THE STAR AND BANNER.

BY D. A. & C. H. BUEHLER. "FEARLESS AND FREE." TWO DOLLARS PER ANNUM.

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A Know-Nothing Alarm

The Waterville Mail tells the following story about the steady old borough of Kendall's Mills, which is not so bad for a country lautude:

Mrs. Soberly went to bed precisely at nine o'clock, thinking it passing strange that her good man had not made his appearance, just ten minutes before. Of course he would be home in a minute and a half, or two minutes at furthest, and so Mrs. Soberly left a lamp burning on the hall table. There it burnt and burnt—but she must tell her own story, as she told it to about thirteen of her most confidential friends:

"Well, there that lamp burnt, and burnt, till, as near as I can guess, 't was well nigh on to ten o'clock and that man hadn't come. What to make on't I didn't know no mor'n the dead—for he hadn't never been out so before since the time they had such a fuss about the Aroostook war. 'Twant no use to speak to the children, for they wouldn't know; and so after I had waited until I could wait no longer, I bounced out of bed, and down stairs I went. I went right into the buttery and raised the window towards Mr. Blank's, and says I, "Mrs. Blank." In a minute I heard her jump out of bed and raise the window, and says she,

"Why, Mrs. Soberly, what on earth is the matter?" "Matter!" says I—speaking low, because I didn't want anybody to hear—"matter! Mrs. Blank, do tell me if you have seen anything of my husband?"

"Your husband!" says she, "you didn't suppose I'd got him, did you?"—and then almost speaking in a whisper, says she—"Look here, what on earth does this mean? Have you seen anything of my husband?"

"Then we both began to think something had happened certainly, and in about two minutes I was dressed and over to Mrs. Blank's. Well, we concluded to step over to Mr. Quiet's, and start him out for a search; but we hadn't got half way across the street, talking along, when we heard the window shove up, and Mrs. Quiet says,

"Who's there?" Says I, "it's me."

"Well," says she, "do tell me if you have seen anything of my husband?"

Now, wasn't here a pretty pickle?—Well to make a long story short, we went up that street to the school house, and back on t'other side, and not a woman did we find but what was wondering what had become of her husband!

Well, just as we got to our gate, who should we see there but my husband and Mr. Blank! "Mr. Soberly," says I, a little spunky, "will you just tell me what all this means?"

"What it means," says he, just as coolly as if nothing had happened; "Well, Mrs. Soberly—shem—I should be very glad to gratify you, if I could, but the truth is—shem—that I 'don't know nothing about it!"

Well, from that day to this I go to bed when I get ready, without asking any questions; and if I find Mr. Soberly there in the morning, that's all I care; for I'd just give him to know that I'm as good a know nothing as he is.

A Yankee Lyric.

[A domestic drama, in two acts and a half, short metre—being the kind of metre used by most gas companies.]

This longing after beauty,
This sighing after curls,
This chasing after fashion,
Wherever fashion whirls,
And all that sort of thing—

May do for those who like them—
For those devoid of taste;
For those who barter diamonds off
For diamonds made of paste,—
And other block heads.

But to a wife that truely loves,
Who'd be what she appears,
Who'd spread sunshine around the man
That keeps away her tears,
And brings her taters home.

We'd whisper softly in her ear,
We'd grave it on her tenit,
That knowing well to fry a steak
Beats sentiment and wit
A darn'd sight!"

THE FREEMAN'S JOURNAL.—In last week's number of this Romanist organ, the Papal Vicar General who is the official head of the church in the absence of Archbishop Hughes of New York, announces that it is hereafter to be the "official" organ of that diocese. The editor intimates that this honor imposes certain restraints upon him to which he has not heretofore submitted, but to which he has finally acceded.—From the announcement we understand that he will either submit what he writes to the Vicar General or the Archbishop for their *imprimatur*, before publication, or put forth nothing but what he is convinced will meet their approval.

MAKE HIM PRESIDENT!—GIANT DOUGLAS.—The Ohio State Journal says Douglas is fast becoming understood and appreciated. A short time since in writing to a friend he used this language, in speaking of Mr. Yates, who is a cadididate for Congress in Illinois:

"*Beat the dammed little pup*, cost what it will, and it will learn him to let my business alone."

This, says the Journal, is his ordinary language. He is emphatically a rowdy and blackguard and seems to glory in being the leader of them.

STRONG HINT.—An Episcopal church has recently been built in Davenport, Iowa. A correspondent of the New York Independent says that the following notice was appended to the advertisement of the opening of the edifice:

"N. B.—The chewers of tobacco are earnestly requested to avoid the use of the article in the church, or else *spit in their hats*."

Profane Swearing.

While my heart to hear the blest Supreme
Rudely appealed to on each trifling theme!
Maintain your rank, vulgarity despise;
To swear is neither brave, polite, nor wise.
The would not swear upon the bed of death;
Reason; your maker now could stop your breath.

The fellow that "took it cooly" brought it back slightly heated.

STATISTICS OF LIQUOR MANUFACTURED IN THE UNITED STATES.—From the last census are gleaned the following important facts relative to quantities of grain malted or distilled per annum, in the United States;

Bushels of corn distilled,	11,067,061
Bushels of rye distilled,	3,143,927
Bushels of oats distilled,	56,517
Bushels of apples distilled,	520,840
Bushels of barley malted,	3,797,195
Tons of hops malted,	1,294
Hogsheads of molasses distilled,	61,675

The aggregate value of these products, at average prices, will not vary much from $14,643,737. What a waste!

The capital employed in the entire country, in liquor manufacture, is	$8,334,254
Number of workmen employed,	5,487

Ratio of distilled Grain, compared with the quantity grown:—Of corn there is distilled 1 bushel in 54; of rye 1 bushel in 5; of oats 1 bushel in 2168; of barley there is malted 3 bushels in 5.

From these products are manufactured:

Of whiskey,	galls,	42,133,655
Of rum,	galls,	6,500,500
Of ale,	bbls,	1,777,924

The aggregate value of these liquors, at wholesale prices, will be about $19,946,897.

Besides the above, there are made 221,221 gallons of wine, and an inconceivable amount of "bad liquors," that draw heavily for their constituents upon domestic and foreign drugs in their manufacure, but which are not counted in the manufacture, though their effects be felt—sadly felt—in the use. A large portion of the "fighting rum" comes from workshops of the city manufactories, but which is not included in the above estimates. Awful as these figures look on paper, they fall below the real facts, and only show the domestic devil—the foreign one is still uglier.

A MAGNIFICENT FARM AND FARMER.—A Vermont paper says:

"Among the conspicuous men in the Vermont Legislature is Mr. B. G. Brigham of Fairfield. He owns and cultivates 1300 acres of land. Among his barnyard items are two hundred and twenty cows, twenty horses and five yoke of oxen. In his dairy, he makes butter only. The average yield of butter from the milk of each cow is one hundred and fifty pounds.—Two huge 'dasher' churns are set in motion by two 'horse-powers,' and the butter is 'worked' by the old fashioned 'paddle.' His stock of cattle consumes about five hundred tons of hay annually. 20,000 lbs. of pork, 5000 bushels of wheat, from 400 to 500 bushels of corn, 1000 bushels of oats, and from 1000 to 2000 bushels of potatoes, are among his yearly products. 'The Man of Uz,' in his best estate, could not do better than this. Mr. Brigham himself is got up with a breadth of beam, and in a style of magnificence proportionate to the extent of his possessions and agricultural products—he standing 6 feet 4 in his boots, and weighing, by one of Fairbanks' patent balances, 300 lbs. precisely.

ONE OF THE JURIES.—The Jurors in the case of Beale, the Philadelphia Dentist, tried and convicted of a rape upon a young lady while she was under the influence of ether, must have been a bright set. It seems they were boarded and accommodated at the Wetherill House, a famous rum shop near the Court House. It was proved in argument for a new trial that they left the box about half past 2 P.M., took their dinner about 3, and topped off with three bottles of champagne; after dinner they went up stairs to their room to consider and make up their verdict, and to enable them to do so, drank three bottles of brandy. During the night ensuing they all got on a glorious *spree*,—sang the "Star Spangled Banner," "Landlady of France," "We won't go home till morning," &c., interspersing the vocal exercises by playing menagerie—giving imitations of the lion, the tiger and the jackass.—All this was done, it seems, for the purpose of seducing one of their number who was bent on bringing in a verdict of acquittal, and he, poor man, had just received information before leaving the box of the death of his brother. Human nature couldn't stand these uproarious manifestations, and he was finally compelled to give in and go with the majority.

YEAR OF CALAMITY.—The New Orleans Christian Advocate of the 14th ult., in recapitulating the heavy misfortunes that have befallen our nation during the present year, sums up the mournful tale in language as full of truth as the year has been of memorable events:

"We sing of mercy and judgment.—The year past will be signal in history for its disasters. Drought, in the best agricultural districts, cutting off millions of produce. Fires in cities and forests; mountains in a blaze. Cholera invading from the sea-coast to the interior. Yellow fever raging as never before. Disasters by railroads, and greater ones by rivers and sea. Sailing vessels lost; steamers, huge and staunch, foundering mid-ocean, or in tempting view of shore; or burning in hopeless distance of rescue. Thousands of lives lost; moaning and wailing fill all the land. Such events show us that God does not need wars, foes of steel and iron, serried ranks of invading hosts and armed fleets, like those that distress the other hemisphere, in order to reduce the proud to humility, or make his sovereignty known."

On the Michigan Central Railroad, near Sturgess, the passenger train from the west came in collision with the passenger train from Toledo, last week, smashing the locomotive, baggage and passenger cars, and severely injuring several of the passengers.

The revenues collected by the various religious societies which have their head quarters in London, have amounted to more than $5,000,000.

ADDRESS

DELIVERED BEFORE THE ADAMS COUNTY EDUCATIONAL CONVENTION, BY

HON. T. H. BURROWES.

NOVEMBER 11, 1854.

Physical improvements almost instantaneously commend themselves to our favor and secure our best efforts for their adoption. We are not slow to perceive their bearing upon our own welfare; neither are we liable to forget their end in the pursuit of of the proper means for their accomplishment. This arises from the fact that they not only directly and palpably affect our temporal condition; but that, so long as the pursuit of happiness, according to his own idea of it, is the first object of every one, there is little risk of it, or of anything which seems to promote it, even becoming a secondary consideration.

Widely different is the case of moral improvements. Here the same clear sightedness, which so readily perceives another's "mote," but is blindness to its own "beam," causes each individual of the majority to postpone his own and undervalue others' efforts, for the improvement of that mass, far above whose degraded condition, complacent self-love has erected his own high standard. Hence the extreme slowness with which such ameliorations extend. And, even when the few devote themselves to this species of human improvement, the danger is that the distance and tardiness of result are such as soon to weary their efforts, and permit their attention to be attracted away from the grand though tedious consummation, and to be absorbed in an impatient stimulation of the mere means of success, ending, not unfrequently, in a total abandonment of the cause itself.

A few instances of both kinds of improvement will best illustrate the idea intended to be conveyed:—Beating grain from the straw with a flail was probably the first improved mode of separation adopted. The next step was, the treading of it out by means of oxen or horses; and there is little doubt but that convenience and love of ease at once induced the adoption of this improvement, by all who possessed the requisite means. And now, within our own recollection—almost of yesterday as it were—the threshing machine was invented, and, simultaneously with its invention, has been generally adopted; many, even already looking for the time when the same machine shall grind as well as thrash. Steam, as soon as soon as its driving power was discovered, was at once applied to the saving of manual labor, in factories and other stationary establishments. It was next made to minister to man's convenience or impatience, by stemming the current, defying the breeze and outstripping the fleetest steed; and is even now beginning to relieve the slow plough-horse from his time-honored toil. The sending of written thought to a distance by means of special couriers, long continued to be the very perfection of such communication. Next the establishment of public mails, by which regularity, speed, economy and general covenience were all attained, seemed to leave nothing further for the desires of man to cause the ingenuity of man to accomplish. But, behold! the Magnetic Telegraph, at far less cost than the old courier system, and scarcely more expensive than the mail postage which many yet alive have paid, appears to annihilate both time and space, and to leave nothing further to be effected, in this department, even by the impatience of the most progressive in this rapid age.

All these physical improvements, as such, and scores of others that might be named, were adopted almost as soon as announced. Their direct bearing upon individual comfort and prosperity, as well as on the welfare of society, was seen; and to see was to adopt. No public meetings were necessary; no associations, except to profit by them, were formed; no laborious and self-sacrificing organization ushered them into activity. They at once became general, for the simple and sufficient reason that each person saw that they were convenient or profitable to himself. Nor was there any danger either of overdoing them, or of forgetting some great end in their pursuit as means; because the end being merely present prosperity and profit, each person would be, and always in such cases will be, certain to keep that end primarily and constantly in view in their adoption and use.

On the other hand, how widely different is the history of the great moral reforms of the world! Take Christianity, itself, as an example. After its miraculous advent and first wonderful dissemination, how slow has been its progress, and at what cost of martyred blood—of individual and associated effort—of freely poured out treasure! And, caused in a measure by the slowness of its spread, as a great change in the moral condition of man, how lamentably has the gaze of many of its advocates been lowered down from the great end—"Peace on earth and good will to man"—to some imaginary best means for its speedy triumph, some fond human invention for its improvement! How inconsistent with the great and characteristically Christian new command—"that ye love one another"—were the Crusades and the Holy Wars, the ascetism and the seclusion of the middle ages; the dragonades and inquisitions, the blue laws and state creeds of more recent times; and even those statutory constraints of conscience, from a belief in the propriety and the Christianity of which, Christendom is only now generally beginning to awaken.

So of Philosophy, especially in its mental relations. Wise men and profound have observed and analysed the workings of the human mind, and, so far as is possible by the mere light of reason, of the spirit that is within us. They have given us the results of their labors, and educed from them certain principles and laws, the knowledge and observance of which would greatly promote both our present comfort and our further progress; yet how few profit thereby! Each, confident or careless of the state of his own higher nature, displays little regard for that of his neighbor, or for its improvement.—Even common curiosity on the momentous subject, seems to be generally absent, except when it exhibits itself and exposes its possessor by the ready patronage which the mountebank meets with, who exhibits his mesmerised dupes on the stage; or, when it lends the ear of ready credulity to the monstrous assertion that departed spirits may be disturbed and made subject to human passions by the placing of the hand on a pine-wood table!

Education has no less shared the fate common to all moral improvement. That which each felt to be a want of others, but either not essential to, or beyond the reach of himself, has therefore very generally been neglected; or now, when it is at length admitted to be a world-want, the great object to be effected is less steadily kept in view, than some favorite plan or means for its accomplishment: nay this latter point often so exclusively engages attention, as not only to put out of view the great end itself, but to substitute some fanciful theory for substantial advancement and thus sadly and uselessly retard its final completion.

Thus there would seem to be a very marked difference between the progress of physical and moral reforms; the one, almost instantaneous in its effect, and never loosing sight of the purpose to be accomplished; the other, so tedious in production as frequently to dishearten its advocates into abandonment, if it do not wholly divert them from the true, to the pursuit of some other, object prejudicial to its success. Yet whenever equally successful, a close examination of the final results of both kinds of improvement, will show them to be equally in accordance with that great law of Providence which so frequently overrules man's doings to ends which man regarded not while in the active pursuit of his object. Thus, the physical comforts and facilities of a people, which in the lower sense of the term may be taken as the measure of their civilization—will be generally found to keep pace in growth with, and to be in proportion to their moral development, or their civilization in the higher cause. So on the other hand, all sound moral reforms promote, as their inferior but no less certain effects, those very physical improvements, in the hot pursuit of which so many neglect the cultivation of their moral nature. Thus viewed, they who devote themselves to the enlargement of man's noble powers, possess a claim of the very strongest kind, not merely on the sympathy, but the actual assistance and support of the busy toilers in worldly affairs; while on his side, the philanthropist should learn to regard even the very cent per cent pursuits of the latter as productive of other and greater benefits, than are perceived in the confined vision of their projectors. This view, also, should strengthen the patience of the lover of his kind, add assurance to his hope, and enable him to keep steadily in sight the great object to be effected.

The present purpose is not, however, to follow out these principles into all their minute details; but to view the subject of education, and especially of Common School education, in the light which they afford; and then, to caution those who are more immediately entrusted with its destinies, against certain errors which begin to threaten its usefulness.

What is the true object of that great attempt known as the Common School System of Education, which now engages the attention of the world, and employs or soon must employ its best energies?

Listening to its enthusiastic, its ultra friends, we might infer that its object is, for the first time in the history of the race, to establish a system of training based on correct principles; that it is a new, and the only sound, mode of instruction. Next, ask those amongst its earliest advocates, whose patience was not in proportion to their zeal, and who have therefore already fainted by the way, what it is, and they will tell you that it is a system for the elevation of the human family, most beautiful and seductive on paper, but utterly impracticable in reality; that they have tested it; but, that the project of entrusting to the ignorant the administration of a system for the education of the ignorant, must ever fail; and that the acquisition of knowledge, like that of wealth or position, must necessarily be left to individual exertion. Consult, finally, the opponents of this system, and they will either say that it is a disguised plan to effect certain sectarian purposes, an unfair means of taxing the rich for the benefit of the poor, or a scheme fraught with danger to society, by unsettling all those distinctions which have so long and so beneficially existed, giving just enough knowledge to the great mass to render them each discontented and unhappy in the position assigned by the wisdom of Providence.

That all these classes exist amongst us there can be no doubt; and, therefore, the views of each demand respectful consideration. Of the ultra educationalists, to whose errors the latter part of this address will be especially devoted, nothing need now be said; and of the other two classes, those who once had but have now lost confidence in the system, demand most atention.

Immediately after the passage of the Common School law, a large body of citizens, with noble enthusiasm, embraced the system, and for several years spared no effort and consequently made much progress in its outward details. But, alas! it was a tedious moral reform, and many fell off by the slow way. They expected it to mature with the rapidity of a physical improvement. The farmer, who could improve his kind of corn or potatoes, his breed of poultry or swine, in a year or two, seemed to expect that the nature and condition of society would be revolutionized quite as rapidly: forgetting that in exact proportion to the use and nobility of the vegetable, the animal, or the man, is the slowness of its arrival at perfection. The salad may be forced to full growth in a few weeks; the ox requires centuries. The porker reaches his hundreds of pounds in weight within the year; the elephant is a youth at twenty. And the human slave to his own passions, or the working machine in the hands of another, may be completed before he is in his teens; while to master one's self and knowledge is the work of a long life; and the mental and moral improvement of a whole people is a process whose slowness and difficulty are in exact proportion with the magnitude of the result to be achieved.

But it was not farmers alone who took this erroneous view of the task to be performed. The mistake was made by members of all classes and professions. Even *teachers* themselves fell into it; many of them, forgetful of the importance and consequent slowness of the work entrusted to them, either abandoned it, or have continued its pursuit with little confidence in the final success of the system.

Though it is due to truth and to the great cause involved, to make this statement, truth requires that due credit should be given for what has been done by these early friends of the system. Though disappointed in their expectations from the Common, they were determined to have some system of Education. Accordingly, mainly emanating from them, we behold numerous Academies and Female Seminaries in every county, supplying, as best they may, the needs of the people. With regard to these institutions, it may be remarked, that, while it is true that the Primary Common School can never supply the place of the Common High School, or the well regulated Academy or Seminary, it is equally true that the Academy or Seminary cannot continue to be such in fact, and at the same time perform the functions of the Primary School. Hence it would, in all probability, be found, if the proper investigation could be made, that very many of the so called Academies and Seminaries, which have sprung into existence on legitimate common school ground, are such only in name; and that they never will attain or maintain their true educational rank, till they and their friends so improve the primary common schools in their respective vicinities, that these shall become the preparatory institutions to the Common High Schools or to the Academies and Female Seminaries, as the case may be.

That this attempt is about being made, the present meeting and the general movement now in progress on the subject of education, invite us strongly to hope. If so and if success crown the effort, then the assertion of the impracticability of the system will be practicably disproved, and with it will also fall the specific arguments in favor of this assertion. That this attempt will, sooner or later, be successful, no one can doubt who either duly considers the nature and the wants of our social and political condition, or who has witnessed the full success of the experiment in the numerous places where it has been fairly tested. It will then also be discovered that the deposit of the chief powers of the common system in the hands of Directors, who are the representatives of the parents, instead of being the unwise appointment of the ignorant to regulate the schools, is not only at present its very best and most conservative feature, but must ultimately compel the very improvement and elevation of that class of officers.—Not only will necessity soon produce fitness, in accordance with the large developing powers of our free institutions, but the even gradual and certain operation of the system itself, will be to furnish fit Directors. In the meantime, till these slow but sure causes shall produce this effect, the obligation upon those who do now possess the requisite degree of knowledge to aid and advise them, is but the more imperative; and upon none does this obligation more strongly rest than upon all professors and teachers in the more advanced institutions. It will then be found, further, that though the State possesses no right to impart knowledge as the mere means of acquiring wealth or position, yet, that the performance of the duty to educate has, at the same time, actually diminished crime and thus discharged the best function of good government. No one will then doubt the axiom that, just as surely as the State may require the citizen to discharge certain public duties, just so surely may it require and enable him to be properly qualified therefore.

As to the ideas avowed or entertained by the direct opponents of the Common System, it need only be said: that the charge of sectarian design comes from those who have not comprehended the true nature and the legitimate workings of the common system, in its relations to religious institutions, that the state possesses the same right to tax for relief from the impediment of ignorance that she does from that of speech, or sight, or reason, or health; that it is better for the rich man to pay a portion of his wealth to the school-master to train a peaceful and intelligent community in the love of order and the respect for property, than to pay a standing army to guard the whole of it against the summary "might become right" of excited and ignorant agrarianism;—and finally, that like our first parents, the knowledge of good and evil are set before us, the one or the other, in this free land, being sure to be imbibed to their full extent by all. Cheap and unsound publications and empirical lectures in all the sciences, infest the land in every direction; and the most startling theories in morals and government are boldly broached. It is this flood of so called knowledge, not sound education, that threatens to disrupt the deep foundation of society, and unsettle all its parts. Sound knowledge not only never has reduced such results, but it is in the general dissemination of that kind of knowledge, accompanied by the blessing of God upon its outpouring, that the only sure antidote is to be found.

It now only remains to examine, whether they are right who seem to claim that the general educational movement which now agitates the world, has produced or will produce some new and perfect system of mental and moral training, such as the world never before knew, and which shall effect some great change in the condition of mankind, which, if not perfection itself, will be a near approach to it? The very statement of the question in this form would seem to dispose of it, as inconsistent with God's design in placing man in this probationary state, and with man's duties and relative condition in that state. But, on the lower ground, is the assumption that there has heretofore been a total absence of sound, useful education, sustained by the facts? The world has, in every age of it, been graced and benefited by sound thorough scholars, deep and broad thinkers, and original minds, cultivated to the fullest extent of their powers. Yet these men must have been educated. The world has also generally had its celebrated schools and scholastic institutions, both of great local usefulness and of extended reputation. The acquisition of this repute and the power to send forth these men must have been based on some system of instruction of solid merit. It will not, therefore, either subserve the cause of truth or the interests of education, to shut our eyes to these facts, or to assume for the present attempt at improvement either that which is impossible in the way of perfection, or that which is equally unjust to the past and impracticable in the future.

Two poins are admitted to the fullest extent that can be desired by the most ardent educational reformer. One is, that up to the commencement of the present common school era, schools had not been sufficiently numerous nor open; the other that the larger portion of the schools have not deserved and scarcely yet deserve the name of schools at all. But, instead of conceding the argument by these admissions, we really only arrive at the true object of the establishment of the common system; which is, not the introduction of some panacean novelty either in training or science, but simply, the increase of the number of good schools so that every child shall have the opportunity of acquiring that degree of knowledge which is suitable to its age and condition. This and no other is the great object of the system; taking it, at the same time, for granted, that there have heretofore been and yet are some good schools and good teachers; that the number of both may readily be increased; and that society will be vastly improved by the extension of their influence over every one of the members of the rising generation and of all future generations.

The common system is no piece of charlatanism which promises impossibilities, or undertakes the removal of the inherent imperfections of human nature; but a plain common sense plan, for the extension of the best existing modes of instruction, to every member of society, so that each may be prepared to perform his proper duties in life with propriety, to bear the necessary trials and privations of his position with manly fortitude, and to enjoy its advantages and blessings to their utmost proper extent. It does not propose to elevate the whole body of the community higo above the standard heretofore reached by the most distinguished of its members; but it does design to present to every member the opportunity of raising himself in the moral and mental scale, from the lowest to the highest attainable rank, and thus to improve and elevate the whole mass.

Yet there are those—and they are by no means confined to the teachers and advocates of the common system, whose sentiments and modes of instruction fully justify the supposition that they believe in and hope to effect that perfect state of society, never yet chronicled, except in the history of Utopia.

Prominent among their practices are those of presenting nothing to the mind of the child beyond his immediate power of comprehension, of asking his faith in nothing that he does not know, and of requiring obedience to nothing which has not received his own full assent. Now, to say nothing of the obvious absurdity, that such training and treatment, if applied to the infant, would leave it in hopeless futurity, this system is essentially though not avowedly based on the assumption that the human mind is capable of comprehending everything in the whole nature, creation and providence of the Deity; that belief is never given by the adult without positive knowledge; and that obedience may rightfully only accompany full consent.

Let it not be supposed that in denouncing this course of training, any design is entertained of advocating mere authoritative instruction, without explanation by the teacher and as much of comprehension as is possible by the pupil; or, to enforce the propriety of exacting obedience and belief without assent, except in cases admitting of no other course, consistently with order and progress. But it is distinctly asserted that the system which recognizes the capacity of the pupil to comprehend everything, and his right in all cases to consent before he obeys, and have full positive evidence before he believes, is equally injurious to the parental and filial relations, dangerous to the peace of society, and destructive of all religious faith.

Daily does the parent find himself unable to answer satisfactorily the puzzling question of the child, for want of power on the child's part to comprehend the answers to his own questions; and almost hourly do the circumstances of the family and the necessities of domestic affairs force him to exact obedience, contrary not merely to the desires, but often to the views of propriety of the child. Yet these constraints are probably amongst the best portions of the child's education. They teach him that degree of distrust in himself, and confer that habit of self-control, which are so valuable and protective in the battle of life;—while the contrary course not only forms him into the impertinent and disobedient child, but in after life, the unhappy and fretful slave of all those little circumstances which he cannot possibly control, and to which he has thus lost the desirable power of cheerful submission.

But it is to the citizen of a free land that confidence in others, and obedience against consent or desire, are, more than under any other form of Government, indispensably requisite. Under a despotism, where force is the governing power, it may be a merit, at least in the eyes of patriotism, to foster the habit of investigating and comprehending every act of authority, coupled with the spirit of resistance. Here, it is altogether different. The right to comprehend fully and to investigate publicly is, of course, no where else more necessary, or more fully exercised. But, it is a right to comprehend for the purpose of obedience, and to investigate not for resistance but for future peaceful improvement. The supremacy of the law and the submission of the minority to the majority, even though the law be for the present distasteful, and the acts of the majority unpleasant, are the very sheet anchors of our political safety. We have no standing armies to enforce obedience; and when the laws lose the unbelieving confidence and support of the people, our free institutions will have nearly reached their termination. Yet, no course could have a more effectual tendency to produce this lamentable result, than that which would lead the youth of the land to contemn all authoritative teaching, and to do only that which seemeth good in their own eyes.

In his relation to Eternity, will the youth thus trained be especially found to occupy a most lamentable condition. Where the power of belief, without actual and positive knowledge, does not exist, and where the wholesome habit of self-control is absent, how can there be that faith, which is "the substance of things hoped for, the evidence of things *unseen*," or whence can proceed that ready unhesitating obedience which is among its best fruits? Nothing short of the unlimited power of God could save a people thus generally educated from general infidelity.

In these respects, the true course for the teacher, is, while he never unnecessarily taxes the child's credulity with assertions beyond his comprehension, nor requires obedience to unreasonable rules, always, when the occasion fairly presents itself, either to state the pupil's inability to comprehend or to admit his own to explain, and, in the case of proper authority, to exact implicit obedience, whether palatable to the pupil or not. No other system can maintain the usefulness of the school, sustain the true character of the teacher, or send forth pupils fitted to perform their social, their public or their religious duties. While, upon a foundation thus laid, others, whose duty it is, may complete the glorious superstructure of a God-fearing nation,—diversified, it is true, by a variety of forms, but a diversity, which, since God permits, man may not prohibit.

Another practice, scarcely less injurious, is that of attempting to render all the exercises of the school-room delightful to the pupil, and of avoiding every thing that savors of the irksomeness of labor. This is the system which is mighty in reasons against memorising tasks, committing definitions, and being cramped by the arbitrary words of the rule as it is found in the text-book. In their stead it only requires, what is called, the *substance* of the lesson to be studied; forgetful that while the youthful memory of words is the earliest matured and the most powerful faculty of the youthful mind, and the one apparently designed to garner up its just stock of knowledge, the powers of discrimination and generalization—of analysis and synthesis—are the weakest, and those on which least reliance can be placed in early youth. Hence, it so often happens that the pupil who has read, and, with the readiness of his young powers, comprehended as he thought, the substance of the lesson, does not, when he comes to recite, retain even the shadow;—while the plodding memorizer, at least possesses the *words*, into which the explanations of the judicious teacher may readily infuse the life of comprehension, and thought.—So, on the same principle, it may well be questioned whether the mere guessing definer or the fabricator of his own rule to do that which he can hardly accomplish with the aid of both teacher and text-book, will ever make an exact reasoner, or a reliable man of business. There has been heretofore, it is admitted, too much stress placed upon the memorising system of instruction, by which the mind was cramped and all self-reliance destroyed.—But, surely there must be a safe medium between this and the opposite extreme, which while it will sufficiently accustom the mind to needful labor, will also permit full scope to all its analytic and constructive powers; and thus send forth the scholar, not only inured to that labor which is the lot of all, but capable of rendering this labor effective and productive, by the guidance of a well disciplined intellect. To use the words of one who, though but a novelist, was a master in the science of human nature: "The opportunity of acquiring habits of firm and incumbent application, of gaining the art of controlling, directing and concentrating the powers of mind for earnest investigation, is an act far more essential than even that learning which is the primary object of study."—And, it may be added, disastrous would be the fruit of any system of instruction which excludes or even undervalues this chief object of youthful training. No thinking person needs to have portrayed to him the condition or fate of a nation thus taught. Far different was the rugged schooling of the great men of our own country, and of the great nations of other times.

The other and the least prominent error, which will now be issued, in the practice of those who eschew all old systems, is one which naturally grows out of those just described. When pupils are only required to deal with those things which they can easily and fully comprehend, to believe but what they know, do what they like, and have their whole school-life converted into a pleasant pastime, the natural consequence will be, that they will pass over the rudiments with astonishing rapidity, and be launched into the higher branches. Before they have well ceased lisping, or acquired power of utterance to pronounce, much less of mind to comprehend, the long words of the sciences. This forcing process, this tendency to precocity—is one of the evils growing in modern education, be it in common School, Academy or College;—and wherever it prevails, no solid improvement can take place. It only needs this superficial addition of the *ologies* and the *onomies*, to the self-confidence of the one school and the self-pleasing of the other, to complete a worthless