

Correspondence

Rev. A. A. MILLER, Secretary of the Pottsville Lyceum, has responded to the Board of Directors of the Pottsville Lyceum, as requested by an unanimous resolution, that you would favor them with a copy of your Introductory Lecture, delivered last evening, for publication.

With such esteem, we have the honor of submitting ourselves to you, and believe that the dissemination of your interesting views on Education, will have the effect of enlarging human happiness and extending moral influences, which we feel that we have discharged you of all your obligations.

Your obedient servant, JAMES S. WALLACE, EDWARD OWEN PARRY, On behalf of the Pottsville Lyceum.

The unexpected request from the Members and Board of Directors of the Pottsville Lyceum, which you have so courteously conveyed, claims my acknowledgments.

Without flattery, I think that the dissemination of the views on Education imperfectly presented in my Introductory Lecture, should be of general utility, and I am willing to waive many private objections to its publication, if in the smallest degree the objects may be promoted which I desire to be the aim of all my labors.

I have only delayed to correct the original manuscript, which my time will not allow me to transmit, and now place it at your disposal without an apology, though regretting that the limits of a popular lecture and pressure of other duties have prevented a more extended and minute examination of our subject, which claims our best efforts, and especially the attention of our own community.

With the expression of my regard for the Institution you represent, and yourself personally— I remain, faithfully yours, ALFRED A. MILLER.

INTRODUCTORY LECTURE, DELIVERED BEFORE THE POTTSVILLE LYCEUM, ON JANUARY 28th, 1840, ON EDUCATION.

By the Rev. ALFRED A. MILLER.

In introducing a course of lectures for a New Year of the Pottsville Lyceum, it may be allowed me to congratulate its friends on the favorable auspices under which the Institution seems now to be established. Commenced, as the plan originally was, in trembling anxiety for its success—a mere temporary existence was all which its warmest advocates dared to propose, and even then organized, fears were entertained of its continued support.

Combining the practical results to be derived from the presentation and examination of specimens in the Natural Sciences, it connects pleasure with profit, and invites the attention of all who may feel gratified or interested in applying the principles of Science to practical observation.

If the spirit of seeking for knowledge through the medium of Public Lectures, which is now so prevalent abroad, be at all active among ourselves, no doubt can be entertained of this department being well encouraged, and should their design be properly carried out, we may hope to find such a spirit created or cherished as will ensure regard to the other objects contemplated.

Though the direct practical value of these results be not at once apparent, time will unfold consequences which are hardly contemplated, and show the influence excited where it was chiefly needed.

I would not have it understood, however, that the mere love of reading will ensure the ultimate object contemplated, or bring over books of any kind establish one in habits of a beneficial tendency.

There is in every rational creature powers which only need development to render such a being an eager enquirer after solid information, something substantial, and where these are neglected, the vacancy of mind which results occasions love of excitement which must continually fill in order that any thing of happiness may be obtained.

It will be obvious, that no regard has been paid to novelty in the selection, and the intrinsic value of the subject is esteemed sufficient to claim our attention. The public mind seems to be awake to its importance, and there never was a time when the interests of Education were more generally regarded.

Among various motives for this, the spirit of our times finds a sufficient one, in the practical results which it involves. In our own country especially, we are beginning to feel that national character and property depend on the im-

diffusion of intelligence and moral improvement, and that the only way to secure these is by the dissemination of knowledge and the cultivation of the mind.

The question is naturally suggested by the title of this Lecture—What is Education? To answer this and draw conclusions, I shall embrace our present design.

From the original derivation, the word signifies the leading or leading up of the being to whom it applies. Strictly speaking, it is the leading out of those powers which belong to his nature, applied to man. It is the development or drawing out of those faculties which constitute a human being.

What are these?—Man is composed of two grand divisions—soul and body. The former is the thinking, intelligent, active principle of his nature—the latter is the visible, moving, sensitive frame in which it lives. The former is commonly viewed under two aspects: the mind and heart—the seat of the intellect and of the affections. Hence man is described by different authors, and in Scripture language, under three principles—body, soul, and spirit, of which the latter two answer to the mind and heart, as just noticed, which give the same foundation of the human system.

Under this branch belong the various means for the preservation of health, and the gradual development of the animal system. In this, treatment analogous to what is seen in the animal creation generally, may, to some extent, be practiced. Bodily exercise, under the most favorable circumstances, leading to strength of muscle and grace of action, is the aim of this department. Thus the human frame is developed in symmetry and beauty. Under a system of physical education, where the natural powers are exercised with due regard to the natural physical constitution of individuals, joyous infancy expands into buoyancy of youth, and youth advances to the strength of manhood, which with other influences properly applied, may flourish in a green old age.

In its rank, we should esteem this branch of human culture, not only from its intimate connection with all the other parts, but from its own importance as affecting the whole human system, as we shall show in the further examination of our subject; but we must notice the

2d. Department of Education as applied to the training and development of the mind. Here man stands alone in the animal creation, possessing a thinking, intelligent and rational principle which ranks him above all creatures upon earth. This must be led out of childhood to maturity, by a thorough culture of its various powers, such as Memory, Judgment, Imagination and Fancy, and here is opened the whole system of means which are employed to impart instruction, or convey knowledge in its various departments.

The mental faculties must be exercised to some degree, or the thinking, intelligent, and rational being is lost in the mere organized structure which accords the figure of a man. He becomes a breathing automaton, which touched by the master hand will move or act according to the outward impulse given, but has no independent action of its own. We place, therefore, this view of Education in a high rank; but there remains to be considered

A 3d.—as it respects the culture of the heart. This we have said, is the seat of the affections—the moving centre of the passions—and consequently the spring of moral sentiments. From possessing this, man hopes and fears, loves, hates, joys, or sorrows—aims high or low—and is swayed by the various motives of private interest, or the general good. It is this quality of being which fits him for the social or relative duties of life, cherishing the sympathies of a common nature, and rendering him susceptible to impressions of kindness or injury. The Education of the heart, is the giving a right direction to the affections and controlling the passions of our nature.

To guide and control these, that they may answer the end of their creation, is properly a branch of human culture. Existing in very childhood with wonderful susceptibility of impression—they should be nurtured in the bud, that the flower may prove of fragrant beauty. The proper objects of Love, Fear, Hope, Joy or Sorrow, Ambition or Desire, should be presented in their full power of motive—so that, the impressions they produce should never be lost—while the objects that excite only the false sensibilities of our nature, should be kept out of view, or at least shown in their intrinsic nothingness.

If vanity preside, or passions reign, If selfish tempers cloud the open day, If no kind hand impetuous pride restrain, But for the wholesome curb we give the reins, The spring principle is rooted fast, And fixed the habit that through life may last.

These very passions which our heart invades, If rightly pointed—blessings may be made. The elements of human nature which this department of Education contemplates, require the most delicate treatment, for they have within them the germinating seed which will spring up for good or ill, for happiness or woe, according to the kind of nourishment afforded—producing either the uncontrolled fury of the passionate man; or the sickly sensitivities of the nervous man, or the strong, rich, and deep wrought grace of the feeling man.

The heart thus cultivated, expands into maturity of feeling and sentiment, with the sure promise of blessing the individual passions; and will under the influence of its comprehensive aspirations. Its hope and fear, its love and hate, its joy and sorrow, rightly cherished, prepare the man for the way of moral sentiments, and sustain him in the relative duties of human life. Education is thus found to embrace the cultivation of man's various powers in the complex nature in which he exists. It respects each part of his constitution, and the whole conjointly, Body, Mind, and Heart, neither must be neglected in a perfect system which proposes the building up of a human being in all the perfections of the faculties. As we have, however, to examine the natural connection existing between these various parts, and to discover the sub-

jects of the cultivation of the human system, we must first consider the nature of the human system, and then we will see how the various parts of it are connected, and how they are to be cultivated.

The human system is a complex one, and its various parts are connected in a manner which is not always understood. It is a system of organs, each of which has its own proper function, and which are all necessary to the preservation of the whole. The mind is the seat of the intellect, and the heart is the seat of the affections. The body is the frame in which they live, and it is the duty of Education to cultivate all three.

But we have touched on the two divisions in the human system which exist in the greatest variety among men: They seem to be born with very different natures in these respects, dependent somewhat on the characters of their progenitors, and we find nations gradually depreciating in the qualities of physical constitution and mental vigor. But there remains the third division of the human system, which we hesitate not to say, is common to humanity from the dawn of infancy.

Out of the heart are the issues of life, and in its proper development, have we most security that both the physical and mental constitutions, will be best sustained. Being the spring of habits, and of motives to action, which will certainly influence the physical constitution in the formation or prevention of disease, and thus indirectly act upon the mind. It is here that the various vices find their proper nourishment, in the uncontrolled desires which have never been regulated, the uncherished affections which have never been improved.

There is another view of the subject which places this point in a stronger light. The aim of Education, as conducted for the benefit of another, is to enable each one to perfect the work which is only begun by parents or governors. The finish of the man must be effected by his own exertions. There is no more glorious mistake into which you thus liable to fall, than that the period of Education closes with the moment of discharge from the hands of masters or control of Parents. The work is not begun, the structure is not raised, its foundation only has been laid.

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It will be remarked that throughout the preceding observations, we have spoken of Education, as applied to the human being, without respect of sex—and the occasion offers us a word on the different treatment, which is supposed to be necessary, in order to form the man or the woman. Without attempting any detailed account of the peculiarities in which they differ—for these have been faithfully depicted by all writers on this topic, and by no one more carefully than the great ornament of her sex, Miss Hannah Moore—I would rather touch the points in which they are alike—rendering a similar system of Education in early life, applicable to both.

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of nature, and yet capable of reaching, in a higher state of cultivated acquaintance, on their hands, that woman, in general, possesses more feelings, and a greater susceptibility of moral impressions, more feelings, and a greater susceptibility of moral impressions, more feelings, and a greater susceptibility of moral impressions.

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