let them bring forward just what has fallen within their own experience."

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Now, look at the sugar, and feel it, and tell me what you find out. It is hard. Well, and what more? It is white. Is all sugar white? No, there is brown sugar. Look at it, again. It is bright. Does it look bright, just in the same way that the lead looks bright? No, little bits of the sugar are bright. This is called sparkling; it is like little bright sparks. Repeat, together,—white sugar is sparkling. Well, try again. It is a lump. Is all sugar in a lump? No, not brown sugar. Did you ever see an uncut piece of white sugar, in a grocer's shop? What was its shape? Round. Was it all the way up, the same size? No, it got smaller and smaller, till it came to a point. What is the use of sugar? To sweeten tea. What besides? To sweeten fruit puddings; to sweeten our food. Now, you shall repeat the lesson. Sugar is made from the juice of the *sugar-cane;* it is *very sweet;* it melts *in fire*, and *in water*. Loaf sugar is *white*, *hard*, and *sparkling;* it is used to *sweeten our food.*

"Lesson IX.—Milk.—What is this, in the glass? Milk. How do we get milk? It comes from the cow. How can you tell, by looking at this, that it is milk, and not water? Because it is white. Have you any other reason for knowing that it is not water? We cannot see through it. Repeat, together,—milk is white, and we cannot see through it. Taste it. It is very nice. What kind of taste has it? Sweet. Repeat,—milk has a nice and sweet taste. Does it feel like water, in your mouth? No, it is soft. You have told me in what it is unlike water, now find out something in which it is like water. Look at me, (teacher drops some of the milk;) it will wet any thing; it comes in drops. What do we call whatever wets, and forms into drops? A liquid. What, then, is milk? Milk is a liquid. Tell me some other liquids. Water, beer, &c. What use do we make of milk? We drink it. Why are little children fed upon milk? To make them grow. Yes, it nourishes them. Milk is very *nourishing*. Do you know any other animals, besides the cow, that give milk? Yes, the ass, the goat. You can tell me, I think, why God gave animals milk. To feed their young. Why is milk particularly good for their young? Because it is so nourishing. How kind it is in God, to give animals such a nice, nourishing food for their young, before the little things have teeth to bite the grass. What is the young of the cow, called? A calf. Now, repeat all you know, about milk. Milk comes from *the cow*. God gives it to the *cow* to feed the young *calf*, when it has not teeth to bite the *grass*. Milk is *white*, and we cannot see *through it;* it tastes *nice* and *sweet;* it is *soft;* it is a *liquid*, and makes us very nourishing *food.*

"Lesson X.—I have brought you, to-day, the four things which you have had for your lessons, this week, that you may look at them together, and find out in what they are different, and in what they are alike. What are the four things? A feather, lead, sugar, milk. In what are the feather and the lead very different? The feather is light; the lead is heavy. Which comes next in weight to the lead? The sugar. Is the sugar heavier than the milk? Look, (teacher drops a piece of sugar and the feather, into the milk;) let the little children tell me,—what do you see? The sugar fell to the bottom; the feather is at the top. The sugar fell to the bottom, because it is,—what? *heavier than the milk;* the feather floats at the top, because it is,—*lighter than the milk.* Tell me something more, in which the lead and the feather are unlike. The lead melts; the feather will not melt. Which of these things will melt in fire, besides the lead? The sugar.* Is there any thing in which the sugar and milk are alike?

"* It is very important, when the teacher puts such questions to the children assembled in the gallery, that he should always require those who can answer the questions, to hold up their hands, that he may select one to answer. This prevents noise and confusion, and accustoms the children to exercise self-control. He will always keep up the interest of the children, if he presents the subject in such a way as will lead them to think."

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They are both white and sweet. Find out something in which milk and sugar are unlike. Milk is a liquid, and sugar is not. Is there any other liquid here, besides the milk? No. Try to find out something you can say, of all these things. We cannot see through any of them. Find out something in which the lead, feather, and sugar, are unlike the milk. They are not liquids, and the milk is. Find out something in which the milk and sugar are unlike the lead and the feather. The milk and sugar are nice to the taste; the lead and feathers are not good to eat. Sugar and milk are good for our *food*; feathers are useful to *stuff beds*; and lead is useful for *pipes*, *cisterns*, &c. Who gave us all these things for our use? What must God be? Very kind.

[For the Common School Journal.]

WEEKLY REPORTS IN SCHOOLS.

Sir,—Permit me, through the pages of your Journal, to offer some suggestions, with regard to a mode of exercising moral influence, in schools, which, as it appears to me, might be much more extensively and usefully employed, than it is at present. The time has been, when fear and emulation, if not the only motives felt in our seminaries, were nearly the only ones to which a direct appeal was made. But these incentives to action have declined in public esteem, while, as yet, it is not well ascertained, in what form others shall be best applied, to take their place. If we are to part with the stern but efficient discipline of former times, something else must be provided, to answer its purpose. It is not enough, to speak, in general terms, of moral influence. That influence must be brought to bear on the pupil, in some distinct and effectual manner; and it is well worth attention, to discover what modes are the most appropriate for its application.

Among all that I have found suggested, none has appeared to me more valuable, than the establishment of an understanding between the parent and the teacher, so that the influences of home may be felt in the school-room. One, whose attention had not previously been drawn to the subject, may well be surprised at observing, how little parents, in general, know of the actual behavior and proficiency of their children, at school, and how seldom, comparatively speaking, pupils feel the influence of a sense of responsibleness to their parents, for what passes in the seminary. How easily can a teacher discern, by the difference in their recitations, by their punctuality of attendance, and their propriety of behavior, which of his pupils are blessed with parents who consider it their duty to coöperate with the instructer. Young persons, in general, regard so much the opinion of their parents, that the very consciousness, that the incidents of their school-hours were to be known at home, would exert, over most minds, a powerful control, though not a word of direct approval or disapproval should be uttered, in consequence of this knowledge.

In what way, then, is this feeling of responsibleness to parents to be made available, in promoting diligence and good order among pupils? In what way can parents themselves be led to coöperate more fully, in the task of the teacher? The most obvious mode is, by sending more or less frequently, reports of the progress of the children and their deportment, to those who ought to have the deepest interest in these subjects. In some schools, the practice has been adopted of using printed forms, containing blanks, in which, by some system of figures or letters, the advancement and behavior of the pupil are to be expressed by the teacher. This mode was for some time in use by the writer of this communication; but was found subject to objections, which induced him to modify it essentially, and reduce it to that which it is his present purpose to recommend. The objections to which his former system was liable may have been owing to some peculiar defect in that system; but, to himself, they appear to lie, with

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equal force, against most of the other modes of making out weekly or monthly reports, with which he has become acquainted.

The radical evil was a want of simplicity. By attempting to report too much, he failed of giving a clear impression to the mind of the parent. Every study which was pursued being set down, and the pupil's standing in each being denoted by figures, commendation and censure would be so blended together, that the preponderance of either could hardly be determined, without a more minute inspection than most parents would give. The writer found, accordingly, that, in some instances, a very incorrect impression had been received, at home, from reports in which he believed that a faithful representation had been made. The labor, too, of filling out, every week, full tables of the studies pursued by a number of pupils, added not a little to his burdens, and would, of itself, be an insuperable difficulty in the way of introducing such a plan into large public schools. Nor would the expense be trifling, though, even in its most defective mode, the good accomplished by such a system would be well worth, to the community, all that it could cost.

The writer was led, subsequently, to adopt a plan, the beneficial results of which have exceeded his anticipations, and which appears to him (at least, with some modifications) to be free from any of the difficulties which have been named. He procured a number of cards of different colors ;— white, blue, yellow, and red. On these, respectively, he had printed the words, "Entire Approbation," "Approbation," "Indifferent," and "Censure," with the name of his school, and spaces, for the name of the pupil, and the date and number of the report. By this mode, the color of the card was itself an indication of its meaning, since the same colors were always used for the respective degrees of merit. He soon found a degree of interest shown by his pupils, in the cards they received, which they had never manifested, before, while his own labor was diminished, probably, three fourths ; as all which was now necessary was, to write on each card the name of the pupil to whom it was to be given, with its number and date. The scholars are required to show the cards again to their instructer, with the signatures of their parents upon them ; and, though this rule is not always rigidly enforced, it is sufficiently so, to render the arrangement well known to the parents, by whom it has been highly approved.

The chief objections to the introduction of such a system into general use are those of expense and trouble. The latter of these, trifling in itself, might be entirely obviated, by committing to some few of the pupils the task of filling out the cards, with the names and date. All that would then be necessary for the teacher, would be, to mark upon his list of pupils by the numbers, 1, 2, 3, and 4, or any other simple method, the description of card which he intended for each scholar ; and, as they ought to be distributed by himself, very little care would suffice, to guard against fraud, on the part of his young clerks. The expense, too, would be very inconsiderable, as the tickets need not be larger than those used in steam-boats and on railroads, or the colored tokens of approbation which were formerly, and perhaps still are, given to children, in some Sabbath Schools. From these, indeed, the writer derived the idea of introducing cards of different colors. If such cards were printed in large quantities, with no other heading than the words, 'School Report,' so that they might be used by any teacher, they could, it is presumed, be furnished extremely cheap ; and few teachers, who had tried an expedient of the kind, would question, that the good results are beyond comparison with the expense by which they are attained.

There is an advantage, beyond what has yet been suggested, in a plan like that described. The teacher, if conscientious, will feel gratified to know, that the parents of his pupils have an opportunity of watching the results of his instruction and discipline. He will be thankful for the check which this thought affords him, in aid of his good intentions, and in restraint

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of the temptations to petulance or negligence, which a school presents. If, week after week, he is obliged to give to a particular pupil a bad report, he will feel, that something must be done, on his part, to remedy the evil, which is thus brought so distinctly before his own eyes, and which, he knows, must meet the observation of the parent. He will not be satisfied with himself, if he merely administers the summary remedy of the rod. He will be satisfied with nothing short of the amendment of his pupil; such a change, as will enable him to send home, in regular succession, good and honorable testimonials to his behavior and advancement. The teacher must, indeed, be on his guard against partiality, and the disposition to suppress the truth, for fear of giving offence. But let him remember, that unfaithfulness here must be detected by its results.

If these suggestions should be deemed worthy of a place in your periodical, I trust, that, if not of much consequence in themselves, they may be the means of eliciting useful remarks from others, on the general subject with which they are connected; that is, the means by which a moral influence may be exerted in schools. S. G. B.

Washington City, March, 1840.

BEAUTIES OF IGNORANCE.

[A paper, printed at Tipperary, in Ireland, gives the following account of a case of superstition, and its melancholy consequences. There was no cruelty of purpose in this; it was sheer ignorance, only.—Ed.]

"A man of the name of James Mahony, who lives on the demesne of Heywood, the property of Mr. Charles Riall, had a son of the age of six or seven, a most delicate child. It appears the boy had been confined to bed, for two years, with an affection of the spine; and, being a very intellectual child, and accustomed to make the most shrewd remarks about everything he saw and heard passing around him, his parents and the neighbors were led to the conclusion, that he was not the son of his father, but that he was a fairy! Under this impression, a consultation took place, at the house of Mahony, and the result was, that the intruder from the 'good people' should be frightened away; and, accordingly, on Tuesday night last, the poor, dying child was threatened with a red-hot shovel and a ducking under a pump, if he did not disclose where the real John Mahony was; and so successful were the actors in their scheme devised for the expulsion of the fairy, that the feeble child, after being held near the hot shovel, and also having been taken a part of the way to the pump, told them, he was a fairy, and that he would send back the real John Mahony, the next evening, if they gave him that night's lodging. This occurred on Tuesday night last, and the child was dead, the next morning. When our active stipendiary magistrate, Mr. William Nash, heard of the matter, he immediately had four persons, named Pierce Whelan, James and Henry Beresford, and James Mahony, taken into custody, as being implicated in the unprecedented affair; and, on yesterday, an inquest was held on the body, before Mr. William Ryan, coroner, when several witnesses proved the facts, as stated above, and said, they had seen the shovel prepared to a red heat, and the child placed over it, close enough to burn him. Mr. Nash said, that such a case of ignorance, cruelty, and superstition, should be exposed before the world. Dr. John Smith deposed, that the child was in a very debilitated state, for some time before its death; that it labored under a curvature of the spine, and that the debility produced by the affection caused death. Ans. to Mr. Nash: If any thing was done that could cause excitement, when that excitement had subsided, a greater degree of debility may be super-

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added, which would accelerate death. The investigation here closed, and the jury, after deliberating for about twenty minutes, returned a verdict of, 'Died by the visitation of God.' " [The true verdict would have been, "Died by ignorant parents."—ED.]

[For the Common School Journal.]

CLASSICAL LEARNING.

Being informed from undoubted authority that Mr. Anthon's editions of the Classics, used in our higher education, as it is termed, produce him about seven thousand dollars, annually, I was reminded of the profits, I had heard were obtained in England, from the sale of Lempriere's Classical Dictionary. They were immense, though I have forgotten the exact statement; but I preserved, at the time, some remarks upon the fact. The writer, Sir Francis Head, (in 'Bubbles of Brunnen,') places in a striking light the absurdity of giving the most important place in education to classical learning, by which, says he, "the youth is made to study every thing that human ingenuity could invent to sully, degrade, and ruin, the mind of a young person." He proceeds to prove, that, when this learning has been most completely mastered, the knowledge of it is compatible with the grossest ignorance in matters of the highest importance. Charles II. touched twenty-three thousand and six hundred of his subjects, for King's Evil. Amy Drury, and her daughter, eleven years of age, were tried before Sir Matthew Hale, for witchcraft, and were condemned, by evidence of Sir Thomas Brown, one of the most learned men of his time. "The above degrading facts are moral tragedies; the audience was the British nation; the performers, the King on his throne, the bishops, nobility, physicians, and philosophers, of the day. If young people, instead of being taught to look at the ground under their feet, and the heavens over their heads, and the creation that lies all around them, are forced to study events that never happened; speeches that never were made; metamorphoses that never took place; and fables that misrepresent God's nature and government; can they fail to come short of the attainments that make a man truly wise?" We imagine that no other censure can fall upon classical education, than what applies to the misuse of it; to a false estimation of its relative importance. Under its best teaching, men, reputed wise, have believed in witchcraft; have put faith in a king's touch for the healing of disease; and, in the name of a mild and merciful religion, have burned the honest, faithful, and heroic, of their fellow-men, at the stake. Classical education does not not give any information of the present state of mankind, explains no recent discoveries of science, nor any invention of art. It does not teach to measure the smallest field, nor develop the true economy of society. It imparts no knowledge of agriculture, and none of commerce; nor does it acquaint the subject with his own ignorance, but in fact often makes him satisfied with his acquirements as superior to those of common men, and inspires in him a contempt for those, who are only furnished with the knowledge indispensable for the conduct of ordinary life. Such consequences only arise from partial and exaggerated estimates of the dignity and uses of classical learning. It has great and valuable uses,—sharpening the intellect; enlarging the whole province of human thought; giving the history of all civilized men, in all ages; furnishing descriptive terms, in all science; teaching, by comparison, the progress of society and the providence of God. But all these uses are made available, by other knowledge, by improved reason, wide observation, superadded instructions;—by examination of all that is immutable, in Nature; and by cognizance of all that the perpetually-advancing mind of man has accumulated upon the wisdom, the invention, the industry, and the records, of the early ages.

E. R.

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DANVERS 'REPORT.'

[We extract a few passages from the excellent printed Report of the school committee of Danvers. That town, for more than twenty years past, has been in the habit of requiring from their school committees an annual, detailed Report, in reference to the schools; and, after this long experience, but one, and that the most favorable, opinion prevails, respecting the utility of the practice.

We invite particular attention to one of the suggestions below; we mean that which recommends that a common writing book be prepared for each school; that each *writing* scholar be required to write a line, or a few lines, therein, both at the opening and at the close of the school; and that the book be then preserved until the next Winter, when the same thing shall be done; and so on, from year to year. The suggestion, we believe, is entirely original, and it may be made useful, in furnishing an infallible criterion of the progress of each scholar, from year to year, and in preventing what, in some cases, is alleged to exist, namely, counterfeit, fraudulent, bad writing, at the commencement of the school, so as to make the improvement appear more marked and decided, than it really is. If a pupil begins, at each term of the school, by writing as poor a hand as he wrote at the beginning of the previous school, then he may appear to have made great proficiency, and win praise for himself and for the teacher, and yet, at the end of the school, leave off, substantially, where he left off the year before. A comparison, therefore, of his writing at the opening of one school, with that at the close of the previous school, is essential, in order to know how much he gains, each year; and the plan suggested in the Report will furnish the means of making this comparison, and be a test both of the pupil's honesty and of his advancement.—Ed.]

"The advantage of having all the schools examined by the same committee is such, that this arrangement should not be dispensed with, if it be possible to find gentlemen of requisite qualifications, whose engagements will admit of their attending to the duty. In this way, and in this way only, can a just estimate be made of the comparative conditions of the several schools; in this way only, can a uniformity of discipline and of study be introduced. That an *exact* uniformity of study or of discipline should be adopted in all our schools is not to be expected or desired; because the condition and circumstances of one school may be very different from those of another. But if one *general* course of management is preferable to another, or all others, and the committee have made a selection of this course, it is then desirable that the same should be regarded.

"In the appointment of a sub-committee, to visit *all* the schools, it was not intended to dispense with the services of the other members of the committee, in visiting the schools in their respective neighborhoods.

"This is a duty, from which they should not excuse themselves. We well remember, when the clergymen of the town felt themselves under as great obligations to attend the examination of the schools, as to be in their pulpits, on the Sabbath; and we hope the example of the venerable Drs. Wadsworth, Walker, and others, in this respect, will never be forgotten.

"One of the first objects, that engaged the attention of your committee, was a selection of the books to be used in our schools. In the performance of this task, they found themselves fettered by the books already in use. To discard these, entirely, and substitute others, although they might be known to be decidedly better, would not do, as parents would not submit to be *taxed* for such an innovation. They were therefore brought to the necessity of selecting as well as they might from the books in use, providing that a limited number should continue to be used, and excluding those which were deemed least valuable. Such is the list they approved, with

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the addition of a few others, that were much needed, or which, by their peculiar merits, were worthy of special recommendation. So numerous are our school books, and so constantly changing; so various in their character and qualities; that we are not by any means confident in the comparative value of our own selections. We endeavored not to approve any that we did not know to be *good*, reserving the right to substitute *better*, whenever they shall be presented.

"We had hoped, ere this, to have been guided in this matter by the labors of the learned Board of Education, established by the authority of the State, for which we entertain the highest respect, and to which we look for instruction.

"We know not what better service can be rendered by this Board, for the benefit of our Common Schools, than to cause suitable class books to be prepared; or, if they will not produce new ones, to make a selection, from those already in existence, of such as are most valuable. Such a selection is much needed, and a recommendation from this Board, made upon due examination and deliberation, would be entitled to much respect, and would undoubtedly command it.

"For instance, suppose the study of English grammar is to be introduced: what text book shall be preferred, for this purpose, among the many dozen now before the public, each recommended by the author as possessing peculiar merits, and each puffed by the author's interested associates? If we mistake not, there are about fifty different grammars now in use, in this Commonwealth, exclusive of the different editions of the same work, many of which are designedly made to vary from the former, for the special benefit of the trade, so that the various editions may not be used by the same class. Now, the science of grammar itself, if it be a science, is the same that it was fifty years ago. Why, then, so many variations in the path to approach it? We cannot believe that all these variations are improvements; and, until it is made certain by the judgment of those better qualified to decide than ourselves, we are disposed to abide by the *ancient landmarks*.

"The same remarks are applicable to the study of arithmetic. Every year brings in some new and *improved* method of learning the use of numbers. One would think, by looking over some of the new publications, that the old rules had become obsolete and useless. But how is the fact? Do our youth better understand the principles now, than they did under the guidance of Pike, Walsh, and Webber? If they do not, where, then, is the benefit of the new systems? We are happy in the belief, that some of our best authors,—among whom we are proud to rank Greenleaf, of our own county,—are content to follow the old way, making here and there an occasional repair, and are willing to abandon the long talked of, but never to be found, royal path to this science.

"That the modern system of mental arithmetic, as it is called, is valuable, for very young scholars, we have not a doubt. We believe it one of the best methods of exercising and disciplining the young mind. We would recommend it, for this purpose, and think it one of the first studies to be attended to. But that this method, alone, is to be pursued, after the child has arrived at the age of ten or twelve years, we have much doubt. If, "by their fruits ye shall know them" be a safe rule to be applied, so far as our observations have extended in the examination of our own schools, we should be inclined to adhere to the old system.

"The *writing* in our schools has been an object of particular attention, the past Winter. We have long been apprehensive, that the method of teaching scholars to write *fine hand*, before they had attained a free use of the pen by writing a fair *copy hand*, or *coarse hand*, was of doubtful utility; and we are fully confirmed in this belief. One of our first instructions in the schools was, to initiate the scholar in the writing of coarse hand, and to keep him

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upon that, until he could write it fairly. In those schools where this direction has been observed, the benefits have been conspicuous. We have very little doubt, that the present deteriorated hand-writing in our schools, as compared with what it was fifteen years ago, is mainly attributable to a neglect of this rule. Another and perhaps not less important consideration is, the ability of the *teacher*, to write well. Because some few men of genius have been entirely inattentive to their hand-writing, or may have been willing to manifest their eccentricities in this way, it is considered, by some, who have their *conceit* without their *ability*, to be an indication of genius. But however this may be, to write badly is not a good qualification for a schoolmaster; and generally, it will be found that youth, at school, learn to write very nearly in proportion to the ability of the teacher in setting copies. The practice of giving slips to young scholars is often but an apology for not knowing how to set their copies.

"The committee have endeavored to obtain specimens of the writing in the several schools, but have not succeeded in all of them, according to their wishes. In some of them, their requests have been duly observed: in others, teachers have taken advantage of having been *requested*, instead of *directed*, and have but imperfectly complied therewith. We consider this one of the most essential exercises of our common schools, and think more care should hereafter be had, as to the ability of teachers, in this art, and that no one should be deemed qualified to take charge of a school, who cannot readily write a fair, handsome hand.

"In order to test the proficiency of the scholars, in this branch, we recommend that a sufficient number of suitable books should be procured, so that each district may be furnished with one, at the opening of the Winter school, and that each scholar may be required to write therein, at the opening and the close of the school. Let it be understood, that such a record will be made of the improvement of each scholar, each year, and that these books will be preserved by the committee, in continued remembrance of their ability, and it will serve as a stimulant to increased attention. The art of writing only requires *attention*, to be acquired with a good degree of elegance.

"The examination of the persons employed as teachers is one of the unpleasant accompaniments of the office of school committee; and it is one not unfrequently too imperfectly performed, on their part, and regarded of too little consequence, by the prudential committees. A thorough reform, in relation to the examination of teachers, should be introduced. No person should be entitled to receive pay for his services, without a strict compliance with the requisitions of the law. All teachers should be fully examined by a sub-committee, competent for the purpose, who should be together at the time of examination, and who should feel themselves individually responsible for the correctness of the certificate they may sign.

"The knowledge of the fact, that many, in years previous, and some, the last year, got into our schools, without having been properly examined, and without being properly qualified, should induce to greater vigilance. The fact is, there are so many who are willing to use our schools for their own benefit, and not for the benefit of the scholars, that much caution should be used in the approbation of teachers. We are fully sensible, that this part of our duty has not been properly discharged, in years past; and we are equally sensible, that, in the selection of prudential committees, various collateral considerations are often brought in, to have an influence, that ought not at all to be regarded. Those should be chosen, who feel an interest in the school, and who are both able and willing to perform their duty.

"Efforts are now making by the Board of Education, to have each school district furnished with a small library, for the use of the scholars; and a series of books is now in course of publication, under their direction, adapted to this purpose.

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"Some inquiry has lately been made, as to the manner in which the money received from the Massachusetts School Fund should be appropriated. We beg leave to suggest the expediency of applying a part of it towards procuring libraries, in such districts as are ready to do something for themselves. Suppose the selectmen should be authorized to give each district twenty dollars of this money, in which the sum of thirty dollars shall actually be raised, within a year, and applied to the purchase of a library,—the fact to be proved by a certificate from the school committee,—how could this money be more beneficially appropriated? We do not need it to lengthen our schools, because we are able to raise enough for this purpose.

"The plan of the Board of Education is a good one, and worthy of the attention of the districts in this town. The contribution of one dollar by each of the voters, in their districts, would furnish an ample fund for the procuring of a library for the use of the school, for four years to come; and it would be hazarding little, to say, that, if they would voluntarily commence by taxing themselves in this manner, that is, only twenty-five cents per year, there would be generous individuals, in each district, who would add liberally to the donation. How could a few dollars be better appropriated, than by thus securing to the children around us, an inexhaustible fund of rational and intellectual amusement? Hundreds of dollars are annually contributed for the education of those at a distance, perhaps, because the name of having given is associated with the gift; when we are wholly unmindful of the wants of those around us, and of the opportunities of doing good, nearer home. How can our ambitious *young men*, not to say *women*, better distinguish themselves, than by starting a subscription paper, and laying the foundation for such a library in each of their districts?"

THE YOUNG WOLF.—A young Wolf, who had run away from his post, in an action with the troops of Duke Leopard, was brought up before the judgment-seat of his majesty, the Lion, and condemned, by the angry monarch, to receive twelve blows, and to lose one of his ears.

"That for me!" cried the culprit, and knelt down before him; "for me, whose father once saved thy crown and life, in a perilous rebellion, and was raised to the highest rank in the realm, for his good conduct."

"You are right," said King Lion, smiling; "the son of such a father deserves to be distinguished from other criminals; so let him have four-and-twenty blows, and lose both his ears."

THE SUN AND THE NEGROES.—"Really, good Sun, you are sometimes too fierce!" cried the people of the warmest region in Africa; "only look, we are fairly burning up."

"Don't let that put you out of temper, my friends," answered the god; "millions on millions of people, who live to the northward of you, would freeze to death, if I was to take away any of my rays from you."

IMPORTANCE OF THE COLLOCATION OF WORDS, IN WRITING, ILLUSTRATED.—The writer of a letter, which is now before us, wished to say, "We have two schoolrooms, one above the other, sufficiently large to accommodate three hundred scholars;" but he actually says, "We have two schoolrooms, sufficiently large to accommodate three hundred scholars, one above the other." What rooms, and what a pile!

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THE

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NAUGHT VERSUS AUGHT.

In arithmetical processes, the word *aught* is often used, erroneously, instead of *naught*. The commission of so palpable a blunder, by educated merchants in their counting-rooms, by lawyers at the bar, and by students in college, would excite surprise, if we did not also witness it in the school-room. This last fact, however, explains all the others. *Naught* is a contraction for *not any thing*;—thus, *not any thing, not aught, naught.* (The word is often written, *nought*, though Walker and Worcester seem to prefer the orthography, *naught*;—either cite good usage in its support.) It always means nothing, and its arithmetical expression is cipher, or zero, 0. *Aught*, on the other hand, is a contraction for *any thing*, and it always means *something*. When, therefore, in subtraction, the operator says, "aught from four leaves four," he says what is not true; for if *aught* (no matter how little) be taken from *four, four* will not be left. So when, in multiplication, he says, "six times aught is nothing," it is false; for any thing, however small, six times repeated, must be something.

We hope all teachers will heed this, and remember, that children never ought to be taught to say aught for naught.

SUMMER SCHOOLS.

[In our last Number, we gave two chapters from the 'Lessons on Objects,' to show in what way the minds of young children might be both usefully and pleasantly exercised. Below, are two chapters more. The teacher should not be confined to the objects here described, but should select others, more or less familiar, according to the capacity of the pupils. The great end, which ought to be always kept in view, is, to give to the children *real knowledge*, instead of *verbal knowledge*. Mr. Combe somewhere tells a pleasant anecdote of witnessing a show-examination of a class of little children, on what is called the three kingdoms of Nature. They defined them, correctly, as animal, mineral, and vegetable; and promptly answered many questions concerning substances, in each division. When the teacher had gone through with the exercise, he asked one of the young Misses in the class, to which of the three kingdoms she belonged: "I'm a mineral," said she. The teacher must have been a vegetable, for not connecting the words with their appropriate ideas.—Ed.]

"LESSONS ON OBJECTS.

"THIRD WEEK.

"Lesson XI.—Writing Paper.—What is this? Paper. Where do we get paper from? Does it grow upon any plant? Does it come off any animal? Do we dig it out of the ground? How do we get it, then? It is made. Yes, it is made by man; but did man make it out of nothing? No. Who can make things out of nothing? God. Where did you learn

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that God made every thing? From the Bible. To whom, then, does every thing belong? To God. Who must give us every thing? God. Whom, then, should we thank for every thing we have? God. If man makes paper, he must have something to make it with. Do any of you know of what paper is made? Of rags. Yes; and the best paper is made of linen rags. Of what is linen made? You do not know. I will tell you; it is made from the fibrous stem of a very pretty little plant. Here is the picture of it; it is called flax. Repeat together,—paper is made of rags; the finest paper is made of linen rags; linen is made from the stem of a plant called flax. Now, children, look at the paper, and tell me something about it. It is white. This paper is white; but what is this? Blue. And this? Brown. What kind of paper is made white? Writing paper. Try and find out why writing paper is made white? That we may see the writing upon it. Look at it and feel it. It is smooth. Put it between your thumb and finger. It is thin. Try again. It is light. Repeat together these qualities,—writing paper is smooth, thin, light. Now, hold it up against the light. We can see through it. Can you see through it as well as you do through glass? What is the difference? We can see every thing quite clearly through the glass; but through paper we only see the light. Try what you can do with paper. We can tear it. What besides? We can bend it, and fold it. Repeat together,—paper is easily torn; it can be bent and folded easily. See, I have put some into the fire; it burns; we call this inflammable. Why do we call paper inflammable? Because it burns easily. Tell me some other things that are inflammable. Wood and coal, &c. Of what use is this kind of paper? To write upon. Yes; and how pleasant you will think it when you are grown up, and perhaps a great way off from your father, and mother, and brothers, to receive a bit of paper, folded up, and brought to you by the postman, (what is it called? yes, a letter,) to tell you how they all are, what they are all doing, and how they are getting on. How glad you will then be, that, when you were young, you went to *school*, and learnt to *read*, so that you can make out what is written in the *letter* brought by the *postman*. After you have told me all you have found out about writing paper, and sung a hymn, I will tell you a true little history about writing. Now, repeat together,—writing paper is made of *linen rags;* linen is made from the fibrous *stem* of a plant called *flax;* writing paper is *white;* we can see *light* through it; it is *smooth, thin, light*, will *tear easily;* we can *bend it* and *fold it;* it is *inflammable;* it is useful to *write upon.*

After a little manual exercise, children repeat the hymn,—

"I thank the goodness and the grace," &c.

Now, I will tell you the little story, I promised you. A very good man, Mr. Williams, went from England, to one of those countries, where the people worship idols of wood and stone, that he might instruct them in the knowledge of the true God. This good man had to cross the sea, in order to get at this country. How did he manage this? Yes; he went in a ship; and when he arrived at the country, where the people did not know *God* and *Jesus Christ*, he began to teach them a great many things; he was very kind to them, and showed them how to build neat little cottages, and places where they might hear and learn about *God;* and he made a ship, to go upon the *water*. He was working very hard, one day, amongst them, when he found that he had left a tool, he was in want of, at home; so he called to one of the men, and, taking up a chip of wood, he wrote upon it what he wanted, and desired the man to take it to his wife, and she would give him what he had left behind. The man looked astonished, and waited for a message. "Go quick," said Mr. Williams; "I am in haste; shew that to my wife; that is all." Now, the poor man, though he was a great man in that country, did not know any thing about reading or writing, and

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he thought, how silly this is, to take a piece of wood to show. However, he did what he was bid; he was *obedient*. How great was his surprise, when he had given the chip to Mrs. Williams, to see her look at it, and immediately fetch the instrument. "But how do you know," said he, "that this is what Mr. Williams sent me for?" "You brought me a chip of wood," said Mrs. Williams, "and that informed me what I was to give you; you have only now to return quickly with it." He did so, repeating as he went back, what wonderful people these Englishmen are; they can make even a chip of wood speak! Now, seeing how much more this kind Missionary knew, than he or any of his people did, this Chief was willing that he should teach them about God and Jesus Christ. You see, dear children, how much better off we are, than these poor, ignorant people. Who gave us all our many blessings? God. Yes; He it is, who made you a happy child. What should you do? Praise Him. Is it enough to praise Him with your lips? No. How should you praise Him? We should praise Him with our hearts. Yes; but when you were singing that pretty little hymn of praise, I did not see you look as if you were really thanking God, in your hearts. When kind persons have given you something, I have heard you thank them, in such a manner, that I am sure you felt they had been kind to you. Now, I should like to hear you thank God as if you felt, indeed, that He is very kind to you.

"LESSON XII.—LEATHER.—What is this? Leather. What is leather? The skin of animals. Tell me some animals whose skins we use for leather. Cows, horses, calves, sheep, dogs, &c. Does their skin look like this leather? No. What is the difference? The skins of the animals have hairs. What has been done to the leather? The hairs have been scraped off. Yes; and it has been cleaned and smoothed, &c. How do we get paper? It is made of rags. Is leather made by man? No. It is not made by man, but it is prepared *by him* for use. This is a piece of the skin of a horse; what has been done to it? Prepared. Now look at it, and tell me what you see. It is black. Yes, this side is black; but this is?—Brown. And what side would you call the black side? The upper side. And what the brown side? The under side. Then, what should you say of this piece of leather? The upper side is black; the under side is brown. Look at it, again. We cannot see through it. Look again. It is dull. Observe both sides. The upper side is rather bright; the under side is dull. Now, you have said that this leather is black on one side and *brown on the other*; that you cannot *see through it*; that it is rather *bright* on the *upper side* and *dull* on the *under*. How did you find out these qualities? By our eyes. Yes, by your eyes, or by your sight. Now, touch it, and tell me what you feel. It is thin. But, if you compare it with the paper, what would you say? Not so thin as the paper. What more can you find, when you feel it? It is smooth. Compare the two sides. The upper side is the smoothest. Try again; what can you do with it? It bends easily. What could you do with the paper? Fold it up. Can you do the same with the leather? No; we can bend it; this is called flexible. When do we call a thing flexible? When we can bend it easily. What could you do with the paper, besides bending and folding it? We could tear it. Try the leather. We cannot tear it. Why? Because it is tough. Put it into your hand, and feel it. It is light. Now, you have told me that this leather is *thin, smooth, flexible, tough, light*; how did you find out these qualities? By our hands. Yes, by feeling or touch. Now, you shall neither touch it nor look at it; shut your eyes, and I will hold it near to you,—what can you tell me about the leather, now? It has a smell. Whatever has a smell we call odorous. What is leather? Odorous. How did you find out that it was odorous? By our noses. By doing what? By smelling it. You found out some qualities in this leather by

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your eyes. Yes. By doing what? By looking at it. And some qualities you found out by your,—*Hands.* Yes. What did you do? Touched it. And you found out that it was odorous by your,—*Noses.* What did you do? Smelt it. Where have you got any leather about you? Our shoes. Why is leather fit for shoes? It is strong. Yes; it is strong or lasting. Why does your mother, in wet weather, like you to have a good pair of leather shoes, in which there are no holes? To keep our feet dry. Then the water does not come through,—*Leather.* It is water-proof. Why then is leather fit for shoes? Because it is lasting and water-proof. Some other qualities you mentioned before make leather fit for shoes; you would not like, I should think, to wear iron shoes,—and why not? Because they would be so heavy. Leather, then, is fit for shoes, because it is *light;* why are wooden shoes not very pleasant? They hurt the feet. Why does not leather hurt the feet? It bends to the shape of the foot. Yes; it is,—*flexible.* Now, I will show you something more in the leather. I have put it in the fire; what do you see? It frizzles up. What happened to the paper? It took fire. And what do you observe more, in the leather? It has a very nasty smell. This is what happens to animal substances, when you burn them; they frizzle up, and give out a disagreeable *smell.* Now, repeat together all that has been said about leather. Leather is the *skin of an animal.* What is done to it? Prepared. Leather, then, is the *prepared skin of an animal.* By our eyes we find out that it is *black* and *bright* on the *upper side*, *brown* and *dull* on the *under surface;* we cannot *see through it;* by our hands, or feeling, we find out that it is *thin*, *tough*, *flexible*, *smooth;* by our noses, or *smelling*, we find out that it is *odorous;* when put into the fire it *frizzles up*, and has a *nasty smell;* it is fit for *shoes*, because it is *lasting*, *thin*, *light*, *flexible*, *water-proof.*

"Lesson XIII.—Chalk.—What is this? Chalk. Where do we get chalk from? Out of the earth. What are the places called out of which chalk is taken? Chalk-pits. In some countries, God has placed a great deal of chalk in the earth, so that it rises up and forms hills. Where have you seen a hill? Have you ever seen the Surry hills?* I will show you presently, on a map of England, the different chalk-hills. Chalk, you say, comes *out of the earth*, dug from *chalk-pits.* Who can make chalk? Only God. Paper you remember is made by *man;* leather is *prepared by man;* but chalk is neither made nor prepared by man, and it is therefore called natural. Why is chalk called natural? Because it is neither made nor prepared by man. How should you know, by looking at this, that it is chalk? Because it is white. Yes, chalk is *white*, but milk is white, also; how, then, do you know milk from chalk? It is liquid. Yes, the chalk does not run about or form into drops; it is in a lump or solid. Chalk is *solid.* Why do we call it solid? Because it does not come into drops, but is in a lump. Look at this lump of sugar; this, like the chalk, is white and solid; how do you know it from the chalk? It is sparkling. Yes, and the chalk is *dull.* Now, you have seen that the chalk is *white*, *solid*, and *dull.* Look at it, again. We cannot see through it. Then, when you use your eyes, you find that chalk is *white*, *solid*, *dull*, and that you *cannot see through it.* Now, feel the chalk. It feels very dry. Rub it. It crumbles. What does it crumble into? Into a powder. Chalk is dry and crumbling. What happens, when I draw the chalk across the slate? Some of the chalk is left on the slate, and makes a mark. That is because the chalk is crumbling. What quality makes the chalk useful to us? Its being crumb-

"*Of course, the putting such a question would depend upon where the children lived. If in the neighborhood of London, the Surry Hills could be pointed out to them. They should also be led to observe the peculiarities of their own locality. If they live in a chalk vicinity, chalk and flint should often form subjects for their lessons; if on the London basin, gravel, clay, &c.

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ling. Who gave it this quality, that makes it useful? God. Yes, God, who made the chalk, made it of a crumbling nature. What other way have you of finding out a quality, except by seeing and feeling? By smelling. Smell the chalk. It has no smell. How do you find out that sugar is sweet? By tasting. But as chalk is not given us to eat, you need not taste it, though you may put it to your tongue, and tell me what you observe. It sticks to the tongue. Repeat then, together,—Chalk sticks to the tongue. Where have you seen chalk used? We have seen it put on fields. Chalk is put on some kinds of soils, because it improves them and makes the corn grow better. Now repeat all you have said about chalk, together. I expect all the little children will join. Chalk is dug out of *chalk-pits*. In some countries, there is so much *chalk* in the *earth*, that it forms *hills*. Men cannot *make* or *prepare chalk*. It is *natural*, made by *God*, for the use of *man*. When we look at chalk, we find that it is *white*, *solid*, *dull*, and we cannot *see through it*. We find by feeling that it is *dry*, and it *sticks to the tongue*. It is *crumbling*, and this makes it useful for *writing*. It has no *smell*. It is often put on *fields*, to improve the *soil* and make the corn *grow*.

"LESSON XIV.—COAL.*—I have in my hand a piece of a natural substance. What do I mean by a natural substance? That it is not made by man. This natural substance which I have in my hand was dug out of the earth; it is black, and very useful to man; guess what it is. Yes, it is a piece of coal. What made you think that it is coal? Because, teacher, you said that it was black, and that it came out of the earth, and was useful to man. What quality makes it very useful to man? Its being inflammable. How does this quality of coal make it so very useful? Because we can cook our food with it, and warm our rooms. Yes, how sad it would have been, last Winter, if we had not had coals to make fires with! Who made coals inflammable? God. How very good it is in our Heavenly Father, that he gives different things different qualities, that they may be of different uses to us. He makes some liquid, that we may *drink them*; some wholesome, that they may *nourish us*; some crumbling, that we may *write* with them; some inflammable, that they may *warm us*. Now, examine the coal. It is very bright. We cannot see through it. Repeat together,—coal is *very bright*; we cannot *see through it*. Feel it. It is *hard*, *solid*, *brittle*. Repeat together,—coal is *hard*, *solid*, *brittle*. Sometimes, teacher, there are little bright yellow pieces in the coal. Yes, these are little bits of iron; and sometimes, we find pieces of slate, and then we say it is not good coal; it will not *burn well*. What use do we make of coal? To cook our food, and warm our rooms. What other use is made of coal? To make gas. What is the use of gas? To light the streets. What other use is made of coal?† To produce steam. What does steam come from? Boiling water. What makes the water boil? Fire. And what makes the best fire? Coals. What could we use, if we could not get coals? Wood. What must we do to get wood? Cut down our trees. Yes; and we should not find trees enough in England, to supply all the fires we want; but God has given our country such a supply of coals that there is no fear of our using them all up. Now, repeat together your lesson upon coal,—Coal is a *natural substance* dug *out of the earth*; it is very useful to *man*, because it is very *inflammable*. It is *black*, *bright*, *brittle*, *hard*; we cannot *see through it*. It is useful to *cook our food*, and *warm our rooms*; to make *gas* and *steam*, and for many other purposes.

"LESSON XV.—I have brought in, to-day, the different things upon

"* Bituminous coal is here meant.

"† It is not the object of these lessons to give the children information, but to cultivate their habits of observation on whatsoever they have the opportunity of seeing.

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which you have had lessons, this week,—what are they ? Paper, leather, chalk, coal. What is paper made from ? It is made from rags. What is leather ? The prepared skin of animals. What are chalk and coal ? Natural substances, dug out of the earth. In what are the paper and leather alike ? They are both thin, light, flexible. In what are the paper and chalk alike ? They are both white. In what do the paper and leather differ ? The paper tears easily and can be folded,—the leather is very tough. Find out some quality in each object before you, which makes it differ from all the others ? Paper tears easily ; leather is tough ; chalk is crumbling ; coal is brittle. Now, tell me what quality makes each useful ? Paper can be folded and written upon ; leather is lasting and water-proof ; chalk is crumbling ; coal is inflammable. What do we find that different things have ? Different qualities. Who gave them these different qualities ? God. God gave them different qualities, for our use ; what should this teach us ? To thank God, who has made things with different qualities, that they may be useful to man.

"(This lesson may be extended, to an indefinite extent, and made the means of ascertaining how far the former lessons have been remembered.)

"FOURTH WEEK.

"LESSON XVI.—MATCH.—You know what this is ? Yes, teacher, a match. Are matches found, ready made ? No. How do we get them ? They are made by some person. Yes, matches are made by man. Is a match the same, all over ? No. Am I the same, all over ? No. What do you call this ? Your arm. You would not call my arm the whole of my body ; what would you call it ? A part of your body. Then, my body has different parts ; and what has the match ? Parts. Tell me the different parts ? The brimstone, the wood. And where is the brimstone put ? At the ends of the match. How many ends has the match ? Two. Do you observe any other parts ? The sides. Then the parts of a match are,—the *wood*, the *brimstone*, the *ends*, the *sides*. What sort of thing is brimstone ? Where does it come from ? Out of the earth. Who can tell me what they call the things dug out of the earth ; not those that grow out of it ? Stones. No ; we do not call every thing dug out of the earth stones ; I think some of you will recollect a very useful thing which is dug out of the earth, which we do not call a stone ; what is it ? How many will hold up their hands, to show me that they know what I mean ? What is it ? Yes, coals. But you would not call coal a stone, nor brimstone ; but every thing that is dug out of the earth is called a *mineral*. What is a mineral ? Now tell me what brimstone is ? A mineral. Why is brimstone a mineral ? Tell me some other minerals. Now, look at the brimstone, and tell me something about it. It is yellow. Yes. Repeat together,—brimstone is *yellow*. (Teacher puts it to a lighted candle.) It is on fire. What do you call things that take fire easily ? Inflammable. Brimstone is *inflammable*. Did you see any thing more than that it took fire ? The flame was quite blue. Repeat,—brimstone burns with a *blue flame*. I think you can find out something now, by my setting the brimstone on fire. It makes an unpleasant smell. Things that give out a smell are called odorous. Tell me some things that are odorous ? Brimstone is *odorous*. By what did you find out that brimstone was odorous ? By our noses. What use did you make of your noses, then ? We smelt with them. By what did you find out that brimstone was yellow ? By our eyes. What use did you make of your eyes, then ? We saw with them. There is something more that the fire does to the brimstone ; what is it ? It melts it. Repeat,—brimstone *melts in fire*. What is the quality that makes brimstone useful to us ? Its being inflammable. Of what is the other part of the match made ? Of wood. Brimstone, you said, is mineral, because it is found in the earth ; now, what is wood ? A vegetable. Yes, repeat,—it belongs to a *vegetable*.

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What is it taken from? A tree. What kind of wood is this? Deal. Perhaps none of you can tell me from what tree we get deal wood. Here is the picture* of the tree, it is called a fir; what is deal? The wood of the fir-tree. Now examine the wood, and tell me something about it? It is hard, it is dry, we cannot see through it, it is dull, light brown. Repeat these qualities of wood together,—Deal wood is hard, dry, we cannot see through it, it is dull, the color is light brown. (Teacher puts it in the candle.) It is inflammable. What difference do you observe between the brimstone and wood, when I put them in the flame? The brimstone took fire soonest, and burnt with a blue flame. Yes, and the brimstone melted into drops; but what does wood form, when it is burnt? Ashes. Now, I want some of you to think, and find out why we require both brimstone and wood to make a good match? We have the brimstone, because it takes fire so very quickly; and why do we have the wood? How long did the brimstone burn? A very little time. Perhaps it would burn out before we could get our candle or fire to light, but the wood burnt a long time; then, we have the brimstone, because it takes fire so quickly, and the wood, because it burns longer. You told me that man made the match; but who gave the wood and the brimstone the qualities that make them so needful to us? Yes; it is God who made every thing, and has given to every thing the qualities that make them useful to us. Now, you shall repeat all you have said about the match. A match is made of *wood* and *brimstone;* the brimstone is placed at *the ends;* it is a *mineral substance*, and comes out of *the earth;* it is *yellow;* very *inflammable*, and burns with a *blue flame;* it also melts in *fire*, and is very *odorous*. The wood is a *vegetable substance*, and comes from *a tree* called a *fir-tree*. The wood is *inflammable*, but it does not burn so *fast* as the *brimstone;* it burns to *ashes;* its color is *light brown;* we cannot *see through it;* it is *hard*, *dry*, and *dull*. Man makes the *matches*, but God gives the qualities to the *brimstone* and *wood*, that make them *useful to us*.

"Lesson XVII.—A Rose-leaf.—What is this? A leaf. Where do leaves come from? Trees. What leaves do cows and horses eat, in fields? Grass. What leaves do we eat? Cabbage-leaves and spinach, &c. What do you call trees, and grass, and cabbages, &c.? (The children will probably say plants, but they must be told that they are also called vegetables.) Tell me one of the largest vegetables you have ever seen. An elm-tree. Tell me a small one. Wheat. Tell me one we eat. Lettuces. What are all these called? Vegetables. Where do vegetables come from? Out of the ground. If I had a piece of land without any vegetables, what must I do to raise some? Sow some seed. Where must I put the seed? In the earth. If I was to sow some grass-seed, what would happen? Some grass would spring up. And what would it be, at first? Very small. If healthy, would it continue so small? No. What would it do? Grow. If I were to put an acorn in the ground, what would happen? It would spring up. Yes, and at first it would be very *small;* but it would *grow*, till, after many years, it would become a great *oak*. But would the same happen, if I buried a flint or piece of coal in the earth? No. They do not *grow*, like vegetables, out of the *earth*. Now, you know the difference between a mineral and a vegetable. Now, look at this leaf, and tell me its different parts. What part do I hold in my hand that you would not call the leaf? The stalk. What does the stalk bear? A leaf. The stalk that bears a leaf is called the leaf-stalk; what is this? A leaf-stalk. Find out some of the parts of the leaf. The edge. What difference do you observe in the edge of the rose-leaf and this lily-leaf? The rose-leaf has little points, and the lily-leaf has not. Yes, like this, (the teacher draws on the

* Teachers should always consider, before they begin their lessons, what they shall want to illustrate the subject, and have every thing at hand.

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slate.) The points are called teeth, because they are like the sharp-pointed teeth of some animals; and the edge, that has such points, is called toothed. What is this edge? Toothed. Why is it said to be toothed? Because it has points like the teeth of some animals. Find some more parts. There is a line down the middle. Yes, that line is called the middle rib. See whether the middle rib is the same, on both sides of the leaf. It goes in on one side, and comes out on the other. Which of you can tell me, in a ploughed field, what they call the hollow line made by the plough? The furrow. And what do they call the raised part on each side? The ridges. What is the middle rib like, on this side of the leaf? A furrow. And on this side it is like a *ridge*. Now you see there are two sides to the leaf; how would you call them? When the leaf is on the tree, which side is uppermost? This is, therefore, called the upper side; and what would you call the other? The under side. Look again, carefully, at the leaf; there are more lines; where do these lines come from? The middle rib. And where do they go? To the edge. These lines are called the veins; how are they like the middle rib? They go in, like furrows, on the upper side, and come out, like ridges, on the under surface. Do you see any other part? The end. The point or end is opposite the *stalk*. Now, tell me some of the qualities of the leaf; what can you say it is? It is green; it is rather bright. Look again; see if both sides are bright. No, the under side is dull. Here are several leaves; what difference do you observe in their upper and under surfaces? The upper surface is the brightest. Feel the rose-leaf. It is thin; it is soft. Any thing more? It bends easily. What do you say of a thing which bends easily? It is pliable. What can you say of the leaf? It is pliable. What more do you find, when you feel it? It is light, smooth. What is the shape? Round. (Teacher draws a correct circle before the children.) What, is it like this shape? Not quite. I will draw the shape of an egg; which is it most like? The egg. We call the shape of an egg *oval*. What would you say is the shape of this leaf? Oval. Now, you must repeat together all about the rose-leaf. A rose-leaf is a *vegetable substance;* it grows on a *leaf-stalk;* it has an *edge*, which is *toothed;* it has a *middle rib*, which is like a *furrow* on the *upper side*, and like a *ridge* on the *under side;* it has also many *veins*, which are like *furrows* on the *upper side*, and like *ridges* on the *under side*. Its color is *green*, its shape is *oval*. To the touch it is *thin*, *soft*, *smooth;* it *bends* easily; the upper side is rather *bright*, and the under side is *dull*.

"Lesson XVIII.—Honey-comb.—What is this? A piece of honey-comb. Where does it come from? A bee-hive. Who put it in the hive? The bees made it. Can you tell me how the bees made it? No, I am sure you cannot. They have no hands, no tools, and yet see how beautifully it is made; not one of you could make such a piece. Where did the bees learn how to make their comb? Yes, God taught them, and enabled them to do it well. He teaches all animals to do what is necessary for their comfort. Now look at the honey-comb, and tell me some parts. The holes. The holes are called cells. What parts do you see in the cells? What do we call that part of the room where the windows are? The sides. Well, see what the cells have. Sides. Count how many sides each cell has. Six. Each cell has *six sides*. Look again at the room, and tell me what you call the part where the sides meet. The corners. And what has each cell? Corners. How many corners has each cell?—count. Six. Repeat,—each cell has *six corners*. When you look into the cell, what part do you see? The bottom. And what part is opposite? The top. What is there round the top? An edge. Now, try and find out some of the qualities of the honey-comb; feel it. It is very light, and sticky. Look at it; it is dull; we can see the light through it; it is yellow. (Teacher presses it.) It is brittle. (Puts it into the flame of a candle.) It melts. When does

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it melt? In fire. What use does the bee make of the cells? To keep honey in. And where does the bee get the honey? From flowers. Yes; in Summer, the bee collects honey, which it stores in the cells: but it also uses the cells for another purpose; the young bees are kept in them, and fed and watched by the bees, till they get their wings, and then they fly and begin to work, themselves. And what do we make of the honey-comb? Wax. And what use do we make of wax? We make candles of wax. Yes; and we rub furniture with it, to make it look bright. I should think that some of you have seen your fathers use wax. Yes, teacher, my father does. What is your father? A cobbler. What does he use wax for? To make his thread stronger, &c. Now, repeat together about the honey-comb. Honey-comb is made by *bees*, who put the honey they get from *flowers* into it. It is formed of a number of little *cells*, which have each *six sides* and *six corners*, a *bottom* and a *top*, with an *edge*. Wax is very *light*, *thin*, and *sticky*. The color is *light yellow*. It is *dull*; we can see *light through it*; it is *brittle*, and *melts in fire*. We use it to make candles, and to rub *furniture*, to make it look *bright*. Cobblers use it to *strengthen* their *thread*.

"LESSON XIX.—A BUTTERFLY.—What is this? A butterfly. What is a butterfly? An insect. What is an insect? It is neither a vegetable nor a mineral, it is an *animal*. Now, examine the butterfly, and tell me its different parts. It has wings. How many wings has a butterfly? Four. What difference do you observe in these four wings? Two are large and two are small. What can it do with its wings? Fly. Where are the wings placed? Two on each side of the body. What is the direction of the wings, in flying; are they in the direction of the walls of the room, or the ceiling? The ceiling.* In what other direction does the butterfly sometimes put its wings? Upright; but when it flies, they are always spread open. If you had a piece of thin paper, which you wished to float in the air, would you roll it up, or spread it out? Spread it out. Yes; then the air supports it. What does the butterfly do like this?† Opens her wings and spreads them out. What more do you observe in the wings? They are beautifully marked. (Teacher rubs the wings with his fingers.) What do you see? The color comes off. There is a kind of down upon the wings, which easily rubs off. Repeat together,—The butterfly has *four wings*, two are *large* and two *small*. They are placed on each *side of the body*. When it flies, the wings are *spread out*; when at rest, they are often *upright*. They are covered with beautifully-colored *down*, which *rubs off very easily*. Now, what other part do you observe in the butterfly? The legs. How many legs has a butterfly? Six. Where are they placed? Under the body. What can the butterfly do with its legs? Walk. Do they use them much, in walking? No. What do you generally see a butterfly doing? Flying about. And when it is not flying, what is it doing? Standing. What does it stand upon? Its legs. But it can do something more with its legs; what do we do, when we walk or move? Bend our legs. And what do we call the parts where we bend our legs? Joints. And what can the butterfly do with its legs? Bend them. What, then, must it have upon its legs? Joints. Repeat together about the butterfly's legs. The butterfly has *six legs* placed *under its body*; the legs have *joints*; it uses its legs chiefly to *stand upon*. Now, find out another part of the butterfly. Its body. What sort of a body has it? Long and small; you may call it slender. Where is it placed? Between the wings. What more do you observe in it? It is covered with hairs. Repeat together,—

"* If the children have learnt the difference between the horizontal and perpendicular position, they may here apply their knowledge.

"† The youngest children should be led to the observation of facts. The reasoning upon them, and drawing conclusions from them, is the work of a later period.

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The body of the butterfly is *slender* and almost covered with *hairs ;* it is placed between its *wings*.

What other part do you see ? The head. And what has the butterfly upon its head ? Horns. How many ? Two. What sort of horns are they ? Long. What besides ? Fine. What do you observe at the end ? They are thick. The butterfly's horns always end in a thick knob. What more do you see on the head ? Eyes. How many ? Two. What is the use of the eyes ? To see with. Look again at the head, there is something that sticks out. They are called feelers ; most insects have four feelers. Now observe, here is something I will draw out from between the feelers. What is it like ? It is like a hair rolled up. It is the butterfly's mouth, and is called a trunk. Which of you can tell me what butterflies feed upon. Yes, honey. And where do they find honey ? In flowers. Yes, generally at the bottom of the flowers. Could they get at it, if they had mouths like yours and mine ? No. What, then, is the particular use of such a mouth as a trunk, to a butterfly ? To get at the honey at the bottom of the flowers. Yes, the butterfly darts its trunk into the flowers, and, as it is hollow, it can suck up the sweet honey through it. What pleasure you will have now, in watching a butterfly, and in thinking, God has given it just such a mouth as it wants, but mine is best for me. Now repeat together the parts of the butterfly's head,—The butterfly has *two eyes* on its *head*, and *two horns*, which are *long* and end in a *knob*. It has *four feelers ;* between them is placed its *mouth*, which is a long *trunk*, curled up between *two of the feelers ;* this trunk it darts into *flowers*, to get at the *honey*.

The children's remarks upon the color and marks of the butterfly must be determined by the particular one brought before them. The teacher should lead them to admire its beauty, and to observe the happy life it seems to lead, and then draw their attention to the sin of teasing what God has formed to be happy, and of injuring what God has so beautifully made ; no opportunity should be lost of endeavoring to counteract the cruelty so common to children. The evil disposition springs generally from a love of exercising power ; they should therefore be encouraged to exercise the power of any kind, which God may have given them, in increasing the happiness and good of his irrational as well as rational creatures. Early train them to feel that they are accountable for every faculty and power they possess ; even their power over the most insignificant insect.

In what kind of weather do butterflies come out ? In fine, sunshiny weather. How do they employ themselves ? In flying about and getting honey. Would it be right for us to imitate the butterfly ? No ; because God has given us all work to do, and tells us, in his Book, to be industrious, as the little ant is. Now, repeat together all that we have said of the butterfly. The butterfly is an *insect ;* it has *four wings ;* two are *large* and two *small ;* when it flies, they are *spread out ;* they are covered with beautiful *down*, which easily *rubs off ;* between the wings is its *body*, which is *long and slender*, and almost covered with soft *hairs ;* under its body are *six legs*, which have *joints ;* it does not use them much in *walking*, but *stands upon* them ; upon its head it has two *long horns*, with *knobs at the end ;* two *eyes*, four *feelers ;* between two of its feelers is placed its *mouth*, which is a *long, hollow trunk*, curled up when not in use ; it darts its *trunk into flowers*, to get at the *honey*, upon which *it feeds*.

"Lesson XX.—Here are the four objects which you have had for your lessons, this week. What are they ? A match, a leaf, a piece of honeycomb, a butterfly. Which of these is made by man ? The match. What must the person have, who makes a match ? Brimstone and wood. What kind of substance is brimstone ? A mineral substance. And what kind of substance is wood ? A vegetable substance. What other vegetable substances have you had ? A leaf. Neither the leaf nor the wood is a

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whole vegetable, but part of one ; the butterfly is a whole animal ; tell me another animal ? A dog. Now, I will write the names of these two animals on the slate,—butterfly, dog. Now, tell me two whole vegetables, that I may write them down, also ? A rose-tree, wheat. Now, two minerals ? Brimstone, flint. We have now two *animals*, two *vegetables*, and two *minerals*. What can the butterfly do ? Fly.* What can the dog do ? Run. Can the dog fly, or the butterfly run ? No. But find something that they both do, when the one flies and the other runs ? Move. Both animals move. Where does the butterfly move ? From flower to flower. Who does the butterfly please, in thus flying from flower to flower ? Itself. The butterfly flies about whenever *it pleases*. And when the dog runs about or lies down to sleep, who is he pleasing ? Himself. Then the dog moves about whenever *he pleases ;* what do both these animals do ? Move about when they please. But now think about these vegetables ; show me how they are different from the animals ? The vegetables cannot move about. Did you ever see a tree move ? Yes, when the wind blows it. How, then, is its moving different from the moving of the animal ? The animal moves about just when it likes ; but the tree only moves when the wind blows it. But think what vegetables do ? If I wished to have some wheat in my field, what should I do ? Sow some seed. Yes ; I should put the little seed into the ground ; what would happen ? It would spring up. And what would it become, at last ? Wheat. Yes ; a plant of wheat with a *stem*, and *leaves*, and an *ear of corn*. But what must the vegetable have done, to have become, from a little seed, a large plant ? It must have grown. What, then, do vegetables do ? Grow. Vegetables grow ; do animals grow ? Yes. Tell me how you know that they grow ? Mother had a little kitten, and now it is a great cat. What can you say of animals ? They grow and move about where they please. What can you say of vegetables ? They grow. But now, think about the minerals ; supposing I was to put this piece of flint in the ground, as I might the seed ; if, in a fortnight, I was to come and look for it, might I expect to see any part above the earth ? No. Why not ? If I had put in a seed I should expect to see a little shoot coming up. Yes, because the vegetable† grows, but the mineral does not. Well, then, you have found out that animals *grow* and *move about as they please ;* vegetables *grow ;* minerals neither *grow* nor *move about.*

" In the preceding series the teachers are furnished with model lessons for four weeks ; and, after such practice, it is expected that all who are competent to fill the office will be able to draw up similar lessons, for their own use. To assist them, a list of objects, suitable for such instruction, is given below, with some quality mentioned that particularly fits them for use, or one which exists in such a degree, that the children, from the object, would gain a correct and vivid idea of the quality.

" *List of Objects.*

Glass,	transparent.	Sealing wax,	fusible, impressible.
India-rubber and whalebone,	elastic.	Camphor,	inflammable.
Gum, Glue,	adhesive.	Ginger,	pungent.
		Copper,	sonorous.
Sponge, Bread, Blotting paper,	porous, absorbent.	Salt,	salt taste.
		Cotton,	soft.
		Cork,	light.

" * Of course, it is impossible to anticipate the exact answers of children ; but these are the points to which the teacher must direct their observation, by questions.

" † This lesson should not be given till the children are a little advanced. Keep them for a long time to the simple observations of parts and qualities. It is drawn up rather to show how such subjects should be treated, than to recommend such teaching to be much pursued in infant schools.

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"The following objects should be brought before the children, that they may learn all their different parts :

Pin.	Scissors.	Spade.
Needle.	Thimble.	Rake.
Pencil.	Shawl.	Horse-shoe.
Quill.	Glove.	Chair.
Pen.	Hammer.	Book.
Egg.	Bird's nest.	Stool.
Knife.	Cup.	Table.
Key.	Glass.	Ladder.
Brush.	Acorn.	Saw.
Penny.	Gooseberry.	
Broom.	Candle.	

"The following objects, as being very common :

Rice.	Butter.	Putty.
Horse-hair.	Coffee.	Mortar.
String.	Tea-leaves.	Horn.
Soap.	Parchment.	Honey.
Brick.	Cotton.	Starch.
Hearth-stone.	Flax.	
Oil-skin.	Hemp.	

"The common metals, also, and the liquids in general use, should be made the subject of lessons."

INAUGURAL ADDRESS OF THE HON. STEPHEN C. PHILLIPS, MAYOR OF SALEM.

[That part of the Mayor's Address, which relates to the Public Schools, is highly encouraging. During the past year, five schoolhouses have been enlarged, altered, or repaired. The salaries of all the male teachers, except one, have been increased. Encouragement is given, that the female teachers shall soon be more liberally compensated for their services ; and measures are now in progress to supply the schools with female teachers of higher qualifications. The Mayor is an old and fast friend of the Common Schools ; he is aided and sustained by a most intelligent school committee ; and, what is most fortunate of all, the most generous and public-spirited people of the city harmonize with them, in their views of the importance of these institutions. We give, below, an extract from the Address. —Ed.]

"An examination has been made of the plan for a School Library, as proposed by the Board of Education, and the result of that examination has been recently conveyed to the Legislature, in an earnest remonstrance against the abolition of that Board, as involving, among other consequences, the frustration of a design, which has proceeded from the wisest counsels, and will be executed by the best talents, of the State ; and which is believed to be adapted, in its moral tone, in its literary merits, and in all its practical tendencies, to elevate, strengthen, and adorn, the character of youth, and thus to advance, immeasurably, the qualifications for manhood.

"During the year, the sum of eight hundred and eighty-four dollars and seventy-nine cents has been paid into the Treasury of the city, by the Treasurer of the Commonwealth, as the city's share of the annual dividends of the Massachusetts School Fund, for 1837 and 1838. By a vote of the City Council, in manifest compliance with the design of the State, this amount was placed at the control of the School Committee, as an addition to the ordinary appropriations ; and that it might be applied to some special object, upon the recommendation of a sub-committee, whose report has been pub-

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lished, it was decided by the general committee, that this donation should be applied in part to the support, for a year, at the Normal School in Lexington, of two young ladies, to be selected from such of the Assistants or older scholars of the East and West Female Schools, as might need, and would desire to avail themselves of, this assistance, for the purpose of increasing their qualifications for future service in the Public Schools. This grant was coupled with stipulations, that the amount advanced should be gradually repaid, by a deduction from the salaries to be afterwards allowed them, as assistants; so that, in effect, under ordinary circumstances, the grant would prove equivalent to a loan, and would enable the beneficiaries, without apprehension, to anticipate their own resources, and leave it in the power of the committee, to continue to provide for the same object by the use of the same means.

"A delay of the proceedings connected with this object has been caused by the posture of the project, which was pending in the Legislature, for the abolition of the Normal Schools. That project has signally failed. The prevailing sentiment in the Legislature, as well as out of it, is not found prepared to arrest an enterprise, which, originating in private munificence, and fostered by public favor, has taken a strong hold of the confidence of the people, and is identified with the character of the State. The experiment will be suffered to succeed; and in its success, by the plan which has been adopted, the Public Schools of Salem cannot fail to be directly benefited. The only method to raise the standard of instruction is to increase the qualifications of teachers; and it is no vain theory, but the suggestion of practical wisdom, that teachers as well as scholars, adults no less than children, may profit by a course of systematic instruction; and that in no way can the principles, processes, and results, of education be so readily understood and tested, as by the use of such means as are in operation at the Normal Schools. In the institution at Lexington, under the supervision of one of the most experienced and successful teachers that could be found in the State, with daily opportunities for consultation, study, and practice, and with all the benefits of a keenly-excited professional sympathy, the progress of the students has already proved what is practicable, and the testimony of every visiter confirms the highest anticipations of its usefulness. It is too late, therefore, to agitate a question that has been settled; and, whatever may be the existing causes of discontent, all who cannot contemplate with pride, should with dignity refrain from aspersing, the highest purposes and purest motives which were ever blended in the public service."

Beauties of Ignorance.—It will be scarcely believed, that the following disgusting act of superstition and cruelty could be practised, in the nineteenth century, and in a city like Norwich; but such is unfortunately the fact. Children who are sickly are taken to a woman living in St. Lawrence, to be cut for a supposed disease, called the "spinnage;" the woman performs her operation on a Monday morning only, and charges three pence. On the first visit, the woman cuts the lobe of the right ear, with a pair of scissors, and with the blood makes the sign of the cross upon the child's forehead. On the second Monday, she does the same with the left ear; and, in some instances, it is deemed necessary to subject the little sufferers to nine operations of this ridiculous ceremony. We hope, after this exposure, that parents will not subject their infants to such barbarous treatment.—*English paper.*

[They will, unless they are better educated.—Ed.]

Dr. Franklin said, "What maintains one vice, would bring up two children."

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[For the Common School Journal.]

EDUCATION.

NO. I.

MR. MANN,—One, whose example we ought all to follow, has taught us to respect the proffered mite of those who have but small resources. If you exhibit the same spirit, in relation to humble efforts to do good, I shall expect to see the enclosed communication in the next Number of your excellent Journal; if not, then, according to Parliamentary usages, you will endorse it,—read once, and indefinitely postponed. Should the former be its fate, you may hear from me, again; if the latter, I have no promises to make. Yours, S. P.

He, who would accomplish difficult enterprises, should not have so much faith in himself, or in the materials upon which he proposes to operate, nor rely so much upon dazzling theories, as to overlook those real impediments, which are likely to be found in his way. The later such difficulties are discovered, the more sure will they be to cause either a partial or a total failure. There are too many, floating upon the surface of the great ocean of human life, pretending to be pilots, who have neither chart or compass, and who are more likely to reach its desolate confines, than the happy haven for which they embarked.

If unenlightened zeal, combined with great efforts and pure designs, may, like the blind Giant of the Israelites, accomplish its object; then the same powers, with good purposes, the same energy, with holy influences, must act more safely and more surely, when the whole field of operations, in all its length and breadth, with all its varieties of surface and of soil, is beneath the clear vision of him who would make it more beautiful or more productive.

The necessity of possessing this clear moral vision, of gaining an intellectual height, sufficiently elevated, to view widely what is before us, around us, and even within us, applies with peculiar force to him, who would mould the human character into its proper shape; who would adorn it with mental and moral beauty; who would bring out the whole man, in such right proportions, as to make him wise, useful, and happy. Before he undertakes to perform such consecrated duties, he should endeavor to become well acquainted with the materials he proposes to influence, and with the efforts best calculated to make the most of such easily-deranged, such easily-diverted, and yet such inestimable, treasures.

He, who would do his whole duty to himself and others; who would have every thing around him, from masses of dead matter to the indestructible soul of man, perfect in their proper spheres, finds, not only that difficulties increase, but that the probabilities of success decrease, as he moves upward, from the lowest grade of inanimate, to the highest exhibitions of moral and spiritual, natures. Mere matter is generally so passive, that our success over it is in exact proportion to our skill and our exertions, and the artisan can give it all but vitality. The vegetable kingdom, if not more rebellious, is less likely to reward our exertions. Influences, over which we have little or no control, must combine with ours, to insure success. Light, air, moisture, heat, may fail to be propitious. If we can warm and make fruitful the frigid zone, we cannot cool or fertilize the vast sandy deserts of the torrid, or much abridge the boundaries of the ocean. Our seedtime may not be neglected, and yet our harvest may be deficient. Though but part of that portion of animated nature, inferior to himself, can be made serviceable or obedient to man; and though that part needs much care and training; it more surely improves under his judicious discipline, than those who are to be the heirs of his name and his fortune.

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When man moves upward from the kingdoms of Nature, for the purpose of improving and elevating his own race, he is met with one embarrassing difference. While he continued amongst the mineral, the vegetable, and the irrational, he generally found, that like causes would produce like effects; but the moment he enters the human nursery, he discovers, that however carefully his influences are exerted to make others useful, virtuous, and happy; and whether exerted upon those who are unallied to him by blood, or upon his own offspring; he fails of what he deems deserved success. He finds, under the same watchful eye, within the influences of the same intelligent mind, in fact, surrounded, so far as humanity can discover, with the same moral atmosphere, in every respect, the objects of his solicitude diverging,—innocently, it may be, but widely diverging,—from each other. He finds what may be termed a constitutional difference, controlling, at least in a degree, all subsequent influences. He finds, that God has limited the powers of man over man; that Infinite Wisdom has ordained that variety which goes to make up, if rightly brought out, a perfect social state. He finds, that Heaven has said to parents, neither your partiality, nor the selfishness of governments, nor the powers of superstition, nor the fluctuating and potent energies of fashion, shall be able to press into one mould the soul of man, and to make alike, what human good requires should be widely diversified.

With whatever beauty of language, then, one of the wisest and best of men may have told us, "that the human soul, without education, is like marble in the quarry, which shows none of its inherent beauties till the polisher has brought them out;" or, "that sculpture is to the block of marble, what education is to the human soul;" and however captivating may be a theory growing out of such premises; they are not sufficiently correct, to be made the rule of action with him who would rightly develop all the useful faculties of man. Those, who think the metaphor is not too strong, would own, that man has no such power over the material parts of his brother or his child, as he has over the block of marble; that he could not even make one hair black or white. And he, who sees the different moral and mental exhibitions of the living principle, as developed in children, with or without education, will find, that marble is quite too quiescent to represent what goes to make up the inner man. The artist may make a thousand statues to any given pattern; but, when he operates upon humanity, however much he may desire a different result, there will remain an individuality, which no effort of his can entirely obliterate. Oliver Cromwell could make himself a king, but wholly failed to transfer his royal energies to his son; and Chesterfield, after long and faithful exertions, not only failed to make his son a leader of Parliament, but, so far as can be discovered, a leader even in those vices which degraded his highminded but profligate father. It was not designed by Providence, that any one mind should entirely educate any other, nor that even all the mental or moral influences, with which it may happen to be surrounded, should do it; but that all within us, as well as all without us, should come in for a share, for good or for evil, in the great work. While the truly wise and benevolent will form their models of ideal perfection, and will endeavor to polish, refine, and bring out, the heaven-born image impressed on the soul and the affections of every child; others, of different character, will too often be at hand, and, with ruder instruments, striving for an opportunity to mar its moral beauty, and to substitute, for its purity, their own imperfections; and in this they will, in some degree at least, succeed.

How deeply interesting has Heaven made it, and wisely made it, then, that our moral atmosphere should be cleansed and kept constantly pure, not only around our firesides, but throughout the length and breadth of the land; so that no storms nor currents, growing out of vice and ignorance, may collect in the distance, and spread, till they reach the remote as well as the near, and overwhelm the innocent with the guilty.

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In contending for an inherent variety in the human character, let me not be understood, that any are unfitted by Nature to be morally correct,—for this I do not believe; but, that all may become virtuous, useful, and happy; that all may be good, and yet be different; and that, in educating the young, we should always keep in view their different capacities, and the different spheres which Heaven designed them to fill.

[From the Iowa Sun.]

INTERNAL IMPROVEMENT.

The system we plead for, though attended with much toil and expense, will not require a State tax of a single cent, nor much if any legislation. It is preeminently a "democratic" system; it is to be begun by the people, and will be for the exclusive benefit of the people. It is only for every farmer to mend up his fences, till his ground well, have it well prepared for planting, have his crops in, seasonably, tend them well, keep down the weeds, see that his cattle and horses are fed and treated so as to make them thrive, keep his implements in order and in their place; for every father to rule his family well, govern his children, form their minds and manners, by good instruction, train them up in the habits of industry, honesty, and sobriety, provide them with comfortable clothing, send them to school and pay for their tuition, and have a care to the company they keep; for every husband to treat his wife as a bosom companion; for every woman to love her husband, and try to prove a helpmeet for him, to keep from gossipping, to spin more stocking than street yarn, to keep the house tidy, and the family clothing clean and well mended; for every damsel to keep all grease spots from her clothes, darn the heels of her stockings, remove beau-catchers from her head, and novels from her library, to do much with needles, and store her head with useful ideas; for every young man to go decent, but to buy no better clothes than he can honestly pay for, work hard, behave courteously to others, especially to old men, to guard against self-importance and insolence, if much in company with ladies, to black his shoes, trim his hair, throw away his cigar and quid, attend preaching, regularly, and hold his tongue, if he cannot talk sensibly, and to get married when he is twenty-five, if he can find any one to have him; for magistrates to execute the laws; for tavern-keepers to keep better food than brandy; for towns to have clean streets and good sidewalks, to remove every nuisance, and every thing injurious to health; favor good morals; for every district to support good schools. In fine, for it is impossible to enumerate all the objects embraced in our scheme, for every body to cease to do evil, learn to do well, attend church on the Sabbath, mind his own business, and take a newspaper.

IMPORTANCE OF UNDERSTANDING THE MEANING OF WORDS ILLUSTRATED. "In many parts of Scotland, the word *virtue* is limited entirely to *industry;* and a young Divine, who preached upon the moral beauties of virtue, was considerably surprised, at learning that the whole discourse was supposed to be a panegyric upon a particular damsel, who could spin fourteen spindles of yarn in a week."

"A man who, to good nature, adds the general rudiments of good-breeding, *provided he rest contented with a simple and unaffected manner of behaving and expressing himself,* will never be ridiculous, in the best society."—SIR WALTER SCOTT.

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THE

COMMON SCHOOL JOURNAL.

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ERRATA.—In the first article of the last Number, eighth line from the caption, for "*cite*," read "*con cite*." In a part of the impression, also, at page 194, third line from bottom, the ill-sounding word "*shew*" escaped notice.

MR. BURRITT, THE CELEBRATED LINGUIST.

[MR. BURRITT,—whose letter, containing some account of himself and of his course of study, will be found below,—is the same individual, referred to in the speech of GOVERNOR EVERETT, delivered at the Common School Convention in Taunton, in 1838. That admirable speech was published, in the 14th No. page 219, of the first Volume of this Journal.

It is matter for wonder, that the fertile imagination of the ancients did not conceive of a god, in whom to embody the attribute, or quality, of *Perseverance*; and, in whose name, to erect altars and temples in honor of that virtue. The world is full both of positive and negative proofs of its power;—of proofs, that almost any thing can be accomplished by it, and that almost nothing, of any value, can be accomplished without it. Some persons have a foolish affectation of being independent of mental labor; of making great intellectual achievements, by a sort of inspiration; and they assume airs of disdain towards laborious, pains-taking, persevering industry. These are the *sophomores* in literature and science; and, whether in college or out of it, they are only *wise fools*. It is altogether more true, and indicates a far higher grade of mind, to say with Mr. Burritt, in the following letter,—"*All that I have accomplished, or expect or hope to accomplish, has been and will be, by that patient, plodding, persevering process of accretion, which builds up ant-heaps, particle by particle, thought by thought, and fact by fact.*"

One of the finest passages in Shakspeare begins thus:—

> ———"Persev'erance, dear, my lord,
> Keeps honor bright. *To have done*, is to hang,
> Quite out of fashion, like a rusty mail,
> In monumental mockery."
> * * * * * * *
> "O, let not virtue seek
> Remuneration *for the thing it was.*"

These are the sentiments to be imbibed by the emulous youth.—ED.]

THE LEARNED BLACKSMITH.

"WE invite the attention of the public," says the 'Southern Literary Messenger,' "to the subjoined communication from Dr. Nelson, of this city, accompanied by a letter to him from Mr. Burritt, already distinguished, by Governor Everett, as the learned blacksmith of Massachusetts. Mr. Burritt's extraordinary acquirements, under the peculiar circumstances of his life, are only equalled by the modesty with which he shrinks from notoriety. We doubt whether there is a parallel instance, on record, of the same application to mental improvement, under such striking disadvantages. The most learned linguist, now living, we believe, is Mezzolanti, the Professor of Oriental Languages at the University of Bologna, in Italy.

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He is said to speak and write, fluently, eighteen ancient and modern languages, and twenty-two different dialects of Europe; but Mezzolanti has not been obliged to labor, one third of his time, at the anvil for subsistence. Lord Byron said of him, "he is a monster of languages; the Briareus of parts of speech; a walking polyglot; and one who ought to have existed at the time of the tower of Babel, as universal interpreter." What would Lord Byron have said of the self-taught Massachusetts linguist, whose wonderful acquisitions have been treasured up amidst toil and poverty, and in those intervals which are usually devoted to repose or recreation? If any of our readers should be incredulous, in this matter, we need only refer them to the address of Governor Everett, and also to the personal testimony and observation of Dr. Nelson, of whom it may be said, that no declaration of ours is necessary to entitle his statements to the fullest confidence."

"To the editor: With a few friends who have seen the following communication, I entirely concur in the opinion that it ought to be given to the public. It is a brilliant and unsurpassed example of what may be achieved by persevering application to study. To all persons, especially to the young mechanics of our country, it may prove a beacon of light, to guide them to higher destinies, by a diligent improvement of their 'little fragments of time.'

"Of the veracity of the statement made by the writer, there cannot be a doubt. In the Summer of 1838, Governor Everett, of Massachusetts, in an address to an association of mechanics in Boston, took occasion to mention that a blacksmith of that State had, by his unaided industry, made himself acquainted with *fifty languages*. In July, of the following year, I was passing through Worcester, the place of his present residence, and gratified my curiosity by calling to see him. Like any other son of Vulcon, Mr. Burritt was at his anvil. I introduced myself to him, observing that I had read, with great pleasure and unfeigned astonishment, an account of him, by the Governor of his State, which had induced me to take the liberty of paying him a visit. He very modestly replied, that the Governor had done him more than justice. It was true, he said, that he could read about fifty languages, but he had not studied them all, critically. Yankee curiosity had induced him to look at the Latin grammar; he became interested in it, persevered, and finally acquired a thorough knowledge of that language. He then studied the Greek, with equal care. A perfect acquaintance with these languages had enabled him to read with facility the Italian, the French, the Spanish, and Portuguese. The Russian, to which he was devoting his 'odd moments,' he said, was the most difficult he had undertaken.

"I expressed my surprise at his youthful appearance. He informed me, that he was but *twenty-seven years of age*; (to which statement I gave ready credence;) that he had been constantly engaged at his trade, from boyhood to that hour; and that his education, previous to his apprenticeship, had been very slender.

"Mr. Burritt removed from a village near Hartford, in Connecticut, where he was born and where he learned his trade, to Worcester, to enjoy the benefit of an antiquarian library, stored with rare books, to which the trustees gave him daily access. 'Yes, sir,' said he, 'I now have the key to that library, (showing it, as if it were the most precious jewel, the real key to knowledge,) and there I go, every day, and study, eight hours; I work, eight hours; and the other eight I am obliged to devote to animal comfort and repose.'

"The stage drove up, and I most reluctantly left him, exacting, however, a promise that he would write me some account of himself,—of his past and present studies.

"The following is the first but not the only letter, which he has done me

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the favor to write. I have assurance that Mr. Burritt would not be so false to his professions, as to object to its publicity. But I am equally well assured that it will give him more pain than pleasure. TH. NELSON.

"*Richmond, Feb. 4th*, 1840."

"*Worcester, Dec.* 16, 1839.

"DEAR SIR:—I sit down to write to you, under a lively apprehension that you will accept of no apology that I can make for my silence. But, before you impute to me indifference or neglect, I beg you, my dear sir, to consider the peculiar nature of my occupations, to reflect, that my time is not at my disposal, and that my leisure moments are such as I can steal away from the hours which my arduous manual labors would incline me to allow to repose.

"I deferred writing, some time, thinking to address you a letter on your return from the Springs; but the nature of my business became such, in the Fall, that I was compelled to labor both night and day, up to the present time, which is the first leisure hour that I have had for several months. I cannot but be gratefully affected by the benevolent interest which you manifested in my pursuits, both in our interview in Worcester, and in the letter for which I am indebted to your courtesy and kind consideration. I thank you, most cordially, for those expressions of good will. They are peculiarly gratifying, coming as they do from one whose personal acquaintance I have not had the means and pleasure of enjoying; a fact which proves, I fear, that I have been thrust before the world, very immaturely. An accidental allusion to my history and pursuits, which I made, unthinkingly, to a friend, was, to my surprise, brought before the public as a rather ostentatious *debut* to the world; and I find myself involved in a species of notoriety, not at all in consonance with my feelings. Those who have been acquainted with my character, from my youth up, will give me credit for my sincerity, when I say, that it never entered my heart to blazon forth any acquisition of my own. I had, until the unfortunate *denouement* which I have mentioned, pursued the even tenor of my way, unnoticed, even among my brethren and kindred. None of them ever thought that I had any particular *genius*, as it is called; I never thought so, myself. All that I have accomplished, or expect or hope to accomplish, has been and will be, by that plodding, patient, persevering process of accretion, which builds up ant-heaps, particle by particle, thought by thought, fact by fact. And, if ever I was actuated by ambition, its highest and furthest aspiration reached no further, than the hope to set before the young men of my country an example, in employing those invaluable fragments of time, called 'odd moments.' And, sir, I should esteem it an honor of costlier *water* than the tiara encircling a monarch's brow, if my future activity and attainments should encourage American *workingmen* to be proud and jealous of the credentials which God has given them to every eminence and immunity in the empire of mind. These are views and sentiments with which I have set down, night by night, for years, with blistered hand and brightening hope, to studies which I hoped might be serviceable to that class of community to which I am proud to belong. This is my *ambition*. This is the goal of my aspiration. But, not only the *prize*, but the whole *course*, lies before me, perhaps beyond my reach. 'I count myself not yet to have attained' to any thing worthy of public notice or private mention; what I *may do* is for Providence to determine.

"As you expressed a desire, in your letter, for some account of my past and present pursuits, I shall hope to gratify you on this point, and also rectify a misapprehension which you and many others may have entertained of my acquirements. With regard to my attention to the languages, (a study which I am not so fond of as mathematics,) I have tried, by a kind of practical and philosophical process, to contract such familiar acquaint-

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ance with the head of a family of languages, as to introduce me to the other members of the same family. Thus, studying the Hebrew very critically, I became readily acquainted with its cognate languages, among the principal of which are the Syriac, Chaldaic, Arabic, Samaritan, Ethiopic, &c. The language of Europe occupied my attention immediately after I had finished my classics; and I studied French, Spanish, Italian, and German, under native teachers. Afterwards, I pursued the Portuguese, Flemish, Swedish, Norwegian, Icelandic, Welsh, Gælic, Celtic. I then ventured on, further east, into the Russian empire; and the Sclavonic opened to me about a dozen of the languages spoken in that vast domain, between which the affinity is as marked as that between the Spanish and Portuguese. Besides these, I have attended to many different European dialects, still in vogue. I am now trying to push on, eastward, as my means will permit, hoping to discover still further analogies among the Oriental languages, which will assist my progress. I must now close this hasty though long letter, with the assurances of my most sincere respect and esteem.

"ELIHU BURRITT.

"To TH. NELSON, M. D.

"N. B.—Please make my compliments acceptable to the ladies who were in your company, when at Worcester. I should be much pleased to send them some trivial token of my remembrance and respect."

"It was always his favorite tenet, (Sir W. Scott's,) in contradiction to what he called the cant of sonnetteers, that there is no necessary connexion between genius and an aversion or contempt for any of the common duties of life; he thought, on the contrary, that to spend some fair portion of every day, in any matter-of-fact occupation, is good for the higher faculties themselves in the upshot." —*Lockhart's Life of Scott.*

HUMAN POWERS.

NO. II.

Not only a harmless, but a beneficial, variety characterizes all the works of God. One star differeth from another, in size and substance, as well as in glory. Earth's surface is nowhere extensively uniform, except where it is barren and desolate. The members of each species of animal and vegetable life are as sure to vary, as the different species, from each other.

Man does not appear to be exempted from this general law of Heaven, but, every where, to be unequivocally marked with individuality; and seems as much so, in his moral and intellectual, as in his physical, nature. His soul or his heart appears to have as many peculiarities as his countenance. All may be equally pure, but the manifestations of that purity will be different; all may be equally wise, yet their wisdom will be variously displayed; all may have taste and skill, and may innocently use them in very different departments and for very different purposes.

It is the duty of all to aim at perfection. It is the only standard for man. But there is no chemical combination of either animal matter, feeling, or mind, yet known, which will make either of those substances faultless; nor have the three ever been so united and cultivated, as to exhibit no deviations from rectitude. The best human beings vary from each other; this, the humblest will discover; but how far each may vary from perfectibility, is known only to God.

Man may estimate, and has a perfect right to estimate, the moral and intellectual state of individuals or multitudes, provided he properly prepares himself for judging; and each individual and community have an equal right to appeal from an unfavorable verdict of their peers, to their own conscience

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and their God. And the only way to approximate towards a salutary harmony between these clashing thoughts and feelings, these conflicting judgments, is to enlighten those who are to think, and feel, and judge ; to substitute the laws of Nature for those of prejudice ; the laws of God for the errors of man.

He who would rightly aid in bringing the young to that position in society, where they would be likely to enjoy and serve themselves best, and to benefit others most, must endeavor to find out their natural propensities,—those bonds, which Nature has wound around the soul, the heart, and the senses,—and judiciously to use them. This should be the first work of every instructer. After he has a knowledge of the powers of the whole man, he may discipline them, if necessary ; he may turn them, as the rivers of water are turned, but cannot any more destroy them or turn them backward, than he can those waters. He may make them worse than useless ; but, while life remains, they will operate.

Those who would, then, build up society, in the widest extent of that term, must not go into the great field of humanity to make all alike, but to make them virtuous, useful, and happy ; to discover their talents, and then to turn them to the best account, in promoting their own happiness and the happiness of others. They must not expect to make all think alike, but be contented, if they can make them think actively, with pure desires to become right. They must not expect to make all profoundly learned, but must endeavor, that they should be truly wise. They should not strive so hard to make them believe this or that, as to purify the soul and heart, and store the mind well, and then to set them in search of truth. They should teach them to respect the opinions of the wise, but not to adopt them without reflection ; and, most particularly, not to reject them without a solemn conviction, after thorough examination, that they are incorrect.

Many speak of self-love, of pride, of ambition, the desire of wealth, or of physical, moral, and intellectual, superiority, as feelings, to be entirely annihilated ; and of disinterested benevolence, of performing all acts without any reference to a reward, merely because they are good, in themselves, as though all others were destitute of merit, and as though they ought to occupy the whole of life. They talk loudly of the love of neighbors and the love of God ; forgetting, that self-love is left us, as the standard of our love to others, and that this second is equally important with the first commandment ; forgetting, that what they would exterminate was placed in us by our Heavenly Father, to be felt and used ; and that it is only when it becomes a disproportionable part of our moral nature, that it is vice ; and that this wrong proportion may be too small as well as too great. Though the truly good often act without any regard to rewards, yet, God has put a life of disinterested benevolence out of the power of man. He has seen fit, therefore, to reward every good thought, word, or deed, in ways, which we, unless very stupid, cannot fail of understanding. The monitor in our breasts, conscience, will not forget its approving thrill, though every other paymaster, but He, who gave us that, should become bankrupt. The tree of moral life and duty is of so complicated a nature, that it is only from its fruit that it is safe to judge. It is safer for us to taste of that fruit, and then look backward, and see what has produced it, than to theorize on the questions, how water, earth, heat, light, and air, may be so combined, as to produce a perfect tree, and of course perfect fruit. The moral nerves of some are so sensitive, that they always take the latter course ; are always preparing a perfect soil and raising a perfect tree ; and of course live a life of disappointment,—as no perfect fruit is to be gathered, this side of heaven. They hang out, on the outer wall of refined thought and feeling, the banner of some abstract truth, in opposition to all experience. They prefer to walk over perdition on the finest wire of some startling theory, with all the thousand hazards of losing their balance, to any ease or safety they

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might obtain by a circuitous route, though that circuitous route might bring them sooner, as well as safer, to their object. Some are so sure that all are born equal, that they would not believe the scales that made a difference in their weight, much less the measure that should make a variance between the heads or hearts of any two, at the hour of their birth. Some are so certain that the sexes are equal, that they would be highly offended, if the music-master should gravely declare, that ladies could not sing bass as well as gentlemen; or at the declaration, that gentlemen could not nurse children as well as ladies. Some are so opposed to all resistance of evil, that they would not protect their mothers, wives, and daughters, from the rudest violence. No such theorists should have any thing to do with education; they have not learned the alphabet in any useful philosophy. No tree of their raising will ever bear any but the most insipid fruit. We would have all the varied human powers of both sexes harmonize, like the sounds which arise from a well-regulated orchestra; and this we would have take place, not only in the individual and family, but throughout the widest ranges of society. And as those, who cause the delightful harmony which ascends from that orchestra, have only arrived at their surprising accuracy, by a strict discipline of their, in some degree, peculiar faculties; how can we hope for the general harmony of society, till each shall take his proper position, and learn and well perform his appropriate part; till society shall call for all the varied powers of man; and till each shall study his own capabilities, and improve and discipline them, or shall have those duties done at a proper season, by others? It is the duty of social man to cherish, bring out, and keep correct, every faculty of the human soul; to purify and elevate every feeling of the human heart, and to cultivate all the latent powers of skill and taste. For it would be a libel upon the Creator, to say, that he had given a redundancy of powers to his intelligent offspring; it would be as absurd as to say, that he had given us too many senses; or, had decorated the human frame with too many members. The portals to the wide temple of human usefulness, and consequent happiness, are sufficiently numerous and broad, to admit all, if they will but enter them, agreeably to the will of Providence. It is ignorance, vice, folly, prejudice, selfishness, and their numerous corrupt allies, that so lessen the number of those portals and so narrow those which remain, that but few can enter them; it is these, which drive so many from their proper spheres of action, which reduce so many to the necessity of climbing up some other way, of feebly sustaining an unnatural position in society; it is such difficulties, too, which give the irresolute a specious pretext for remaining idle,—for saying that what they are best fitted by nature to do is not wanted, and they have not sufficient energy to act a part, for which they have no taste. Savages cultivate no arts but the destructive; learn only to hunt, to fish, and to destroy an enemy; they leave all that there is in man, excepting this energy to destroy, to sleep, till civilization reaches them, and awakens other and more ennobling energies.

God has been equally bountiful to all; man has used or abused his benevolence according to the free counsel of his own will. His powers are created and then permitted to slumber, till his own exertions shall awake them. If man but goes deep enough, into his own mind, body, and heart, he will there find the susceptibility of every power, which now adorns or ever did adorn humanity; and probably a host, which even imagination could not number, that have slept from his creation to the present moment; and will sleep, till he more fully obeys the voice of Nature and of Nature's God. And those that now look green, and promise perennial fruit, will wither and slumber again in the same vault of human stupidity, if not faithfully watered by his hand. As lands neglected by the agriculturist soon become a forest, and, however rich they may be, cease to bring forth those productions which best sustain human life; so all those

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powers, which go to make up the intelligent, moral, and skilful, citizen, and the civilization and happiness of society, may be so long and so widely neglected, as to become an equally unproductive waste ; a mental, moral, and even a physical, desert ; and as the soil of that wilderness, however long neglected, retains all its original powers to minister to the wants and elevation of man, whenever he shall use the proper means to call them forth ; so the physical, moral and intellectual, energies of our race, by whatever circumstances they may have been depressed, or however long they may have slumbered, may resume all their powers of usefulness, and exercise all their means of promoting individual and social happiness, whenever those who have buried their talents shall resolve to disinter and use them, according to the will of Heaven, and shall faithfully carry those resolutions into effect.

S. P.

EXTRACTS FROM THE REPORT OF THE SCHOOL COMMITTEE OF STONEHAM.

"The return of our annual meeting has again brought your school committee before you, with their report ; and our first object will be, to review what has been done, during the past year, to advance the all-important cause of Common-School education. What have the teachers done ? What have the scholars done ? What have your committee done ? What have you yourselves done ? And what have we all left undone ?

"Now, although the teachers, taken together, have been as good, and the progress made by the scholars in acquiring knowledge as great, perhaps, as, taking all things into consideration, could have been expected ; yet, we must say, that we believe, if the parents, the superintending committee, the prudential committees, the teachers, and the scholars, had, all and each of us, done every thing possible, the amount of knowledge treasured up would have been at least double. In other words, we believe, that, if all persons who are, or ought to be, deeply interested in Common-School education, would take the subject into serious consideration, and would understandingly perform all their duties, in relation to it, our district schools might and would be improved, until the amount of knowledge diffused by them, with the same expense, would be twice as much as it now is. We censure no particular man, or class of men. All are faulty ; and, while we are very willing to bear our share of blame, for omissions of duty, we hope that all others will be willing to do likewise. * * * *

"The committee of 1838 recommended, that our scholars be so classified, as to place the large and small children in the charge of different teachers, —under such different rules and regulations, as their various ages and circumstances might require. With much pleasure, we perceive, that, by a recent vote of the town, this organization is to be carried into effect, to some extent, the ensuing year. We sincerely hope, that no sectional jealousies will be allowed to prevent a fair trial of this plan. Certain we are, that, if such a trial can be had, the results will be of great benefit to the children, and will satisfy every reasonable parent, in town. * * * * *

"The committee of 1838 recommended the propriety and importance of appropriating a small sum of money, yearly, for the purchase of apparatus for the schools, and for furnishing each district with a library. We would again recommend these objects, particularly the latter one, to the serious consideration of every man, woman, and child, in Stoneham. All persons, who have had any experience in teaching children, (and we hope there is not a parent present, who has not taught his own children, more or less,) know the importance of having something, by which to demonstrate whatever they would teach. Suppose you take a child, who never saw an artificial globe, and attempt to give him a knowledge of it ;—would you do this by description, alone, or would you not rather show him a globe, and then

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describe its construction, and the uses of its various parts? Doubtless, you will all say, the latter method would be preferable. Then, why not instruct your children by it? Probably, you will say, that your greatest objection is the expense of the instruments. And what would this alarming expense be? An apparatus, sufficient for demonstrating the studies in our schools, if purchased by the town, might cost a rich man a dollar, (the price of a ticket to the play.) Well, you will say, such a one can pay without any inconvenience; but a poor man, one who has a large family, and supports them by daily labor,—he cannot pay, without taking the bread out of the mouths of his children. Now, what would this cost a poor man? Possibly, a ninepence; (the price of a pound of smoking tobacco;) so that, instead of taking the bread out of his children's mouths, it would, at the worst, be but taking the pipe out of his own mouth. Your committee believe, that this usual objection, "the expense of the thing," is not the reason why our schools are not furnished with this indispensable requisite. We think the true cause is this. Most parents have never examined the subject, in a proper manner; have never informed themselves of its importance; and, of course, are not aware of its beneficial results. To such, we would suggest an experiment. When you return home, let each one take a small child, (if you have none of your own, your neighbor's will answer, equally well,) and give him a minute description of some object, which he never saw; then show him another object, of which he is equally ignorant; let him see and handle it, and, at the same time, receive a description from you; then question him about these two objects, and we think you will find, he has received a better knowledge of the one he has seen, in five minutes, than you can give him of the other, by mere description, in five hours. Try these experiments, until you are perfectly satisfied; and, if you come to the conclusion which we think you must, you will then be ready and willing to vote an appropriation of money to furnish your schools with all necessary apparatus.

"Important as this subject appears to us, we consider the district library much more important. All children, who have a common share of intellect, and who have learned to read, will, to some considerable extent, employ their leisure hours in reading such books as are put within their reach. We presume no person will deny the truth of this assertion; and if, occasionally, a child is found, who seems to have no inclination to read, depend upon it, this is a consequence of not furnishing him with books, of a proper kind, at a proper time, with which he would have cultivated a taste for reading. The argument, then, stands thus. Children must and will read, and generally, they will read such books as are thrown in their way. If they cannot obtain good ones, they will read bad ones. Now, what is the duty of parents? to let their children read all the trashy, vicious works they may chance to meet with, or to furnish them with a library of choice books, such as no person, young or old, can peruse, without becoming wiser and better? We think you will all say, it is our duty to furnish the library of good books. Then, why do you not do it? Here comes the old excuse: "The expense; we cannot afford it, particularly in these hard times." Your committee do not believe a word of this "cannot afford it business." There is not a man to be found, but who can afford to spend a small sum of money, occasionally, in any manner he pleases. And can he spend it for any better purpose than this? Let any man look at this "cannot afford it," a few moments, with the good of his children in his mind, and this bugbear will vanish into thin air. Sacrifice your ticket to the theatre, your pound of tobacco, or some other frivolous amusement or indulgence, (if you cannot do this without,) and you will soon find all your districts supplied with libraries. * * * * *

"We have a few words to say about our schoolrooms. The Report of 1838 stated, that districts No. 1, 4, and 5, had erected good schoolhouses.

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To these we are happy to add one in No. 2, built during the past year. This house, in some respects, is better than any one previously built. It is larger, in proportion to the number of scholars belonging to the district. It is furnished with the means of ventilation. And, what is more wonderful still, it does not stand in the highway, but at such a respectable distance, as to furnish an ample playground for the children. In district No. 3, a tax was assessed, last Summer, to repair the present house or build a new one. * * * District No. 6, have voted to raise money for the purpose of enlarging and repairing their house ; and, probably before their summer school commences, they will be furnished with a house as good, at least, as any one in town. Thus, you see, there is reason to hope, that the committee of 1840 will be able to report, that this town is provided with a suitable number of schoolhouses, built and finished according to the liberality and improved methods of the present day. * * *

"We think committees should exact from teachers, testimonials, not only of their acquired knowledge and good moral character, but also of their ability to communicate such knowledge, in a familiar, easy, and practical, manner. In the duty of selecting teachers, prudential committees perform a principal part ; hence, these committees should consist of such men as are best able to judge of the proper qualifications of instructers. And they should always use all reasonable efforts to secure the services of the best teachers, and of none other. Indeed, all experience goes to prove, that the very best teachers are invariably the cheapest.

"We have dwelt at considerable length on these subjects, because we consider them of great importance. There is no other institution in our country, so essential to our happiness, so indispensable to the existence of a free people, as the Common-School system. Abolish this, and, in a short time, all our free institutions will follow ; for it is an immutable truth, that a free republic cannot exist, where the common people are sunk in ignorance.

"Then cherish your Common Schools, as you would your own freedom and happiness ; and rest assured, that the men, who would shut out knowledge from the laboring people, are the very men who would rule them with the iron rod of despotism.

"Thus we have, by confession, endeavored to atone, in some measure, for our sins of omission and commission. And now, allow us to ask all the parents, the masters, or guardians, of these school children, a few plain, and, as we think, important, questions. Have you, during the past year or years, done every thing in your power, (consistent with other duties,) to furnish for your children the greatest possible amount of schooling ? Have you been careful to provide for them suitable schoolrooms, the best of teachers, and all necessary books, for pursuing their various studies ? Have you sent them to school, regularly, and allowed them to be absent only when absolutely necessary ? Have you frequently examined and taught them, yourselves ? Have you taken care that your children should always obey the orders of their instructers ? Have you encouraged your children and their teachers, by frequently visiting their schools, showing by your presence, and the interest you exhibit in their improvement, that you are alive to the cause of education, that you will judge of the capabilities of your teacher, and the progress made by your children, yourselves ?

"If you have not done all this, and much more, then you have not done your whole duty ; and if your children are not well educated, you alone are to blame.

"But, why have you not done your duty ? Perhaps we shall hear the old excuse, "We cannot afford to do it." But, can you afford to let your child grow up ignorant, and, of course, vicious, until he becomes ruined, in character and morals ? Can you afford this, we say ? Will this cost you nothing ? no money ? no anguish of spirit, to which the loss of your last farthing would be a mere trifle ?

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"If you cannot afford these feelings, then do your duty like men. Give all your children a sound Common-School education, improved by a course of good reading and parental instruction; and, with the common blessings of Providence, they will grow up such men and such women, as you would wish to leave behind you, when your last day shall close."

DEDICATION OF A SCHOOLHOUSE.

[A few years ago, a public announcement of the dedication of a *Barn* would have excited little more surprise than that of the dedication of a *Schoolhouse*. Lately, however, and in some districts, such a change has taken place, in public opinion, that the completion and opening of a Temple for Youth have been deemed worthy to be dignified and solemnized by services, partaking, in some degree, of a religious character. When the schoolhouse in Chelsea was opened, the Rev. Mr. Brooks,—the gentleman, so well known as the friend of the Common Schools,—attended, by invitation, and delivered an appropriate Address. Last year, the members of a school district, in Hanover, in Plymouth county, having erected a beautiful schoolhouse,—constructed, substantially, on the most approved plan,—invited the Rev. SAMUEL J. MAY to assist in commemorating the occasion, by the delivery of a suitable Address. The invitation was accepted. Knowing the enlarged ideas and excellent views, possessed by that gentleman, on the subject of education, we felt a strong desire to peruse the Address, in manuscript; and, having been indulged in this wish, we felt a still stronger one to present it to our readers,—which we have the pleasure of now doing. To this, we are led by two reasons: first, because of its intrinsic merits and value; and, secondly, because the service of a Dedicatory Address constitutes a new era in schoolhouse history. We have no doubt, that this example will be deemed a precedent, worthy to be followed in regard to some, at least, of the schoolhouses, which are erecting, this year. Hanover has given to the public an excellent model for a schoolhouse, and Mr. May another, for a commemorative Address.—ED.]

AN ADDRESS DELIVERED BY REV. S. J. MAY, AT THE OPENING OF A NEW AND HIGHLY-IMPROVED DISTRICT SCHOOLHOUSE IN HANOVER, MASS. JUNE 20, 1839.

The dedication of a District Schoolhouse! Is it possible, some may say, that this large assembly have come together for no other purpose! Friends, let those smile who will, and attempt to deride us, if they please; this is an auspicious event. Improvement seldom stops where it begins. Its spirit is diffusive. Its first appearance, therefore, is a cause for hope, joy, thanksgiving. Could those, who witnessed the erection of the first schoolhouse ever built on earth, have foreseen the inestimable blessings which would flow from the education of the people, think you any expression of interest in that event would have been deemed extravagant? Oh no! Eloquence, Poetry, and Music, would have vied with each other, to celebrate it. Patriotism, Philanthropy, Religion, would have poured forth their most fervent acknowledgements to the Author of all good. No wise man ever contemns the beginning of improvement, however small.

Were our Common Schools valued, as they ought to be; were their importance duly appreciated; none would express surprise at our present meeting. This would be deemed worthy of public notice and rejoicing,—the erection of such a neat, spacious, well-arranged, thoroughly-built, and *ventilated*, schoolhouse; set apart, withal, from the public road, with ample grounds around it. This is an event, which will affect the wellbeing of the community. Not the inhabitants of this district, alone, are to be benefited by it. Not a schoolhouse will be hereafter built, in all this region,

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but it shall be the better for your example. The good you have done will not be confined to yourselves. Its influence will extend itself,—and that continually. It may spread, in wider and wider circles, until it reaches far beyond our observation. There is need, every where, of just such improvements as you have introduced into this house. From my heart, I thank you, for this beginning of better things.

Who, that has given any intelligent attention to the operation of our system of Public Instruction, is not persuaded, that the small size, ill-arrangement, and foul air, of our schoolhouses, present serious obstacles to the health and growth of the bodies and minds of our children? Among the conditions, on which we may reasonably promise that children shall derive benefit from going to school, surely, this is one,—*that they be made comfortable, while there;* that is, that they be not crowded for room; be furnished with easy and convenient seats and desks; be kept in an agreeable temperature; and, more than all, that they be amply supplied with that necessary of life, PURE AIR. Now, it is notorious, this obvious condition, indispensable though it be, has very rarely been provided for. Go through our county, —ay, through our Commonwealth,—and you shall find not one schoolhouse in fifty, large enough to accommodate the number of children usually gathered within it; not one in five hundred, constructed with due, intelligent regard to the easy and proper posture of their bodies; not one in a thousand, in which there is any contrivance to keep them supplied with fresh air, suitably attempered by heat. Nor shall you, scarcely ever, be led to suspect, by the symmetry or neatness of the building, or by the choice of its location, that your fellow-citizens intended to make the school an inviting place. Most of the district schoolhouses, I am acquainted with, are about as agreeable to the eye as our pounds; and I fear they are not looked upon, by our children, with much more pleasure, than are those other dull enclosures, by our cattle.

I have no doubt, that the uneasiness and mutual interruption, to which children are subjected, in most of our schoolhouses, owing to their narrow dimensions, ill-construction, and want of ventilation, are among the principal causes of the ill-success of our system of Public Instruction. Not half the schoolrooms in Massachusetts, I venture to say, are more than twenty-two feet square; few of them are more than eight feet high. In these rooms, thirty, forty, fifty, and even sixty, youth, from four to sixteen years of age, are ordinarily brought together, and there confined, three hours of each half day, with intermissions of only five or ten minutes. Now, the air, embraced within the walls of rooms of such dimensions, would be exhausted of its life-giving ingredients, by the breathing of forty, in about a half hour. And, were it not for the fresh air, which presses in through cracks and crevices, suspension if not extinction of life would ensue. Because such disasters have not actually happened, we may not take it for granted, that the children have incurred no harm. Although they have made out to live upon the scanty supplies of air, which pressed in, around the window-sashes, under the door, and through the cracks in the floor and wainscot, perhaps without ever fainting away, they have often suffered lassitude, nausea, and headache, for the want of proper ventilation; or have taken colds, from the currents of air blowing upon them, from above, and beneath, and either side. Go, open the doors of these schoolhouses, in winter time, after the inmates have occupied them an hour, and you will need no arguments, I can adduce, to convince you, that such places are most unsuitable for beings, whose comfortable existence depends upon *pure air*.

Many children, I doubt not, have been sternly reprimanded, perhaps severely punished, for a listlessness and inattention, which were as involuntary as pain in the head, or sickness at the stomach. And many more have so habitually lost the vigor and elasticity of their minds, in consequence of

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breathing the foul air of our schoolrooms, that they have gained the reputation of dullness, and have gone through life, dunces and drones. In 1832, it was said, by the Board of Censors of the American Institute of Instruction, "if we were called upon to name the most prominent defect in the schools of our country,—that which contributes most, directly and indirectly, to retard the progress of Public Education, and which most loudly calls for a prompt and thorough reform, it would be the want of spacious and convenient schoolhouses." Is there not reason, then, why we should rejoice, as we do, this day, most heartily, in the erection of such a schoolhouse as this? Brethren of this District: in behalf of your fellow-citizens, of the rising generation, and of the cause of good learning and virtue, I sincerely thank you, for what you have done. And allow me to add, I think myself happy, nay honored, in being called here to address you, on this occasion.

An event like this encourages the hope that the public interest in our Common Schools is reviving. That interest had become lamentably low. True, the importance of these schools has long been acknowledged; but it seems not to have been deeply felt. That the strength of our Republic, the efficiency and life of our civil institutions, reside in the intelligence and virtue of the people,—is a commonplace among us. Every body says so. But the sentiment has lost much of its vitality. By too many, it appears to be regarded, like the Declaration of Independence, rather as a rhetorical flourish, than as a sober, momentous truth. Else, a greater amount and a far better kind of instruction would have been, ere this day, provided for the whole people. That a good education cannot be acquired at our Common Schools is made manifest by this, alone,—that those, who are particularly anxious to have their children well instructed, even in the elementary branches of knowledge, send them to academies and private schools. Hence has arisen an evil, of momentous import in a community like ours. The public seminaries have fallen into disrepute. And the tendency is, to separate the people into classes and casts; the high and the low; the respectable and the vulgar. Now, the genius of our Republic, like the spirit of Christianity, would promote and preserve an equality among the people; not by depressing those who are exalted, but by lifting up those who are bowed down. The basis of our government is broadly laid on the equality of human rights. We repudiate the notion, that any one among us is born to ignorance, vice, inferiority. We profess to glory in the principle, that every one has, by birth, an equal right to life, liberty, knowledge, and the pursuit of happiness. It is incumbent upon us, then, in all consistency, to see to it, that, if possible, no individual shall grow up among us a stranger to true liberty, and the path to real happiness; that no one shall be compelled, by the poverty of his parents, to live in darkness and sin.

The whole community has an interest (a selfish interest, if I may so say) in the intellectual and moral development of every one of its members. Its own wellbeing may be seriously affected by the character of a single member. Blessed be God, He has made us mutually dependent. We cannot live to ourselves. Accurate knowledge, sound discretion, self-command, inflexible integrity, unfeigned piety, (let them be possessed by whom they may,) are an inestimable treasure to the community in which he dwells, no less than to the individual who has acquired them. And God only knows, in what minds there may be powers, in what hearts there may be affections, which, if unfolded, as they may be by a genial culture, would raise up new benefactors of our race. Not a few of the brightest lights of the intellectual and moral world have arisen from behind the clouds of poverty and parental ignorance. Doubtless, there have been very many, that have remained forever hid behind those clouds. Now, it is the specific office of our Common Schools, to dispel those clouds from every one; so that all may become as wise and as good as they are capable of being. And this is the office, which, more than any other, it behooves the community to see thoroughly well executed.

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I am sure, no one, who has thought much upon this subject, will contradict me, when I say, that our Common Schools are the most important of all our seminaries of learning. Upon them, five sixths of the children of the Commonwealth depend entirely, for their education. It is customary, I know, to speak of academies and colleges, as if they were institutions of higher value; and public and private munificence have, in time past, been more freely bestowed upon them. But this is a very mistaken estimate. Our Common Schools are as much more important than our academies and colleges, as the education of five sixths of the people is more important to the common weal than the education of one sixth. Indeed, this is not all the difference. They are more important, in another point of view, that appears to me quite as much overlooked. They are *primary* schools. At them, many, who afterwards go to academies and colleges, receive the rudiments of their learning. And their subsequent progress depends, more than we are aware of, upon the commencement. The bias given to the young mind and heart affects them through life. In education, what is first in point of time is first, also, in importance. The care, culture, and example, of parents, transcend all other influences that ever operate upon the young; (would to God, that fathers and mothers did but realize how much the future welfare of their offspring depends upon them!) and, next to them, it depends upon the schools that children first attend.

Many youth, who afterwards spend years at academies and colleges, make little if any improvement, because of the errors that were committed in their primary instruction. Not only were they not well taught the elements of a common education,—to read well, spell well, and write well; but, what is more to be deplored, no love of learning was awakened, by those who gave the first direction to their thoughts. They were led to no conception of the delights of knowledge. The powers of their minds were rather repressed, than called into action. They were brought to regard school as a place of dull confinement, and study as a task. This was fatal to their mental growth. Many have gone through life, in ignorance and moral imbecility, owing to the neglect or bad management of their earliest instructers.

But it is chiefly because five sixths of the people depend wholly upon the Common Schools, for their literary instruction, that we should regard them as the most important of all our institutions of learning. If the community would show due respect to the dearest rights of all its members, and avail itself of all the intellectual and moral power, within its embrace, it must purify, and elevate, and quicken, our Common Schools. In them, there doubtless often are

> "Hearts that are pregnant with celestial fire,
> Hands that the rod of empire might have swayed,
> Or waked to ecstasy the living lyre."

Every one of the children of men has a right to the assistance, which will enable him to develop the intellectual and moral faculties, God has given him, and to accomplish well the end of his being. To whatever extent it may be probable the process of education will be carried, in afterlife, it ought, in every case, to be begun *right*. Every child, however humble be his parentage, ought to be set out in that course, which (if his abilities and subsequent opportunities will permit him to pursue it) may lead him to the highest attainments in knowledge and virtue. Surely, this is not now done at our Common Schools. The moral culture of the young is scarcely attended to. It is often worse than neglected. They are permitted to corrupt one another. And even the expedients, ordinarily used to stimulate their minds, engender evil in their hearts. But, more than this, the elementary branches of learning are neither thoroughly nor properly taught. I appeal to yourselves. How few there are, of those who have been to no other schools, who can write their thoughts on any subject, even a letter of friendship, in accurate language, and in a consecutive order. Twice, in the course of my life, I have been the editor of papers, devoted to religion

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and morality. Often have I received, from men and women, whose hearts longed to do good, communications, containing very valuable ideas, but so incoherently expressed, so ungrammatical, and so badly spelled, that I was obliged to re-write them, or throw them aside, as rubbish.

It is taken for granted, I suppose, that, if nothing more, the art of reading, at least, is well taught at our Common Schools. But I deny even this. Not many of those, who have had no other teaching, know how to derive from a book the pleasure and profit it might afford them. And sure am I, that there are few, who can read, *aloud*, in an intelligent, impressive, or agreeable manner. Some, who have enjoyed other advantages, and have been called into public life, have never been able to correct the bad habits which they had contracted in the beginning.

> "To hear some parsons, when they preach
> How they run o'er all parts of speech,
> And neither rise a word, nor sink,—
> Our learned bishops, one would think,
> Had taken schoolboys from the rod,
> To make ambassadors to God."

On this topic, I must omit more, that I intended to say. Let me only add, that I am confident the ability to read with intelligence is very much undervalued. Next in importance is it to high moral principles, and the spirit of piety. He, who possesses this power, may have access, thereby, to all the treasures of wisdom, in the language. He may hold communion with the most cultivated minds, and the most devout hearts. He may let into the recesses of his soul the brightest lights of the age.

It is because elementary instruction is more important than any other, because it is given at our Common Schools, and because five sixths of the people are educated in them, that these schools should be regarded, and provided for, as the most important of all our seminaries of learning. The kind and the amount of instruction to be obtained at them, now, is altogether less, than the people need, and ought to have. Owing to their defects, our academies and colleges are less useful than they might be. A large amount of money and an immense amount of time are thrown away, in the operation of our present system of Public Instruction. If our Common Schools were justly appreciated, and improved as they might be, our children would leave them at a much earlier age, and leave them, too, able, of themselves, to acquire any further knowledge, they might need, and to qualify themselves for any station in society, they might be called to fill. In Prussia, the youth are expected to quit the Common Schools at fourteen. They are not, however, released from the obligation to attend them, unless they have satisfied the supervisors, that they have acquired the elements of a good education. The examination to which they are subjected is not a sham. And, let me tell you, we should blush at the comparison between what is actually required there, and what is pretended to be taught in our schools. There is no doubt, in my mind, that children might easily be made to know more at fourteen than they now do, generally, at twenty ; and be much better able and disposed to pursue their own improvement.

If the prevention of poverty and crime be more practicable and more merciful than the cure of those evils, then should the good education of the whole people be the object of paramount regard, with all patriots and philanthropists. The happiest omen of our day is, the revival of the public interest in our Common Schools. This interest is manifest in the erection of, here and there, a schoolhouse of more ample dimensions and more convenient appurtenances ; in the preparation of books more rational and intelligible than those which have been heretofore in use, and the provision of some apparatus, by which the natural sciences may be illustrated. But all these things, fellow-citizens, will be of little avail, if we do no more. The houses may be perfectly commodious, the books may be the best that the wisdom of man can devise, and the children may be supplied with maps, and

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globe, and orreries, &c. &c. ; but all these things will profit them little, unless they are committed to the guidance of competent teachers ; of those who understand the nature of the young mind and heart, and the processes by which they may be unfolded. The teacher is the *soul* of the school. If he have life, light, and love, his pupils will be animated, intelligent, and affectionate.

My friends, the office of school teacher is the highest in the gift of the people. Upon the faithful and wise discharge of its duties, more than upon any other, depends the wellbeing of every community. It is second only in importance to the God-conferred office of parents. School teachers are indeed the delegates of parents. I am aware that there are many, who sustain the holy relation of fathers and mothers, who seem not conscious of the high trust reposed in them. We can hardly expect such persons to be deeply interested in the choice of teachers, or in any plan for the improvement of schools. But to those of you, who feel as parents should, I speak in the assurance of being believed, when I say, that it may do your children an incalculable injury, to place them in the hands of any but such as are well qualified for the charge, by their competent knowledge, discriminating judgment, aptness to teach, good temper, and, more than all, their pure moral principles, and unfeigned piety.

> " Oh, woe for those, who trample on the mind,
> That deathless thing ! They know not what they do,
> Nor what they deal with ! Man, perchance, may bind
> The flower his step hath bruised ; or light anew
> The torch he quenches ; or to music wind
> Again the lyre-string from his touch that flew.
> But for the soul ! Oh ! tremble and beware
> To lay rude hands upon God's mysteries *there* !"

No doubt, many a budding intellect has been nipped, and the best affections of many a young heart have been crushed out, by the rude hands of teachers, who knew nothing of the mysteries of the human soul ; who have gone to work upon children, as if they were blocks of wood or marble, to be hewn or chiselled into the desired form. The nature of the work they have undertaken has been wholly misapprehended, by many who have assumed the responsibilities of teachers. Education means not so much the putting of any thing into the mind and heart, as the drawing out, the unfolding, the educing, of what is in the human soul. The etymology of the word shows what its prime signification is. The mind of a child is not, as some seem to suppose, a bag, into which you may throw words or ideas, as a boy would his marbles. No. It is an instrument, most delicate, strung by the Father of spirits, and placed in the human frame, to be played on by that invisible being, whom we call *self*. The high purpose of education is not to teach a child to repeat the thoughts of others, but to lead him to think for himself. It is not to compel him to submit to the dictation of other minds, but to induce him to follow the conscientious convictions of his own,—to judge even of himself what is right, and to abide by that decision, as one who must give an account to the Author of his being. It can do the mind of a child no good, to require him to say that any thing is true, until he has been brought to perceive that it is true. It can do his heart no good, to obey any precept, before he has been led to perceive that that precept is right, in accordance with the will of the Heavenly Father, the law written by the finger of God, on every heart. A child should not be taught to say, even that two and two make four ; but rather assisted, in the exercise of his own faculties, to discover this simple truth.

Mr. Lewis, the Superintendent of Common Schools in Ohio, has said, in a late Report to the Legislature of that State, " to compel obedience to any law, against a youth's sense of justice, is but laying the foundation of future discontent with all government." This is a remark worthy of serious con-

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sideration. Children, no less than adult men, should be governed,—indeed they can be perfectly governed,—only by the power of inward principle, not by the fear of outward penalty. If we would have them, when grown up, resolute to maintain the right and withstand the wrong, at any expense of corporal suffering or temporal loss, we must be careful not to break that noble spirit, by compelling them to act in violation of their convictions of right. No firm, enduring basis of character is laid, until a youth has become able to govern himself; until he has come to do right and avoid wrong, from choice. It is especially important, that the principle, I have hinted at, should be reverently regarded by school teachers. Incomparably more of good or ill depends upon the *moral discipline* at our primary schools, than upon the instruction that may be given in the elementary branches of learning. We are trying in this country a momentous experiment. Our Republic stands before the world, on the right of the people to govern themselves. Doubtless, they have that right. Doubtless, they are able to govern themselves. But the ability to do so resides in the bosoms of the people, as individuals, and not in their corporate capacity. It is a high absurdity to suppose, that the people, in their body politic, can govern themselves, if they are unable to do so individually. Within the last five years, we have had too much evidence, that our civil arm is weak. Many begin to doubt, whether there is virtue enough in our community to sustain itself. If our great experiment fails, it will be for the want of moral principle. And the experiment will fail, if far greater pains be not taken to train up our youth in the art of self-government. This must be done in the family, and at school. I wish that some far abler hand than mine would set forth this view of our system of public instruction. At present, it seems to be very inefficient to the purpose I have indicated. In our schools, our children are first brought into connection and collision with their fellows. Yet, how little is done there, to impress them with a due respect for one another's rights and feelings! How little, to cultivate their social virtues! Nay, worse, as I have already intimated, much is done to deprave them. Constant appeals are made to the spirit of emulation. They are set up as rivals of each other. To stimulate them to mental activity, the fire of hell, it may be, is kindled in their hearts. And they come at length into the arena of life, not aiming at excellence, for its own sake, but thirsting for distinction; unless, indeed, they fall into that large class, in whose bosoms the hope of improvement has never been awakened, who are content to live for what they can eat, drink, and wear. The moral discipline of our schools is, I apprehend, more deficient even than the method of teaching the sciences. A radical change, in this respect, is indispensable. For this, if for no other part of their office, it is obvious that we need a race of teachers much better qualified than the present. Until such are provided, our system of Public Instruction will continue to be wholly inadquate to our wants, if no worse.

To meet this imperious demand, the Massachusetts Board of Education have proposed the establishment of schools, for the specific purpose of training those who wish to be instructers, in the arts of teaching and of moral discipline. Normal schools, for so they are called, have been in operation in some parts of Europe, for more than fifty years. Their efficacy is unquestionable.

In closing, let me exhort you to admit into your improved Schoolhouse none but the best teachers that can be obtained. I can assure you, there is no economy so poor as the employment of an incompetent teacher. Let your resolution ever be, not that you will have one at this or that price, be he what he may; but that you will have a good one, cost what he may.

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THE

COMMON SCHOOL JOURNAL.

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ATTEMPT TO ABOLISH THE BOARD OF EDUCATION AND THE NORMAL SCHOOLS.

[We have been requested, by many of our subscribers and correspondents, to give some account, in the pages of this Journal, of the abortive attempt, made last winter, in the House of Representatives, to abolish the Board of Education and to break up the Normal Schools. We have also been requested to accompany the record of that proceeding with a suitable commentary. The documents and the evidence, pertaining to that movement, we are willing to publish; but feel no disposition to make any animadversions upon them. The Board needs no vindication from the charges brought against it; and, as to the imputations cast upon our own course of proceedings, we prefer to prove by our conduct, for the future, as we trust we have done, during the past, that they are wholly groundless.

The Reports of the Committee will be found below; and also the leading speech, on each side of the question. The speech of Mr. Dodge is taken from the Boston Daily Advertiser: it being the best report of that speech we have been able to find. The speech in defence of the Board and the Schools was made by the Hon. J. A. Shaw, the Preceptor of the Academy at Bridgewater, who, in addition to his many excellent qualities as a citizen and a man, has been, for many years, an experienced and successful teacher of youth.—Ed.]

House of Representatives, March 7th, 1840.

The Committee on Education having been directed, by an order of the House of the third instant, to consider the expediency of abolishing the Board of Education and the Normal Schools, and to report by bill or otherwise, have attended to that duty, and respectfully submit the following

REPORT:

In entering upon the duties intrusted to them, your Committee were fully aware of the difficulties with which it is encompassed. Their inquiry extends to the principles, operation, and probable effects of an institution, organized by a former Legislature, to promote the great interest of Common Schools. A period of nearly three years has elapsed, since the act of the Legislature which established the Board of Education; two successive legislatures have acquiesced in its existence, and the three annual reports of the Board and their Secretary have borne strong testimony to its beneficial influence. Under these circumstances, for your Committee to give an opposite testimony might seem to savor of temerity,—not to say, of presumption. But your Committee, in the faithful performance of their duty, do not shrink from encountering this charge;—they cannot allow themselves to be deterred from expressing the deliberate conclusions of their judgment, by the fear of this or any other imputation. Their apprehensions spring from a different source. An attempt may be made to identify the interests of Common Schools with the existence of the Board of Education; and any objections to that Board may, perhaps, be regarded by some, as a covert assault upon our long-established system of public instruction. But, since our system of public schools did not owe its origin to the Board of Education, but was in existence for two centuries before that Board was established, a proposal to dispense with its further services cannot be reasonably considered as indicating any feelings of hostility or of indifference towards our system of Common Schools. It is, indeed, the attachment of your Committee to that

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system, which has induced them to investigate, with care and attention, the tendencies of the Board of Education. And it is the conclusion to which they have arrived, that the operations of that Board are incompatible with those principles upon which our Common Schools have been founded and maintained, that leads them to make this Report.

The first question to be considered is, what is the power of the Board of Education? Upon this point, very great differences of opinion appear to prevail. By the terms of the Act, the Board seems to have only a power of recommending, but it is the opinion of many, that this power of recommendation, exercised by such a Board, must of necessity be soon converted into a power of regulation; and even if it were not, the vantage ground which such a Board occupies, must obviously give it, for all practical purposes, an equivalent power. One manifest means, by which this power of recommending measures may become, and, in several instances, has already become, equivalent to a power of regulation, is to be found in the circumstance, that the Legislature will naturally lend a ready ear to the suggestions of the Board, and will be apt, without much examination, to clothe with a legal sanction such rules and regulations, as the Board may recommend. It would thus appear, that the Board has a tendency, and a strong tendency, to engross to itself the entire regulation of our Common Schools, and practically to convert the Legislature into a mere instrument for carrying its plans into execution. If, however, this result should be disclaimed, and the Legislature is left as independent as before, and with the same feeling of responsibility for all enactments on the subject of schools, the Board seems to be useless; for the Legislature will not lack suggestions from a variety of other quarters, equally well adapted to furnish them. If, then, the Board has any actual power, it is a dangerous power, trenching directly upon the rights and duties of the Legislature; if it has no power, why continue its existence, at an annual expense to the Commonwealth?

As a mere organ for the collection and diffusion of information on the subject of education, the Board seems to your Committee to be, in several respects, very much inferior to those voluntary associations of teachers, which preceded the existence of the Board, and which, perhaps, suggested the idea of it. In these voluntary associations a vast number of persons are interested; a spirit of emulation exists; and each member is anxious to distinguish himself by his contributions to the common cause. Indeed, the Board of Education has found itself obliged to have recourse to these very associations, as a principal means for carrying out its plans. But it is obvious to your Committee, that conventions of teachers called by authority, and subjected to a foreign control, will not feel themselves free to act; they will not feel a due responsibility, and will not share the zeal and emulation to be expected in associations purely voluntary. As your Committee have already stated, these associations of teachers were in existence before the Board was established; and, from the best information your Committee have been able to obtain, instead of increasing, they have, in some places, declined in interest and utility, since they were taken under the patronage of the Board.

Considering the degree of interest which pervades this community, on the subject of education, and the large number of intelligent persons whose lives are devoted to that profession, your Committee do not apprehend that any discoveries, which may be made in the art or science of teaching, will remain undisseminated, through want of zeal to spread information, or of disposition to acquire it. Your Committee can well imagine that in a different state of society, such as is to be found in the newly-settled States,—where Common Schools are a novelty, and teachers are generally ill-qualified for their office, some artificial means, such as a Board of Education, might be useful, in stimulating a spirit of inquiry and in disseminating knowledge. But, among us, with so many accomplished teachers, a public Board, established for the benefit of the profession of teaching, seems as little needed as a public Board for the benefit of divinity, medicine, or the law. Undoubtedly, in all these professions, great improvements might be made; but it is better to leave them to private industry and free competition, than for the Legislature to put them under the superintendence of an official Board.

The true way to judge of the practical operations of the Board of Education is not merely to consult the statutes by which the Board is established, but also to examine its own reports. They will furnish an unquestionable means of discovering what are the objects, which the Board actually proposes for itself. A very cursory examination of these documents will suffice to show, that, so far from continuing our system of public instruction, upon the plan upon which it was founded, and according to which it has been so long and so successfully carried on, the aim of the Board appears to be, to remodel it altogether after the example of the French and Prussian systems.

These systems have a central Board, which supplies the ignorance and incapacity of the administrators of local affairs, and which models the schools of France and Prussia all upon one plan, as uniform and exact as the discipline of an army. On the other hand, our system of public instruction has proceeded upon the idea, that the local administrators of affairs, that is to say, the school committees of the several towns and

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districts, are qualified to superintend the schools, and might best be trusted with that superintendence. This different method of operating is not confined to public schools, but extends to every other department of life. In France or Prussia, the smallest bridge cannot be built, or any village road repaired, until a central Board has been consulted, —a plan, which, in its practical operations, and notwithstanding the science of the central Board, and the skill of the engineers whom it has at command, is found not at all comparable with our system of local authority.

De Tocqueville, whose work upon America has been so much admired, dwells at great length and with great emphasis, upon the advantages which New England derives from its excellent system of local authority ; while he points out the want of local public spirit in the countries of Europe, and the deficiency of interest in local affairs, as the greatest obstacle in the way of public improvements. This system of local authority is as beneficial to the schools, as to any thing else. It interests a vast number of people in their welfare, whose zeal and activity, if they find themselves likely to be overshadowed by the controlling power of a central Board, will be apt to grow faint. Improvements, which a teacher or school committee have themselves hit upon, will be likely to be pushed with much more spirit, than those which are suggested, or, as it were, commanded, by a foreign and distant power.

After all that has been said about the French and Prussian systems, they appear to your Committee to be much more admirable, as a means of political influence, and of strengthening the hands of the government, than as a mere means for the diffusion of knowledge. For the latter purpose, the system of public Common Schools, under the control of persons most interested in their flourishing condition, who pay taxes to support them, appears to your Committee much superior. The establishment of the Board of Education seems to be the commencement of a system of centralization and of monopoly of power in a few hands, contrary, in every respect, to the true spirit of our democratical institutions ; and which, unless speedily checked, may lead to unlooked-for and dangerous results.

As to the practical operation of this centralizing system, your Committee would observe, that some of the rules and regulations already devised by the Board of Education, and doubtless considered by it as of a very useful tendency, have proved, when carried into execution in the schools, very embarrassing, and have engrossed much of the time and attention of the teachers, which might better have been bestowed upon the instruction of their pupils, than in making out minute and complicated registers of statistics. The Board passes new regulations respecting the returns to be made out by the school committees, and sends forth its blanks ; the school committees are abruptly notified of them, without being informed of the reasons upon which they are founded. The rules and regulations become so numerous and complicated, as to be difficult of apprehension, as well as of execution. Indeed, a periodical commentary seems necessary, from the Secretary of the Board, in order to enable school committees to discharge their duties. Your Committee are strongly of opinion, that nothing but a prevailing impression, well or ill founded, that a compliance with the rules and regulations of the Board is necessary to secure to towns their annual share of the school fund, has enabled those rules and regulations to be at all regarded. The multiplicity and complexity of laws, with respect to any subject, are matter of just complaint ; and this is especially the case with respect to Common Schools, the teachers of which have a great variety of arduous duties, which must, of necessity, be performed, and which ought not to be aggravated by any requirements, not essential to the welfare of the schools. A central Board, the members of which are not practical teachers, will be easily led to imagine, that minute statistical facts and other like information, may be obtained at a much less expense of valuable time, than is actually needed for procuring them.

Your Committee have already stated, that the French and Prussian system of public schools appears to have been devised, more for the purpose of modifying the sentiments and opinions of the rising generation, according to a certain government standard, than as a mere means of diffusing elementary knowledge. Undoubtedly, Common Schools may be used as a potent means of engrafting into the minds of children, political, religious, and moral opinions ;—but, in a country like this, where such diversity of sentiments exists, especially upon theological subjects, and where morality is considered a part of religion, and is, to some extent, modified by sectarian views, the difficulty and danger of attempting to introduce these subjects into our schools, according to one fixed and settled plan, to be devised by a central Board, must be obvious. The right to mould the political, moral, and religious, opinions of his children, is a right exclusively and jealously reserved by our laws to every parent ; and for the government to attempt, directly or indirectly, as to these matters, to stand in the parent's place, is an undertaking of very questionable policy. Such an attempt cannot fail to excite a feeling of jealousy, with respect to our public schools, the results of which could not but be disastrous.

A prominent measure, already brought forward by the Board of Education, as a means

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of moulding the sentiments of the rising generation, is the project of furnishing, under the sanction of the Board, a school library for each district in the Commonwealth. It is professed, indeed, that the matter selected for this library will be free both from sectarian and political objections. Unquestionably, the Board will endeavor to render it so. Since, however, religion and politics, in this free country, are so intimately connected with every other subject, the accomplishment of that object is utterly impossible, nor would it be desirable, if possible. That must, indeed, be an uninteresting course of reading, which would leave untouched either of these subjects; and he must be a heartless writer, who can treat religious or political subjects, without affording any indication of his political or religious opinions. Books, which confine themselves to the mere statement of undisputed propositions, whether in politics, religion, or morals, must be meager, indeed; nor is it possible to abstract, from treatises on these subjects, all that would give offence, without abstracting, at the same time, the whole substance of the matter. Mere abstract propositions are of very little interest: it is their practical application to particular cases, in which all readers, and especially young readers, are principally interested. It is not sufficient, and it ought not to be, that a book contains nothing which we believe to be false. If it omit to state what we believe to be true; if it founds itself upon vague generalities, which will equally serve the purpose of all reasoners, alike; this very omission to state what we believe to be the truth becomes, in our eyes, a fault of the most serious character. A book, upon politics, morals, or religion, containing no party or sectarian views, will be apt to contain no distinct views of any kind, and will be likely to leave the mind in a state of doubt and skepticism, much more to be deplored than any party or sectarian bias.

If a taste for reading exist in our Common Schools, considering the cheapness and multiplicity of books, and the vast number of pens devoted to the supply of intellectual wants, it cannot be doubted that, according to the ordinary rules of demand and supply, books adapted for the purpose of a school library will be furnished, as fast as they are needed; and out of the books, thus produced, every school committee would be at liberty to make a selection, adapted to the wants and wishes of their district. The question whether the public money should be appropriated, to aid the school districts in providing themselves with books, is a question as to which your Committee do not feel themselves called upon to express any opinion. That question, however, is very different from the question whether the Commonwealth shall aid, by an appropriation of the public money, and by lending its countenance and patronage, to give an artificial circulation to a particular set of books. Your Committee have no doubts as to the inexpediency of such a proceeding.

Another project, imitated from France and Prussia, and set on foot under the superintendence of the Board of Education, is the establishment of Normal schools. Your Committee approach this subject with some delicacy, inasmuch as one half the expense of the two Normal schools already established has been sustained by private munificence. If, however, no benefit, in proportion to the money spent, is derived from these schools, it is our duty, as legislators, in justice not only to the Commonwealth but to the private donor, to discontinue the project. Comparing the two Normal Schools already established with the academies and high schools of the Commonwealth, they do not appear to your Committee to present any peculiar or distinguishing advantages.

Academies and high schools cost the Commonwealth nothing; and they are fully adequate, in the opinion of your Committee, to furnish a competent supply of teachers. In years past, they have not only supplied our own schools with competent teachers, but have annually furnished hundreds to the West and the South. There is a high degree of competition existing between these academies, which is the best guaranty for excellence. It is insisted by the Board, however, that the art of teaching is a peculiar art, which is particularly and exclusively taught at Normal Schools; but it appears to your Committee, that every person, who has himself undergone a process of instruction, must acquire, by that very process, the art of instructing others. This certainly will be the case with every person of intelligence; if intelligence be wanting, no system of instruction can supply its place. An intelligent mechanic, who has learned his trade, is competent, by that very fact, to instruct others in it; and needs no Normal School to teach him the art of teaching his apprentices.

Considering that our district schools are kept, on an average, for only three or four months in the year, it is obviously impossible, and perhaps it is not desirable, that the business of keeping these schools should become a distinct and separate profession, which the establishment of Normal Schools seems to anticipate.

Even if these schools did furnish any peculiar and distinguishing advantages, we have no adequate security that the teachers, thus taught at the public expense, will remain in the Commonwealth; and it seems hardly just that Massachusetts, in the present state of her finances, should be called upon to educate, at her own cost, teachers for the rest of the Union.

If it be true, that the teachers of any of our district schools are insufficiently quali-

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fied for the task, the difficulty originates, as it appears to your Committee, not in any deficiency of the means of obtaining ample qualifications, but in insufficiency of compensation. Those districts, which are inclined to pay competent wages, can at all times be supplied with competent teachers; and the want of means or inclination to pay an adequate salary is not a want which Normal Schools have any tendency to supply.

From the number of scholars who have hitherto attended the Normal Schools, established by the Board of Education, it does not appear that any want of such institutions is seriously felt. The number of pupils falls far short of the average number in our academies and high schools.

It may be suggested, that to abolish these Normal Schools, when they have been in operation for so short a time, is not to give the experiment a fair trial. But the objections of your Committee, as will appear from the considerations above submitted, are of a general and fundamental nature; and they do not consider it advisable to persevere in an experiment, of the inutility of which they are perfectly satisfied. In fact, these schools do not appear to your Committee to have any stronger claims on the public treasury, for an appropriation of two thousand dollars a year, than many of our academies and high schools.

Should the Normal Schools be discontinued by the Legislature, it is but just and reasonable, in the opinion of your Committee, that the sums, advanced by the individual who has generously contributed to the support of those schools, should be refunded; which might be done, by an appropriation of probably five or six hundred dollars, in addition to the money not yet expended, in the hands of the treasurer of the fund.

The Secretary of the Board of Education stated, in his argument before your Committee on the subject of Normal Schools, that engagements with the teachers of those schools and other parties interested, had been entered into for a term of three years; and he argued, that it would be improper for the Legislature to disturb these contracts. With respect to these contracts, your Committee are decidedly of opinion, that they ought never to have been made, except with the express understanding of a liability to be rescinded or modified, at the pleasure of the Legislature. If, however, they have been otherwise made, and if any individuals shall appear to have any reasonable claim to be remunerated for any disappointment, occasioned by discontinuing the schools, the Legislature have the power to make such remuneration; and your Committee believe, that the sooner such a settlement is made, the better,—inasmuch as an increase in the number of the schools, as contemplated by the Board, would increase the difficulty and cost of such a settlement.

In conclusion, the idea of the State controlling Education, whether by establishing a central Board, by allowing that Board to sanction a particular Library, or by organizing Normal Schools, seems to your Committee a great departure from the uniform spirit of our institutions,—a dangerous precedent, and an interference with a matter more properly belonging to those hands, to which our ancestors wisely intrusted it. It is greatly to be feared, that any attempt, to form all our schools and all our teachers upon one model, would destroy all competition, all emulation, and even the spirit of improvement itself. When a large number of teachers and school committees are all aiming at improvement, as is doubtless the case, to a great extent, in this Commonwealth, improvements seem much more likely to be found out and carried into practice, than when the chief right of experimenting is vested in a central Board.

With these views, your Committee have come to the conclusion, that the interests of our Common Schools would rest upon a safer and more solid foundation, if the Board of Education and the Normal Schools were abolished. Your Committee would therefore recommend the passage of the following bill.

For the Committee,
ALLEN W. DODGE.

AN ACT TO ABOLISH THE BOARD OF EDUCATION.

Be it enacted by the Senate and House of Representatives, in General Court assembled, and by the authority of the same, as follows:

SEC. 1. The Board of Education and the office of Secretary to the Board of Education are hereby abolished; and the act passed April 20, 1837, entitled 'an Act relating to Common Schools,' is hereby repealed.

SEC. 2. The act passed March 31, 1838, entitled 'an Act to defray the expenses of the Board of Education,' and also the act passed April 21, 1838, entitled 'an Act to prescribe the duties and fix the compensation of the Secretary of the Board of Education,' are hereby repealed.

SEC. 3. So much of the first section of the act passed April 13, 1838, entitled 'an Act concerning Schools,' as requires that copies of the annual reports, made by school

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committees to the towns, shall be sent to the Secretary of the Commonwealth, and also the fifth, sixth, and seventh, sections of the said act, are hereby repealed.

SEC. 4. The resolves passed April 19, 1838, entitled 'Resolves relative to qualifying teachers for Common Schools,' and the act passed March 26, 1839, entitled 'an Act to incorporate the Trustees of the Plymouth County Normal School,' are hereby repealed.

SEC. 5. So much of the third section of the act passed March 18, 1839, entitled 'an Act concerning Schools,' as authorizes the Board of Education to prescribe the time when the school committees of the several towns shall make their annual returns to the Secretary of the Commonwealth, is hereby repealed, and said returns shall be made on or before the fifteenth day of November, annually.

SEC. 6. So much money as shall remain in the hands of the treasurer of the Normal School fund, after defraying the expenses that may be incurred up to the close of the current terms of the said schools, respectively, shall be paid over to the Honorable Edmund Dwight; and for so much additional money as may be necessary to make up the sum heretofore contributed by the said Dwight to the said fund, His Excellency the Governor is hereby authorized to draw his warrant in favor of the said Dwight, to be paid out of any moneys in the treasury of the Commonwealth, not otherwise appropriated.

MINORITY REPORT OF THE COMMITTEE ON EDUCATION.

House of Representatives, March 11, 1840.

The undersigned, a minority of the Committee on Education, to whom was referred an order of the third instant, instructing them to inquire into the expediency of abolishing the Board of Education and the Normal Schools, —not concurring either in the conclusions to which the majority of said Committee have come, nor in the course of reasoning which has led to them,—respectfully ask leave to submit a

MINORITY REPORT.

As the undersigned were not allowed by the House the opportunity of examining the Report of the majority,—except at the Clerk's table, and amid the bustle of business,—they hope to be excused for any mistake into which they may fall, respecting its contents. As the positions of the Report seemed to them erroneous, they were anxious, before attempting a reply, to obtain a better knowledge of this document, than they could be expected to possess, from only hearing it read.

The undersigned, presuming that every member of the House feels a lively interest in the cause of popular education, and in the welfare of our Common Schools, cannot suppose that the Representatives of the people are willing to arrest any measures which are designed for the intellectual elevation of the whole community. This Legislature certainly will not prevent the fair trial of any plan, recently devised by their predecessors, for the benefit of our Common Schools.

The majority of our Committee do not specify a single instance, so far as we can recollect, in which the Board of Education have attempted to control, or in any way to interfere with, the rights of towns or school districts. They seem to be in great fear of *imaginary* evils; but are not able to produce a single fact, to justify their apprehensions. It is the alleged tendencies of the Board, to which they object. There is a possibility, they think, of its doing wrong; of its usurping powers which would endanger freedom of thought.

If every institution is to be abolished, which it is possible to pervert to some evil purpose, we beg leave to ask, what one would be left? In all human affairs, the possibility to do wrong goes with the power to do right. Take away the power of doing wrong, and the power of doing right will be destroyed, at the same time. Judging from what the Board have hitherto done, we find it as difficult to foresee wherein they are likely to interfere with the rights of towns, districts, or any thing else, as the majority of the Committee do, to tell wherein they have already done it.

The Board of Education consists, as we believe, of upright and intelligent men, who stand high in the esteem and confidence of the community. It is well known, that they are of different parties, in politics, and that they also differ in sentiment, on religious subjects. Entire unanimity exists among them but upon one point, that of the welfare of the rising generation, through the improvement of our public schools. If these men are worthy of confidence, as individuals, much more so are they, when taken collectively; for, when acting together, as a Board, they are a mutual watch and check upon each other's sectarian or party preferences. This very organization of the Board is the surest defence that can be devised against such dangerous tendencies, as seem to alarm a ma-

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jority of our Committee. We think it will be quite time enough to suspect a conspiracy against our political and religious rights, when the suspected persons are bound together by some tie of a common interest. In such a body as the Board, there is more danger that action will be paralyzed, than that it will encroach upon the rights or welfare of the public.

What motive, we would ask, except the noble one of doing good, can any man have to become a member of the Board of Education? They receive no compensation for their services, nothing being paid them but their actual expenses, the amount of which is but a few hundred dollars; and owing to the labor which is required by a new undertaking, and to the duties imposed on them by the Legislature, in regard to the fund for the education of teachers, the members of the Board have, we are informed, spent on an average not less than the third of a year in its service. For this they receive no compensation but the consciousness of doing good. Their Secretary receives a salary; but we are informed that it has not been sufficient to defray his travelling expenses, and other charges connected with his office. What inducement can there be for occupying such stations as these, except a desire to promote the best interests of the rising generation? And, nevertheless, a Board of ten men, thus constituted, with no power but that of giving advice, with no emolument but their daily bread while in actual service, is, in the estimation of some persons, a combination dangerous, not only to the liberties of the people, but to the free action of their representatives! As to the suggestion in the majority's Report that the Legislature will be always ready to sanction whatever the Board may recommend, and merely because they recommend it, we deem it disrespectful to the intelligence and independence of this body.

The majority of the Committee say, that either the Board has power, and then it is dangerous; or that it has no power, and then it is useless. This argument seems to be modelled according to the reasoning of the Saracen Caliph, when he had in hand a similar work of destruction; not, it is true, the destruction of a Board of Education and two or three Normal Schools, but a kindred operation,—the burning of the most famous library of ancient times. "If these books contain nothing but what is found in the Koran, they are useless, and ought to be burnt;—if they contain any thing different from the Koran, they are pernicious, and ought to be burnt." But we would ask, with all due soberness, whether the Board cannot give their advice, whether they cannot submit their arguments and their views to their fellow-citizens, without any aggression upon their rights, and still with great advantage? Take a single case. It is well known to every one who ever went to a common public school, that a very large proportion of the schoolhouses in this State have not been, in times past, what they ought to be. In very many instances they have been cold, cheerless, badly constructed and situated, and much in need of repair; unfit either for study or health. Parents have often kept their children at home, rather than send them to such a place. During the first year of the Board a report on the subject of schoolhouses was prepared and published by their Secretary. That report has probably caused the rebuilding or remodelling of hundreds of schoolhouses in the State. It has been widely circulated in this country, reprinted in England, and commended in the English journals. Now, in respect to this subject of schoolhouses, the Board have exercised no control. Every district has followed its own inclination, in building its new house, or repairing its old one. This is one instance of their effecting much good, without exerting any control, or attempting any interference. Similar remarks might be offered, in respect to the salutary influence which one of these reports has had upon the art of reading, in our Common Schools, Its suggestions did much to correct the habit of unintelligent reading, the habit of naming words without having ideas connected with them, which was a few years since a very common fault. This was done without any assumption of authority; and so may much more be done, in relation to all the great subjects of education.

It is somewhere suggested in the Report of the majority, that certain voluntary associations of teachers, which existed before the formation of the Board, would be more efficient than the Board, in collecting and diffusing information on the subject of Common-School instruction. This opinion we think is erroneous. At the time the Board was established, there were, as we believe, but three such associations in the State, and they having but few members. Two of the associations immediately sought the coöperation of the Board, and have acted with it, on equal terms; and we deem the insinuation unjust to all the parties, that these institutions have been subjected to foreign control.

As the majority approve of these voluntary associations, it may be well to inquire, what effect has been produced, so far as they are concerned, by the establishment of the Board. County associations for the improvement of Common Schools have, since that time, been formed in every county of the State, except one. More than fifty county conventions have been held, many of them being fully attended by school-committee men, teachers, and others interested in the great cause of Common-School education. More Common-School conventions have been held in any one year, since the establishment of the Board, than for twenty years before. It is hardly necessary to say, that there

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was no coercion in producing these movements,—that the Board exercised no control. At one of these conventions, held in Worcester, in 1838, a committee was appointed to have lectures delivered in every town in the county. Similar measures have been adopted, to some extent, in other counties. The efficiency, therefore, of the very mode, approved by the majority, has been increased by the action of the Board, and this not by control, but by advice.

The Amercian Institute of Instruction, which stands far above all other associations, formed for the aid of popular education, at their anuual meeting, in 1837, passed the following Resolve:

"*Resolved*, That the American Institute of Instruction congratulate the friends of education in our country, upon the establishment of the Board of Education in this Commonwealth, whose coöperation in the cause in which this Institution is engaged, is a strong guaranty of its ultimate success and triumph."

The Institute has, every year, requested that arrangements might be made for the holding of a county convention, at the same time and place of their annual meeting; and it is known to every person, who is at all conversant with what has been done within a few years, relative to popular education, that the Secretary of the Board is expected to address these annual conventions. The American Institute and all other similar associations, as far as we are informed, have ever exhibited towards the Board and its measures, the spirit manifested in the resolve just quoted.

The allegation, that the Board are attempting to fasten upon our schools the compulsory system of Prussia or France, is an extraordinary one. They say, if our recollection be correct, that evidence of this is to be found in the reports of the Board. Having read these reports as they were published, from time to time, we will confidently say, we do not believe that the majority of our Committee, or any one else, can point out a single word which would show that the Board possesses or desires any authoritative *control* over our school system. So far is this charge from being true, that the reports expressly disclaim all interference. In the last two reports of the Secretary, he points out the difference between the Prussian system, which is arbitrary, and the Massachusetts, which is voluntary, much to the advantage of the latter. We need only refer to the twenty-eighth page of his second Report, and the thirty-sixth page of his third. Though the undersigned wish to correct so great a mistake, they do *not* wish to make the least intimation, that any improvement is to be rejected, merely because it originated in Prussia or any other foreign land. Such a narrow prejudice would shut out a thousand blessings. Where did the noble art of teaching the blind originate? In France. The accomplished director of the Institution for the Blind, in this city, visited England, France, and Prussia, the better to qualify himself to take charge of it. Whence came the sister art of teaching the deaf and dumb? That also came from France. What would be thought of a man who should propose to abolish these or any other reliefs to suffering humanity, because they were not of American origin?

In the Revolutionary War, our fathers had no hesitation in borrowing their system of military tactics from Prussia; but to take any instruction from the same quarter, when searching for the best modes of advancing public education, some persons seem to think, is fraught with danger. The State of Ohio, a few years since, with an enlightened liberality, commissioned the Rev. Dr. Stowe to examine, while in Prussia, its school system. On his return, he made a report to the Legislature of that State, which was afterwards republished by our own Legislature. Let any one examine that report, and he will have no further fears on this subject.

An enlightened community would disdain the contracted view that forbids men to look abroad for improvement. Have not commissioners from Great Britain, France, and this same Prussia, been sent out by their governments to examine our institutions, especially our prisons? Would that the same especial honor could have been shown to our schools! The majority of our Committee even quote one of these foreign commissioners, De Tocqueville, in support of their argument.

Though our system of free schools is properly called a voluntary system, yet there have always been laws to regulate and uphold it. And we can just as easily have a Board of Education without the centralization of Prussia, as we can have school laws without its despotism. The existing laws threaten us with despotism, just as much as a Board of Education, with no power but the power of giving advice, threatens us with centralization, monopoly, and mental tyranny. That it possesses any other power in regard to schoolhouses, taxes, teachers, books, or modes of instruction, as some have incorrectly supposed, we here explicitly deny. So careful has the Board been, not to assume any questionable power, that, although the school committees of more than seven eighths of the people of the State requested them to recommend, not prescribe, what school books were best fitted for general use,—the Board declined to act, even so far as to recommend.

Another objection is, that the Board abruptly sends out new regulations respecting school returns, and gives school committees needless trouble. That the House may

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know the extent of this offence, we have annexed to this Report two copies of said blank returns, one for the year 1837, which was the form prescribed by law, and in existence before the Board was established, and the other for 1839, as directed by the Board, after the Legislature had authorized them to do so.* When any one sees the slight difference between them, he will be able to appreciate the weight of this objection; and even a part of this slight difference was caused by intermediate legislation.

It is also said that the blanks sent out by the Secretary of the Board are so unintelligible, that he is obliged to send along with them an explanatory commentary. Of this charge, it is only necessary to say, that similar explanations, by notes a line or two long, were formerly made by the Secretary of State, while it was his duty to superintend the blanks, years before a Board of Education was thought of.

As it respects the school register, your Committee were informed, a few days since, by the Secretary of the Board, that before the first form of register was sent out, many persons were consulted, especially teachers, as to what would be the best form. Manuscript copies were sent for the same purpose, into all parts of the State. He informed the Committee, that, the next year, there were as many school committees who desired to have it include more items, as there were who thought it too minute. To meet the wishes of the latter class, it was immediately altered, and since that time no complaint has been heard. This is the amount of troublesome interference, so far as the register is concerned; and this statement was made by the Secretary, when, we believe, all our Committee, with one exception, were present.

The majority, when speaking of school libraries, maintain, as well as we can recollect, that books on politics, morals, or religion, can be of no value, unless they are to some extent of a partisan or sectarian character; and consequently, that the books which have lately been introduced to the notice of the public, at the expense of much care and labor, on the part of the Board, are either worthless, or, on the other hand, not free from such peculiarities as the Board pretend to avoid. But let us test the accuracy of this reasoning by applying it to one of these books, by way of example, namely, Paley's Natural Theology. This is well known to be one of the soundest treatises ever written; and yet it has been well said of it, that no one could tell whether its author were orthodox or heterodox, churchman or dissenter. The same can be said of the several authors who have made additions to it.

If this doctrine be true, what would become of our school law? The seventh section of that law, enacted in 1826, commands all instructers of youth to teach them the principles of piety, justice, and a sound regard to truth, love to their country, humanity, &c.; and the twenty-third section forbids the use of any book inculcating the tenets of any particular sect of Christians. Here, piety is to be taught, and nevertheless sectarianism is forbidden;—a thing which the majority seem to consider morally impossible! In this connection, we will quote a sentence or two from Professor Stowe: "I pity the poor bigot," says he, "or the narrow-souled unbeliever, who can form no idea of religious principle, except as a sectarian thing; who is himself so utterly unsusceptible of ennobling emotions, that he cannot even conceive it possible that any man should have a principle of virtue and piety superior to all external forms, and untrammelled by metaphysical systems. From the aid of such men we have nothing to hope, in the cause of sound education; and their hostility we may as well encounter in one form as another, provided we make sure of the ground on which we stand, and hold up the right principles in the right shape."

On the subject of the Normal Schools, the undersigned feel obliged to enter into some details. By the donation of an individual, and a public grant to an equal amount, the sum of twenty thousand dollars was placed at the disposal of the Board, subject to only one condition, that it should be expended in qualifying teachers for our Common Schools. By the very terms, both of the private gift and the public grant, they were to have the entire control of it, as to the time and manner in which it should be expended, the number of schools, course of study, &c. The Report of the Board in 1839, informed the public of the course proposed. Three schools, at least, were to be established, for three years, each, in different parts of the State. As the money was not sufficient to provide for buildings, the Board made known that they would establish them at suitable places, as soon as they should receive the requisite assistance. Citizens from the county of Plymouth, and from several towns in other parts of the State, came forward with their offers. That from Plymouth county was among the first. When the citizens of that county inquired of the Board, on what terms they would establish a school within its limits, they passed the following resolve: "*Resolved*, That this Board will establish a school for the education of school teachers, at a point to be hereafter selected, within the county of Plymouth, and provide suitable teachers therefor, for a time not less than three years, so soon as suitable buildings, fixtures, and furniture, and the means of carrying on the school, (exclusive of the compensation of teachers,) shall be provided and placed under the control of the Board."

* See Appendix A.

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Proposals substantially alike being made by many towns in different parts of the State, the Board selected Lexington and Barre as the most eligible places for the two other schools. The citizens of Lexington procured a lease and placed at the disposal of the Board a good academical building and boarding-house, for the term of three years, and raised by contribution the sum of a thousand dollars, to be expended in library, apparatus, &c., for the benefit of the school. The Board leased the boarding-house for the accommodation of pupils. They engaged Cyrus Pierce, Esq., then the teacher of a public school in Nantucket, where he was receiving fourteen hundred dollars a year, to become Principal of this school. Mr. Pierce left Nantucket, at a pecuniary loss, and removed with his family to Lexington. The school has been open, about eight months. Two letters from distinguished teachers, annexed to this Report, will show what we believe to be its true character.*

The town of Barre voted to offer the Board, for the term of three years, a spacious apartment in its town hall; and individuals raised by subscription fourteen hundred dollars, to pay the rent of a boarding-house, for three years, to purchase library, apparatus, &c. The boarding-house has been let, for the term of three years, for the accommodation of the school. The Rev. Professor Newman, of Bowdoin College, Maine, and for several years acting President of that institution, was engaged as Principal. He has disposed of his property in Maine, and removed with his family to Barre. The school has been open, six months.

The friends of Common-School education in Plymouth county, with a spirit worthy the descendants of the pilgrims, projected their plan on a still more liberal scale. Towns in their corporate capacity, and private individuals, have together contributed the sum of ten thousand dollars, for the erection of buildings, and other necessary expenses. An act of incorporation was given them, last winter, upon the faith of which they have thus far proceeded. A committee of gentlemen, residing out of the county, had already agreed on a day for going thither and selecting a site for the school, when the Report of our Committee was made.

The majority of our Committee propose, in one short bill, to violate all these contracts,—to break their faith with the generous donor of ten thousand dollars, to turn out the boarding-house keepers, to disperse the pupils, and discharge the teachers of the schools, and to annul a charter under which, at much expense and labor, the sum of ten thousand dollars has been raised.

For a period of two hundred years preceding the liberal donation of Mr. Dwight, nothing was given by wealthy individuals, so far as we can learn, for the general benefit of the Common Schools of our State. Hundreds of thousands of dollars have been given to colleges. Academies have been liberally endowed. But, before this donation, the bounty of the rich had never been expended for the benefit of the whole people; and this first sum ever given to promote the great cause of common education, it is now proposed to treat with contempt, and cast back into the face of the generous donor. Let this benefaction be thus contemned, and far distant is the day when any one else will expose himself to be treated in a similar way.

The Committee speak of our Normal Schools as possessing no advantages for qualifying teachers, above what are possessed by our academies and high schools. We cannot suppose that they have formed this opinion from having visited them. The two letters, before referred to, contain the opinions of men who speak that which they know. With their testimony before the public, it is not necessary for us to enlarge on this subject.

Whatever objection any one might have had to the establishment of the Board and the Normal Schools, originally, yet, since they have been created and organized, it seems but right that they should have a fair trial. Let the experiment be tried, and not broken off as soon as begun. It has not yet had that trial. A change in public sentiment cannot be effected at once. Any new proposition, however valuable, may meet with opposition, at first. If the Board and Normal Schools are abolished now, they cannot be said to have failed. They will have fallen, prematurely, by the hand which should have sustained them. Men who desire to see the whole people educated in the manner that the citizens of a free republic ought to be, that rational and immortal beings ought to be, will not be satisfied, until measures, which they deem important to effect their favorite object, have been fairly tested.

The undersigned would not have extended these remarks to so great a length, were they not deeply impressed with the importance of the subject to which they relate. We only ask of the Legislature a dispassionate consideration of the subject before us. We only ask, that they will not disappoint the cherished hopes of those who are laboring in the great and good work of the intellectual and moral improvement of man.

JOHN A. SHAW.
THOS. A. GREENE.

* See Appendix B.

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APPENDIX.

(A.)

FORM FOR 1837.

INQUIRIES TO BE ANSWERED IN RESPECT TO EACH SCHOOL DISTRICT IN THE TOWN OF ———

Districts numbered, or names of the Schools.
Number of Scholars of all ages in each Common School. In the Summer,—in the Winter.
Average attendance in the several Schools. In the Summer,—In the Winter.
The number of months each School is kept. In the Summer term,—In the Winter term.
Number of Teachers in each School in Summer. Males,—Females.
Number of Teachers in each School in Winter. Males,—Females.
Wages paid per month, including board. To Males,—To Females.

INQUIRIES WITH RESPECT TO ALL THE SCHOOLS IN THE TOWN OF ———

What amount of money is raised by taxes for the support of Schools?
What amount of the money raised by taxes is paid for teachers' wages; including the sums paid for the board of teachers, when paid from the public money?
What amount is raised by voluntary contribution, and applied to prolong Common Schools; including the value of fuel and board, if contributed?
Are there any academies or private schools? If any, what number of months is each kept? And what is the average number of scholars attending each?
What is the estimated amount paid for tuition in academies and private schools kept in the town?
What number of persons are there in the town between the ages of four and sixteen years?
What books are chiefly used for the purpose of instruction in spelling, reading, arithmetic, grammar, geography, history, algebra, and geometry?
Are there any local funds for the support of common schools? If any, what is their amount, and what their annual income?

} *School Committee.*

In addition to the answers to the questions above proposed, it is required in the twenty-third chapter of the Revised Statutes, that the School Committee shall transmit the following Certificate to the Secretary of the Commonwealth, on or before the first day of November, namely:

We, the School Committee of ———, do certify, from the best information we have been able to obtain, that, on the first day of May, in the year ——, there were belonging to said town, the number of —— persons between the ages of four and sixteen years; and we further certify, that said town, at their last annual meeting, raised the sum of —— dollars, to pay the wages of Instructers solely, in the Common Schools for the current year.

} *School Committee.*

——— ss.

On this —— day of —— personally appeared the above-named School Committee of the Town of ——, and made oath that the above Certificate by them subscribed is true.

Before me, *Justice of the Peace.*

(FORM FOR 1839.)

INQUIRIES TO BE ANSWERED IN RESPECT TO EACH PUBLIC SCHOOL IN THE TOWN OF ——

Districts numbered, or names of the Schools.
Number of Scholars of all ages in each Common School. In the Summer,—In the Winter.
Average attendance in the several Schools. In the Summer,—In the Winter.
The number of months each School is kept. Summer Term.—Winter Term.
Number of Teachers in each School in Summer. Males,—Females.
Number of Teachers in each School in Winter. Males,—Females.
Wages per month, including value of board. Males,—Females.

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Value of board per month. Males,—Females.
Amount of Wages per month, exclusive of value of board. Males,—Females.

INQUIRIES WITH RESPECT TO ALL THE PUBLIC SCHOOLS IN THE TOWN OF ——

What amount of money is raised by taxes for the support of schools, including only teachers' wages, board and fuel?
Of what value are the board and fuel, (if any,) contributed for the public schools in your town?
Are there any incorporated academies? If any, what number of months is each kept? And what is the average number of scholars attending each?
What is the estimated amount of money paid for tuition in incorporated academies kept in the town?
Are there any unincorporated academies, private schools, or schools kept to prolong Common Schools? If so, what number of months is each kept, what is the average number of scholars attending each, and what is the amount of money paid for tuition therein?
What number of persons are there in the town between the ages of four and sixteen years?
What books are used in your schools? Spelling ——, Reading ——, Grammar ——, Geography ——, Arithmetic ——, All others ——. Are there any local funds for the support of Common Schools? If any, what is their amount and what their annual income?

} *School Committee.*

We, the School Committee of ——, do certify, from the best information we have been able to obtain, that, on the first day of May, in the year ——, there were belonging to said town the number of —— persons, between the ages of four and sixteen years; and we further certify, that said Town has raised the sum of —— dollars, for the support of Common Schools for the current year, including only the wages and board of Teachers, and fuel for the schools.

} *School Committee.*

—— ss.
On this —— day of ——, personally appeared the above-named School Committee of the Town of ——, and made oath that the above Certificate by them subscribed is true.
Before me, *Justice of the Peace.*

(B.)

Letter from George B. Emerson, Esq., *formerly Principal of the Boston High School, and now Teacher of a School for Young Ladies.*

Boston, March 9, 1840.

Dear Sir,—I very much regretted that you could not have joined us in the visit, to which you refer, in your note of this morning, to the Normal School at Lexington. I spent the day with more pleasure than I ever before received from a similar examination.

I had, as you know, high expectations of the effect of special instruction, in the preparation of teachers. But what I saw far surpassed what I had expected. The kind of instruction given as to the preparation to be made by a teacher, the branches to be taught, the methods of teaching, and the modes of influencing and governing pupils, were such as might have been expected from a long, enlightened, and well-directed experience. But the facility, with which these were communicated, surprised me, and the interest in the pursuit, which I found to have been excited, was such as I never before witnessed.

The establishment consists of two departments, the proper Normal School, made up of the future teachers, and the Model School, containing children from the neighborhood, to be instructed according to the most approved methods.

In the former, there were about twenty-four young ladies, of from sixteen to twenty-four years of age, coming from almost as many different schools, and having therefore experience of almost as many different modes of teaching and governing. This School had been in operation, but little more than half a year, and several of the young ladies had been there, only a few weeks. Yet I am confident, from what I saw of their modes of teaching, that those individuals will show the effects of those few weeks of special

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instruction, all the remainder of their lives. They can never teach in the blind and lifeless way in which thousands of elementary schools are taught.

And, if the spirit which I saw exhibited may be taken as an indication of the influence which would be exerted in a longer course, I will say, without hesitation, that so amply qualified teachers are not now to be found in the elementary schools of the State, as would be formed, among the individuals now at the School, by a full course of instruction, such as is designed.

In the Normal School, the object *seemed* to be,—for I have had no opportunity of learning what *are* the intentions of the Principal,—first, to give great thoroughness in those branches which are of the greatest importance in the common elementary schools, such as Reading, Writing, Arithmetic, &c.; next, to add those studies which would give an acquaintance with the minds and characters of children, just as, in an agricultural school, we should expect to see communicated an acquaintance with plants, and the nature of soils; and, lastly, to give some knowledge of those principles of science on which children are most inquisitive, and with which, therefore, a well-qualified teacher's mind should be amply stored.

These all were admirably-well taught; and, what was still better, the pupils seemed to have imbibed, in a most remarkable degree, the zeal and earnestness which are so essential to success in a teacher, and which yet are so uncommon. This was evidenced, by the readiness of their answers, the clearness of their explanations, and the interest with which they engaged in the discussions, and still more by the life that had been communicated to the Model School below.

In this latter, which may be considered as the test of the success with which the operations of the upper School are managed, I listened, with still greater interest, to the manner in which questions were put and answered, the object of which was to excite the attention of the children to the meaning of what they were reading. There was nothing of the listlessness of manner and monotony of tone, which are so often observed, and often so inevitable, in Common Schools. The same was observable in the answers given to questions on the elements of geography, and on grammar; very thorough instruction had evidently been given. The children had been made clearly to comprehend what they had been taught. Yet they occasionally made mistakes; enough to show that their own minds were at work, and, of course, sometimes going wrong.

In this School, the great objects in view seemed to be, to ascertain and impart the best modes of teaching the art of reading intelligently, distinctly, and naturally; of communicating the elements of grammar, arithmetic, and geography; of bringing the mind into complete and cheerful activity, in making these acquisitions; of acquiring the art of governing, by gentleness, and without resort to violence; and of imparting the love of order, quiet, and regularity. In all these respects, the success had already been signal.

The Model School is only under the general superintendence of the master. For the greater part of the time it is left to the care of the young ladies, who all have the charge of it, in turn. I have never before seen little children so completely under the right influence of their teachers,—so fully awake; I never saw so little of mere mechanical teaching, or greater activity of the faculties of the mind.

I have mentioned some of the advantages of continuing this process of preparing teachers. It would be easy to enlarge upon them.

Great benefits have been experienced from meetings of teachers for mutual consultation. The Normal School has all the advantages of a continued meeting, with the opportunity of testing, at once, all suggestions made.

It is usually the case, that a teacher is familiarly acquainted with only one mode of managing a school. This may be a bad one. Others may suggest themselves to him; but it would be altogether impracticable for him to test their excellence. But in the Normal School he has an opportunity of becoming acquainted with a great variety of methods, and taking from among them that which he most approves.

I can hardly express to you the great satisfaction which I derived from this visit. The only draw-back was an apprehension, lest, from the entire devotion of the teacher, and the intense interest excited in the pupils, the health of both should suffer.

If there is any danger that this most valuable establishment should be discontinued, I would recommend to you to take the earliest opportunity to make it a visit, or you will lose a pleasure which may not again be presented.

I am very truly yours,

GEORGE B. EMERSON.

To THOMAS A. GREENE, ESQ.

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Letter from DR. SAMUEL G. HOWE, *Director of the Institution for the Blind, at South Boston.*

South Boston, March 9, 1840.

MR. GREENE,

SIR,—I have received your note, in which you ask my opinion of the Normal School at Lexington, and I cheerfully comply with your request.

I can express my opinion the more confidently, because I have more than once visited the School; because I have examined the pupils, in their various branches of study; and because I have had other opportunities of knowing the principles of the system of instruction.

In common with others, I entertained some theoretical objections to Normal Schools, as carried on by European governments, for I have personally witnessed the serious abuses to which they are subject, in Prussia; but none of those objections can apply to the establishment at Lexington.

It has been in my power to examine many schools, in this country, and in various parts of the world; but I am free to declare, that, in my opinion, the best school I ever saw, in this or any other country, is the Normal School at Lexington.

The discipline of the School is perfect; the pupils regard their teacher with profound respect, yet tender affection; their interest in their studies is deep and constant; their attainments are of a high order; and they thoroughly *understand* every subject, as far as they go.

But not for these things do I give this School the preference; for others in this country and in Europe may equal it, in these respects; but I prefer it, because the system of instruction is truly philosophical; because it is based upon the principle that the young mind hungers and thirsts for knowledge, as the body does for food; because it makes the pupils not merely recipients of knowledge, but calls all their faculties into operation to *attain it themselves;* and finally, because, relying upon the higher and nobler parts of the pupil's nature, it rejects all addresses to bodily fears, and all appeals to selfish feelings.

I have said, sir, that the pupils were thoroughly acquainted with the various branches of an English education, as far as they advanced in them, and that they bore well a very severe examination. But this is faint praise; for a teacher may cause a class to make very great *intellectual* attainments, by pursuing a system which, nevertheless, is ruinous to the moral nature of his pupils. But, at the Lexington School, the moral nature is as much cultivated as the intellectual, and the training of each goes on at the same time.

There is one point of view, however, in which this School particularly interested me, and in which it presented a beautiful moral spectacle, the memory of which will dwell long in my mind; it was the fact, that every pupil seemed impressed with a deep sense of the importance of the calling which she was to follow; they seemed to feel that at least the temporal weal or wo of hundreds of human beings might be dependent upon the fidelity with which they should perform their duty as teachers. Consequently, every one was desirous of becoming acquainted with the philosophy of mind; and they received such excellent instruction, that they seemed to understand the various springs and incentives to action, which exist in a child's bosom.

To me, sir, it was delightful, to see that they were becoming acquainted with the nature of the children's mind, *before* they undertook to manage them; and that they would not, like other teachers, have to learn, at the children's expense.

Perhaps, sir, you, like myself, may have *suffered*, in boyhood, under some usher, who was learning his trade by experimenting upon you, as the barber's apprentice learns to shave, upon the chins of his master's less favored customers; and if you have ever been a teacher, you may look back with bitter regret upon the course you followed, during the first years of your practice.

Some of the very best teachers, I have ever known, have confessed, that, when they commenced, they had no more idea of the real nature of their employment, than a cabin boy has of navigation. Would not the merchant be called mad, who should give the direction of his vessel to a young man who had never been at sea, and who knew none of the ropes of the ship? But is it not greater madness to commit a school to one who knows nothing of the springs of action in the human mind, and who may cause moral shipwreck and destruction to all under his charge?

But this is a subject so completely set at rest in the mind of every enlightened philanthropist, that it would be a work of supererogation to urge any more considerations upon you.

I will only repeat to you, what I have said to others, that if, instead of the twenty-five teachers who will go out from the Normal School at Lexington, there could go out, over the length and breadth of Massachusetts, five hundred, like them, to take charge of the rising generation, that generation would have more reason to bless us, than if we should

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cover the whole State with rail-roads, like a spider's web, and bring physical comforts to every man's door, and leave an overflowing treasury to divide its surplus among all the citizens.

With much respect, truly yours,

SAMUEL G. HOWE.

To THOMAS A. GREENE, ESQ.

Remarks of Mr. A. W. Dodge of Hamilton, in the House of Representatives, March 18th, 1840, on the Bill for abolishing the Board of Education and the Normal Schools.

Mr. DODGE, of Hamilton, said, that, in opposing the Board of Education, he need not be supposed to be opposing the *cause* of Education. With the same end, gentlemen might differ about the means. The power of this Board appeared harmless; but, from its unrestrained nature, it was, in fact, dangerous.

He said, that he did not believe in the statement of the Board, that the system of the Common Schools was in a sinking and rotten condition. Did not gentlemen think that children were now better educated in the Common Schools, than when they themselves were boys?

He thought it idle, to suppose that the Commonwealth, by accepting the donation for the support of Normal Schools, had tied its hands in such a manner, that it could not rescind the bargain. He should refer to the Normal Schools themselves, at another stage of the debate.

He alluded to the Abstract of the School Returns, which had been said to be evidence of the desire of the towns to support the Board. The Secretary was directed to make extracts from the reports of school committees. He could of course extract such portions as advocated the institution and existence of the Board, and reject portions of an opposite bearing: and these extracts were offered to the Legislature as the "unbiassed testimony" of the Commonwealth.

Mr. D. proceeded to argue from the system of *registers* in schools which was introduced by the Board; and exhibited a blank form, as at first used. This was too large and inconvenient. The Board had since altered it to be smaller and more convenient; but the *power* to require a still more cumbrous and useless one still remains.

The Board of Education have made an agreement with a publishing house in this city, for the publication of a 'School Library.' School Libraries were very good and useful institutions, and he wished there were more of them; but what authority did the Board find in the statute for giving their sanction to these books? There was none. To be sure, the Board say that they do not require, but only *recommend*, the adoption of these books; but it may be easily seen what a powerful and injurious effect a recommendation even from such a source might have.

Mr. D. made a calculation of the amount which might, on an average, be used for the purpose of supplying libraries, and inquired, whether it were wise that this thirty thousand dollars, which might be used for the necessary purpose of employing teachers, should be exhausted on the merely collateral benefit of supplying books.

From these and other details, said Mr. D., I am induced to say that the Board of Education, by what it has done and what it is preparing to do, has transcended its powers, and is entering upon the greatest innovation upon the Common-School privileges. The Board, he thought, were attempting entirely to *remodel* the school system, and draw it into a similarity to the French and Prussian systems. Were gentlemen prepared for this?

The powers of the Board looked harmless; the Board appeared to doubt, occasionally, whether or no, it had this or that power. But it might gradually induce the Legislature to grant it one right after another, until its in-

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fluence would be entirely absolute. He compared the organization of the Board to widely-extended police in an absolute government; where, the magistrates in the small districts being numerous, so that the office being effective, the *officers* might be insignificant, and the registration and returns being all made to one officer, the *centralization* is complete.

Some gentlemen had said that we had better not now stop this experiment; he (Mr. D.) thought it better to stop it now, than after, by a longer continuance, it had become more thoroughly interwoven with, and injurious to, the school system of Massachusetts.

Remarks of the HON. J. A. SHAW, *of Bridgewater, in the House of Representatives, March 18th, 1840, on the Bill for Abolishing the Board of Education and the Normal Schools.*

MR. SPEAKER,—Though I regret that such a subject should come before us, as that in which we are now engaged,—for it would seem to indicate that there are persons in the Commonwealth, who are not sufficiently alive to the great interests of Popular Education,—I nevertheless enter on this discussion, animated and cheered by the consideration, that I am engaged not only in a righteous cause, but in a cause free from the enslaving influence of party politics. The question now before us, I rejoice to say, will be decided upon its own merits; for the cause of Popular Education is dear alike to all, without distinction of party; to all who hold in just estimation our civil liberties and free institutions. The more attached we are to those institutions of our country, which make no respect of persons among us, the more anxious we shall be to act in accordance with their spirit, by doing whatever we can, to give all the citizens of our State the best opportunities for education. Knowledge, it is truly said, is power. Enlighten the public mind, and the artificial distinctions of society fade away. Give men equal opportunities for mental culture, and you do all that can be done towards equalizing their condition in life. The remark has been too often repeated, and its truth is too obvious to make it necessary to enlarge on it, at this time, that none but an enlightened people can be qualified for a free government. For nothing is more evident, than that they cannot use the elective franchise with any discretion, unless they have knowledge enough to form correct opinions of the leading measures of their rulers.

The Board of Education was established in 1837. It had been apparent, for some time, to the friends of Popular Education, that this great and paramount interest was not advancing in an equal ratio with the other great interests of the country, and that it had become the duty of the Legislature to adopt measures for giving more efficiency to our Common-School system. Their deliberations resulted in the establishment of this Board. It was made their duty, through their Secretary, "to collect information of the actual condition and efficiency of the Common Schools and other means of Popular Education; and diffuse as widely as possible, throughout every part of the Commonwealth, information of the most approved and successful methods of arranging the studies and conducting the education of the young; to the end, that all children in this Commonwealth, who depend upon Common Schools for instruction, may have the best education which those schools can be made to impart." The Board were not clothed with any authority for dictation, in the management of schools, but each town and district was left untrammelled, to pursue its own course, as in times

(Continued in the Journal Extra.)

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THE

COMMON SCHOOL JOURNAL.

EXTRA.

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(Concluded from page 240, of the Journal.)

past ; giving just what weight it might choose to do, to any suggestions of the Board. And let me ask, what wiser course could have been devised ? There is no doubt that most beneficial results have already attended their services. A new interest has been awakened throughout the community ; and, in many towns, greater exertions have been made for elevating their public schools, than at any former time.

One of the first charges brought against the Board, by the gentleman from Hamilton, (Mr. Dodge,) who has just taken his seat, is in consequence of their having faithfully discharged their duty of informing the public respecting the condition of our Common Schools. He tells us, that their Secretary does great injustice to the character of our schools in his Annual Reports ; that he has denied them the merit they possess ; that he has, in fact, aspersed them. But, sir, the gentleman has himself done great injustice to the Secretary, by such allegations ; for neither the Board nor their Secretary have said any thing unfavorable respecting our Common Schools, but what their duty required them to say. The statute, as you have just heard, commands them to collect and diffuse information on the subject of our Common Schools ; and what they have told us, they derived from the reports of school committees themselves ; which reports, in all cases, had been accepted by the towns, to which they were made. Not a single unfavorable intimation, respecting the character of our Common Schools or their teachers, is contained in any of the Reports of the Board or their Secretary, that has not been derived from school committees. Had they kept back this information, they would have been false to their trust. But like faithful men, they have preferred to speak the truth, rather than to flatter.

With your permission, sir, I will read two or three extracts, by way of sample, from the Abstract of School Returns, showing what the school committees think, on this subject. The committee of Framingham say, "The want of thoroughly-furnished teachers is the great want of our schools. The public demand, in this respect, is yearly growing louder, and is more particularly attested by the increased liberality with which the labors of competent and skilful teachers are remunerated. The committee are happy in calling to mind the able and generous efforts which have recently been made by the Board of Education, in execution of the will of the Legislature, to meet this demand. The establishment of Normal Schools, for the education of teachers, will be hailed with interest by all the friends of education ; and it is confidently hoped, that an experiment, so auspicious in its promise to the best interests of the Commonwealth, will be fully and generously seconded by the sympathies of the whole community." The committee of Warren say, "There is, in the view of your committee, no defect calling so loudly for reform, as an existing failure in procuring able

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and faithful teachers in our winter schools. For, though we have had, here and there, an able instructer of the kind in question, equal to his task, still, it is with regret we say, that there have been several very marked failures." The school committee of Holden say as follows: "The committee feel warranted in saying, that, with but few exceptions, the teachers who have been employed during the year would not, in regard to qualifications, fall below the medium standard of teachers through the country. But, in saying this, they also would say, that, in their opinion, there are but few good teachers to be found." Such remarks as the foregoing are to be found in the reports of committees from all parts of the Commonwealth. These extracts are but a sample of similar opinions expressed from one end of the Volume to the other. Numerous are their complaints respecting the qualifications of teachers, and the Board have communicated this information to the public, as they were bound to do; and this is the only foundation for the charge, that they have slandered the Common Schools. Every man who has acted on a school committee,—and many such now hear me,—knows, from his own observation, that these statements are correct. The Board, by their communications and suggestions, have aroused the attention of the community; and a new interest in the welfare of our schools has been excited; and the benefit of their labors has been acknowledged by other committees, besides that of Framingham. Indeed, the town of Hamilton, represented by the gentleman who has made this attack, is not wholly without benefit. Their school committee says, "I will here take the liberty of mentioning a plan of expending the school money of the town, which I met with in the Report of the Secretary of the Board of Education, and regard as worthy of our consideration."

Does any one believe that our system of Common Schools throughout the State, at large, whatever may be their condition in certain towns, has advanced equally with the improvements of the age? Has there been that interest shown in the communication of knowledge to the youthful mind, and have such facilities been devised for the purpose, as have distinguished the communication of city with city, state with state, nation with nation? While improvements in the manufactures and the arts have been such, as we were told a day or two since, that the price of a yard of cotton has fallen from fifty to eight or ten cents, has any power-loom been contrived to spread out, with equal effect, the native powers of the human mind into one firm, smooth, and finished texture? In classical education, our public schools are not equal to what they were in the days of our forefathers. Nearly two hundred years ago, every town in the Colony of Massachusetts Bay, having one hundred families or householders, was required to "set up a grammar school, the master thereof being able to instruct youth, so far as they may be fitted for the University." Instead of boasting that our free-school system needs not the aid intended to be given it by the establishment of a Board, it would be well for us to retain unimpaired what our forefathers left us.

Another allegation of the gentleman is, that the Board have transcended their authority, in the establishment of Normal Schools. I will make a bare statement of facts, on this point, and leave it to the calm judgment of this House to decide. The sum of twenty thousand dollars was put at their disposal, "to be drawn upon, from time to time, as needed, and to be disbursed, under the direction of the Board of Education, in qualifying teachers for our Common Schools." The manner of its appropriation was left entirely at their discretion; and they very wisely saw fit to establish three Normal Schools, in different sections of the State, the sole purpose of which is, "to qualify teachers for our Common Schools." They were also required to "render an annual account of the manner in which said moneys have been by them expended." But the gentleman complains, that they have not informed the Legislature of their proceedings, as they were bound to do;

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and he at the same time tells us, that he has carefully examined all their Annual Reports. What attention he has paid to the subject, and how carefully he has examined their Reports, you will perceive, when you turn to the seventh page of last year's Report, and read that and the nine following pages. You will perceive that they there mention, in detail, all that they had done and proposed to do, respecting the establishment of these schools; so that the Legislature last year had an opportunity, before they had expended any of their funds, to interpose, and forbid their further proceedings, if they had seen that the Board were transcending their powers. But who last year ever thought of bringing forward such a charge? Who had the sagacity to discover, that, when the sum of twenty thousand dollars was set apart, expressly to qualify teachers for our Common Schools, to be expended solely at their discretion, they were transcending their power by establishing schools for the instruction of teachers? The discovery was reserved for the ingenuity of the gentleman from Hamilton, and his associates.

But, to proceed to another equally grave charge. The Board, it is alleged, have been guilty of the monstrous offence of recommending a School Library of a hundred volumes! But, before we proceed to examine the nature of this singular crime, it must be said, as of the preceding charge, that the Legislature were fully apprised of their intentions last year, in their Annual Report; that not a syllable of disapprobation was uttered; and no individual, so far as I can learn, ever pretended, till recently, that they were transgressing the bounds of their duty. Even could there have been originally a question respecting the propriety of their course, the silence of the Legislature, after having the details of the whole plan, would have encouraged them to go on. But what have the Board done, which some shrewd gentlemen have lately discovered to be a crime, when no one of the five hundred of last year's Legislature suspected any thing wrong? I cannot better set forth the facts of the case, than by referring to last year's Report, just alluded to.

On the nineteenth page, they say as follows: "By the Act of twelfth of April, 1837, the Legislature has put it in the power of every district in the Commonwealth to possess itself of this blessing, (a School Library,) and the Board regard it as a very interesting part of their duty, to do whatever may be in their power to facilitate the execution of this law. Among the causes, it is supposed, which have hitherto prevented the districts from availing themselves of the authority to commence the formation of these libraries, is the difficulty of making the selection;—a difficulty of considerable magnitude, when but a small sum is to be expended, and it is necessary to send to some distant place for a supply of books. To remove this obstacle, in some degree, the Board of Education determined, at an early period of the present year, to recommend to some respectable publishing house to issue from the press a collection of works, as a Common-School Library, to consist of two series; the one adapted for the use of children; the other, for a maturer class of readers. The proposal has been acceded to by Messrs. Marsh, Capen, and Lyon, of Boston. The enterprise is to be entirely at the expense and risk of the publishers, who agree to execute the works in a style, and to furnish them to those who may choose to become purchasers, at a rate, to be approved by the Board, and which was ascertained to be the lowest, at which an arrangement could be made for its satisfactory execution. Each book in the series is to be submitted to the inspection of every member of the Board; and no work to be recommended, but on their unanimous approval. Such a recommendation, it was believed, would furnish a sufficient assurance to the public, that a sacred adherence would be had to the principle, which is embodied in the Legislation of the Commonwealth, on the subject of school books, and which provides that 'school committees shall never direct to be purchased, or used in any of the town schools, any books, which are calculated to favor the tenets of any

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particular sect of Christians.' It will remain entirely optional, with the school districts, in availing themselves of the authority conferred by the act of twelfth of April, 1837, whether they will purchase the books recommended by the Board. It is by the law left with the discretion of the districts, what rules and regulations may be adopted for establishing and maintaining the libraries authorized to be formed; and the Board have as little inclination as right to encroach on the exercise of this discretion."

So you perceive, by this extract from their Report, that the Board have been guilty of using their exertions to have a useful law of the Commonwealth carried into effect, in the most efficient manner; and have, for that purpose, devoted much time to the examination of books, that they might know whether they were in all respects such as ought to be put into the hands of the young;—and this they have done, without any other compensation than the consciousness of having discharged a duty imposed on them by higher laws than those of man. With the purest motives, they have rendered the public a disinterested and patriotic service, which they could have avoided, had they determined to hold back, and refused to advance a step further than compelled by the penalties of law. But they are not men who so understand their duty. They are not the men to palliate their violation of the spirit of a statute, by pleading that they have complied with the narrowest construction of its letter. Having the sacred interests of the instruction of the rising generation commended to their care by the laws of the Commonwealth, they have generously come forward, and done more, it is true, than could have been demanded of them, but not more than a philanthropic interest in the best good of the youth of our State would dictate; and for this labor of love they are censured as transgressors. I trust that the members of this House are not such expounders of duty.

You perceive, by the extract just read, that school districts are at perfect liberty to purchase these books, or others, or none at all; and that no book can be published under recommendation of the Board, till it has received the approbation of every member,—a Board having both political parties represented in it, and containing persons of at least four different denominations of Christians. How could there be a stronger safeguard against every thing like an attempt to thrust upon the public any party or sectarian views! Among the persons engaged as writers for this series of books, I find, in connection with the names of Judge Story, Jared Sparks, Washington Irving, Dr. Wayland, and others, the names of Robert Rantoul, Jr., A. H. Everett, and Isaac Hill. So cautious have the Board been of interfering with the rights of towns and districts, and the interests of publishers and authors, that they have declined recommending any particular school books, though requested to do so by school committees that represent seven eighths of the inhabitants of the State.

Again, you observed that the gentleman waved before your eyes a certain mysterious sheet, covered over with cabalistic characters, as though it had appeared in judgment against the Board, and was to exert some magic power over the members of the House. And what do you imagine the terrific scroll could be? It was neither more nor less than a school register! an account of the absences and tardiness of the children in one of our public schools. The Board were authorized to prescribe a form of register; and it is charged upon them, that they have laid a grievous burden upon teachers, in requiring them to keep such a one as was shown you. But, sir, every good teacher would keep something of the kind, for his own convenience and satisfaction, did no law require it. I have been many years a teacher of youth, and, with the favor of Providence, expect to be many more; and it has frequently been my practice to keep a more particular account of my school, than is required by this register, which some have found such a burden. But whatever may have been the objections the first year, last year it was so far altered, as, I believe, to satisfy all.

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It is further made an objection, that the Board have sanctioned the publication of so large a document as the Abstract of the Massachusetts School Returns, for 1838–9; and the Abstract of some former year, consisting mostly of a few columns of figures, like your bank returns, has been held up to view as "a more business-like document." But who does not know how much more valuable must be such a work as that lately compiled by the Secretary of the Board, with great labor and care, containing extracts from nearly all the reports of school committees in all quarters of the State, than the comparatively meager Abstract which the law formerly required? We now have the opinions and suggestions of school committees, in their own language, relative to every topic that comes within the province of our Public Schools,—a work of inestimable value to the cause of education.

A formidable objection to the Board is, that their powers are indefinite. But how indefinite is this objection, itself? The truth is, they have scarcely any power, but the power of recommending what they may think to be for the benefit of our schools; and they claim no other power. In the language of the statute, they are to diffuse, by means of their Secretary, "as widely as possible, through every part of the Commonwealth, information of the most approved and successful methods of arranging the studies and conducting the education of the young." The people are at entire liberty to make what use they choose of the information. Their Secretary is required, by statute, to meet annually, in each county of the State, a convention of such friends of Popular Education as may think fit to assemble, and to avail himself of this means, among others, for giving the required information. What danger there can be in such "indefinite" powers as these, it is not in my power to see.

As to the Normal Schools, we are told that they are not needed; that our colleges and our academies will supply all the teachers needed by our Public Schools. These institutions, I know, have been of immense benefit. But it was not the object of their establishment to prepare teachers; and their instructions are not particularly adapted to that end. According to the motto on the arms of Harvard College, "Christo et Ecclesiae," its first object was to provide for a learned ministry. In our Normal Schools, instruction is given with a direct reference to the business of instructing others. But the two letters on this subject from distinguished teachers, which are annexed to the Minority Report, are so full and satisfactory, as to the value of such Schools as those at Barre and Lexington, that it is unnecessary to enlarge on this topic.

But, whatever gentlemen may think of the utility of Normal Schools, I did not suppose it possible that any committee of this House could propose a direct violation of so many solemn contracts as is involved in this Bill for the abolition of the Normal Schools. Mr. Dwight's donation of ten thousand dollars was made on condition that the State should add an equal sum, —the whole to be appropriated to the qualification of teachers. The State acceded to his proposal, and was thenceforth bound by the contract. Contracts for three years have been made with instructers, boarding-house keepers, and divers others, who have contributed funds for the establishment of the Schools. All these contracts this bill would at once annihilate. One half hour before the Committee came to this result, I had not the least anticipation of it. It was with the greatest surprise that three of our Committee heard the decision of the majority, consisting of the four other members. And, considering the importance of the measure, it will scarcely be credited, that they came to this result without ever having had this subject more than two hours before them. [Mr. Dodge here interrupted, saying, that the Committee had devoted much more time than two hours to its consideration, namely, a part of their sitting on two different mornings, and the whole of one long evening.] Sir, I am confident that not more time was spent on this subject than I have mentioned. The Committee were togeth-

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er on the evening referred to, for the purpose of hearing Mr. Mann, Mr. Rantoul, and others, respecting the utility of school libraries. Our time was occupied till nine o'clock or past, in hearing the opinions of these gentlemen on this latter subject. After completing the business for which we had met, one of our Committee (Mr. Duncan, of Hanover,) asked Mr. Rantoul, what he thought of the proposition, which had been introduced into the House, for abolishing the Board of Education. Mr. R.'s immediate reply was, as nearly as I recollect his words, "that he thought the project a good one, if they wished to abolish education." He then proceeded, in a rather more serious manner, to treat the subject at some length. But I repeat, sir, that the whole time spent in committee, at these three meetings, on the order for abolishing the Board and Normal Schools, did not exceed two hours, whatever may have been said and done by individuals of the Committee, out of doors. I have recently learnt, that certain persons have been for some time past "scattering abroad ambiguous words;" speaking of the aristocratic character of the Board; of centralization, dictation, dangerous tendencies, and the like; but it was with extreme surprise that I found a majority of our Committee were for reporting a bill to abolish the Board and Schools.

I have not remarked upon every thing which fell from the gentleman; but I believe I have noticed his principal arguments in favor of the bill now before us. I have already taken up more time than I could have wished, and feel grateful to the House for the patient hearing they have given me. It is not necessary for me to add more, than express my conviction, that the House will decide justly, upon this question. Had the subject come up a few days ago, I should have feared for the result. The general aspect of opinion was then unfavorable. But my fears have been dissipated. There has been time for reflection and for obtaining information. Truth is mighty; and I feel confident that the House will reject this bill; that they will manifest an undiminished regard for the great interests of public education, for the welfare of the rising generation,—of those children and youth who are dear to us as our own souls.

NORMAL SCHOOLS.

"Those seminaries for training masters are an invaluable gift to mankind, and lead to the indefinite improvement of education. * * * *

"These training seminaries would not only teach the masters the branches of learning and science they are now deficient in, but would teach them what they know far less,—the didactic art,—the mode of imparting the knowledge which they have or may acquire; the best method of training and dealing with children, in all that regards both temper, capacity and habits, and the means of stirring them to exertion and controlling their aberrations."—*Lord Brougham.*

"The best plans of instruction cannot be executed, except by the instrumentality of good teachers; and the state has done nothing for Popular Education if it does not watch, that those, who devote themselves to teaching, be well prepared.

"In order to provide schools with masters, competent and conscientious, the care of their training must not be left to chance; the foundation of Teachers' Seminaries must be continued. I place all my hopes, for the education of the people, in these Seminaries."—*Cousin.*

"The importance of teachers being properly trained, for the work of instruction, is now generally admitted."—*Report of the Borough Road School, London.*

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"The method, which obviously suggests itself for giving efficiency to teachers, is the establishment of institutions for their specific education; or, —to use a name which has already obtained currency,—Normal Schools. It would be only in harmony with the principles which regulate our conduct, with respect to the other professions. Schools and colleges are established for the specific training of surgeons and physicians. * * Students for the bar receive the requisite instruction in the chambers of pleaders or conveyancers. There are military schools, and naval schools, and schools for the fine arts. It seems only filling up a vacant niche in the social edifice, to establish schools for the education of teachers."—*Lalor, the author to whom the Prize of one hundred guineas was awarded, for the best Essay on the expediency and means of elevating the profession of the Educator in society.*

* * * "I therefore recommend a Seminary for the education of teachers."—*De Witt Clinton, Annual Message to the Legislature of New York.*

"The establishment of these Seminaries [Normal Schools] is an object worthy the attention of the Legislature, as a valuable means of laying the sure foundation for supplying all our primary schools with an adequate number of teachers. It is recommended that the work be commenced by dividing the State into a convenient number of Normal-School districts."—*Report for* 1840, *of the Secretary of State and Superintendent of Common Schools of Pennsylvania.*

"We need an institution for the formation of better teachers; and, until this step is taken, we can make no important progress. The most crying want in this Commonwealth is the want of accomplished teachers. * * * Without good teaching, a school is but a name. An institution, for training men to train the young, would be a fountain of living waters, sending forth streams to refresh present and future ages."—*Dr. Channing.*

EXTRACTS FROM AN ARTICLE ON NORMAL SCHOOLS AND TEACHERS' SEMINARIES, BY THE REV. CALVIN E. STOWE, D.D., PROFESSOR OF BIBLICAL LITERATURE IN THE LANE SEMINARY, CINCINNATI, OHIO.

"When the benevolent Franke turned his attention to the subject of popular education in the city of Hamburg, late in the seventeenth century, he soon found that children could not be well taught, without good teachers, and that but few good teachers could be found, unless they were regularly trained for the profession. Impressed with this conviction, he bent all his energies towards the establishment of a Teachers' Seminary, in which he finally succeeded, at Halle, in Prussia, about the year 1704; and from this first institution of the kind in Europe, well-qualified teachers were soon spread over all the north of Germany, who prepared the way for that great revolution in public instruction, which has since been so happily accomplished, under the auspices of Frederick William III. and his praiseworthy coadjutors. Every enlightened man, who, since the time of Franke, has in earnest turned his attention to the same subject, has been brought to the same result; and the recent movements in France, in Scotland, in Massachusetts, Connecticut, New York, Ohio, and other States in the American Union, all attest the very great difficulty, if not entire impossibility, of carrying out an efficient system of public instruction, without seminaries expressly designed for the preparation of teachers.

"Having devoted some attention to this subject, and having spent considerable time in examining institutions of the kind already established in Europe, I propose in this paper to exhibit the result of my investigations. In exhibiting this result, I have thought proper to draw out, somewhat in de-

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tail, what I suppose would be the best plan, on the whole, without expecting that all parts of the plan, in the present state of education in our country, will be carried into immediate execution. I propose what I think ought to be aimed at, and what I doubt not will ultimately be attained, if the spirit which is now awake on the subject be not suffered again to sleep.

"The sum of what I propose is contained in the following propositions, namely :

"I. The interests of popular education in each State demand the establishment of a NORMAL SCHOOL, that is, a *Teachers' Seminary and Model School*, for the instruction and practice of teachers, in the science of education and the art of teaching.

"II. Pupils should not be received into the Teachers' Seminary under sixteen years of age, nor until they are well versed in all the branches usually taught in Common Schools.

"III. The Model School should comprise the various classes of children usually admitted to the Common Schools, and should be subject to the same general discipline and course of study.

"IV. The course of instruction in the Teachers' Seminary should include three years, and the pupils be divided into three classes, accordingly.

"V. The senior classes in the Teachers' Seminary should be employed, under the immediate instruction of their professors, as instructers in the Model School."

"The necessity of specific provision for the education of teachers is proved by the analogy of all other professions and pursuits."

"Such an institution would serve as a standard and model of education throughout the community."

"Such an institution would produce concentration of effort ; its action would possess the vigor which strong sympathies impart ; and it would tend to a desirable uniformity in books and modes of teaching."

"All experience (experience which we generally appeal to as the safest guide in all practical matters) has decided in favor of institutions sustained by government for the education of teachers.

"No country has ever yet obtained a sufficient number of well-qualified teachers in any other way ; while every government, which has adopted this method, and vigorously pursued it, either has already gained the object, or is in the fair way of gaining it, however unpromising the beginnings might have been. No country has ever been so well supplied with competent teachers as Prussia, at the present moment ; and yet, thirty years ago, the mass of school-teachers there was probably below the present average standard of New England and Ohio."

"Now, what has been the great means of effecting so desirable an object in Prussia ? Obviously, and by universal acknowledgment, the establishment of seminaries for the education of teachers. The experiment was commenced by placing one in each of the ten provinces into which the kingdom is divided ; (equivalent to having one in each of the several States of this Union ;) and as their utility was tested, their number was increased; till now, there are more than forty for a population of fourteen millions. Wirtemberg, Bavaria, Austria, Russia, Holland, France, and all other countries which desire to obtain a sufficient number of well-qualified teachers, find it necessary to follow this example ; and I do not believe the United States are an exception to so general a rule. Indeed, such institutions must be even more necessary for us than for them ; since, from the crowded state of the professions in old countries, there is much greater competition for the appointment of schoolmaster there than here."

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THE

COMMON SCHOOL JOURNAL.

VOL. II. BOSTON, AUGUST 15, 1840. No. 16.

CIRCULAR.

GENTLEMEN OF THE SCHOOL COMMITTEE OF ———.

YOUR attention is respectfully solicited to the subject of a Convention, to be held in your county, for the improvement of Common Schools.

Your fellow-citizens have conferred upon you the honorable and responsible trust of superintending the schools in your town, the current year. With all your other avocations, it is hardly to be expected that you should seek personal interviews with a great number of individuals, for the purpose of comparing opinions and of eliciting new ideas, in regard to the most successful manner of discharging your official duties; or that you should set apart any great amount of time, to increase, by reading and study, your qualifications for their performance. But it is supposed there are but few, whose interest in this subject has induced them to accept this trust, who cannot spend, at least, a day, to improve others, or to receive improvement themselves. It has, therefore, been deemed expedient, that the school committees, with all other friends of education, should be invited to assemble together, that they may be animated by each others' interest and enlightened by each others' counsels.

The law having made it my duty to collect and diffuse all such information as may promote the welfare of the schools, I feel the strongest desire to meet, and consult, and coöperate with you, for the furtherance of this great end. It is believed, that, by a free interchange of opinions, at these meetings, errors may be exposed, deficiencies supplied, and a knowledge of such improvements, as are now confined to a few persons and a few places, may be cast into a common stock, and become the equal property of all. Each Board of school-committee men must be anxious, that the schools under their care should not lag behind others in the vicinity; and they must see, that the hope of equalling others will be vain, without a knowledge of the improved means and methods which they possess.

That our Common Schools are institutions of incalculable importance, none, now, will openly deny. This truth does not need demonstration, but action; it does not require to be argued over again, but to be lived up to. But if any one profess the firmest belief in their importance, while he does nothing to advance them, is not that man's belief vain? The sincerity of our professions is proved by our acting in accordance with them.

During the two years now last past, the law has required the superintending committees to make detailed reports, concerning the condition of the schools in their respective towns, to suggest improvements, and to designate deficiences. Selections from these reports have been embodied in the Abstracts for the years 1838–9 and 1839–40. The first document has been sent to every town in the State; the last is now ready for distribution. In the opinion of the subscriber, these two documents are among the most important ever issued on the subject of our Common Schools. Their actual condition, and their most prominent and immediate wants, are here laid open to the public eye, so that none can avoid seeing them. The Ab-

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stracts have done what a wise physician always does, before presuming to prescribe for a patient; that is, to ascertain the character of the malady he is called to heal. Without this, he might prescribe a remedy for *some* disease, but not for the particular one which threatens the life of his patient.

The reports of the committees show, that a remarkable similarity,—to a great extent, an identity,—exists, in the evils which are baffling the efforts of the friends of education, for the improvement of the schools. In regard to several of the evils now made manifest, it is difficult to say which is entitled to preeminence for the mischief it works. Standing in the first rank, certainly, is the irregular attendance of scholars. This evil, now for the first time brought to light, by the practice of keeping Registers in the schools, has caused a cry of alarm from one end of the State to the other. No other grievance is more universally referred to in the reports; nor are the ruinous consequences of any other more deeply deplored. It is believed, that measures can be adopted, which will materially reduce the extent of this evil; and thus relieve teachers and committees from the embarrassment and the mortification of suffering and of reporting such an amount of absences for the ensuing winter schools, as has heretofore existed.

Judging from the reports, perhaps the next evil, in point of magnitude and universality, is that of incompetent teachers. The reports do not allege that teachers, heretofore, have not been as good as the times demanded; but the demand for better teachers has now become general and earnest. The call is almost universal, for teachers of higher qualifications; of more exact and extensive literary and scientific attainments; of more system, method, and energy, in the conduct of schools; of more courteous and dignified deportment and manners; and of a higher appreciation of those points, which constitute the worth and excellence of human character. Teachers are wanted, who possess the invaluable power, partly natural and partly acquired, of winning pupils to decorous and orderly conduct, to assiduity in their studies, to the practice of universal kindness and good will towards their fellows, to respect for superiors and a reverence for all that is sacred;—teachers, who will instil all these ornaments and virtues, by example, by a daily exhibition of their beauty and excellence, rather than barely to repel or frighten their pupils, by violence and harsh discipline, from an open commission of the opposite vices. And although, in the nature of things, it is impossible that a good teacher should be formed in a day; yet it is still true, that a good teacher may begin to be formed in a day, and on any day, when he shall considerately and solemnly resolve to make the effort. For this end, a great deal may be done, before the schools for the ensuing winter commence; and by reading, by holding teachers' meetings, and in other ways, the same object may be pursued, while they continue.

A great impediment to the progress of our schools consists in the diversity of school books, in the same branches of study. A very simple and efficacious remedy has been adopted by some towns, which has resulted in a uniformity. This may be done by all.

It would greatly accelerate the progress of the scholars, in several of the common branches, could they be aided by some appropriate apparatus for visible illustration. Perhaps, however, it is too much to expect, that any but the more enterprising districts will supply this much-needed facility. But a black-board of suitable dimensions is within the reach of every district in the State, and one can be made any where, in a week. A good black-board may be made very serviceable in spelling; it will insure, at least, twofold proficiency in arithmetic; and (when there are no globes or skeleton maps) geography will seldom be taught to much useful purpose without one. Yet, probably, in a third of the schools in the State, one is not to be found; and many teachers seem to have no conception of the uses to which it may be applied.

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It has perhaps become too late for the erection of schoolhouses, the present season; but it is not too late, to have such houses as exist put into good repair. Furnaces or stoves, and good fuel, can be provided; some means of ventilation prepared; the windows glazed and supplied with blinds or curtains; the doors hung, and the holes in the floor and walls battened.

Besides these, there are various other subjects which may be profitably discussed, at these meetings,—such as the advantages of separating the larger from the smaller scholars; the union of contiguous districts for a central school, wherever the extent of the territory and the sparseness of the population do not forbid; the evils of dismembering school districts; the necessity of harmony between the superintending and prudential committees; the importance of the visitation of schools by parents; the drawing up of a brief code of general rules or instructions for teachers, and the expediency of enjoining it upon all teachers, at the time of their examination, to hold teachers' meetings, and, if practicable, to visit each others' schools, to read upon the subject of education, &c. &c.

But, without further enumeration, it is believed, that each of the above topics might be discussed at a county convention, with mutual advantage to all on whom the great duty devolves of conducting our Common Schools. If, in any place, other topics should be deemed of more importance, they should, of course, be substituted.

All classes of the community, therefore, are respectfully invited to give interest and usefulness to these meetings, by their attendance:—the Reverend clergy, who daily realize how hard it is, to combat the vigor of depraved and inveterate passions, and to effect any reform in men who possess neither the elements of knowledge, nor habits of reflection; the lawyer, who, in the daily practice of his profession, sees what miseries often overwhelm individuals and families, arising from an ignorance of the common affairs of life; and who knows, that, without intelligence and honesty, in jurors and witnesses, the noble science of jurisprudence will be degraded to a mere game of chance and fraud; the physician, who witnesses the unspeakable sufferings that are brought upon mankind through the ignorance of parents, in regard to the proper physical training of their children; the teachers of our schools, who for a time take upon themselves the trust, and therefore are bound by the obligations, of parents; the parents themselves, who can neither cast off nor outlive an anxiety for the welfare of their children, and especially the mothers, to whom, in the Providence of God, is committed the first formation of the infant mind;—in fine, all who are animated by a noble and generous desire to do something for the wellbeing of mankind, before they leave the world, are requested to turn their attention to the subject of a more extensive and efficient education for the rising generation, and to aid by such means as are in their power, in accomplishing this great work.

It is proposed to hold Common-School Conventions, for the current year, at the times and places following:

At Holmes Hole, in Tisbury, Dukes' county, on Monday, August 24.
At Nantucket, on Thursday, August 27.
At Fall River, in Bristol county, on Tuesday, September 1.
At Bridgewater, in Plymouth county, on Tuesday, September 8.
At Wellfleet, in Barnstable county, on Tuesday, September 15.
At Lexington, in Middlesex county, on Tuesday, September 22.
At Barre, in Worcester county, on Friday, September 25.
At Greenfield, in Franklin county, on Tuesday, September 29.
At Pittsfield, in Berkshire county, on Friday, October 2.
At Westfield, in Hampden county, on Tuesday, October 6.
At Belchertown, in Hampshire county, on Friday, October 9.
At Quincy, in Norfolk county, on Wednesday, October 14.

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At Haverhill, in Essex county, on Friday, October 16.
Each convention to be opened at ten o'clock, A. M.

HORACE MANN,
Secretary of the Board of Education.

Boston, August 1, 1840.

ANNUAL ABSTRACT OF THE SCHOOL RETURNS FOR 1839—40.

The Annual Abstract for the last school year has been prepared, and will soon be ready for distribution. This document, like the last, contains the statistics of the schools for the year designated, and also selections from the school committees' reports. The reports were more voluminous than those for the previous year, amounting in the whole to more than two thousand compactly-written letter-paper pages. As they varied in length, from five lines to fifty pages, it will at once be seen how difficult and delicate has been the task of making selections from them.

In accomplishing this work, substantially the same principles have been observed, which were adopted as rules for making the Abstract of the preceding year. Those principles were stated in the brief Report, which was prefixed to the Abstract for 1838—9, and was published in the first Number of the second Volume of this Journal. To save repetition, reference is here made to that Report.

For the school year 1838—9, reports were received from one hundred and seventy towns, only; for the year 1839—40, they have been received from three hundred and one towns; almost all the towns, which failed to make reports for the year first-named, having made them for the last. Both Abstracts, therefore, taken together, present a picture of the condition of the schools in the Commonwealth, at this period of their history.

Two principal objects were to be answered by making selections from the school committees' reports.

First, to make known, from the most authentic sources, the actual condition of that great institution,—our Common Schools,—with a view to the removal of such defects and the adoption of such improvements, as that condition should suggest;—and,

Secondly,—considering the general intelligence of the school committees, and their personal acquaintance with the actual working and wants of the school system,—it was also desirable to make known their views, wherever they had thought proper to express them, on a great variety of topics connected with Common-School education.

In a word, the people of the Commonwealth, through the Legislature, having provided, that a grand inquest into the condition of the schools should be taken, it seemed desirable, not only to learn facts, but also to obtain opinions, from the most competent witnesses. Hence the selections for the two last years are much more copious, than would otherwise have been deemed necessary or proper.

Among other topics discussed in the reports, frequent references have been made to the recent Legislative enactments in behalf of the schools, and to the measures adopted by the Board of Education. These have been freely copied from; as the opinions of the committees on these points, when sanctioned by the towns by whom the reports were accepted, have been deemed of great weight. Among all the numerous and decided testimonials to the great benefits already realized by the schools, from recent legislative enactments, and the course of proceedings adopted by the Board of Education, in pursuance of them, there are *two* only of a contrary character,—one from Hamilton, in the county of Essex, the other from Savoy, in the county of Berkshire. To give these counter views a full hearing, the reports from those towns are published entire.

The great object of ascertaining the present state of our schools having

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now been obtained, it is obvious, that, if the precedent of making selections from the school committees' reports should be followed hereafter, these selections may be much more brief and special, than heretofore ;—only such parts of them being taken as present new and valuable matter. So long as the evils, which now oppress the schools and impair their usefulness, are suffered to exist in any town, so long ought the attention of such town to be reiteratedly and perseveringly called to their existence ; but, while the remedy for these evils lies with the district or the town, there will be no necessity of republishing them for the State. At least, this will be so for a time. At the end of ten years, should another inquest be taken, it is hoped the schools may be exhibited in a very different condition.

Of the great body of the reports themselves, from which the present selections have been made, it is hardly possible to speak in terms of exaggerated praise. The reports of the previous year, so far as they were copied into the Abstract, have received high encomiums, both at home and abroad, for their general intelligence, their sound practical views, and the high tone of philanthropy and morality, by which they are pervaded. In no respect are the reports of this year inferior to those of the last, while they surpass them in minuteness of discrimination, and in the more thorough comprehension and development of the prominent evils, under which our school system is laboring. Not one of the whole number was written for personal display,—for the unworthy purpose of exhibiting the pleader, instead of advocating the cause. They are direct, clear, earnest, strong expositions of the merits of the great subject they discuss. What shows the sincerity and high principle which dictated them, and, in these excited times, may be regarded as their most remarkable characteristic, is, that, though emanating from men of every shade and variety of religious and political opinion, there is not an expression, from beginning to end, from which it could be predicated, with any degree of certainty, to what party, political or theological, the writers belonged. To enlighten the juvenile mind, to avert vicious habits, to lead children to aspire to and to perform all those things which are pure, excellent, and of good report, seems to have been considered by all, a fit and necessary preparation for the adoption of what is considered by each as higher and more advanced truth. It is but justice to the authors of the reports, that these facts should be known ; and probably no other person, by a perusal of the entire body of the manuscripts, will ever personally acquire that knowledge. In fine, it may be said, that no citizen of Massachusetts can ever read these selections, without feelings of humiliation at the generally depressed condition of the schools ; nor without emotions of pride, that there are men, in all the different towns in the State, who entertain such high purposes of human improvement, and are capable of furnishing the materials for so admirable a document.

The wisdom of the law providing for the reports has been signally manifest during their perusal. Cases have been constantly occurring, where striking views, or suggestions for improvement, made by one committee and published in the last Abstract, have been extensively copied or recommended for adoption, by committees, in their reports for the present. In this way, lights, struck out in one place, have been radiated abroad, and reflected back from a hundred points. As no town can be supposed to be more enlightened and more wise than all the other towns in the State, collectively taken ; it follows, that, if any town receives no benefit from the reports of all the rest, it must be for some other reason than its own perfection.

A generalization of the contents of the reports may be given in a few words.

They abound in attestations of the value of our Common-School privileges, and in a belief of the capacity of the system to work out immeasurable good, for the present and future generations.

They present full and practical details on points that are first in order,

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though for no other reason, first in importance ;—such as the division of territory into school districts ; the principles on which the taxes raised by the town should be distributed ; the construction and location of school-houses ; the disastrous effects of irregular and tardy attendance, and of a diversity of books on the same branches, in school ; the necessity of a good understanding between prudential and superintending committees ; the entire want of connection between a thorough knowledge of the studies required to be taught in our schools, and a power of communicating that knowledge, or aptness to teach, and a capacity to govern ; the inappreciable difference between well and ill-qualified teachers ; the acceleration of progress, which may be derived from supplying the schools with suitable apparatus ; the value of District School Libraries ; the advantages which would accrue to the schools from a greater manifestation of parental interest in their welfare ; the clear policy of such liberal appropriations by the towns, as will save the children from losing, in a long vacation, all they may have acquired, during a short school ; the necessity of thoroughness in every branch pursued, especially in the elementary ones, as the indispensable condition of thoroughness in all others ; the value of moral instruction,—or rather, if we may express the idea in our own words,—the valuelessness and absolute danger of all other instruction without it ;—on these, and perhaps a very few other topics, the committees have marked out very much to be done, but have left very little to be said.

On another class of subjects, second, in point of order, but of equal, if not of paramount, importance,—such as the processes and methods of communicating *real*, instead of *verbal*, knowledge ; of setting at work and of keeping at work as many minds as there are pupils in the schoolroom, (or as near as possible to that number,) and thus of commencing, in school, those habits of investigation, of analysis, of proving the correctness of all mental processes, by subjecting them to some acknowledged test, which will make acquisition, through all subsequent life, at once rapid and sure ; of accustoming the intellect to perceive that it cannot *make* truth, but can only *discover* it ; and of training that intellect to the discovery of those great truths, with which the material and the spiritual universe are alike filled, while the heart, at the same time, is trained to love and obey them ;—on this great department of the subject of education, scarcely any thing of detail is given in the reports. When the public mind shall turn its inquiries in this direction, it is believed, that far greater improvements will be realized, than any yet brought to light.

In examining the reports respecting schools, which are not kept during the whole of the year, it has been observed, that when committees are chosen at the March meeting, and therefore make report at that meeting, they sometimes have occasion to refer to the incompleteness of their report, because some of the schools, at that time, have not closed. But, when the committees are chosen, and of course the reports made, at the April meeting, it is not recollected that such a case has occurred. Does not this furnish a hint to towns, to choose their committees at the April meeting,—or, at least, to choose them for a year which shall begin and end in April, after the winter schools are closed ?

In preparing the Abstract, twenty-eight days have been reckoned as one month. When returns, therefore, are made for odd days, six days or eleven half-days (as the case may be) should be returned as seven school days, or one quarter of a month.

Twenty-five only of the towns caused their reports to be printed ; of these, ten were in the county of Essex. Many of the reports would have made most excellent tracts on the general subject of Common-School Education, and the printing and circulation of them could not but have been highly useful.

It has been observed, also, in a very few cases, that the amount of mon-

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ey, raised by taxes for the support of schools, is not equal to the sum now required by law to be raised, (that is, one dollar and twenty-five cents for every person in town, between the ages of *four* and *sixteen*,) in order to entitle the town to a distributive share of the school fund. This fact is mentioned here, in order that any town, which has fallen into a similar error, for the current year, may grant such an additional sum as may be necessary, before the year expires. A tax for schools may be granted at *any* town meeting,—the proper article for that purpose having been inserted in the warrant.

On the whole, the present Abstract contains just the views, whose dissemination will be the most useful, in the respective towns and districts. It would be impossible for the wisest man living to prepare any essay or volume, on the subject of our Common-School system, so well adapted to the wants of the community, as the selections from the school committees' reports are. Could an individual be found, who could draft something better than many of them are, (which is doubtful,) none could be found capable of presenting truths of the greatest importance to the schools, in such a variety of lights, and so well adapted to different minds. Most earnestly, therefore, do we commend its perusal to the friends of education, throughout the State. Let it be read by committee men, and especially by teachers. Let it be read at teachers' meetings. Let meetings of the members of the respective districts be called, to be held at the schoolhouse, or other convenient place, and let selections from it be there read.

Fifteen years, of official and professional acquaintance with great numbers of the people of Massachusetts, have thoroughly convinced us of one fact, namely, that our State has a population who will never be induced to undertake any great work, from mere impulse, from imitation, or on the authority of a few names, however great. Our people must be furnished with the means of judging, they must be led to understand the subject; and then, if it has merits, nothing can deter them from engaging in it. Information, then, on the subject of the schools, is what is needed. This information, in the most authentic shape, is contained in these Abstracts. Again, therefore, we say, let them be read by all those, and to all those, who will read and hear.

In attempts to induce individuals to deliver Lectures on the subject of education, their answer has too often been, that they could not devote the time necessary for their preparation. Here are materials for the very best of lectures, already prepared to their hands.

"The most efficient instrumentality, on which we can rely for the permanent and almost indefinite improvement of education, in our Common Schools, is the employment of teachers, properly qualified for their duties. The want of such teachers is widely felt, and the absence of all arrangements, for securing the necessary supply, is the principal defect in our system. What can be done to remove this defect? * * *

* * * "Organize a department for the more liberal and thorough education of teachers. Such a department should include a professor, who should devote his whole time to the theory and practice of education, a course of instruction embracing all the studies of the Common Schools, with the best methods of communicating them to others, and a Model School."—*Henry Barnard, 2d, Secretary of the Connecticut Board of Commissioners of Common Schools.*

"In order to have first-rate teachers, they must be trained for their employment; and for this purpose, one or more Seminaries, devoted to the object, are necessary."—*Rev. T. H. Gallaudet.*

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MEMOIR OF DR. NATHANIEL BOWDITCH.

[We commence in this Number of the Journal, the publication of a Memoir of that truly eminent and excellent man, the late Dr. NATHANIEL BOWDITCH. The Memoir has been prepared, *expressly for children*, by one most intimately acquainted with the subject of it. It will be found to furnish one of the most noble and inciting examples, in all the records of illustrious men ;—not an example taken from ancient history, where a personage of rare virtues or shining talents has been exaggerated into a demigod, and respecting whom, fable may have added embellishments to fact ; not an example from foreign history, where distance weakens our sympathy for the object, or at least impairs our conviction of its reality ;—but it is an example, which has existed in our own times, whose subject is taken from our own midst, to whose incorruptible integrity and whose wonder-working industry, there are now thousands of living witnesses.

Never were the sources of any man's greatness more easily comprehended. The foundations of his lofty intellectual preeminence were laid in the *industry of childhood and youth ;* and of his moral qualities, in a fixed determination to consult conscience and the law of God, in every act of his life, and always to obey their commands. By his habits of industry in early life, labor became more pleasurable to him, ever afterwards, than idleness could be ; and by resisting the small temptations that beset childhood, he acquired the power to repel the great ones that assault mature age.

How many children there are now, in this State, whose minds are in a condition to be ravished by this bright example ! There are those who stand like censers, filled with incense to the brim, and only awaiting the sacred spark, by which a flame may be kindled, whose perfume shall encircle earth and rise to heaven. But, alas ! this holy flame, the parents, through ignorance or thoughtlessness, will not apply ; but prefer to animate them with some sordid motives of worldly gain ; or at most to stimulate them to a hostile rivalry with companions, whom they should be taught to love.—ED.]

TO THE YOUTH OF MASSACHUSETTS,

THIS SKETCH OF THE LIFE OF NATHANIEL BOWDITCH

IS DEDICATED

BY AN OLD FRIEND.

CHAPTER I.

From 1773 to 1784,—under ten years of age.

Birth.—Childhood.

NATHANIEL BOWDITCH, whose history I shall relate to you, was one whose character and actions presented many circumstances which I think cannot fail of being interesting to you. He died, a short time ago, here, in Boston, and, from having been a poor and ignorant boy, became a man known all over the world, for his great learning, while at the same time he was beloved for the goodness of his heart and the integrity of his character. May the perusal of his history excite some of you to imitate his virtues and his energy.

Nathaniel was born in Salem, a town about fourteen miles from Boston, the capital city of our State of Massachusetts. His birthday was March 26th, 1773. His father was at first a cooper, and afterwards a shipmaster. He and his wife were exceedingly poor, and they had many children. Nathaniel was the fourth child. He had two sisters and three brothers. When he was about two and a half years old, his parents removed to a very small wood-

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en house in Danvers, only three miles, however, from Salem ; and here the boy attended school for the first time, and began to show those generous feelings, and that love of learning, which he displayed so much in after-life. The old schoolhouse is still standing, in which he studied the alphabet, and learned to spell and read. It is an old-fashioned building, with a long slanting roof, which, at the back of the house, nearly reaches the ground. Its single chimney, with many curious and pretty corners, still rises in the middle of the roof, as it did sixty years ago. Around the dwelling is a grass plat, upon which he used, when a child like yourselves, to play heartily with his schoolmates. It is now planted with shrubs, such as the farmers most need. The house in which he lived was nearly opposite the schoolroom. It had but two rooms in it, and every article of furniture was of the most simple kind.

I visited the relations of the schoolmistress. She died many, many years ago ; but her niece, when I asked about Nathaniel, told me how her aunt used to love him, for his earnestness in pursuing his studies, and for his gentleness, while under her care. He was "a nice boy," she used to say. While in Danvers, his father was most of the time at sea, he having been obliged to give up his trade and become a sailor, when the Revolutionary War broke out.* He lived, during his father's absence, very happily with his mother and his brothers and sisters. During the whole of his after-life, he used to delight to go near the small house in which he had dwelt so pleasantly. The family was "a family of love." He had a brother William, to whom he was peculiarly attached. He was more grave and sober than Nathaniel ; for the latter, with all his devotion to study, was full of fun, frolic, and goodnature. But William was equally, and perhaps more, gentle. The brothers frequently studied together from an old family Bible ; and on Sundays, when they were quite small, their grandmother, who was a very excellent woman, used to place this large book, with its wooden covers and bright brazen clasps, upon the foot of her bed ; and hour after hour did those two boys trace, with their fingers upon the map, the forty years' wanderings of the Israelites, before they came in to the long-looked-for land of Canaan. I have just said that Nathaniel frequently went to look upon the house in which he had lived,—so he used often to call upon the family, in which was kept this old Bible, in order that he might see the Volume which he had so loved to pore over, when a boy. It reminded him of the delightful home of his childhood, where his dear and worthy mother used to endeavour to make him good, in order that he might become an honor to her and to the people. His mother was one who was extremely kind, yet she was by no means afraid to correct her children, if she found them erring. Nathaniel sometimes suffered, because, like every boy, he sometimes did wrong ; but generally, the mother found that he could be easily guided by her love. I seem to see her now, taking her little boy, and leading him to the window, to see the beautiful new moon just setting in the West ; while, at the same time, she kisses and blesses him, and talks to him of his absent father, and they both send up earnest wishes for his safe and speedy return. She was very careful to instil into all her children the importance of truth. "Speak the truth always, my boy," said she. She likewise loved religion. She was very liberal, however, in her feelings towards those who differed from her. Nevertheless, believing that the

* You will know better, by and by, about the Revolutionary War. I will merely state now, that this war was between America and England, in order to free ourselves from the power of England. The reason why the King of England had any thing to do with America was this. Many years ago, a number of people came over from England, and settled in this country ; and of course the small colony needed the aid of the government from which it originated. After a time, the people here thought they wanted to govern themselves, and they therefore went to battle about it, because England would not grant them all their wishes. This contest, which lasted for several years, was terminated by the freedom of the United States.

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Episcopal kind of worship was the most correct, she educated all her children in that form. An anecdote, which Nathaniel, when he became a man, frequently related, will show you how much influence her instructions in this particular had upon him. Among the Episcopalians, the prayers are read and the people repeat, aloud, some answer. One day, he called his brothers and sisters around him, and, taking his mother's book of prayer, with a sober face began to read aloud from it, while his brothers made the answers. They had continued some minutes amusing themselves in this way, when their mother entered the room. She was very much troubled, at first, as she supposed they were ridiculing the services she held as sacred. "My sons," said she, "I am pleased to see you read that book; but you should never do so in a careless manner." Her feelings were relieved, by their assuring her they meant no disrespect.

The family was very poor,—so poor, indeed, that sometimes they had nothing to eat, for several successive days, but common coarse bread, with perhaps a little pork. Wheaten bread was almost never allowed any one of them. Their clothing, too, was at times very thin. Frequently, during the whole winter, the boys wore their summer jackets and trousers. At times, his schoolmates used to laugh at our young friend, because he wore such a thin dress when they were thickly clad in winter garments. It was unkind in them, to do so; but he never was afraid of their merriment, nor made angry by it. On the contrary, he laughed heartily at them, for supposing him unable to bear the cold. He knew that no good would be gained by complaints; and therefore he bore contentedly his want of clothing, and sought even to make himself merry with those who ridiculed him.

At the age of seven years, and after returning to Salem, he went to a school kept by a man by the name of Watson. Master Watson was one who had sufficient learning for those times; though the boys who now go to school in Boston would think it very strange, if a master did not attempt to teach more than he did. None of the scholars had a dictionary. Master Watson was a good man, but he suffered much from headache, and therefore he was frequently liable to violent fits of anger, and, when thus excited, as it generally happens in such cases, he was guilty of injustice. An instance of this, young Bowditch met with, not long after he entered the school. From early life, he had loved ciphering, or arithmetic; and thinking that Master Watson would be able to teach him something more about this than he had previously learned from his brothers, while at home, during the long winter evenings, he requested the master to allow him to study it at school. As he seemed too young, this request was not granted. But, being determined to study what pleased him so much, he obtained a letter from his father, in which Mr. Bowditch requested Mr. Watson to allow his son to pursue his favorite study. The schoolmaster, on receiving the message, was very angry, and said to his pupil, "Very well. I 'll give you a sum that will satisfy you;" and immediately prepared a question that he thought Nathaniel would be unable to answer, and which he could not have answered had he not studied at home. But the boy had learned before, sufficiently to enable him to perform the task; and, having done so, he ran gayly to the desk, expecting to be praised for his proper performance of duty. You may imagine his surprise at being saluted with these words: "You little rascal,—who told you how to do this sum? I shall punish you for attempting to deceive me." The poor lad's heart swelled and beat violently. He blushed and trembled, from fear of punishment; but still more at the suspicion which his instructer had expressed, that he had been guilty of telling a lie. Filled with contending emotions, he stammered out, "I did it, sir." But his master would not believe him, and was about to strike him, when an elder brother interfered, and stated that Nathaniel knew very well how to perform the task, for he himself had previously taught him enough to enable him to do it. Our young arithmetician thus escaped the punishment;

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but he never could forget that he had been accused of falsehood. His pious and truth-loving mother had so firmly fastened in his mind the holiness of truth, that he never thought of deviating from it; and, during his life, he considered that any one, who even suspected him of falsehood, had done him the greatest injury. How well it would be, if all of our boys loved truth as he did!

This was the only serious difficulty he met with, while at this school. He was the same lively lad at every thing he undertook, that he had been previously. He was beloved by his comrades, for his goodnature, and was always engaged in useful employment or innocent amusements. When he was about ten years of age, his father became poorer than ever; and moreover, in consequence of loss of regular employment and of the little property which he possessed, he gave himself up to habits of intoxication. From having been a brave man, he became a coward; and, unable to look at the distress of his family, made their poverty many times more burdensome, by habits which wholly unfitted him for active duties. Under these circumstances, his son, at the age of ten years and three months, left school, and soon afterwards was bound an apprentice to Messrs. Ropes and Hodges, who kept a ship-chandler's shop.

As this was one of the important times in his life, I think I will finish this Chapter with only two remarks, for the boys and girls who may be reading this. You see a boy, who, before he was ten years old, showed great love of truth; great perseverance; intense love of study, particularly of ciphering; and lastly, you perceive him under the influence of a good mother, who devoted herself to exciting in him all proper sentiments. Now, I wish you to remember these facts, and see where they eventually lead him; and if you remember, you may be induced to imitate him, in some respects.

(To be continued.)

SCHOOL REGULATIONS.

[We have thought it might be acceptable to School Committees, to possess the means of being more extensively acquainted with each other's *Rules and Regulations*, than they have, now, any opportunity to be. For this purpose, we publish, below, selections from those adopted in different towns. In this way, probably, a better code can be framed, in most places, than would otherwise be practicable,—as each one may receive some hints from the rest.—Ed.]

REGULATIONS OF THE PUBLIC SCHOOLS IN BOSTON.

"The instructers shall punctually observe the hours appointed for opening and dismissing the schools; and, during school hours, shall faithfully devote themselves to the public service."

"Every master shall keep a register of his school, in which he shall record the names, ages, dates of admission, and places of residence, of his scholars. In addition to this register, class-bills shall be kept, in which shall be entered the daily absences of the scholars, and such notes of their class exercises, as may exhibit a view of their advancement and standing."

"The instructers shall practice such discipline in the schools as would be exercised by a kind, judicious parent in his family; and shall avoid corporal punishment in all cases where good order can be preserved by milder measures.

"For violent or pointed opposition to his authority, in any particular instance, a master may exclude a child from school, for the time being, and thereupon shall inform the parent or guardian of the measure, and shall apply to the Sub-committee for advice and direction.

"When the example of any pupil is very injurious, and in all cases where reformation appears hopeless, it shall be the duty of any master, with the approbation of the Sub-

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committee, to suspend or expel such pupil from the school. But any child, under this public censure, who shall have expressed to the master his regret for his folly or indiscretion, as openly and explicitly as the nature of the case may require, and shall have given evidence of amendment, shall, with the previous consent of said committee, be reinstated in the privileges of the school.

"To promote the well-being of their pupils, it shall be the duty of the instructers, as far as is practicable, to exercise a general inspection over them, as well out of school as within its walls; and on all suitable occasions to inculcate upon them the principles of truth and virtue."

"It shall be the duty of the masters to give vigilant attention to the ventilation and temperature of the schoolrooms. A regular system of ventilation shall be practised, as well in winter as in summer, by which the air in the rooms shall be effectually changed, at the end of each school-time, before the house shall be closed."

"The books used, and the studies pursued, in all the public schools, shall be such, and such only, as may be authorized by the Board."

"No child shall be admitted into any of the public schools, without a certificate from a physician, that he or she has been vaccinated, or otherwise secured against the smallpox."

"Tardiness beyond five minutes shall be considered a violation of school hours, and shall subject the delinquent to such penalty as the nature of the case may require."

"In singing, instruction shall be given by a special teacher."

LOWELL.

"*Difficulties in the schools.*—It shall be the duty of the Sub-committee to give his advice to the instructers on any emergency, and, on complaint duly made, take cognizance of any difficulties which may have occurred between the instructers and the parents of the pupils, relative to the government or instruction of their school."

"*Discipline.*—The instructers shall practice such discipline in the schools as would be exercised by a kind, judicious parent in his family. They shall avoid corporal punishment in all cases where good order can be preserved by milder measures. They are to secure the prompt obedience and good deportment of their scholars, and to give them as full employment as possible in school hours.

"*General care of pupils and buildings.*—To promote the well-being of their pupils, it shall be the duty of instructers to exercise a general care and inspection over them, as well out of school as within. They shall also exercise suitable vigilance with regard to the public buildings by them respectively occupied, and the appurtenances of the same, that these may sustain no unnecessary injury from the pupils, by cutting, disfiguring, or other improper usage.

"*Sweeping schoolrooms.*—It shall be the duty of the instructers of the several public schools to see that their respective rooms are kept properly warmed, cleaned, and swept."

"*Ventilation.*—It shall be the duty of all the teachers to give vigilant attention to the ventilation and temperature of the schoolrooms. A regular system of ventilation shall be practised, as well in winter as in summer, by which the air in the rooms shall be effectually changed at the end of each school-time, before the house shall be closed."

"*Vaccination.*—No child shall be admitted into any of the public schools without a certificate from a physician that he or she has been vaccinated, or otherwise secured against the smallpox."

"*Discipline and order.*—It is strictly enjoined upon the teachers in the Primary Schools to maintain over their little pupils a mild and affectionate, but at the same time a firm and equal government. It is not required of them to keep their pupils continually in one posture. On the contrary, both their interest in school and their health will be promoted by a more frequent alternation from study to rest, from one recitation to another, than is common in the other schools. But, in seeking variety, the teachers shall carefully study the most exact system and order, and in all their arrangements aim at two things: to inspire their pupils with a love of learning, and to train them in habits of prompt and affectionate obedience."

"*Regularity.*—Scholars shall be required to attend as constantly as possible; and in all cases of absence to furnish satisfactory evidence to the principal that their absence was indispensably necessary.

"*When connection with school lost.*—Any scholar absent from school at any one time more than two weeks, unless detained by sickness or absence from the city, shall thereby lose his connection with the school.

"*Studies.*—Every scholar during his connection with the school shall attend to such studies only, as are allowed by the Board, and in such order as the principal shall direct."

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NANTUCKET.

"The Monthly or Visiting Committees shall visit all the schools at least once in each term of service, in the mode prescribed by the statute, in addition to the monthly entrance day; and also, on the first entrance day of such quarterly terms as may commence within their respective monthly periods, and as much oftener as may be convenient, for the purposes of ascertaining the progress of scholars, of inspecting the school records, of noticing either abuses or improvements, of viewing the condition of the schoolhouses, of correcting irregularities, supplying deficiencies, encouraging diligence and good order, and generally of promoting the great objects involved in their agency. They shall keep minutes of their proceedings, and add thereto such remarks in writing as in their judgment may tend to the advantage of the schools; and shall regularly transmit the book used for such entries to their immediate successors, at the end of each month, respectively."

"Scholars who shall absent themselves more than five times in any one month, shall lose their places in school, until the next entrance day, unless their absence has been occasioned by their own sickness, death in their immediate families, or attendance at religious meetings.

"Punctual attendance of scholars is required. In cases of absence or tardiness, the teacher shall require from parents or guardians an excuse, made in person or by writing, stating the cause of such absence or tardiness; and the expiration of a term, or a quarter, intervening between the absence and the next attendance, shall not exempt any scholar from this requisition.

"Scholars requiring books shall be furnished with a certificate to that effect, by the teacher, addressed to the Monthly Committee, designating the kind needed, and that committee will take measures for supplying the same. Teachers shall not in any case furnish the scholars with books. The books used and the studies pursued, in all the schools, shall be such, and such only, as may be authorized by this Board."

"The instructers shall at all times be responsible to this Board for the faithful discharge of their duties, and shall rigidly obey all special directions, regarding the management of the schools, which they may from time to time receive from the committee. They shall be equally respected and obeyed by the pupils, whom they shall endeavor to govern by all practicable means, without the infliction of personal chastisement. When such means fail, they shall apply such correctives as circumstances may require, in the shape of demerits, of privation from privileges; or, in the last resort, of moderate corporal punishment, which shall in no case be inflicted on the head."

"Books, to be provided at the public expense, and to remain the property of the schools, shall be kept by the teachers; in which shall be recorded the names and ages of scholars, names of parents or guardians, absences, failures in lessons, acts of misconduct, and such other particulars as may enable the Visiting or Examining Committees to form correct estimates of the state of the schools: also, the names of such members of the committee as shall visit the schools, times of attendance, &c.

"The requirements and prohibitions ordained by this Board, in relation to pupils, whether general or occasional, shall be kept at hand by the several principals, and shall be read aloud in each school to which they may apply, at least once a week.

"The instructers shall give the children constant employment, and endeavor, by judicious and diversified modes, to render the exercises of the schools pleasant as well as profitable; shall exercise firm, prudent, and vigilant, discipline; shall punish as sparingly as is consistent with securing obedience; and shall govern by persuasion and gentle measures, so far as may be practicable.

"The instructers may avail themselves of the assistance of their most advanced pupils, whenever it can be faithfully and judiciously applied, in order to render more effectual service to the schools.

"It is desirable that oral instruction should be combined with the use of the books, in all the exercises."

"To promote the well-being of their pupils, it shall be the duty of the instructers, as far as is practicable, to exercise a general care and inspection over them, as well out of school as within its walls; and on all suitable occasions to inculcate upon them the principles of truth, virtue, and benevolence."

"It shall be the duty of the instructers to exercise suitable vigilance, with regard to the apartments of the public buildings and appurtenances of the same, by them respectively occupied, that there may be no unnecessary injury sustained by them; their special attention is also required to the ventilation and temperature of the schoolrooms, and to the cleanliness and comfort of the pupils."

"In the introductory schools the proper mode of instruction is by analysis. The pupil will be enabled thereby to examine, appropriate, combine, and apply, the ideas so

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acquired. To be beneficial as an instructive lesson, a subject must be laid before the pupil in such a manner as to be clearly comprehended. It is only necessary, by skilful management in the outset, to excite the curiosity of the young beginners, and they may then be drawn along with ease in the path which it is desirable that they should pursue. Any thing which affords pleasure will be remembered, and be again desired. Let the children be amused in the schoolroom, and they will desire to be there. Young children seldom exercise their power of reasoning; hence the necessity of teaching by intuition, by *things;* the children can then *see*, and by seeing *know;* and consequently be possessed of ideas, in a moment's time, which the teacher might find great difficulty in conveying by *hours of lectures*, with *words alone*, and even then be in doubt whether the subject was clearly comprehended by all.

"There is no doubt, that, by judicious management, the way of instruction may be made so pleasant, that the child, without being aware of having made a single effort beyond that which is requisite to gratify a desire for immediate entertainment, will be allured through a field of information; and, while apparently only enjoying the fragrance of the foliage, in reality gathering and bearing off the richest fruits.

"These schools shall receive no pupils under the age of four years. The teachers shall impart those elements of knowledge which may be necessary to qualify scholars for advancement into the primary schools, by the simplest and gentlest modes of training; by the exhibition of visible objects, and oral explanations thereon; by pleasing exercises with instructions pertaining thereto, combining such descriptions of the properties of the various articles shown, and of the signification of the steps pursued, as may tend to impress, on the minds of their young charge, a love for the process whereby they are to attain information, and a favorable impression respecting the practice of going to school."

"These schools shall be kept, five hours; that is, two and a half in the morning and two and a half in the afternoon, including recesses."

"*Regulation applicable to all the schools.*—At the opening of each morning school, a chapter in the New Testament shall be read, without comment, by the teacher, or some one by him or her appointed."

NEW BEDFORD.

"Scholars absenting themselves from school, three half days within three successive weeks, shall forfeit their seats until the next regular entrance day, unless their absence is occasioned by their own sickness, or sickness or death in their families: *Provided, however*, that, if it shall be made to appear to the committee on admissions, &c. that such absence was necessary and unavoidable, he may immediately grant a permit for admission.

"Punctual attendance of scholars is required. In case of absence or tardiness, the teacher shall require from parents or guardians an excuse, made in person or by writing, stating the cause of such absence or tardiness, and the expiration of a term intervening between the absence and the next attendance shall not exempt any scholar from this requisition."

"Scholars requiring books shall be directed by their teacher to provide them: if not so provided within three days, the teacher shall notify the parent or guardian, *in writing*, of the kind of book required; and, in case of his or her neglect to provide it in one week thereafter, shall then make a requisition upon the Secretary of the School Committee, in which shall be expressed the name of such scholar, the name of the parent or guardian, and the name of the book; and it shall be the duty of the Secretary thereupon to furnish the book and make return thereof, according to law, to the assessors of the town."

"The requirements and prohibitions, ordained by this Board in relation to pupils, shall be read aloud in each school, to which they may apply, at least once a month."

"It shall be the duty of instructers to exercise suitable vigilance, with regard to the apartments of the public buildings and appurtenances thereof, by them respectively occupied; that there may be no unnecessary injury sustained by them. Their special attention is also required to the ventilation and temperature of the schoolrooms, and to the cleanliness and comfort of the pupils.

"In every school, the order of exercises for each day during the week shall be put up in some conspicuous place in the schoolroom.

"No subscription for any purpose whatever shall be introduced into any public school, nor shall any tract or pamphlet be there distributed, without the consent of the committee.

"There shall be one recess of fifteen minutes each forenoon and afternoon.

"When the schools are dismissed, the scholars are required to depart immediately from the vicinity of the schoolhouses.

"At the opening of each morning school, a portion of Scripture shall be read, by the teacher, or some one by him or her appointed."

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CAMBRIDGE.

"It shall be the duty of the Sub-committees to visit their particular schools at least once a month, 'for the purpose of making a careful examination thereof, and of seeing that the scholars are properly supplied with books ;' and they shall at such examinations inquire into the regulations and discipline of the schools, and the habits and proficiency of the scholars. They shall examine the classes, inspect the school bill, and inquire into the deportment and progress of the scholars, in order to commend good conduct and improvement, and to discountenance negligence and vice. It shall also be their duty to give advice to the teachers on any emergency, and, on complaint duly made, to take cognizance of any difficulty that may have occurred between the teachers and the parents or guardians of the pupils, subject to an appeal to the whole Board."

"The hours for keeping school shall be from 8 until 11, A. M., between the first Monday in May and the first Monday in October ; and from 9 until 12, A. M., between the first Monday in October and the first Monday in May :—also, from 2 until 5, P. M., between the first Monday in March and the first Monday in November ; and from half past 1 until half past 4, P. M., between the first Monday in November and the first Monday in March : which hours, both as to opening and closing, shall be punctually observed by the several instructers.

"The following holydays and vacations shall be granted alike to all the annual town schools : Wednesday and Saturday afternoons ; one week at the close of the winter term ; the day of the annual State Fast ; the first Monday in June and the week preceding said Monday ; the fourth of July ; the week preceding Commencement and Commencement week ; the annual Thanksgiving week ; and Christmas day. No other vacations or holydays shall be allowed but by a special vote of the Board."

GLOUCESTER.

"The instructers shall be punctual in their attendance at the hours appointed for opening the schools, and shall require like punctuality of the scholars ; and, as great evils have been experienced, in consequence of numerous instances of tardiness and absence, instructers are required to carry into effect the following rules :

"*First.* The exercises shall commence punctually at the hours assigned for opening the schools.

"*Second.* The door of the schoolroom shall *remain open* fifteen minutes after the commencement of the exercises, and *shall then be closed;* and no scholar who is then absent shall be permitted to enter the school, until the exercises are again commenced on the succeeding part of the same day, or the following day. *Provided however*, that during the winter quarter, an extension of five minutes shall be allowed to scholars living more than one mile from the school.

"*Third.* No scholar shall be permitted to be absent from school except in case of sickness, or sickness or death in the family to which said scholar belongs.

"*Fourth.* When any scholar, not entitled to be excused for either of these reasons, shall have been absent twice in a month, said scholar shall be forthwith dismissed from the school, and shall not be permitted to join the same, except by virtue of authority previously obtained from a member of the Sub-committee of the district : *Provided however*, that in cases, in which it shall appear that boys or girls are unable to attend school except during a part of the time, it shall be competent for the Sub-committees, upon being satisfied of the facts, to grant permission to such individuals to attend school thereafter, on such conditions as the circumstances in the case may seem to require.

"Strict regard shall also be paid to the hours assigned for closing the schools ; and no scholar shall be allowed to depart before the same, except at the request of the parent or guardian, expressed personally at the time, or by note, or special messenger."

"Every instructer shall keep an accurate bill, in which shall be recorded the names, ages, and absences, of the pupils, and such other particulars of their conduct, as shall enable the committee, at each visitation, to form an adequate idea of their proficiency."

PLYMOUTH.

"The instructers of the Grammar Schools shall be required to inculcate due abhorrence of profane conversation, and to restrain, by suitable punishment, this shocking practice."

EXTRACT FROM THE LAWS OF RHODE ISLAND.

"If any person shall wilfully interrupt or disturb any public or private school, or any meeting lawfully and peaceably held for purposes of literary or scientific improvement, either within or without the place where such school or meeting is held, the person so of-

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fending, upon conviction before any competent magistrate or court, shall incur the penalties affixed to the interruption or disturbance of religious worship, in Chapter 6, Section 9, of the Revised Criminal Code, enacted at the January Session, 1838."

Section 9, Chapter 6, of the Revised Criminal Code is as follows:—"Every person, who shall be convicted of wilfully interrupting or disturbing any assembly of people met for religious worship, shall be imprisoned not exceeding one year, or fined not exceeding five hundred dollars."

THE SCHOOL LIBRARY.

MARSH, CAPEN, LYON, & WEBB have issued the following Volumes of the School Library, now publishing under the sanction of the Board of Education of the State of Massachusetts:

LIFE OF COLUMBUS, by WASHINGTON IRVING, with a Portrait and other Engravings.

PALEY'S THEOLOGY, with the Notes and Illustrations of Lord Brougham and Sir Charles Bell, with additions by ELISHA BARTLETT, M. D. Two volumes, with many Engravings.

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THE FIRESIDE FRIEND, or Female Student; being Advice to Young Ladies on the important subject of Education; by Mrs. A. H. L. PHELPS.

PICTURES OF EARLY LIFE, or Sketches of Youth; by Mrs. EMMA C. EMBURY.

PLEASURES OF TASTE, and other Stories, selected from the Writings of JANE TAYLOR, with a Sketch of her Life, &c.; by Mrs. S. J. HALE, with a Portrait.

MEANS AND ENDS, or Self-Training; by Miss SEDGWICK.

JUVENILE BUDGET OPENED; being Selections from the Writings of Dr. AIKIN, with a Sketch of his Life; by Mrs. S. J. HALE.

SOCIAL EVENINGS, or Historical Tales for Youth; by Miss MARY LEE.

THINGS BY THEIR RIGHT NAMES, and other Stories, Fables, and Moral Pieces, in Prose and Verse. Selected from the Writings of Mrs. BARBAULD, with a Sketch of her Life; by Mrs. S. J. HALE.

SCENES IN NATURE, or Conversations on Land and Water, with Engravings.

JUVENILE BUDGET REOPENED; being further Selections from the Writings of Dr. JOHN AIKIN; with copious Notes.

RAMBLES ABOUT THE COUNTRY; by Mrs. E. F. ELLET.

"Childhood is like a mirror—catching and reflecting images from all around it. Remember, that an impious or profane thought, uttered by a parent's lip, may operate upon a young heart like a careless spray of water thrown upon polished steel, staining it with rust, which no after scouring can efface."

LIBRARIES.—The British government have issued a general order, that libraries are to be established, at home and in the colonies, for the use of the army.

☞ In our next Number we shall commence the publication of the PRIZE ESSAY on Common Schools, by THOMAS H. PALMER, Esq.

TO CORRESPONDENTS.—Several communications, received, will soon be attended to.

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THE

COMMON SCHOOL JOURNAL.

VOL. II. BOSTON, SEPTEMBER 1, 1840. No. 17.

PRIZE ESSAY.

THE TEACHER'S MANUAL:

BEING AN EXPOSITION OF AN EFFICIENT AND ECONOMICAL SYSTEM OF EDUCATION, SUITED TO THE WANTS OF A FREE PEOPLE.

BY THOMAS H. PALMER, A. M., OF PITTSFORD, VT.

"First, must the *dead-letter* of 'Education' own itself dead, and drop, piecemeal, into dust, if the *living spirit* of 'Education,' freed from this, its charnel-house, is to arise on us, and with new healing on its wings."—CARLYLE.

[Below, are two Chapters of Mr. Palmer's PRIZE ESSAY on Common Schools. We propose to give some other parts of it, in subsequent Numbers of the Journal. The whole Essay, however, is now published in Boston, and, by an arrangement made with the American Institute of Instruction, to whom the copyright belonged, it is to be sold at '*just cost price.*' This will place it within the reach of every person interested in the subject of Common Schools, and we earnestly commend to them an early perusal of the Work.—ED.]

AUTHOR'S PREFACE.

MY main objects, in the present Treatise, are fourfold:

I. To show the inequality, inefficiency, and wastefulness of our present system of education: or, to use the words of the motto to the title, to show that it is a mere "dead-letter," and cause it to "*own* itself dead, and drop, piecemeal, into dust," so as to enable its "living spirit, freed from this, its charnel-house, to arise on us, with new healing on its wings."

II. To show that an equal, complete, and efficient, system would be productive of an immense saving, both of time, and money:

First, by dividing the schools into two classes, so as to have all the *primary* schools kept *permanently*, in place of for short terms, and the *central*, or high schools, *during the Winter.*

Secondly, by thus providing situations for a body of *permanent, experienced* female teachers, looking solely to their profession for a support, who should take the place of the inexperienced, young girls, who now have recourse to teaching, for mere temporary purposes.

Thirdly, by the establishment of Normal Schools, the time and resources of which should not be squandered in teaching what can readily be acquired elsewhere; but which should confine their attention to real *desiderata*, and be discontinued, as totally unnecessary, as soon as good models should be spread over the land.

Fourthly, by providing libraries of school-books as well as of books for circulation, and by establishing a system of exchanges among the districts.

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III. To examine, thoroughly, the whole system of education, going into the *most minute details*, wherever it is found defective or injurious, and passing more rapidly, over such parts as require little or no amendment.

IV. To make a commencement on the hitherto-neglected subject of *Morals, for primary schools*, and to place *Discipline* on its proper foundation, the CONSCIENCE.

Many other topics are treated of, incidentally, such as the division of towns into Districts, the laying out of School lots, erecting, lighting, warming, &c., of Schoolhouses, town and county Conventions of Teachers, &c.; the whole being designed to present a complete and liberal System of Education, suited to the wants of a Free People, in whose hands the whole system of government may be safely intrusted.

For many years, I have been in the habit of entering, in a commonplace book, my own thoughts, as well as extracts from the publications of the day, on the subject of Education. As this was commenced long before I had any intention of writing on the subject, I have seldom used any discriminative marks, between my own ideas and those of others. It is not improbable, therefore, that, in this Essay, in which, of course, I made free use of my commonplace book, I may sometimes unconsciously have used the words or ideas of others, without giving them proper credit. Should this prove to be the case, in a few instances, I trust the writers and the public will accept of this apology.

CHAPTER I.

Introductory.

"I call, therefore, a complete and generous education, that which fits a man to perform justly, skilfully, and magnanimously, all the offices, both private and public, of peace and war."—MILTON.

IN the following pages, it is proposed to inquire, what are the requisites for *a good education for the whole people*, and what are the best means of attaining them; in other words, to present the picture of a good district and town school; or, as they are sometimes called, a primary and high school. It is also proposed to inquire into the best means of *equalizing* the benefits of education; or, more properly speaking, of bringing the means of a thorough education within the reach of *every child* in the community. As having an important bearing on these subjects, the local situation and internal arrangement of schoolhouses will also be taken into consideration. The *Normal School*, or Seminary for Teachers, will also claim its due share of attention.

All this, however, will not be sufficient for the attainment of the great object, which at present occupies so much of the attention of many modern philanthropists,—the physical, intellectual, and moral, improvement of the community, through the medium of schools. The great body of society, particularly in New England, are perfectly satisfied with their present system. It is generally supposed, that the people owe all that shrewdness and intelligence for which they are so remarkable, and all their industrious and moral habits, to the District School. Hence, it is a very natural inference, that the system cannot be so faulty and imperfect, as is frequently represented; and that, in fact, it would be rather a hazardous experiment, in any way to meddle with it. Before, therefore, we can expect to succeed in producing any beneficial changes, especially where these changes are of a radical nature, it is necessary, clearly and explicitly to show the fallacy of these views. One of the most important objects of this Treatise, then, will be an exposition of the deficiencies and defects of the system now in use, and a demonstration of the fallacy which would refer all, or even most, of our moral and intellectual worth to School Education.

Let it, however, be distinctly understood, that *all* the deficiencies, defects, and evils, which will be pointed out, do *not* exist in *every* public

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school. Our system of instruction is at present in a state of transition. Ten years ago, the primary schools were conducted in a uniform routine. In discipline, books, arrangement of studies, and mode of tuition, all were alike. But, so far is this from being the case now, that it would probably be difficult to find two schools conducted on exactly similar principles, on any one of these points. Hence, no description can possibly suit every case. The only practicable method of tracing out and eradicating all the defects of our present system of education, then, is to present a complete and correct picture of the schools in their *worst state*, and to call upon each teacher or parent to apply such features only, as are strictly applicable to his mode of tuition.

For instance: if there be any school in which *reading* is taught intellectually rather than mechanically; where the child has learnt to read in an easy, unaffected manner; his tones all natural, and his delivery exactly as if he were talking on the same subject with his brothers and sisters; if, from first to last, he has understood every word he has uttered, before his lesson was finished; if he has never read any thing without being able to close his book, and give a clear, intelligible statement of it; then, the remarks on *reading* in this Treatise have no reference whatever to *that* school. But let them not therefore be condemned, as inapplicable. There *are* schools, where the pupils are not so favored; where they have been taught to read in a stiff, unnatural manner, without any attention to the sense; to utter, like parrots, mere sounds, without bestowing a thought on the ideas they are intended to convey. It is only to *such* schools, that *all* the remarks on reading are meant to apply.

Between these two kinds of schools, there are various grades. And it is to be hoped, that no teacher, because *every* remark on any one subject is not applicable to him, will therefore reject the whole. As was remarked in speaking of the more perfect school, if the whole be not applicable, let that only be used, which will suit the case. Nothing more was *meant* to be applied to that school.

Similar remarks apply to all the branches treated of, whether they relate to physical, intellectual, or moral culture. In the case of morals, for instance: if the pupils have been trained to *feel*, distinctly, the happiness of virtue, the misery of vice; the delights arising from general sympathy and the social affections, and the sordid nature of selfishness; to *see*, clearly, the beauty of placability, forbearance, kindness, and good temper; the hatefulness of moroseness, malevolence, and cruelty; the advantages of industry, perseverance, economy, and temperance; the disadvantages of indolence, instability, extravagance, and intemperance; the complacency arising from love to God, obedience to His commands, and resignation to His will; it is probable that the teacher of such a school may not derive much personal advantage from the remarks on the deficiencies of the moral department of the schools. Such a teacher, however, *will not* think them unnecessary. He will know, that, however happy may be the exceptions, the field of morality generally lies almost wholly untilled; full of little else than poisonous plants and foul weeds; and he will prize them, even though they may not apply to his own highly-favored school.

CHAPTER II.

Who are our Schoolmasters?

It is very important, especially at the present moment, that we should have a clear, distinct idea of the real value of our primary schools. Let us then carefully and candidly inquire, what knowledge they do impart to the mass of the people, to those who have no further advantages of *school* education, leaving, of course, entirely out of view those gifted minds, which are scattered sparsely over every country, who rise, *in spite* of every im-

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pediment, and to whom, in fact, mankind are chiefly indebted, for their steady progress from barbarism to civilization.

1st. They teach *Reading*. This art may be considered in two points of view: 1. Reading for others, or reading aloud. Many years are commonly spent in the attempt to gain this accomplishment; and very few make any progress, worthy of the name. For where shall we find a reader, who can keep up an interest in an audience for half an hour? It would appear, then, that the time, labor, and money, expended in learning to *read aloud*, is little better than thrown away. 2. Reading for ourselves, or *silent reading*. Have the pupils of the district school acquired this, to any good purpose? Has it opened to them the door of science? Do they make any practical use of it? Are we a reading people? Alas! I fear these questions must be answered in the negative. The boundless stores of knowledge, instead of being at the command of every member of the community, remain as completely a *sealed book*, as if still shut up in the learned languages. Some, it is true, do contrive to spell out a little in the newspaper, and others regularly read their Bible. But is it to any good purpose? Is their reading more than a form? Have we not reason to fear that an accurate examination would show, that it is little else than a muttering or enunciation of mere sounds, and that, under the heavy labor of bringing them forth, the sense generally escapes?

2d. They teach *Orthography*. Spelling has nothing to do with our present purpose, which relates only to the heart and intellect. It will be fully noticed, in another chapter.

3d. They teach *Arithmetic*. The *form* of this science is taught in our schools, but its true *principles*, buried under a multiplicity of mechanical rules, escape the search of the scholar. He generally forgets the rules a short time after leaving school, though a sufficient knowledge is generally retained for the common business-transactions of the farmer and mechanic. Should more than this be necessary, it must be learned elsewhere. What wonderful returns for the labor of years! More might be acquired in three months, under an intelligent instructer who should pursue a rational course. The great advantage, also, which *might* be derived from the study of this science,—the acquisition of habits of reasoning and patient investigation,—is entirely lost.

4th. They teach *Geography*. But for what purpose? A knowledge of geography is of exceedingly little use to any but *readers*, to whom, indeed, it is indispensable. Those who do not read will forget almost all the whole in a very short time.

5th. They teach *English Grammar*, which claims the high merit of enabling its students to speak and write the English language with purity and propriety. But *do* those who have studied it speak with propriety? Is their language, in any respect, different from that of those around them, who have never opened a book on grammar? As to writing, the critical eye of a grammarian may, it is true, detect an error of syntax; but other sources must be resorted to, for the art of composition. For this, the *structure* of *sentences*, not the mere relations of words, must be understood, and the mind must be stored with *ideas*. Neither of these can be derived from grammar. Such are the studies that occupy the chief part of the time in the primary schools, with, sometimes, in addition, a little writing and a smattering of Natural History. And can it be possible, that the intelligence and sterling worth, for which the community are distinguished, are derived from such scanty sources as these? The idea is preposterous. Whence, then, are they derived? An attentive observation of the progress of a child, from birth to maturity, will, it is believed, solve the problem. Let us make the attempt.

Man's true nature is spiritual. He is "a *living soul*," clothed, FOR THE PURPOSES OF EDUCATION, with a *fleshly garment*.

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At birth, he possesses, along with the seeds of every virtue, and its opposite vice, a capacity for the most unbounded knowledge; but all these, as yet, lie dormant, undeveloped. There is one exception, however, which is, as it were, the germ, or rather the foundation, of all his future acquisitions. By instinct, which is nothing less than God working within him,* he has the power of moving certain muscles. He can cry, suck, swallow, open his eyes. Hunger, which has been denominated the sixth sense, is the main cause of all these motions.

By imperceptible degrees, his muscular powers are extended. In some three or four months, by the exercise of his hands, he acquires faint notions of form and distance; in other words, he has *learned* TO SEE; and now begins to recognise the affectionate being, whose unremitting tenderness watches over his safety, and hourly nourishes him from her own bosom. Delighted with his acquisitions, his thirst for knowledge is continually on the increase. Every object, within his reach, is eagerly seized and examined. His eyes, his ears, his hands, his mouth, are in constant requisition. During his waking hours, he cannot be kept still a moment. To the unobservant, he seems as if inspired with an intense spirit of mischief, an ardent love of destruction. But nothing can be more contrary to the fact. All these movements are caused by the divine love of knowledge, as yet neither broken by disappointment, nor misled by the false philosophy that deals in nothing but empty sounds. In the strange world in which he finds himself, every thing is a marvel; the most common object to us, is to him, full of interest. Hence, not satisfied with skimming the mere surface of things, he tears them apart, or dashes them in pieces, in search of more complete information. It signifies not, that these actions may be partly or wholly instinctive. This is the way, the only way, in which knowledge can be acquired.

For the next nine or twelve months, his education proceeds with the most surprising rapidity. In addition to the immense number of objects, with whose qualities he has made himself familiar, he has learnt to balance and support his body, to walk, and, wonderful to relate, he can perform the miracle of,—*speech!* What an increase of interest does this last give to his studies! To the knowledge of qualities, he now adds that of names, not mere dead vocables, but living language, the materials of thought. Our little philosopher now begins to trace resemblances, to distinguish differences, to generalize, to form his classifications, his theories. To one *class* of objects, he gives the name of *man*, to another, *tree*, to a third, *stone*. And all this, without even the slightest offer of instruction from others. His store of knowledge is all of his own collecting. If he has assistance, it is from Nature alone.

From the age of one year, to that of four or five, the child, under the tuition of his first instructress, Nature, continues steadily and rapidly to advance in the knowledge of his vernacular language. But how does he contrive to add new words to his stock? Deals he in theory, or in practice? Is it by means of the *elements* of words, or *definitions*, or *grammars*? Must he know the names of letters and syllables, before he can acquire a word; and must he rely, for a knowledge of its meaning, on dictionaries, or oral definitions? No, truly. Nature's method is directly the reverse of that of man. By observation he learns a few names, in constant use; and he acquires the knowledge of verbs, qualities, and particles, by *observing their connection* with those known names: in other words, *by the context*.

* "The bee works most geometrically, without any knowledge of geometry; somewhat like a child, who, by turning the hand of an organ, makes good music, without any knowledge of music. The art is not in the child, but in him who made the organ. In like manner, when the bee makes its comb so geometrically, the *geometry is not in the bee*, but in that *great Geometrician*, who made the bee, and made all things, in number, weight, and measure."—*Reid*.

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Who ever thought of explaining to a child the meaning of the words, *good, bad, love, this, he, from, to, for*, &c. Only let the attempt be made, and its utter futility will quickly appear.

Mean-while, his knowledge of *things* increases as fast as his stock of *words*. His sphere of observation is rapidly extended, and all his senses are engaged in philosophical investigations into the nature of the objects around him; the minerals, vegetables, animals, and works of art, which adorn the earth; the sun, moon, and stars, which embellish the heavens.

While the intellectual powers of the child are thus in a state of progressive development, his physical education is by no means at a stand. If he have received a moderately healthy constitution from his parents, he delights to spend his time in the open air, where his lungs can have full play, and where his limbs may expand and gain strength, by unrestricted exercise. The children of the poor have here a decided advantage over those of the rich; for such, unfortunately, are the weakness and folly of the latter, that the health of their offspring is too frequently sacrificed, at the shrine of their vanity and love of display. Fashion, that insatiable Moloch, is not content with the consecration, by its devotee, of *his own* soul, purse, and person. It demands, that his *child* shall *pass through the fire*; that, at whatever risk to his health and intellect, his body shall be converted into a mere clothes-screen for the display of the frivolous fancies of the tailor and milliner. Where such a sacrifice has been consummated, it is vain to look either for strength of body or vigor of intellect. The unfortunate little victim must neither run, climb, wade, roll, nor play. The clothes must neither be torn nor soiled. Every thing must give way to the clothes. And, finally, the child, if he survive, grows up a mere dandy; "a clothes-wearing man; a man whose trade, office, and existence, consists in the wearing of clothes." When shall this base idolatry come to an end? When shall the Moloch of Christendom be pulled from his throne, and cast into that fire, wherein so many of his victims have perished. This can be accomplished only by a radical change in female education. *Female* influence is, here, all in all.

But to return. During this portion of his life, too, the *moral* sense of the child begins to be developed. He perceives, that there are many other beings in the world besides himself, some of whom have the same claims that he has, on the attention of his parents. He finds out, that he cannot have his own way in every thing; that to attempt it is only to subject himself to suffering; that it is necessary that he should, in some degree, respect the rights of others. Should his parents, at this period, have sufficient tact to notice and encourage the first appearance of *sympathy with the joys and sorrows of others*, an antagonist to the selfish principle will soon be more or less developed, that may neutralize many of its evil effects; while, on the contrary, should this be neglected, and his selfish views and actions be encouraged, as is too frequently the case, it may probably attain a degree of strength, that may tinge his maturer age with the darkest colors, seriously affecting both his future usefulness and happiness. For no truth in morals is more certain, than that no one can be happy, who lives for himself alone; and that the stronger the affections, the greater the chance for felicity.

But who is the great MORAL SCHOOLMASTER, at this critical period of the child's life? It is PUBLIC OPINION, acting through the *conversation* and *example* of his parents, of his brothers and sisters, and of his other playfellows. It is the combined power of the *whole human race*, which may correctly be denominated CUSTOM, or TRADITION. Through this medium, Moses and the Prophets, Christ and his Apostles, Luther, Calvin, Faust, his Pilgrim forefathers, Penn, Washington, Franklin, and even Watt, Fulton, and McAdam, combine, in moulding this precious germ of immortality. Among this host of worthies, however, many evil influences throw their quota into

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the formation of what may be considered TRADITION. The follies and vices of the surrounding world; the superstitions of our Saxon and Norman ancestors; nay, the dark blot of slavery, which stains so large a portion of our country, contributes its share in the formation of character, even where it has never existed.

The child has now arrived at the age, at which it is usual for his *school* education to commence, the results of which have already been noticed. Let us continue to observe the results of his education from other sources.

His childish associates now continually increase in number, and, with their extension, his ideas proportionally expand. Nature, likewise, is beheld on a larger scale. He begins to discover, without the aid of books, that the world is not all contained within the narrow circle of his horizon. He hears of richer climes, of the extensive wilds of the unbounded West, and of the crowded marts along the Atlantic coast, in his native land, and of distant seas and foreign lands, beyond them. His parents take him to the HOUSE OF GOD, of whom, already, he has attained some vague, undefined notion. Here, however, whatever may be the case in after years, as yet he gains but little direct instruction. The teacher in that important school is commonly too full of his learning, or has not the talent (and it is one of the first order) of accommodating his language to the comprehension of our pupil, and of the other *children of larger growth*, who listen to his instructions. The indirect influence, however, is powerful.—The town meeting begins to attract his notice. He swallows, with avidity, the political knowledge to be picked up in that arena, and acquires some general ideas of his rights and duties. The district-school meeting, also, proves to him a source of information. In those two schools, our future legislators receive their chief training. But most of his knowledge of justice, forms of law, rights, and wrongs, is derived from our judicial establishments, from the more solemn, formal courts in the county town, to the more simple dispensation of right in the justice's office.

Such, independently of the teachings in the district schoolhouse, are the principal *seminaries* for training our youth in knowledge and in virtue. Many other influences for good and for evil, might be enumerated. But these are sufficient for our purpose.

And now, reader, what thinkest thou of the supply of virtue and intelligence, furnished by our primary schools? At the great table of knowledge, where our youth are fed, where their physical powers and intellectual and moral faculties are nourished and expanded, from their first appearance in the infant, to their full growth in the perfect man, what *proportion* is supplied by SCHOOL EDUCATION *as it is*? Is it really more than

> "A beggarly account of empty boxes,"
> ——"thinly scattered, to make up a show?"—*Shakspeare.*

Are not most of our district schools, places where foundations are laid, upon which no superstructure is to be reared; acquisitions made merely for the rust and the moth to corrupt?*

We shall presently see, what different results might reasonably be expected from the SCHOOL *as it should be*? where real knowledge should be

* In a Report on the State of Education in Bengal, published by order of the government of that country, the following melancholy picture is drawn of the state of the schools. We leave it to every one to decide for himself, how much of it is applicable to those of New England. "The scholars are entirely without instruction, both literary and oral, regarding the *personal virtues and domestic and social duties.* The teacher, in virtue of his character, or in the way of advice or reproof, exercises *no* moral influence on the character of his pupils. For the sake of pay, he performs a menial service, in the spirit of a menial. On the other hand, there is no text or school book used, containing any *moral truths* or liberal knowledge; so that education, being limited entirely [chiefly] to accounts, tends rather to *narrow* the mind and confine its attention to *sordid gain*, than to *improve the heart* and *enlarge the understanding.*"

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dispensed, instead of its semblance; kernels, in place of husks and shells. Meanwhile, let us continue our examination of the SCHOOL *as it is*, under the different aspects of physical, intellectual, and moral, education.*

[To be continued.]

MEMOIR OF DR. NATHANIEL BOWDITCH.

[Continued from the last Number.]

CHAPTER II.

From 1784 to 1795,—between the ages of ten and twenty-one.

His apprenticeship, his habits.—Studies Chambers's Cyclopædia.—Results of his studies; gains the respect of all.—Dr. Bentley, Dr. Prince, and Mr. Reed, do him kindness: by their means allowed access to 'The Philosophical Library.'—He makes philosophical instruments.—Calculates an almanac at the age of fourteen.—Studies Algebra: delight he experienced from this new pursuit.—Learns Latin.—Reads works by Sir Isaac Newton.—Studies French.

Doubtless, it was with a sorrowing heart that Nathaniel left his own dear home, and his kind mother, to take up his abode among strangers; for he was to live at the house of his employer, Mr. Hodges. But, if he did feel sad, he was not one to neglect a duty in consequence of sorrow. The shop in which he was employed was situated very near the wharves, in the lower part of the town of Salem. We do not see many such stores now, in Boston; though something similar is sometimes found in small country towns. In it, a great variety of goods was sold, especially every thing which would be useful to a sailor. Pork and nails, hammers and butter, were kept in adjacent barrels. The walls were hung with all the tools needed in the seafaring life. There was a long counter in it, at one end of which, where Nathaniel had his little desk, when not engaged with customers, he used to read and write. He always kept a slate by his side; and, when not occupied by the duties of the shop, he was busied with his favorite pursuit of arithmetic. In the warm weather of summer, when there was little business, and the heat was uncomfortable, he was frequently seen by the neighbors with his slate resting upon the half-door of the shop, always employed, instead of playing or idling, as is too frequently the case with boys in similar circumstances. Even on the great holydays of Fourth of July and General Training, he did not leave his studies for the purpose of going to see the parade, but remained at the shop, laboring to improve himself; or, if the shop was closed, he was in his little garret-room at his employer's house. Study and reading were beginning to be his only recreation. Frequently, after the store was closed at night, he remained until nine or ten o'clock, instead of spending the evening in folly or guilt. Many long winter nights he passed in a similar manner, at his master's house, by the kitchen fire. While here, he did not become morose or ill-natured, but frequently, when the servant girl wished to go to see her parents, who lived one or two miles off, he took her place by the side of the cradle of his master's child, and rocked it gently with his foot, while busily occupied at his books.

* In an address delivered at Worcester, Massachusetts, a few years ago, the orator said, "We see the magic influence of our schools, in the habits of industry, sobriety, and order, which prevail in the community; in the cheerful obedience yielded to the laws; and in the acts of charity and benevolence, which are every day multiplied around us." This sentence, to be correct, should be read thus: "*If properly conducted*, we *should* see the magic influence of our schools, in the habits of industry, sobriety, and order, which *would* prevail," &c. That the community do possess habits of industry, sobriety, and order, is undoubtedly true; but the speaker attributed them to a wrong source. Nor can any one doubt, that the schools might easily be so modified, as to have a powerful influence in improving and extending such beneficial habits.

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As he became older, he became interested in larger and more important works; and of these, fortunately, he found an abundant supply. His employer lived in the house of Judge Ropes, and Nathaniel had permission to use the library of this gentleman as much as he wished. In this collection he found one set of books, which he ever afterward valued very much. He sought to purchase a copy of it, when he was old, having the same kind of feeling towards it that he bore towards his grandmother's Bible. It was Chambers's Cyclopædia. As you may judge from the name, Cyclopædia, these books, consisting of four very large volumes, contained much upon a great many subjects. It is like a dictionary. He read every piece in it; and copied into blank books, which he obtained for the purpose, every thing he thought particularly interesting, especially all about ciphering. Previously, he had studied navigation, or the methods whereby the sailors are enabled to guide their ships across the ocean. In this Cyclopædia he found much upon this subject; also upon astronomy, or the knowledge of the stars, and other heavenly bodies; and upon mensuration, or the art with which we are enabled to measure large quantities of land or water. Upon these and other similar subjects he devoted constantly his powers.

But he was not satisfied with merely studying what others did. He made several dials and curious instruments for measuring the weather, &c. He likewise, at the age of fourteen years, made an Almanac, so accurately and minutely finished, that it might have been published. Whilst engaged upon this last, he was more than usually laborious. The first rays of the morning saw him at labor, and he sat up, with his rushlight, until late at night. If any asked where Nathaniel was, the reply was, "He is engaged in making his Almanac." He was just fourteen years of age, when he finished it. It is now in existence, and in his library. This library consists of more than two thousand books, which, during his long life, he had collected. Yet, to my mind, the little Almanac is the most valuable book of the whole, because it was the first evidence he gave of his perseverance.

August 1, 1787,—that is, at the age of fourteen,—he was introduced to a mode of calculating which was wholly new to him. His brother came home from his school, where he had been learning navigation, and told Nathaniel that his master had a mode of ciphering by means of letters. Nathaniel puzzled himself very much about the matter, and imagined a variety of methods of "ciphering with letters." He thought that perhaps A added to B made C; and B added to C made D; and so on; but there seemed to him no use in all this. At length, he begged his brother to obtain for him the book. The schoolmaster readily lent it; and it is said that the boy did not sleep that night. He was so delighted with reading about this method,—or algebra, as it is called,—that he found it impossible to sleep. He afterwards talked with an old English sailor, who happened to know something about the subject, and received some little instruction from him. This person afterwards went to his own country; but, just before he left Salem, he patted Nathaniel upon the head, and said, "Nat, my boy, go on studying as you do now, and you will be a great man one of these days." You will see, before finishing this story, that the prophecy of the old sailor was amply fulfilled.

But all this labor, this constant exertion, must, you will think, have given him friends. Your suspicion is very correct. He became known as a young man of great promise; as one more capable than his elders were of deciding many questions, particularly all those in which any calculations were to be made. Consequently, when about seventeen or eighteen years old, he was frequently called upon, by men much older than himself, to decide important questions. All these he was so willing to attend to, that those who applied to him became very much attached to him. But he gained the notice not merely of common persons, less learned than himself; but his industry, his fidelity to his employers, his talents, attracted the no-

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tice of men well known in the community. Among these were two clergymen of the town. At the church of one of these he attended; and Dr. Bentley used never to pass the store, without stepping in, to talk with his young friend. Nathaniel likewise availed himself of the learning of Dr. Bentley; and often visited his room, in order to converse with him. Dr. Prince was the other clergyman. This gentleman had studied much the same subjects that the apprentice had pursued. He was very glad to see a young man zealous in the same pursuits. There was another individual, who kept an apothecary's shop; and it was he, who, with the aid of the two clergymen, opened to our young student the means of continuing his favorite studies, with more success than he had ever anticipated. Mr. Reed,—for that was his name,—likewise gave him permission to use all his books, of which he had a great many. But the chief means of study, to which I allude, was the permission to take books from a library which had been formed by a number of gentlemen of the town. The kindness of the proprietors of this library was never forgotten by the young apprentice; and in his will, made fifty years afterwards, he left a thousand dollars, in order to repay the debt of gratitude which he felt he had incurred. But you may want to know something about the formation of this library, and the books of which it was composed. Sometime during the Revolutionary War, alluded to in Chapter I., Dr. Kirwan, an Irishman and a learned man, put the greater part of his library on board a ship, in order to have it carried across the Irish Channel. While on the voyage, the vessel was taken by an American ship of war, and the books were all carried into Beverly, and were afterwards sold at auction, in Salem. They were the books of all in the world that were most needed by the apprentice. He had been studying science, chiefly, and concerning which there were very few works printed in America; and suddenly he found himself allowed free access to all the important books which had been printed in Europe, upon the same subject. You may readily imagine how eagerly he availed himself of the opportunity thus afforded him. Every few days he was seen with two or three volumes under his arm, going homeward, and on his arrival there, he read and copied all he wanted to study. He made, in this way, a very large collection of manuscripts, which now exist in his library. Thus, by his own exertions, he, at the early age of eighteen, became acquainted with the writings of most of the learned men of Europe; and he did this, at the time when he was engaged almost constantly in his store,—for he made it a strict rule, never to allow any study or reading, however interesting, to interfere with his duties to his employers.

Having been instructed in the elements of algebra, Nathaniel soon found that there were books written upon it in other languages, which he knew he ought to read, if he intended to know as much about it as he could. One of these books was written in a language which is known by the name of a dead language, in consequence of its having ceased to be spoken by the people of the country in which it was originally used. It was in Latin. This language usually requires many years of study, in order to be able to read it well, even when one has able instructers. Nathaniel, however, never thought of the difficulties he had to surmount, but commenced, alone, the study of it, June 1790. He was soon in trouble. He could not understand his Latin book on mathematics. He asked many who had been at college, but they were puzzled by the peculiar expressions as much as he was. At length, however, by the aid of his friend, Dr. Bentley, and afterwards, of a German who gave him lessons, he succeeded in mastering the greatest work in modern times, written by Sir Isaac Newton, who, you know, is one of the most renowned philosophers that has ever lived in this world. He moreover discovered in one part of it, a mistake, which, several years afterwards, he published; but he was deterred from doing so at first, because a very much older person than he, a professor in the college, said that the apprentice was mistaken.

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But Latin was not the only language that he learned. Finding in the Kirwan library many books upon his favorite pursuit, written in French, he determined to learn that tongue, likewise. Accordingly, at the age of nineteen, (May 15, 1792,) he began to study it. Fortunately, he met at this time a German who wished to learn English. With him he made an arrangement. Mr. Jordy agreed to teach the apprentice French, on condition that Nathaniel would teach him English. For sixteen months they met regularly, a certain number of times a week, and the consequences were very important to the youth's future success in life. One circumstance took place during this study of French, which I think it important to mention. Nathaniel, thinking merely to learn to read a French book, supposed that it would be scarcely necessary to spend time in learning accurately to pronounce the words. These, as is the case in the English tongue, are frequently pronounced very differently from the manner in which we should be led to speak them, if we judged merely from their mode of being spelled. His master protested against teaching, without reference to the pronunciation; and, after much arguing, Nathaniel consented to the wishes of his instructer, and he studied the language in such a way, that he could converse with a Frenchman, as well as read a French book. You will soon see the good that resulted. But now I must close my chapter.

CHAPTER III.

From 1784 to 1796,—between the ages of ten and twenty-two.

Apprenticeship continued.—Favorite of his companions.—Learns music: neglects for it, his studies.—Gets into bad society: his decision in freeing himself from his bad companions.—Engages in the survey of the town of Salem, after leaving the store.—Sails on his first voyage to the East Indies: extracts from his Journal during this voyage: arrival at the Isle of Bourbon: return home.

Though so interested in his studies, Nathaniel never, as we have seen, neglected a known duty. Though busily engaged, whenever any one came to the store he was always ready to leave study, in order to attend to him. And he did this so cheerfully, and with so bright a smile, that all were pleased to meet him. His young companions loved him, for he was not one of those vain persons who think themselves more important than others, because they are more learned. On the contrary, what he knew himself he longed to impart to others. He belonged to a juvenile club, for the discussion of different subjects. In this association his opinion had much weight, because he rarely spoke, and never, unless he had something of importance to say.

Some of his comrades were very fond of music. He had originally a great taste for it. Music, at that time, was less cultivated than it is now; and generally, those who practised it were likewise fond of drinking ardent spirits. Nathaniel's love of the flute led him, at times, to meet with several young men of this class. In fact, he was so much delighted with their company, that he began to forget his studies. Day after day, he spent his leisure hours in their society; and, for a time, all study was neglected. At length, he began to think thus: "What am I doing? forgetting all my studies, in order to be with men whose only recommendation is, that they love music? Their characters I despise, though I love their songs. I will do so no longer." He decided, and immediately he forsook them.

May every boy who reads this remember it, and try, if ever led into temptation as the apprentice was, to say, "I will not," with the same determined courage that he did.

The time was fast approaching, when he was about to leave the business of shop-keeping, and enter upon the more active duties of life. It is true, that, to a certain extent, he had been engaged in active life ever since entering his apprenticeship. At the age of ten, he had left the home of his

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loved mother, and had been obliged to depend much upon himself. His father's habits had wholly prevented him from being of service to the family. The mother had died; the family had been broken up; and Nathaniel had thus at an early age been thrown upon the world. After having remained with Ropes & Hodges until they gave up business, Nathaniel entered the shop of Samuel C. Ward, which was a similar establishment, and there he remained until he was twenty-one years old. He then quitted, forever, this employment.

In 1794, by a law of the State, every town was obliged to have an accurate survey and measurement made of its limits. Captain Gibaut and Dr. Bentley were appointed to superintend this business, by the Selectmen of Salem. Believing that the calculating powers of the apprentice would be useful to them, he was made assistant; and, during the summer of 1794, he was thus occupied. Thus we see how his studies already began to be useful to him. For his share of the pay, on this occasion, Nathaniel received one hundred and thirty-five dollars. Towards the termination of the summer, Mr. Derby, a rich ship owner in Salem, wished Captain Gibaut to sail for him in a vessel to Cadiz, and thence round the Cape of Good Hope to the East Indies. Captain G. consented, and he proposed to Mr. Bowditch to go with him, as clerk. Mr. B. agreed to the terms, and arrangements were made, when, owing to some difficulty with Mr. Derby, Captain Gibaut resigned to Captain H. Prince. Mr. Bowditch was unknown to the latter; but, at the suggestion of Mr. Derby, who had heard of the talents and industry of the clerk, the same arrangements were continued by Captain Prince, as had previously been made.

Thus we see a new era in his life was beginning; and let us look a moment at him. He is now twenty-one years of age. More learned, already, than many much older than himself, in consequence of his untiring industry, and his devotion to duty. Yet he was modest and retiring. He was still full of joyousness and fun, at times, and always ready for acts of kindness. Above all, he was a good youth; no immorality had ever stained him; he was as pure as snow. His love of truth had been given him by his mother; and, since her death, he had loved it still more. It was to him a bright light, as it were, to guide him. Cannot we foresee his career?

On January 11, 1795,—that is, when he was a few months more than twenty-one years of age,—he sailed from Salem, in the ship Henry. Though he went as clerk, he was prepared to undertake the more active duties of sailor and mate of the vessel. Thinking that he should be too much occupied to be able to read, he took very few books; and therefore he devoted much more time to observations of the heavenly bodies, the state of the weather, &c., while at sea, and upon the manners and habits of the nations he visited, than he did to reading. Though he had not been educated as a sailor-boy, his studies had prepared him to understand the most important part of a seaman's life,—the art of guiding the vessel from one shore to another, across the ocean. In other words, he had studied much on navigation, and copied books upon that subject.

The journal which he kept during the voyage is quite long. One of the first lines you meet, on opening the book, is the motto which he chose for himself. It is in Latin, and means, that *he would do what he thought to be right, and not obey the dictates of any man.* He notes the events of every day, most of which are similar; but occasionally, something unusual occurs.

February 7, 1795, he writes thus: "At 10, A. M., spoke a ship, twenty-five days out from Liverpool, bound to Africa. We discovered her this morning, just before sunrise, and supposed her to be a frigate." They discovered, soon, that it was a negro slave ship, and he exclaims thus; "God grant that the detestable traffic which she pursues may soon cease, and that the tawny sons of Africa may be permitted quietly to enjoy the

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blessings of liberty, in their native land." During the passage to the Isle of Bourbon, situated, as you know, east of the southern extremity of Africa, he frequently alludes to his native land, in terms of respect and love. On May 8th, the ship arrived in the harbor of Bourbon. Perhaps you may like to see his description of the town.

"May 9th. After dinner, Captain P., Mr. B., and I, went to see the town. It is a fine place. All the streets run in straight lines from the shore, and cross one another at right angles. There is a church here, with a priest to officiate. I went into it. We afterwards went into the republican garden. It is a beautiful place, though at present much neglected. The different walks are made to meet in a centre, and form the figure of a star, each one of the rays of which is formed by thirty-four mango trees, placed from twelve to fourteen feet apart." There are other places, of which he speaks, and in them he finds flower-gardens, in abundance, intermixed with groves of coffee and orange trees, &c.

He afterwards speaks of the poor slaves, who, it appeared, suffered as much there as they do in some other places, at the present day.

He visits the people of the place, and finds them superstitious and vicious. Alluding to the vice, he found there, he writes: "I was reminded of the beautiful words of Solomon, in the Proverbs." This was not the only occasion on which he remembered his Bible; and it seemed to have a kindly influence over him, always. On one occasion, several young men argued with him about its truth; and, having heard them patiently, he at length struck his breast: "Talk no more about it. I know that the Bible is true; that it is capable of doing to me the greatest good. I know so, by the feelings I have here."

After remaining in this corrupt place until July 25, he set sail for home, and arrived in Salem, January 11, 1796,—having been absent exactly twelve months.

[To be continued.]

SELECTIONS FROM THE REPORT OF THE SCHOOL COMMITTEE OF WARE.

"There is no better index of the character of a town, than the character of its primary schools. Let us examine these, and we will judge, in most cases correctly, what your people are. There is no interest that a town can cherish with a more laudable pride, and that will yield them a richer revenue of reward, than these nurseries of their children. The Roman matron Cornelia, when inquired of where her jewels were, waived the answer, till her two sons had returned from the school, of which they were the ornament, and then, introducing them to her neighbor who had made the inquiry, she nobly said, '*these, these*, are *my* jewels.' And had she been able to display all the diamonds that ever glittered in the mines, or all the gold of the world, they would have been unworthy of comparison with her intelligent sons. But *her* sons were not brighter jewels, naturally, than *our* own. Education *made* them, and in like manner, it will *make* ours. Every town, then, by making proper provision for the education of its youth, may create for itself a treasure of more value, by a thousandfold, than all its lands, its houses, its manufactures, and its merchandise." * * * *

"Though more money was appropriated than usual, your committee are agreed in the opinion that it was called for. More is necessary, now, than in times past. *Wages are higher.* Suitable male teachers cannot now be had, as thirty years ago, for ten dollars per month. The least sum, for which a competent person can now be had, is fifteen dollars; and it is worth that, in the case of any one, who is fit to teach. Cheap teaching is the bane of our schools. *Cheap* schools, in the end, are almost invariably found to be *dear*. If a district have sixty dollars, for a winter's term, it would be wisdom in them, to pay it to a first-rate teacher, for but two months' service, rather than with it to employ a man, who was unfit for the busi-

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ness, even five months. There is some murmuring that the wages of teachers are so much higher than they used to be. But this murmuring is unreasonable. Such know neither what they say, nor whereof they affirm. Have the rates of district school teachers advanced as much as the rates of labor, in other branches of business? Shall we expect to command the service of a man, qualified to teach our children, for ten dollars or twelve dollars per month, when he, or another with less than a tithe of his learning, can earn as much, or more, at moderate labor on a farm, and as much again in a factory, or at some mechanical employment? Shall we complain of a dollar and a half per week, as high wages to a good female teacher, when good domestics can have this, in respectable families, and as much again, in some other kinds of business? It is vain and absurd to think of securing good teachers for our schools, unless we are prepared to give them as good wages as they can command in other departments of honorable industry. We must expect then, to pay more than was customary ten and twenty years ago; and, to enable us to do this, we must raise more money for this purpose than was necessary ten and twenty years since. And we are better able to do this. How much has the taxable property of Ware advanced, within twenty years? Three or four fold; that is, the property of the whole town is worth three or four times as much as it was twenty years ago. Were we then to raise three or four times as much as was expended for this purpose, twenty years since, we should only be doing in the same ratio.

"But there is *another* reason, besides the advance in the wages of teachers. *Public sentiment* is in favor of doing more, and we must keep up with it. Other towns are increasing their appropriations, and, unless we do the same, we must expect that our schools will be of an inferior order, and our character as a community such as will mortify us. Nothing is more indicative of a short-sighted policy, than parsimonious appropriations for the education of our children. The tone of public sentiment on this subject is good, and worthy of this renowned Commonwealth." * * * *

"It is proper that something should be said upon the expediency of putting the female sex into winter schools, to which all ages are admitted. Though they may sometimes succeed, as was the fact in the case referred to, this winter, yet, in the majority of instances, they make a failure. There is an incongruity on the very face of such an arrangement. Females are of too delicate a texture for the rudeness and consequential importance of boys fourteen, fifteen, and sixteen, years of age. Our winter schools almost always have some of this age. A woman can do nothing with such, if they are disposed to be contrary. And there is a very natural feeling with boys of this age, that it is pusillanimous to *obey a woman.* The committee honor the sex, and would not abridge their influence, in the least, in its proper sphere. Their fitness to instruct girls of any age, and boys under ten, they do not question. They regard them as perhaps superior here to the sterner sex. But they would not recommend them as the best fitted for our winter district schools. Sometimes, it may be expedient to employ them.

"The committee feel it to be their duty to make a few suggestions, which seem to them important.

"One pertains to the prudential committee, or those, whose business it is to engage the teachers. No one expects to have a good school, unless the teacher be competent. As soon might we expect to meet with a well-disciplined and efficient army, which had an imbecile general. This, then, we take for granted, that, if we would have good schools, we must have good teachers. *Other* things may be important, but *this* is indispensable. Now, how shall such teachers be secured? By waiting for them to make application? No. As a general fact, prime teachers are not obliged to seek situations. They are not among the *seekers*, but the *sought*. Your prudential committee, then, should not be men, who will wait for teachers to come to them, but who will seek out the right sort of persons. We do not say, that

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no man, who is seen seeking a school, will prove a good teacher, because we know individuals who have done this, and have taught prime schools. But, as a general principle, we repeat, that the best teachers will not be *applicants*, but *applied to*. This is true in almost all the affairs of life. Every person, and every commodity, for which there is a demand,—and for what is there a greater demand than teachers?—are not obliged, as we all know, if of superior order, to go a begging for employment, or for purchasers.

"And, further, desirable teachers, as a general thing, must not only be sought, but they must be sought in season. Unless this be done, they will be preengaged. Though some, whose business it is to engage instructers, are so dilatory, as not to attend to their duty till the eleventh hour, yet all are not of this character. Some men will attend to the duties of their office betimes, and, as a consequence, they will secure the best teachers. Every prudential committee-man, then, if the business of procuring teachers is left with him, should be a man of activity, and energy, and good judgment. More depends upon this committee than upon that which examines the candidates. If a candidate be brought before the examining committee, and possess the requisite literary qualifications, the committee can hardly do less than license him, though there may be an utter deficiency in several other important particulars. This renders it so important for every district to have the right sort of men, for prudential committees; because their interest in this matter goes just so far as the worth of a school depends upon the character of its teacher.

"Another suggestion pertains to the age of teachers. The committee are of the opinion, that persons advanced in life are not the most suitable for this business. As we advance in life, we lose the sympathies and associations of youth. Thus we cannot appreciate, as we once could, perhaps, the springs that animate the youthful breast; and of course cannot manage the young so successfully, as in more early life. This probably is the reason why, of a large family of children, the youngest are the most poorly governed; so that the last child, born to parents in advanced age, is frequently spoiled. Again, every decade of years brings about a new set of books; so that the man, who has not taught for ten or more years, finds himself in the condition of a mechanic who has to learn the use of a new set of tools. He may be a skilful workman with the old set, and yet never do well with the new. This change of books, to which allusion has been made, has been most complete within fifteen years. There is not a book used in our Common Schools, now, that was in vogue, when we were boys. Most new books profess to be an improvement. Some of them are; and some, again, are a *burlesque* upon improvement. But, whether better or not, their introduction, at first, is an embarrassment to the teacher; and, where all are new, it becomes a most serious embarrassment. For these reasons, and others that might be presented, the committee would recommend caution in the employment of persons who are turned of forty-five or fifty.

"A third suggestion, which your committee would make, relates to the more frequent visitation of the schools, by the districts. They would propose a plan for each district, the object of which is to bring all the parents into the school, once, at least, during every summer's or winter's term.

"The plan is this. Let the district be divided into sections of two, or four, or six, families, according to its size. Almost every district, thus, would furnish some eight, or ten, or twelve, sections; and let it be the duty of one of these sections to visit the school, every week, say on Friday, or some other set day, in the afternoon, until the circuit of the whole district had been made. If convenient, both the parents should go. Each of these sections should have the privilege of inviting any friends that they choose to accompany them. This is the outline of the plan. It is practicable, and would be attended with highly beneficial results. Each district could easily

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come together, and make the division into sections, and decide which should begin the visitation, and in what order it should proceed.

"There is not time, now, to point out the various advantages of such a system. We are persuaded, if it could be adopted and faithfully carried out, it would give an increased impulse to the cause of education. It would interest more deeply parents, teacher, and scholars. This would stimulate to greater fidelity and effort, the result of which would be more triumphant success.

"Finally, the subject of education is one of vital importance. Education is designed to make man what he ought to be, under the conditions of his being; to fit him for society, for usefulness; for his duties as a citizen, as a neighbor, as a parent, as a Christian, as an immortal being. Here is a sphere of vast amplitude and glorious promise. A proper education, both mental and moral, and the blessing of God, are all that are necessary to enable him to fill it as he ought. How important, then, the subject of education, considered in its bearings upon an individual alone!

"But suppose a *whole people* to be interested and to be educated. The subject *now* swells in importance, in the ratio of a nation's population to a single individual. But popular education is intended to operate upon a whole people. Its design is to cultivate the great mass of the mind and heart of a nation. Among all human enterprises, this is one of the noblest and most benevolent. If a man desire an enduring fame, as a public benefactor, let him enlist in the cause of popular education. If a man were to traverse the length and breadth of a land, to rouse the slumbering energies of a people to the subject; if he were to prepare suitable books, to be used by a multitude of young minds, and thus give shape and character to the moral and intellectual growth of a nation; if he were to suggest improvements, by which the acquisition of knowledge might be facilitated; he would lay a people under a contribution of respect and gratitude, greater, by far, than if he had led their armies to victory or occupied a throne. It is better to have one's name inscribed on the tablet of a nation's mind and heart, than on storied urns and triumphal monuments. There is no way, by which an earthly immortality can be so honorably secured, as by promoting the interests of general education; of that education, which aims to make a people wise, virtuous, and happy. Give to any people, of whatever clime and whatever complexion, education and the Christian religion, and you lift them up from debasement and misery to respectability and happiness. If popular education contributes to this result, then, it is of stupendous importance. It is interwoven with the fabric of a nation's prosperity and a nation's glory. It is an agency which no nation can neglect, and be true to itself and the race of man. The more the mind and the heart of a people are properly cultivated, the more is individual, social, and national, happiness increased. Let us, then, as a town, cherish this cause, as one of the brightest jewels of our glory."

JONATHAN E. WOODBRIDGE, HENRY SMITH, HORACE GOODRICH, CYRUS HUTCHINS, JOEL RICE, A. CARTER, AARON GOULD, *School Committee.*

The author of Hermippus Redivivus affirms, that the breath of beloved children preserves the benevolent schoolmaster's health, as salt keeps flesh from putrefaction.

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THE

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PALMER'S PRIZE ESSAY.

[Continued from the last Number, page 272.]

CHAPTER III.

Physical Education.

PHYSICAL Education relates to the *body*. To it belong the proper training and strengthening of all its powers, and the avoidance of every thing calculated to injure its structure. Nature here is the great preceptress. If we only attend to her warnings, we shall seldom go wrong; and, when we neglect them, we are sure of punishment, more or less severe. Our present duty, then, will be chiefly to point out the deviations from Nature's course, while the child is at school.

The first and most striking error, in physical education, is the unnecessary confinement to which the child is subjected. At the early age, at which he first goes to school, nothing can be more painful, nor more pernicious. No one that has observed a child, between the age of three and six, can doubt that Nature requires, that he should be almost constantly in motion, during his waking hours. At this period, he is all activity, forever engaged in some employment, by which he is acquiring knowledge, at the same time that he is developing and strengthening his physical powers. How painful then, how unnatural, must be his situation in school! Pent up, for nearly six hours in a day confined to one seat, and that generally a very uneasy one, where, notwithstanding, he is forced to sit perfectly still and silent, without employment, (for the pretence of *study*, at that age, is truly ridiculous,) how irksome must be his condition, how prejudicial to his health! And what aggravates the evil is, that it is wholly unnecessary. For the extended confinement defeats the very purpose for which it is imposed. "The body and mind," says Sterne, "are like a jerkin and its lining. If you rumple the one, you rumple the other." Besides the injury to his health, his mind becomes heavy and dull, and his progress, consequently, is not half what it would be under a more rational course. What that course should be, will be pointed out in its proper place.

The next evil, imperatively calling for a remedy, is the improper location of the schoolhouse. This, from a paltry spirit of niggardliness, is usually placed immediately *on*, nay, sometimes even *in*, the highway, to the constant annoyance of the school, from dust and noise, when it is in a populous neighborhood. There is commonly no play-ground. The scholars must either use the road for that purpose, to the manifest danger of their own lives and limbs, as well as those of passing strangers; or they must trespass on the adjoining property, thus giving rise to disputes and feuds in the community, and, among themselves, to a want of respect for the property of others, leading to various injurious results.

In many places, there is no woodhouse; or, if there be one, it is too small to accommodate the children, during recess, in bad weather. They

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are consequently confined at such times to the schoolroom, where the checked prompting of Nature to play and exercise spends itself in injuring and destroying the schoolfurniture.

The schoolroom is too small, either for convenience, comfort, or health. The seats are narrow, and too high for many of the children, so that their feet hang dangling, thus adding to their uneasiness, increasing their restlessness, preventing proper attention to their books, and having, also, a direct tendency to produce deformity in the limbs. For, if the seat be narrow, half the thigh, only, rests upon it; if too high, the feet do not reach the floor. Now, most children go first to school while many of their bones are still in a forming state, little else but gristle, and when any of the numerous joints may be easily loosened or distorted. "They go almost as early as when the Chinese turn their childrens' feet into the shape of horses' hoofs; or when some tribes of Indians make their children's heads as square as a joiner's box. And, at this period of life, the question is, whether the seats shall be conformed to the children, or the children deformed to the seats. Let any man try the experiment, and see how long he can sit in an upright posture, on a narrow bench or seat, without being able to reach the floor with his feet, and, consequently, with the whole weight of his feet and the lower part of his limbs acting with the power of a lever across the middle of the thigh bones. Yet, to this position, hundreds of children are regularly confined, month after month; and, while condemned to this unnatural posture, Nature inflicts her punishments of insupportable uneasiness and distress on every joint and muscle, if they do sit still, and the teacher inflicts his punishments, if they do not. A gentleman, extensively known to the citizens of this State, for the benevolence of his character, and the candor of his statements, who, for the last twenty years, has probably visited more of our common schools, than any other person in the State, writes to me as follows: 'I have no hesitation in repeating what I have so often publicly declared, that, from the bad construction of our schoolhouses, there is more physical suffering endured by our children in them, than by prisoners in our jails and prisons.'"* There are no convenient places under the desks, for putting away the books and slates. The closet for hats and coats is small and inconvenient, or altogether wanting, so that the children acquire disorderly and wasteful habits with their clothes, either throwing them, carelessly, on the benches, or heaping them on the table, which leads to a scene of tumult and disorder at the close of the school. The room is badly ventilated, so that, in cool weather when the doors and windows are kept shut, the children are forced to breathe the same air over and over, until it has become unfit for respiration, thus laying a foundation for debility and disease.

The lighting of the room, also, frequently becomes a source of serious evil. Furnishing too much light is a prominent error in American architecture. The eye quickly accommodates itself to a moderate portion, and the glare of sunshine is always pernicious. A northern exposure gives a *steady* light, and is therefore always chosen by the painter and the engraver, who are also careful to avoid *cross* lights. Children, beginning to strain their eyes with small characters, are placed under similar circumstances, and parents would act wisely, if they made for them a similar choice. But, if the building will not admit of such an arrangement, by all means let there be window-curtains, effectually to exclude the direct rays of the sun.

The building is, generally, badly adapted for retaining the heat in winter. When constructed of wood, the underpinning admits the passage of the cold air under the floor, and there is no plastering below, to intercept it. The feet, consequently, are always cold; and, where that is the case, there

* Report of the Secretary of the Board of Education of Massachusetts, on the subject of Schoolhouses.

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can be neither comfort nor health. The window-sashes are sufficiently loose to admit air, and, as there is no warm air introduced to supply the place of that which is consumed by the fire and carried off by the draught, a steady stream of cold air enters by every crevice, laying the foundation for incurable pulmonary and bronchial complaints.

The management of the stove, in winter, is almost always bad. Any one that chooses is allowed to fill it; and, as children have little judgment in such matters, and think only of the present moment, it is commonly crammed so full, that those who are near, to escape roasting, are forced to open doors, or windows, or both. Matters remain in this state till a chill is felt, when another child undertakes to mend the fire, who generally brings about pretty much the same result. And thus goes on a regular alternation of freezing and roasting, whose consequences it does not require the knowledge of a physician to foretell. A share of the blame frequently should fall on the prudential committee. From a false economy, or want of forethought, and, sometimes, from want of a woodhouse, the fuel is green, or dry, soft wood, and the school have Hobson's choice, a great fire or none. For want of a basin of water on the stove, too, the air becomes unnaturally dry and unwholesome, especially where a large fire is constantly kept up. Lastly, although the ceiling is low, the stove-pipe is carried the whole length of the room, over the heads of the scholars, so as almost literally to roast their brains. Who can see the bloodshot eyes of the suffering children, without commiseration?

There is generally, neither mat nor scraper. In muddy weather, quantities of dirt,—in winter, a great deal of snow,—are necessarily carried into the schoolroom on the clothes of the children, thus giving rise to filthy, careless habits, in addition to the direct inconvenience. A basin and towel, one would think, were indispensable, where so many young children spend the day; yet such articles are always among the missing, as plainly appears from the situation their books are in. Even a pail and tin drinking-cup are not always to be found. Lastly, however far off may be the spring or well, no pains are taken to furnish the school with water, which consequently has frequently to be lugged a considerable distance.

CHAPTER IV.

Intellectual Education.

Having thus noticed some of the most prominent defects in ***Physical Education***, let us next direct our attention to the culture of the intellect, and inquire if there be no defects there.

It may, perhaps, however, be proper to observe, that our classification of the subject into the three branches of Physical, Intellectual, and Moral, Education, though extremely convenient, is by no means perfect or unobjectionable. So intimate are the relations of the body and mind, that, as has been before observed, no effect of consequence can be produced in the one, without corresponding changes appearing in the other. For instance, it is sufficiently obvious, that the deleterious effects of the alternations of heat and cold in our winter schools, and the sufferings of children from their painful postures, are not confined to their bodies, but must also seriously affect their intellectual education. Again, a cultivated intellect is the only sure foundation for a pure morality, which must ever be at a low ebb amidst intellectual darkness. And, on the other hand, each reflects on, and illuminates the other. For as, in a clear intellect, the happiness, arising from religion and a life of virtue, may be distinctly seen and appreciated; so, in a mind unclouded by passion, the intellect can have full play, and its pleasures are increased in a duplicate ratio. On this account, it is sometimes difficult to decide to which class certain subjects belong. That of ***Discipline***, for instance, has an important bearing on each of the

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three classes. The same may be said of the subject of Teacher's Seminaries. And the amusements of children would be appropriate either to Moral or Physical Education. There are few classifications, however, to which similar remarks would not apply.* But it by no means follows, that they should be abandoned. It is only necessary, that the reader should be cautioned that such classifications are merely approximations, not strictly correct. The rule we shall adhere to is, that each subject shall be arranged under that head to which it appears most closely related.

Under the head of *Intellectual Education*, the most prominent object, the one, indeed, on which all the others depend, is that of the *qualification of teachers*. Without good teachers, it is vain to look for good schools. And how can we have good teachers, unless they have encouragement properly to prepare themselves for their arduous and responsible task. In every profession but that of teacher, employment can be had during the whole year; or, if there be a season when business is regularly at a stand, the emoluments are proportionally greater; or, matters are so arranged, that one kind of occupation can be pursued at one season, and another for the rest of the year, as in the case of the tanner and shoemaker. In this profession, alone, except in the cities and large villages, no one can gain even a scanty subsistence. For the plan universally practised, of alternating male schools, in winter, and female, in summer, renders it impossible for a teacher to gain a living, unless the wages should, at the very least, be doubled. With respect to male teachers, this is comparatively of less importance; as the college vacations are purposely arranged, so as to allow the students to attend to the winter schools. But the female teachers are thrown out of employment precisely at that season, when it is most difficult to procure any other. The unavoidable consequence, then, of this alternating system, is, that there is literally no such profession as that of a female teacher. The whole business is conducted by raw apprentices, in place of experienced workmen,—young girls, just grown up, who adopt it, not with any view of obtaining thereby a subsistence, but merely for some temporary purpose. One, for example, wishes to complete her education at a distant boarding-school; a second wants some article of dress, too costly for her parents to furnish; a third is anxious to procure some musical instrument; a fourth wishes to avoid the necessity of attending to her father's dairy. For objects such as these, school-keeping, *for a few months*, is the universal resource. And this is almost the sole dependence of the whole country, for female teachers. But what can be expected from inexperienced, young girls, who engage in teaching with views like these? Is it not rather surprising, that they effect so much as they do?

Nor is this the sole evil attending the alternating system. It does not merely exclude from the profession all who have not *other* means of maintaining themselves; but, independently of this, it is a ruinous system. For, when a teacher opens a school, she is of course totally ignorant of the habits, manners, and capacity, of her pupils; and they understand as little of her methods of tuition and discipline. Some time will elapse, before the school *can* work smoothly, before both parties thoroughly understand each other. Should she prove unequal to the task, her engagement will still generally be completed; for, as her incompetency probably is not discovered, before the expiration of half her term, most parents will rather submit to the inconvenience a little longer, than give rise to contention in the district, by insisting on a change. It is a common saying, "Her engagement will soon be over. We shall soon have a better teacher." Vain expectation! How can we expect a better, when we have only raw, inexperienced, young girls to choose from?

* The celebrated botanical classification of Linnæus has the same defect. Several of the classes have been entirely abolished by modern botanists; and, even in those remaining, several plants have been removed from one class to another.

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But, even supposing the school to be satisfactory, a considerable part of each term must be lost in organizing, and getting to understand each other; and, before much progress can be made, the term is at an end, and the good teacher must give way to another, differing probably in habits, disposition, and methods of tuition, and of course, as before, profoundly ignorant of the pupils. Would it be possible, for the best trained teachers, with the best system of tuition, to effect much good, under such an arrangement?

It appears evident, then, if we really intend our children to receive a good education, that this alternating system must be abandoned, and that *female* teachers, at least, must have permanent schools. Seminaries for teachers, alone, can never effect the object. We must be able to show that a *maintenance can* certainly be derived from the profession, before we can expect any properly to prepare for it, and before females in middle life, however well prepared, *can* look towards it as a means of support. When we have done this, many years will not elapse, before we shall have a large body of competent teachers.

Let the office be established, and a sufficiency of incumbents will not long be wanting. A substitute for this alternating system, more economical as well as more efficient, will be found in its proper place.

Seminaries for teachers have been established in various parts of the country, sometimes as independent schools, at others, as branches of academies or colleges; but, as yet, the beneficial results have been trifling. The proper object of these institutions, it is to be feared, has been too frequently lost sight of. The plan has commonly been, to *extend* the knowledge of the students to the *higher* branches of learning, rather than to instruct them in the *art of teaching*, more especially the *art of teaching the elements* of school learning,—reading and arithmetic. To render a seminary for teachers really useful, the instructer must go back to numeration and the A, B, C,—for it is *here* that the great deficiency lies.*

The practical part, also, is wanted in these seminaries. Theory alone is not sufficient. A school of children, of from five to ten years of age, attached to such institutions, is altogether indispensable. Here, also, the capacity of children of different ages must be studied, and the teachers must make themselves familiarly acquainted with the extent of their vocabularies. For want of this knowledge, the most serious yet ridiculous blunders are committed.

In a late visit to Philadelphia, I was invited to attend a lecture from a teacher of some eminence in that city, before the pupils of the public schools. At the appointed hour, I found the directors of the schools assembled, and two or three hundred children of both sexes, apparently between the ages of six and ten. The speaker, shortly after, took his place, and, to my great surprise and disappointment, delivered a well-written lecture, which lasted about three quarters of an hour, on the *extent and importance* of the *exact sciences!!* At the commencement of the discourse, the eyes of the little auditors were fastened on the speaker with an expression of eager expectation and delight. But alas! it would not do. To them, the language and subject were alike "heathen Greek;" and soon, very soon, the attempt to follow the lecturer had to be abandoned in despair. Eager expectation was succeeded by listlessness and fatigue, and a most wearisome sitting had the poor little souls to endure.

The effect of such misplaced lectures as these, cannot fail to be highly injurious to their auditors. They blunt the intellectual perceptions, give rise to habits of dreamy wandering of mind, and are destructive of the valuable faculties of observation and attention, without which, all attempts to

* The French Minister of Instruction makes the same complaint. He stated officially, a few years ago, that "very few primary teachers who came from the *new Normal Schools* had learned the secret of *good methods*, and the *principles* of rational education."

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confer a good education are futile. It may be said, that this is an extreme case ; and it is to be hoped that it is so ; but still there can be no doubt, that there exists among teachers a deplorable ignorance, (or, which amounts to the same thing, carelessness,) as to the extent of the vocabulary and capacity of their auditors ;—a remark, by the way, applicable to others, besides *school* teachers. This is a subject well worthy the attention of visiters and superintendents of Teacher's Seminaries.

Discipline is a subject of the first importance in schools. Without subordination and good government, no school can make any considerable progress. The principal errors, on this head, may be thus enumerated :

1. Discipline may be too lax, and the efficiency of the school destroyed by noise and confusion. Efforts are occasionally made to restrain disorder, but these are momentary only, and affairs quickly relapse into their usual state.

2. Discipline may be so strict, as, without intervals of relief, at regular, short periods, may prove alike hurtful to the physical and mental powers of the pupil. The necessity for relaxation and exercise has been so fully shown, as to make it unnecessary, here, to add another word. But, although unreasonable confinement defeats its object, that is no objection to good discipline. Let it be brief in its period, and it cannot be too strict in degree.

3. A still more grievous error, and by far the most common, is a want of firmness. The rules are strict, but they are seldom carried into effect ; and, when they are, relaxation immediately follows. We have been told of a teacher, who frequently relaxed discipline to such a degree, that the whole school was in an uproar. Awakened thus from his stupor, he would seize his cane, and belabor all round, till order was completely restored. This state of quiet, however, would last but a short time. The universal silence would soon be broken by a low whispering, which, remaining unnoticed, gradually increased in intensity, ending finally in loud talk, laughter, and jumping across the benches, which, of course, brought about the same round of general whipping, universal silence, &c. This picture is probably highly exaggerated ; but there are few, who have not seen schools managed, more or less, on the same principles.

4. Some teachers resort to the rod, even on the most trifling occasion. It is always in their hands, and seldom long unemployed. Thus, both master and scholar are brutified and debased, the law of love becomes extinct in their bosoms, and nothing can produce the slightest effect on the pupil, but pure force.

5. Others have so little command of their temper, as to indulge in habitual scolding. They speak harshly to the pupils for the merest trifle, the natural consequence of which is, that their reproofs lose all their effect. Such a course operates injuriously on the temper, both of teacher and pupil. Fretfulness and irritability pervade the whole school.

6. The moral sense of the pupil is seldom, if ever, appealed to. Every regulation is grounded on mere authority ; no attempt being made to show, that nearly all the benefits, flowing from good discipline, result to the individual advantage of the pupil. So far is this occasionally lost sight of, that sometimes the children will learn to regard themselves and teacher as opposites to each other ; as having two distinct interests ; it being their master's object to lay on restrictions and abridge their liberty, while it is their business, by all sorts of means, combination among themselves, concealment, trick, falsehood, or open disobedience, to baffle his watchfulness and evade his severity.

7. Finally, there are some teachers, whose manners and habits are essentially vulgar. These will pinch the ears and pull the hair of their pupils ; or, still worse, beat them about the head with a book, a cane, or whatever happens to be in the hand. Such punishments as these are alto-

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gether wrong. They are dangerous ; and seldom fail to excite resentment in place of contrition, the main, legitimate object of punishment.

[To be continued.]

MEMOIR OF DR. NATHANIEL BOWDITCH.

[Continued from the last Number, page 277.]

CHAPTER IV.

From 1796 to 1797,—aged 23—4.

Second Voyage.—Visits Lisbon.—Island of Madeira : festival and games there.—Anecdotes of his skill as an accountant.—Doubles Cape of Good Hope.—Albatrosses.—Arrival at Manilla.—Extracts from Journal.—Curious boat.—Earthquake.—Voyage home.

After remaining at home about two months, he again sailed in the same ship and with Captain Prince. On the twenty-sixth of the following March, they got under weigh from Salem harbor ; but, being prevented, by the severity of the wind, from getting out of the bay, the anchor was dropped during the night, and on the ensuing morning, under fair but strong breezes, our hero was again on his way across the wide Atlantic. His course was towards Lisbon, situated at the mouth of the river Tagus, in Portugal. The first part of the voyage was unpleasant, because cloudy and stormy weather prevailed most of the time ; but during the latter part, under pleasant and mild breezes from the south, the ship rode gayly onwards, and, on the morning of April 24th, the sailor discovered the rock of Lisbon, with its beautiful and romantic country behind it. Lisbon is the chief city of Portugal, and presents a very superb appearance from a vessel which is entering the harbor. It is the principal commercial place for the kingdom ; therefore, its inhabitants are among the richest. In consequence of its being the place of residence of the Kings of Portugal, many magnificent country-seats, or villas, are seen on all the vine-covered hills of the adjacent country.

The stay at this city was but short, and the opportunities for visiting the interesting places in it, very limited. Mr. Bowditch seems not to have been particularly pleased with its appearance. At the time he was there, probably much less attention was paid to the cleanliness of the streets, than there is now. But he spent the twenty-eighth and twenty-ninth of April in walking about the city, and says, in his Journal, that he "found nothing remarkable."

It was at Lisbon that Mr. Bowditch discovered the advantage of having learned to speak French, to which I alluded at the close of the second Chapter. Though a Portuguese port, the customhouse officers understood French, and no one on board but Mr. Bowditch could speak any other than the English. The consequence was, that he acted as interpreter, and was, of course, of incalculable advantage. This incident made a deep impression upon his mind ; and in after-life, when any doubted about gaining any knowledge, because, for the time, it seemed useless, he would reply, "Oh, study every thing, and your learning will, some time, be of service. I once said that I would not learn to speak French, because I thought that I should never leave my native town ; yet, within a few years afterwards, I was in a foreign port, and I became sole interpreter, in consequence of my ability to speak this language."

On the 30th, having taken on board a quantity of wine, they were ready again for sea ; but, owing to bad weather, did not sail until the sixth of May, when the ship dropped down the river. On the sixth, it was on its way to the Island of Madeira, which is a small island, situated about fifty miles west of the Barbary coast, or northern part of Africa. At eleven o'clock,

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May 15th, the island was discovered; and, under full sail, the ship swept along the shore, until nine in the evening, when they hailed a pilot, who came on board from the town of Funchal. Mr. Pintard, the American Consul of the place, greeted them very cordially. He spent six days there, taking in more wine, for which the country is famous, and sailed from it on Thursday morning, May 26th, 1796. During this residence at Mr. Pintard's, he saw some feats of horsemanship, about which you may like to hear. They are thus described in his Journal: "A ring being suspended by a small wire about ten feet from the ground, at the entrance of the gate of the public garden, a horseman attempted to strike it, and carry it off while upon full gallop. If he gained the prize, he was attended by the master of ceremonies, mounted on a small colt fantastically adorned with ribands, &c., with a most deformed mask, who generally gave him a reward fully proportioned to the merit of the action,—perhaps a whistle, a small flower, or some little image." During the next day, no business was done by the inhabitants, but the whole of it was devoted to amusements similar to those of the preceding. Again, there were masquerades, and some of the richest men in the place joined with the crowd, masked like the people. Others were very richly dressed,—like Turks, East Indians, &c. One of them wore a head-dress, worth, it was said, forty or fifty thousand dollars." From this description, slight as it is, we may see the difference in the customs between these inhabitants of Madeira and the Americans.

Captain Prince relates the following anecdotes, which occurred during their residence at Madeira. I shall use Capt. Prince's words: "We were consigned, at Madeira, to the house of Pintard, (American Consul,) at whose table we dined every day. An American shipmaster, who was at Madeira at that time, told Madam Pintard that Mr. Bowditch was a 'great calculator.' In order to test the calculating powers of Mr. Bowditch, Madam P. stated to him the following question, for solution: A sum of money, (which was a legacy to Madam,) had been invested in Ireland a certain period of time, (naming it.) The sum and interest were afterwards remitted to England, where it had remained for some time longer, and then remitted to Madeira. The principal and interest on this money, invested at different places and times, were required. Mr. B. laid down his knife and fork, remarking, that, being in different statements, or sums and currencies, it was a little difficult, but, squeezing the tips of his fingers about two minutes, he answered, 'eight hundred and forty-three pounds, fourpence, farthing,' which was the true result. The chief clerk of Pintard's house (an elderly man, who was present at the table) took from his pocket a long calculation made by himself, and declared that Mr. B. was right; at the same time exclaiming, 'There is not a man in this island that can do it in two hours; if there is, I will suffer death!'

"I was one day walking with an American shipmaster at Madeira, who, in the course of conversation, asked me who that young man (alluding to Mr. Bowditch) was. I replied, that he was clerk of the ship under my command, and remarked, that he was a great calculator. 'Well,' said the gentleman, 'I can set him a sum that he can't do.' I merely answered, that I did not believe it. The gentleman then proposed a wager of a dinner to all the American masters in port, that he could set him such a sum. The wager was accepted by me, and we repaired to the hotel, where we found Mr. B. alone. The gentleman was introduced, and the question stated to Mr. Bowditch, with the interrogatory, can you do it? The reply was, yes. The great sum, which had puzzled the brains of the gentleman and all his friends at home, for a whole winter, was done in a few minutes. I remember the sum (as it was called) to have been this: To dig a ditch round an acre of land, how deep and how wide must that ditch be, to raise the acre of land one foot?

"One day, Mr. Bowditch and myself received a visit from a Mr. Murray,

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a Scotchman, who was at that port, having under his charge a valuable cargo of English goods, and who made many inquiries concerning the Americans. He asked particularly, what passage we came against the northeast monsoon, and remarked, that it was very surprising that the Americans should come so far and undertake such difficult voyages with so little knowledge as they possessed of the science of navigation. In reply to his remark, I told him, that I had on board twelve men, all of whom were as well acquainted with working lunar observations, for all the practical purposes of navigation, as Sir Isaac Newton, should he come on earth. Mr. M. asked how my crew came by that knowledge. I told him, in the same manner that other men came by theirs. He thought it so wonderful, that (as he afterwards told me) he went down to the landing place on Sunday, to see my *knowing* crew come on shore. During all this conversation, Mr. Bowditch remained silent, sitting with his slate pencil in his mouth, and as modest as a maid. Mr. Kean, a broker, who was also present, observed to Murray, 'Sir, if you knew what I know concerning that ship, you would not talk quite so fast.' 'And what do you know?' asked Murray. 'I know,' replied Kean, 'that there is more knowledge of navigation on board that American ship, (the Astrea,) than there ever was in all the ships that ever came into Manilla Bay.'"

May 26th, as we have already said, he sailed for India. On July 1st, the island of Trinadad hove in sight. They did not stop there, but, keeping on their course steadily, two days afterwards crossed the Tropic of Capricorn, in the Southern Hemisphere. On the 17th, during the night,—it having rained during the day,—the young sailor observed what we rarely see in this part of the world and on land, but which is not uncommon at sea,—a beautiful lunar rainbow. It is caused in the same manner as those rainbows which are seen after a summer shower, when the sun is just coming forth again in glory, and the clouds, which cause the bow to be formed, are passing away afar off in the heavens. But the difference between the solar and lunar rainbows, is like that which exists between greatness and gentleness. We admire and wonder at the sight of the bow of Jehovah in the cloud by day, but we love to look upon the mild and peaceful Lunar Iris, because all its tints are so rich, yet delicate.

August 1st, the Journal says: "All the latter part of these twenty-four hours fine breezes and pleasant, smooth sea. Ever since crossing the Cape, [of Good Hope,] we have seen a great number of Albatrosses,—but no fish." These birds are the largest of marine birds. They at times fly and swim, (for they are web-footed,) to a great distance from land, living upon the fish and other things which may fall in their way. It is said, that they frequently look very beautiful, as they come gently rising over the waves of the sea; and doubtless they are a very pleasing sight to the mariner who has been for many months separated from living things, in the wide ocean.

For some weeks afterwards, the ship met with severe weather, until September 7th, when, according to previous expectation, they perceived the land of the island of Java; but the day before their arrival at that place, a curious phenomenon was observed, the account of which I will copy from the Journal. "At 7, P. M., the water, as for the two nights past, became of a perfect milk color, through the whole extent of the horizon. We drew a bucket of it, in order to determine whether there was any thing in it, to account for the curious phenomenon. When seen by candlelight, nothing could be observed; but, when carried into a dark place, it appeared full of small bright cylindric substances, of the nature of a jelly, about the size of a small wire, and a quarter of an inch long. Some large jellies floated on the water at the same time, and looked like long pieces of wood. The sky all this time was perfectly clear,—not a cloud to be seen. About 3, A. M., the water began to take its usual color. Next morning, we exam-

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ined the water which had appeared so shining in the night, but nothing could be discovered in it, although it was viewed in a very dark place. In the forenoon, the sea appeared somewhat colored, of a greenish hue, but some of it being taken up and carried from the light, appeared colorless."

The next morning the highlands of the island of Java came in sight, on the horizon, at the distance of about twenty miles towards the east. The Journal of the passage through the Straits of Sunda is interesting, because the greatest care was necessary to keep the ship off from the shoals which abound there. Moreover, the current runs at times very swiftly here, the Strait being between the large islands of Sumatra and Java. On the 9th, this, and strong head winds, caused the captain to cast anchor two or three times. Finally, on the 17th, the ship was fairly out of the Straits of Sunda and Straits of Banca, having been ten days, during sultry weather, toiling, with much danger, amid coral reef and shoals, against strong currents. The remainder of the voyage, along by the coast of Borneo to the city of Manilla, the capital of the chief of the Philippine islands, was more speedy ; and, at six in the morning of Sunday, Oct. 2nd, 1796, the island of Luzor hove in sight toward the east, about eighteen miles ; and that same evening they cast anchor in Manilla Bay,—it being a little more than six months since the sailor had left his home in Salem.

The following are some extracts from his Journal, while in the city. Under date of October 4th, he says : "No coffee can be procured here ; the Spaniards, not being very fond of it, cultivate the cocoa, instead. The common drink of the Natives is sweatmeats and water, which they say is wholesome and agreeable. Large quantities of wax are produced here, but it is very dear, owing to the vast consumption of it in the churches, of which there are a great number in Manilla and its environs. There are a few bishops in the island, and one archbishop, whose power is very great. The priests are very powerful, every Native wearing the image of the Virgin Mary, a cross, or some such thing. No books are allowed to be imported here contrary to their religion. The commandant who makes the visit examines every vessel. * * * The inhabitants of the city and suburbs are very numerous, amounting to nearly three hundred thousand. In the Philippines, there are about two or three millions. A great number are Chinese ; and in general, they are a well-made people. Their common dress is a shirt and trowsers, or jackets and trowsers. The women have great numbers of handkerchiefs about them, so as to be entirely covered. The Natives are well used by the Spaniards,—the King of Spain, in all his public papers, calling them his children." From these extracts, you may judge of his mode of studying a people when residing with strangers. He afterwards speaks of their games, &c.

The following description of a boat appears on record of October 5th : "At twelve, set sail for Cavite in one of the passage-boats, which is very inconvenient for passengers ; being nearly three hours before arriving at Cavite, during which time I was basking in the sun. Their boats and manner of sailing are very curious. Having generally light winds, they make their mat sails very large, and the boats, made of the bodies of trees, are very long and narrow, so that there would be great danger of upsetting, if it were not for "out-riggers" which they have on each side, consisting of two bamboos, about eight or ten feet long, whose ends are joined to another long bamboo running lengthwise of the boat. The lee one, on a flaw of wind, sinks a little in the water, and, being buoyant, keeps the boat from upsetting, and, on the weather (that is, towards the wind) ones, the persons in the boat are continually going out and in, according to the force of the breeze. In a fresh breeze, there will be six or eight at the end of the bamboo, there being ropes leading from the top of the mast to different parts of the bamboo, to support them as they go. By this means, they keep the boat always upright, and make it sail very fast, in a good breeze going

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five or six knots." After this, a good account is given of the mode of counting, used by the Malays.

"Nov. 5. About two, P. M., there came on, without any preceding noise, a very violent shock of an earthquake. It commenced toward the north, and run very nearly in a southerly direction. It continued nearly two minutes,—every thing appeared in motion. When it happened, the captain and myself were sitting, reading, and we immediately ran out of the house. All the Natives were down on their knees, in the middle of the streets, praying and crossing themselves. It was the most violent earthquake known for a number of years. It threw down a large house about half a league from the city, untiled one of their churches, and did considerable damage to the houses about the city and its suburbs. Nothing of it was felt on board the shipping."

On Monday, December 12th, having sold their wines and laden their vessel with sugar, indigo, pepper, and hides, the party set sail from Manilla, heartily tired with the vices and superstitions of the place. Retracing their course through the Straits of Sunda, with much difficulty they regained the Indian Ocean, and then, setting full sail, they once more looked towards home.

In coming round the Cape of Good Hope, the wind was peculiarly favorable. During their passage, several ships were met with, all of whom told them of home, and of the beginning of troubles between America and France, and England. Finally, at six, A. M., saw Cape Ann towards the northwest, and at two, P. M., May 22, 1797, the vessel was riding at anchor in Salem harbor, having been about half round the world, and nearly fourteen months from Salem.

[To be continued.]

[For the Common School Journal.]

PENMANSHIP.

Few branches of instruction, in our Common Schools, are more important than penmanship; and yet few if any are, as a general thing, so imperfectly and unsuccessfully attended to. This inattention, we are persuaded, in many cases proceeds from the teacher's incapacity to instruct in this science. Perhaps, indeed, this is its most fruitful source. In order that a teacher be prepared to impart instruction in any branch with success, it is necessary that he himself should be familiar with his subject. We should not expect a man to furnish instruction, in the science of grammar, successfully, unless he had already made himself familiar with its principles. Just in proportion to his own knowledge, will be the interest and success with which he will engage in imparting instruction to others. The same rule is applicable to other branches;—perhaps with more strictness to writing than to any other, inasmuch as this art is acquired by imitation, more than any other. The remark has not unfrequently been made, that a teacher, who is himself a poor penman, may teach penmanship as advantageously as he who is a good penman. Though we have often heard this remark, we must confess that to us it savors of absurdity. As a general thing, we believe we may decide respecting a teacher's ability to impart instruction in this branch, from his own skill in the use of the pen. In the first place, if he cannot write well, himself, he will not, as a matter of course, manifest the interest which the subject demands; and, in the second place, he can afford the pupil no specimen of his own writing worthy of imitation. From experience and observation, we are satisfied, that copies written at the top of the page, by the instructer, are far preferable to either engraved or written slips, especially if the teacher is able to do this in a style worthy of imitation. We have frequently noticed, that scholars, who have attended a particular school for some length of time, have almost invariably acquired

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the teacher's style of writing, though, it is true, not to an equal degree of perfection. It is a matter of much importance to know the most profitable way of teaching penmanship in our Common Schools. We will state, briefly, the course we have latterly adopted in a school of more than sixty writers, under the entire care of one teacher.—Every scholar, of suitable age, has been required to spend half an hour or more, every afternoon, in writing. Perhaps the early part of the afternoon is preferable, first allowing time for the excitement produced on the play-ground to subside. We take time, aside from the usual school-hours, to examine every book, and furnish it with copy and pen. When the hour for writing arrives, we give to each pupil his book, and the exercise commences. We then commence at one side of the room, and pass around, noticing every writer, correcting his position, or doing whatever may be deemed important. We have used slips, we have tried various methods, but have been better satisfied with the above course than with any other, though it imposes quite a tax upon the teacher's time. We intended to have made a few remarks as to the proper age of commencing writing, the use of coarse hand, &c. ; but we perceive that it will occupy too much space for the present communication. If you deem the above suggestions worthy of a place in the Journal, they are at your disposal. M.

[For the Common School Journal.]

EDUCATION.

NO. III.

To prevent mistakes, and injustice to ourselves, perhaps we ought to have said, before this, that, in what we have written or may write on the cultivation of the human powers, we wish not to be considered as making any pretensions to be either discoverers of, or pioneers in, the great field into which we have entered. Qualifying the young to sustain well all the varied interests of a civilized community, has so long been a subject of intense solicitude with all the truly wise and good, that, if they have not accomplished what they desired, there is nothing which bears any relation to the subject, which they have not examined ;—there is nothing, which they have not endeavored to set right. The human powers, sensual and spiritual, with all their individual and combined energies ; with all their mutual relations ; with all their ability to bring external nature into useful subjection ; with all their elevating and purifying social influences ; with all their hopes, their fears, and their faith, and with all their successes and failures,—have always been open volumes, beneath the eye of the human mind. And if they have not been correctly read, there have been many, who have studied them thoroughly, who have read and re-read every page that could be deciphered ; and who have anxiously striven to discover and expunge every error, which man had introduced, and to have them but pure manifestations of the will of God.

Such men have lived, and many such now survive ; nor have the former all failed to hand down to us their modes of operation and the results of their experience, nor are the latter unwilling that we should profit by all the lights which they can give us. For such aids we should be grateful ; and such services we should not fail highly to appreciate. But there ever has been, and still is, so much of erring humanity, so many indolent and vile, as well as misjudging men ; that it is the comparatively few, and not the multitude, who have judiciously striven, or are now striving, to bring the great human family up to the proper use of all their resources ; to the real enjoyment of all that is within and without them ; up, to a well-balanced development of all their powers ; to a performance of all their individual and social duties ; and therefore, the work has never been but partially accomplished. The majority, however much they may have desired a perfect

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state of society, have passed through this lower world without contributing much in aid of that object. They have either deceived themselves, or suffered others to deceive them, in regard to what constitutes human duty and the highest human happiness; or they have been wanting in those energies, which must be ever active to accomplish the former, or obtain the latter. And even in our community, every correctly thinking person,—and the number is not small,—must know, that, however much may have been done by our fathers,—and they were not negligent, but wise, active, and vigilant; that however faithful the present generation may have been to themselves, or the elder portion of it to the younger,—and they deserve great praise; still, that the moral and intellectual field yet has too many waste places, too many thorns and briers growing undisturbed upon its surface, and too many spots that might be and should be better cultivated. All such will acknowledge, that both present and future exertions are and will be needed; that nothing short of judicious, persevering, unremitting efforts; that nothing short of all our energies, purified, brought out, and wisely elevated,—will fulfil our promises to ourselves or to our fellow-men. Nothing short of such efforts will meet the wants of this country in relation to the physical, moral, and intellectual training of the young; will enable us to possess, at all times and in all places, a balance-wheel of sufficient moral power properly to regulate all our clashing, political machinery, all our sectarian feelings, and save us from our insane theories and ultraisms. These have grown with our growth and strengthened with our strength, and nothing short of a general elevation of mind, and a general purity of heart, can prevent them from dangerously disturbing our invaluable institutions. The wise are convinced, that intellectual vigor must be obtained, and that highly cultivated minds must compose the sun of our system, and that all will soon be moral darkness without them. But intellectual brightness, without pure moral feeling; without rectitude of principle; without a love of order, of truth, and virtue; without a love of industrious usefulness; without the love of God and the love of man; is but the cold blaze which shines upon Mont Blanc, producing neither fruit nor flower. Morality is its warmth, is its life-giving power, is its fertilizing principle. The only atmosphere, in which the soul can breathe without faintness, without disease and death, must be brightly lighted up by well-disciplined minds, and be warmed with pure hearts.

It was our desire to increase the number of such minds and such hearts, to add to the sterling worth of the human character in some humble degree; and not any supposed ability to discover new principles, or new truths, which led us to this work. In examining the objects which we would improve, we find, at every period of man's earthly existence, that two classes of influences have done much, and, so far as humanity can see, nearly all, to make him what he then was; and that those influences have been constantly at work, for good or for evil, from the first dawning of life to the moment when we make the inspection. One class of these influences are found in the little kingdom within him; the other, in the great universe around him. The first are the gifts of God; the latter are too often contaminated by human imperfections; and such is their constant action upon each other, that outward errors soon debase the purer gems within.

On the dignity of what constitutes the inner man, the powers within us, we have expressed ourselves at some length, not because such inward qualities were not recognised by all, but because we feared that they were too often thought to be more alike, in different individuals, than they appear to us to be, and more easily moulded to any shape, than conforms to truth.

We think, that it will not do for the statuary to approach such a quarry of marble as makes up human society, with his chisel in one hand and his single model in the other, with the intention of making the whole into images, exactly alike. He will find, if he attempts it, that God has been there

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before him ; that He has breathed upon that marble ; that He has impregnated it with vitality, has given to it the powers of volition and conscientiousness ; has given it feeling, and thought, and the ability to reflect and judge ; and with such powers, common perhaps to all, has given it propensities and legitimate biases peculiarly its own. God has so constituted it, that it will say to the artisan, who should thus attempt to compress it into one mould, "I will be this, and you shall not make me that ; I was clay in the hands of my Maker, but now, I have become a living soul, and you shall not mar the image of the Deity within me ; you shall not repeal His laws ; I have an individuality of character given me for the best of purposes, for the good of the great social family to which I belong, and it shall not be taken away."

We hear it often said, "that habit is a second nature ;" but we fear that it is too generally a bad substitute for her first promptings, and therefore, we would build habits, at least when it can be conveniently done, on Nature, rather than in opposition to her dictates ; we prefer the real to the step-mother. A writer of celebrity advises those, who are selecting employments for life, to choose from such as are the most profitable, and adds, that "habit will soon make them the most agreeable ;" and the sentiment has been thought sufficiently valuable to make a part of several school books. We feel, as though the profitable, in the hands of those who adopt it merely because it is so, will be likely very soon to become neither lucrative nor agreeable ; and that those, who adopt an employment for which they have a taste, or in other words, a natural inclination or an ability, will, in this community, if it be an innocent one, be very likely to make it both pleasant and profitable. Nor can we forbear to say, in this connexion, that, in our opinion, this single error of reaching after employments for which we are unqualified by Nature, merely because they promise wealth and honors, or speciously seem to do so, is the cause of more aching hearts ; more property-disappointments ; and more old-age miseries ; than any other folly, or perhaps than all others, which begin with no greater sins than pride, vanity, and ignorance. We feel as though the proper education of children, and, what is of equal importance, the diffusion of correct principles among parents, in a country where despotism and those arbitrary distinctions in society, which have grown out of the abuse of power, are unknown, might diminish, and greatly diminish, such evils. S. P.

Beauties of Ignorance.—Among the numerous, odd epistles, which are now-a-days honored with a trip in her Majesty's mails, the following extract from one received by a person in this neighborhood, the other day, will at once show what trials and inconveniences friends at a distance are subjected to, by getting letters sent to them from relatives, who are not only bad writers, but totally destitute of that essential requisite, good spelling. In the present instance, it will be seen, that the want of the letter "*s*" at the end of grandfather, was the innocent cause of all the mental agitation, inconvenience and toil, which the parties experienced. A young man, along with two of his aunts, from a village in the south, had been working for some time past at the peeling of oak, at one of the woods in this vicinity, and one day last week he received per post a letter from a relation in the south, stating, among other things, that "his faither's stirk had deeid of the murill, and his grandfaither of the same decease." The intimation so alarmed them all, and especially the two females, that they could not rest satisfied but that their father was actually dead, and accordingly the whole trio set off at a distance of twenty-four miles, without scarcely slacking breath; and on their arrival, we are glad to say, found the old man in high life and spirits, and busily engaged in his usual avocations.—*Perth Constitutional.*

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[From the Cincinnati Chronicle.]

EDUCATION MEETING.

The meeting, on Friday evening, at the College, was well attended; that is to say, about half as many persons met together as would have attended to hear an itinerant singer. The meeting, however, was sufficiently numerous for business, and comprised a very respectable circle of ladies and gentlemen. The object chiefly was, to form a local society, auxiliary to the College of Teachers.

Mr. James H. Perkins introduced the subject with some remarks, and moved the adoption of a constitution.

A discussion ensued, in which Dr. Beecher, Professor Mitchell, Professor Stowe, Dr. Atlee, Mr. Vaughan, and Samuel Lewis, Esq., took part. Every body urges the importance of education; and every body agrees to the proposition. But in all this, there seems to us quite as much of indifference, in the great body of the community, as any willingness to coöperate heartily, in an efficient plan of operations.

The general result is, that the few whose taste, knowledge, and habits, united with a true patriotism, make them willing to labor for society, find, in the end, that their service is both unrewarded and unregarded. Systems are established, which, in many parts of the country, the people will not carry out.

It is true, that, in all this, something is done; the foundations are laid; but it is in vain to say, that there is any great zeal for education, when the teacher is only half paid, and the ardent friend of learning finds it difficult to obtain a hearing.

To educate the people is, however, a task, in which every one of the people must take part: and every one can do something.

Dr. Beecher, one of the debaters, gave a beautiful illustration of this idea. He said he had a dream, which, like other dreams, did not wholly explain itself, and in which some of the natural objects had the power of speech. He was travelling near the sources of the Monongahela, and, in passing over a rough country, at every short distance, met a little stream, which he could step over; but all of them were going the same way. At last, he asked one, where he was going?—"Why," replied the little rill, "I am going to New Orleans. I heard the people there want a grand canal, a thousand miles long, and fifteen hundred feet wide, and I am going to help make it." "And, pray, what can *you* do? I can step over you. What can you do?" "I don't know what I can do; but I shall be there." And so saying, it hurried on. He came to another, and asked the same question, and received the same answer. All were hurrying on, to make the grand canal, on which the steam-ships of the West, with their heavy burdens, were to be transported. On the heads of the Alleghany, the Scioto, and the Mississippi, he found thousands more of little streams, hurried on by the same impulses, and which, while he yet spoke to them, passed out of sight. None knew what he could do, but all were determined to do something. He passed on, till he came to the mighty Mississippi, and there he found the canal was made! The noble steam-ships rode proudly on its surface, and, as its waters diminished, they were again replenished, to the brim, by every mountain-spring and every valley-stream. Thus do the little rills make the stream, the stream the river, till the united waters of the whole pour on their way, rejoicing, to the glorious ocean. So is man to the mass, and the mass to the grand tide of human affairs. Each little mortal, weak and weary though he be, can do something, in making up the mighty stream of human events, as it rolls on to the ocean of eternity.

Undoubtedly, in our republican country, though it is only the mass which acts through the laws, it is the *individual* which moves the mass. If, as

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party spirit frequently attempts, the individual mind can be subjected to the will of an organized mass, then *Liberty*, in its true and only valuable sense, is lost. There can be no greater despotism, than the despotism of the multitude. This is the extreme, towards which we, in this country, are verging. In the business as well as the theory of education, every man has his part to act; and it is earnestly to be hoped, that, in this matter, at least, every thinking being will recollect, that he has something to learn, and something to do, and something to be accounted for.

[For the Common School Journal.]

SPELLING.

MR. EDITOR,—I have frequently seen, in your paper, suggestions, in regard to the best method of teaching the art of spelling. Perhaps enough has already been said on this subject; nevertheless, as spelling may justly be regarded as one of the essentials in an education, its *importance* should secure for it a prominent place in a periodical of this kind. I wish to say only a few words, and these will be drawn from my own experience, as a teacher.

In spelling, I have taken this course. After scholars have commenced reading, in reading lessons from which they are to spell, let each one, before attempting to spell the word, pronounce it distinctly, and then spell without pronouncing each syllable. The advantages of this method are these: By pronouncing the word, themselves, they will understand exactly what it is; and when they commence the practice of spelling, in writing, they will be less liable to make mistakes. If any one will take notice, he will discover that, when writing, he never pronounces each syllable, but writes the word as if only of one syllable. Hence, when those persons commence writing who have been accustomed to pronounce each syllable as they spell, they will invariably make mistakes, even upon simple words. The reason of this is obvious; it is something new to them; they have never practised it. Let scholars, however, be taught to spell, without pronouncing the separate syllables, and this difficulty will be removed.

One word about reading. In my school I have always taught reading in this way: I first read the verse or sentence to the class, and then, (if the pupils are young,) let each one in the class read the same; thus giving an opportunity for each to improve upon the reading of others. The class should be arranged so that the best readers may read first. The poorer ones, in this way, will become familiar with the words, and much of that hesitancy, which is always observed in new beginners, will be avoided. It will also be a saving in time, which, by a teacher, should be considered a very important object. M.

NAPOLEON'S house at Longwood is now a barn,—the room he died in, a stable; and where the imperial corpse lay in state, may be seen a machine for grinding corn. The walls are covered with multitudinous names. The oak he planted now shadows the library. His bath is still in the new house, which he never lived to enter. His chess-board is in possession of the officers of the 91st, which regiment is stationed on the island.

WAR.—"Seven years' fighting," says Jeremy Bentham, "sets a whole kingdom back, in learning and virtue to which they were creeping, it may be a whole age."

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THE

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PALMER'S PRIZE ESSAY.

[Continued from the last Number, page 287.]

CHAPTER V.

Intellectual Education, continued.

Is there, then, nothing good in our system of public instruction? Is it, throughout, a mass of blunders? By no means. It contains much that is good, though, as has been seen, there is mingled with it much that is evil. But, as the present question is, how shall it be *purified* of its errors, and rendered as efficient as possible, it would be altogether out of place to speak here of its advantages, or its beauties. Let us continue, then, our searching inquiry into its errors and deficiencies, so that, when we come to prepare our improved system, we may know how to avoid every thing that may have the slightest tendency to impede our progress, or in any manner lessen its efficiency.

Although many of the remarks which follow will be applicable to the higher branches of learning, yet our chief attention will be devoted, at present, to the initiatory steps. The proper management of these is of the very first importance, and unfortunately this is the very part of education that has attracted least attention. The teaching of reading, spelling, and the alphabet, has been considered a task that any one might execute. We forget, that to this point can be traced nearly all our bad habits, habits which exert so prejudicial an effect on the whole future course of study, and which no after-discipline can completely remove. Let us then, in future, avoid this serious error. Let us no longer consider it as unworthy of our attention; nor turn, with an eye of indifference, from the basis of knowledge, fully convinced that on the solidity of the foundation, depends all the beauty and usefulness of the structure.

The first branch of knowledge, to which the attention of the child is directed on entering school, is *Reading*. Hitherto, as was shown in the second chapter, his studies have been altogether delightful. His progress has been constant and rapid; for as yet he has dealt with nothing but real knowledge. No barren sounds, no unintelligible words have occurred to embarrass and impede him. But now, very different becomes his situation. A *book* is placed in his hands, which he is told he must learn to *read*, that he may know how to become wise and good, and he is delighted with the prospect. But, alas! how grievous the disappointment! For months, nay, sometimes for years, his studies consist of nothing but mere *sounds*, to which it is impossible he can annex any idea whatever. His school-hours are solely occupied with A s and B s, abs, ebs, and ibs. Now, what must be the effect of all this upon an intelligent child? Surely, it is sufficiently evident, that his active mind cannot be exclusively employed in such tiresome drudgery. For this is nothing but a mere affair of memory, in which the reason and judgment of the child is never called into action. The nat-

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ural, the unavoidable, result of such a process is, that he acquires a habit of mechanically repeating those sounds, while his mind is occupied with objects of a totally different nature. He can repeat his A, B, C, his ab, eb, ib, &c.; and, all the while, his mind can be far distant, at play with his schoolmates, or at the family fireside. And thus, at the very outset, the child lays the foundation of the grand impediment to the easy attainment of knowledge, the impassable barrier to self-education,—the habit of mental wandering.

This plan of education is the synthetic method, which, commencing with elements, joins them to form compounds, and, again compounding those, forms them into the substances with which we are acquainted. Thus, should we be taught mineralogy according to this system, we should first have to learn the names of all the elements of which stones were composed, and then, by joining them in the proper proportions, we should form stones. But such is not the method in which we are instructed by Nature. It is in fact doubtful, whether we are acquainted with any elementary substance. It is true, our chemical works give us a list of some fifty or more substances, which are *called* elements; but it is doubtful, whether any one of them really is so. They should be considered only as *elements according to the present state of knowledge.* Future discoveries will probably reduce the number, or totally change the whole list. But to return. Nature's mode of teaching is altogether *analytic.* She first presents us with a group, forming a perfect whole, and then instructs us how to *analyse* it, or divide it into its component parts. For instance: a child knows a *tree* and can name it, long before he has ever heard or thought of leaves, twigs, branches, trunk, or root; a *house*, before he has become acquainted with shingles, boards, brick, stone, or lime; a *man*, before head, limbs, neck, or body. At a more advanced period of his education, he extends his knowledge by new analyses. For instance: he examines into the nature of the leaves, &c., of trees; of stones and lime, which enter into the formation of a house; of flesh and bones, which form the man. Were he to wait till he knew the A, B, C of Nature, before he made himself acquainted with the objects around him, he would never know them at all. Let not the above remarks be understood as objecting to the inductive method of philosophizing. Science can have no sure foundation, save on observation, experiment, and induction. But it by no means follows that the *knowledge of reading* must be acquired by the same method, especially by young children, whose reasoning faculties are as yet undeveloped. Besides, it will be found that even the sciences are *taught* chiefly by analysis. It is in the *cultivation* of science by the philosopher, not in its *communication* by the teacher, that induction is indispensable.

Having thus pointed out the serious evil, arising from the synthetic mode of teaching reading, namely, the habit of mental wandering, or thinking of one thing while reading another; having shown also, that Nature, in *her* teachings, follows the opposite course, that of analysis; it would appear that all that is necessary, to induce every reasonable mind to approve of the change, is, to show its practicability in the present case. This, however, can be correctly ascertained by experiment only. And, although every teacher can make the experiment for himself, (and it is one which will require but a short time sufficiently to test,) yet it may be satisfactory to know, that every trial hitherto made, which has come to the knowledge of the writer,—and those are by no means few in number,—have proved eminently successful. He would also state that he has tested the plan on the younger members of his own family, with similar success. The first subject of these last experiments was a boy between four and five years old, who, in the space of three months, without previous knowledge of either letters or words, simply by receiving a lesson for about five minutes a day, the rest of his time being spent in amusement, learnt to read all the lessons in

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Worcester's Primer in a beautiful style, and, what was still better, intelligently. He would therefore urge a similar trial on every parent anxious for the improvement of education, and particularly for the removal of that barrier to self-instruction, the pernicious habit above referred to. A minute description of this method of tuition will appear in its proper place. All that is necessary further to observe here is, that the chief difference between the two methods is in the *order* of the steps. Letters and syllables must be learned in the new as well as in the old method ; but, by a change in the time of teaching them, they are acquired with less than half the difficulty, and without any danger of acquiring bad habits, which are so difficult to eradicate.

The reading course, which we have seen commence so inauspiciously, does not generally improve much in its progress. A great deal of time, it must be acknowledged, and much labor, are expended in the endeavor to remedy what should never have been allowed to be formed, namely, bad habits in reading. But all such efforts are commonly vain. The teacher himself rarely reads well ; and when the pupil has acquired the stiff mechanical habits which the synthetic course never fails to generate, the remedy is altogether beyond his reach. Had the child read intelligently, from the first ; had none of his time been misspent in reading words without connection, and consequently, to him, without meaning ; it might have been possible, even for a teacher who did not read well himself, to have trained up a school of good readers. For, whatever may be the opinion of those who have bestowed little attention on this subject, good reading is *the natural gift*, bad reading, entirely an artificial acquirement. For almost every child *speaks* naturally and fluently ; and, when he knows the words, why should he not *read* in the same style ? Simply, because, in the course of learning these words, he has acquired bad habits, habits arising entirely from the practice of attending to sound, unconnected with sense. We all know how completely man is the creature of habits, and how difficult it is to change them, when once formed. How then can it be expected of a child, especially when under the charge of a teacher who is ignorant of the cause of the evil, as well as of the means of cure ?

But reading well aloud, though a desirable accomplishment for all, and indispensable for a public teacher, who seeks for extensive usefulness, is not so valuable to the whole community, as the power of reading silently with intelligence ; and, if the latter had generally been achieved in our schools, we might perhaps have been content to spare the former. Unfortunately, however, this is by no means the case. The great improvements in school-books, of late years, have doubtless been productive of much benefit in this respect ; and, where the method of questioning, which has been introduced into nearly all, has been thoroughly and steadily followed, the evils arising from the faulty commencement may, with much labor to both teacher and pupils, have finally been overcome. Truly happy would it have been for the community, had this generally been the case ; but, unfortunately, too many teachers have not, or rather *fancy* they have not, the *time* necessary for the questioning process : as if it were possible there should not be time for the most important part of education, *reading understandingly*. Surely no other study can compete with it, as to utility. Surely every thing else should give way to this. But it is to be feared that this neglect does *not* arise from want of time, but rather from an indisposition in the teacher properly to task his own mind. For this is a matter that cannot be attended to mechanically, like most of the other operations of the school. It requires equal attention in teacher and pupil. Had answers been given to the questions, probably the want of time would never have been urged as a reason for their neglect. But answers would have completely nullified the process ; the object being to cause the pupil to exert his thinking powers.

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There is one mode of using these questions, however, which is little better than their total neglect. The children are allowed the time, nay, even directed to *study out* the answers. Where this mode is adopted, we shall never find intelligent reading. The answers are picked out and committed to memory; and then the reading is performed mechanically, without an effort to combine sense with sound. The sole dependence for the recitation is on the memory. It is evident, that, where this method has been adopted, the children, in after-life, will not be readers; or that, at all events, their reading will not extend beyond novels or tales.

Orthography.

In the old-fashioned school, a vast deal of time is spent to very little purpose, in the acquisition of spelling; it being commonly found, that the most adroit speller in the class cannot *write* half a dozen lines without orthographical blunders. What can be the cause of so signal a failure, with such an appearance of proficiency? The subject well deserves examination.

1. The columns of the spelling-book are committed to memory; and, when the student can spell the whole orally, he takes it for granted that he is a proficient in orthography. But this by no means follows; for the number of words in the largest spelling-book does not exceed seven thousand, whereas there are upwards of eighty thousand words in the English language.

2. The words in the spelling-book are selected and arranged, chiefly with a view to teach the elements of *reading;* and it does not contain half the anomalies of orthography. Indeed, the greatest number of these anomalies occur in the words in most common use, few of which are to be found in any spelling-book.

3. It is found *by experience*, that spelling well orally, and writing orthographically, are really different acquirements; and that a child, very expert in the former, may be very deficient in the latter. Nothing can show more strikingly, the folly of the *oral* method of teaching spelling, than this fact, the truth of which is now generally acknowledged. Of the generation now on the stage of life, whose education has been confined to the district school, although at least one third of their time was spent in drilling from the spelling-book, not one in ten can write a letter of even a few lines without blundering in orthography.

But the spelling-book is not merely used for teaching orthography. The general opinion is, that *reading* can be acquired by no other means. No one seems for a moment to doubt the truth of the proverb, "We must spell before we can read." This, however, is a point well deserving serious examination. For it is here, that nearly all the bad habits that prevent intelligent reading have their origin. Let us, then, candidly inquire, whether it be really necessary "to spell before we can read;" whether, in fact, spelling, that is, naming the letters, be of any assistance whatever.

Commencing the elementary *syllables*, then, ab, eb, ib, &c., let us carefully note the sounds of their constituent letters, and, joining them, observe whether they have any resemblance to the sounds of the syllables: thus a, b, will be found to make *aibee;* e, b, to make *eebee;* i, b, *eyebee;* o, b, *obee;* and u, b, *youbee*. Now, what resemblance is there between the sounds *aibee* and *ab; eebee* and *eb*, &c.? Evidently none.

The same discrepancy will be found to exist, on comparing the sounds of *words* with those of *their* constituents. For instance: before a child is allowed to read the word bat, he is directed to say *bee-ai-tee;* before cat, *see-ai-tee;* mat, *emm-ai-tee;* rat, *ar-ai-tee;* sat, *ess-ai-tee;* and, before he is allowed to pronounce *which*, he is required to say *doubleyou-aitch-eye-see-aitch!* But, lest it should be supposed that an unfair selection of words has been made, in order to place the subject in a ludicrous point of view,

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let us examine a line, with which we are all familiar,—the initiatory sentence in Webster's old spelling-book,—

"No man may put off the law of God."

The manner in which we were taught to read this,—and this manner still prevails in most of the schools,—was as follows:

En-o, no, *emm-ai-en*, man, *emm-ai-wy*, may, *pee-you-tee*, put, *o-double-eff*, off, *tee-aitch-ee*, the, *ell-ai-double-you*, law, *o-eff*, of, *gee-o-dee*, God.

What can be more absurd than this? Can we wonder, that the progress of a child should be slow, when we place such unnecessary impediments as these in his way?*

The fallacy on this subject lies within a nutshell. It arises wholly from confounding the *names* with the *powers* of the letters. If these were similar, there might be *some* excuse for a course of this kind; though even then it would be highly objectionable, on account of the sense being destroyed by the recurrence of barren sounds between every word; but, when the names of the letters and their powers are so different, a perseverance in this system of tuition is wholly inexcusable.

The late Dr. Thornton, who for many years presided over the Patent-Office at Washington, perceiving the absurdity of learning to read by the repetition of sounds having no similarity to those of the words, published, in 1790, a pamphlet, entitled 'Cadmus, or a Treatise on Written Language,' in which he proposed that every letter should be named according to its *power*; and, there being more sounds than letters in the English language, introduced a sufficient number of new characters to supply the deficiency. To carry out this design, however, an entire new system of orthography became necessary, which the Doctor seriously proposed should be immediately carried into effect, not perceiving, apparently, that its adoption would render useless all the English books now in existence, and force us all to go back to school to learn to read! For this extraordinary production, the Magellanic gold medal, and the title of CADMUS were awarded to the learned Doctor, by the American Philosophical Society! Had the author known, that reading could be learnt without the intervention of *any names* of letters, *he* might have saved his labor, and our wise philosophers might have elsewhere bestowed their gold.

Writing.

This important branch of education is generally abandoned to itinerant teachers, on the plea of its requiring too much of the time and attention of the teacher of the public school. This would undoubtedly be correct, if he had to rule and set all the copies, and make and mend all the pens. But, surely, this cannot be necessary. Ruled books might be procured, and

* Since the above was written, I have cut the following anecdote out of a southern newspaper:

"The Woods of Lancashire are a distinguished family for character, wealth, and talent; the eldest son, John Wood, has been returned member of Parliament for Preston several times, and proved himself a steady supporter of civil and religious liberty. A laughable circumstance took place upon a trial in Lancashire, where the head of the family, Mr. Wood, senior, was examined as a witness. Upon giving his name, Ottiwell Wood, the judge, addressing the reverend person, said, 'Pray, Mr. Wood, how do you spell your name?' The old gentleman replied,—

'O double T
I double U
E double L
double U
double O D;'

Upon which the astonished lawgiver laid down his pen, saying, it was the most extraordinary name he had ever met with in his life, and, after two or three attempts, declared he was unable to record it. The court was convulsed with laughter."

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printed models of caligraphy, large enough to be distinctly seen by the scholars, when hung on the walls; and it would be an excellent exercise for the larger pupils to assist, by turns, in the penmaking department.

But the child should be a good writer, before ever he takes pen in hand. As soon as he enters school, he should be provided with a slate; and he should commence written arithmetic and composition, as soon as he is able to form the necessary characters. Were this properly attended to, all would be good writers; for the chief difficulty here, as well as in reading, lies in the breaking up of those bad habits which ought never to have been formed.

Where writing *is* taught in the district school, the most important elements, namely, the manner of holding the pen, and the position of the body, arms, and hands, are sadly neglected. General instructions on these points are commonly given, but they are not sufficiently insisted on and enforced. The consequence is, that a cramped, stiff manner of writing is acquired; and if writing is much practised before a better school be resorted to, the pupil is exceedingly apt in a very short time to fall back into his old manner, which has become, as it were, a second nature.

[To be continued.]

[For the Common School Journal.]

VISIT TO A DISTRICT SCHOOL.

Finding myself, a short time since, in the neighborhood of a district school, within two hours' ride of the city, I ventured, one fine, cool morning, to become an uninvited visiter. Many years had elapsed since I had seen even the outside of a country school house, and still more, since I had witnessed the operations within. As I approached the building, I naturally glanced back on this interval, and called to mind how much had been said and written on the subject of education; how many books had been put forth for the rising generation, covering the whole ground of school education, from the alphabet up to the highest school classic; and how, in various ways, the facilities for imparting instruction had been multiplied;—and I was curious to see the result. This was but a solitary instance; yet I thought it might be a type of many others. Without aiming to establish or overthrow any theory, I purpose simply to relate what I saw and heard, and the passing reflections that were suggested on the spot. Whether this may be considered a fair specimen of the *District School*, my information does not enable me to decide. I only relate just what I witnessed in this particular instance, premising, that this school was in the centre of a good New-England village, and the teacher had been employed in it for three successive summers.

The house was a neat, two-story building, with a yard enclosed in the rear; and externally faultless, save being very near the street. In the front, was a liberal allowance of room for a pass-way, stair-case, and deposite for loose-coats, hats, &c. The rooms were sufficiently large, and the seats constructed with considerable regard to comfort and convenience; but the aspect of the whole interior was much injured by a capital, but not uncommon, defect, namely, a want of neatness. The walls had never been painted or whitewashed; and, although the building was new, they were much soiled, and the floor was much littered and offensively dirty. A very trifling expense will keep the walls of a house white; and how unspeakably more cheerful is the aspect of a pure white wall, than a soiled, rough-looking surface, to catch the eye in all directions. And by a little *persevering* attention on the part of the teacher, the floor need never be strown with the remains of luncheons, or covered with the filth of the streets. And is it not of some consequence to the future habits of the children, that they should see a clean and orderly room? I would ask, is it not a proper subject of

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attention, both for the committee and the teacher, that a school-room be kept clean, and scholars not allowed to enter offensively dirty? Should it not at least be required, that the barefooted boy should stop at some clear stream, and wash the accumulated dirt from the uncovered parts of his untidy person? I did not, at this time, see *many* scholars who needed this ablution, but I observed a few very *marked* cases.

Before the commencement of the exercises, I learned from the teacher, that a division had recently been made in the school, by which the younger portion had been removed to another room, under another teacher; so that, instead of eighty, she now had only fifty, pupils. This was an evident improvement, an upward step.

When somewhat less than half had collected, the teacher set one of the oldest girls to read a portion of Scripture, while she took the bell, and, going into the adjoining pass-way, rung it, then returned, followed by several loiterers, who dropped in apparently as suited their pleasure. All this was during the reading, which could not, of course, receive much attention. A prayer was then read by the teacher; but in so hasty and inexpressive a manner, that much of its good effect must have been lost. Three classes were now, in succession, called to read. And here I noticed, that whatever improvement there might have been in school-*books*, their proper *use* was yet to be learned. The reading was in the worst imaginable style,—being so utterly deficient in that first requisite of good reading, namely, *distinct enunciation*, that its other faults or excellences, if any, were almost entirely merged in this. Some pieces, that were quite familiar to my ear, I understood sufficiently to perceive that many words were, without being corrected, called wrong; and that there was not even an attempt to adapt the tone or inflection to the sentiment. The only variations were those between the overstrained scream of the bold, confident boy, and the low mumble of the abashed little girl.

I am too well aware of the present difficulty of making good readers, to look for *excellence* in this art; but I had hoped for something better than this. I was forcibly reminded, by contrast, of a little boy, who, at six years old, not having had an opportunity of acquiring the school monotone, having mostly been his own teacher, would read a common dialogue in a manner so perfectly natural and easy, that a stranger, on hearing him, supposed particular pains had been bestowed upon his reading. He had only *not* been taught to read *wrong*. During the reading of the classes, not a question was asked, or explanation given; nor was their attention, in any manner, called to the subject matter of the various pieces that, like so many grists in the mill, passed on, each leaving a *vacant* space for its successor. As each class returned, in succession, to their seats, I said, with a heavy heart, "this, then, is the way you are trained to be miserable readers, through life, of what you do not understand; or the almost unmanageable subjects of some future teacher, who may luckily discover that words are used to express ideas."

The reading being over, the classes in arithmetic were called; and here, the teaching was more defective, if possible, than in the preceding exercise. The books used were 'Colburn's First Lessons' and 'Emerson's First Part.' And here I must acknowledge myself indebted to the teacher for a practical exhibition of what I should previously have thought impossible,—for scholars to go through those excellent little works without *thinking*. Such must inevitably be the fact in this school, if the various recitations of this day were a fair specimen of ordinary recitations. The teacher did all the thinking, and only required the pupils to utter the sound and give the result. Take the following example, which will show, at once, how every other question was performed: A man bought four pounds of tea at three shillings per pound, and paid for it with cloth at two shillings per yard,

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How many yards did he give? Says the teacher, after reading the question, "How much is three times four?" Answer, "twelve." "Well, how many times two are there in twelve?" "Six," is the answer. "Right," says the teacher. And so these classes went to their seats with the mark for a good lesson against their names, when their minds had been scarcely more exercised than the benches on which they sat. I heard a lesson in geography, but it is needless to say more; it was all of a piece with what went before. I was now satisfied to leave without any further examination. As I shut the door of the school-room, I could not but exclaim, "If the *light* that is in thee be darkness, how great is that darkness!" And a feeling of painful regret took possession of my mind for the children, —that, while at an age of great mental and bodily activity, they were, for so many hours, each day, deprived both of physical and mental exercise, losing the most improvable season of life;—for the teacher, too, that, good and conscientious as I believed her to be, she appeared so utterly ignorant of the art of teaching;—for the parents, also, that they did not better understand the wants of their children, or, understanding them, were unable to procure a teacher, by whom they could be supplied. Thus I have briefly described the impressions left on my mind, from this, my first recent visit to a *District School*. H. P.

THE SABBATH.—"But blessings, and ten thousand blessings, be upon the day! and let myriads of thanks stream up to the throne of God, for this divine and regenerating gift to man. As I have set in some flowery dale, with the sweetness of May around me, on a week day, I have thought of the millions of immortal creatures, toiling for their daily life, in factories and shops, amid the whirl of machinery, and the greedy cravings of mercantile gain; and suddenly, that golden interval of time has lain before me, in all its brightness,—a time, and a perpetually-recurring time, in which the iron grasp of earthly tyranny is loosed, and Peace, Faith, and Freedom, the Angels of God, come down, and walk once more among men! Ten thousand blessings on this day,—the friend of man and beast. The bigot would rob it of its healthful freedom, on the one hand, and coop man up in his work-day dungeons, and cause him to walk, with downcast eyes and demure steps; and the libertine would desecrate all its sober decorum, on the other. God, and the sound heart and sterling sense of Englishmen, preserve it from both these evils! Let us still avoid Puritan rigidity and French dissipation. Let our children, and our servants, and those who toil for us in vaults, and shops, and factories, between the intervals of solemn worship, have freedom to walk in the face of heaven and the beauty of earth; for, in the great temple of Nature, stand together Health and Piety. For myself, I speak from experience. It has always been my delight to go out on a Sunday, and, like Isaac, meditate in the fields, and especially in the sweet tranquillity and amid the gathering shadows of evening; and never, in temple or in closet, did more hallowed influence fall upon my heart. With the twilight and the hush of earth, a tenderness has stolen upon me; a desire for every thing pure and holy; a love for every creature on which God has stamped the wonder of his handiwork; but especially, for every child of humanity; and then I have been made to feel, that there is no oratory like that which has heaven itself for its roof, and no teaching like the teaching of the Spirit which created, and still overshadows the world with its infinite wing."—WILLIAM HOWITT.

COMMENDABLE LIBERALITY.—The *Hon. James G. Perkins*, of Kennebunk Port, Maine, has given one copy of the Massachusetts School Library to each of the thirteen school districts in that town.

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MEMOIR OF DR. NATHANIEL BOWDITCH.

[Continued from the last Number, page 291.]

CHAPTER V.

From 1797 to 1800,—aged 24—27.

Marriage.—Third voyage, visits Spain.—Dangers.—Earl St. Vincent's fleet.—Arrival at Cadiz.—Observatory at Cadiz.—Sails for Alicant.—Passage through the Straits of Gibraltar.—Privateers: chased by one: anecdotes of Mr. B's love of study shown then.—Hears news of the death of his wife: consoles himself with mathematical studies.—More troubles with privateers.—Leaves Alicant.—Advantages derived from his visit to Spain.—Fourth voyage, to India.—Extracts from Journal on viewing a ship that was engaged in the slave trade.—Arrival at Java: introduction to the Governor: formerly, respect paid to him.—Anecdote of English Navy Officers.—Goes to Batavia and Manilla.—Observations of Jupiter while becalmed in the Celebean Sea.—Voyage home.

During these two voyages, Mr. Bowditch had been engaged in trade for himself, and having thereby gained a small fortune, he wished to remain at home, and enjoy the blessings of domestic life, from which he had been separated at the age of ten years, when he left the abode of his parents. In accordance with this wish, on the twenty-fifth day of March, 1798, he married a very excellent and intelligent woman, named Elizabeth Boardman. But in a few months, he was again called to a seafaring life. His young and beautiful wife was already beginning to show symptoms of that disease which eventually removed her from her husband and friends. It was a hard struggle for the tenderly-attached couple to separate themselves; but duty called the husband, and obedience to duty was always his watchword. Accordingly, by August 15th, 1798, he was prepared for sea, in the same ship, with the same owner, Captain Derby, and his friend Captain Prince. On this occasion he went as joint supercargo. It was on the twenty-first of August,—that is, nearly five months from the date of his marriage,—he bade adieu to his wife. He never saw her more. Full of devotedness to him, she however urged him to go forward in the performance of the right, unconscious that she should never more embrace him. During his absence she died, at the early age of eighteen years.

One of the objects of the present voyage was, to go to Cadiz, the chief southern port in Spain. It was rather dangerous, at this time, for any vessel to sail towards Europe, as the Revolution in France had taken place only a short time before, and Europe was beginning to rise against that country; and as Spain, at that period, was united with France, an English fleet was hovering about the straits of Gibraltar. The consequence was, that it was of great importance to avoid all vessels, for fear of meeting a privateer. Those on board of the Astrea saw but two vessels on their passage, and these were avoided.

On the nineteenth of September they came within sight of land; and at seven, A. M., the next day, they discovered the English fleet, under command of Earl St. Vincent, several leagues to the eastward of them. On this same day they were boarded by the Captain of an American vessel, who informed them that the privateers were very numerous in the straits.

By Mr. Bowditch's Journal we learn the following:

"On Thursday afternoon, twentieth of September, the winds continued light and variable to the westward. Captain Prince steered directly for Earl St. Vincent's fleet, and at two, P. M., the Hector, of seventy-four guns, Captain Camel, sent his Lieutenant on board, ordering us to bear down to him. Captain Prince went aboard, was treated politely, and received a passport to enter Cadiz." On the twenty-first, at four, P. M., anchor was cast in that harbor.

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The state in which poor Spain was, at this time, was miserable enough. There was but one newspaper in the whole kingdom, and that was printed at Madrid. Every thing was degraded about that once noble and brave-hearted people. Upon the appearance of Cadiz, the Journal says thus: "The streets of the city, although narrow, are very neatly paved, and swept every day, so that they are very clean. They have broad, flat stones at the sides. All the houses are of stone, with roofs but little sloping. There are fortifications all around the city."

"September 29th, 1798. This day, news came of the destruction of the French fleet, in the Mediterranean Sea, by Lord Nelson." Of these events you will read in history, at some future time; but they were deeply interesting at that time to the whole world. It was the first formidable check received by the French, after they had begun to overrun Europe.

These news, of course, were deeply interesting to our voyager; but, though interested in the political and military contests of the day, he did not forget the subject to which from earliest years he had devoted himself. You will perceive, from the following extracts from his Journal, that he now was studying astronomy. In fact, he had been studying, during his previous voyages, many of the greatest works on mathematics and astronomy.

"November 12th. During our residence in Cadiz we formed an acquaintance with Count Mallevante, who, before the Revolution, commanded a French frigate at Martinico, and at present is a post-captain in the Spanish navy. He carried us to the New Observatory, built on the island of Cadiz, where we were shown all the instruments they had mounted. There were not any of them very new. The person who went with us was named Cosmo de Churruca. I promised to send him, on my arrival in America, the works of Dr. Holyoke, on Meteorology. I gave him my method of working a lunar observation, which he was to print at the end of the Nautical Almanac."

"At half past four, P. M., got under way, and beat out of the harbor of Cadiz, in company with three other American vessels; which sailed under the protection of the Astrea." They were destined for Alicant, and consequently their course lay through the straits of Gibraltar, up along the south-eastern coast of Spain. On the afternoon of the fourteenth, fell in again with the English fleet, which, with those under their convoy, consisted of forty-five vessels. As the fleet was steering in the same direction, they kept company with it, being all bound for the straits of Gibraltar. On next day, saw another convoy, of twenty vessels, and two of those accompanying the Astrea joined it. The Astrea was obliged to fall behind, because the remaining vessel under its protection sailed too slowly. On the eighteenth, the whole convoy entered the straits, except one, which was chased by French privateers, ten of which could be counted in full view; but, on the approach of the Astrea, the enemy retreated.

The moon was shining brightly, on the night of the nineteenth of November, 1799; many times had the bell broken over the silent sea from the ship's deck, telling of the passing hours; when, suddenly, the crew of the Astrea was called to quarters, for a suspicious sail was seen bearing down towards them. The cannon, of which nineteen were on board, were all cleared for action, and every man, placed at his post, watched anxiously as the privateer came rapidly towards them. Captain Prince assigned to Mr. Bowditch a station in the cabin, through which the powder was to be passed to the deck. When all on deck was ready, the Captain stepped for a moment into the cabin, to see if every thing was in order, and "there," says he, "sat Mr. Bowditch at the cabin table, with his slate and pencil in hand, and the cartridges lying by his side,"—thus showing that a love of science, even in the midst of danger, was superior to all other feelings. This anecdote, doubtless, will amuse you, and reminds me of the geometrician Archimedes, who lived two hundred years before Christ, who, as some of you may know,

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was slain by the soldiers of the Roman General Marcellus, when they sacked the city of Syracuse. Archimedes had labored much for his countrymen, during the seige, but finally became so absorbed in a problem, that he was totally ignorant that the soldiers had taken possession of the town, until they came upon him. Fortunately, in the case of Mr. Bowditch, no evil ensued. Captain Prince himself could not restrain his feelings, but burst into a loud laugh, and asked Mr. Bowditch whether he could make his will at that moment, to which question Mr. B. answered, with a smile, in the affirmative. Captain Prince adds, "But on all occasions of danger, he manifested great firmness, and, after the affair of the privateer, (which, by the by, did not molest us,) he requested to be stationed at one of the guns, which request was granted him."

In this way, they continued cruising along the beautiful Mediterranean, but perpetually liable to danger. Now, they come within sight of the high lands of Malaga, and shortly they fly away from some pirate upon the broad sea. Now, they are quietly sailing along under the warm and sunny skies of an Andalusian climate; and again, in the course of a few hours, driven by the current and tempest far away to the southwest. Finally, after a tedious passage, the ship was moored, on Friday evening, November twenty-third, in the harbor of Alicant. After considerable difficulty, on account of the city authorities, for fear of disease being brought into the place, by the crews of the ships, they were at length allowed to go on shore. But melancholy tidings awaited our voyager. By a Salem vessel that had arrived at Cadiz, news came of the death of his wife, sometime in the preceding October. But he made no complaints. He never thought it right to complain of the trials that fell upon him, but he quietly sought to interest his mind in his favorite pursuit of astronomy. He always did so, whenever any trouble came upon him. In this way he consoled himself, and was not a burden to others, by being of a discontented spirit.

January 24th, 1799, having finished loading their ship with brandy, they would have sailed, had not the wind prevented. On February eleventh, they were still detained by head-winds, but now, to their discomfort, they saw a French privateer cruising off in the bay at the mouth of the harbor. It was evidently waiting to entrap some one of the American vessels. On the next day, the daring of the privateer commander arose to such a height, that he rowed in his barge all around the American fleet, and insulted some of the people. Towards evening of February thirteenth, Mr. Bowditch narrowly escaped serious difficulty with them, as the privateer barge and the American boat, coming from shore, came in contact; but the former received the most damage, and Mr. Bowditch got safely on board the Astrea. On the fourteenth, the brigand of the sea departed, and his ship was soon seen gradually losing itself in the distance over the blue Mediterranean.

On the next day, the convoy sailed. It consisted of five vessels, and, by twenty-four hours of favorable breezes, they were brought within thirty miles of the coast of Barbary; and, after some trouble, in consequence of being obliged to take in tow those of the convoy which sailed more slowly, the Astrea was fairly out from the straits of Gibraltar by February twenty-fourth,—that is, three days from the time of leaving Alicant.

During half the passage home, some of the convoy were in company with them. They had rough seas; but, on the sixth of April, at ten o'clock at night, Mr. Bowditch arrived in Salem habor, having been absent nearly nine months.

This visit to Spain was of service to him, in many respects. He there obtained many books on astronomy and navigation, and some celebrated works on history, all of which he studied with care, on his voyage home. He, moreover, had been pleased with his visit to the observatory.

He was not destined to remain at home a long while; but the Astrea

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having been sold to a merchant in Boston, Mr. Bowditch sailed with Captain Prince from that city, on the twenty-third of the following July, bound for India. It was a long, and, to most persons, a tedious, voyage that he was about to undertake ; but to Mr. Bowditch it was the means of improvement. While the ship was sailing quietly along, or sinking lazily from one swell of the sea to another, or borne towards heaven on the most violent gale, Mr. Bowditch was still laboring at his books. During this voyage, as during the preceding, he did not perform much duty, except when in port ; and consequently, on board ship, he had a great deal of time to be devoted to study. And he worthily filled every moment with reading and intense study, to improve himself or others. Very few incidents worth mentioning occurred during the voyage ; but, on the fifteenth of September, 1799, we find the following in his Journal : "The ship, in sight yesterday, soon proved to be an English Guineaman. As we came up with him, he fired a gun to leeward, which we returned. As we came nearer, he fired one to windward. We returned the compliment, and nearly hulled him. When within hail, he ordered our boat out, which Captain Prince refused, telling him to come on board, if he wanted any thing. Finally, he requested Captain P. to haul out our boat, as his was caulking, which we could plainly see. Mr. Carlton went aboard with the clearance, and the surgeon came aboard of us, and, after examining our papers and acting in a manner becoming a Guineaman, they made sail."

In order to understand this allusion to the Guineaman, you should know, that, at the time we are reading of, the greater part of English merchants, especially those of Liverpool, were engaged in the horrid traffic called the Slave Trade. Immense numbers of vessels were annually sent from Liverpool, and other places in England, for the sole purpose of sailing to the coast of Africa, there to get a cargo of the poor Natives, whom they carried to the West-Indian Islands and America, in order that they might be sold, as slaves, into perpetual bondage. Men, women, and children, were taken indiscriminately, and crammed together, like bales of cotton or any other goods, between the decks of the vessels. You may imagine, that those who could engage in such abominable proceedings must have lost all the feelings of humanity. They were used to blood and rapine ; hence you can understand the reason why Mr. Bowditch uses the term of reproach that he does. I thank heaven, and I feel sure that you will agree with me, that, by the efforts of devoted men and women in England and elsewhere, that trade has been formally abolished by Great Britain ; and that every man who now sets his foot on British soil becomes free. We will hope that the same beautiful truth may ere long be proclaimed through our country, in which, as you know, there are now three millions of slaves. But, to return to the Astrea.

On December 17th, they arrived at Batavia, the chief city of the island of Java. The following will give you some idea of the place and persons in it.

" Upon our first arrival, after making our report to the customhouse, we proceeded to the Saabandar, who introduced us to the Governor and the Governor-General, who is Commander-in-chief, and formerly lived in all the splendor of an Asiatic monarch. At present, the outward marks of respect are far less than they were twenty or thirty years ago. In former times, he was attended by his guards, preceded by two trumpeters. Every carriage was forced to stop, and the persons within obliged to dismount, under the penalty of one hundred ducatoons, (about $167.) Capt. ——— refused even to stop his carriage, and forced his coachman to drive on. The officers of an English squadron, lying at Batavia, in order to show their contempt of the procession, formed a party similar to that attending the Governor, only, instead of the aids with their staves, one of the officers bore a staff with a cow's horn tipped with gold, and another an empty bot-

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tle. The rest of the officers of the fleet met this procession, and made their respects to it, as the Natives did to the Governor. At present, all these practices are brought into contempt, so that none now stop for any officers of government."

The Astrea remained but four days at Batavia, the captain finding that he could not fill his vessel with coffee, as he intended. Consequently, after taking a fresh supply of provisions and of water, they weighed anchor, and bore towards the north, with the intention of visiting Manilla, as they had done on his second voyage. Passing through the straits of Macassar, they traversed the Celebean and China Seas, and anchored in Manilla Bay on the fourteenth of February, 1800. During this short passage, we find Mr. Bowditch still occupied in the study of science. When floating through the Celebean Sea, amid the quietness of night, he is observing the appearance of the planet Jupiter, and studying the motions of its beautiful satellites. Doubtless, as he was studying, he thought of the immense power of that Being who first placed the bright planet in its place, and told it to revolve around our sun, while its own little satellites, like four moons, were to keep it company, silently and grandly, in its mysterious course.

After remainining at Manilla long enough to get a cargo, the ship was prepared for home. On the twenty-third of March, it sailed ; and, during a passage of six months, very little occurred to interrupt Mr. Bowditch's daily labors. It arrived on the sixteenth of September, 1800. About a fortnight before this, September the second, a ship was observed to windward, which bore down upon them. By the captain, they were informed of the melancholy news (as Mr. B. says in his Journal) "of the death of our beloved Washington. Thus," continues he, "has finished the career of that illustrious man, that great general, that consummate statesman, that elegant writer, that real patriot, that friend to his country and to all mankind !" This character of Washington is true ; but there is one point to which Mr. B. makes no allusion,—the love of truth displayed by that good man, from his earliest years. It was a character which Mr. B. must have loved, even if he had not been a great statesman and patriot ; for Washington was a just man ; and goodness and love of truth were always of much more importance, in Mr. B.'s opinion, than any greatness.

During these different voyages, he gained more property. Having obtained, likewise, what was much better, a good report among his fellow-citizens, as a man of great learning, perseverance, extraordinary skill in the transaction of business, and unyielding uprightness, he determined to remain at home, and he therefore bade farewell to the sailor's life, as he supposed, forever.

[To be continued.]

[For the Common School Journal.]

A TRAVELLER'S STORY, FOR THE PERUSAL OF PARENTS.

A great mistake is often committed by parents in withholding their patronage from schools at home, close by their own doors, and giving it to those further off, whose merits, or rather demerits, they are not sufficiently acquainted with. "'Tis distance lends enchantment to the view," and oftentimes, distance only. How often are the young sent to some boarding school, and thereby exposed to serious physical and moral dangers, simply because the seminary, as it is called, is fashionable, or is seen through the magnifying medium of a swelling newspaper advertisement, or the extravagant puffery of the personal but ignorant friends of the principal of the establishment. There are, no doubt, many excellent institutions of the kind referred to, and youth, at a proper age, may be sent to them with advantage ; but I think that younger children should be kept at school near home, if the school is at all worthy of patronage. If such a one is not to be found, then

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let parents spare no time or money in endeavoring to make the private or public school of their neighborhood worthy of receiving their precious offspring.

But my present purpose is not to write a dissertation, but to tell a story illustrative of parental error.

I was about leaving one of the smallest cities of our country in the three o'clock stage, on a clear summer morning. The agent's man, accompanying the driver to pick up the passengers, carelessly informed me, as I was about to take my seat, that there was a young lady in the stage, going about fifty miles, whom her father, Mr. ———, wished me to have a little care of on the way. I was somewhat surprised, for I had never heard of either, before. It seems that the father had been to the stage office and learned that a gentleman, and one only, was travelling in the direction his daughter was to go, and had such confidence in his integrity, as to send his request through a second, and even third, person. It occurred to me, that most careful parents would have done the errand directly to a stranger, even at the expense of losing some hours' sleep.

On entering the stage, my only fellow-travellers appeared to be three females, hidden from distinct view in the more than twilight darkness of the back seat, one of them seeming of the stature of a little girl. One of the two others I supposed to be my confiding and confided protegé. But not having a direct introduction, I waited for the plainer daylight, to make us mutually acquainted. It was truly a pleasant incident to a solitary man, hundreds of miles from his home, to be intrusted with such a charge. The fine spirits inspired by the fresh beautiful morning, were rendered still more buoyant by anticipations of agreeable companionship. A rare chance, thought I, to set my face homeward with a summer's day peeping and blushing upon me, and a young lady, withal, to shed brighter and rosier beams from life's morning countenance. What delightful chit-chat, too, for these fifty long miles! I shall pretty soon have more touching and lasting music than the passing twitter of these early birds. Intelligent, sociable woman is a warbler who will not take to silence with those of the bush, but will warble the day through ; at least, I have seen and heard some such, and I trust here is the like, nestling in the corner back of me. Conjecture was on tiptoe ; indeed, I began to grow quite romantic about the personage whom the friendly light would soon present to my acquaintance. Well, we had passed the city borders, and the opening day in the open country had sufficiently dispelled the darkness of the curtained vehicle ; so I turned round, to see what sort of light might be reflected from the countenances on the hitherto mysterious back seat. And now, behold, ensconced in the two corners were the wrinkled faces, and crisped forms, and chocolate-colored dresses, of two quite elderly women. The fathers of these daughters had long been in their last sleep, so it could not be one of them whose parent had intrusted her to my honest care. But between these monuments of the past sat a little miss of ten or twelve years of age. So, here must be my charge, whom my fancy had been romancing about, and comparing to all that was fresh and beautiful in the young day. Her cheek truly emulated the dawn, and her blue eye out-beamed the morning star ; and a few years' advance among the teens, might make her all that one could wish as delightful companionship on the road ; but here was a mere child, and my duty was probably to see that her inexperience did not betray her into danger, and to keep her from crying, to her journey's end. "Well, miss," said I, after a civil nod to the elderlies, "so you are the young lady whom I have been requested to have the care of on the way ?" "Yes sir," replied she, "I am going as far as ———, to school. I have been spending the vacation at home. Father found that a gentlemen was going in the stage, and he thought it might be well to send word to him about me. Had there been nobody going this morning, I should have gone fifty miles all alone." "Pret-

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ty young, seems to me, to go so far alone, or with strangers," remarked the milder faced of the other two ; I should not like to have a grandchild of mine sent off so." "Nor I," briefly came from the thinner and closer lips of the severer-featured other. Not much more was said till we arrived at our first stopping place ; for the school miss seemed rather sad, and no wonder, thought I. Here she ate her breakfast, as if her appetite had been left at the table of her home, where the eater ought still to have continued, as I soon had reason to believe.

After a few miles further, my elderly companions left the stage to the sole occupancy of Miss and myself. We had scarcely got our first jolt in the roomy vehicle, before I perceived the child sobbing, and in tears. "What is the matter, my young friend ?" "O, I don't want to go to ——— ; I hate that place. I wish mother would let me stay at home ; I want to be with her." And then she sobbed the louder, and the little blue fountains poured out on the bloom beneath, such waters of bitterness, as, long-continued, would have blighted that beauty of health and hue.

But childhood's tear-springs are happily not deep, and are soon exhausted. My sympathies could not but be most keenly awakened. I was led at once to make inquiries about the school to which she was forced to return. In the first place, I learned that the little sufferer loved her mother exceedingly, and her highest happiness was to be in her society. Next, I was told that she was laughed at and treated unfeelingly, by her instructers, when she was homesick, and cried. I inquired minutely into the customs of the school, and I found that they were unfavorable to health. The time after rising, before breakfast, was occupied in their private rooms,—the bed-rooms ; and the breath of health abounds not, immediately, where the exhalations of sleep have been going on for seven or eight hours. Soon after the first meal, the pupils are imprisoned in the school-room till midday, with the exception of a very brief recess. They must sit just so straight, and in that constrained position by which flexile-framed and many-jointed nature is so sorely pained. A number of the seats were without backs, so that the backbone was the only backing some of the poor creatures had for their aching bodies. Then the half hour before dining, in the summer's hot noon, was not very appropriate for bodily action, and at no season was particularly devoted to needed exercise. The afternoon was passed also in the same dull, uninteresting, and constrained, routine. "Oh," exclaimed the little tender-hearted narrator, in describing her seat and posture ; "oh, I have such a feeling here," putting her hand to her bosom, "that I can hardly breathe, sometimes. Then I have no appetite to eat, and I am sick after my dinners. Oh, I do n't want to go back. Do let me go on with you, sir. No, I beg you would hire a horse and chaise, and carry me back to my home. Or get me a buggy, and I will go alone, if I do n't get home till midnight. I had rather do this, than go back to school. I sha n't be an atom afraid." And then she cried again, and would not be comforted. My heart was moved. I then resolved that I would tell the story to the public, for the good of poor little sufferers like this.

But why was this lovely child sent away, fifty miles, to a heartless boarding school ? Because it was the fashion ; and the schools near home, though some of them very good, as I had before learned, did not exactly suit the parents, who seemed to be entirely ignorant of the manner in which schools should be conducted. From the little girl's artless account, they had found fault with the very salutary methods of an excellent school. And what were the studies that were pursued at such a distance, and at the cost of nearly two hundred dollars a year ? Nothing, I found, but the ordinary pursuits of reading, writing, arithmetic, and grammar, with the exception of a book on commerce. From this she probably learned something about the various productions of different countries. She learned about things appertaining in part at least to the other side of the globe, and which would

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be better understood at a maturer age ; while the phenomena of Nature, and the common processes of art, close by, were a perfect mystery. I set to questioning the little student of commerce, and she knew nothing about the common grains, fields of which we were passing, and from which was her daily food. How they differed or grew, how they were sown or harvested, she knew not. Of the clouds over her head, the rains dropping at her feet, and the heat and the cold affecting her body continually, she could give no good reasons. She thought the clouds were great bags up in the sky, holding water which once in a while got loose, through some sort of holes, and tumbled down in the shape of rain. She knew not how butter, or cheese, or a thousand things, were formed, which were made at doors all around. I asked if she had been in a gristmill. She had only seen the outside of one in the vicinity of her school. Her mind was sent across the ocean faintly to conceive of sugar-making, for instance, while she was not led to observe with her own bodily senses as interesting processes of manufacture taking place within two minutes' walk. At the same time, she was suffering from the want of that exercise which excursions into fields, and shops, and mills, would have afforded, together with valuable and pleasant instruction. The only time at all appropriated to all-important exercise was a brief period about sundown ; and this was occupied, at best, by a short and sauntering walk, and it might be whiled away within doors, if indolence so preferred.

My story is done, excepting to add, that I saw my sweet little companion left at the door of the seminary where, for a moment at least, she forgot the hated school in the welcoming kiss of two or three fellow pupils,—perhaps I ought to say, fellow sufferers. Just at parting from me, she strikingly showed how easily her good affections might be drawn out, instead of being repressed, and her naturally amiable temper kept sweet, instead of being soured. Among the last words of her truly musical voice, were, "O, sir, I wish you would tell me your name, so that I may write to mother how very kind you have been to me." The name was given her ; but, in reference to his own destination, at the time, and to the most proper place for early education, and to the truest earthly emblems of heaven, the writer will here subscribe, HOMEWARD.

BEAUTIES OF IGNORANCE.—"In a field behind Euston-square," says Dr. Arnott, "a mass of filth, compounded of the meeting of several open sewers and the refuse of extensive cowsheds, used to overflow and stagnate. A school of one hundred and fifty female children, in its neighborhood, were affected in various years, variously. In one year, thirty were seized with spasm and convulsion of the limbs, similar to those produced by certain poisons ; in another, as many were attacked by typhus ; on the following, ophthalmia raged. These drains have since been covered, and all these diseases have disappeared."

The great good man, whom fortune does displace,
May fall into distress, but not disgrace ;
His sacred honor no one dares profane ;
He may be poor, but never can be mean :
Remains his value with the wise and good,
And, prostrate, is as great as when he stood.
Thus ruin'd temples do an awe dispense ;
They lose their height, but keep their reverence ;
The pious crowd the fallen pile deplore,
And what they cannot raise they still adore.

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THE

COMMON SCHOOL JOURNAL.

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PALMER'S PRIZE ESSAY.

[Continued from the last Number, page 302.]

CHAPTER V., CONCLUDED.

Arithmetic.

THE same pernicious error, which was noticed in speaking of the mode of teaching reading and writing, prevails in this science, namely, a neglect of the foundation; a hurrying of the initiatory steps. Without clear, distinct notions of numeration, no satisfactory progress can ever be made in arithmetic; and yet there are schools, where it is not taught at all; where the pupil commences with addition, and is left to acquire a knowledge of the *local* value of figures as best he may. And even in those schools where it *is* taught, the subject is passed over too rapidly; valuable deductions, that might be drawn from it, being entirely omitted. What these are will appear in their proper place.

The four fundamental processes, addition, subtraction, multiplication, and division, are by no means sufficiently practised. In addition, in particular, after a while the columns ought to be long, such as the pupil will probably meet with when he comes to practise them in stores, counting-houses, banks, and other public offices; and instead of adding by single figures at a time, he should be accustomed to take from two to five figures at once; for, unless he can do this with ease, he will never be an expert accountant. This mode of adding will be found, after a little practice, to be more easy than the formal, tedious mode of taking one at a time. A great many abbreviations ought to be pointed out in multiplication; and the Italian method of performing division, now in use over all the continent of Europe, which employs only half the number of figures used in the old-fashioned way, ought also to be adopted.

The subject of decimal fractions is treated of, separately from that of whole numbers, in all our treatises on arithmetic, and in an advanced section of the book. This arrangement is highly exceptionable; and is, probably, the principal reason why so many complain of the difficulty of understanding decimals, when, in fact, the subject is so exceedingly simple. Many persons, who have gone through two or three courses of arithmetic, have declared, that they never could thoroughly understand decimals. Their extreme simplicity confuses them; as, from their position in the work, they are led to imagine, there *must* be something behind, which they do not see; something beneath the surface, which their efforts fail to bring to light; a notion, that confuses and mystifies the whole subject. Let us see whether any difficulty could possibly arise, if decimals were taught in connection with whole numbers.

And, first, let us suppose that notation of whole numbers had been ex-

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plained to the pupil, so that he understood that figures increased tenfold in value by being moved one place to the left, and decreased tenfold by being moved to the right; and that they were named accordingly, namely:

Millions.	H. Thous.	T. Thous.	Thous.	Hundreds.	Tens.	Units.
2,	4	3	7,	8	9	5

What difficulty could any child have, in understanding, that, when we had to place figures still further to the right, it became necessary to use a dot, (.) to show the place of units, which no longer occupied the right-hand place; and that the same names were used for the numbers ten times, &c., less than units, as for those tenfold, &c., greater; only that we added *th* to them; the one to the left of units being called *tens*, that to the right, *tenths*; the 2d to the left, hundreds, the 2d to the right, hundredths, &c.

If a number containing decimals were now written on the blackboard, say,

468,326.4589

the child would have no difficulty in naming the figures, if he were told always to begin with units. For, proceeding to the left, as in whole numbers, he would have 6 units, 2 tens, 3 hundreds, &c.; or to the right, 6 units, 4 tenths, 5 hundredths, &c. It should also be explained, that he might either name them 4 tenths and 5 hundredths, or 45 hundredths; 4 tenths, 5 hundredths, and 8 thousandths, or 458 thousandths, &c. It should then be *shown* to him, that, by moving the dot one, two, or more, places to the right or left, he would change the unit's place, and consequently every figure in the number would be decreased or increased, tenfold, a hundredfold, a thousandfold, &c. Finally, the reason should be given, for calling the figures, to the right of the units, *fractions*, and *decimal* fractions. All this would be perfectly intelligible to a class of children about six years old, if shown on the blackboard. Here would be a convenient place to show the use of the 0, commonly called cipher, but more properly *figure of place;* its sole use being, to show the *place* of the significant figures. Thus, let these four numbers be written on the board,

600 006 .600 .006,

and let it be explained, that the character 0 is of no use, unless it intervenes between some significant figure and the unit's place. The class should then be called on to point out, in which of these four numbers the character was necessary, and in which it was useless.

The repetition of this lesson on the blackboard, for three or four days in succession, would fix the fact thoroughly in the mind of the class, that *whole numbers and decimal fractions were named on the same principle;* both, in fact, being *decimals*, or numbers reckoned by *tens*.

Let us next examine, in what consists the difference between addition, subtraction, multiplication, and division, of whole numbers and of decimals, so as to ascertain, whether it is better to teach them separately or together.

In addition of integers, figures of the same denomination are placed *over* each other, because it is most convenient, as those differing in denomination cannot be added together. For instance, if it be proposed to add 234, 156, and 798, together, we should place them thus:

234
156
798

because the figures 4, 6, and 8, being of one kind, namely, units, could be

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put together; and also, for the same reason, 9, 5, and 3, tens, and 7, 1, and 2, hundreds. We do *not* place them thus:

234
156
798

because the 6 and the 3; and the 8, 5, and 2; and the 9 and 1, being of *different* denominations, make neither 9, nor 15, nor 10, of any denomination. The same holds true of decimals; and no intelligent child could, for a moment, be at a loss how to place them, if he knew how to place integers, and the reason why. The process of adding is precisely the same, in both; and the tens of one denomination are considered as units in the next higher, also for the same reason; namely, because ten of one denomination make one of the other. Why then should a distinction be made between addition of integers and of decimals, when there is no difference?

Exactly the same remarks apply to subtraction. Let us therefore pass at once to multiplication, which should be elucidated by an example on the blackboard, like the following:

243687
842
487374
974748
1949496
205184454

Now, let us suppose that the multiplicand, instead of being a whole number, had a dot (.) between the 3 and 6; then, of course, we have used it as if it were 1000 times greater than it is; consequently, our product is 1000 times too large, but can easily, as we have already seen, be made 1000 times smaller, by placing a dot between the two fours, which removes the unit's place from the first to the fourth figure from the right hand. Again: suppose that the multiplier, instead of 842, should have been 8.42; then we shall have multiplied by a number 100 times too large; consequently, our product, being also 100 times too large, will have to be changed once more, by removing the dot two places more to the left, between the 1 and 8. By repeating a similar process and explanation, a few times on the blackboard, an intelligent child, unprompted, will come to the conclusion, that there must always be *as many decimal places in the product as in both factors*; and, *vice versa*, as many in *both factors* as in *the product*. Now, multiplication of decimals differs from that of integers in no other respect, than in having a dot to show the place of units.

In division, let it be taken for granted, that the child knows that the divisor and quotient are factors of the dividend. Or, if he does not, he may learn it, by being asked, what two numbers are the factors of the third, in the following example in division:

8|24
3

Now, then, let us suppose that it is required to divide 24 by 8. The quotient, you observe, is 3. But suppose the number had been 2.4, what would the quotient then be? The numbers 8 and 2.4 are given, and of course not to be altered; then what is this 3? Recollect, you yourself found out, that there must be as many decimal places in both factors, as in the product. Now, you say that 2.4 is the product, in which there is one decimal place; and, as there is none in the factor 8, how many must there be in the other factor? One, you say; that is, the quotient is 3 tenths.

But suppose our dividend or product had been .24 instead of 2.4. Here, then, the product having two decimal places, whilst there is none in the divisor-factor, of course there must be two in the quotient-factor. But, as

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there is only one figure in the quotient, we must place a 0 for the other; and the question is, whether it should be put after it or before it. If we place it after it, and then place our dot .30, we find it to be useless, because it does not change the value of the 3; therefore, it must go before, .03.

The last possible case of any difficulty is, when the divisor is a decimal, thus .8, and the product, or dividend, a whole number. The rule that we discovered, above, was that there must be as many decimal places in the product, as in both factors. Now, there being one in the given factor and none in the product, we must put one in the product, but without changing its value; thus, 24.0. If we now perform the division, we shall have 30 for the quotient, which is the correct answer.

It will probably appear somewhat extraordinary to a child, that when 24 is *divided* by .8, the quotient should be larger than the original number, namely, 30; and this would be a proper place to explain the *apparent* contradiction, which may be done as follows: Dividing one number by another is finding how many times the one number is contained in the other. How many *ones* are there in 24? Answer, 24. But, as .8 is less than one, of course there must be more of them, namely, 30.

It is probable, that all this may appear a little complicated in the reading; but, when shown on the blackboard, it will be readily understood by every child who can understand division of integers; especially if they have been properly trained to habits of attention by the other exercises of the school.

Having thus shown, that, from their great similarity, decimals should be taught simultaneously with integers, or, at all events, alternately; that is, 1. Numeration of integers; 2. Numeration of decimals; 3. Addition of integers; 4. Addition of decimals, and so on; it may be proper to notice, in this connection, another error committed in most of our treatises on Arithmetic, leading to similar results; that is, leading students to *imagine* a difficulty, where there is none in reality. The error alluded to consists in making separate articles of addition, subtraction, multiplication, and division, of *Federal money*, as if they, in any respect, differed from the same processes in *decimals*. There is generally even an article devoted to *reduction* of Federal money; as if any thing more was necessary, in reducing one sort of coin into another, than a mere change of the unit's place. Thus,

45678 mills

may be changed into cents, by placing a dot between the 7 and 8, thereby dividing it by 10, the number of mills in a cent; into dimes, by placing the dot between 6 and 7; into dollars, by placing it between 5 and 6; and into eagles, by placing it between 4 and 5; reduction descending carrying the dot backwards on the same principle.

There is also a *deficiency*, when treating of Federal money, in not explaining the etymology of the names of the coins, which, when understood, makes the subject perfectly plain. It might be done thus: a dollar is considered the unit; the meaning of *dime*, is tenth; of *cent*, hundredth; of *mill*, thousandth; consequently,

44.368 dollars

may be read, either 44 dollars, 3 tenths, (or dimes,) 6 hundredths, (or cents,) and 8 thousandths, (or mills:) or 44 dollars, 36 hundredths, (or cents,) and 8 thousandths, (or mills;) or 44 dollars, and 368 thousandths, (or mills;) or, finally, as 10 dollars make an eagle, (so called, from an eagle being the ensign or arms of the United States,) the 44 dollars may be considered as 4 eagles and 4 dollars.

Before leaving the subject of decimals, it may not be improper here to enter a protest against the novelty introduced by some authors, of using a comma instead of a dot, to indicate the place of units; that character being already appropriated to a different purpose, namely, the division of large

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numbers into series of threes, for the convenience of reading them readily. Thus, when the comma is used for both, it is impossible to say whether

346,789

stands for 346 thousand and 789 ; or 346 and 789 thousandths. Other authors, again, have very improperly taken the liberty of leaving out the separating commas altogether, in large numbers ; thus rendering them exceedingly difficult to be read. The eye can readily distinguish four figures, at a glance. But, when the number consists of more than four, they should always be separated by commas, into series of threes.

But the chief impediment to the thorough acquisition of arithmetic lies in the multiplicity of *Rules*, with which our popular treatises are burdened. Perhaps it would be well, if these books consisted merely of a collection of questions, systematically arranged, so as to lead the students into a knowledge of the principles of the science, somewhat on the plan of Colburn's 'Mental Arithmetic.' Every teacher ought to be able to give a clear demonstration of the whole subject on the blackboard, on simple, philosophical principles. If this were properly done, children might be completely versed in arithmetic, by the time they reached the age of eight or nine. A specimen will be given, in another part of the treatise, of the manner of conveying this sort of practical instruction on the blackboard, and, at the same time, a more simple and natural classification of the whole subject will be offered. We shall attempt to supply, also, a very important omission on the part both of books and teachers, namely, the different modes in which the working-out of questions may be shortened by cancelling, division, &c. By such abbreviations, not only a vast amount of time and labor is saved, but several of the most important principles of arithmetic are brought out and elucidated.

The last error to be noticed, on the subject of written arithmetic, is the prevailing custom of furnishing ready-made tables of addition and multiplication for the student. This is probably one of the most injurious species of labor-saving machinery. The habit of relying on ready-formed tables, instead of forming them for one's self, may be classed with that of depending on mechanical rules, and the practice of getting the teacher to work out the difficult problems, instead of simplifying the subject by a few leading questions. These are perversions, which tend to convert a science, that is probably one of the best adapted to lead the mind into trains of reasoning and habits of patient investigation, into a means of leading youth into implicit, blind reliance on the dicta of books and teachers : an admirable method of preparing the community to become the ready dupes of demagogues, quacks, and fanatics.

Mental Arithmetic.

This branch of the science of numbers, properly taught, has a tendency to produce the most valuable results. Colburn's little work on this subject is by far the best that has yet appeared. It is nothing but a mere collection of questions, but so admirably arranged, that the student can proceed onward, step by step, from the simple question of how many fingers are on the hand, to the most complicated and abstruse problems, almost without the aid of a teacher, and all the while forming his own rules. But the acquisition of arithmetic is one of the smallest advantages that may be derived from the proper use of this work. If the child is not allowed to study it ; if he is never allowed to see the questions at all ; and if they are never read to him till his class is called upon to recite ; and if he is regularly required to state the manner in which he worked them and his reasons for the adoption of such a course, he will thus acquire habits of *strict attention* to the person by whom he is addressed ; of *patient investigation*, and of *examining and noting the operations of his own mind ;* habits of infinitely more

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value than the mere acquisition of science ; habits, in fact, which will give him the mastery over all the sciences at will.

But, by the mode in which this book is generally used in schools, all these important advantages are lost. The pupil is allowed to study out the questions at his leisure ; sometimes, even to work them out on the slate, and then, committing the answers to memory, or annexing them to the questions, he is merely expected to repeat them, when called upon at his recitation. This unfortunate result has generally arisen, no doubt, either from the incapacity or slothful habits of the teacher. For of course it is necessary, in order to secure all the advantages of this study, that the teacher should himself perform the operation simultaneously with his pupil.

The most serious error, however, into which teachers have fallen on this subject, has arisen from considering mental as a *substitute* for written arithmetic, in place of an *introduction* and an *assistant* to the latter. A moment's reflection, one would think, would show that it could never be depended on, for any but petty business-transactions. Long accounts, and all questions in which many large numbers are involved, are totally unsuited to mental arithmetic. A knowledge of written arithmetic, consequently, is an indispensable requisite of a good education.

Geography, History, Natural History, Grammar, &c.

The higher branches of education are taught in the schools, in a much more satisfactory manner than the fundamental studies which have been noticed ; and in some degree serve to rub off the rust, acquired in pursuing the initiatory steps. But there is one error, which runs more or less through the whole system ; namely, the charging the memory with words instead of ideas. In all studies, there is too much of what is called *committing to memory*. This is an error, however, which it is believed will disappear, as soon as a more rational plan is adopted, of teaching the fundamental branches. When the mind shall be developed and disciplined, by a proper mode of acquiring reading and arithmetic, the folly of attaching value to the mere repetition of words will be generally seen and acknowledged.

[To be continued.]

MEMOIR OF DR. NATHANIEL BOWDITCH.

[Continued from the last Number, page 309.]

CHAPTER VI.

From 1800 to 1803,—aged 27—30.

Second marriage : character of his wife.—Mr. B. engages in commerce, for two years.—School committee.—East-India Marine Society : a description of the annual meeting of this society.—Mr. B. becomes part owner of ship Putnam, and sails for India.—Anecdote, occurrence a few days after leaving Salem.—Studies during the long voyage.—Begins to study and make notes upon La Place's 'Mecanique Celeste.'—Arrival off Sumatra : difficulties there.—Boarded by English man-of-war.—Revisits Isle of France.—Journal extracts about modes of procuring pepper : seasons for it, &c.—Incident on approaching Salem harbor.—Decision of Mr. B.

On the 28th of October, 1800, Mr. Bowditch married his cousin, Mary Ingersoll. She was destined to live with him thirty-five years, and was the source of much of his happiness in life. She was a person, in some respects, as remarkable as her husband. She was possessed of an extraordinary good judgment, unwearying kindness and love, an elastic cheerfulness, that scarcely any thing could subdue, and very strong religious feelings. She was constantly trying to aid him. Instead of seeking for

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enjoyment in display, she preferred economical retirement and great but respectable frugality, in order that her husband might pursue more thoroughly and easily his favorite studies, and might purchase books of science. Instead of collecting beautiful furniture, she called her visiters to see the rich new works of learning, that her husband had imported from foreign lands. Yet, with all this devoted love, with all this intense reverence for his talents and virtues, she remained his true friend, and never shrunk from fully expressing her own opinion upon every matter of duty; and if, perchance, she differed from him, she maintained her side of the question with the zeal of a true saint. It has been often said, that, had Mr. Bowditch been united with a woman of a different temperament, he would have been an entirely different person. He loved study, it was true; but none enjoyed more than he the delights of a family circle. None needed more than he did the kindness of a wife and children. She lived with him many years, and at length, on the seventeenth day of April, 1834, she sunk under the disease, consumption, with which she had been suffering for eight years. She said to her attendant, that the sole source of regret that she experienced was, from the knowledge that she must leave him whom she had loved so long, without the keen sympathies of a wife. Beautifully peaceful was her death. The hour in which she breathed her last was a sad one for Mr. Bowditch. She had watched all his labors. She had urged him onward in the pursuit of science, by telling him that she would find the means of meeting any expense, by her own economy, in her care of the family. She had watched the progress of that great work which, with his dying hands, he afterwards dedicated to her memory. She had listened with delight to all the praises that had come to him, from his own countrymen and foreign lands; and now, when he was full of honor and yet active in business, she was to leave him, her love and her pride, among strangers, comparatively speaking, to the deep emotions of his heart. It was sad to her to die: yet she betrayed no sadness before her family. She was happy in their presence; and the event at last came suddenly upon all.

But I am anticipating my story. For two years after his arrival from his last voyage, Mr. Bowditch remained at home, and engaged as a merchant in commerce. We find him generally in connection with his old friend, Captain Prince, trying his fortunes by adventures of money sent to different parts of the world. He seems to have had no intention of ever again returning to sea. July 14th, 1802, he owned one sixth of a small schooner and its cargo, valued at nine hundred and eleven dollars. During this long residence in town, his fame had increased. He had become known among his fellow citizens as an "able mathematician."* He was therefore appointed to offices of honor and trust. He was a member of the school committee of the town. This boy, who had been obliged to leave school at the age of ten years and three months, was now one to teach others. He was Secretary of the East-India Marine Society of Salem. This Society has now one of the most interesting collections of East-Indian curiosities that can be found in America. The association was composed of the most influential men in the town of Salem. No one could be enrolled among their number unless he had sailed as captain or supercargo of a vessel around either Cape Horn or the Cape of Good Hope. It was intended as a benevolent Society, for the relief of the families of deceased members; and also for the promotion of the art of navigation. Mr. Bowditch was one of its active members. In the early part of this century, the Society was accustomed, on its days of annual meeting, to have a public procession. A description of one of these processions may not be uninteresting to you. I quote the words of an eyewitness of a celebration that occurred two years later than the period of which I am speaking, but the

* From the Manuscript Journal of a gentleman in Salem.

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date is unimportant, as the ceremony was the same. "January 4th, 1804. This day was the annual meeting of the East-India Marine Society. As the clergy attend in turn, this occasion afforded me an opportunity to enjoy the day with them. After business, but before dinner, they moved in procession ; but the ice limited the distance. Each of the brethren bore some Indian curiosity, and the palanquin was borne by negroes dressed nearly in the Indian manner. A person dressed in Chinese habits, and masked, passed in front. The crowd of spectators was great. Several gentlemen were invited to dine. Instrumental music was provided in the town, for the first time, and consisted of a bass-drum, bassoon, clarionet, and flute, and was very acceptable. There was no singing." * * * * "It is a most happy arrangement," continues this writer, "to deliver all the papers of this company into the hands of Mr. Nathaniel Bowditch, lately returned from his voyage to India, that they may be prepared for public inspection."

In July, 1802, Mr. Bowditch bought part of a small vessel engaged in a sealing voyage ; but he lost by this adventure half of his investment. In September, of the same year, he, with three others, bought the new ship Putnam, built a short time previously, at Danvers ; and, on the twenty-first of November, he sailed as master, and owner of one small part of the whole ship and cargo, valued at fifty-six thousand dollars. Though he went in the capacity of captain, he was determined to do nothing more than direct the course of the ship ; and leave to the officers under him all the labor usually expected of commanders. He made an agreement with two able and skilful individuals, to take upon themselves these duties. He did so, in order that he might be enabled to pursue his studies more carefully, and without that interruption that must inevitably have occurred, had he been obliged to watch every favorable breeze, or the first appearances of the gathering hurricane. But, as we shall see, whenever real danger called him to duty, he then stood firm, and gave his commands like one who was satisfied that the time required earnestness. A few days after leaving the port of Beverly, he was seen walking "fore and aft" the vessel, with very hurried steps, and deeply absorbed, apparently, in the solution of some problem. The wind had been blowing freshly, for some time ; and, whilst he was meditating, and forgetful of every thing save his problem, the mate of the vessel had been hoping that he would see the severe squall which was coming upon the vessel which was, even then, skimming fiercely over the troubled water. He feared to suggest to him the importance of taking in some of the sails, because the discipline on board ship prevents an inferior officer from interfering with the superior, when the latter is on deck. At length, aroused by the danger of the vessel, he ventured the remark, "Captain, would it not be better to take in the topgallant sails ?" These words aroused Mr. Bowditch from his reverie, and he instantly ordered all hands to duty ; and fortunately, by his activity and energy, was enabled to furl the extra sail before the gust struck the vessel. But this event taught Mr. B. a lesson ; and he gave strict orders to the two officers mentioned above, to waive all ceremony with him, and to take the command of the ship, whether he was on deck or not. This rule was always observed, except on difficult occasions ; and then Mr. Bowditch assumed the authority of commanding officer ; and always, by his calmness and sagacity, gained the respect and confidence of those in employment under him. Before the termination of this voyage, we shall see a strong example of this. But now let us proceed on our expedition with him, and, again cross the Atlantic, pass around the Cape of Good Hope to the islands of the Indian Ocean. But I should premise, that, as he had become more interested in his various mathematical and philosophical pursuits, he had imported from Europe most of the great works on these subjects, and he now was prepared to devote himself more closely than ever to his darling pursuit, the holy truths of mathematical and astronomical science. He was deter-

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mined, on this voyage, to undertake the investigation and thorough study of one work on the heavens,—a book which he had understood was above any thing ever before written by man, on that subject. Imagine, if you can, the zeal and beautiful elevation of feeling with which he must have approached this book upon a subject that had interested him from earliest years. Doubtless, he thought not, then, of the fame he was to gain from it. The name of it you will like to know. I shall speak of it again ; but, mean-while, I will merely mention that it was called, 'A Treatise on the Mechanism of the Heavens,'—(Mecanique Celeste,) and was written in French, by a mathematician named La Place,—the greatest scientific man, after Newton, of modern times. But this was not the only work he took with him. He had all the most important works which had been published on the same subject,—they having been imported for him by a bookseller, named Blunt, in payment of services rendered.

These various studies of course influenced his Journal. He doubtless was an observer of passing events ; but he recorded less of them than on the preceding voyages.

By the first record, it appears, that on "Sunday, November 21st, 1802, at one o'clock, P. M., sailed from Captain Hill's wharf, in Beverly. At two, passed Baker's Island lights, with fine and pleasant breeze." This fair weather lasted but a few days, and by far the greater part of the voyage was uncomfortable, in consequence of the prevalence of rain and wind. On January 25th, 1803, he saw the islands of Tristan d'Acunha ; and, whilst coursing along under easy sail, took several observations of them, and made a chart of their various positions.

On the second of May, he arrived among the Pepper Islands, near the coast of Sumatra. He found several American captains there, all actively engaged in loading their vessels with pepper. He had considerable difficulty in making any arrangement with the Rajahs of different places ; but at length, having touched without success at several ports, he began to load at Tally-Poo, on the ninth of May. There he continued until the eighteenth of July, when, by his Journal, it appears that, having wasted a number of days, expecting that more pepper would be brought to the shore, he was informed by the Rajah he would not be allowed any more. Knowing that he should meet with equal trouble at every place on the coast, he concluded to quit it, and call at the Isle of France, on his homeward passage. During their voyage, amid the various shoals and islands which abound here, they met with no inconvenience and no interruption, save that they anchored once or twice, towards night, and, on the twenty-fifth of July, were obliged to bear to, under the fire of two English ships of war,—one named the Royal George, who took the liberty of searching, for the purpose of seeing whether there were any Englishmen on board. The officer, however, was very polite, and the Putnam soon resumed its course ; and, in seventy-two hours more, was on the open sea, under full sail, with the aid of the steady trade-winds of that place and season. On the twenty-fourth of August, the voyager was in sight of the Isle of France. He there met his old friend Bonnefoy, whom he had left there on his first voyage in 1795, and likewise many American friends. After purchasing some bags of pepper, and taking on board some provisions, which employed his time for four days, he sailed for the last time, from any foreign port, on Wednesday, August 31st, 1803. The voyage homeward was very disagreeable, in consequence of much severe weather. Nothing remarkable happened to enliven the scene ; but Mr. Bowditch disregarded the storms and waves ; his mind was calm and tranquil, for he was daily occupied with his "peaceful mathematics." He wrote in his Journal but seldom. There is, however, the following account of the Pepper Islands. "There are several native ports on the northwestern coast of Sumatra, where the Americans trade for pepper,—Analaboo-Sooso, Tangar-Tangar, Tally-Poo, Muckie, &c. ;

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and several smaller ports, including about fifty miles of the coast. On your arrival at any of these ports, you contract with the Datoo for the pepper, and fix the price. If more than one vessel is at the port, the pepper which daily comes to the scales is shared between them, as they can agree; or they take it day by day, alternately. Sometimes, the Datoo contracts to load one vessel before any other one takes any, and he holds to his agreement, *as long as he finds it for his interest, and no longer;* for a handsome present, or an increase in the price, will prevent any more pepper from being brought in for several days; and the person who has made the agreement must either quit the port, or offer an additional price.

"The pepper season commences in January, when they begin to take from the vines the small kernels at the bottom. In March, April, and May, is the height of the crop, at which time the pepper taken from the top of the vines is larger and more solid than that gathered at an earlier period. Many suppose that the pepper is all gathered in May; but I was in some of the gardens in July, and found at the top of the vines large quantities, which would be ripe in a few days. The young crop was in considerable forwardness at the bottom of the vines. Some calculate on two crops; but, from the best information I could procure, there is only one.

"The pepper is generally weighed with American scales and weights, one hundred and thirty-three and a third pounds to a *peccul*. What is weighed each day is paid for in the evening,—they (the Natives) not being willing to trust their property in the hands of those they deal with. And they ought to be dealt with in the same manner; it not being prudent to pay in advance to the Datoo, as it would be often difficult to get either the pepper or the money again from him. Spanish dollars are the current coin, but they do not take halves or quarters. They have a pang, or piece, of which we could get but eighty for a dollar at Tally-Poo, though at other places, they give one hundred or one hundred and twenty for the same."

During the whole voyage, as I have already stated, the weather had been very uncomfortable. The approach to the American coast is at all times hazardous, during the winter. The bold and rough shore, the intense cold and severe snow-storms, which make the day shorter even than common, are so many terrors for the sailor. You may judge of the sadness of the crew of the Putnam, when, after a tedious absence of more than a year, they at length, towards the middle of December, 1803, came near the shoal grounds off Massachusetts, by Nantucket. The sleet and rain had been driving over the ocean wave for many days. No sun appeared to guide them by day; no star illuminated the darkness of night. Groping, as it were, in darkness, they coasted along up the shore, yet not within sight of it,—now throwing their sounding line upon Nantucket, and soon afterwards upon George's, shoal. There seemed no end to the storm. At length, on the twenty-fifth of December, they had approached, according to Mr. Bowditch's reckoning, from observation made two days before, near to the outer part of Salem harbor. The night was fast closing in. Mr. Bowditch was observed to be on deck, anxiously looking towards the bow of the vessel, as if in order to see something that would cheer the scene. With clear, decided tones, he gave his orders. The seamen saw, and obeyed in silence. "There is something in the wind," whispered one; "the *old man** is above." "Stand every man at his post," is the command; "and look out for land ahead." The fierce gusts of wind swept over Massachusetts Bay, bearing the vessel irresistibly onwards; the snow-storm increased, and with it, the deep horror of darkness. At length, for one moment, the clouds of drifting snow-flakes parted, and Mr. Bowditch, with his mate, who were watching, saw distinctly the light of Baker's Island. "Light, ho! on the larboard bow," was passed from one to the other, on

* An expression, of which sailors make use, when speaking of the captain of the vessel.

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board that ship, in which were many almost breathless with suspense. It was but for a moment, and again all was darkness. "I am right," said Mr. B.; "the direction in which we are now steering will lead us soon into smooth water." His prediction was fulfilled. It was an extraordinary proof of his skill in navigation. He had had no opportunity for observing the sun or moon for three or four days, yet, so accurately had he marked his position in the ocean, at the last time of observing, that, by steering in the direction pointed out by the chart, and observing the rate at which the vessel moved, he was able to calculate so exactly, that, after seventy-two hours of darkness, as it were, he came up to the light as easily as if he had been steering always in open day, with the object distinctly in view. The old tars could not restrain their expressions of admiration; and as, at nine o'clock in the evening, they dropped anchor in safety from the gale that was now beating with tenfold violence outside of the island, they whispered with one another, so that he overheard them, "The *old man* has done well, to-night." It was Christmas night, and, throughout Christendom, the festival in commemoration of the birth of the Saviour had been celebrated, and friends had all been gathered together; but sadness marked their countenances at one home, from which the husband and friend was absent, and had been long expected. As the blasts beat through the streets, and as the family clustered around the bright shining fire upon the hearth-stone; as the wind whistled through the casement, the thoughts of the wife were turned from the fireside to the rough ocean on which her husband was tempest tossed. Many weary weeks had she watched; but, day after day, had the sun gone down, and, like Rachel, she could not be comforted. She feared that he was lost. One after another of her friends had left her, late at night, and, finally, she was left alone. Suddenly, she springs up from her seat, aroused by the sound of quick knocking at the street door. She recognises the tap, and in a few moments she is hanging on his neck, from whom she was destined never to be long separated, until death removed her, for four years; and at the end of that time, he was placed in quietness by her side.

[To be continued.]

[From the Fitchburg Sentinel.]

CONVERSATION.

The next means I present for notice, as a most valuable auxiliary to Education, is *Conversation*. And I fear that its importance is generally overlooked. Most men think, that the commission of any wrong act has some influence on their character; but to *speak* ill or well is esteemed of little hurt or benefit. But, in reality, every word, no less than every action, is telling, in a fearfully-increasing ratio of strength, on our characters and our destiny. This is evident from the nature of the mind, and the definition of conversation. Conversation is but the mutual expression of thought; it is merely audible thinking. If, then, purity and correctness of thought be necessary to mental and moral uprightness, no less so is purity and correctness of conversation. As thought reacts upon thought, so conversation reacts on the mind and heart; and what at first was disagreeable to our reflection, by repetition becomes pleasant. The exact degree of influence which our daily words is having upon our character, we may not, indeed, be able to assign; nor may we be conscious, at times, that a certain conversation, or a single expression, used by us, either advanced or retarded, in the slightest point, our spiritual progress. But the effects of repeated conversations and expressions we can perceive. If we have never been accustomed to the use of vulgar or profane language, and are thrown, by circumstances, among those who are loud and frequent in their vulgarity and profanity, although, at first, the coarse and obscene jest, the oath and curse, may shock

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our sense of right and delicacy, yet a continued hearing of the same gradually deadens our moral susceptibilities, and we cease to start with horror at the impious and disgusting language. Then we, accidentally or otherwise, utter our first oath or obscene word. Its sound, coming from our own lips, may indeed startle us more than it would, had it issued from our companions; but, though a momentary thrill of remorse, or a slight and quick blush, may come over us, yet its influence soon fades; and, gradually, we become accustomed to converse, without scruple, in the same low and profane style with those, whose first-heard impiety and impurity so shocked us.

So, let one, accustomed to elegant and polite language, be thrown among the illiterate and careless of speech, what first struck his ear with pain will gradually cease to excite his notice, and he will, in time, lose his previous habits of accuracy. While our daily experience proves, that frequent conversation tends to assimilate language and style, either to what is chaste, correct, and virtuous, or to what is vulgar, careless, and profane, as the number and influence of the conversers may respectively be; are we conscious of a different influence, more important than that above related, which is exerted by conversation?—I mean, the influence exerted on the intellect and soul. I fear we are not; for, if we were, we would not, could not, join, as we do, in so much idle, frivolous, coarse, and profane, conversation.

Let us examine, first, the effect of petty, idle language, upon the mind and heart.

The necessary parent of great improvement, in life, is reflection; and this implies solid thinking, reasoning; without them, it cannot exist. Principles are to be sought out and applied, comparisons instituted, causes and effects examined. For this end, a long and steady view of the subject in question, until it is surveyed on all sides and in all its bearings, is necessary; and this implies continuity of thought. Now, what effect does the occasional hearing and interchange of the miserable, petty, idle language, so frequent, have on a mind thus endeavoring to think, and reason, and accomplish something useful? Why, the attention becomes distracted, the chain of reasoning broken, the question under investigation dim, confused, and cloudy; and, if compelled thus to talk and hear, at frequent intervals, and for some time, the powers of the intellect become weakened; the habit of severe thinking, disagreeable; the objects of thought, poor and meager. Again, by the strong force of this manner of conversation on the mind, the soul is reciprocally affected. It might have been swelling, in unison with the action of the intellect, in the prospect of lofty plans, carried out for spiritual progress. It might have been the home of noble and generous aspirations and prayers. It was warming and expanding with philanthropy, with a consciousness of its immortal powers, of the duty and happiness of a diligent exertion of those powers. Its scene of vision was enlarging. Its movements were akin to the mind's; full of activity, and nobleness, and usefulness. It was realizing the solemnity of life. Earth, with its thousand scenes, was passing from view. Advantages, glory, honor, and power, were stripped from man. He stood out, in the majesty of Nature, a being for endless improvement and happiness. The wail of sin was dying in the shouts of conquering virtue. It was sublime, in its conceptions, in its purposes, in its actions. But, beneath the chilling, deadening influence of useless and frivolous words, commonplace inquiries, it sank with the mind; became narrow, heavy, spiritless; its life, its enthusiasm, its useful energy, was quenched; and man and earth seemed to relapse into mere physical agents, created for physical wants, alone. The charm, and nobility, and usefulness, of life was gone.

Again, let us examine the influence of vulgar and profane conversation on the mind and heart. If mere frivolous, idle, trifling conversation has such a powerful effect, what an addition must be made to it, by the union

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with the idle, of the impious and obscene, language! The mind becomes the charnel house of pure and virtuous thought; the objects of its action are of the lowest and most degraded kind; delicacy, gentleness, and virtue, flee from its ruined and unhallowed walls. The energy of useful thought and action, stilled by the petty and idle, is destroyed by the blight of obscenity and profanity; and a mind, thus for a time subjected, becomes a burden to its possessor, a curse to the community. What, then, shall we say of the soul, first weakened and crippled, by frivolous and useless conversation, then polluted, desecrated, by oaths, imprecations, low ribaldry, and the most disgusting vulgarity! Words cannot aright describe the horrid state of such a soul. The image of the Creator blotted, trampled upon; lofty powers crushed and obscured; pure, and generous, and virtuous, emotions buried beneath unholy passions; the sanctity and beauty of a well-regulated life unseen, unfelt; gloom, misanthropy, horror, and remorse, filling the places of cheerfulness, philanthropy, contentment, and hope; the long, long day, the weary night, the terror of approaching death and judgment;—these feelings, this state of the heart, may indeed be conceived; but faintly, in proportion to its intense reality.

And let it not be forgotten, that, although few comparatively suffer, to the extreme extent above stated, yet, in proportion as such idle, frivolous, profane, and vulgar, language is indulged in, either in hearing or speaking, is the injury which results to the mental and moral nature. Such, then, being our premises, the conclusion, of necessity, follows, that, in all our daily conversation, whether on business or otherwise, we should strive for purity, for propriety, and for usefulness, of language. Is it asked, are we, then, to renounce all pleasantry in conversation? Are we always to speak in a cold, didactic style? no wit? no laughter? I answer, by no means; but we are always to remember, that every word is aiding our good or bad education; that, for "every idle word a man speaketh, he shall give an account in the day of judgment;" that "words, fitly spoken, are like apples of gold in pictures of silver;" that life is short, and that, to enable us properly to discharge our various duties, we must be reflecting beings; that reason and judgment should rule every expression. Is it further said, your remarks may be correct, but they do not apply to our community?—I answer, without hesitation and with much pain, *they do*. Does not each day's conversation produce objectionable language, to fill a volume? language, which we should blush to pronounce in the company of the pure and chaste? O! it is a saddening scene, to witness day after day spent among us, in trifling, miserable discourse about the most petty affairs; the noble powers of the intellect frittered away, the chasteness and purity of the affections sullied and degraded, by profanity and vulgarity. And I would I could say, this unholy practice is confined to that class, from whom we might expect it. But is it not a fact, that those who claim to be, and are, the first, in point of intelligence, and influence, and wealth, will spend hour after hour, in listening to petty details of pettier trifles; to coarse, ay, the coarsest recitals of obscenity? And the loud laugh and the boisterous shout will attest the sincerity of the pleasure conferred, by what should cause every good and pure mind to weep; and not unfrequently is the oath mingled with this disgusting and horrid recital and shouting.

If such men care not for themselves; if they fear no injury to their own characters; I call upon them to have some regard to the moral and mental wellbeing of the younger portion of the community, who are looking up to them for examples. As they would not aid in the extension of licentiousness, already so frightfully prevalent, in the demolition of the only principle of social wellbeing, purity of language and thought; as they would not aid in obscuring, polluting, and desecrating, the immortal intellect and soul; as they would not prepare for themselves, in the ruin of their children, a melancholy and despairing old age;—I beseech them to desist, to abjure, henceforth, their

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coarse and profane conversation, to set a laudable example of saying nothing which does not tend to the best development of the spiritual, the intellectual man; nothing but what is pure, virtuous, and useful. And to the young men of our community I appeal; will you not remember, that soon upon you will rest the stern responsibilities of active life? that, to be prepared for these, you need and must have strong, thinking, reasoning minds? chaste, unsullied hearts? that every hour you waste, in idle discourses upon the thousand nothings of common conversation, in the recital of or listening to foul insinuations, degrading and filthy anecdotes, &c., is creating giant obstructions to obtaining such minds and hearts? And, finally, may I not ask the ladies, and particularly the young,—those who are most in society, and who are exerting great influence upon it,—to lend your services in the restoration of a pure, and simple, and useful, and noble, style of conversation among us? Conversation with you, in company or out, will be of that kind, which is perceived by the gentlemen to be to your tastes, however theirs may differ from yours. If you naturally converse on the little, despicable subjects, too often the theme in ladies' society; if dress, scandal, gossip, and trifles, are seen to be your mental element; be assured, such will be the topics introduced by the gentlemen, when they meet you. If, on the other hand, you should show, satisfactorily, by your language and manner, that you are seeking moral and mental improvement; that solid, useful thought is acceptable to and demanded by your taste; if literature, patriotism, and religion, are subjects frequently present to your thoughts; if you will not waste time, in idling and trifling, and seem determined to do all in your power, to exalt and purify the general tone of conversation around you; if those gentlemen, who cannot or will not share in your thoughts and language, thus raised, and dignified, and ennobled, shall find, by your manner, that they are unwelcome guests, then, a reform will at once commence in those gentlemen who are desirous of mingling in ladies' society,—and who are not? There is a pleasant group of ladies, they will say; we wish much to associate with them; but their tastes and habits of thought are foreign to ours, superior; and we are satisfied, that we should not be pleasant companions, with our present tastes and habits of mind; those, we will, as soon as possible, reform and improve. *And, finally, can I not, with justice and perfect propriety, call the attention of all the members of our community to the fact, of a low and unworthy style of conversation, both in language and subjects; of its immense influence, for evil, on the individual and social character; and the consequent necessity of its thorough elevation and renovation?*

PUBLIUS.

BEAUTIES OF IGNORANCE.

A THIEVES' SOOTHSAYER IN MANCHESTER.—"The public are not perhaps aware how much it is the custom in Manchester, England, for young delinquents, before committing any offence, to consult some dealer in the 'black art' as to the chances of their escape, or detection and punishment. A striking instance of this practice recently occurred in the case of a youth, who, being apprehended in the act of committing a felony, declared that it was not his fault, or from any want of dexterity on his part, that he had been apprehended, but that it was his 'fate;' for that Alexander, the astrologer, had predicted that he (the delinquent) would succeed in three thefts, and be taken in the fourth attempt, and that so it had turned out. Alexander, being immediately apprehended by the police, was found with all the symbols of the 'occult science' upon him; but he denied any knowledge of these, and, from some defect in the evidence against him, he was acquitted. This man (who is held in great reverence and fear by the young thieves in Manchester) is about sixty years of age, and has been, for many years, one of the greatest pests in the town."

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[From the Charleston Mercury.]

WRITING MATERIALS.

The most ancient writings of which we have information were upon hard substances,—stone, brick, metals, wood. The Decalogue was engraved on stone. In Greece, Italy, and Egypt, marble, brass, and wood, were used for historical records, monumental inscriptions, laws, and treaties. Hesiod wrote on leaden plates. The ancient Chinese used wooden tablets, as did the Greeks before Homer's time. Afterwards, their plates of wood were coated with wax, and written with the *stylus*. These tablets were used by the Roman boys at school. According to Plautus, one of the boys used one to break the schoolmaster's head.

They were sometimes fastened together, forming a book, or *codex*, from resemblance to the trunk of a tree. Hence the term *code*.

The edicts of the Roman emperors, senate, and magistrates, were on plates of ivory.

Leaves of trees or plants were written upon also, particularly in the East. Hence the origin of the phrase, "the *leaves* of a book," "the Sibylline leaves," *folios*, &c., from *folium*. Linen also was used, as is seen in the wrappers of mummies.

The bark of trees was afterwards used, and is still common in Asia. The inner bark, or *liber*, was used; whence the Latin "*liber*," a book, and the English "*library*." A library, altogether of bark, was recently discovered in Russia. The Saxons used the bark of the beech; and from "*boc*," the Saxon for beech, came our word *book*.

Next was used the papyrus of Egypt; whence our word *paper*. This is a kind of rush, growing in marshy places. It was used not only for paper, but for making cloth, ropes, lamp-wicks, and boats. Moses was placed by his mother in an ark, or boat, made of it. To make paper, the outer rind was peeled off, and the inner coats, or layers beneath, were placed cross-wise, moistened, pressed, dried, smoothed, and polished. *Rice paper* is made similarly, from the filmy membranes of the bread-fruit tree.

Parchment and vellum were afterwards introduced, the former made of sheep and goat skins, and the latter of the skins of young calves. There is preserved at Upsal, in Sweden, a manuscript copy of the Gospels, in the Gothic translation of Ulphilas, first Bishop of the Goths, on violet-colored vellum, lettered in silver and gold, and bound in massy silver.

Most of the ancient manuscripts extant are on parchment.

Paper made of cotton was introduced by the Arabs into Spain. How long it had been used in the East is unknown. About the middle of the fourteenth century, linen paper was substituted, which also was introduced into Europe from the East, where it had been used for centuries. Most of the old Oriental manuscripts are upon such paper. The oldest English manuscript on linen paper is dated 1340.

The chisel was used to engrave on stone. To write on bark, soft wood, or waxed tablets, the stylus was used; whence our word *style*. This was made of iron, sharp at one end, to mark with, and flat at the other, to rub out or erase. They were employed sometimes as daggers. Cæsar, when attacked by his murderers, defended himself with one of them. The boys at school sometimes rose on their masters with them. Some persons derive the Italian word *stiletto* from the stylus.

Reeds or canes were used to write on softer substances, the Egyptian *calamus* being preferred. It was pointed out and split like a pen, and left the writing rough and uneven. Pens made of quills came next, their use originating in Europe, and first mentioned in the seventh century. Reeds and canes are still used by some writers in the East, but the goosequill is the preeminent instrument of modern times.

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The ancient inks were superior to the modern, in beauty and variety of color. Besides inks of all colors, the ancients used gold and silver inks, in which capitals, titles, and emphatic words were written, in most manuscripts of the middle ages.

Most old manuscripts are without points, or spaces between the words; but there are many exceptions, and sometimes there is a period after every word.

Originally, they wrote from right to left, instead of the present way, which is called the Ionic method. Afterwards, they wrote backward and forward; *bostrophedon*, as the ox ploughs. The Chinese write perpendicularly down, in columns of single words.

The form of letters varied in different centuries. At first, all the letters were capitals. Small letters were introduced in the fourth, but were not in general use before the tenth, century. By the peculiar form of the letters, the age of manuscripts is distinguished with great accuracy, from century to century.

The parchment, paper, or other flexible material of ancient writing, was rolled up into a scroll, or *volumen*; whence the word volume. The sheets, written only on one side, were united at the edges, so as to form one long strip, rolled up on a stick, like a map. Of every work, only one book was included in each volume; and, in general, one of our modern volumes would include many ancient ones. Hence the great number of volumes in the ancient libraries.

The present form of books is also very ancient. It is traced back to Pergamus, who first used parchment extensively, and was generally adopted after the time of Augustus, except among the Orientals. Only a small number of extant old manuscripts are in rolls, which is called the Egyptian mode of binding.

Julius Cæsar introduced the method of folding letters and dividing them into pages, in the style of modern books.

The Romans preserved their more precious books in cedar boxes. Hence the praise, "*worthy* of the cedar." The oil of cedar was also rubbed over books, to preserve them.

Transcribing was the only ancient process of multiplying books.

The ancient literature would have been wholly lost, had it not been for the Christian religion, and the institution of monasteries. In the dark ages, the monks were the only transcribers. Few laymen could write even their own names; they made their mark. Charlemagne, and several other European monarchs of those times, could not write. The monasteries, being respected in war, were also safe depositories for books. Besides copying, the art of embellishing, or illuminating, was practised by the monks.

The monks, however, destroyed many valuable writings, by obliterating them, and using the same parchment for writing or copying works of less or no value. The revival of letters put a stop to this destructive process. *Cicero de Republica* was thus washed out and *written over*, but was restored by a chemical process. A commentary of St. Augustin on the Psalms had been written over the erased or washed-out writing of Cicero, and the veneration in which the saint was held probably contributed to the preservation of the manuscript.

THE SCHOOL LIBRARY. Nineteen volumes of the Larger Series, and eleven of the Juvenile Series, have been published by Marsh, Capen, Lyon, & Webb.

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THE

COMMON SCHOOL JOURNAL.

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PALMER'S PRIZE ESSAY.

[Continued from the last Number, page 318.]

CHAPTER VI.

Moral Education.

ALAS! what a blank is here! How little, how very little, has ever been attempted, towards developing and giving a proper direction to the social affections and moral feelings of early youth! And yet, when we examine with care the little that *has* been done; when we see with what crude notions, nay, even with what false principles, the instructers of early youth have come to their important task; we feel inclined to ask whether it would not have been better, that nothing had been done; that the whole subject had been left unoccupied. For, with what sordid, mercenary motives, have young children been incited to the love and practice of virtue! One is praised for goodness, and rewarded with a *doll*; another, with "books with prints in them;" a third, with *sweetmeats*. In one school-book, we are told that "the boys thought how good James and George were, to give them part of their cakes, and said, they would share with them, when they had good things, too. *Were not James and George good boys?*" In another, there is an account of a *good boy* assisting a dog, a half-starved horse, and a blind man, in the morning, who, in the evening, coöperate to rescue him from thieves. In a third, where a story is related of a *dishonest* boy punished by a *broken leg*, and *honest* Harry rewarded with a *hat-full of apples*, it is wound up by the statement, that "Harry carried the fruit to his mother, and told her, he was *now* convinced that children were always happiest when they did right." Now, what kind of moral perceptions can be expected from youth, who, in their tender years, have been fed merely by such trash as this. Nothing but tangible rewards and punishments! Good for good, evil for evil! Is this the spirit of the Gospel of Christ? "Do not even the publicans the same?" Is it any thing more than one of the innumerable forms of selfishness? the mere spirit of trade? a mere barter of benevolence? Every one, at all conversant with the state of infancy, must be aware, that nothing of the *mercantile* spirit is to be found there. Children are naturally *selfish*; that is, they think only of themselves, or rather, *know little* of others; but what they do give, they give freely, without price. Whilst endeavoring to correct this selfish spirit, then, let us be careful not to instil a worse. Let us not dig up the soil, and plant it with thistles. Much higher motives than these can be appreciated by very young children. They can as readily perceive the beauty and dignity of goodness as we can. They need not the stimulus, either of praise or rewards, to excite them to well-doing. Show them a noble example, and they will instantly follow it. Shall we not, then, try to prolong a little this beautiful state of artlessness; to make a few better impressions, before we initiate

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them into the world of traffic? Is there not too much of the *mercantile* spirit in the community? Is it not disgusting, to see a child calculating, to a day, the period of his majority, when his parents shall have no longer a claim on his services? To see parents and children, who dwell in one house, eating at different tables? brothers and sisters, bargaining closely like utter strangers? husband and wife, with separate purses?

Again, when dissuasives from vice are wanted, with what trickery and deceit are children assailed! We have seen above, the *dishonest* boy punished with a *broken leg*, as if the good and bad were not alike subject to such casualties; and, in the same spirit, one of our most popular spelling-books commences the reading lessons, with the following sentence:

"A dog met a *bad* boy, and *bit* him."

This is the genuine, old-fashioned style of frightening into obedience; a practice still so prevalent, that it is not uncommon to hear a mere child using similar threats to his juniors;—so readily do they copy our bad examples. The trick may answer a momentary purpose; but what sort of impression must the child receive, when he finds, as assuredly, sooner or later, he must, that he has been deceived by his parents or moral instructers? A powerful modern writer says, that "a father is the young child's deity." Alas, that his implicit confidence should so soon be rooted out!

We have, in our country, talents of the very first order. Could they be devoted to a nobler purpose, than to rescue youth from such moral bunglers as these? Could that be considered degrading employment, to genius of the highest rank, which would tend to elevate the whole community in the scale of virtue? Sometimes, it is true, we are told that the Bible is all-sufficient for this purpose. But surely this is a mistaken view of things. God, in His wisdom, has provided materials in abundance, for the *food* of man; but nowhere, in the temperate climes, are spontaneous products superior to crabs and sloes. In vain may the sun shine, and the dews of heaven descend, on the most fertile soil. Unless the skill and industry of the husbandman be exerted, it will bring forth little else than thorns and thistles. In like manner has the bounty of Providence supplied all sorts of materials for the *clothing* of man; but in no case whatever are they fitted for use. It is the same in the moral world. In his various revelations, God has furnished all the *elements* of virtue; but man is required to exert his intelligence, ere the precious fruits of goodness can be formed and ripened. And, in fact, it is only theoretically, that this is denied. Practically, it is admitted by all. Else, why so vast an apparatus of colleges and theological seminaries; of churches and preachers; of commentaries, tracts, and sermons? No! the Bible is not, of itself, sufficient. All the great truths are here; but its moral lessons require to be expanded and applied. They must be brought to bear on all the various situations in which it is possible for man to be placed; and, above all, its language must be accommodated to the opening faculties, the unripened intellect, of early youth. O! how sweet, how blessed, will be the memory of the pioneer, who shall first sow the *genuine* seeds of duty and happiness in the virgin soil of infancy; who, in stories, written in a style equally pure and simple, shall exhibit, by suitable *examples*, entirely devoid of authoritative dogmas, the beauty of Virtue, the deformity of Vice; shall awaken in the youthful soul the delights of the social affections; inspire it with gratitude and piety; with frankness, generosity, and forbearance under injuries; with resignation, humility, and fortitude; and, above all, with a sacred regard for Truth! It is through SCHOOL-BOOKS and SCHOOLS only, that a genuine REFORMATION can bless the world. The seeds sown from the pulpit fall among thorns; "and are choked with cares, and riches, and pleasures of this life, and bring no fruit to perfection."*

*Luke viii. 14.

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These remarks, it will readily be perceived, apply only in the case of early youth. There is no lack of moral treatises, or moral lectures, for manhood, or even for the more advanced stages of youth. But these come too late. The passions, and the sordid animal appetites and propensities of our nature, having remained unchecked since infancy, have thus been yearly adding strength to strength ; and the conscience, led astray by these powerful emotions, and obscured and darkened, from want of exercise, either fails to respond at all, or answers wrong, when appealed to. No! if we would have our youth habituated to attend to the Divine Light within, what Bacon beautifully calls the "sparkle of the purity of man's first estate," it must be developed and cultivated in *infancy*. The Christian poet, Cowper, observes, that,

> "In *early days* the conscience has, in most,
> A quickness which, in *later* life, is *lost.*"—
> *Tirocinium*, l. 109, 110.

And the best of all authority assures us, that "of *such* is the kingdom of Heaven." How important, then, that this state of comparative innocence should be preserved ; that conscience, while in its purity, should be awakened and cherished ; and that our youth, from their most tender age, should be habituated to consult it on every occasion ; and not only to consult it, but to listen to its monitions ; for, if we summon conscience, and neglect her dictates, we only harden ourselves in guilt. The bane of education, in *all* its branches, is the absurd practice of neglecting the first steps, of allowing bad habits to spring up, and become a part of our nature, in the illusory hope of rooting them out, in after-life. Alas! it is then, indeed, a labor dire and weary wo. In some instances, doubtless, it may be effected ; but, in all cases, the eradication is imperfect ; and, in most, the attempt is a total failure. It is both shorter and easier, to proceed from ignorance to knowledge, than from error. They, who are in the last, must *unlearn*, before they can learn to any good purpose ; and the first part of this double task is by far the most irksome and difficult, for which reason, it is seldom undertaken.

CHAPTER VII.

Recapitulation.

Hitherto, gentle reader, our journey together has been almost wholly over rough acclivities, with but little to relieve the weariness of the ascent. Having now, however, reached the top, before we descend into the more pleasing and more flowery vale before us, it may perhaps be profitable, to take a retrospective view of our past labors, and inquire what are their results. May we not conclude, then,

I. That the SCHOOL is not the only place where our youth receive instruction ; but that, indirectly, they derive much of their education from

1. Observation and Experience.
2. The Conversation and Example of their parents and companions.
3. Public Opinion, or Tradition.
4. Public Worship.
5. The Town Meeting.
6. The District-School Meeting.
7. The Judicial Establishments.

II. That our *Direct Instruction*, or School Education, is weak, trifling, and of small extent, compared with our *Indirect Instruction*.

III. That, in Physical Education, Nature is our great instructress, and that our duty is chiefly negative ; namely, to deviate as little as possible from the course she indicates.

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IV. That the unnecessary confinement, to which the child is subjected in early life, is alike prejudicial to his physical powers and to the development of his intellectual faculties.

V. That the location and internal arrangement of most of our schoolhouses are highly objectionable, tending to enervate the mind as well as to weaken the bodies of our youth.

VI. That the imperfect qualification of our teachers arises in a great measure from the fact, that, owing to the plan of alternating male and female teachers in the winter and summer schools, it is impossible for either to gain a support from the profession.

VII. That, in order to induce females properly to qualify themselves, permanent situations must be provided for them in the primary schools.

VIII. That the waste of time by the pupils, and other inconveniences, arising from the perpetual change of teachers, occasion a serious loss to the community.

IX. That Seminaries for Teachers too often mistake the object of their institution, by endeavoring to extend the knowledge of their students to the higher branches of learning, instead of imparting to them *the art of teaching*.

X. That the Discipline of schools is defective, either by being too lax and wavering, or, when sufficiently strict, by not allowing frequent intermissions at stated periods; also, by the vulgar practices of the teacher, and by too frequent recurrence to scolding and brute force.

XI. That the initiatory branches of education are by far the most important; and yet, that they are those which are generally intrusted to the most incompetent instructers.

XII. That the pernicious habit of mental wandering, or reading one thing while thinking of another, naturally arises from the *synthetic* mode of teaching reading.

XIII. That, by the *analytic* method, this pernicious habit is avoided, while, at the same time, the progress of the pupil is much more rapid.

XIV. That experience shows, that the oral method of teaching orthography is deceptive, and generally fails to produce good spellers.

XV. That the mode of teaching reading, by means of spelling, is absurd and highly pernicious.

XVI. That writing, as taught in our district schools, generally eventuates in a stiff, cramp hand.

XVII. That the fundamental processes of arithmetic are seldom properly taught or sufficiently practised; that the general arrangement of the subject is defective; and that the different modes of abbreviation are not pointed out.

XVIII. That the important advantages, which might be derived from the practice of mental arithmetic, are generally lost, by the mode in which it is studied.

XIX. That the practice of *committing words to memory*, instead of acquiring ideas, is still too general in the study of the higher branches of learning.

XX. That the subject of MORAL EDUCATION is sadly neglected in schools, and the little that is attempted, generally founded on false principles.

XXI. That it is through school-books and schools only, that a genuine REFORMATION can be effected in the community.

[To be continued.]

"So much should be required of teachers, from year to year, that no one, without keeping up with the spirit of the age, and the most approved methods of instruction, and without being well acquainted with the best system of education, would propose himself for this important employment."—*Report of the School Committee of Holliston.*

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MEMOIR OF DR. NATHANIEL BOWDITCH.

[Continued from the last Number, page 323.]

CHAPTER VII.

Review of the labors, &c., performed by Mr. Bowditch, during these voyages.—Habits while at sea: studies: desire to teach others: kindness to sailors, and to the sick.—Discovers errors in a book on Navigation.—Origin of 'American Practical Navigator:' success of it: industry of Mr. B. upon it.—Investigates higher branches of science: books on these subjects taken by Mr. B., in payment of improvements made in the 'Navigator.'—'Mecanique Celeste.'—Mr. B. reads history.—Learns Spanish, French, and Portuguese languages.—Anecdotes.—Chosen member of American Academy.—Receives honors from Harvard College.

Thus finished Mr. Bowditch's career as a sailor, having been, about eight years, engaged in this pursuit. But let us now review a little, and see what he was doing, during these voyages, and how he occupied his time. He was very regular in his habits. During the first two voyages, he attended to the duties of mate of the vessel, and stood his watches. This, of course, prevented him from studying as much as he otherwise would have done. He, moreover, as we have seen, took fewer books with him. But, during the next two voyages, the Captain excused him from the watches, and he was able to study without the smallest interruption. After the deck had been washed in the morning, he walked for half an hour; he then went into the cabin to study, until the time arrived at which he was to observe the sun, which is done in order to tell whereabouts in the ocean a vessel is. Having finished this, he usually dined. After this, he slept a few moments, or took a walk, and then studied again until tea-time. After supper, he was again at work until nine, when he used to walk for some time, cheerfully talking with his comrades. After this, he usually labored until late at night; and, in order not to disturb his fellow-passengers, he did not keep a light in the cabin, but frequently stood upon the cabin stairway, studying by the light of the binacle lamp, where the compass is kept. Whenever the vessel arrived at a port, he was still the same hard student, but in a different way, perhaps. The instant he was freed from the duties of weighing pepper on the coast of Sumatra, that moment he flew to his books. No time was wasted, either in foul or fair weather. It made no difference to him, whether the ship was resting motionless upon the water, or tossing upon the heaviest swell, he was always a worker. But there was yet another and more beautiful trait still, in his character. He not merely loved study, himself, but he was determined to persuade all others to love it, also. During his first voyage, he used to go to the forecastle, or sailors' cabin, and carry his books of Navigation, and teach them how to guide a ship by the rules found in these books. He then went on deck, and explained to each one the method of using the quadrant and sextant, two instruments used by a sea-captain. There is an old man now living in Salem, who, when speaking of this disposition of Mr. Bowditch, said, "I was the steward on board the vessel, and Mr. Bowditch frequently scolded me, because I did not come to study with him more steadily." It is a fact, that every sailor on board the ship, during that voyage, became afterwards captain, and probably some of them would never have risen so high, had it not been for the kindness of their friend. I love to think of this trait in his character. He delighted in learning, for its own sake, and he was always pleased when he could find some one upon whom he could bestow all his acquirements. He had no mean standard of comparison between himself and his fellows, but desired to give and receive as much good as it was possible for him to bestow or receive.

He was beloved for this by all; but his kindness of heart led him not mere-

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ly to teach those who knew less than he, but he was wont to seek them, when sick, in order to relieve them. One of them, who lately died, wrote in a letter, after alluding to his willingness to teach others, "But the kindness and attention to the poor seasick cabin-boy are to this day (April, 1838) uppermost in my memory, and will last, when his learning is remembered no more." How bright were his talents and love of study, how beautiful his devotion to others' comfort and improvement! He might have been as learned, without displaying this regard for others. But he would not then have had such tributes of love, as was displayed by this old sailor, who remembered his kindness rather than his instruction.

But let us examine his particular studies, pursued while at sea. We have already seen, that, from a boy, he had loved simple arithmetic, and on becoming older, had studied deeply in mathematics, a kind of learning similar in character to arithmetic, only much more difficult and important. During the long voyages to India, he had ample opportunity for following this branch of science; consequently, we find that his chief studies were upon that subject. On the first voyage, he discovered many errors in a book on Navigation, errors, some of which were so important, that, by their means, several vessels had been shipwrecked. This erroneous work was originally published in London, by a man named Hamilton Moore, and it was almost exclusively used by seamen. It had been republished in America, in 1798, by Mr. Blunt, then living in Newburyport. One edition was published, and a second was about to be issued, in 1799, when Mr. Blunt learned, by means of a mutual friend, that Mr. Bowditch, during his two first voyages, had detected many of these errors, and was willing to inform him of them. Mr. Blunt immediately made application to the young navigator, and received the assistance he wanted. Finding that Mr. Bowditch had within him the means of rendering essential service, Mr. Blunt proposed to him, when starting on his fourth voyage, that is, to India, to examine all the tables, and see what number of errors he could find. Mr. Bowditch agreed to the proposal; and, during this voyage, his time was much occupied with this task, a very wearisome, but, as it proved eventually, a profitable one, as it regards reputation and pecuniary success. The mistakes were so numerous, that he found it much easier to make a new work, and introduce therein his own improvements; so that Mr. B., before the termination of the voyage, decided to make some arrangement for this purpose. The consequence was, that, instead of publishing a third edition of Moore's Navigator, in 1802, the first edition of the 'American Practical Navigator' was published by Mr. Bowditch, under his own name, Mr. Blunt being proprietor. Thus was laid, at the age of twenty-nine, the foundation of a work on navigation, that has kept constantly before the public, as one of the best of the kind either in America or England. It passed through its tenth edition a short time before Mr. Bowditch's death. Upwards of thirty thousand copies have been published since its commencement. It soon superseded entirely Mr. Moore's, and was early republished in London. And it was not only obtained by every American seaman, but even English ships sought for Bowditch's Navigator, as their safety during their long voyages. Many amusing anecdotes are related, in reference to this book. An American captain once took passage in an English ship, from the Isle of France, for St. Helena. After being a few days out, the passenger, about noon, brought his 'Navigator' (one of Bowditch's editions) on deck, for the purpose of using it. While thus engaged, the English captain of the vessel walked up, and looked at the work. "Why," says he, "you use the same work that we do. Pray, where did you get that?" And great was the surprise of the Englishman, when he learned that the author of the book, he was using every day of his life, was the near neighbor and friend of the person he was talking with. Little did he imagine that he was dependent upon the efforts of a simple son of a cooper, for the valuable information by which he was enabled to go from

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sea to sea, in comparative safety. But how is it, that this work has been able to remain so long one of the best works of the kind? Because Mr. Bowditch bestowed intense pains upon it, and with every new edition made all the improvements possible. He moreover brought all his learning to bear upon it. In the explanations of the rules, he was simple, so that the most ignorant could understand them. But, in addition to all this, as we have already stated, he introduced all the new methods which he himself had discovered. One of these methods was favorably noticed by a celebrated French astronomer, in a Journal published in 1808.

But, although his attention was much devoted to this book on navigation, he evidently considered that as of little moment, compared with higher objects. During the long voyages, he had been studying the higher branches of knowledge, the difficult calculations of the motions of the heavenly bodies. The deep love he had for these pursuits had a most pleasing effect upon him. If he were sad or disturbed, he sought peace and cheerfulness in "his peaceful mathematics." As arithmetic had been the darling pursuit of his boyhood, so now the curious and intricate problems of mathematics, or sublime theories of the planets, occupied his best leisure hours. We have seen that, long before going to sea, he studied French, for the purpose of reading a work on mathematics. He continued to study deeply into the works of that country. Some of you may know, that about the last of the last century, at the Revolution in France, all the nation was aroused, every branch of learning and of art received new life. The consequence was, that a vast many men of the highest genius arose, and, patronised by government, they put forth to the world extraordinary works of learning. Most of these, when upon astronomy, Mr. Bowditch procured for himself, by means of the publisher of the 'Navigator.' Among these came one to which we have already alluded, and which may be explained by the following anecdote. Soon after his arrival from his fourth voyage, Mr. Bowditch was walking towards the lower part of the town of Salem, and he met his old friend, Captain Prince. They entered into conversation, and Mr. B. observed that he had been much pleased with receiving a book from France, which he longed to see, as he learned, from some notices taken of it, that it was superior to any thing ever before written by man, and which very few were able to comprehend. This work was the one which now renders his name widely known in Europe. It was the work on the 'Mechanism of the Heavens,' formerly spoken of, in which the author treats of the forms, weights, motions, &c. of the planets and other heavenly bodies. Nothing equal to it had appeared since the time when Sir Isaac Newton, about a hundred years before, published his views upon the same subject. In fact, La Place's work was the carrying out of the principles laid down by the great Newton. But of this work we shall have to speak hereafter, and therefore we shall say no more of it, at present, but finish our remarks upon his labors during the period of his seafaring life. He was still engaged in extracting from various works, or, in other words, in filling up his volumes of manuscripts,—though now, from the increase of his property, he was enabled to buy the originals; and of course, his manuscripts were chiefly his sea journals, and the notes made by himself upon the various authors he read. But he did not confine himself entirely to science. He read history, and some works of a literary character; although he never spent much time upon inferior books. Why read any thing you cannot speak of? he used frequently to say. He likewise studied the Spanish, Italian, and Portuguese languages. His method of learning a language is instructive. As soon as he determined to study one, he bought a Bible, grammar, and dictionary, in that tongue. After learning a few of the pronouns and auxiliary verbs, he began to translate, and usually commenced with the first chapter of the Gospel of St. John, because in the few first verses there are many repetitions. Having learned them thoroughly, he

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proceeded to other portions of the Bible, with which he was most acquainted. When at home, he always carried the Bible to church, and used it instead of an English one, during the services. But he had another plan, which is very useful to one who has a bad memory. I will now explain to you one of his vocabularies, or collections of words with their meanings attached thereto, so arranged, that he could refer much more easily to them than by a common dictionary. Although he did not learn German until a long time after the period of his life which we are now speaking of, still, as the German vocabulary is the most perfect, I will describe it. It is made upon two large sheets, one foot broad and more than a foot and a half high, which, with the inside of the covers, make six pages. The pages are divided into columns, about one and a half inches wide,—that is, large enough to admit, in very small writing, a word with its signification by its side. Of course, the columns are divided for the letters of the alphabet in a manner proportioned to the number of pages of each letter in the dictionary. Having thus prepared his book, whenever he found that he was obliged (for want of memory) to look at the dictionary more than once for the signification of a word, he wrote that word in his vocabulary; and, by the act of writing, strengthened, in some measure, his memory of that word, and moreover, he could turn to it immediately, and not lose time in turning over the leaves of a larger book. The number of words thus seen at a glance, as it were, was remarkable. In the above-described six pages there are eleven thousand German words, all written distinctly, but in small hand, and without any repetitions, and with as many abbreviations as he himself chose. I have been thus minute upon this subject, not because I think that all ought to make vocabularies, but because some may be benefited, some, for instance, who have bad memories. Moreover, I wished to speak to you of them, as marks of his perseverance.

Two important events took place during this period of Mr. Bowditch's life, which it becomes our duty to record. On the twenty-eighth of May, 1799, he was chosen a member of the American Academy of Arts and Sciences. This Society was the first which bestowed upon him the honor of membership of its body. It was composed of men of science, combined for the purpose of improving themselves and the community in knowledge. He continued a member of this body during his life; and subsequently, in May, 1829, just thirty years after becoming a member, he was chosen its President, in which office he was continued until the day of his death.

Another honor, and one which was more pleasant to him than any received at any time afterwards, was bestowed during this period. In 1802, his ship was wind-bound in Boston, and he left it, for the purpose of attending the annual commencement at Cambridge College. He knew but few individuals there, though he had corresponded with some of the Professors; and one of the Corporation of the College, Chief Justice Parsons, was one of his kindest friends. He went alone, and, while listening in the crowd to the names of those upon whom the honors were conferred, he thought he heard his own pronounced, but he supposed that he might have been mistaken, inasmuch as the notice was given in Latin. But how great was his emotion, when he heard from a friend that his suspicions were well founded! It was to him the proudest day of his life. And we, who know his humble origin, his simplicity and modesty, can in some measure understand the thrill of pleasure that must have run through him, when he found himself thus noticed by the first and oldest University in the land. And why was he thus noticed? Because he had well improved the hours of his life; because his days and nights had been spent in activity and earnest study. This tribute was the sweetest he ever received. In after-life, when his fame was established, and the great societies of Europe all poured upon him their diplomas, he always looked upon them as of small moment, compared with this his first, earliest proof of esteem from his fellow-men.

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Having now completed his sea-life, let us enter upon his new scene of energy and benevolence, as a citizen and father; and our next Chapter will include several years of his life in Salem.

[To be continued.]

[From the Norfolk Democrat.]

OUR COMMON SCHOOLS.

God has established two schools, the family and the church, and no more; the rest are of man's invention. They may be good; they may be bad; at any rate, they are of human origin.

The Common School, however, is or should be an essential part of the family; at least, such is the view I take of it. I would as soon give up the family or the church,—almost so,—as the Common School. It must be *sustained*, like the institution of which I have said it forms, essentially, a part; whatever be the hazard or the sacrifice.

Why, then, is it not sustained? Why do we hear, on every hand, such bitter complaints of the public apathy? Why are some of our best and most philanthropic men, our master-spirits, condemned to toil and wear themselves out in this cause, and no man regards it? Why is our countryman, Woodbridge,—late editor for many years of the pioneer work on education in the country,—after having worn himself out, and expended thousands of dollars in this cause, suffered to sicken, and perhaps perish unheeded, in a foreign land, while those who have rendered a sacrifice far less important to their country are lauded, and pensioned, and *monumented*? Why are the editors of our only two Common-School Journals in New England compelled to edit their papers gratuitously, and even then see their very existence every hour endangered? My countrymen, "these things ought not so to be."

I have labored, in my feeble manner,—and made sacrifices, too,—for years, in the same cause; and therefore know how to sympathize with those who are laboring and suffering therein. In fact, I still labor in it. It is but recently that I prepared an article on the neglect of health in our Common Schools, and published it in the 'Library of Health;' which I have solicited the editor of this paper (the Norfolk Democrat) to copy. I make no apology for desiring to give currency to my own productions; it is not because they are mine, but because they are needed. Much of the credit,—if credit there be,—is due, as will be seen, to Mr. Mann, the Secretary of our Board of Education in Massachusetts.

W. A. A.

HEALTH IN COMMON SCHOOLS.

In the State of New York, and in some parts of New England, it is estimated that about one fourth of the population attend the Common, or District, Schools, eight months in a year. If this estimate is correct, then it follows that more than one million of the population of New York and New England spend almost half of their waking hours, for eight months in a year, during every year from the age of four to sixteen,—equal, in the aggregate, to four whole years of life,—in the Common School.

Now, what can be more obvious, than that every child, in passing from the age of four to sixteen, ought to be in a situation to improve in health, no less than in knowledge and morals? But are all the children in our Common Schools thus improving? They must be doing one of three things, in regard to health, in these schools, during their connection with them. They must be stationary, improving, or retrograding. Let us consider the subject. The question concerns the happiness of too many human beings

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to be lightly passed over. Let us look at facts; for we very fortunately have facts in our possession.

Accompanying the latest 'Abstract of the Massachusetts School Returns,' as prepared by Mr. Mann, Secretary of the Board of Education, are many fragments, or extracts of reports from school committees, in regard to the condition of our schools. These reports, indeed, constituted, in all, about twelve hundred compactly-written letter-paper pages; but Mr. M. was restricted to such selections as were striking.

We find from these selections, or extracts, that there is a great want of attention to the comfort and the health of children in Common Schools throughout the State; for though reports were received from only one hundred and seventy towns, no less than seventy of these complain more or less of their schoolhouses,—their location, size, structure, external or internal arrangements, &c. And of those who do not complain, not a few speak of the number of scholars as being too great for the house. Nor does the silence of a considerable number,—so far as the extracts from the reports are concerned,—of the school committees on this subject, prove that all is as it should be in this respect, especially when we find but about half a dozen who say distinctly that their schoolhouses are what they ought to be.

But let us take it for granted that this seventy to one hundred and seventy, is about a fair proportion of the bad or unhealthy, to the good or healthy, schoolhouses throughout New England and New York. At this rate, the health of seven seventeenths, or nearly six hundred thousand of the children of these seven States, if improving at all, cannot be improving as it ought to be; since, for the purposes of health, good schoolhouses are indispensable.

Let it not be understood, however, that the schoolhouses in the seventy towns we have mentioned are all equally bad for the purposes of health, or even that all of them are objectionable in the view of those who have reported concerning them. It frequently happens, however, that they are all deemed objectionable, in a greater or less degree. It is sometimes said expressly, as in Uxbridge, Edgartown, and Kingston, that there is not a good schoolhouse in town, or not one as it should be; and in a few instances, that there is not a single one that is not a disgrace to the inhabitants.

But what are the particulars on which these complaints are grounded? In other words, what is the matter with the schoolhouses in question? and why are they so highly censured?

In the first place, they are frequently too small. This, joined to neglect of ventilation,—a very common fault by the way, and one of which many and loud complaints are made by the committees in their reports,—is an evil of the first magnitude, and deserves something more than a passing notice.

One element of health is general cheerfulness. But if there were no other objection to the narrow dimensions of most of our schoolhouses, than that they are very unpleasant and prison-like, in their appearance, we conceive that this alone would be a sufficient reason for enlarging them. Compare them, for example, with our spacious churches. How puny, how contracted!

A schoolhouse, it is true, which is designed to accommodate fifty pupils, does not need to be as large as a church for five hundred worshippers. There is no good reason, however, why it should not be at least one tenth as large; nay, much more than one tenth, since the pupils spend more hours of each week-day in the schoolroom, than they do of each Sabbath-day in the church, and are expected to attend to various movements and exercises in the former, while they sit still, chiefly, in the latter.

Let us consider the disparity of size. A church intended to accommodate five hundred persons is usually, not to say often, eighty feet long by sixty broad, while a schoolhouse for fifty or sixty pupils is seldom over

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twenty feet by eighteen; we believe we may say generally not more than twenty by sixteen. Here, then, the schoolroom is only *one fifteenth* as large as the church. How is this? Why are not our schoolhouses as spacious, for the same number of persons, as our churches?

But it is unfair, after all, to contrast the schoolhouse with the church. First, because the church itself is usually too large, or rather the congregation is usually too large, (for it were better for the health and morals of all concerned, especially the minister, if our congregations were smaller,) and therefore an improper standard of comparison; and secondly, because the school, as we have already intimated, is designed as a place of business, and our churches, for the most part, as places of quiet. The teacher in a church is usually the only *business* man,—we mean now so far as manual performance is concerned,—but in a school all are or should be employed.

Let us then contrast our schoolhouses with our dwellinghouses, or rather our schoolrooms with our parlors. In this comparison, how stands the case? Are not our parlors, which only accommodate from five to ten persons, very generally as large, or nearly as large, as our schoolrooms, which should accommodate forty or fifty? What family would be willing to occupy a parlor no larger in proportion to the number of its occupants than most of our schoolrooms?

We protest against this niggardliness in regard to the size of schoolrooms, were it only for appearances' sake; we mean, when we take into consideration the effect which an appearance of constraint has upon the cheerfulness, and consequently upon the general health, of people, especially children. *They*, at any rate, were not made to be imprisoned, either in a dwellinghouse or a schoolhouse. They were made for freedom, joyous, high-bounding freedom, like the sportive lambs and other young animals; and may God forgive those who *ignorantly* war against this tendency of their natures.

But we object still more strongly to schoolrooms of narrow dimensions, on account of the impurity of the air which they contain. A distinguished British writer on health assures us, that man subsists more upon air than upon food and drink. And must it not be so? A person may live two or three days without food or drink, and yet not materially suffer in his constitution. The suffering is almost wholly temporary. But let him be deprived of air, for as many minutes, and he becomes as incapable of thought as if he were dead; and in a few minutes more, life is extinct. Even if restored, after the privation of a minute or two, he seems not to be restored fully. He suffers for a long time, perhaps, more or less, as long as he lives.

Need we advert, in this place, to the philosophy, physiology rather, of breathing? Need we say to our readers, that the whole mass of blood in the human body, amounting, in an adult, to twenty-five pints or more, ought to pass through the lungs once in three or four minutes, and ought there to come in close contact with the purest of atmospheric air; and that if this air is not pure, the blood does not undergo those changes in the lungs, without which, if life could even be prolonged, health could not be maintained? Need we bring forward facts, for they are to be had all around us, to show that breathing the air renders it impure, in several ways; and that if these impurities cannot escape, and a purer sort of air rush in to supply their place, and prevent them from acting internally upon our lungs, we must not only undergo many bad feelings at the time, but must also be sowing the seeds of disease, and gradually undermining the constitution?

We will present only one or two facts, both for want of room, and because we have often adverted to this subject. We can assure our readers, however, that instead of one, we could adduce a hundred, perhaps a thousand, were it indispensably necessary.

In the hospital at Dublin, during four years, two thousand nine hundred

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and forty-four children, out of seven thousand six hundred and fifty, or more than thirty-eight in every hundred, died within a fortnight after their birth. Dr. Clark, the attending physician, suspecting a want of pure air, undertook to ventilate the rooms, and by means of pipes six inches in diameter, introduced into all the rooms a supply of fresh and pure air. The consequence was, that during the three years following, only one hundred and sixty-five died out of four thousand two hundred and forty-three, or less than four in one hundred. As there were no other known causes of improvement in the health of these children, it was therefore concluded, we think justly, that during the four years we first mentioned, two thousand six hundred and forty-seven children had perished for want of pure air.

The story of the destruction of lives in the Black Hole at Calcutta, where, out of one hundred and forty-six persons crowded into a close room for ten hours, one hundred and twenty-three died of bad air, though a terrible one, is as nothing to this affair of the Dublin hospital. And yet there is no doubt, there can be none, that a good deal of sickness and premature death of the children in our New-England families is owing to their confinement in narrow, unventilated schoolrooms. Let us hear, for a moment, the opinions of the authors of the reports of which we have been speaking.

The committee of Northfield say, "It is a generally acknowledged fact, that fresh, wholesome air is not only necessary for health, but also for the exercise of the mind; and that hot, close, bad air causes languor and stupidity, and prevents close application. It is the opinion of many who have given particular attention to this subject, that many of the bodily diseases which are prevalent among the young, in our cities and large places, have their origin in the unhealthy, uncomfortable schoolrooms, where children pass from six to eight hours a day for most of the year. In the country, in our own village, we may not yet have experienced so many evils from bad air and inconvenient seats, because our schools have been shorter and smaller. But our schools are now lengthening and enlarging, and we are introducing close stoves. May it not be well for us to learn from the bitter experience of others, and make early provision for the comfort and health of the rising generation?"

The committee of Swansey say, "To put fifty children into a space of four hundred feet of floor, is to unfit them for vigorous effort. The air is pregnant with death. And such is the fact in relation to the schoolhouses generally in Swansey."

The report of the committee from Kingston says, "There is not a single public schoolhouse in town that is not a disgrace to us, and a sure and inevitable cause of much sickness and continued ill-health to many of our children."

Again, in the same report, in speaking of a particular schoolhouse,—that in District No. 1,—the committee go on to say, "Confinement is never pleasant under any circumstances. Who is there that would accept the wealth of the Indies in exchange for fresh air and the use of his limbs? And yet you crowd from forty to sixty children into that ill-constructed, miserable shell of a building. Now it is a fact beyond dispute, that in a room of that size,—say twenty-four by sixteen feet,—thirty-five children will render the air unfit for breathing in forty-five minutes. To be sure some fresh air is admitted by the numerous cracks and crevices all around; but allowing one fourth for this, and after one hour the children are injured by every breath. The injury at each breath is small, we grant. But who that has been confined in a crowded schoolroom, or any other room, has not felt the want of fresh air, an article with which the Almighty has supplied us in greater quantities than any other, but only in proportion to our wants? Who has not felt the dull headache, the pressure of the brain, as it seems, (when, in fact, it is cruel *oppression*,) the dizzy, sleepy drowsiness of a schoolroom atmosphere? Who does not remember the new life and anima-

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tion, the renewed strength and courage, he has often felt, when he has emerged from one of these real prisons, to breathe the pure air of heaven?"

In reference to the schoolhouses in Uxbridge, though the committee admit that they have no good schoolhouses, they yet speak with more severity of some than others. Of two, in particular, they complain that "they are old, inconvenient, uncomfortable, and even dangerous to the health, if not to the limbs, of teachers and pupils."

In Ashburnham, also, we hear of the schoolhouses being not only dangerous to the health of the children, but as being actually a cause of death to some of them. "There is not that attention paid to ventilation," the committee say, "which the subject demands. In small crowded schoolrooms, warmed by stoves, the air soon becomes unfit for respiration. The children complain of headache, and become restless and weary, which renders them totally unfit for study. This may be remedied, in a measure, by keeping the room, at all times, in an equal temperature by means of a thermometer. Schoolrooms should be constantly ventilated. A good way is to let off the heated and unwholesome air through a scuttle over head, communicating with the external air, and also by letting in fresh air under the stove. The unwholesome state of the air in schoolrooms, the past Winter, has no doubt been the cause of much sickness, and in some instances of *death*."

Of the schoolhouses in Middleborough, the report is as follows: "The greatest trouble usually is, that the rooms are too small. Besides the necessary confusion and disorder in such narrow and ill-contrived rooms, they are necessarily unhealthful. Undoubtedly many of the cases of sickness of children, which are supposed to be occasioned by going to and returning from school, are occasioned, much more probably, by their being confined, six or seven hours in a day, in a narrow and stifled schoolroom. This evil, the committee believe, has been too much overlooked. They regard it as a serious impediment to the real prosperity of our schools. In making these suggestions, they would recommend, that the several districts, that wish to have their children arrive at manhood with vigorous and robust bodies and well-cultivated minds, examine into the condition of their schoolhouses, and act with reference to the true and best interest of their children, regardless of pecuniary considerations."

From Hanover, we hear the same account, in substance, which we hear from so many other towns in the Commonwealth. "Many of our schoolhouses are thought to be unsuitable for the purpose; some are badly constructed, and some too small, injuring the health and depressing the spirits of the occupants."

In the report from Fairhaven, we are told, that many of the diseases to which children are subject are undoubtedly occasioned by sudden exposures to the chill of the external air, after a confinement in rooms where the same air, with but little change, is breathed over and over again for several hours together.

But we need not extend our list of quotations. Enough has been said to show the views of intelligent men, throughout the State, on the subject. Enough, at any rate, to show that the health of the pupils in our Common Schools is neither improving nor yet stationary, but actually retrograding.

Two questions will here very properly arise. What is the proper size of schoolrooms? And having been erected and properly arranged, what special provision ought to be made for their ventilation?

In the penitentiary at Philadelphia, an amount of thirteen hundred cubic feet of air is allowed to every prisoner in solitary confinement, as being the least amount of space which was deemed compatible with health. Even in the State prison at Charlestown, Massachusetts, one hundred and seventy-one and a half cubic feet are allowed to each prisoner's cell; in addition to which, provision is made, by means of holes in the walls, for free ventilation. "The French writers on hospitals," says Mr. Woodbridge, late editor of

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the 'Annals of Education,' "deem it indispensable that each patient, even in the private sick-room of a school, should have a space equal to fourteen hundred cubic feet; and such is the plan of the best European hospitals. Sir Gilbert Blane says six hundred cubic feet are necessary in England, for each patient; and that with a less quantity it is impossible to maintain the requisite purity of the air."

"If we take but half the quantity required by the French," continues the same excellent and intelligent writer, "it will probably be a better rule for our climate; and when we recollect the superior means of ventilation in the immense rooms of a hospital, many of which are seventy feet long and fourteen high, this will be by *no means too much* for a small, close schoolroom. We shall then have a space of seven hundred cubic feet for each pupil; or, supposing the room to be eight feet high, each child should have eighty-seven square feet, or a space eight feet by eleven."

It appears from facts collected by Mr. W. J. Adams, as set forth in a lecture delivered by him before the American Institute of Instruction, in 1830, that the smallest allowance of space in several distinguished schools which he visited was seven and a quarter feet, and the largest sixteen, to each pupil; or, if the room were ten feet high, from seventy-two to one hundred and sixty cubic feet.

The celebrated Joseph Lancaster, whose schoolrooms in England were fifteen or twenty feet high, in many cases allowed nine square feet to a pupil, or from one hundred and thirty to one hundred and eighty cubic feet to each; and this, too, where the most rigid economy was demanded. Mr. Woodbridge, in view of these facts, for we are still indebted to him, supposes one hundred and fifty cubic feet of space the smallest amount which should be allotted to each individual.

In our Prize Essay on Schoolhouses, prepared for and published by the American Institute of Instruction just referred to, we have come to the conclusion, chiefly from observation and reflection, and without much knowledge, at the time, of the opinion of others, that "a space four feet square, and of the usual height of rooms, is the least which can be occupied by a pupil, for *one hour*, with safety." This coincides very nearly with the view of Mr. Woodbridge, and with that of Mr. Lancaster, as quoted by him. Even this is not enough, however, without due regard to ventilation; and is somewhat less than is allotted to each State prisoner at Charlestown.

One room in New York, fitted up by an individual for a private school, afforded three hundred cubic feet of space to each pupil; and an indigent friend of ours, though in poverty, long paid a rent of three hundred dollars or more a year, in Boston, for such a room as would give to each pupil five hundred cubic feet; and believed that even this allowance was not too liberal.

What, then, are we to say, when we find from facts like those before us, respecting the interior of Massachusetts, that, instead of one hundred and fifty cubic feet of air to an individual, the least allowance which can comport at all with safety, the best of our schoolrooms hardly contain fifty, and many not forty.

In Swansey, as we have already seen, a school of fifty children appears to have about sixty cubic feet of air apiece. No wonder that we hear that the air is "pregnant with death." No wonder the average attendance in this town, even in the winter, is only three hundred and three, while the whole number of pupils, of a suitable age to be in school, is from four hundred and seventeen to four hundred and fifty. Who would not stay away if he could?

In Shutesbury, between eighty and ninety scholars were often confined in a room twenty-five feet by seventeen. Here was probably less than forty feet of air to a pupil. In another room in the same town, the space was not much more ample. Can it be wondered at, then, that "the scholars ap-

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peared to lack ambition;" and that there was a general prevalence of "dulness and indifference?"

The report from one of the districts in Stoneham is as follows: "The house in No. 3, if closed tight, will not contain air enough to supply the lungs of one man eight hours; yet they shut up, in this den of impure air, fifteen or twenty children six hours in a day!" No wonder, that, while there are in this town from two hundred and seventy-five to three hundred children that ought to be in school, the average attendance is only one hundred and sixty-nine.

We have spoken of the state of things in the *interior* of Massachusetts, but it is not the interior alone that suffers, as we learn from other sources than the reports to which we have so frequently referred. It is not yet three years, since Dr. Perry, a highly-respectable physician of Boston, found a primary school in Boylston square, containing sixty children, having only about thirty-four cubic feet of air apiece. The teacher and many of the pupils were pale and sickly. But these accommodations had been the only accommodations of the school for 13 years! It was the opinion of this physician, that "no child could be exposed to the air of this room six hours a day, for two years, without the formation of tubercles (the seed of consumption) in the lungs."

Excited by this statement of Dr. Perry, we visited the same school, as well as several others in Boston, and found every thing as had been stated; not the least exaggeration. We also visited several others in the Autumn of 1838, not two years ago, and found things no better. In one instance, we found seventy pupils in a room eighteen by sixteen feet, and the ceiling quite low. Here were only about thirty cubic feet of air to each pupil. The pupils, however, were more healthy than in some other schools we visited; because the teacher had taken pains to study the laws of health and life, and to practise according to her knowledge, in the management of her school.

In another of these Boston primary schoolrooms, which we visited, the teacher, having been requested, by a person who entertained doubts as to the purity of the air, to preserve a record of the disabilities of her pupils for a short time, found from that record, that in the short space of about ten weeks, namely, from July the twelfth to September the twenty-fourth, and that with even less sickness in the city than is common at that season, nineteen of her pupils were absent, on account of ill health, no less than one hundred and thirty-six days. The number of her pupils, if we remember correctly, was about fifty.

Now, the last-named room was not seriously defective in size, but it was not well ventilated; and this alone, or almost alone, was the cause of the ill health of the pupils. And unhealthy they were, indeed. There was hardly a healthy face to be seen. Some were pale, others were flushed, or at least had very red cheeks. Perhaps it is unnecessary to say, that neither of these appearances of the face indicates the best of health.

Suppose our schools in general, throughout New England and New York, suffer one fourth as much as this Boston school does, on account of ventilation,—and we are of opinion that the suffering is in a much larger proportion than one fourth,—the amount of suffering and loss of time in a year would be exceedingly great. According to the best estimates we have been able to make, it could not be less, in the aggregate, than five thousand nine hundred and eighteen years; or a space of time equal to the whole average lives of one hundred and forty-eight individuals. Nurseries of health, indeed, such places as these, where time is lost at this rapid rate, and to such an amazing extent, by ill health!

"A very learned man often has not the slightest power of communicating instruction."

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LABOR NOT HOSTILE TO MENTAL IMPROVEMENT.—Are labor and self-culture irreconcilable to each other? In the first place, as we have seen, a man in the midst of labor may and ought to give himself to the most important improvement, that he may cultivate his sense of justice, his benevolence, and the desire of perfection. Toil is the school for these high principles; and we have here a strong presumption, that, in other respects, it does not necessarily blight the soul. Next, we have seen that the most fruitful sources of truth and wisdom are not books, precious as they are, but experience and observation; and these belong to all conditions. It is another important consideration, that almost all labor demands intellectual activity, and is best carried on by those who invigorate their minds; that the two interests, toil and self-culture, are friendly to each other. It is mind, after all, which does the work of the world; so that the more there is of mind, the more work will be accomplished. A man, in proportion as he is intelligent, makes a given force accomplish a greater task, makes skill take the place of muscles, and, with less labor, give a better product. Make men intelligent, and they become inventive,—find shorter processes. Their knowledge of Nature helps them to turn its laws to account, to understand the substance on which they work, and to seize on useful hints which experience continually furnishes. It is among workmen that some of the most useful machines have been contrived. Spread education, and, as the history of this country shows, there will be no bounds to useful inventions.—*Channing.*

GOOD FOR EVIL.—In the following anecdote we have an exemplification of the Apostolic injunction,—"overcome evil with good." If we possess teachable minds, I doubt whether a logical and learned essay would do more to enforce upon us a prayerful consideration of these words. From the unsophisticated juvenile heart, truth in new and forcible light often gushes out. Blessed are they who, laying aside all love of dominion, are ready to sit with Mary at the foot of the Cross, there to listen to the praise of God, perfected by "babes and sucklings."

"A very little girl was fond of reading the Bible, and it was there she learned how to treat those who injured her. One day she came to her mother, very much delighted to show her some plums that a friend had given her. The mother said, 'she is very kind, she has given you a great many.' 'Yes,' said the little girl, 'she is very kind, indeed, and she gave me more than these, but I have given some away.' 'Ah, my child, to whom did you give them?' 'I gave them to a girl that pushes me off the path, and makes faces at me.' 'But why did you give them to such a naughty girl?' 'Because I thought that would make her know that I wished to be kind to her; and she will not perhaps be unkind and rude to me again.'"

Here is heavenly wisdom flowing from the infant mind. Here is eloquent *preaching* with sublime *practice*. Speak on, ye young heralds of the Cross, in words of truth, in actions of purity. The world, the church, the ministry, need your labors. Let man, woman, and child, go out with *heaven's credentials*, and speak as the good heart is ever wont to speak. The "field is the world," and great is the darkness thereof. Each step we take is missionary ground. Idolatry and practical infidelity cover the whole earth! Enter, ye good hearts and true, the vineyard of your master, and labor faithfully for the redemption of the world.—*Practical Christian.*

THE SCHOOL LIBRARY. Volume XIX. of the Larger Series, 'Importance of Practical Education and Useful Knowledge: being a selection from his Orations and other Discourses, by Edward Everett.' Juvenile Series, Volume XI., 'Lives of Christopher Columbus and Americus Vespucius;' Volume XII., 'Lives of Vasco Nunez de Balboa, Hernando Cortez, and Francisco Pizarro.' Published by Marsh, Capen, Lyon, & Webb.

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THE

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PENMANSHIP.

MODE OF TEACHING PENMANSHIP ADOPTED IN THE NORMAL SCHOOL AT BARRE.

A VERY decided improvement in the mode of teaching the art of chirography, or handwriting, is practised at the Barre Normal School. It is as follows. A large blackboard is placed in front of the writing class. Four horizontal and parallel lines are drawn upon it. These lines are like the four lines found in ordinary, ruled writing-books ; and they are drawn at greater or less distances from each other, according to the size of the letters proposed to be made ; that is, the upper and lower lines are intended to give the letters a uniform length, and the two intermediate ones show where a succeeding letter should branch off from a preceding, &c., or where one part of a letter should be joined to another part of the same letter,—as where, for instance, in the letter *a*, the *i* should be united to the *o*. A letter is then selected for the lesson. Suppose it to be the letter *a*, in coarse hand ;—the teacher makes eight, ten, or a dozen, at his pleasure, with a chalk pencil, upon the blackboard. One of these letters he makes as perfect as possible ; but each of the others is made to deviate from the pattern letter ;—one to extend a little above the upper line, another to fall a little below the lower one ; one not to reach the upper line, another not to reach the lower ;—in one, the swell of the *o* part of the *a* should be too full at the top, in another at the bottom ; in one the curve or bend should be too acute, in another too broad ; in one, the inclination or slant should approach the horizontal too much, in another the perpendicular ; and so forth, and so forth, until the infinite forms of wrong are sufficiently exhausted. That the letters may be distinguished, let them be numbered, 1, 2, 3, 4, &c. We will suppose the model letter to be the fifth in the series. The class being all arranged in full view of the board, with their writing materials before them, the teacher proposes the following question. "Which of all the letters upon the board is the most perfect ?" and, waiting a moment, until every pupil, with eyes fixed upon them, has had time to form an opinion, he then names the scholar who is to answer the inquiry. The scholar will probably reply, *the fifth ;* if not, then the teacher inquires, whether any in the class are of a different opinion, and, if so, it is signified by the holding up of the hand, or by some other customary sign. After a unanimity of opinion is established as to the pattern, or model letter, the teacher begins with No. 1, and inquires of the whole class, in what its defect consists. After waiting a moment, as before, to allow every scholar to form his judgment, he calls upon one to answer the question. The scholar describes what he supposes to be the error in the formation of the letter. If the answer is incorrect, then the general question is put, whether all agree in the opinion expressed, and the matter is discussed and settled, as before. But if the answer should be correct, then the teacher proceeds, without delay, to No. 2. The same course is taken with regard to all the remaining imperfect letters. After the whole

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series has been thus disposed of, the teacher, with more or less minuteness, as he may judge necessary, recapitulates what has been decided, in regard to each letter. "You all say, that No. 1 fails to be a perfect letter, on account of this excess; No. 2, on account of this defect; but that No. 5 comes near being a perfect letter. Now, fill a line of your writing-books with this letter, in which all the faults you have specified shall be avoided, and all those beauties you have named shall be copied." The pupils then write a line, and the teacher inspects their work. Wherever the teacher finds that a pupil has deviated from the model letter, or has made one resembling one of the imperfect letters, he calls his attention, specially and distinctly, to that point; he shows the pupil how he has violated his own rules, gone contrary to his own decision and judgment, copied a letter (pointing it out) which he had declared to be incorrect, and failed to imitate what he had pronounced a model.

Such lessons may be repeated, with any number of variations, until the pupils are exercised, not only on all the individual letters, but on the various combinations of them, into syllables and words;—exercised in regard to the letters, *d*, *h*, *g*, *f*, *p*, *q*, *y*, &c., and the manner in which one letter should be connected with another, the proper spaces between letters in the same word, between different words, &c. &c.

The waste in our schools, both of time and materials, in learning to write, is a subject of very general complaint; and even, after all the expenditure of time and stationary for acquiring the art of writing well, it is not acquired. Whoever occupies a situation where his duty requires him to read the petitions, remonstrances, &c., presented to our legislative bodies, or to examine heavy files of any kind of public manuscript documents, we venture to affirm, can never execute the task *without tears in his eyes*;—for, if sorrow does not excite them, straining will. So little success, indeed, do teachers ordinarily have, in perfecting their pupils in this important branch, that intelligent school committees have seriously proposed to abandon it altogether, during the ordinary school term, and, as a substitute for teaching it in the school, to expend a portion of the public money in hiring a professional writing-master, to make a circuit through the districts, and give instruction in this branch alone. Were the mode above described adopted and skilfully pursued, we believe it would supersede the necessity and save the expense of hiring an additional teacher, while it would increase many-fold the proficiency of the scholars in this useful branch of a Common-School education.

On the 191st page of this Volume of the Journal may be found an extract from the Report of the school committee of Danvers, describing an excellent plan for testing the proficiency of each pupil in writing, from year to year. As the winter schools are about to open, we again commend a consideration of this plan to all teachers and school committees.

While on this subject, we avail ourselves of the opportunity it presents, to notice a brief communication from 'An Engraver,' received some time since. Our correspondent complains, and very justly, that not only writers, but many teachers of writing, leave the letter 'J' out of the alphabet. He says, that when they want a 'J' on a ring, door-plate, visiting-card, &c. &c., they send an 'I' as a copy; and when the work is done, they inform him, that the initial is 'J' and not 'I,' and the work has to be done again. He says, very truly, that they have as good a right to substitute a 'Q' for an 'O,' as an 'I' for a 'J,' or to make any other alteration in the alphabet. We will give our correspondent, 'An Engraver,' one piece of legal advice, gratis, and that is, always to charge full price for making the 'I,' when it so stands in the copy, and, whatever may be the owner's initial, we will insure him a recovery for his services in any court of law. It is our fortune often to receive letters, in regard to which, it is impossible to tell whether the initial in the signature is 'I' or 'J;' and in some instances the 'I' is written like a 'J,' by being extended below the bottom of the line.

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We seize upon this occasion, also, to enter our protest against all colors of ink, for common use, except genuine black. We will not discuss the question here, whether black is *a* color, but we maintain that is *the* color for writing. Black and white are, to a proverb, natural opposites. The contrast is necessary to the reader. A tinge of blue, in the paper, is a relief to the eye, but the ink should be pure, unadulterated, unsophisticated black. If one has only an occasional letter to read, or account to examine, it can be done without injury to the eye, though written in blue, red, or yellow. But a clerk, or an accountant, who spends his life over books and papers, or one who has thousands of manuscript pages to read at a job, needs all the appliances for relief that art can give, and then he is in danger of losing his eyes, and of having "pleasure at one entrance quite shut out." To use other colors is not advancement, but retrogradation; and alas! how often have we *wept over* this degeneracy of the times!

We subjoin a communication on the general subject of this article, which attributes much of the ill-success attending our efforts to teach children the art of writing, to the bad construction of seats and desks. When any man sits down to write at a table, he invariably draws his chair at least up to the table, if not partly under it. But in many of our schoolhouses, there are fixed seats and desks, with a space of from four to eight inches between the seat and the desk, so that the pupil must sit uncomfortably on the edge of his seat, and then bend his body forward, and almost stretch the vertebræ of his back, in order to reach the desk on which he is to write. Under such circumstances, it is next to impossible to learn to write well; and the handwriting of scholars in different schools will be found materially to vary, according to the construction of the desks and seats where it is practised.

[For the Common School Journal.]

PENMANSHIP.

Mr. Editor,—I noticed in a late Journal, a communication relating to penmanship. I was glad to find something of this kind,—to read the experience of one who has had an acquaintance with this important part of school education. I think, sir, that I can agree with your correspondent in his course of proceeding, provided other circumstances are favorable. But it seems almost an impossibility to make *good* writers with any method whatever, so long as we are destitute of any good place for writing. Most of our schoolhouses, however convenient in other respects, are not well adapted for writing. In order to learn to write easily and handsomely, it is of the greatest importance that the benches or desks, on which the scholars are to write, be properly constructed.

The desks on which the books are laid in most houses are much too narrow, rendering it wholly impossible for the pupil to receive that support for his arm, which is absolutely necessary, to write easily. There should be sufficient width for the arm to rest upon the flesh part, just below the elbow, and thus give steadiness to the hand; but in most cases, the scholar has to rest his wrist across the edge of his desk, thus *cramping* all the motions of his hand and fingers, after writing a very few moments. Now it appears to be the height of absurdity, to suppose we can make good writers where we have such benches. I care not how good his copy may be, it will be to little purpose that a scholar spends time in learning or trying to learn to write. With benches as poor and miserable as our houses generally have, it is almost an impossibility to find one scholar in ten, who will or can hold the pen in a proper position. If we expect to have good penmen, we must first make good benches to write upon. Out of a large number of schoolhouses, and several academies, with which I am acquainted, not *one* of them all is properly constructed for this important branch of education. It is to be hoped, that, in future, more attention will be paid, not only to writing, but also to preparing houses in a proper manner for writing. T. B.

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MEMOIR OF DR. NATHANIEL BOWDITCH.

[Continued from the last Number, page 337.]

CHAPTER VIII.

From 1803 to 1817,—aged 30—44.

Mr. B. translates a Spanish paper: is chosen President of a Fire and Marine Insurance office.—Habits of life.—Becomes interested in politics.—Federalists and Democrats.—Great excitement.—Division between him and old friends, in consequence of zeal.—Feeling of Mr. B., when war was declared.—Decision of character.—His charity.—Earnestness in aiding others: ludicrous instance of the effects of this.—Boldness towards a truckman.—Zeal for improving the libraries: unites the two.—Dr. Prince's church.—Performance of duties of President of Insurance Office.—Answer to an overbearing rich man.—Appointed Professor of Mathematics at Harvard College: same at West Point.—His modesty.—Hints about leaving Salem.

Mr. Bowditch, on his arrival from sea, met with one of those events to which he always referred, when any one doubted the expediency of any kind of knowledge. In his voyages to Portugal and Spain, he had become acquainted with the Spanish language. It so happened, that no one else in the town was acquainted with it; and a paper, of much importance to a sturdy and sensible old sea-captain, came to Salem, but it was unfortunately unintelligible to him, for it was written in this same unknown tongue. A friend suggested to him that probably Mr. Bowditch would decipher it for him. The document was handed to Mr. Bowditch, who in a few days returned it, with a free English translation accompanying it. The old sailor was delighted, and immediately supposed that any one who knew so much about a foreign language must be a very superior person, and capable of performing any duties. Moreover, he was delighted with the apparent generosity of Mr. Bowditch, in making the translation without charge to his employer. It happened at this time, that an Insurance Office in Salem was in need of a President. The old Captain was one of the directors of this Institution, and immediately used all his influence in promoting the election of his young friend. This influence succeeded, and, in 1804, we find Mr. Bowditch installed as President of the Essex Fire and Marine Insurance Company. In this office he continued, with entire success, until 1823, when he removed to Boston, and took charge of other similar but much larger institutions. The relief was great, which he experienced from not being obliged to seek subsistence for his family by engaging in the sailor's life. The duties of the office in which he now engaged *seemed* to occupy all his time, yet he still did not neglect science. He arose at six in the morning, during the year; and took a walk, either before or after breakfast, of at least two miles. At nine o'clock he went to the office, and there he continued until one. After another walk, he dined, and, after a short sleep, he again visited his office until tea-time. From tea-time until nine in the evening, he was at his duties, and amid business. Now, it is very certain that he was not all the time, during office hours, actually engaged in business, but he was constantly liable to interruption, as much as he had been when an apprentice. Yet he found leisure enough for study, by early rising and regular habits. He used to say, "Before nine o'clock in the morning, I learned all my mathematics." He kept some of his books on philosophy at his office, and, whenever a moment of leisure recurred, he was busily occupied in science. At home, he had no private room for many years; and, as his family of young children grew up around him, he studied at his simple pine desk, in the midst of their noise and play. He was never disturbed, except when they failed in kindness to one another, and then he could never continue to study until quiet was restored. In truth, the influence of his studies was felt by his children, whose greatest reward was to

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receive from him, in token of his approbation, the drawings of various constellations upon their arms or forehead. It was a sad day for them, when they did not receive from his pen the representation of the Belt of Orion, or of some other beautiful appearance in the heavens.

But, in addition to the duties of his office, he had begun to be interested in the political affairs of the day. After the Revolution, and the new government of the Country went into operation under the Presidency of General Washington, there had been but little political excitement in Essex county. There were no great parties, which were destined soon afterwards to spring up, and excite the bitterest animosity between individuals who had been from birth the warmest friends. It would be impossible, were it useful, to tell all the causes that led to the formation of the two great sects in politics, called the Federalists and Republicans. Suffice it to say, that even during Washington's connection with the government, the seeds of this division were beginning to spring up ; and, upon the accession of Mr. Adams, father of John Quincy Adams who is now living, the rancor increased with tenfold energy, until at length the Republican party triumphed in the election of Thomas Jefferson to the office of President of the United States. In Salem, the violence of party spirit rose as high as in any city of the Union. It would have been surprising, with his desire for aiding any public cause, if Mr. Bowditch had not been influenced by the excitements of the day. He was much interested in them ; and, in the note-books upon science, we find frequently brief memoranda of the results of an election at the bottom of a page, or at the end of some theorem. He was moreover, for two years, a member of the State Council.

We have scarcely any idea of the rancor with which the two parties contended. Persons who had been, during life, sincere and devoted friends, were separated by this virulence. Mr. Bowditch suffered as much as others, on this account, and two of his longest and best-tried friends he did not have any intercourse with, for many years. Dr. Bentley and Captain Prince were these persons, and with both of them you are already acquainted. It was not until 1817, when President Monroe visited these northern States, that harmony was restored between the two great parties, and friends once more embraced each other. But, in the midst of all this excitement with politics, Mr. Bowditch never neglected the duties of his office, or the study of science. In fact, the pursuit of learning had, as before, a sweet influence over his character. It made him calm and serene. An illustration of this you may find in what follows. In 1812, after a long series of supposed insults and wrongs from Great Britain, the American government declared war against that power. Mr. Bowditch was completely overcome by the news, and for two days was so much distressed, that he was unable to study. Friends who knew him never saw him look so saddened before, on any public emergency. He could speak of nothing but the disasters that he foresaw war would entail upon his country. On the morning of the third day, he arose, and, descending into the parlor, said to his wife, "It won't do for me to continue thus. I *will not* think any more about it." Saying this, he retired again to labor on science. The difference in his whole manner was very perceptible. He rarely afterward allowed himself to be disturbed by the unfortunate state of affairs ; and, amid the placid thoughts excited in him by science, he found certain rest. Such should always be the benign influence of study.

Amid all these various engagements, he was full of sympathy for others. Wherever he saw he could aid with his counsel, he did so ; and many widows and orphans have felt the influence of his charity. This charity showed itself chiefly in a desire to improve others. There was scarcely one of those connected with him, in friendship, upon whom he did not devote some time for their instruction. To one young lady he taught French, and another studied Italian with him. If a young man needed funds, he knew upon whom he could call with a certainty of substantial aid ; for throughout life, it was

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one of the remarkable attributes of Mr. Bowditch's character, that he could persuade many to open their hearts to the poor, who, upon other occasions, were deaf to the common feelings of humanity. For one young person of this kind, Mr. B. obtained a subscription sufficient to enable him to continue at the university, whereas his young friend would have been unable to do so, without assistance. He was always so zealous in these undertakings, that no one felt under any obligations to him. It was his delight to help, and every one saw that his heart was engaged in the cause. His zeal for humanity was at times immoderate, and a laughable instance of it occurred in 1801. Returning from his office, one day, he was informed that a little girl who lived with him had been run over by some careless persons, and a crowd, which he could perceive at a little distance from him, was a collection of individuals drawn together on her account. He immediately ran forward, and, getting to the outside of the circle, began very energetically to make his way into it. In doing so, he pulled one of the bystanders so forcibly, that the individual, as it will appear in the sequel, was offended. Arriving, however, by dint of hard pushing, at the object of his search, he took his little domestic with him, and guided her safely home. On the next day, he was much surprised at receiving a summons from a justice of the peace, to appear before him, to answer to the charge of assault and battery upon the individual above mentioned. He answered the call, and paid his fine of a few dollars; but the judge, who had been notorious for always making both parties suffer, when it was possible for himself to gain thereby, said, on receiving the fine, "But you say that Mr. —— pulled you, after you had pushed him." "I did, sir." "Very well, sir, then if you wish to complain of him, I will fine him, likewise." The ludicrous nature of the whole action struck Mr. Bowditch so forcibly, that he was not unwilling to increase the folly of it. The plaintiff was then fined, and the affair was ended. It is but right to say, that the judge was considered, previous to this, one entirely unfit for the office. Probably no other would have issued a summons on such an occasion; and the plaintiff was not unjustly punished for having called upon such a person to aid him in prosecuting an individual who, in exerting himself to help another, had slightly disarranged the dress of a bystander.

Mr. Bowditch's desire to aid the unfortunate was exhibited on another occasion, when a poor overladen horse was the object of his commiseration. A truckman had been violently beating the animal, in order to induce him to pull along a very heavy load, which was too large for his strength. Mr. B. had watched the driver for some time, and at length he ran vehemently forward, and in abrupt and decided tones ordered him to desist. The truckman was much superior to Mr. Bowditch in personal strength, and was, at first, disposed to ridicule the attempt of his inferior to restrain him. Full of indignation, Mr. B. exclaimed, "If you dare touch that horse again, and if you do not immediately seek another to assist him, I will appeal to the law, and you will see which of us two will conquer." The man yielded, and Mr. B. passed away.

The public institutions of the town all felt his influence. The East-India Marine Society, of which I have already spoken, improved very much under his auspices, as President. It had fallen considerably, during high political times, and, when he was chosen chief officer, he instilled such zeal among the younger members of it, and drew so many new members to it, that it revived; and, soon after his removal to Boston, the splendid hall was erected, containing the most remarkable collection of East-India curiosities to be found in the country.

The libraries of the town he had always felt very much interested in. You already know what reason he had for being devoted to the Philosophical Library, for from it he drew most of his knowledge of science. But there was another, which had been in existence much longer than this, called the Social Library. The books contained in these two collections were al-

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most wholly distinct in their characters. In one, only works of science were to be found; while the other was chiefly devoted to literature. Mr. Bowditch saw that both of them united would be of great service to the community; for it would not merely combine the books, but the energies of the proprietors. Consequently, it appears that he, with another of the Philosophical Library proprietors, was chosen a committee, for the purpose of providing for a union. This was happily effected, in 1810; and the Salem Athenæum arose from the combination. The rooms over his office were chosen as the place for their deposit; and, for many years, he was one of the most active of the Trustees.

There was another institution, with which he was intimately connected during the whole of the time he lived in Salem,—I allude to the church in which his early friend, Rev. Dr. Prince, officiated. He was one of the committee of the parish; and, though never a member of the church, strictly so called, he was a constant attendant upon the services, and had great influence in keeping up the harmony and supporting the true dignity of the congregation.

In the performance of his duties as President of the Insurance Company, he was ever faithful and true. His desire was, to know the truth and to act up to it. He was frequently placed in circumstances which required great decision. At times, a disposition was shown to deceive him; at others, a similar one was shown by a richer stockholder to gain advantages over a poorer one. I well remember an anecdote in which it is said a purse-proud rich man strove to browbeat him into doing an act which Mr. B. thought would be unjust to another poorer one. The nabob pleaded his riches, and amount of stock, and intimated that he would have his way. "No, sir, you won't. I stand here in this place to see justice done, and, as long as I am here, I will defend the weak." He met with few difficulties of this nature, for few dared approach him with the intention to be unjust or untrue. Nothing aroused him so much to an almost lion fierceness, as any appearance of wickedness in the transaction of public business. He had much wisdom likewise in the selection of risks, so that the office, while under his control, succeeded admirably, and he left it prosperous.

During his residence in Salem, he was frequently invited to seats of honor and trust. We have already mentioned his political course. In 1806, by the agency of Chief Justice Parsons, then in the Corporation of Harvard College, he was appointed Professor of Mathematics in that University. In 1818, he was requested by President Jefferson, in very flattering terms, to accept of a similar office in the University of Virginia. In 1820, he was called upon by the Secretary of War of the United States to consent to an appointment at the Public Military School at West Point. All of these he refused, as not congenial to his mind. He always declined talking in public. He would teach all who came to him, but he could not deliver a public course of lectures. His extreme modesty prevented. For it will be remembered, that he was as remarkable, from his youth, for his modesty, amounting, in early life, to diffidence, as he was for his other qualities.

In 1818, he was urged to take charge of an Insurance Office in Boston, but he preferred living in his native place.

CHAPTER IX.

From 1803 to 1827,—aged 30—54.

Papers published by Mr. B. in the Memoirs of the Academy: account of some of them. —Total eclipse of the sun in 1806 *: effect of it.—Anecdote of Chief Justice Parsons. —Meteor that fell over Weston, Ct.: account of its curious appearance: effect of these papers upon his fame in Europe.—Chosen member of most of the learned societies of the Old World.—Quits Salem, to become connected with larger institutions in Boston.*

It should be remembered, that, during these stormy political times, Mr.

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Bowditch was chiefly engaged in making his notes on the great work to which we have already alluded, La Place's 'Mecanique Celeste;' and that it was between the years 1800 and 1820, that is, during this same time, that he wrote twenty-three papers, which were published in the Memoirs of the American Academy of Arts and Sciences. Of some of these last I will give you an account. Of the others, were I to mention them, you would understand but little. They relate chiefly to observations made upon the moon; the comets of 1807 and 1811; the eclipses of the sun which took place in 1806 and 1811; measurements of the height of the White Mountains in New Hampshire; observations on the compass; on a pendulum supported by two points; and the correction of some mistakes in one of the books studied first by him in early life,—I refer to Newton's 'Principia.' There are some of these papers which I may, in some measure, explain to you. I commence with his observation upon a total eclipse of the sun which occurred June 16, 1806. I shall quote nearly the words of the observer. "On the day of the eclipse, the weather was remarkably fine, scarcely a cloud being visible in any part of the heavens. I made preparations for the observations in the garden adjoining the house in which I reside, near the northern part of Summer street, in Salem. Having been disappointed in procuring a telescope of a large magnifying power, I was obliged to make use of that attached to my theodolite, which gave very distinct vision, though its magnifying power was small. An assistant was seated near me, who counted the seconds from a chronometer, and thus enabled me to mark down with a pencil the time when the first impression was made on the sun, without taking my eye from the telescope, till four or five [minutes] had elapsed, and the eclipse had sensibly increased; after which I examined the second and minute hands of the chronometer, and took every precaution to prevent mistakes. Four or five minutes before the commencement of the eclipse, I began to observe that part of the sun where the first contact [of the moon's shadow] was expected to take place; and eight minutes twenty-eight seconds after ten o'clock, I observed the first impression. As the eclipse advanced, there did not appear to be so great a diminution of the light as was generally expected; and it was not till the sun was nearly covered, that the darkness was very sensible. The last ray of light disappeared instantaneously. The moon was then seen surrounded by a luminous appearance of considerable extent, such as has been generally taken notice of in total eclipses of the sun." A number of stars became visible. The observer mentions that the light in the garden was not entirely gone; but in the house candles were needed, as if it were evening. At thirty-two minutes eighteen seconds after eleven o'clock,—that is, at a little more than an hour from the beginning of the eclipse,—the first returning ray of light burst forth, with great splendor. I have heard the effect, as described by those who saw it, as surpassingly grand. For suddenly, the light of midday seemed to break in upon the quiet of evening. So completely were all the animal creation deceived, that the cows returned lowing homeward, and the fowls sought their roosts, and quietly placed their heads under their wings. All human beings were looking in mute amazement, and deep silence prevailed, as the dark shadow of the moon came stealing over the surface of the sun, at noon. There was something fearful about the total obscuration of the luminary. Suddenly, this beautiful ray of burning light shot forth, 'mid heaven, and fell upon the earth, and with it arose a loud shout from the assembled crowd, and aged men* and women joined in the chorus, and saluted again the orb of day.

This paper, though short, is one of the most important he ever wrote. In

* Chief Justice Parsons, it is said, used to mention that moment as one of the most exciting of his life; and he could not forbear throwing up his hat, and joining in the shout with which his young companions saluted the first return of the sun.

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a note to it, he first mentions publicly a mistake he had discovered in the 'Mecanique Celeste.'

In 1815, Mr. Bowditch published another paper, which I may be able to explain to you in some degree. We have all heard of falling stars, or meteors, and probably most of us have seen them frequently, when walking at night, when the sky is clear. Some of these are very small; they seem at a great distance. They suddenly appear in our heavens, and as suddenly disappear, and nothing more is heard or seen of them. Others, on the contrary, appear larger, and fall to the earth, after having traversed a great portion of the heavens. On the fourteenth of December, 1807, one of the most curious exploded, and fell over Weston, in Connecticut. But let me quote the paper.

"The extraordinary meteor which appeared at Weston, in Connecticut, on the fourteenth of December, 1807, and exploded with several discharges of stones, having excited great attention throughout the United States, and being one of those phenomena of which few exact observations are to be found in the history of physical science, I have thought that a collection of the best observations of its appearance at different places, with the necessary deductions for determining, as accurately as possible, the height, direction, velocity, and magnitude, of the body, would not be unacceptable to the Academy, since facts of this kind, besides being objects of great curiosity, may be useful in the investigation of the origin and nature of these meteors; and as the methods of making these calculations are not fully explained in any treatise of trigonometry common in this country, I have given the solutions of two of the most necessary problems, with examples calculated at full length. The second problem is not (to my knowledge) given in any treatise of spherics. The observations of the meteor which, after many inquiries, were found to have been made with sufficient accuracy to be introduced in the present investigation, were those made at Wenham, about seven miles northeasterly of Salem, by Mrs. Gardner, a very intelligent lady, who had an opportunity of observing it with great attention; those at Weston, by Judge Wheeler and Mr. Staples; and those at Rutland, in Vermont, by William Page, Esq." After giving the requisite solutions, he proceeds: "Some time after the appearance of the meteor, I went with Mr. Pickering to Mrs. Gardner's house, at Wenham, where she had observed the phenomenon. She informed us, that on the morning of the fourteenth of December, 1807, when she rose, she went towards the window of her chamber, which looks to the westward, for the purpose of observing the weather, according to her invariable practice, for many years past. The sky was clear, except a few thin clouds in the west. It was past daybreak, and, by estimation, about half an hour before sunrise, or seven o'clock. The meteor was immediately observed, just over the southern part of the barn in her farm-yard, nearly in front of the window; its disc was well defined; and it resembled the moon so much, that, unprepared as Mrs. G.'s mind was for a phenomenon of that nature, she was not at first aware that it was not the moon, till she perceived it in motion, when her first reflection (to use her own words) was,—where is the moon going to? The reflection, however, was hardly made, when she corrected herself; and with her eye followed the body with the closest attention throughout its whole course. It moved in a direction nearly parallel to the horizon, and disappeared behind a cloud northward of the house of Samuel Blanchard, Esq. She supposed the meteor to have been visible about half a minute.

"The attention of Judge Wheeler was first drawn by a sudden flash of light, which illuminated every object. Looking up, he discovered in the north a globe of fire just then passing behind the cloud which obscured, though it did not entirely hide, the meteor. In this situation, its appearance was distinct and well defined, like that of the sun seen through a mist. It rose from the north, and proceeded in a direction nearly perpendicular to

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the horizon, but inclining, by a very small angle, to the west, and deviating a little from the plane of a great circle, but in pretty large curves, sometimes on one side of the plane, and sometimes on the other, but never making an angle with it of more than four or five degrees. Its apparent diameter was about one half or two thirds the apparent diameter of the full moon. Its progress was not so rapid as that of common meteors and shooting stars. When it passed behind the thinner clouds, it appeared brighter than before; and when it passed the spots of clear sky, it flashed with a vivid light, yet not so intense as the lightning of a thunderstorm. Where it was not too much obscured by thick clouds, a waving conical train of paler light was seen to attend it, in length about ten or twelve diameters of the body. In the clear sky, a brisk scintillation was observed about the body of the meteor, like that of a burning firebrand carried against the wind. It disappeared about fifteen degrees short of the zenith, and about the same number of degrees west of the meridian. It did not vanish instantaneously, but grew, pretty rapidly, fainter and fainter, as a red-hot cannon-ball would do, if cooling in the dark, only with much more rapidity. The whole period between its first appearance and total extinction was estimated at about thirty seconds. About thirty or forty seconds after this, three loud and distinct reports, like those of a four-pounder near at hand, were heard. Then followed a rapid succession of reports less loud, so as to produce a continued rumbling. This noise continued about as long as the body was in rising, and died away, apparently, in the direction from which the meteor came. Mr. Staples observed, that when the meteor disappeared, there were apparently three successive efforts or leaps of the fire-ball, which grew more dim at every throe, and disappeared with the last. From the various accounts which we have received of the appearance of the body, at different places, we are inclined to believe that the time between the disappearance and report, as estimated by Judge Wheeler, is too little, and that a minute is the least time that could have intervened.

"The observations made at Rutland were procured by the kind offices of Professor Hall, of Middlebury College, Vermont, to whom Mr. Page communicated his valuable observations in a paper expressed in the following terms. 'I was at the west door of my house on Monday morning, the fourteenth of December, 1807, about daylight, and perceiving the sky suddenly illuminated, I raised my eyes, and beheld a meteor of a circular form in the southwesterly part of the heavens, rapidly descending to the south, leaving behind it a vivid, sparkling train of light. The atmosphere near the south part of the horizon was very hazy; but the passage of the meteor behind the clouds was visible until it descended below the mountains, about twenty miles south of this place. There were white fleecy clouds scattered about the sky; but none so dense as to obscure the track of the meteor. I now lament that I did not make more particular observations at the time, and I should probably, until this day, have considered it to be what is commonly called a 'falling star,' had I not read in the New-York papers an account of the explosion of a meteor, and the falling of some meteoric stones, near New Haven, Connecticut, which, by recurring to circumstances then fresh in my recollection, I found to be on the same morning that I observed the meteor at Rutland. I am indebted to my learned friend, Dr. Samuel Williams, for his aid and directions in ascertaining the situation of the meteor, when I first observed it, and its course, and also for the order of my observations:—Form, circular; magnitude, less than a quarter of the diameter of the moon; color, red, vivid light; tail, or train of light, about eight times the length of its diameter, at the least, projected opposite to its course.'"

I quote these, to give you some notion of the appearance of this meteor, and likewise of Mr. B.'s diligence. From the examination of all the accounts given him, he came to the conclusion, that the body moved at the rate of

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more than three miles per second, and at the height of eighteen miles above the surface of the earth. With regard to the magnitude of the body, the results were less accurate; and the probability is, that all the body did not fall, but merely passed through the air, and continued on its course into unknown regions of space.

The other papers I shall not mention, because they are upon subjects difficult to be comprehended. The last appeared in the volumes of the Memoirs of the Academy, published in 1820. All these papers were read by the astronomers and mathematicians of Europe, and the consequence was, that he was chosen a member of many of the learned societies instituted there for the promotion of science. In 1818, he was chosen member of the Royal Societies of London and Edinburgh; and, in the year following, was enrolled on the list of the Royal Irish Academy. While I am upon this subject, I would state, that he afterwards was elected member of the Astronomical Society of London, of the Academies of Berlin and Palermo, and had a correspondence with most of the astronomers of Europe. The National Institute of France was about choosing him one of its foreign members, only eight of which are chosen from the whole world, when he died.

In addition to the papers to the Academy, Mr. Bowditch published several articles in reviews, &c. One of them is an interesting history of modern astronomy, which is intended to give us an account of the lives and doings of the most celebrated astronomers of modern times. Such were the principal literary labors of Mr. Bowditch, during his residence in Salem.

But he was destined soon to leave Salem. In 1823, overtures were made to him to control two institutions in Boston, one for Life Insurance, the other for Marine risks. The offers were too liberal for him to refuse. His duties to his family led him to consent to do what nothing else would. On his determination being known, his fellow-citizens collected together, and paid him a beautiful tribute of respect and love, by inviting him to a public and farewell dinner.

As the family left Salem, Mr. Bowditch and his wife often thought that, after remaining eight or ten years at Boston, they would return, in order that their bodies might be laid by the side of those of their ancestors. But new friends awaited them in Boston; new ties were formed there; and, although they always looked to their native place as the seat of many of their sweetest and beloved associations, they both lived in Boston until their deaths.

His engagements of a public nature, during his residence in Boston, were similar to those he had whilst at Salem. For many years he managed both institutions. But, the directors, finding that the duties of one were sufficient to occupy all his attention, broke up the Marine Insurance Company, and Mr. Bowditch (or Dr. Bowditch, as he was now generally called, having received the degree of Doctor of Laws from Harvard University in 1816) devoted himself to the Life Insurance Office. This he raised to be one of the greatest institutions in New England. By an alteration in the charter proposed by Mr. B., this is now a great Savings Bank, where immense sums are yearly put in trust, for widows and orphans. The only difference in the habits of Mr. Bowditch, caused by his removal to Boston, was an enlargement of his labor. All objects of public utility still engaged his attention.

The origin of the modern lectures, of which we have now so many, commenced with the Mechanic Institution, of which he was the first President. He was zealous for the improvement of the Boston Athenæum, and was the means of getting for it large sums of money, and of making it more liberal to the public.

An honor was conferred upon him, after his arrival in Boston, which he thought the greatest he ever had attained. Having received two honorary degrees from Harvard University, and having been one of the Board of

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Overseers of that Institution for many years, he was finally chosen a member of the corporation, or council of eight men, who guide the whole of the concerns of that important institution. How different the commencement and termination of the career of the poor son of a cooper, who, at ten years of age, left school, and yet, at the end of life, was one of the chief directors in the first literary institution in America! And his schoolmates, who laughed at him for his poverty, and thin, coarse dress,—where are they?

CHAPTER X.

Sketch of the Life of La Place, author of the 'Mecanique Celeste.'—Newton's labors.—Halley's comet.—The importance of astronomy to navigation.—Comets: Mr. Bowditch's labors upon this work: difficulties attending the undertaking: objects he had in view: first volume analysed: Newton's error pointed out.

In a former part of this story of his life, you will remember that I stated that, on his last voyage, Mr. Bowditch commenced his notes upon the 'Mecanique Celeste' of La Place. It was on the first day of November, during his disagreeable voyage homewards, in 1803, that he wrote his first note to the work which was destined to occupy much of his time from that moment until his death, thirty-five years afterwards, in Boston. This work certainly deserves some of our attention, if he thought it worthy of receiving the attention of so many years of his life. A brief account of the life of the author of the original work may interest you, and will serve as an introduction to the work itself.

Pierre Lucien La Place was born on the twenty-third of March, 1749, at Beaumont, on the borders of the beautiful and fertile country of ancient Normandy, situated in the northwestern part of France. He was the son of simple peasants in that country, and, from his earliest years, was remarkable for the extraordinary powers of memory and intense love of study with which he was endowed. At first, almost every branch of learning was delightful to him. He seemed eager to gain knowledge merely, without regard to the object of his study. But he soon began to distinguish himself upon the subject of theology, which, at the time of his youth, was beginning to be intensely interesting to all France. The pursuit of theology, however, was soon ended, and, by some means, of which no details now remain, his mind was led to mathematics; and from that moment, he was devoted to them. After spending his youth at his native place, and having taught mathematics there, he, at the age of eighteen years, went to Paris, to seek a wider sphere of knowledge. Bearing several letters of recommendation, as a youth of great promise, he presented himself at the abode of d'Alembert, who at that time was the first mathematician of France, and contended with Euler, at Berlin, for the honor of being the first in the world. But the letters upon which the youth depended so much proved of no avail. D'Alembert passed them by in silent neglect, without even deigning to receive at his own abode the bearer of them. But La Place was fully bent upon success, and, relying upon the force of his own genius as a more powerful recommendation than any letters, he sent to D'Alembert an essay, written by himself, upon a very abstruse subject, relating to mechanics. The Professor, struck with its elegance and deep learning, immediately called upon the writer, and addressed him in these words: "You see, sir, that I think recommendations are worth but very little, and for yourself they are wholly unnecessary. By your own writings you can make yourself better known than by any other means. They are sufficient. I will do all I can for you." In a few days after this conversation, the young man was appointed professor of mathematics in the public military school, at the capital of France. From this period, until the end of his life, he was occupied upon the science which he was called at this early age to teach publicly at Paris.

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He became daily more acquainted with the great men of the nation, and was himself making additions to the scientific acquirements of the age, with a most extraordinary degree of perseverance. He was a member of the French Academy, or society of learned men united for the purpose of advancing the cause of learning, and he stood soon the first amongst them all. Later in life he published a work, called the 'System of the World.' In this, which is, comparatively speaking, not difficult to be read by almost any one, he attempts to give a plain and simple statement of all that is known in regard to those wise and magnificent laws whereby this solar system is kept together in perfect harmony, while at the same time it is sailing onward through fields of space. But his chief work, the 'Celestial Mechanics,' ('Mecanique Celeste,') he began to publish in 1799, and finished the fourth volume in 1805. This placed him far above all his contemporaries; for in it he had not only combined a vast deal of what he himself had discovered, but likewise gave a history, as it were, of all that had been done by geometricians from the time of Sir Isaac Newton until his own day. La Place found many things, detached, but his genius proved that many apparently discordant facts could be explained by Newton's theory of universal gravitation. His labor must have been immense. All Europe rung with the fame of this production, which was said to be beyond any thing ever performed before by man. The echo of its fame reached America, and Mr. Bowditch sought for the volumes, as they were successively published. The first two he received in part payment of his labor on the 'Navigator.'

La Place, however, was not a truly great man, because he was not just; he was willing to attribute to himself the discoveries of others. Moreover, there was none of the sweetness of humility about him. On Napoleon Bonaparte's becoming First Consul in France, La Place was made one of the ministers of the state; but he was found to be unfit for the office, and retired after a few weeks' service, but was made a member of the Senate, of which he became President. After finishing his political career, he published other works of great moment, but of which I shall not speak. About the year 1827, he was seized with an acute disorder, which soon terminated his life. His last words are remarkable, as conveying the same truth that every wise man has upon his lips at the hour of death. As he reviewed the amount of his learning, which was in one respect greater than that of any man living, he exclaimed, "What we know here is very little, but what we are ignorant of is immense." Every man is compelled to become silent and modest, as he sees death approach. La Place was like other common men. He died as a man, and was buried, and the men of science felt sad, that one so learned, and of so strong an intellect, should have departed; yet, alas, that we should say, few loved him. I have already stated that the reason was, his low ambition. Endowed by the Almighty with the loftiest powers of intellect, he stood alone, and commanded the respect of his associates; but, instead of using this intellect always nobly, he suffered his soul to be degraded by a love of paltry show, and with the gratification of a merely selfish vanity. Mr. Bowditch, though he regarded La Place as the greatest mathematician that had ever lived, had little real sympathy with his character.

We must now undertake to give you a short account of the 'Mecanique Celeste,' and of Mr. Bowditch's labors upon it. The original work consists of five volumes, but Mr. Bowditch lived to complete the translation of, and commentary upon, only the first four. There are about fifteen hundred pages in the original, while there are three thousand eight hundred and eighteen in the American translation. The object of the original work may be known from the following introductory remarks by the author, on the occasion of printing the first volume, in 1798: "Newton, towards the end of the last century, published his discovery of the laws of gravity, or of the power by which the solar system is held together. Since that period, geometri-

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cians have succeeded in bringing under this law all the known phenomena of the system of the universe. I mean to bring together those scattered themes and facts upon this subject, so as to form one whole, which shall embrace all the known results of gravity upon the motions, forms, &c., of the fluid and solid bodies that compose our solar system, as well as of those other similar systems that are spread around in the immensity of space." You probably all understand from this quotation the general object of the 'Mecanique Celeste,' and you may understand, in some measure, the greatness of the task. La Place likewise informs us, that the work would be divided into two parts. In the first, he proposes to give the methods to be used in determining the motions of the heavenly bodies, their forms, the motions of the oceans and seas upon their surfaces, and finally, the movements of rotation of these spheres about their own centres. In the second part, he promises to apply the rules he has discovered in the first, to the planets and their satellites which move around them, and likewise to the comets. The first part is found in the first two volumes, the second part occupies the two last. From these few remarks, you will perceive the immense task imposed upon himself by La Place, and at the same time the grandeur of it. How wonderful, that a simple man dares attempt to mark out the course of the bright luminaries of heaven, which we see clustering around us at night! But how much more wonderful does man become, when we perceive that he has the power to foretell to us the return of comets, that have never been seen by any one living now,—comets, that have been, during our lives, travelling into the far-off fields of space! Strange, that a simple man can foretell, to a day, their return! Many of you doubtless remember a beautifully bright and clear comet, which a few years ago appeared, as had been predicted, after an absence of seventy-six years. It is called Halley's comet, after its first discoverer. At first, it seemed like a bright speck in the heavens towards the north; but the next night it was larger; it seemed to approach, with fearful rapidity, from evening to evening, and swept in majesty across our western sky, and gradually lost itself in its progress towards the sun, around which it whirled, and again appeared, more faintly visible than before, just over our eastern horizon, as if to give us one more glimpse of itself, a strange messenger of the Almighty, before it passed off on its far-distant journey, not to return, until we, who are now young and free as air, are all laid quietly in the grave, or have become enfeebled and decrepit by the approach of age. Truly, great is God; but to me, man seems full of grandeur, when I find him capable of even foretelling the exact passage of such a body. Yet La Place does thus; and in his 'Mecanique Celeste' may you find all the elements necessary for this object. But he likewise tells us the forms of the planets; he enables us to measure the ring which surrounds the planet Saturn, and even the form of the atmosphere surrounding the sun. In this same work he treats of those curious phenomena, which, as we see them daily, we think of little moment, the flow and ebb of the sea, or, in other words, high and low tides, and the causes of them. He treats of the motion of the earth about its centre, and the same motions in the moon and planets. These are the chief objects of the first and second volumes. The third volume, as we have already hinted, contains questions of great intricacy, and of immense importance; namely, the exact motions of the planets around the sun, as affected by all the attractions exerted upon them by the various bodies of the universe; and the still more important motions of our moon around the earth, I say important, because the exact knowledge of the course of this body is of the greatest moment to every seaman who attempts to go from one country to another, over the trackless ocean. By means of observations upon this planet, the sailor can sail over distant seas for many months, and be able to return, when he may wish, to his own home, in safety. Hence the importance of the astronomer to the simple navigator of our planet. The history of Mr. Bowditch is another proof of the truth of

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this statement. By his accurate knowledge of astronomy, by his ability to follow La Place, in his investigations of all the motions of the solar system, he was enabled to produce a work on navigation which is sought for all over the world; as it combines the best methods of using the results of pure astronomy in the art of navigation. The 'Practical Navigator' would never have maintained its hold upon the community as it has done, if Mr. Bowditch had not been as skilful in mathematics and astronomy as in the details of navigation.

But to return to the 'Mecanique Celeste.' The fourth volume contains similar investigations, namely, the motions of the satellites, or moons, about the other planets. Of these, Jupiter's are the most interesting, after that of the earth, or our moon. There are four of them. These were the first that the invention of the telescope, by Galileo, revealed to man; and, by their frequent revolutions around the planet, they have in their turn shown to us many of the laws which govern the whole planetary system, besides many curious and important facts in regard to their own forms and masses. From the eclipses or disappearances of the first satellite, from its being on the side of the planet opposite to that at which the observer from the earth is looking, it has demonstrated the velocity of light. Finally, the author treats of the seven moons, or satellites, of Saturn, and likewise of Herschel, about which much less is known.

After treating of these subjects, La Place investigates the powers acting upon comets, which tend to turn from their courses those bodies, which, as I have before said, are flying in very many directions throughout the universe, and which are liable to be turned out of their direction by the action of some planets near which they may come. This was the case with a comet in 1770, whose course was wholly changed by the body of the planet Jupiter drawing it towards itself. To investigate the various laws of these disturbing forces is one object of this volume. Some other subjects are treated of; but of these I shall now not speak.

From this brief account of the 'Mecanique Celeste,' you may judge of the difficulties which the original writer had to overcome, in making it, and of the immense labor requisite. But La Place frequently supposes that a proposition is perfectly intelligible to his reader, because it is so to him. Having such a superior intellect, he was able to see that at a glance for which any one else would require a long demonstration, before he would become thoroughly master of the subject. The consequence of this is, an obscurity in the work, which has made it doubly difficult of comprehension. Several years ago, but a long time after Mr. Bowditch had read and made notes upon the whole work, an English writer said, that there were scarcely twelve men in Europe capable of comprehending it. Mr. Bowditch, feeling that it was the most important work upon astronomy ever published, had undertaken the translation of, and had made notes upon it, for the purpose of "amusing his leisure hours;" and upon its being known that he had finished the task, the American Academy proposed to publish it at its own expense; but Mr. Bowditch would not allow this, and reserved the publication until he was able to bring it forth with his own property. But let us see, now, what service Mr. B. intended to perform by his translation and commentary. His first object was to lay before America the greatest work of science ever published. Secondly, his aim was to bring that work down to the comprehension of young men and students of mathematics, by filling up those places left by La Place without demonstration. Thirdly, he meant to give the history of the science of astronomy over the world for the last thirty years. Fourthly, he added his own illustrations, and discoveries which he had made during the forty years of his life that he had devoted to science. His first aim was gained by the Translation. His second was completely successful, for he was assured by correspondents, both in America and Europe, that he had enabled several to read the immortal work of

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La Place, who never would have done so, had not Mr. B. published his Commentary. The Royal Astronomer at Palermo says, in a printed work, published after the first two volumes of the Translation had reached him, "Bowditch's Commentary should be translated into Italian;" and Lacroix, a celebrated French mathematician, advised a young Swiss to read La Place in Mr. Bowditch's edition, rather than the original. But what pleased the commentator more than any thing else, were the frequent letters from young men residing in various parts of America, expressing gratitude for the benefits they had received from his work. When I think of these, I am reminded of the epithet bestowed upon Mr. Bowditch since his death, and by one well capable of judging, namely, 'Father of American Mathematics.' He has given a tone to the study of science which will be long felt.

In regard to the third object, all critics allow that he was eminently successful in giving the history of science up to the present time. Upon the fourth point, we might refer, first, to the immense increase of bulk of the work, as a proof, but I prefer to mention a few details; and, in order to this, let us examine the Commentary, and let it speak for itself. But it must be remembered, that, in making this examination, I must omit many circumstances, because you would not understand or feel interested in any greater detail.

In the first volume, he points out two errors of La Place, one of which relates to the motion of the earth; and the other is of much importance. It relates to the permanency of our solar system, as it is commonly called. You all doubtless know, that the sun is situated in the centre, and the planets, with our earth, revolve around this luminary, which gives light and heat to all. Now, these bodies revolve in certain fixed nearly circular directions, and La Place thought that they would always continue to do so, and that Mercury, Venus, the Earth, Mars, Jupiter, Saturn, and Herschel, would for ever continue to wheel around in their accustomed orbits. Mr. Bowditch proves, however, that, though this may be true of the three larger planets, Jupiter, Saturn, and Herschel, it is not equally certain, *from the proofs given by La Place*, that our earth, or any of the other smaller planets, may not fly off into regions far remote from those in which they have been revolving for ages. This error had been made the subject of a paper to the American Academy at an earlier period of his life. But it must not be supposed that there is any proof that the solar system will not continue to exist for many long ages. On the contrary, there is no doubt that it will last millions of years. Mr. Bowditch merely wished to assert that La Place's argument and calculation did not prove as much as the French mathematician thought they did. In this volume Mr. Bowditch likewise alludes to a topic which he had made the subject of a communication, a long time previously, to the American Academy; I refer to a mistake in Newton's 'Principia,' which he discovered when quite young, and had sent an account of to the President of Harvard College. This gentleman transferred the question to the Professor of Mathematics, who thought the youth was mistaken. Doubtless, he thought it very strange that a simple youth should presume to correct any thing published by so eminent a man as Newton. The error of the Professor will become less singular, when you learn that the same mistake escaped the notice of all the commentators on the 'Principia,'—that is, for more than a century; and that the cause of the original communication being made to the Academy was the attempt of Mr. Emerson, an Englishman, to prove the correctness of the English Philosopher. Every one, I believe, now allows that Mr. Bowditch was correct, and that a considerable error would result, in calculating the orbit of a comet, in using Newton's calculations.

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[Concluded from the last Number, page 360.]

CHAPTER XI.

Commentary continued: second volume.—Discussion between the English and French Mathematicians: Mr. B's criticisms.—Errors in La Place, in regard to the earth, &c.—Third volume: motions of the moon.—Fourth volume: many errors discovered in it.—Halley's comet.—Curious phenomena of capillary attraction.

In the second volume of the Commentary, Mr. Bowditch makes very copious notes, in which he quotes from all the chief mathematicians of Europe. He stands as critic between two of the most powerful mathematicians of the age,—Messrs. Ivory and Poisson,—the former an Englishman, the latter a Frenchman, and in reference, likewise, to a subject which would seem to be of very difficult criticism; namely, the revolution of a mass of fluid. And he not merely agrees with Monsieur Poisson, but, by a very simple illustration, proves the total inaccuracy of Mr. Ivory's views. I well remember the earnestness with which he studied this subject. Day after day, he returned to the task of finding out some "simple case," with which to prove to the satisfaction of others the truth of the principle. At length, when he did discover it, he jumped up in ecstacy, and, rubbing his hands and forehead with delight, exclaimed, "I have got it!"

Mr. Bowditch in this volume points out five errors or omissions made by La Place, some of which are very important. One refers to the form of our earth, and had been previously communicated to the Academy. There is another, of some moment, relative to the time occupied in the revolution of one of Saturn's rings, La Place having made it longer than was true.

Finally, on the subject of the motion of the earth about its centre of gravity, he points out an error, in which La Place gives to two numbers only one third of their true value.

Upon the third volume, occupied as it is with the motions of the planets and of the moon, and with all the phenomena accompanying these, Mr. Bowditch shows much learning, and his power of bringing together all modern science. As in the previous volume, he labors without fear upon subjects treated of with much earnestness by La Place, Poisson, and Pontecoulant, in France, and Plana, in Italy.

On the theory of the moon, a very difficult and interesting subject, Mr. B. gives very copious notes, and the volume terminates with an appendix of more than two hundred and fifty pages, in which he gives the history of modern astronomy, in reference to the calculations of the movements of planets and comets. In this, he speaks of Doctor Olbers and M. Gauss. The former, from having discovered three of the seven planets and comets noticed since eighteen hundred, is called 'the fortunate Columbus of the

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Heavens.' The latter is one of the most remarkable men in the world, for the rapidity with which he is able to perform the most tedious and troublesome calculations.

We come now to the last volume, in printing the thousandth page of which, he died. It was the most difficult to him of the whole, and probably will raise him higher in the estimation of the scientific world, than either of the others. In the first place, I would remark, that, either from the difficulty of the subject, or from the carelessness of La Place, an unusual number of errors was discovered. No less than twenty-four errors or omissions are pointed out. Many of these seem insignificant, but often, as may be supposed, they materially affect the calculation. Most of them refer to the derangements and the motions of Jupiter's satellites, a subject which occupies three hundred and fourteen pages of the volume. The keenness of his criticism is again perceived upon a subject in dispute between Plana and La Place, and Mr. B. points out one mistake, and Poisson, another, whereby Mr. Plana's views are proved to coincide entirely with La Place's, instead of being opposed to them.

I find a note upon Halley's comet, to which I alluded, as presenting a grand spectacle in our western sky, a few years since, and I cannot forbear mentioning the coincidence. Mr. Bowditch, when making his notes upon the subject of the motions and revolution of comets, speaks of Halley's comet, and mentions all that is known about it, and its probable appearance. This note was prepared some time before it was printed. It terminates thus: "Since writing the preceding part of this note, the comet has again appeared, and, *at the time of printing this page, is visible in the heavens*, not far distant from the place corresponding to the elements of Mr. Pontecoulant.

The book and work, so far as Mr. B. is concerned, finishes with the most curious and difficult subject of capillary attraction, or that power whereby a liquid arises in narrow tubes beyond the level of the fluid outside, as we see familiarly in sponges, and cloths, and hollow pieces of glass. You may think this subject of little moment; yet La Place thought it more curious than almost any other, and he calls the attention of mathematicians to it, with much earnestness. You would scarcely suppose that the dewdrop, that glitters on the grass in the morning, would suggest ideas to the philosopher about the formation of a planet: yet so it is. The same laws, which govern the gathering together of the bright drops of water, have bound together the particles of our earth. Of course, such a subject would call forth the best minds. After La Place, came Gauss, whose results were similar to those of La Place. But, in 1831, Mr. Poisson, the first mathematician now living,* of whom we have already spoken frequently, put forth a work, wherein he pretends to have produced many new views on the subject, by taking into consideration certain particulars which La Place did not. Mr. Bowditch received this work while engaged in printing this volume. He ceased printing, and devoted six months or more to a thorough perusal of the new French work; and the result has been, that he has proved that, without an exception, unless where an evident error was made by La Place, the principles of this mathematician, when fairly carried out, would produce all the results which Monsieur Poisson has given in his new work; thereby, in fact, putting aside entirely the new theory of capillary attraction, brought forward by the living philosopher. This is decidedly the most important part of the work, so far as Mr. Bowditch is concerned. It will place him much higher in the scale of mathematical rank.

I would willingly give a further analysis, but I forbear. It was in correcting this, his noblest task, in the plenitude of his strength of intellect, that he was destined to die.

* Since this was written Poisson has died.

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CHAPTER XII.

Sketch of the life of La Grange, the equal of La Place: love, Mr. B. had for this person's character: comparison between him and La Place: also between him and Mr. Bowditch.—Conclusion of the Memoir.

During this history, I frequently have spoken of different individuals; but there is one, about whom little mention has been made, but of whom I would give a slight sketch, inasmuch as his character resembles so much that of Mr. Bowditch; and, moreover, his mind and heart were always regarded by the American mathematician with feelings of respect and love, such as he felt towards no other Philosopher. An equal, too, of La Place, it seems not improper to mention him, and I know you will excuse the slight interruption in my story, when you perceive the reason of it.

Joseph Louis La Grange, one of the most illustrious geometricians of modern times, was born at Turin, January 25, 1736. He was one of eleven children of parents who became very poor, so that Joseph had in early life to gain his own subsistence. When young, he devoted himself to the classics, and read Latin constantly. At seventeen his taste for abstruse mathematics first showed itself, and from this period he continued studying by himself, without aid, and in two years he had acquired a knowledge of all modern science, and began to correspond with the chief geometricians of the age. In 1755, he sent to Euler, then the greatest mathematician in the world, and residing in Berlin, an answer to a problem proposed by Euler, ten years before, to the learned men of Europe, and which they had been unable to solve. Meanwhile, he was appointed Professor of Mathematics at Turin, at the age of nineteen years, and soon afterwards originated the academy of sciences at that place; and in their Memoirs he published papers, in which he not merely criticised Euler and D'Alembert, and other mathematicians, but brought forward some very curious new views of science, discovered by himself. Europe soon resounded with his praises, and he was chosen member of all the learned societies. In 1766, he was called to the court of Frederick the Great, of Prussia, to take the place of Euler, who was summoned by the Emperor of Russia to St. Petersburg. Frederick wrote to him thus: "Come to my court; for it is right that the greatest mathematician in Europe should be near the greatest king." He remained there until Frederick died, and soon after that he was invited by the French government to come to Paris. From this time, with slight interruptions, his fame continued to increase, and every one delighted to honor him; for his labors did honor to his adopted country. One of the most beautiful compliments, perhaps, ever paid to man, was the message sent by the French government to the venerable father of La Grange, at Piedmont, when that country fell, by a revolution, under French influence. "Go," said the Minister of Foreign Affairs, to his ambassador, "go to the venerable father of the illustrious La Grange, and say to him, that, after the events that have just taken place, the French Government look to him as the first object of their interest." The answer of the old man was touching: "This day is the happiest of my life, and my son is the cause of it!" When Bonaparte came into power, new honors were showered upon him. But what was it that charmed Mr. Bowditch, in the character of La Grange? It was the combination of a giant intellect with extreme modesty and simplicity, sincere love of truth, and almost feminine affections. He was a pure being, whose intellect equalled La Place's, but who at the same time was full of the utmost gentleness and strict justice. He was at Berlin during the earlier part of La Place's career in Paris. In after-life, the two were friends. Both were great geniuses; were capable of the highest flights of thought, and of bringing down to the comprehension of

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mankind the vast and wise laws impressed by God on the system of the universe. But La Place soiled his reputation by trifling political ambition. La Grange stood aside, quiet and pleased with his own high thoughts; yet, if his fellows wished him to take upon himself any public duties, he took them cheerfully, and as cheerfully resigned them. La Place courted honors; La Grange meekly received them. La Place had few to love him, for he stripped others of the fruits of their labors, to cover himself with their glory; but in the heart of La Grange sat humility, justice, and philanthropic love. In fact, La Grange was full of the loftiest virtue and genius, while La Place had the latter, merely. Such were two men whose works Mr. Bowditch read with the greatest pleasure. But he often spoke with great feeling of the noble traits in the character of La Grange. The features and form of the head of Mr. Bowditch resembled those of the French astronomer; and I have often thought, that, as they resembled each other in countenance, so their dispositions and fortunes in life were more nearly similar than is usual in this world. Both were born poor, and early had to seek subsistence for themselves. Each devoted himself early to the science of mathematics; and both became eminent in it. Love of truth, and a longing for it, every where, were strong traits in both; order and regularity of life, and simplicity of food and regimen, belonged to them equally. Above all, a sincere reverence for goodness, for true modesty and delicate refinement, and a deep respect for the female sex, were strikingly manifest in both. They were moderate in their desires. They had the highest good of humanity at heart. Both sought for quiet and retirement from the turmoil of life, in their "peaceful mathematics." As the lives of both were beautiful, so was the serenity of their death scenes. I shall terminate this slight sketch of La Grange by a few details of his death. He was attacked about the end of March by a severe fever, and the symptoms soon became very alarming. He saw the danger he was in, but he preserved still his serenity of soul. "I am studying," says he, "what is passing within me, as if I were now engaged in some great and rare experiment." On the eighth of April, his friends, Messrs. Lacepede, Monge, and Chaptal, visited him, and, in a long conversation which he entered into with them, he showed that his memory was still unclouded, and his intellect as bright as ever. He spoke to them of his actual condition, of his labors, of his success, of the tenor of his life; and expressed no regret at dying, except at the idea of being separated from his wife, whose kind attentions had been unremittingly bestowed upon him. He soon sunk, and died. Three days afterwards, his body was deposited in the Pantheon, as it is called, the great burial place for the renowned men of France; and La Place, and his friend Lacepede, delivered their tributes of praise and admiration over his grave. So peaceful and calm was the death of him whose life I have been trying to place before you.

Mr. Bowditch's health had been generally good, though he never was robust. In 1808, he was dangerously ill, with a cough, and, by the advice of a physician, he took a journey. He first went towards Pawtucket and Providence; thence westerly, through Hartford and New Haven, as far as Albany, and back again, across the interior of Massachusetts, as far as the fertile valley of the Connecticut river. Thence, passing upward, he crossed on the southern borders of Vermont and New Hampshire, to Newburyport, and back to Salem. This journey quite restored him, and he never suffered from cough; and very generally enjoyed good health, until his last illness. He sometimes continued, however, for a long while, without any complaint of suffering; for he was unwilling to trouble his friends with any detail of his illness.

In 1834, his wife, with whom so many pleasant hours had been passed, who had cheered him upward and onward, by her prudence, economy, and just pride in her husband's fame, died. His heart was borne down by the

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loss. She had been to him always a loving and a tender wife ; faithful and true, even to the minutest points ; and now he was alone. With her, the real charm of life departed, and many sad hours would have been the consequence, if his sense of duty, and devotion to study, had not prevented them. He devoted himself now more closely to active engagements. He always spoke of his wife with extreme fondness, and sometimes his tears flowed afresh. She died, like a true woman, calm and even cheerful, and always cheering her beloved ones in their various paths of action. There was a degree of sadness, which was perceptible only to his family, however, that settled upon Mr. Bowditch during the last four years of life, in consequence of this deprivation.

In the latter part of summer and early days of autumn of 1837, he began to feel that he was losing strength, and had occasionally pains of great severity. He continued his employments, however, without yielding to suffering. In January, 1838, he submitted to medical advice ; but it was of no avail. He sunk rapidly, under a severe and torturing disease, which, for the last fortnight of life, deprived him of the power of eating, or even of drinking any thing, except a small quantity of wine and water. Until the last moment of his life, he was engaged in attending to the duties of the Life Office, and to the publication of his Commentary on the 'Mecanique Celeste.' During this time, after he lost the power of visiting State street, he used to walk into his library, and there sit down among his beloved books, and pass the hours in gentle conversation with his friends, of each one of whom he seemed very anxious to take a last farewell. He received them in succession, during the forenoon ; and towards those whom he loved particularly, he showed his tenderness by kissing them when they met and when they parted. His conversation with them was of the most elevated kind. He told them of his prospects of death, of his past life, and of his perfect calmness, and reliance on God. He spoke to them of his love of moral worth. "Talents without goodness I care little for," said he to one of them. With his children he was always inexpressibly affectionate. "Come, my dears," said he, "I fear you will think me very foolish, but I cannot help telling you all how much I love you ; for whenever any of you approach me, I feel as if I had a fountain of love which gushes out upon you." He spoke to them, at the dead of night, when he awoke, pleasant as a little child, yet with the bright, clear mind of a philosopher. He told them of his life, of his desire always to be innocent, to be active in every duty, and in the acquirement of knowledge ; and then alluded to a motto that he had impressed upon his mind in early life, that a good man must have a happy death. On one of these occasions he said, "I feel now quiet and happy, for I think my life has been somewhat blameless."

It was on the fifteenth of March, 1838, that he was drawn for the last time into the library. On the next day he was confined to the bed. On that day a beautiful incident took place, which I cannot forbear to mention. He had called his daughter his Jasmine, and on this day, about twenty-four hours before his death, she obtained for him that delicate white flower. He took it, and kissed it many times. He then returned it, with these words : "Take it, my love ; it is beautiful ; it is the queen of flowers. Let it be for you, for ever, the emblem of truth and of purity. Place it in your mother's Bible, and by the side of La Place's bust ; and to-morrow, if I am alive, I will see it——"

On the morrow he died ; and on the next Sabbath he was laid quietly by the side of his wife, Mary. As his body was carried towards the spot, gentle snow-flakes fell upon it, fit emblems, they seemed to be, of his purity.

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[We have found the following admirable article in a late number of the Boston Courier. That paper gives credit for it to the Salem Gazette, where it is said to have been published in September, 1823,—that is, seventeen years ago. The Courier says, "We are not certain that it did not appear in this paper, [the Courier,] at a subsequent date." Whether it had been before printed in the Courier, or not, no apology was necessary for its appearance, at this time. It should be printed each year, in every newspaper in the country, and read every month, by each teacher, until the lesson of *thoroughness* which it inculcates is *thoroughly* learned.—Ed.]

THE DIFFERENCE BETWEEN A SOLID AND A SUPERFICIAL EDUCATION.

Mr. Editor,—Much has been written in our newspapers and other journals upon the subject of *Education*; and the difference has often been pointed out between that *really useful* education, which is to be obtained only by a laborious study of original works, and those superficial acquirements, which constitute the whole stock of knowledge that is to be had without labor, and at second-hand, in too many of our fashionable boarding-schools and showy academies,—establishments, by which well-disposed parents are so often disappointed, and promising children so often defrauded of the most precious period of their lives. But I do not recollect to have seen any publication, in which the utter insufficiency of those miserable trappings of knowledge is so forcibly exposed, as in the following amusing dialogue, which took place between that elegant foreign scholar, *Ruhnkenius*, and a youth who was about to be placed under his tuition. The dialogue, with the introductory remarks, is here translated from Wyttenbach's entertaining 'Life of Ruhnkenius.' Every parent, I am sure, will feel in all its force the delicate but cutting irony, and the unanswerable reasoning, which are alternately brought to bear upon a question of such vital importance to his children; and no parent will rise from the perusal of it, without forming a solemn resolution to be no longer deluded by patent projects and royal roads to useful learning, but content himself with that slow though sure process, which Nature points out in her other works, as well as in the development of her greatest work, man. The spongy mushroom will grow up and perish in a day; while the solid and majestic oak requires an age to bring it to maturity.

EXTRACT.

Before Ruhnkenius was appointed to the office of a public teacher, he resided in the family of one of the principal men in the city. One evening they had, at supper, a man of wealth and rank, (more distinguished for his goodness of heart than for his abilities or learning,) who mentioned that he had a son at home, who was soon to go to the University; and he inquired of Ruhnkenius what course of studies was there pursued. The latter, among other things, enumerated the study of *history*. "Oh, said the father, it will be unnecessary for my son to study history, as he knows that, now; for I have two daughters, also, and I placed them and my son under a domestic teacher, or governess, as we call them; and she is better acquainted with history than any professor." Ruhnkenius, at that period of his life, whenever he wished to expose the ignorance of others, (especially of such a man as this,) was accustomed to make use of the Socratic irony; but as he advanced in years, his native candor led him to content himself with merely setting people right, when they committed blunders. On this occasion he ironically replied, "You are truly fortunate to possess such a treasure as this Governess; you ought not, however, to have the exclusive enjoyment of such a learned teacher, but to use your influence with the University to have her placed in a professor's chair, for the benefit of the public at

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large." "Ah, you may joke," replied the other; "but I declare to you it is the fact." "Then," said Ruhnkenius, "what part of history has your son learned, or from what author, or in what method?" "Indeed," said the father, "I cannot inform you as to these points; for I learned history myself when I was young, and, as I have advanced in years, I have forgotten those things; but I will send my boy to you, and he will satisfy you as to every thing."

Some days afterwards, this Governess's chick appeared, fluttering his little wings, and chirping, and feeling much self-complacency at the thought of showing off his learning to so celebrated a man. Ruhnkenius received the young pupil in a friendly manner, and had a conversation with him which is worth relating; and, for the sake of relating it in a manner to make it as interesting as possible, I will present it to the reader in the form of a dialogue, as it took place, and not as a mere narrative.

Ruhnkenius. I hear that you have made great progress in history, and that you have at home a very able instructress in it.

Pupil. That is the case; our Governess knows all history; and I acknowledge that I have profited much from her instruction.

R. But what have you learned? Tell me.

P. All history.

R. But what is *all history*? Did your Governess teach you all history, and yet not tell you what all history was?

P. Yes, she did; she is very learned.

R. I do not doubt that you are right to value her highly; but think yourself, what you mean by *all history*.

P. All history? why it is——it is what is contained in books.

R. Well, I have here many books on history, as Herodotus, Livy, Tacitus, and others; I suppose you know those authors.

P. No, I do not; but I know the facts related in history.

R. I dare say you do. I see, however, that out of that knowledge which you possess of *all history* we must deduct a knowledge of the authors who have written it. But perhaps that Governess of yours has informed you who Homer, Hesiod, Plato, and the other poets and philosophers, were.

P. I don't think she did; for if she had, I should have remembered it.

R. Well, we must then make one further deduction from your knowledge of *all history*; and that is, the history of the poets and philosophers.

P. Why, I said just now, that I did not learn those things; I learnt matters of fact and events.

R. But those *things*, as you call them, were *men*. However, I now understand you; the knowledge you acquired was a knowledge of *things*, but not of men; as, for instance, you learnt that the city of Rome was built, but you did not learn any thing of the men that built it.

P. True, true. Rome was built by Romulus and Remus, twin brothers, the sons of Rhea Sylvia and Mars; they were exposed, while infants, by King Amulius, but a she-wolf suckled them, and afterwards a shepherd brought them up and educated them——

R. Enough, enough, my good little fellow; you have shown me, now, what you understand by the history of men and things. But pray tell me what other men and *things* you were instructed in,—for instance, tell me who and what Sylla was.

P. He was a tyrant of Rome.

R. Was the term *tyrant* the name of an office?

P. Indeed, I do not know; but Sylla is certainly called in history a *tyrant*.

R. But did not you learn that he was *Dictator;* and what the authority and duties of that officer were?

P. No, not that I remember.

R. But perhaps your Governess instructed you in the authority and na-

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ture of other officers among the Romans, such as the quæstors, ædiles, prætors, consuls, censors, tribunes of the people, and other magistrates.

P. No, she did not, for those things are hard, and are not so pleasing as great exploits; and besides, the explanation of them would have taken up too much of our time.

R. As to this latter point, you will perhaps be better able to judge at another time. Well, then, we must now make a still further deduction from your knowledge of *all history*, and strike off from it all knowledge of the offices of the Roman magistrates.

P. Ah! but we took more pleasure in reading about wars and exploits.

R. Well, did you ever hear of Carthage, and the wars carried on against her.

P. Oh yes; there were three Carthaginian wars.

R. Tell me, then, which party was victorious.

P. The Romans.

R. But were they victorious at the beginning?

P. Oh no; they were beaten in four battles, by Hannibal; at Ticinum, Trebia, the Thrasymene Lake, and Cannæ.

R. Did your Governess tell you the *causes* of these defeats of the Romans?

P. No, she did not tell us the causes, but the matters of fact.

R. Perhaps you understood of yourself the causes why the Romans finally retrieved their affairs?

P. To be sure I do; the cause was their bravery.

R. But were they not brave also at the beginning of those wars?

P. Certainly they were.

R. Then their bravery was the cause of their being conquered and being conquerors?

P. Why,—I do n't know as to that; but I know I was never asked such hard questions before.

R. Well, well; I will ask you something easier. Is it to be supposed that the Romans would have come off victorious in that war, if the powerful sovereigns of that period had united their forces with the Carthaginians?

P. What sovereigns were those?

R. Why, do you not know that, in that age, there were in Macedonia, Asia, Syria, and Egypt, all those powerful kings who were the successors of Alexander the Great?

P. Yes, I know that; but we used to take up their history in another chapter. I never thought of their living at the time of the second Punic War.

R. Do you not perceive, then, that their mutual rivalry was the cause why they did not unite their forces with the Carthaginians, either in that war or afterwards, to oppose the progress of the Romans, in consequence of which those very kings were afterwards conquered, one by one, by the Romans?

P. I perceive it, now, since you have told me of it; and I derive much gratification from your remark.

R. It is indeed true, that the perception of the *causes* of things is not only gratifying, but useful. However, you will not deny that we must still go on to make further deductions from that stock of *all history* which you possess; we must deduct from it the knowledge of *causes*.

P. I cannot, to be sure, deny that; but I am positive that, with the exceptions you have now made, we learnt every thing else, in history.

R. Well, tell me about some of the other things that you learnt; or, if you are at a loss what to begin with, in such a multitude of things, tell me what is the beginning of history.

P. The creation of the world.

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R. But I meant to ask you about men, and the affairs of men.

P. The first human beings were Adam and Eve, whom God created on the sixth day, after his own image, and placed in Paradise, from which they were afterwards expelled, and——

R. Do n't go any further, I beg of you ; I see you have got some little book well by heart ; but tell me, now, generally, about what men and things, subsequent to those, were you instructed by your Governess ?

P. About the posterity of Adam, the Patriarchs before and after the flood, and all about the Jewish nation, to the time of their overthrow.

R. But what makes you think that those things you learnt are true ?

P. Because they are delivered to us by Divine inspiration in the Holy Scriptures.

R. But did you find the *Roman* history, and other things that you have learnt, all in the Holy Scriptures ?

P. Certainly not.

R. But yet you believe them.

P. Believe them ! why not ? They are related in other books that are worthy of credit.

R. Pray, what books are those ?

P. Our Governess had two, written in French ; one a small book, that we learn to recite ; the other a large work, in several volumes, from which she sometimes reads to us.

R. But were the authors of those books witnesses of the events which they relate ?

P. Oh no ; they are of modern times, and lived either in our day, or within the memory of our fathers.

R. Where, then, did they get their knowledge of the things mentioned in their books ?

P. From other books that are worthy of credit.

R. Do you know those other books ?

P. No, I do not.

R. How can you venture, then, to assert that those books are worthy of credit, when you do not know them ?

P. I believe what our Governess tells us.

R. Pray how many years old are you ?

P. Fifteen.

R. Upon my word ! You are now almost a young man, and your Governess still treats you like a little boy.

P. How so ?

R. Why, because she teaches you history just as we tell stories to little boys. But do you think the history that she teaches you is true ? or is it a matter of indifference to you, whether you are instructed in the truth or in fables ?

P. Indeed, it is far from being indifferent to me ; and I am sure that every thing she teaches us is true.

R. Well, if you know that to be the case, then you must know the manner in which you distinguish truth from falsehood.

P. No, I cannot say that ; but I believe what the Governess tells us, because she is a woman of truth.

R. But see how inconsistent you are ; one while, you say you *know* these things ; then you say you *do not know ;* and then, again, you say you *believe* in your Governess.

P. I cannot answer you so easily as I can her ; for she, some how or other, asks me in an easier way.

R. Well, my good fellow, I will ask you something easier ; what is history designed to tell us, truth or falsehood ?

P. The truth, certainly.

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R. Can any body, then, either teach or be taught history properly, without knowing how to distinguish truth from falsehood ?

P. Why———I do n't know———

R. You do n't know ? Do you know this, then, whether history is studied for the sake of any utility to be derived from it ?

P. I suppose great utility is to be derived from it.

R. What are the advantages of it ?

P. Indeed, I do not know.

R. But did not your Governess tell you that the foundation of many parts of our knowledge rests upon historical facts, and that we are enabled by history to understand better and more readily other parts of human knowledge ; and that it is particularly useful in furnishing examples for the government of life, both in private and in public ?

P. No, she did not tell us that ; but I think it must be so, for what you tell me seems reasonable.

R. Well, then, answer me one question ; may not a thing, by means of which we accomplish any other thing, be properly called an *instrument* ?

P. I think so.

R. Then history must be considered as an instrument of obtaining those advantages of which we have been speaking.

P. Certainly.

R. Once more ; is money an instrument useful to us in our progress through the world ?

P. Most assuredly, and a very important one.

R. Well, if any man should go on heaping together money of every sort, and should pay no attention to see if his pieces of coin were good or bad, and should thus become possessed of much counterfeit money, what would be his condition ? Would he not be under a very great disadvantage, when it should become necessary to make use of his money, and he should find it to be counterfeit ?

P. He certainly would.

R. Once more ; do not the instruments of navigating the ocean consist of the master and sailors, the ship and her parts, as the bottom, deck, helm, anchor, sails, masts, cables, and other things ? Now, the merchant or master, before he trusts himself to the winds and waves, looks for and provides these instruments himself, and does not take them upon trust, and without examination, from other persons ; he examines and judges whether they are sound and strong, and capable of securing him against shipwreck and destruction.

P. That is all very true.

R. Again ; we have just said that history is the foundation of knowledge ; now, do you think it is of no consequence to a building, whether its foundations are solid and firm, or weak and slender ?

P. Most certainly, it is of great consequence.

R. You see by this time, my little fellow, what sort of an instrument and what sort of a foundation *you* have in the history that you have learned ; how hazardous it would be for you to make use of it in the voyage of life, since it would afford you either no examples at all, or very fallacious ones, and, in respect to your pursuits, would only supply you with empty authorities and precepts. You imagined that you understood all history ; you now see how many deductions must be made from that knowledge. You have heard nothing of the historians themselves, nothing of the philosophers and poets, nothing of magistrates and other officers, and, as I perceive, nothing of various other things relating to peace and war, times and places; nothing of causes ; and, in short, nothing respecting the manner of discerning truth from falsehood. Now, when all these things are taken away from your stock of *all history*, what is there remaining ?

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P. I now begin to understand, and I am sorry for the labor I have spent in my history———

R. No; take courage, for now you may promise yourself that you will know something, because you are sensible how much there is that you do not know; and you perceive, I think, now that you are about to enter upon the studies of the University, and, as it were, to prepare for the voyage of life, both private and public, how slender the foundation of history is which you now have, and how puerile and insufficient an instrument it is for that purpose; and that you are in need of something more substantial and efficacious, and which will be more becoming a man,—something which shall qualify you for a more perfect knowledge of things and causes, and enable you to judge of truth and falsehood; in short, to make you acquainted with the history of history itself; that is, that you may know what writers have treated of the subjects of history, and of what credit and authority those writers are.

P. Your remarks are very just, and I beg of you to furnish me with some little book, from which I can learn all this in a short time.

R. My young friend, I see you think that all these things can be learned from little books, like that which you used to recite to your Governess. Now, I do not mean to say that you ought to be sorry for your own labor, or that of your Governess; because what you have thus acquired and fixed in your memory, though a puerile exercise, will not be without use; but henceforward you must exercise your judgment, and pursue a manly and critical course of study. This, however, is not to be acquired at once, and by the use of any little book; but you will hereafter be able to read history to advantage, and to understand the various books relating to it, by gradually accustoming yourself to attending on the instruction of the different professors who teach history according to these principles.

[For the Common School Journal.]

EDUCATION.

NO. IV.

Thus far, we have endeavored to draw the attention of parents and instructers to the inherent powers, capacities, and propensities of children; to the persons and materials which God has confided to their charge. Did we propose to write a regular treatise on education, the part which the senses should be called upon to take, in raising and sustaining the inner man, would be next in order; but we only intend to give a few hints in relation to a very wide and complicated subject. We shall, therefore, pass from the varying qualities of the soil which Heaven has given us to cultivate, to those whose duty it is to make it, throughout all its length and breadth, productive of individual happiness and social prosperity. But, as the boundaries of what we denominate education are not very definitely settled, we will, before proceeding further, give our own views in relation to what we deem the extent of our subject. Though we value as highly as any one the elementary sciences, and would have them much more thoroughly taught than they generally have been; yet they seem to us, in themselves, to be but little more than very useful and important instruments which we put into the hands of children, to aid their other powers in obtaining knowledge; and which they might so much neglect to use, in subsequent life, as to render them of little more value than the tools of a mechanic, when he has forsaken his trade, and stored them away in his garret. And when we hear a child spoken of as having a very good education, and know that the observation means nothing more than that he has been successful in acquiring the rudiments of science, we feel as though such observations might lead to a mistake very injurious, not only to the individual, but to society.

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The young love so well to possess knowledge, that they may be easily induced to labor diligently for it, till they think that all that is sufficiently valuable to reward exertion has been obtained; then, the love of ease, or the love of mental dissipation, is apt to predominate, till a new conviction possesses their minds, that further treasures, which they much need, demand and will repay further labors. The child loves, here and there, particular knowledge, and this leads him to be so inquisitive as often to embarrass his instructer; but this is only where reflection has gone so far as to produce a want in his own mind, which he is anxious should be satisfied. A much more active disposition, and one of an opposite character, deeply affects man at every period of his existence. It is the disposition to think that he possesses the whole truth, when only some of its feeblest rays have reached his mind. Every truly intelligent person has had occasion to lament, that this error has not only impeded his own progress, but is, in every region, darkening the world. It is often spoken of, as not only the consolation of the ignorant and degraded, but as the great sustaining comfort of the truly vile. Ignorance is a weight that presses so equally on every side, that we do not feel it any more than we do the atmospheric air, and often seem as unwilling to have it removed, as we should be to part with that life-sustaining element. If we are right, then, there is not only a love of knowledge in man, but an equally powerful tendency to be contented with ignorance; or, in other words, to think, under all circumstances, our moral and mental state beyond the necessity of further efforts to improve them; or that the labor which it would cost us to be wiser or better would not be well repaid. The sooner, then, the pupil is brought to feel and understand that the mental and moral resources of which he has tasted, are inexhaustible, and of unfailing usefulness, and even sources of unwaning delight, the better. The sooner he finds that the school of human improvement has no vacations, nor need of any; that it has no exercises which are not well rewarded; and that diligence and virtue are the passports, and the only passports, to true knowledge and happiness, the more likely will he be to become both wise and good. While the power to think remains, man should improve; and he has not ceased to be the subject of educational influences, till he ceases to be susceptible of improvement, either from his own experience or the experience of others.

We, therefore, would be understood to mean, by education, the cherishing, as far as may be usefully and innocently done, the natural propensities of man; the preserving, in all their natural health and vigor, his physical powers; the making of those powers subservient to the true interests of his moral and intellectual nature, the agents of his skill and taste, the revealers of his thoughts and feelings, the adorners of all that should be made beautiful, and the producers of all that is necessary to supply his real wants, or raise his character. Education, too, should reach for good all the affections of the heart; should keep its warmth from consuming, and its coldness from freezing. It should awaken conscience to a quick discernment of all the will of God, and to a disgust at every wilful disobedience of His commands. Education should store the mind with useful knowledge, and the heart with benevolence; should so elevate, enlighten, and expand the soul, so quicken the reasoning powers, as to enable them easily to distinguish between the specious and the true, the elevating and the debasing, the valuable and the worthless. It should so discipline all the powers of man, as to enable them to perform, in the best possible manner, both their separate and collective duties. It should make all, lovers of God and lovers of man; the strict performers of every moral and social duty. It should produce affectionate, respectful conduct around the fireside; it should endear the relations of parent and child, of husband and wife, of brother and sister, of friend and friend, of citizen and citizen, of those who rule and those who are ruled. It should make all industrious for some good purpose; it should make all useful in life, and morally ready for death. All this, at least, education should

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attempt to do. Much of it is certainly within its power, and in many instances has been faithfully done, and those instances may and should be multiplied. Say not, then, that the catalogue is too long; that the definition is too complicated; that the field of action is too broad; but recollect that the humblest advance, in any of its departments, will not only have its rewards, but increase the ability to make a more rapid progress; that all the agents of wisdom, goodness, and power, are social, and mutually aid each other.

God has placed around man, for his example, much that is perfect in its kind, and this is all that he is required to be. He is not required to be a giant in size, or an archangel in intellect, but only to use faithfully such physical and mental powers as have been given him, for his own good and the good of others.

Every living thing below man, except those designed to share in his toils, as the horse and the ox, may be said to be perfectly educated by Nature, or in accordance with the will of God; so when man answers the true end of his being, he may be said to be perfectly educated. For Nature is as truly the standard for him, as for the nightingale or the honey-bee; and the nearer he approaches to that standard, the nearer will he be to all the happiness which Heaven designed he should, while here, enjoy. We know, that a state of Nature has often been talked about, and even written about, very different from the one we here contemplate; a state of brutal simplicity, without brutal innocence; a state that would paralyze every power possessed by man, except the lowest agents of sensuality. We think, that the natural state of man is a higher state of civilization than he has ever yet known, a state that would require the use of all his powers, in their most perfect condition. We do not believe that any faculties were ever given to him, which might not be made both to benefit himself and the race;—and what God has made his duty, and given him the power to do, only shows his real nature, when perfectly done.

The rudest nations or individuals cannot be said to be wholly without education. The wildest savage of New Holland is taught by his superiors, not only the best mode of procuring food and shelter known to his race, but also the most adroit manner of defending himself and destroying his enemy; and even there, many a parent's heart has thrilled at the supposed proficiency of some darling child, in all the rude arts deemed necessary to make him equal or superior to his fellow savages. With them invention is dormant; so far as example goes, imitation follows, and there each generation seems to stop. Our education must therefore depend, not only upon the cultivation of all that is within us, but the proper use of all that is without us; and even then, the manner in which we are brought into contact with men and things must essentially influence, not only our acquisitions, but our ability to become extensively wise or useful. It would seem, that either great knowledge is not necessary to happiness here, or that but few are happy, or even have the power to be so, as the world is now managed.

We are willing to hope, that savages may be happier than their wretched condition appears to indicate, as many of them do not personally appear to be capable of changing it; but for ourselves, we freely own, that we have no conception of the blessings of savage life; or how one who has such capacities as man has exhibited, can be happy when further from his proper post than any other portion of animated nature; when he, who should make a garden of the world, and luxuriate in refined thought and feeling, starves his body, mind, and heart, in unproductive forests, listlessly grovelling at the very footstool of all God's works!

Let us look, for a moment, at some of the unaccountable anomalies in the condition of our race, and we need not ask ourselves if such things are right, for, that they are wrong, "all Nature cries aloud through all her works." But universal virtue and intelligence can only completely extirpate such

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deep-rooted evils. They are the growth of ages, and have been cherished by the worst prejudices of man, those which arise from selfishness. In our western forest is the rude child of Nature, and the least caressed of any of her children; he is so low, that even the dog, his constant companion, deteriorates in his society; he has rarely sufficient to make himself comfortable for a single week; he has no means of increasing his knowledge, but his senses and the council-fires of his fathers; when civilization touches him, it is with so rude a shock, that he retreats or dies; the philanthropist takes him by the hand and gains his heart, but, before intellect is restored to its throne, temptation allures him to the grave; and so near has the serpent always been to the dove, on our frontier, that the former seems sure of his victim. Education, there, has not begun her true work.

If we would behold another extreme, we have only to look at the hereditary distinctions of civilized Europe; at the child born to a principality or a throne, surrounded with all that wealth can give, with the skilful in science, the profound in thought, the chaste in sentiment, and the high in purpose, constant in their attendance to pamper with every thing that is good and great, a single individual; to surfeit a single human soul, and spoil perhaps, by excesses, what would have been valuable, if rightly treated. This is education overdone.

Between such extremes there is a truly golden mean; to this we would bring the whole family of man. Aspiring souls should not be obliged to stop there, but might soar onward, and upward as far as they please; but none should be left below, till every opportunity to soar had been given, till every holy influence had been tried, till human means had wholly failed.

However strongly man may thirst for knowledge, if the proper means of obtaining it are denied him, he must die in ignorance; if the best possible means are constantly around him, his own indolence, vice, or folly, may produce the same effect. In a civilized country, where the means are always near at hand, a strong love of knowledge will often overcome great obstacles in the way of its attainment. Would we see what man can do for himself in this way, we have only to recollect the names of Franklin, Sherman, and Bowditch, with a host of others, to be satisfied. And if any one has a disposition to contemplate opportunities abused, they are equally ready at his bidding; he has only to throw his thoughts around him, or walk to the nearest burial ground, to find the heirs of great opportunities, outcasts, or sleeping in untimely graves. The great business of education is to remedy such evils and such inequalities; to raise up human nature to its proper place, and to preserve it there, when rightly elevated; to take every child that cometh into the world to pure fountains of knowledge, and there to leave it, till it has drunk sufficiently to know its own worth, its own resources, and is capable of being happy in itself, and adding to the general happiness of society.

S. P.

If Adam had named "all cattle and the fowl of the air and every beast of the field," without seeing them, think you, he would have known which was which, when he actually saw them afterwards? So it is when children read words, without understanding their meaning.

Between a good teacher and a bad one, there is as much difference as between bright sunshine and a total eclipse. Don't choose a committeeman who cannot see such a difference.

"All education is vain and useless, which does not prepare and dispose the mind for *self-education.*"

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[For the Common School Journal.]

ON THE SOUND OF THE LETTER R.

MR. EDITOR,—Almost all conductors of periodicals have, I believe, their seasons of comparative dearth, when, either from illness, pressure of business, unexpected interruption, or some other cause, they have not been able themselves to prepare a sufficient number of *first-rate* articles, and have none of this character *contributed*. Should it ever be so with you, I may possibly see the following remarks in a future Number of the Journal.

Every thing relating to *school teaching and elementary education*, I suppose, is a proper subject for your paper. To some persons, what I am going to write about, may seem a small matter. Be it so; still it is well to be in the *right*, even in respect to *small* matters. *Right*, Dr. Franklin used to say, is as *good* as any way. What I have to say, relates to the proper sound of that very distinctive guttural in our language, the letter *R*. In different schools, (and I have visited, first and last, a great many, both in town and country,) a great diversity of practice prevails in regard to the manner of sounding this letter, particularly in the beginning of a word, or syllable;—as, *r*ude, *r*ide, arrival;—some teachers requiring their pupils to *trill* the initial *r*, *much*; others, moderately; and others, not at all. Some carry the matter quite to an extreme. It is with them, r-r-r-rude, (rude;) r-r-r-render, (render;) r r-r-rich, (rich;) &c. Indeed, one would think, were it not for other conflicting evidence, that he had fallen into a school gathered out of families just arrived from the Emerald Isle, there is such a whurring, twirling, and rattling of the tongue. In other schools, you will not hear the *trill*. The pupils make little or no distinction between *r* initial, *r* middle, and *r* final. Now *both* these extremes cannot be right. It will very perceptibly affect the style of pronunciation, whether we adopt the one or the other. In many school-exercises, diversity may be well, at least it will do no harm; but in regard to the *pronunciation* of our language, in all its elementary parts, I think there should be, for obvious reasons, uniformity, in all the schools, if possible, throughout the land. The question arises, then, which of the above ways is right? Shall we trill, or shall we *not* trill? Which is sanctioned by general custom, the usage of polished society, and the practice of our most distinguished public speakers? I say nothing about the *stage*, for I know nothing about it, and care as little as I know. Russell and Barber both, in their elementary works on enunciation and elocution, tell us we must trill; though the latter adds, "*with a single slap of the tongue.*" I grant that these gentlemen are men of taste, and have done good service to the cause of elocution; but on this point I am constrained to think they are in error; and that all teachers who follow them are laboring to inculcate upon their pupils a strongly marked but erroneous pronunciation. The sooner they abandon it, the sooner will our schools become uniform, and be right. My reasons for thinking so are the following, namely:

1. Custom settles the *pronunciation* as well as the *meaning* of words. Custom settles the rules of grammar, and every thing, almost, in regard to language. Now, nobody will pretend that it is the *general custom* among all ranks of people, either in this or any other country, where the English language is spoken, to trill the *r*.

2. In animated conversation in the best circles in which it is my privilege to visit, even with the pains of attentive listening, I have not *often* been able to detect the sound. Whenever I have heard it, it has fallen upon my ear, as something belonging to another tongue.

3. I do not recognise it in the elocution of any distinguished public speaker. I do not hear it from Everett, Webster, or Channing. I did not hear it from Dwight, or Nott; for them I have heard. Again, I cannot

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hear of it in the pulpit or at the bar, either at the South or at the North; or on the floor of our own Congress; or in the British Parliament; or among the educated of England; for in respect to all these, I have made inquiry, and united testimony is against the prevalence of this practice.

4. Finally, I have made experiment with a great number of words; and, really and candidly, I can see no reason, either from the "nature of the case," (if we may use the expression in this connection,) or from *analogy*, or for the sake of proper distinctness, or for euphony, or for any other reason, for trilling the *r* at the *beginning* of words, more than at the end, or in the middle. Take the words, *rear, render, harm, warrior;* we can give a sufficiently distinct and characteristic sound to the *r* at the *beginning* of the words as well as at the end, or in the middle, *without* the aid of the trill. I see no more propriety or advantage in saying r-r-r-rear, (rear,) r-r-r-render (render,) than in saying render-r-r-r (render,) rear-r-r-r (rear.) If these things are so, I hope all teachers will abandon the practice of *t-r-i-l-l-i-n-g* at once, as a dissonant, troublesome peculiarity, which their pupils, however hard they may have tried to acquire it in school, will have sense enough to abandon, when they come out into the world. At any rate, I would be much obliged to some one of the readers of the Journal, who adopts and defends the practice of trilling, to state all the reasons in its behalf. For myself I confess, I know of none, which would not go equally well to defend the euphony of the Irish brogue, and warrant us to say, with Patrick and Paddy, "good *mor-r-r-ning*."

N. B. It will be of no use to say, that the English give the *distinct* sound of *r*, and more distinctly than we do. This I admit, and the *r should* be sounded *distinctly*; but this is a different thing from *trilling* it. Should any one contend, that the *whurring sound* of the Irish brogue, or any thing that nearly resembles it, is *euphonious*, I should like to know what his ears are made of.

N. S. L.

AN ACT CONCERNING PUBLIC SCHOOLS.

Be it enacted by the Senate and House of Representatives, in General Court assembled, and by the authority of the same, as follows:

Any town, now required by law to maintain such a school as is described by the fifth section of the twenty-third chapter of the Revised Statutes, shall be released from their obligations, by raising and expending annually, for the support of town or district schools, twenty-five per cent. more than the greatest sum ever raised by assessment by said town, for this object, before the passage of this act; any thing in the said section to the contrary notwithstanding. [Approved March 21, 1840.]

☞ Being desirous of completing the 'Memoir of Dr. Bowditch,' and also of publishing Mr. Thayer's admirable Lecture 'On Courtesy,' in this Volume, we shall have no room at present for further quotations from Mr. Palmer's Prize Essay. But that Essay can be now had at any of the bookstores of this city, and it should be read and pondered by every teacher and committee-man.

POSTAGES.

We would inform the public that Postmasters are authorized to frank letters, containing subscription money for newspapers. Our subscribers, and all who wish to subscribe, can in this way remit money to the Publishers of this Journal, free from any charge of postage. Address *Marsh, Capen, Lyon, & Webb, Boston*, to whom all business communications respecting the Journal should be directed.

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THE

COMMON SCHOOL JOURNAL.

VOL. II. BOSTON, DECEMBER 15, 1840. No. 24.

[We feel confident of receiving the thanks of all parents and teachers for presenting to them, through the pages of the Journal, the following excellent Lecture, 'On Courtesy,' by G. F. Thayer, Esq., of this city.

Mr. Thayer is well known, as the Principal of the Chauncey Hall School; he has probably superintended the education of as many boys, as any other individual in this vicinity; and, after a quarter of a century spent in the profession of teaching, he may safely submit himself to be judged by the heaven-descended maxim, that *the tree is known by its fruit.*

We present the Lecture at this season, in the hope that its principles may be studied, and a beginning be made in carrying its details into practice, during the current winter term of our schools.

The subject of the Lecture, 'courtesy,' is synonymous with 'good behavior,' and 'good behavior' is specifically named in our law as one of the subjects to be taught in the Common School.

It hardly needs to be said, that 'good behavior' includes both benevolence in feeling and politeness in manner;—the first is the stock of an odorous tree, the last is the beauty of the blossoms it bears. It has been remarked by some one, that a man may make such a society, as he chooses to live in; by which it is meant that our own acts and manners are so likely to reproduce themselves in others, that we ourselves create the feeling and the expression by which we are surrounded,—the mirror of society reflecting back the image of the substance presented before it. But however this may be, we all know that there is an infinite loss, both to the individual and the community, from the want of a real cordiality of feeling, where the guise of kindness is assumed, and from the absence of a graceful and kind demeanor, where genuine sympathy is felt. Many a Christian heart is encumbered and almost hidden from the sight of men, by an offensive covering of rugged manners; and, on the other hand, those who put on the external and conventional forms of courtesy, only as they put on their jewels, lose all the delightful emotions which flow from the impulse of hearty good-will and kindness towards their fellows,—for those delights, unattainable without the impulse, are inseparable from it; "close, as green to the verdant leaf, or color to the rose." They give joy both to possessor and beholder. Some munificent princes, whenever they appear amongst their people, cause small coins to be scattered far and wide, to excite the grateful feelings of the multitude, and make the royal presence welcome. Every man with a benevolent heart and courteous manners, elevates himself into more than a prince; he scatters pleasure by his looks, his voice, and his deeds, wherever he goes, and has this advantage over the regal benefactor, that the treasure from which he draws is inexhaustible. If he may be regarded as a happy man, who possesses the virtue of love for all, and manifests it by a graceful and appropriate bearing, how much more enviable is the condition of those teachers who can form their pupils, *by companies*, into models of excellence. For their aid in so beneficent a work, we present them with this Lecture, and will no longer detain them from the pleasure and the instruction it will afford.—Ed.]

A LECTURE,

DELIVERED IN BOSTON, BEFORE AN AUDIENCE OF FEMALE TEACHERS ENGAGED IN ELEMENTARY INSTRUCTION, ON WEDNESDAY, JANUARY 23, 1839, AND REPEATED IN PROVIDENCE, AUGUST, 1840, BEFORE THE AMERICAN INSTITUTE OF INSTRUCTION.

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

In treating the topics that fall under the general subject, I shall avail

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myself of a very liberal interpretation of the term, and endeavor to point out the deficiencies which exist in the young, in relation to what constitutes good breeding,—in those minutiæ, on the observance of which, the comfort of persons of delicate nerves and refined sensibility depends. And allow me to insist on their ultimate importance, notwithstanding their insignificance when considered abstractly and singly. The general relation of things illustrates this idea. What is there, from the ant-hill to the cloud-o'er-topping Andes, that is not composed of atoms ? This magnificent globe, the handiwork of Infinite Power, is made up of particles too minute for the human eye to reach. The liquid portion of it, that wonderful production of Omnipotence, is a collection of infinitely small globules, gathered into the mighty oceans, whose agitations mock all the energies of man, and drown whole cities in " their wild waves' play."

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

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

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

Children are brought into life plastic, and, for a time, passive, beings ; ready to receive those mouldings and impressions, which the training of a mother may produce ; but before they are consigned to the teacher's care, this original characteristic is in a considerable degree obliterated, or at least so modified, so perverted by bad management, evil example, or the indulgence of unhappy propensities, with which the original elements of most human beings are to some extent intermixed, as to render the task of the educator one of almost hopeless labor, and compel him to deprecate the fate that consigns these helpless ones to parents so unfit for their mental and moral culture.

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

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

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

"Boys are required to scrape their feet on the scraper, and to wipe them on every mat they pass over, on their way to the schoolroom; to hang their caps, hats, over-coats, &c., on the hooks appropriated to them, respectively, by loops prepared for the purpose; to bow gracefully and respectfully, on entering and leaving the schoolroom, if the teacher be present; to take their places immediately on entering; to make no unnecessary noise within the walls of the building, at any hour whatever; to keep their persons, clothes, and shoes, clean; to carry and bring their books in a satchel; to quit the neighborhood of the school, in a quiet and orderly manner, immediately on being dismissed; to present a pen by the feather end, a knife by its haft, a book by the right side upward to be read by the person receiving it; to bow, on presenting or receiving any thing; to *stand*, while speaking to a teacher; to keep all books clean, and the contents of desks neatly arranged; to deposite in their places all slates, pencils, &c., before leaving school; to pick up all hats, caps, coats, books, &c., found on the floor, and put them in their appropriate places; to be accountable for the condition of the floor nearest their own desks or seats; to be particularly quiet and diligent, whenever the teacher is called out of the room; and to promote, as far as possible, the happiness, welfare, and improvement, of others."

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

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

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

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

If I can in this Essay render any service to my brother teachers, or rather, to my *sister* teachers, under whose care our children, in their ear-

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liest stages, are usually placed, it must be done by plain statements and minute detail. I shall, therefore, take up the items just read, separately, and comment very briefly upon each, as I proceed.

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

I may be told, it is a matter little attended to by many adult persons of both sexes. To which I would reply, in the language of Polonius,

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

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

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

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

Hanging up on the hooks, caps, outer garments, &c., by loops. It is not every school that is provided with hooks or pegs for children's caps, garments, &c. All, however, *should* be so provided with as much certainty as seats are furnished to sit upon. It not only encourages the parents to send the children in comfortable trim, but induces the children to take better care of their things, especially if a particular hook or peg be assigned to each individual pupil. It is one step in the system of *order*, so essential to the well-being of those destined to live among fellow-men. If dependent on the attention of mothers at home, I am aware that many children would often be destitute of the loops spoken of; but the children themselves could supply these, under the teacher's supervision; for I understand the use of the needle is taught, in many schools, to the younger pupils of both sexes, and has been found a very satisfactory mode of filling up time, which, among the junior classes, would otherwise be devoted to idleness.

Bowing. All nations, civilized and barbarian, have some mode of testifying respect to superiors in age, or rank, or wisdom. That, most common among civilized and enlightened nations, in the present age, is the *bow*. It has also come to be used between persons of similar grade, as a token of recognition, and an accompaniment to the friendly salutation of the day; and no one, excepting the disciples of Penn, who abjure almost every external custom of the world's people, considers it as an act of degradation, or in any degree improper. In fact, it expresses the same thing in

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our sex, that the *reverence*,—so to call it, and as it was formerly called,—in the female does ; which is clearly defined by its present name, *Courtesy ;* and this is what we contend for. It should not by any means be neglected, either at school or at home. Nothing tends so much to give the right feeling which should accompany this ceremony, as an answering salutation from the teacher ; and, when convenient, the addition of the cordial '*Good morning*,' &c. should be made. Indeed, I should *object* to a pupil's making the bow, merely because he is at the schoolroom door, if no notice is to be taken of the compliment. I would not have it thus unmeaning, or slavish. The *place* is in some sense *holy ;* but made so, mainly, by the pure sympathy of mind with mind and heart with heart ; and I would have the child salute, not the inanimate walls, but the friend who presides within them.

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

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

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

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

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

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

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

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good breeding, which civilized society has proclaimed to be requisite between parties so related.

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

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

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

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

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

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

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

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

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

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

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

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

The next three rules are so obvious and natural, that, did we not witness their infraction, it would be difficult to conceive of it, excepting in cases of thoughtlessness. Still, in a majority of instances, the rules *are* disregarded, and consequently demand notice. They direct the child to present a pen with the *feather* end towards the person receiving it, a knife by the haft, and a book with the right side up for reading;—simple directions, the propriety of which is so evident, as to forbid any argument to urge them on your attention. Civility to others often requires of us some slight personal sacrifice; but here, the trifling act may be performed in the *right* way, with the same facility as in any other.

The next requisition in course is, that the pupil bow, inclining the body slightly, on giving any thing to, or receiving any thing from, another. This is a rule practised by every well-bred man, and conciliating the good-

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will of every observer. I would not, on any account, have children civil from *policy*; it is desirable to have them so from nature. But if they are not so, they should be *taught*, and either exercise these little courtesies, because they are right in themselves, or because they have been directed to do so. If, however, they knew the great *gain* arising from their observance, the acumen even of children would secure all due attention to them.

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

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

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

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

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

Boys are next required to pick up hats, caps, coats, &c., that lie in their way, as they pass along. This rule proposes the benefit of others, and should be always practised. The good turn that one may render in this way is paid back, as opportunity offers; or is transferred to another who may need it; and thus a free circulation of little friendly offices is maintained. Children have good feelings, but they are slow to express them, without some process of development. Hence, with few exceptions, the evidence of their existence is seldom exhibited, until some training has brought them out.

"I consider a human soul without education," says Addison, "like mar-

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ble in the quarry; which shows none of its inherent beauties, till the skill of the polisher fetches out the colors, makes the surface shine, and discovers every ornamental cloud, spot, and vein, that runs through the body of it." This sentiment may be applied to the intellectual and the moral systems. Education is requisite to show their properties, which, undeveloped, exist to no useful purpose, but remain a dormant possession to the close of life. The necessity of this rule can be fully understood by those only who are familiar with the heedless habits of childhood. Fifty pens, if furnished at the teacher's expense, shall be passed over fifty times, by fifty boys, and not one be picked up by any of them, where no such requisition is in force; and so with books or pencils, copy-slips or caps.

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

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

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

The "*Prohibitions*" are in the same spirit as the *requisitions*, and seem to be much the same in substance, although thrown into a negative form of speech. The first is in these words: "No boy to throw pens, paper, or any thing whatever, on the floor, or out at a window or door." This refers to a *voluntary* act of the pupil,—the rule requiring boys to pick up whatever is found on the floor, to those accidental scatterings, for which one would not be culpable. The prohibition is founded on that necessity for order and neatness, which must ever be maintained in a well-conducted institution, to whatever object, worthy of attention, it may be devoted. And this is urged thus repeatedly, because of the ineffable importance of *first*

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steps. BEGIN RIGHT, should be the motto and rallying word of every nursery and every school.

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

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

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

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

By these practices, the mind acquires such a hankering after, and morbid relish for mischief, that no tree, or shrubbery, or flowers, or public embellishments, or exhibitions of art or taste, however beautiful or expensive, are sacred from the marring or destructive touch. A sensibility to the beautiful needs to be cultivated among us; and may easily be done with the young, if a proper and sincere value be placed upon it by ourselves, and the children see that our admiration is a reality. It exists much

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

" —— *damn'd* to everlasting fame."

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

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

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

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

The *use of knives* is the thing next prohibited. In mere *primary* schools, this rule, and the one last mentioned, would find, perhaps, little to do.

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

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

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

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

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

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

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

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and play with his whole heart ; but each in its own time ; each in its own place.

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

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

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

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

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

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

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

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

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

Next, the pupil is forbidden to strike, kick, push, or otherwise annoy, his associates. *Striking*, from the time of Cain to the present day, has been common in all communities where *two* individuals have been found together, and arises from a propensity in our nature, implanted for self-protection, but which, unless directed by the discretion of a mind judiciously trained, is ever prone to exhibit itself in acts of domination or violence, and demands the promptest and most decisive action of every teacher to repress. *Striking*, however, much to be deprecated as it is, is far less *dangerous* than *pushing* and *kicking*, to which schoolboys are equally addicted. The evil of these cannot be measured in advance. The offender knows not how serious may be the consequence from a fall occasioned by the one feat, or an ill-directed application of the foot in the other. Persons have been brought to a premature grave, or made useless cripples for life, by these inconsiderate, childish follies. A word of caution on this topic, daily, from teachers who have the charge of boys, would be usefully bestowed.

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

The *spirit* of the school rules at which we have glanced, should be carried into every family. It is not enough to present the summary at which we have arrived; we should also insist on minor particulars, by words and actions, not at school only, but *at home*, where great familiarity produces influences unfavorable to the exercise of courtesy,—such as the closing of all doors, especially in cold weather; the doing of it gently, without *slamming;*

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moving quietly over the floor ; abstaining from shouting, whistling, boisterous plays, wearing the hat in the house, &c. Just in proportion as such habits can be secured by *your* labors, will you bring down upon your heads the blessing of mothers, worn by care, by sickness, and the rudeness of their offspring. Powerless themselves, to produce a reformation, their gratitude to you will be sincere and heartfelt.

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

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

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

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

How many of these evils, not trifling in amount, might be prevented by an early training in all our schools, notwithstanding the counteracting influences of the ill-bred at home. It is certainly an object worthy to engage our attention ; for it is called for in every situation in which a human being

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may be placed, in the presence of his fellow-man. It belongs to the mart of business as well as the family circle, the school, or any of those situations to which I have alluded. It forbids a man to wound his neighbor in a lecture, or even in debate,—though great is the latitude allowed in these. It will not forget the feelings of others, which each one of us has sometimes in his keeping; and if an unpleasant remark must be uttered, it requires that it be expressed in terms,—the gentlest possible by which the desired object may be effected. It remembers that,

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

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

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

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

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

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

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

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

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

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