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PUBLIC EDUCATION.

Plans for the Government and Liberal Instruction of Boys in large numbers; as practised at Hazelwood School. Second edition. London, 1827.

THEORIES of Education are of all theories the most useless; nay, sometimes positively pernicious. The general principles of the science, if science it may be called, are, in fact, the principles of the science of the human mind, with which, not only every pedagogue, (whether schoolmaster, tutor, or professor,) but every man whose business brings him into collision with his fellow minds should be well acquainted.

Notwithstanding all the plans, and systems, and discoveries in this department, which have been ushered into the world, within the last fifty years, with so much pomp and assurance, we are still of opinion that much fewer substantial improvements have been made than is generally supposed. The solid glories of the more antiquated, "monastic," and labor-imposing methods, under which the gigantic minds of the last century were formed, are not entirely eclipsed by the more modern, "cheerful," "practical," and labor-saving methods which would clamourously oust their predecessors from their long undisputed possessions.

We are thus sceptical, because we are tolerably well acquainted with the difficulties of education. These difficulties, which we cannot now stop to enumerate, spring from the character of the pupil, from the parent or guardian, from the

public sentiment, and especially from the character and qualifications of the teachers and governours.

In regard to the pupils, no *two* can be found to whom precisely the same system is adapted. Every parent knows this even in a small family. If fifty, eighty, one hundred, or two hundred pupils are congregated together, the difficulties of successful government are greatly increased, and, we might add, in a geometrical, rather than in an arithmetical ratio.

In regard to parents, every one who begins to look around him for a suitable school for his boys, has his own crude views of education, to which no school in existence is sufficiently conformed. One school is too near, another is too remote; one is too rigid, another is too lax; one teaches every thing, another teaches nothing; one is too cheap, another is too dear; one is too republican, another is too aristocratical; one has too many pupils, another has too few; one is too formal and ostentatious, another is too simple and unassuming. There are some parents whose expectations in regard to their children, never will be realized, because it is impossible, in the nature of things, that they ever should be. The teacher has a hard task of it, if he attempts to please *all*; a painful one, if he succeeds in pleasing *a few*; and a most servile one, if he is able, by means which a man of sterling dignity and independence would scorn to use, to call forth the praises of *the majority*.

Public sentiment, in our land at least, sways the sceptre. It is not only difficult, but, in many cases, impossible for a teacher to array himself against this hydra. Or, if he has the hardihood to attempt it, he retires from the contest with a good conscience and a prospect of starvation.

The excitement on the subject of education, which pervades, at present, the civilized world, will, if it receive a right direction, undoubtedly exert a favourable influence upon the public sentiment. Already the standard of intel-

lectual culture has been elevated ; the bearing of education upon individual and national prosperity has been better appreciated ; the employment of a teacher of youth is assuming the rank which it deserves ; a higher degree of moral as well as intellectual worth is beginning to be expected in those who occupy stations of such influence ; and the press teems with essays, which are leading to the adoption of important plans, and the modification of existing systems, to meet the additional demands of the present age.

On this score, the difficulties which the instructor has to encounter are immensely serviceable to the community, because they render it necessary for him to strain every nerve in forming and sustaining his intellectual character. But in some particulars the public sentiment is exerting a somewhat deleterious influence. We have no doubt that this influence will be temporary, because it is in the nature of most abuses to work out their own remedy. We allude, among other things, to the fashion, which seems to us to be in a good degree countenanced by the public sentiment, of placing, with all due parade, our public or private schools, upon the shoulders of some sixty or eighty sturdy sons of literature, who condescend to carry and recommend the bantling as a child of extraordinary promise.

In regard to the character and qualifications of an instructor, we hope to be able to say something below ; and will only add, that we are deliberately of opinion, that not one in a hundred is "cut out" for a teacher of youth, and not one in a thousand, for a good disciplinarian.

The number of schools for the education of boys, in this country and in Europe, so far from affording any ground for discouragement to the teacher, who may wish to try his fortune in this way, may be hailed as an auspicious omen. It indicates a general degree of interest in the subject, an excitement, a public feeling and countenance. That the supply of pupils is likely to fail, at least on this side of the At-

lantic, where every circumstance encourages population, will certainly not be pretended by our wisest political economists. We allude to this, for the consolation of well-meaning pedagogues, who are fearful that before the year 1840, there will be more schools than pupils.

Besides, we are inclined to believe, and experience is daily confirming us in this belief, that there may be more than *one* method of educating boys—even those of the same standing and prospects in life. All may be *substantially* right, or embrace enough of good to stamp the character of excellence and usefulness upon them ; while the particular means employed to attain this end, may differ widely from each other, and would seem to promise very different, and even opposite results. It would not be safe to conclude, that of so many apparently conflicting systems, a few only can be valuable, while the far greater number are specious and hollow. Many of these institutions adapt themselves to a particular description of pupils, and aim to supply some acknowledged deficiency ; or, as in our own case, are designed to meet some peculiar demand, growing out of the singular and interesting attitude of the Republic.

The various modes of education, which justly claim our regard on account of their amount of solid usefulness, and their long continued success, are not like straight paths, of which one alone can ever reach an object from a given point. They are bye-paths, remote at times from each other, and leading through plains, or forests, or flowery fields ; over the noisy brook or the silent river ; by the mountain side, or through lofty passes ; but all arriving at the wished for land. One traveller, it is true, may reach this spot, torn by the brambles, bespattered with mud, and emaciated with toil ; and another may arrive there as clean and fresh, and nice, as if he had just emerged “from my Lady’s band box.” Still they are *there*,—liberally educated. The only difference, (no small matter we confess,) will be, that *one* is cal-

culated to become an intellectual Hercules; the *other*, a pretty little compliant Ganymedes.

For the same reason as we confidently believe, and not from the mere pertinacity of prejudice, some institutions for the education of boys, (those of Eton and Westminster, for example,) have pursued a steady and undeviating course, undisturbed by the projected innovations, or the clamours for reform—venerable as their moss-grown towers and massive edifices; whilst others of very recent origin, and just launching forth upon the tide of experiment, have listened to the expression of popular opinion, have bowed to the influence of existing political institutions, have regarded the changes in the aspect of society, and the noisy demands for a modified system of education.

In England and Wales, the Endowed Grammar Schools are about 500 in number. Amid such a galaxy, only here and there a star of first magnitude can show its face; such, for example, as Eton, Westminster, and Winchester. These venerable establishments, founded by royal or private liberality, and originally designed for the service of the Church, have educated, as scholars on the foundation, and as “Oppidans,” some of the brightest luminaries in every department that have ever shone upon Great Britain. The Greek and Latin classics (let our anti-classical men ruminate on this) have ever been cultivated here with eminent success. They are characterized by a rigid attention to the Greek and Latin quantities and metres. At Westminster, a boy must be able to repeat the greater portion of the Westminster Greek and Latin Grammar from memory, at the time of his admission; and no instruction is provided in the French and Mathematics.

These seminaries have necessarily been fettered by the requisitions of their original charters; and, like the Universities of Oxford and Cambridge, have preserved a great degree of uniformity in the form of discipline and mode of instruction.

In a country where classical attainments are the only passport to distinction in literary life, and the number is so great of those who can afford the expense of a thorough classical education, such seminaries are immensely valuable. They occupy a very important part in the wide field, the whole of which ought to be assiduously cultivated.

We cannot, therefore, join in the outcry, recently raised, against these seminaries, as "monastic" establishments, some six or eight centuries behind the improvements of this "practical" age, and oppressing the intellectual energies with a load of Greek and Latin, to the exclusion of more palatable and congenial food. These objections may be traced, sometimes to malevolence and envy; sometimes to levity and superficialness; sometimes to a distaste for severer intellectual toil; and, not unfrequently, to sheer ignorance of the primary object of an elementary education, which aims to draw forth and invigorate the expanding energies of the mind, and not merely to furnish it with a knowledge of insulated facts, very useful, we admit, in their proper time and place, and furnishing materials upon which the well disciplined intellect may employ itself with success, at a subsequent period.

In France the schools for boys are closely interwoven with the other parts of the grand system of education, and form, together with them, "*The University of France.*" This immense establishment stretches its branches over every part of the kingdom, regulating and controlling every institution for education, with the exception of those connected with the public military and naval service. Its ramifications are exceedingly minute, and a large body of men is exclusively occupied in the management of its concerns. The Royal Council of Public Instruction, with the minister of ecclesiastical affairs at its head, holds its periodical meetings, and has a number of subordinate officers for the management of its complicated business. The academies, twenty-six in number, amongst which "the Academy of Paris" stands

forth in bold relief ; the colleges, the institutions, the boarding houses, and primary schools, are all inseparable parts of this stupendous system. The academies, which are scattered in different parts of the kingdom, are visited regularly by the Inspectors General of the University, who are vested with full authority to examine the condition of each academy and its appendages. So that the movements of every establishment for education in France, must be subject to the control of the council, and its connexion with the University must be avowed and unreserved.

It is obvious that a fearful amount of influence over the minds and character of an immense population, is thus deposited in the hands of the monarch and his minions. The elevation or degradation of a whole people hangs upon the nod of a fellow-worm. On the other hand, by a wise administration, this connexion of the several parts of the system with one another and with the whole, this gradation of intellectual culture, this playing of one institution into the hands of another, may subserve the most important ends. The dependance of all the inferior schools upon the University and the Royal Council, represses individual enterprise, which frequently leads to valuable improvements. On the other hand, it prevents the impositions, so repeatedly practised, upon the credulous public, by ignorant pretenders or designing knaves, who catch the attention by some novel but futile plan, and expend their useless or pernicious labors on the most delicate materials ever committed to the care of man.

In Germany, where the most refined intellectual culture and the most grovelling ignorance are cherished side by side ; where the light of science and the literary ferment which prevails in one portion of the community, serves, by its contrast, to deepen the darkness and to aggravate the stupidity which broods over the other ; where literature, the sciences, and the arts, when unconnected with politics, secure the patronage of dukes, electors and monarchs, and fur-

nish the restless spirits of the community with a pleasurable and honorable employment: where the number of well-endowed universities is unparalleled, and the host of keensighted and industrious professors is almost incredible; where a constant demand for intellectual efforts of the highest order is created and cherished, and the success of distinguished talents and attainments is inevitable, it was natural to expect, that the systems of education designed to prepare the boy for the enlarged sphere of the university studies, would partake of the general impulse. We find, accordingly a profusion of these preparatory schools or "*Gymnasia*," scattered throughout the principalities and kingdoms of Germany, which are still bound together by the bond of a common language. They are more or less subjected to the control of the governments under which they are established, according to the degree of liberality in their political systems. In all, however, they are sufficiently unfettered to answer the more important end of education. In some instances, the royal, ducal, or electoral patronage serves only to secure, more unequivocally, their numerous and superior advantages. In the Prussian dominions, special legislative enactments have a bearing upon the literary and moral character of the teachers, which tends to exclude the mischievous effects of incompetency, while it leaves the corps of well-informed and well-meaning instructors to employ their best talents and attainments in the training of the youth committed to their care. Individual enterprise is repressed in no degree that can call for a just complaint.

The *Gymnasia* of Germany may be regarded in the light of a psychological experiment, to ascertain to what extent the cultivation of the intellectual powers can be advanced, by their seasonable and judicious application to the several objects best adapted to this purpose. The present operation of the system certainly is, to throw the mental and coporeal faculties of the boy into the most favorable circumstances for their full and unlimited development.

That the best Gymnasia of Germany advance the pupil, by the time he has attained his fifteenth or sixteenth year, provided he has been confided to their care at a period sufficiently early, far beyond the limits which bound our college course, is no more than might naturally be expected from the principles and operation of the system. We speak here of the general character and tendency of these German Gymnasia. We do not wish to touch the question of the adaptedness of these institutions, with *all* their German excrescences, to the wants of our own country. On this point we have more than *one* doubt.

The Gymnasia of Elberfeld, Nordhausen, and Dresden, are probably the best known in this country. In these, every hour has its appropriate employment. The nobler objects to be attained by this regularity of employment, dignify the employment itself, and raise it above the irksome monotony of the illiberal arts. The external arrangements which strike the eye, are all adapted to gratify the sense of the beautiful, and to cultivate taste. The collisions of intellect, sharpen the wit. The vigorous exercises of the body, which constitute an essential part of the system, give firmness to health; and the diffusive stimulus of health imparts a zest to study. Idleness with its baleful retinue of immoralities is not tolerated for a moment.

Our limits forbid us to pursue the subject into Italy, and other foreign countries, from whose systems of Education many useful hints might be suggested to the projectors of new plans. Looking abroad upon our own country, we are presented with a curious spectacle. We behold a large number of systems, in full operation, side by side; teachers from almost every nation under heaven, with their peculiar pedagogical notions; no legislative enactments to regulate the qualifications of the higher order of instructors; private enterprise, with its irresistible allurements, open to all; and not a few keen "speculators," ready to flatter parents with the prospect of initiating their children, in the

twinkling of an eye, without the toil imposed by other teachers, into all the refinements of a language, or the abstruseness of a science. Startling as this republican state of things may be at the first view, experience has convinced us, that in a *free* country, this is the only way in which the ultimate advantages for which we labor, can be secured.

Passing by our Colleges, which may be regarded as schools preparatory to a professional education, or to the studies of a University, properly so called; passing by, also, our Academies, and private Seminaries, and classical institutes, (some of which are an honor to our land,) and the numerous institutions, designed to furnish the means of a limited education, at a moderate expense: we shall limit ourselves to a few remarks on the military schools, which are independent of the Government, and are designed to educate our youth, under the influence of a military system, for the peaceful occupations of civil life.

Against the military discipline and instructions of the West Point Academy, under the control of the Government, and for the service of the country, in a military capacity, no reasonable objection can be made. And in the observations we design to offer upon the system, as adopted and enforced under other circumstances, we desire to be understood as awaiting the issue of the experiment, which, possibly, may prove our objections to be utterly groundless.

The principal advantages insisted on by the advocates of the military system of education, we believe to be the following: The healthful exercise of the body, which it secures; the practical acquaintance which it furnishes, with an art, about which, (say they,) every citizen ought to know something; the assistance which it affords in the government of youth; the manliness of deportment which it inspires; the ability which it gives to the foreign tourist, of judging correctly of the military systems of other countries, which knowledge, (say they,) would prove of incalculable advan-

tage to our country, *in case of war*; the light which this knowledge of military tactics throws upon the pages of ancient and modern history; (the reader of Herodotus and Thucydides, for example, will be able to marshal, upon paper, the combatants at Marathon and Plataea, and project the famous siege of Syracuse under Nicias;) and, above all, "the practical turn" that it communicates to the studies and energies of our youth, which, (say they,) admirably fits them for their duties as men.

A large number of enlightened citizens, who cannot be accused of a pertinacious adherence to established forms, have expressed their fears in regard to the influence of a military education upon the taste and predilections of our youth, and have avowed their preference of a mode of education, more civil in its character. And if the proposed advantages of the military plan, so far as they are real and valuable, can be secured, and every possible disadvantage, avoided, by the operation of any other system, their preference is, to say the least, a reasonable one.

The invigorating influence of military exercises upon the corporeal frame, will not be disputed. But experience has satisfactorily shown, in our own land, and more particularly in Germany, that the full developement of every portion of the human frame, the most elastic and vigorous health, and all that is desirable in the government of youth, can be secured without the aid of military discipline.

And whether it be a solid advantage to the community, that its citizens should be early imbued with a military knowledge and spirit, in reference to some hypothetical demand for their services in future life, admits of doubt with every serious statesman, who is acquainted with the history of past republics.

And the supposed practical utility of the military art, especially in time of peace, is no greater, to say the least, than that of many others of a more civil character, the

knowledge of which, may promote, essentially, the comfort and interests of ourselves, our friends, and our country. Such, however, is the constitution of society, that the wheel-right, the blacksmith, the ship-carpenter, and the soldier, must continue to benefit the community by their exclusive pursuits; while the more intellectual portion of society, must content themselves with ignorance, when knowledge can be purchased only by the sacrifice of those peculiar and almost exclusive attainments, which ennobled the mind of a Newton, a Boyle, a Bentley, a Porson, a Johnson, a Burke, or a Pitt.

With regard to "the practical turn," which the military system of education communicates to the studies of our youth, and the obvious tendency of our country at large to undervalue every thing in education, the immediate bearing of which, upon the active business of life, is not directly manifest, we acknowledge and deplore the fact; while we feel persuaded, that every additional year of our national existence and prosperity, will diminish the influence of these views, and place the purely intellectual pursuits, and literary attainments, upon their proper basis.

In the education of youth who are designed for the higher departments of intellectual life, where intellectual vigor is certainly not less desirable than attainments in knowledge, the short and precious period of preparation, when, if ever, the mind must be formed, its energies awakened, and its powers enlarged and prepared for efficient application to the business of the future man, cannot, consistently, be devoted to the acquisition of a knowledge of insulated facts, however valuable they may prove at a future day. And it may reasonably be doubted, whether the time consumed in long military marches and encampments, or in wheeling a machine for the measurement of distances, on the mail route from Maine to Georgia, be spent in the most profitable manner for those whose military pursuits must cease on their departure from the military school.

Again ; the inflexible discipline, to which the soldier is inured, however necessary in a well-ordered army, in the unity of whose operations the safety of a state may depend, is not so obviously adapted to the government of a school of boys. The government in this case may be firm, and the discipline as inflexible as the circumstances may demand, and the motives may be brought to bear upon the moral sense, without the mechanical operation of a military system. It may be doubted, indeed, whether in such a system the moral powers are sufficiently appealed to, and whether the ideas of right and wrong, of virtue and vice, of honor and dishonor, of greatness and littleness, are not regulated simply according to the degree of obedience or disobedience to the imperious commands of a superior ; whether the restraint be not too mechanical, and the principles too conventional ; whether, upon the removal of this restraint, and the relinquishment of these principles, a reckless indulgence in vice, accompanied by an astonishing destitution of *moral* principle, be not the unhappy consequence ; and whether the subdued feeling of respect, the genuine sense of honor, the fixedness of principle, and the due estimation of our own importance as moral, intellectual, and accountable beings, which are created and fostered by a judicious exercise of *parental* discipline, be not inexpressibly more valuable.

So far, also, as our own observation has extended, the undue importance which these seminaries attach to military science and its auxiliary branches, leads, and perhaps necessarily so, to a very low estimate of the value of literary attainments. To enlarge upon the beneficial effects of a zealous cultivation of literature, upon individual happiness and national character, and on the necessity of combining studies of a literary character, with those of a more scientific cast, in the education of youth, and in the riper pursuits of manhood, would call us away too far from our present object. It will suffice barely to hint at this objection, for we

are fully persuaded that our readers will at once appreciate its importance.

A few words upon another feature of the military school, which will serve to account, in some measure, for its attractiveness and popularity, with inexperienced boys, and weak parents, apart from any intrinsic value it may possess. A company of boys, (we had almost said children,) is paraded through our towns and villages, to the sound of the spirit-stirring fife and drum, with colors floating in the breeze, with nodding plumes, and martial tread. They are greeted with the roar of cannon, like veterans returning from the field of victory. They are feasted, toasted, exhibited, and escorted. A tilt and tournament of the olden time of chivalrous achievement, could scarcely have assembled such an admiring rabble. Can it be a matter of astonishment, that the peaceful children of the town or village should lay aside their paper caps and wooden guns, and long to shoulder a real musquet? That even gray-headed parents should be captivated by the imposing parade, and the flattering attentions, with which these liliputian warriors are received? And that the pupils themselves, especially if the Principal of the establishment has been bred a soldier, and glows with all the enthusiasm of his profession, should gradually be impressed with the belief, that science, as distinguished from literature, is not only exclusively valuable, but chiefly so, on account of its bearing upon, and connexion with, the cultivation of military studies?

We have yet to call the attention of our readers to a school for the education of boys, which has attained to some degree of notoriety, in England. We allude to the "Hazelwood School," to describe and to recommend which, seems to have been the laudable object of the work of nearly 400 pages, which stands at the head of this article.

This school was established about fourteen years since, in

the neighborhood of Birmingham, by Mr. T. W. Hill ; to whom, and to some of his sons, engaged with him in this enterprise, we are indebted for the very sensible book which explains, with great minuteness of detail, the daily proceedings of the seminary, and unfolds some very valuable views on the theory and practice of education.

The disciples of Dr. Buzby, of flogging memory, would have laughed at the idea, that the government and discipline of a large school, embracing one hundred and twenty boys, might be successfully conducted, without the interference of the rod. But they would have pronounced the man to be "non compos mentis," who should venture to assert that this government and discipline may be safely entrusted to the boys themselves. Such, however, is the bold experiment which is now making at the "Hazelwood School."

This School embraces ten resident teachers. At a weekly conference, the amount and mode of instruction are determined. Here the authority of the teachers terminates. The boys select from their own number a committee of fourteen, whose business is to legislate for this little community, and to appoint the school officers. The Principal of the school reserves the privilege of a *veto* upon the general laws of the institution. Over the appointment of the officers, he has no control. These officers are : the Judge, the Magistrate, the Sheriff, the Keeper of the Records, the Prosecutor General, and the Defender General. The Judge nominates the Clerk and Crier of the court, and the Magistrate nominates his two Constables.

It would be marvellous, indeed, if the bosom of this little community were never disturbed by unhallowed passions ; —if a petit-larceny, or a case of defamation, or an assault and battery, should never furnish the officers with an opportunity of exercising their authority. A jury-court is holden every Wednesday afternoon, and at other times upon extraordinary occasions. A jury of six is empanelled.

When the challenging is finished, the cause is tried—the witnesses are heard, the plea is conducted, the jury is charged, the verdict is returned, and the defendant is acquitted or condemned with all the grave ceremonials of a legal proceeding. The jury must keep fast until it is unanimously agreed. In one instance on record, these patient little jurors fasted from breakfast-time until a quarter past eight in the evening! The other departments of the school are declared, in the book before us, to be conducted with the strictest regard to economy of time.

This system is plausible, and even captivating, in its general outlines, when the difficulties which encumber it in its practical operations are veiled from our view. Those, however, who have been engaged in the government of youth, are well aware of the universal agitation which is occasioned by the arraignment of one of their number. An intense interest is awakened. Every faculty is absorbed. It is proverbially a season of indifference to study. Add to this, the formal informations, the preparation of indictments, the procuring of witnesses, the instructing of the counsel, the prolix operations of a jury court, and the cautious management of appeals, indispensable to the due administration of justice, and we are constrained to ask, what amount of valuable time is thus consumed? What encroachments are thus made upon the regular studies? What grudges are thus engendered? What secret and counteracting combinations are formed? And how far will these circumstances prove an obstacle to the intellectual and moral culture of the pupils?

The information thus obtained, in regard to judicial processes, and the glowing interest imparted to the debates and pleadings of this little court, whose proceedings are regarded by the boys themselves as involving the dearest rights of their community, are inexpressibly valuable. All these advantages, however, and many more which might be spe-

cified, can be secured, and the disadvantages, above-mentioned, avoided, by the preparation of an extraordinary trial, when the Principal can select a case whose issue will be favorable to the discipline and order of the school, while it acquaints the Pupil with the legal process, and relieves the monotony of the school-exercises.

We cannot disguise our suspicions, however, that there is here "a wheel within a wheel"—some master hand, turning the crank at the centre, of which the rest of the machinery, as well as the by-standers, are totally unconscious. If so, then the book before us proves what we have long been disposed to believe, that the *system* is comparatively of little importance, provided a master-spirit is at the head. The man shows off the system, and not the system the man. The jury-court system, in any other hands than Mr. Hill's, would, in all probability, present quite a different appearance.

There is one feature of this establishment with which we are exceedingly pleased. The teachers form a council for frequent deliberation upon all points suggested by their daily experience. This council, amenable to no higher board, discuss freely whatever is proposed, improve *immediately* what is susceptible of improvement, supply what is defective,—in a word, add, subtract, and variously modify the system, as the stubborn circumstances demand, without the delay necessarily incurred by waiting some six months or two years, for the approbatory sanction of a superior body, composed, as is sometimes the case, of every kind of men but teachers, and well acquainted with every other business, but the enactment of laws for the government of youth.

The following extract reminds us of Dr. Parr's (if we mistake not) unconquerable aversion to the abolishment of pugilistic contests; while he so far acceded to the improving spirit of the age as to discourage these combats by word and law: but, at the same time, permitted a "fight" when

the combatants went to work on a certain spot, conveniently situated to enable him to see and enjoy the "fun" from his study-window. The passage also leads us to surmise that if this little self-governing community should be generally tinctured with such sentiments, the pugilistic predilections of boyhood would carry the day.

"It would be in vain to attempt any concealment of the fact, that our pupils, like all boys in the full tide of health and spirits, do not always see the folly of an appeal to the *ultima ratio regum* in so strong a light as that in which it *sometimes* appears to older eyes; and resort is now and then had to trial by combat, in preference to trial by jury. The candid and experienced teacher, who knows the difficulty and the danger of too rigorously suppressing natural impulses, will not censure us for endeavouring rather to regulate this custom, than to destroy it altogether. In the hope of lessening the number of these *fracas*, (never very large,) a law was proposed, which the Committee adopted, to render it penal for any person, except the Magistrate, to be present at a battle. Six hours' notice must be given by both parties, and a tax paid in advance. During the interval, it is the duty of the Magistrate to attempt a reconciliation. These regulations were intended to give opportunity for the passions to cool, and to check the inclination for display which is often the sole cause of the disturbance. We consider the effect on the minds of the spectators as the worst part of the transaction. There is something dreadfully brutalizing in the shouts of incitement and triumph which generally accompany a feat of pugilism. Neither boys nor men ought ever to witness pain without sympathy. It is almost needless to say, that, with us, fighting is any thing rather than a source of festivity and amusement.

"If a pugilistic contest should take place without due notice having been given, the parties are liable to a heavy fine, and it is the duty of the eldest boy present, under a heavy penalty, to convey immediate information to the Magistrate, that the parties may be separated.

"These regulations were made in April 1821. During the first few months, the number of battles did not appear to be materially checked, four contests of the kind having taken place between April and July in the same year; but from July 1821, to the present time, (April 1825,) two battles only have been fought, according to the regulations laid down. It is true that a few other contests have ta-

ken place, or rather have commenced, without notice being given; but in every instance early information has been conveyed to the Magistrate, who has immediately separated the belligerents. We have reason to be confident in stating that no contest of this latter kind ever lasted two minutes." p. 33.

We most decidedly object to the foppery of some of our modern schools—those preconceived tricks intended merely to make an impression upon the susceptible public. Enter some of these schools, (whose superior advantages the portentous recommendations, and the splendid prospectuses have already proclaimed far and wide,) and some imposing manœuvre must be forthwith gone through with, with the exactness, it may be, of clock-work, (which we like exceedingly in its place,) for the purpose of captivating the minds of visitors, and impressing them with the desirableness of such a situation for their boys.

We are sorry to see something of this deliberate puffing, and well-planned self-commendation, in the school now under consideration, because we find so many other things which evince real good sense and judgment, as well as an estimable degree of modesty.

The following extract will explain our meaning.

“ April 12, 1825. At nine hours and forty-five minutes the bell commenced ringing; the boys being at this time distributed about the premises, and many in the play grounds, some parts of which are 200 yards from the school-room door. At nine hours and forty-seven minutes the bell ceased, and a rally was beaten immediately on the drum. With the ninth and tenth seconds two blows were given; the band was now in readiness. The eighteenth, nineteenth, and twentieth seconds were also marked by blows on the drum. The doors were instantly closed, and the band struck up “ Home, sweet home,” which the boys accompanied with their voices, giving us the whole of the song, which made this part of the process longer than usual. While the air was playing, at forty-seven minutes and forty seconds, the placard with the word “ Place” inscribed upon it was exhibited, at which time all present were in their ranks. At fifty minutes and

forty-five seconds the singing ceased, and a boy immediately called, "Five—forty-five;" meaning that five minutes and forty-five seconds had elapsed since the ringing of the bell commenced. The registrar recorded and repeated the time. *The teller of the eighth rank* then called—"One out of fifteen absent from the eighth rank." *The first boy in the same rank*—"Stamos Nakos."* *The registrar, while recording the name*, "Stamos Nakos." *A member of the band*—"The band fourteen complete." *A teacher*—"Nine decads complete." *The teller of the eighth rank*—"Fourteen;" *The member of the band*—"And fourteen make twenty-eight;" *The teacher*—"And ninety make one hundred and eighteen;" *The registrar*—"And one absentee makes up one hundred and nineteen; which completes the list." *The boy watching the dial*—"Six—ten;" (meaning six minutes and ten seconds from the moment the bell began to ring.) *The registrar*—"Six—ten." *Another boy looking at the dial*—"Twenty-five seconds," (the whole time occupied by the calling and casting.) *The registrar*—"Twenty-five seconds." *The presiding teacher*—"Form." The drummer now beat the drum fifteen times, each interval making a second. In the mean time, all the boys, except one or two, had arrived at their places; in two or three seconds more the ranks were complete; when a boy called out, "I am last." *Teacher*—"Ten;" (meaning that the boy had incurred a fine of ten marks, which was immediately paid to the prefect of the class.) *Teacher*—"March." The band played, and the classes at the same time proceeded to their respective places." p. 87.

The "proceedings of a day," will serve to show the extremely complicated, and somewhat imposing, transactions of the school. It must be recollected, that these forms and ceremonies, marchings, musters, ringing of bells, drumming, &c. &c., are to be superadded to the complex operations of the jury courts and police.

"At six o'clock the bell rings for the boys in general to rise.

"At the three general musters, at those for meals, and at the one for evening prayers, the bell rings two minutes, at other times a few strokes only are sufficient.

"Just before the six o'clock bell rings, a member of the band hav-

* A Greek, who was unwell at the time.

ing received notice from the monitor, goes into the passages which lead to the dormitories, and plays a *reveille* on the Kent bugle, to arouse those who are not already awake.

“ All the boys leave their beds at the word of command, which is given as the bell rings ; and when dressed, arrange themselves in each room in a certain order for marching down stairs.

“ Here it may be well to observe, that in each dormitory there is a teacher, and likewise a superior boy who is called the prefect, with other officers under him, each having the care of a division. The boys who serve the offices of prefect and sub-prefect, have salaries of marks, and are considered as responsible for the behaviour of those who are under their care. If any improper conduct should take place in either of the dormitories, it is the duty of the sub-prefect of the division in which the irregularity may have arisen, to report it to the magistrate at the muster for prayers. If this is not done, the officers themselves are fined, upon the report of the prefect.

“ At 6^h. 10^m. the bell rings again, when it is expected that the boys in each room shall stand prepared to march down stairs.

“ If this is not the case, the last in each dormitory who takes his place, is reported by the sub-prefect and pays a fine. The boys being arranged, each division under the care of a sub-prefect and all in the same dormitory, under the command of their prefect, the word “ march ” is given, and the different companies follow each other down stairs in regular order, accompanied by music. Having reached the principal school-room, they form in the order of march, in ten ranks along the parallel lines before-mentioned. As the boys when at a muster always place themselves along these lines, it will be necessary to speak of them again. The shoes are now distributed from baskets, one belonging to each division ; having been collected the night before in the same baskets and placed in readiness.

“ At 6^h. 15^m. one division of the boys goes to the wash-houses.

“ At 6^h. 20^m. a second division goes to the wash-houses, and at 6^h. 25^m. a third division.

“ The arrangement of these three divisions which include all the boarders, depends partly on rank, and partly on age. There are two

wash-houses with a supply of water, carried by pipes into every part. The little boys go to the inner apartment, and are washed by servants. Each boy receives a slice of bread as soon as he has left the wash-house.

“ At 6^h. 35^m. Prayers.

“ The business of the muster is gone through in the manner described at p. 82; with this exception; that as the day-boys are not present, their ranks are altogether omitted in the account, and a total made up which includes the boarders only. This is invariably the case at all musters which the day-boys do not join. When the business of the muster has been gone through, the reports of the sub-prefects are made: Prayers are then read. In the selection of these, great care is taken that they shall contain those expressions of devotion only, in which every denomination of Christians may join with perfect sincerity. At the conclusion of prayers, the boys are at liberty.

“ At 6^h. 45^m. the monitor goes round to call any who may be in bed on account of slight indisposition or other causes.

“ At 6^h. 55^m. a rally on the drum.

“ This is to give notice of the general muster to all officers or others who may have preparations to make. Such a signal precedes all general musters and all changes of classes, at an equal interval.

“ At seven o'clock, a general muster, as has been described.

“ Immediately after, the boys form into the reading or into the parsing classes; which alternate every fortnight. In either case, certain boys are drawn off for Latin, and others for French. It is also necessary to remark that the boys in the lower school (ten or twelve in number) do not join these classes, but at all times retire to their own room immediately after the general musters. Here they have a peculiar set of exercises, varying more frequently than those for the other boys. The lowest class of readers consists entirely of foreigners; who, whenever they read, are taught individually, each being placed under a member of a superior class.

“ At 7^h. 30^m. the reading or parsing is discontinued.

“The books are collected, and the classes disperse to prepare for Latin. Five minutes before this time, at the signal on the drum, the three highest boys in each class receive small rewards and are allowed to depart. In one or two of the highest classes, however, where a motive of this kind is not required to excite ardour, it is usual for all the members to remain to the last moment. It must be understood that this mode of proceeding is invariably adopted with respect to the classes throughout the day.

“After ringing the bell the monitor waits a minute: then strikes upon the drum, and the door is closed at the end of twenty seconds, as at the general musters. He then strikes twenty-five blows, each at an interval of a second, during which time, all in the school are expected to join their Latin classes at the parallel lines: if any are too late, the last is fined. At the head of each class hangs a list of the members, which is examined if any doubts arise as to a boy's place. The order to “march” is given, and the classes proceed to their places, stepping in measured time, but without music: the band playing only at certain musters, which will be mentioned. If any boys are excluded by the closing of the door, they are fined by an individual who remains out for the purpose, and are then sent directly to the places where their classes are exercised. The mode of proceeding here detailed is adopted at all changes of classes.

“The Latin classes now go through certain lessons which they have prepared the night before. A few boys who do not learn Latin are engaged throughout the remainder of the morning, some in writing exercises under the French master, and others in transcribing from printed books. The foreigners make a distinct division, and receive lessons in English. Sometimes they learn little English dramas.

“At 8^h. 5^m. the classes form for extemporaneous construing, and for instruction in the grammar; some in Greek, and others in Latin.

“At 8^h. 50^m. the lessons conclude.

“Some of the younger boys, and others who have not acquired a character for neatness, now go into a room, where they are individually examined as to personal appearance. In the mean time, the great majority, to whom such an inspection is necessary, form into ranks, in which they arrange themselves alphabetically: that is, all whose surnames begin with certain letters, stand in a given rank,

and so on. A boy having previously assorted according to the same arrangement of the owner's names, all articles which have been found out of place the day before, and have not been claimed; these articles are now distributed, and a small fine is demanded for each by the class-Prefects. Those articles which have no names inscribed upon them are put into the *Trovery*; a book-case, with doors of open wire-work, through which every thing it contains may be seen. During this distribution, an officer reads the list of recorded fines for the previous day, which have been posted the evening before by certain boys; these fines must now be paid. Some teachers are engaged in distributing rewards to those who bring voluntary labor, and another is prepared to give out stationary to such as may want it—both of these distributions being confined to this part of the day. The boys who are examined as to personal appearance, also occupy certain teachers in receiving their recorded fines, and in paying for their voluntary labor. The *Troverer* is likewise in attendance to restore, for a certain fee, any article to the owner. All this multifarious business is concluded by

9^h. 10^m. when the bell rings for breakfast.”

As the whole “proceedings of a day” would be somewhat tedious to our readers, we beg leave to stop at a very important operation, in which the mechanism of the school is wonderfully assisted by the instinct of nature, viz., the discussion of a breakfast.

We regret to find the authors of this work inclining so much to the side of what is speciously styled “practical utility,” in the education of boys. We venture to assert, after some years experience and observation in these matters, that an education conducted upon these principles, must prove unsuccessful, as to the main object in view—the development and invigoration of the mental powers. We hold that a pupil may derive incalculable benefit from the study and “*recitation*” of Euclid’s Elements, under a skilful teacher, who understands the nature and the magnitude of the object to be attained in early education, and knows how to employ the best means in the best manner. And yet, the

same pupil may, at the time, be utterly unacquainted with the practical applications of which these beautiful theorems are susceptible; much less does he need to be made acquainted with their "practical utility," in order to stimulate him to perseverance, or enflame his ardour. We have our fears, lest, in this "practical age," the substance of education be forgotten, while we are playing with a fleeting shadow; lest the conscious vigor and intrepidity of a well cultivated intellect, be exchanged for the light and fastastic trappings of the modern "dandy," or the ball-room huzzar; lest we consult and follow merely the natural (not always the *best*) taste and inclinations of the wayward boy, in place of *forming* that taste, elevating his views, enuring him to intellectual toil, and enabling him to adopt and feel the noble motto, "*labor ipse voluptas.*"

The question may be stated thus: Is the education of boys to be conducted with little or no regard to their comprehension and appreciation of the practical utility of their studies; or is the study and pursuit itself to be of an immediately practical character, and is this fact to be understood by the pupil, and insisted on by the instructor, as the means of stimulating him to continued exertion? We candidly confess ourselves of the number of those, who deprecate the influence which the latter mode of proceeding, to the neglect of the former, must exert upon literature, upon study, upon intellectual cultivation, and the cause of education in our country. And we are not a little chagrined, when we see men of standing and consideration in the literary community, by their conversation and writings, and especially by their efforts and example, as instructors, attaching so much importance to the "practical" and the "useful" department of study, merely because they seem to promise immediate advantage; and denouncing, as "fools" or "pe-dants," all those fundamental teachers, ancient and modern, who strike at the mind itself as the grand instrument of

thought, and succeed in drawing forth its hidden energies, proving its resources, invigorating its powers, and giving keenness to the edge of its faculties.

We are inclined to believe, that what is (somewhat presumptuously) called "the natural method of learning languages" derives most of its importance from the admitted fact, that a smaller amount of intellectual toil is necessary, than in the "unnatural" method. The pupil is not obliged to inure his mind to patient labor, to develop his own intellectual resources, to climb the rugged steep, much to the discomfort of his tender feet, nor to seek for vigorous and elastic intellectual health, in the only way in which it can be secured,—by indefatigable exercise.

The authors of the book before us, although by no means so extravagant as Hamilton, or Hall, or Dufief, lean too much to the plan of teaching languages by translations, and repeated repetitions, very proper, as we admit, when judiciously employed, and to a certain degree, by an experienced instructor; but by no means adapted to supersede the more toilsome plan, which we must still be permitted to think embraces *intellectual* advantages of the highest order, upon which, however, our limits will not permit us to enlarge.

It is not the system, however, as we have before remarked, but the men, from whom we are disposed to expect great things in education. One man will employ the natural method of teaching languages, with great success, and with great benefit to the intellectual powers of the pupil; another, with the same method, will accomplish nothing, or worse than nothing. One man will so conduct the study of the ancient languages, even in the older and more "unnatural" method, that the memory, the attention, the powers of taste, of combination, and of analysis, will all be exercised in beautiful harmony; another, with the same method, will exhaust the spirits and patience of his pupils, contract their

minds, and inspire them with a hearty disgust for languages and the classics, for Ciceronian eloquence, Demosthenean fire, Athenian simplicity, "et hoc genus omne." And we feel constrained to believe, that if any teacher can accomplish all that the so styled "natural method" promises, it is certainly the highly gifted principal of the Hazelwood School.

We have not room to notice, at present, the remarks contained in this volume, upon instruction in Geography, Orthography, mental Arithmetic, and Geometry; upon Theatrical Exhibitions; the use of Rewards and Punishments, and the exercise of Composition;—some of which remarks are exceedingly judicious, and will furnish the liberal instructor with many valuable hints.

We would particularly refer our readers to the chapter entitled "*Review of the System,*" which proves the writer to have been an accurate observer of men and things.

We solicit the patience of our readers for a few moments more, while, reviewer-like, we set forth a few notions of our own, upon this subject.

To us, the very idea of *one hundred boys*, of various ages, dispositions, and capacities, forming *one family*, for the purposes of paternal government, is preposterous. In this age of monogamy, the *bona fide* experiment can never be tried, it is true. Some parents, however, whose "quiver" is well supplied, and who are tolerably good disciplinarians, tell us of the difficulty of studying the dispositions and talents of even *twelve* boys. Perhaps our scepticism on this subject is unreasonable, but we do seriously doubt, (and our acquaintance with "High Schools" and "Gymnasias," at home and abroad, has not removed this doubt,) whether a larger number than *Forty*, or, at the utmost *Fifty*, can be thus studied by any *one* man, who professes to apply the principles of family government. Nor is it possible for *two* men to share this government of one hundred boys, (such, at least,

is *our* idea of a paternal government,) without dividing the school numerically,—making, in fact, *two* schools.

We would have the number sufficiently large, to secure all the advantages of a public education over a private one; and yet sufficiently limited, to secure all the advantages of a private education over a public one. The extremes may be made to meet.

We would have a boy, in the course of his education, before his transplantation from the seminary, anticipate, *as far as it can safely be done*, the excitements, the collisions, the competitions, and the bustling activity of the world; because we are convinced that in this way alone, his moral powers or faculties can ever receive their healthy development. A boy may know theoretically, even from the nursery, that he is a moral agent, that truth is universally commendable, and that falsehood is base; he may be furnished with a goodly number of abstract principles, clothed in the technical language of moral systems, which he has drunk in almost with his mother's milk. But we would have him, if possible, thoroughly imbued with a moral *feeling*—a *sentiment*—a *conscientiousness*. And this is precisely the very thing which can never be engendered by a secluded and solitary education, although we are very far from believing, that it will *always* be generated and confirmed by a public one. Still, our observation, experience, reading, and reflection, all concur in persuading us, that a certain amount and kind of intercourse with our fellows, is necessary, in order to engraft upon our moral knowledge the powerful influence of moral sentiment.

For the same reason, we would wish the boy to *realize*, (for the confirmation of this moral sentiment,) to *some extent*, the personal consequences of virtuous or vicious conduct. It is plain, that, in a course of private, secluded, and solitary education, he can have little or no practical acquaintance with these. If the circumstances of the public

course are such (and such we certainly would have them to be,) as to secure this advantage, without detriment to the moral character of the pupil, we should confidently expect him notwithstanding some occasional indiscretions,) to be far better prepared for the momentous part he is to perform in the great world, than a boy who has been secluded from the world, and whom, like a plant of sickly hue, an ungenial frost, or an unwonted blast, may wither or prostrate.

Again; we would have the number sufficiently large, to admit of the existence and influence of a public sentiment in this little community,—a kind of “*esprit du corps*,” in the best sense; but not so large, on the other hand, as to permit that public sentiment to assume and maintain a wrong direction. We consider this of vital importance, in the preparation of boys for the bustling, specious, noisy, and flattering world, into which we would have them pass, (for into it they must sooner or later pass,) without being confounded and disconcerted, or thrown off their guard, by its entire strangeness.

We would, therefore, throw together, without hesitation, as many as *forty* or *fifty* boys, of a suitable age and character, because we think it within the bounds of possibility, that this number may be *parentally governed*; while, at the same time, all the real advantages of social intercourse may be secured.

We need hardly add, that we would have the parental governor act the part, also, of a wise shepherd, who separates in season, the rotten sheep from the sound; well knowing, that “*one scabby sheep infects the flock*.” But we have not time to specify the various expedients, which the skilful governor of boys will resort to, in order to accomplish the greatest possible amount of individual and general good. As we have said before, in relation to other points, so we say now, in relation to the *government* of a school: we have no confidence in the very best system, on

paper, that the wisdom and experience of man can devise. If valuable, it must be so general as to admit of innumerable modifications in its application ; and, however plausible and unexceptionable it may be, it will depend for its efficiency, upon the master-spirit that applies it ;—as the sceptre, however grand and imposing in appearance, is powerless without a hand to grasp it and an arm to sway it.

Having brought together a manageable number of boys, *what* shall they be taught ? Whatever says one, will best prepare them for their active duties as men. True ; but *what will* best prepare them for their active duties as men ? Is it a knowledge of the *facts* unfolded in chemistry, botany, mineralogy, and natural history, which enables the boy to exhibit a specious precocity, and transports him, in the opinion of the fond parent, to the confines of manhood ?

The mind, says another, is a workman, and the intellectual powers and faculties are its tools. The main business of education is, to give edge and temper to the tools, and skill to the workman. Solid, intellectual, and moral culture, adapted to develope and invigorate the mental faculties, furnishes *a power*, inseparable from the man ;—just as the hewer of wood finds that a sturdy and practised arm, and a keen axe, is a possession of universal advantage, and well repays him for the toilsome exercise of the one, and the careful tempering and whetting of the other.

It seems to us, that either method to the exclusion of the other is defective ; or rather, that the advantages of the latter method, cannot be secured, without the adoption, to some extent, of the former. The mind is susceptible of indefinite expansion and invigoration. But some degree of positive knowledge—matter-of-fact knowledge, (to what extent and of what kind, we cannot now stop to show,) is necessary to form the *pabulum*—the *nutriment*—the *stimulus*. How shall we account for the insatiable curiosity of early life, the want of which is regarded as an indication of stupidity ?

And how shall we account, at the same time, for the exquisite pleasure, experienced by generous minds, upon the clear comprehension of indubitable and unchangeable truth?

From the existence of these principles in the soul, at so early a period, we conclude that our Creator designs that *both* should receive their appropriate gratification,—that *both* should be appealed to, in forming the mind.

If these things be so, we think we may safely conclude, that the *primary* object of education (we refer particularly to the education of the more intellectual classes of the community) ought to be, to *educate* or draw forth the energies of the mind, to bring to light its capabilities, to invigorate its faculties, to enlarge its views, and to instil and cherish the purest sentiments of patriotism, morality, and piety; while, at the same time, as great an amount of positive and practical knowledge ought to be furnished, as the circumstances of the pupil, and a constant regard to the primary object, above specified, will permit. It is solid, seasonable, and thorough instruction, in the branches of science and literature adapted to this end, which accomplishes the great end of intellectual education. The lighter studies, the miscellaneous reading, the polite accomplishments, and the gymnastic exercises, are all subordinate to this end, and efficient auxiliaries, when employed by a sagacious teacher. A superficial teacher we would not permit to cross the threshold of a school for boys. “*Procul, O! procul, este profani.*”

We regard, therefore, with unlimited abhorrence, the practice of some instructors, of pompous pretensions, and unblushing impudence, who would hurry the pupil over the substantial part of education, in order that the attainments of manhood may be forced upon the unripe boy;—just as the drawing-room graces and dress, are sometimes appended to the Miss of eight or nine years old, that she may pass

from childhood into ladyhood, in a moment, and thus obliterate the obnoxious period of youth.

We are more than ever impressed with the conviction that, for the purposes above mentioned, the mathematics, and the Greek and Latin languages, when skilfully applied, are the best adapted. We shall refrain from any remarks upon the invigorating influence of mathematical studies, because the subject has been so repeatedly and ably discussed. We are inclined to believe, however, that an *original* and inveterate distaste for the mathematics, has no existence. There may be, we admit, such an obtuseness of intellect, as disqualifies it for the clear perception of mathematical relations, and the enjoyment of the pleasure which accompanies the perception of unchangeable truth. But will not this same obtuseness of intellect, disqualify the mind for the prosecution of real study in every other department? The supposed want of taste for mathematical studies, is more frequently owing, as we have reason to fear, to the injudicious management of the study, particularly at the commencement. Some minds, like that of Pascal, will grasp at the most abstract mathematical relations, at a very early period. Others must be stimulated and encouraged by theorems and problems of a more mixed and practical character. To some minds, we need only *point out the way*. Others must be *led and supported step by step*.

It is obvious, however, that a mind that is formed solely upon the basis of mathematical studies, will be but partially cultivated. To supply the deficiency, the study of languages—the Greek and Latin languages in particular—are not merely valuable, but, in the present state of the world, indispensable.

Here, so wide a field opens before us, that we are almost tempted to lay down our pen. While it is in our hand, however, we must be indulged in a few observations on the exercise of “translating;” which, though it may suggest in the

minds of some of our readers, the frightful ideas of "*parsing*," "*scanning*," "*recitations*," and "*academical drilling*," we do assure them, conduces, when properly conducted, not a little, to the cultivation of the intellectual powers, the refinement of taste, and to an enlarged and accurate acquaintance with our vernacular tongue.

No intellectual faculty is of more importance than a keensighted discrimination, which, at a glance, can see distinctions where the vulgar eye can detect none; which distinguishes, also, by the words employed to communicate the ideas, the nice shades of thought, and the evanescent hues of sentiment. Among the exercises promotive of this habit of discrimination, that of "*translating*," should occupy a very high rank.

A writer of talents (and such alone should be placed before the pupil for improvement in this exercise) deals in *thought*, and in *words* only as they are best adapted to convey the thought in a clear, impressive, glowing, or elegant manner. His thoughts are not apt to be vague and general, but particular and definite,—characteristic of the man—an image of his mind. The translator must discriminate. He must separate and analyse, and construct again, a luminous whole, from these luminous parts. Can this be done by a *vague* translation? Can it be accomplished without a mental effort? The translation must be searching and discriminating, in order to be profitable. We venture, confidently, to assert, that every clear discernment of an actual difference in shades of thought, however blended in common language, renders the mind itself more penetrating and efficient, raises its standard of intellectual excellence, whets its powers for future exertion, and confers an enjoyment which the sluggard or the literary lounge never felt.

The pupil should have *one* language as the common depository of his ideas, whether obtained by reflection or "*translation*." That this language (which in this case, may

be called the "*universal solvent*") should be our vernacular tongue, will not, we think, be doubted.

Now, our knowledge of the precise signification of the words in our own tongue, and of the modifications of meaning they admit by shifting their connexion, displays itself, frequently, in a kind of habitual feeling of the propriety or impropriety of this or that translation of a given word in a given connexion. With an intuitive judgement, we accommodate ourselves to the circumstances of the case; and are frequently sensible of some incongruity, without being able to remedy it.

It needs, therefore, no labored argument to prove, that, on the one hand, a tolerable acquaintance with our vernacular language is requisite in order to conduct, understandingly and advantageously, the exercise of "translating;" and, on the other, that when conducted in a liberal and discriminating manner, it induces in the pupil an accurate and discriminating use of his own language.

This important circumstance is too apt to be overlooked in our schools. There is no commanding station in life, (and such stations are mostly occupied by our liberally educated men,) where a discriminating use of our vernacular language is not demanded, or where a perfect command of it is not desirable. And in what way can we more easily and pleasantly acquire the desired fluency, copiousness, and accuracy, in the use of the English tongue, than by means of a judicious management of the exercise of "translating," in the earlier stages of education? The pupil has the thought provided. He must clothe it worthily. The unfurnished mind finds it not only irksome, but comparatively unprofitable, to torture a vague thought of its own, into a hundred Proteus-shapes, to pass muster for a "composition," which, turn it any way you please, whether it be fish, or bird, or beast, is old Proteus still. In "translating," the thoughts, (and those, it may be, of the most ennobling cha-

racter,) are furnished; the ideas are connected; the logical travail is over; the empty brain is not racked for something to talk about.

We do not wish to discountenance the practice of original composition. We mean only to say, that if composition is made to supersede this exercise of "translating," one of the best means of promoting an early acquaintance with the powers of our vernacular language, is neglected. Nor do we design to discourage the use of translations, in the earliest stages of the study of a language. Nay, if the views we have propounded be correct, the propriety of their introduction, *at a proper period, to a certain extent, and under skilful management*, provided the translations themselves be rigidly accurate, can hardly be doubted.

This view of the exercise of "translating," as a literary exercise, demanding, and at the same time promoting, an acquaintance with our vernacular tongue, may be still further illustrated by a comparison of the *idiomatic phrases* which abound in all languages. One peculiarity of these idiomatic phrases, is, that they do not admit of a literal translation into another language; which, however, unless unusually defective, will supply a corresponding idiom. Take the following examples:—

The Romans said: "*duos parietes de eadem fidelia dealbare,*" which, literally translated, runs thus: "*to whitewash two walls out of the same tub.*" But, properly translated, it means: "*to kill two birds with one stone.*" A German would translate the phrase thus: "*mit einer Klappe zwey Fliegen schlagen,*" which denotes, literally, "*to kill two flies at one slap.*"

Again; a German, wishing to convey the idea, that the wife rules the husband, says: "*die Frau hat den Hut,*" that is, "*the wife wears the hat,*" which we translate, idiomatically, "*the wife wears the breeches.*"

Again; the Romans said: "*nodum in scirpo quaerere.*"

that is, “*to search for a knot in a bulrush,*”—to look for a knot in the stalk of a plant, which is naturally destitute of them. But the corresponding English idiom is: “*to stumble on plain ground.*”

Again; the Greek phrase, “*πλυνειν τινα,*” denotes, literally “*to wash one.*” But in common language, it means: “*to rebuke one sharply.*” So the Germans, in the same sense, say: “*einem den Kopf waschen,*” that is, “*to wash one’s head,*” which the Hollanders, also, express by “*washing one’s ears.*”

Again; the French phrase, “*trouver la fève au gâteau,*” that is, “*to find the bean in the cake,*” is properly translated: “*to hit the nail on the head;*” and the phrase, “*partager le gâteau,*” that is, “*to share the cake,*” is equivalent, in common language, to our English expression, “*to go snacks.*”

It is for this reason that Plautus, Don Quixote, Aristophanes, Theophrastus, (in his Characters,) Shakespear, (in his Comedies,) Tassoni, (in his *Secchia Rapita,*) and other works of this class, are so difficult to translate well into another language, whose corresponding idioms are of a very different *literal* signification, and yet are the only phrases adapted to express those of the other language.

We might enlarge here upon the different degrees of literalness or freedom, in translating, to which the pupil will resort, under the direction of a skilful teacher, for the purposes of intellectual improvement, literary cultivation, or refinement of taste, but we must forbear.

Some one will now ask, shall the fascinating and instructive study of natural history be neglected in a course of early education? By no means. If the general principles which we have advanced, be correct, the grand object of education cannot be fully attained, without the aid of some studies of this character, as *auxiliaries*. The danger is, in making them too prominent and absorbing, to which we are disposed to object; because there are other indispensa-

ble studies, in which the pupil, at this early age, ought to be *mainly* employed.

Still, it is a matter of astonishment, considering the inexhaustible curiosity of the youthful mind, that so little use has been made, even incidentally, of this department, in our systems of early education. Our astonishment increases when we reflect, that every saunter among the fields and groves, and every excursion for amusement, health, or science, presents to the mind of the casual observer objects of the highest interest, which are generally unnoticed in later life, because, in our earlier days, when curiosity is keen, the memory tenacious, and imagination on the wing, the mind has not been accustomed to derive any portion of its enjoyment from this exuberant source. It is in the power of an enlightened instructor, who can control the whole time of an ingenuous pupil, to graft upon his mind, during the eventful period between six and sixteen years of age, the general principles and the most striking facts of Natural History, of Botany, and even Astronomy, without retarding, *in the least degree*, his progress in severer closet study. Let any one of our readers, who is a parent, lead forth an intelligent child, when the vault of heaven is studded with stars; and, as his curious eye gazes upon the scene above, let the parent inform him in familiar language, that these brilliant specks, are probably the central suns of other systems,—vast, innumerable, and harmonious,—in which the power and the goodness of the Deity are unceasingly displayed; and when he rivets his gaze in mute astonishment upon these seen but unknown worlds, let the parent inform him that these *myriads* of systems, to which our eye can reach, are but the *outer-skirts* of an infinitude beyond, buried in unfathomable space; and we will venture to predict, that the questions from the astonished child, will, sooner or later, convince the parent, that he has touched a string which will long continue to vibrate.

In regard to the character and attainments that we should expect to find, in the man who assumes the high responsibilities of a governor and instructor of youth, we can only say, that the superintendent of the whole conduct and training of boys, ought to be morally and intellectually competent to the task;—neither a novice, nor a pedant, nor a scheming enthusiast; nor a cold-blooded, and shallow-pated drudge, with no more *soul* for this noble employment than the rod which he applies as the corrective of every evil; nor a mere school-keeper, destitute, as is often the case, of those literary attainments, that gentlemanly and affectionate deportment, those benevolent feelings, and that devoted piety, which expend their united and benign influence in forming the intellectual and moral character of the youth.

On the popular subject of “Gymnastics” we would barely remark that they propose to themselves the developement and perfection of the several portions of the human frame, by bringing every joint, muscle, and limb in active play, particularly while the body is receiving its growth. They not only minister present health, but look forward prospectively to firmness of constitution in subsequent life.

Most of the Gymnastic games, also, are of a social kind, and awaken an intense interest in the competitors; absorbing the attention, sharpening the perception, and communicating alertness to the motions of the mind as well as the body. Thus they become invaluable auxiliaries to the more direct methods of promoting intellectual culture.

The Gymnastic exercises of a more simple and elementary kind, consist of various movements and exertions of the particular muscles and limbs of the interior and exterior portions of the frame. Here, the superintendance of an experienced teacher is indispensable, that the exercises may be vigorous, without being violent, and adapted to the gradual developement of each portion, in its strength and beauty.

The exercises of a more complex and difficult character,

succeed to these, and prevent that partial developement which we discover in the brawny arms of the blacksmith, or the protruding muscles in the lower extremities of the ropedancer.

If the Gymnastic exercises, however, become too prominent a feature, in an institution for the education of boys, whose primary object is intellectual and moral culture, there is danger on the one hand, of making them more expert as tumblers and mountebanks than as students; or, on the other hand, of fatiguing them daily, to such a degree, as to blunt the delicate sensibilities of the mind, clog its movements, induce a drowsy and inefficient exertion of its powers, and lay the foundation of incurable disease.

The Gymnastic exercises, *judiciously modified*, may be combined with excursions for mineralogical, geological, and botanical purposes, for surveying, and for the mensuration of heights and distances; in which, the acquisition of useful knowledge will be combined with wholesome recreation.

We cannot forbear to add, that we would have religious instruction assiduously inculcated, upon the broad basis of the Scriptures.

On this subject, we have not much to say, not because its importance is not, in some good measure, realised, but because we are persuaded that every thing here will depend under Providence, upon the talents, sagacity, judgment, experience, and enlightened piety of the instructor; and that no definite prospective plan of proceeding, can be devised. Here, if any where, the instructor must feel himself unshackled by arbitrary rules.

If, amidst the multiplicity of books which demand our attention, *one* book presents itself, in which the piercing eye of criticism has never yet detected the slightest incongruity to tarnish its pretensions to a celestial origin;—a book, whose influence is doing more to tame the fierce passions which render our world “a field of blood,” to eradicate the

propensities which brutalize our species, and to accelerate and confirm the progress of civilization, than all the philosophy and legislative wisdom, and refined literature, which have been poured upon society, in ancient or modern times ;—a book, whose preservation and existence, in its present unexceptionable form, is itself a miracle ;—a book, in fine, whose doctrines are so sublime, whose morality is so pure, whose historical narrative is so simple and faithful, whose various portions are in such admirable keeping, whose prophetic character is so incontrovertibly established, whose instructions look forward so impressively, to the consummation of all things, and to the eternal destination of man, and whose literary execution anticipates, in so unequivocal a manner, the boldest imaginations of genius ;—if, we say, such a book exists, surely it may be said, not merely to *invite*, but to *demand* the early attention of all those for whom its instructions, its warnings, its denunciations, and its promises, were designed.

Those instructors are not, therefore, mad with overmuch learning, nor misguided by a wild enthusiasm, who assert, in an affectionate, consistent, and parental manner, the claims of this “book of books ;” especially if their Christian deportment stamps the character of sincerity upon their own profession.

Let us not be understood to advocate the cause of any particular sect. We would wish the instructor to set before the pupil the evidences of the religion of Christ, and its paramount claims. If any parent should object, because the claims of the Episcopalian, or the Methodist, or the Baptist, or the Presbyterian, are not urged, we would reply, it is enough for the instructor to introduce the pupil into the unappropriated field of Christian knowledge and principles, and leave it to the parent to exert whatever influence his judgment may suggest, in marshalling him under any particular banner.

We must now take leave of the subject of education, for the present, with many thanks to the Messrs. Hill, for the benefit already conferred by them on the community, and with some regret, that our own notions have, in the course of this review, put themselves forward so unceremoniously, that we have hardly given *their* system as much space as its magnitude would seem to demand, or courtesy require.

CHURCH MUSIC,

CONSIDERED IN REFERENCE TO ITS ORIGINAL DESIGN

AND

ITS PRESENT STATE.

THOSE who believe in the inspiration of the Scriptures, will admit, that Church Music was instituted for the purpose of aiding the devotions of the pious worshipper. It is equally evident, also, that the patriarchs, the prophets, and the apostles, were in earnest while they sang. Their songs had constant reference to circumstances with which they were conversant, as well as to facts which were then sealed in the language of prophecy. The Psalmist of Israel, though highly favoured of God, was subject to the most remarkable vicissitudes of affliction and prosperity. Yet he ever sung out of the overflowings of a full heart. See him convicted of his deplorable iniquity under the reproof of the prophet Nathan. He cries out, in the bitterness of his soul, "Have mercy upon me, O God, according unto the multitude of thy tender mercies, blot out my trans-