Free Schools and Universal Education; Physical, Moral, and Intellectual, Full and Harmonious: The Only Sure Basis of Popular Liberty.
"KNOW THYSELF."

"Creation is the normal school of all intelligences, and the history of the acts of the Divine Being furnish the whole course of study, and every lesson is only to teach us confidence in him."

G. Moore.

"All the happiness of man is derived from discovering, applying, or obeying the laws of his Creator, and all his misery is the result of ignorance or disobedience."

WAYLAND.

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SUGGESTIONS RESPECTING THE MANNER OF USING THIS BOOK.

The general tendency of our age is to right-lined movement, and in the shortest time compatible with security of person and property. Educational processes have already strongly felt this tendency, and they are destined to feel it more deeply hereafter. The rapid multiplication of ideas, and the greatly increased knowledge necessary to the performance of duty, have rendered brief and accurate language one of the prime necessities of our age. The time has now arrived when our primary exercises in articulation and in inflection of the voice, ought to be made indicative of great truths, while all the reading lessons in our schools should be truly descriptive of the most important practical duties.

Such considerations have had controlling influence in the compilation and arrangement of this book, which is designed to be used as a common reader, both in families and in schools.

The parent or teacher may properly read the questions, requiring the child or pupil to read the answers. The answers to some of the questions are longer than time, in large schools, will allow one person to read; such answers will admit of easy division into two or more parts, and may be read by a corresponding number of children.

The first and last chapters have immediate connection with the frontispiece and ought to be read with constant reference to it.

The selections, in finer print, at the heads of sections, may be omitted until the second or third reading.

Some few selections are well adapted for exercises in speaking, and may be used for that purpose with the best results.

Each section, after having been several times read and examined, may be made a subject for a written composition by pupils who are sufficiently advanced to participate in that most useful exercise. Such a course, well pursued, would impress indelibly upon the minds of pupils a general knowledge of the fundamental laws of education greatly superior to what is now usually attained.
"And these words which I command this day, shalt be in thy heart; and thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thy eyes. And thou shalt write them upon the posts of thy house, and on thy gates."

Such was the general and perpetual educational injunction given by the immortal Hebrew Legislator to the parents of ancient Israel. Something analogous to it, both in principle and in form, is indispensably necessary to guide the policy of free and universal education, now firmly established in the United States, to a complete and successful accomplishment of its object. Parents, Teachers, School Officers, and Legislators must intelligently, harmoniously, and perseveringly co-operate, or education will be neither general nor effective. Essential unity of leading ideas is necessary to produce such intelligent co-operation.

A definition of General Education, which shall be recognized as a guide, both in families and schools, will secure the desired unity of leading ideas. Such a definition, to be valuable, must be comprehensive and accurate; to be practical, it must be brief, and to the point; to be impressive, it must be striking and bold; while, to be effective, it must be in harmony with the progressive tendency and spirit of the age.

In the Family and School Monitor and Educational Catechism,
such a definition has been attempted. Fundamental principles are so represented as to please the eye, fix the attention, and impress the memory. They have been so arranged, that, while the pupil contemplates them separately, he may at the same time perceive how they necessarily unite in the formation of one symmetrical whole.

Some educators confine their labors to the development of the bodily powers; others, to the moral faculties; while by far the greater number make the culture of the intellect the sole object of their care: thus practically evincing unconsciousness of the fact, that each individual, not of defective organization, possesses all these powers and faculties, and that it is the office of rational education to develop them all, in full and harmonious proportions.

Two methods of representing the principles exhibited have been adopted: the one verbal, the other figurative, each defining and illustrating the other, both addressed to the eye, and through it appealing with united influence to the feelings and reason.

It is hoped and believed that these elementary essays will be found to be generally representative of that comprehensive system of education so plainly indicated by the founders and fathers of American Republicanism. That system regards the Bible as its Constitution, while it looks to the Universe for the body of the Law. It declares that an intelligent apprehension, by the understanding both of the truths of Revelation and the truths of Nature, with strict obedience in the practical life to the requirements of both, can alone make us wise, both for time and for eternity.
THE

FAMILY AND SCHOOL MONITOR,

AND

EDUCATIONAL CATECHISM.

CHAPTER I.

SECTION I.

"Man's character is formed by his ideas, and these are of three classes:
1st. Those which he has in common with inferior creatures—the mere reflex of nervous impression.
2dly. Those that are purely human, rational, reflective, but limited to natural or physical objects.
3dly. Those that are revealed and divine, and tending to bear the soul onward to futurity in consequence of what it perceives as the moral necessity of its own existence."—G. Moore.

Q. How large is the Chart of which a miniature is given as the frontispiece?
A. Forty-two inches long; thirty-six inches wide.
Q. What is the name of the Chart?
A. The Family and School Monitor.
Q. Why was that name selected?
A. To intimate that there is a near and inseparable relation between the family and school; and, further, that the education of children can never be properly and successfully conducted, unless there be a constant, cordial, and intelligent co-operation between the family and school.

Q. What is a Monitor?
A. It is either a person or a thing designed to remind others of what they ought to do, or ought not to do.

Q. For what purpose is this Monitor intended?
A. To remind parents, teachers, and children of some of the principal things which ought to be known and practically observed in the process of general education.

Q. What is the first thing aimed at in this Monitor?
A. To make it pleasing to the sight.

Q. Ought dwellings, school-houses, school-books, apparatus, playgrounds, &c., to be made pleasing to the sight?
A. Certainly—order and beauty ought always to be exhibited in the architecture, color, divisions, and arrangements of all buildings designed for the residence and education of the young. School-books, maps, and charts ought always to be made of good and durable materials, and printed with beautiful and distinct type. The health and happiness of children are highly dependent upon the proper observance of these things.

Q. How many ways is this Monitor to be read?
A. Two: first, verbally; second, figuratively.
Q. When read in the first manner, where do you begin?
A. At the top of the left-hand printed column.

Q. When read figuratively, where do you begin?
A. At the bottom of the left-hand architectural column, and proceed across the Chart from left to right, and from the bottom towards the top.

Q. What is Education?
A. Education is that process by which the powers and faculties of an individual are duly and harmoniously developed and disciplined; in which he acquires a thorough practical knowledge of individual, social, religious, and political duties, and an ability and disposition to perform them all, fully, accurately, and promptly.

Q. What are the great departments of Education?
A. Physical, Moral, Intellectual, and Special.

Q. What is Physical Education?
A. It is that process in which the bodily powers are duly developed and disciplined, in which the individual acquires physical health, activity, and beauty.

Q. What is Moral Education?
A. It is that process by which the moral faculties are duly developed and disciplined, in which the individual is made to perceive clearly the distinctions of right and wrong—good and evil—in his actions with regard to others and himself; and in which he acquires the disposition to do what is Right and to avoid what is Wrong.
Q. What is Intellectual Education?

A. It is that process by which the knowing and reasoning faculties of an individual are duly developed and disciplined; in which he acquires a knowledge of the existence, relations, and reason of things.

Q. What is Special Education?

A. It is that process by which an individual acquires a thorough practical knowledge of some department of labor.

Q. What do the first three departments constitute?

A. General education, which of right belongs to every citizen of a republican State, and for which, legal, and adequate provision ought to be made by the State.

Q. Where is general education acquired?

A. In the family and school.

Q. Where is special education acquired?

A. In the office, in the store, on the farm, in the shop, &c.

Q. What do the three printed spaces between the pictorial columns represent?

A. The three great departments in general education.

Q. What are the names of those departments?

A. Physical, Moral, and Intellectual.

Q. Why are those departments equal in size and prominence?

A. To indicate their equal importance, and that the process of education must be so conducted that the balance of the powers and faculties shall be duly preserved.
Q. Why is the Physical first named?

A. Because, in the Creator's arrangements bodies have been made the first objects of the educator's care; and, also, because it is through the physical organs that the soul first reveals itself in Sensation.

Q. Why is the Moral next named?

A. Because, in the process of education, children are required to notice and observe distinctions of Right and Wrong—Good and Evil—long before they can understand the reasons on which those distinctions are founded. The moral faculties are, also, the organs of the affections, and through them the soul next develops itself in Feeling. And, further, as in the order of the Creator, so in the education and character of man, power and intelligence ought always to be rendered the servants and ministers of justice and love.

Q. Why is the Intellectual last named?

A. Because, it is through the intellectual faculties that the soul manifests itself in the third place, in act of Thought. Sensation, Feeling, Thought, are the primary stages of the soul's manifestation.

Q. Are the departments of the human powers and faculties independent of each other?

A. Not absolutely. No one department can be developed perfectly, without regard to the others. Health, morality, and intellect have strong and reciprocal influences upon each other, so that the perfection of each will essen-
tially depend upon the harmonious activity of all. Still, each department may, to a great extent, be developed independently.

Q. What result will be produced if education be restricted to the physical powers?

A. A merely animal life will be exhibited.

Q. What will be the character of persons whose education is so restricted?

A. Such persons, if employed in manual labor, will have little ability and less inclination for moral and intellectual culture. When wealthy, they will be in imminent danger of being enslaved by their animal appetites.

Q. When education is restricted to the first and second departments, or, when health is combined with morality, what will be the character of such persons?

A. They will be honest and affectionate, faithful in the performance of what they regard as their duties, and trustworthy as neighbors and friends. They will, however, be incapable of self-direction, and therefore incompetent for self-control. Always ignorant and often superstitious, such persons are necessarily instruments in the hands of the intelligent and designing, for the accomplishment of their purposes.

Q. When the first and third departments are united, or, when health is combined with intellect, what will be the character?

A. Such persons are often sagacious and efficient in action, but wholly unscrupulous with regard to the means they employ to attain their ends. Power and intelligence,
uncontrolled by justice and love, constitute the most wicked and dangerous characters known in history.

Q. When the second and third departments are united, or, when morality and intellect are combined, what will be the character?

A. Such persons will be honest, benevolent, and intelligent; weak, nervous, and easily excited; generally unhappy in their thoughts, and incapable of labor. Such persons often die young.

Q. When all three departments are properly united, or, when health, morality, and intellect are duly and harmoniously developed and disciplined, what will be the character?

A. Such persons will possess sound minds in sound bodies: they will be eminently happy in themselves, and capable of the most extensive and permanent usefulness to mankind. Such a character is the most honorable and desirable possession for man, and it is the imperative duty of all to strive faithfully and perseveringly for its attainment.

Q. Whose character among the moderns does the great majority of enlightened men pronounce most perfect?

A. Washington’s.

Q. Will you give a brief description of his character—physical, moral, and intellectual?

A. He was more than six feet in height, and well proportioned. He possessed a strength of nerve and power of muscle which defied physical hardship of every description. He was a swift runner, an expert wrestler, and the
most accomplished horseman of his age. His integrity was not only unimpeachable, but beyond suspicion. His love and veneration of Truth, if not unequaled, were certainly unsurpassed. Mr. Jefferson declares that his justice was the most stern and inflexible he had ever known, and also that he was incapable of fear. His intellect was clear, strong, and penetrating. His judgment solid and unerring. His caution so great, that he never said or did a thing today, which he wished unsaid or undone to-morrow. His self-control was absolute. It was this rare combination of excellences which made him "FIRST IN PEACE, FIRST IN WAR, AND FIRST IN THE HEARTS OF HIS COUNTRYMEN."

CHAPTER II.

PHYSICAL EDUCATION.

LAW:

ITS UNIVERSALITY, UNIFORMITY, AND INFLUENCE.

"Of law, no less can be said than that her seat is the bosom of God, her voice the harmony of the world. All creatures in heaven and in earth pay her homage; the least as feeling her care, the greatest as not exempt from her power."

Hooker.

"Law governs the sun, the planets, and the stars. Law covers the earth with beauty, and fills it with bounty. Law directs the light, moves the
wings of the atmosphere; binds the forces of the universe in harmony and order, awakes the melody of creation, quickens every sensation of delight, moulds every form of life. Law governs atoms and governs systems. Law governs matter and governs thought. Law springs from the mind of God, travels through creation, and makes all things one. It makes all material forms one in the unity of system; it makes all minds one in the unity of thought and love.”

TAPPAN.

Q. What is general education?

A. It is that process by which all the powers and faculties of an individual are duly and harmoniously developed and disciplined, in which a thorough, practical knowledge is acquired of individual, social, religious, and political duties, and an ability and disposition to perform them all fully, accurately, and promptly.

Q. What is the first object of general education?

A. To make the body healthy, active, and beautiful.

Q. What is the second object?

A. To make the heart honest, true, and warm.

Q. What is the third object?

A. To make the head cool, clear, and intelligent.

Q. How can these great objects be attained?

A. Only by an accurate knowledge of the Creator’s laws which regulate and govern every department of our being, physical, moral, and intellectual; and by a prompt and cheerful obedience to their sacred requirements.
SECTION II.

THE ATMOSPHERE.

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

"Four-fifths of the atmosphere consists of nitrogen; but it does not appear that we have the power of withdrawing any of this by breathing, so that it shall become a part of our substance. It is the oxygen only that chemically acts on our blood in respiration. Thus we see that we are really kept alive by the air, in two ways: one, through the direct process in breathing, by which the oxygen acts on all the body; and another indirectly through the nitrogen, which is withdrawn from the atmosphere by vegetables, to form our food. Thus our bodies are formed out of the earth and air, and kept alive by a power that subdues all the forces of the elements for a while to our use, so that they shall minister to the production and support of each individual body in a fixed manner; and then, by some alteration in the balance of forces, be the means of again resolving that body into dead matter.

"To breathe air deprived of oxygen, or containing it in such combination as will not allow its proper action on the blood, or to breathe air containing any thing which prevents the healthy changes of the blood, is to breathe death."

G. Moore.

Q. What is the first rule of Physical Education?
A. I must know accurately, and observe strictly, my relations to the atmosphere.

Q. Are those relations important?
A. The most important of all physical relations. All the varieties of vegetable and animal life are constantly
dependent upon the action of the atmosphere for their continuation.

Q. Separated from the atmosphere, how long could a human being live?

A. Not more than four minutes.

Q. What effect is the atmosphere constantly producing in a human being?

A. It is continually changing and renovating the whole mass of the blood.

Q. What portion of the human being is blood?

A. In a state of health, the blood is nearly one-sixth part of the whole weight.

Q. How many motions has the blood?

A. Two: one from the heart, through arteries and capillaries of the body, to the extremities of the system; another from the extremities, through the veins and capillaries of the lungs, back to the heart.

Q. How rapidly does the blood flow?

A. So rapidly that, in a healthy state, the entire mass passes through the lungs of the human adult in less than three minutes.

Q. How many gallons of blood pass through the lungs of the healthy human adult in one hour?

A. Sixty-three.

Q. What quantity of air is required to renew such a mass of blood?

A. One hundred and fifty gallons.
Q. What quantities of blood and air act upon each other in the lungs of the healthy human adult, in twenty-four hours?

A. About twenty-four hogsheads of venous blood, and fifty-seven hogsheads of air.

Q. How often does a healthy man, in a tranquil state, with a pulse at seventy-two, breathe in one minute?

A. Twenty times.

Q. How much air passes into the lungs at every full breath?

A. For every full breath a pint of fresh air is diffused over about fifteen square feet of the mucous surface of the air-tubes and air-cells of the lungs.

Q. What one word describes the process of renovating the blood by the action of the air?

A. Respiration. A perfect respiration is indispensably necessary to the possession of sound health.

Q. What is the first requisite of a perfect respiration?

A. An erect carriage of the body. Whether sitting or standing, keep the body erect and the shoulders back. Parents and teachers ought to train their children and pupils, until an erect carriage of the body is as firmly established among them as it always has been among the North American Indians.

Q. What is the second requisite of a perfect respiration?

A. A loose dress: for the lungs may be more compressed, and the general circulation of the blood more impeded by a tight dress, than by a stooping carriage of the body.
Q. What is the third requisite of a perfect respiration?

A. Thorough ventilation of all edifices and rooms, especially bed-rooms. Much improvement with regard to ventilation has been made within a few years past, but the good work is but just begun. The atmosphere in many dwellings, school-houses, and other edifices, is now almost actively poisonous.

Q. What is the fourth requisite for a perfect respiration?

A. That, in all suitable states of the weather, not less than three hours each day shall be spent in free, cheerful, and somewhat brisk exercises in the pure open air.

(See Cutter’s Physiology, from page 156 to 179; Mayhew’s Popular Education, 81 to 111; Moore’s Body and Mind, 12, 14; Moore’s Health and Disease, 69, 291, 320; Spurzheim’s Education, 69 and 70; Humphrey, Domestic Education.)

SECTION II.

LIGHT.

"Action, life, feeling, thought, are all associated with light. Ere it flew forth like a pervading spirit, obedient to the word of God, this earth was unadorned, unfurnished, lifeless; but wherever light has penetrated, there also beauty and order, will and mind, are manifested through all the variety of appropriate organizations. The Promethean torch has quickened the cold marble; but man, without the continued emanation from a purer world, would yet find his icy tomb in this, hopeless of a resurrection. The link with heaven is unbroken; light still binds all worlds together, and its magnetic might reaches and rules the granite framework of our earth, awakening harness..."
mony more mysterious than that of Memnon's statue. Every color and every shape of visible creation discourses to man's spirit of an embracing, informing, vivifying power, which can only be shadowed forth by the sun, and of whose nature and benevolence light is but as the written name.

"The action of light on health is less observed, though not less important, than that of other agencies which constantly act upon us. This is best evinced in the vital depression, morbid sensibility, nervousness, and impoverishment of blood which the protracted exclusion of light from the body almost invariably induces. All who are blessed with sight must feel the animating power of the brilliant day upon the mind; but we may well suppose that the benevolence of the Creator toward ourselves is not limited in this respect to our ability to see, and it is beyond question that color acts upon the body irrespectively of its effects upon the mind; it exists not merely to please the eye, but it exerts a direct influence on chemistry and life. Each ray of the spectrum, each color beaming from the clouds, influences vital organism in a manner peculiar to itself. It is no chance-work that the sunshine is scattered and diffused, and melted into the sky; it is no chance-work that the infinite heavens are spread out before our gaze like a blue ocean, ever attracting the eye and never fatiguing it; it is no chance-work that 'rosy red, love's proper hue,' is apt to mingle with shadowings of glory, morning and evening, in the eastern and western sky; it is no chance-work that each season smiles with a peculiar brilliance as it greets and blesses this living earth."  

G. Moore.

Q. What is the second rule of Physical Education?

A. I must know accurately, and observe strictly, the laws which regulate and govern my relations to light.

Q. What are the general effects of light upon organized bodies?

A. Light changes the color of plants and animals, and the complexion of man. Plants kept in darkness grow pale and yellow; worms and insects confined to dark places remain white. Persons who spend their lives in their closets have pale and yellowish complexions.
Q. What sensations are produced by light?

A. Light awakes us from sleep; it excites all functions of the body, particularly those of the skin. Its sudden impression produces stertuation, or sneezing.

Q. How is the general health of the body affected by deficiency of light?

A. The whole organization, being deprived of light, grows weak and fat. It is affected with scurvy or putrid complaints, and the liver enlarges. Hence dark habitations, narrow streets, high houses, little windows, and whatever shuts out light from dwelling-places, are always unwholesome.

Q. What effects upon health are produced by excess of light?

A. Excess of light produces headache, inflammation of the eyes, of the skin, of the throat, and of the brain. Hence the proper regulation of light, both in regard to quantity and quality, is a matter of the highest importance.

Q. Wherein does sunlight differ from lamplight?

A. Lamplight is composed of eight red, five yellow, and three blue rays; sunlight is composed of five red, three yellow, and eight blue rays.

Q. Which is most conducive to health, sunlight or lamplight?

A. Sunlight. As far as possible, therefore, all labor ought to be performed in the open light of day.

Q. What properties of bodies are revealed by light?

A. Form, size, and color.
Q. What effect has light upon morals and intellect?

A. They are both determined, in a great measure, by the relation of our minds to light, and the character of our enjoyments in regard to color.

(See Cutter's Physiology, 57; Moore's Body and Mind, 136 to 147; Moore's Health and Disease, 178 to 183; Spurzheim's Education, 70 to 71.)

SECTION III.

TEMPERATURE.

"Since heat, magnetism, electricity, light, and nervous energy are proved to be intimately related to each other, we need no longer wonder that the sun should appear to be the fountain of all animation to this earth. The consideration of the effects of light on the human being involves also that of the influences which light seems to call into action; the chief of which, as regards its manifest operation on vital development, is caloric, or that which causes the sensation of heat. The Almighty regulates all nature by the combination of opposing forces; and as attraction gives origin to form and density, so heat, acting as the divellent force, imparts to bodies a tendency to expand. It is, therefore, essential to fluidity and motion, which sufficiently demonstrates its importance in every thing appertaining to life.

"From the icy home of the Esquimaux to that of the savage that burrows in the sands of Sahara, we find man everywhere exhibiting habits and characteristics in a great degree derived from the peculiarities of his position with regard to warmth. Man, however, does not thrive simply as an animal. His physical frame may grow to perfection amid the general luxuriance of vegetable and animal life in a burning clime, provided water burst from the rock, or distill from heaven; but still he is intellectually a dwarf, unless
intelligence combine with his necessities to enlarge his thoughts and stimulate his exertions. Where the very sun which enlightens him at the same time excites his blood with a fervency that unfits him for tranquil reflection, and exalts his passions while depressing the springs of mental vigor, of course the tide of natural tendency must ever be toward vice and degradation, not because vice springs from sunshine, but because the human heart inherits evil dispositions, and therefore, unless restrained by religious conviction, always, and as a matter of course, takes advantage of every opportunity to indulge its selfish license.

"Knowing the nature of our dependence on the state of the brain and of the blood, we might determine the locality most favorable to mental and moral development; and no one could doubt the probability of finding, what we find, in fact, that in the temperate zone man would appear in the highest state of intellectual cultivation."

G. Moore

Q. What is the third rule of Physical Education?

A. I must know accurately, and observe strictly, the laws which regulate and govern my relations to temperature.

Q. What is meant by temperature?

A. The degrees of heat and cold which exist in all bodies.

Q. In a healthy state, what is the temperature of the adult human body?

A. About ninety-eight degrees Fahrenheit.

Q. What is the usual temperature of the atmosphere in the temperate zones?

A. Almost invariably many degrees below that of the human body; consequently, the body is by far the greater portion of time imparting heat to the atmosphere.

Q. What temperature of the atmosphere is most conducive to health?
A. From sixty-five to seventy degrees. Thermometers ought to be constantly used in all rooms artificially warmed, and the temperature should not be allowed to sink below sixty-five, nor to rise much above seventy degrees.

Q. Does the healthy human body remain at nearly the same temperature under all circumstances?

A. It is well known that in the polar regions and in the torrid zone, under every variety of circumstances, the human body is at nearly the same temperature, however different may be that of the air by which it is surrounded.

Q. How is this equal temperature preserved?

A. By the evaporation of fluids from the skin and lungs.

Q. What would have been the condition of our race, deprived of this uniformity of temperature?

A. Without this power of adaptation, it is obvious that man must have been confined to the climate which gave him birth, and also to have suffered constantly from the change of seasons; whereas, by possessing it, he can retain life in a temperature sufficiently cold to freeze mercury, and sustain, unharmed, for a time, a degree of heat more than sufficient to boil water, or even to bake meat.

Q. Are sudden and great changes of temperature dangerous to health?

A. They are always so; still they are unavoidable, and must therefore be provided against.

Q. On passing from a high to a low temperature, what general rule ought to be observed?
A. Accelerate the muscular action, and increase the clothing.

(See Cutter’s Physiology, 42 and 43; Spurzheim’s Education, 63 to 65.)

SECTION IV.

ALIMENT.

"The different temperaments demand very different regimens, and, therefore, a few words may be properly devoted to what is appropriate to each. The phlegmatic or lymphatic constitution is connected with extensive and powerful digestive organs, and therefore the danger is from inordinate appetite. It demands moderate stimulation, steady exercise, brief sleep, occasional fasting, little drink, and strong food. The choleric (bilious or fibrous) man has too active a heart; he should aim at obtaining bland blood and a quiet state of the nerves. Substances that irritate the stomach and excite the heart cause such characters to become outrageous; and if they indulge in the abundant use of animal food, stimulant liquors, and spices, it is as well to reason with a whirlwind or a drunkard as to persuade them against their inclination. They must, then, be treated like madmen, for nothing will check the intensity raging within them but forcible restraint, abstinence, and solitude. The sanguine man is hurried on by the warmth and fullness of his heart to form attachments and to make promises which prudence and providence forbid him to fulfill; hence he is regarded as inconstant and inconsistent, for his errors are not always looked on with the charitable indulgence with which he regards those of others. He requires especial management, for he is in the greater danger because ‘his failings lean to virtue’s side.’ The regimen of the choleric man is not inappropriate to him, for although he is sometimes highly elated, and at other times equally dejected, his characteristic is want of self-control. Therefore extreme moderation, using only
three meals a day, without stimulants, is best for him. He needs a keeper, and a wise friend is essential to his safety; therefore let him deserve to obtain one. Happily, this kind improves by time and experience. Probably the diet and discipline of a well-conducted union-house would not be amiss to such a temperament, for his flighty hopes would have their wings clipped, his appetences would be restrained, and affectionate fits and wayward impulses be checked by the magnetic touch of a charity sufficiently cold and decided. Steady employment, enforced regularity, a proper attachment, will be more useful to the sanguine youth than any strictness of dietary. The nervous have a predominance of brain. They should seek society, and employ themselves among the beautiful varieties of nature, not merely for the treasuring up of thoughts, but for the improvement of their senses and the development of their muscles. Their blood is apt to be disordered, because their digestive functions suffer from the exhaustion of the nerves, induced by study and excessive sensibility; therefore their diet should be light and moderate, and every thing should be done with a view to preserving the proper balance between thought and action, muscle and mind. The nervous, the melancholic, and the bilious, are near akin to each other, and are often met with in the same person, as a confirmed dyspeptic, or still more miserable hypochondriac. In such, the whole being is alive to pain. All the universe seems inconvenient to the melancholy man, and whether his gloomy sensibility arise from a morbid body or a mistaken view of Divine Providence, his self-complacency is alike disturbed, and he feels his individuality not as faith dictates, but as his senses inform him, so that he is oppressed by the weight of his own helplessness, instead of casting himself, with all his cares, upon the Almighty. Every man is liable to this worst of all maladies, when his body fails, or he has unnaturally limited his attention; and the only remedy for it is found in the drawing out of the affections, so as to induce bodily activity, or in that assurance of soul which looks for sufficiency only in Him who brought each of us into existence for his own good pleasure, and orders our circumstances so as ultimately to prove that Omnipotence cannot be unkind. The will that is not resigned to God is always impatient of impediment, because it knows no law above itself; so that, after all, the end of our argument is the same as the beginning—namely, that true happiness or health of soul is simply what, in the New Testament, is
called salvation, and which is begun in every spirit that can look forward with a steadfast eye, and say, _Thy will be done._

"Although the process of digestion does not depend on the brain—for a creature without a brain may digest well—yet a painful state of mind disorders every function of the body. It therefore is of the highest importance to remember, that mental perturbations as effectually deteriorate the blood as do the more palpable agents which surround us when unduly brought to bear upon it.

"We must bear in mind that every organ of the body contains, in various proportions, the same elements; as fibrin, albumen, casein. These substances, wherever found, are stated to be essentially the same in composition, and differ only in integral arrangement and their respective proportion of salts. The purest specimens of these substances are the fiber of flesh or blood (fibrin), the white of egg (albumen), the cheese of milk (casein). With the addition of water, and under the influence of life, these substances may all be quite converted into blood and flesh. They all contain nitrogen, hydrogen, oxygen, and carbon, combined with phosphorus, sulphur, salts, &c. No organ of the body contains less than 17 per cent. of nitrogen, which is exactly the proportion of this element in the fibrin of the blood.

"Every organ, and every component part of an organ, demand their own especial food, for every peculiarity of structure is accompanied by a peculiar modification of the essential elements which enter into its formation, for specific purposes in relation to life; thus the chemical composition of the liver differs from that of the kidneys, and so forth. It is therefore important that the choice of food, as well as the amount of our exertions, should be made according to their state at any time, and also according to the general state of the whole with regard to habit or temperament. The food that suits the nervous man rarely agrees with the sanguine, and a person of bilious habit or irascible temper may be almost poisoned by a diet that would but improve and invigorate a lax and lymphatic body.

"The influence of diet on the moral and intellectual character of children has been extensively observed, because they present the best opportunity of witnessing the direct effects of bodily condition on temper, their feelings being undisguised. Of course, as their bodies are in process of formation, their mental habits are also forming; and it is of vast importance that this
subject should be well understood. It is, however, unfortunately, but little regarded in general, and education is conducted more frequently as a plan by which the mind may be forced into any shape by fear, than as a matter the success of which will be proportioned to the care with which the body is treated and the faculties encouraged, according to physical fitness for mental enjoyment. The work of mental improvement should commence by improving the body. Let the soul be happy in its home, and it will soon expatiate amid ever-varying ideas, and be ready to sympathize with all those who will lead it out to contemplate and enjoy the facts of creation and of history. This is the whole mystery of education. It has been proved by comparison among large numbers of children, that those brought up in poverty and privation, having of course a bad physical condition, are much more torpid in intellect and irritable in temper, than children of the same age who have been better fed and cared for.”

G. Moore.

Q. What is the fourth rule of Physical Education?

A. I must know accurately, and observe strictly, the laws which regulate and govern my relations to aliment.

Q. What do you understand by aliment?

A. Aliment, or food, is the substance by which the growth and waste of the body is supplied.

Q. What are the things most important to be known and observed with regard to aliment?

A. They are, its material, quantity, quality, variety, cooking, consistence, temperature, times and manner of reception.

Q. What are proper materials for aliment?

A. Physiologists have very generally agreed that the proper material for the food of man is a mixture of vege-
table and animal substances, the former preponderating in high and the latter in low temperatures. Vegetable aliment should increase as we approach the tropics; animal should augment as we approach the polar regions. Meat should be eaten more freely in the fall and winter, and vegetables in the spring and summer.

Q. What rule should be observed with regard to the quality of aliment?

A. The best quality both of animal and vegetable matter should be invariably selected for food. Health is always imminently endangered by the use of stale and deteriorated provisions. Individuals and the public cannot guard too vigilantly against this common and great source of evil.

Q. What rule ought to be observed with regard to quantity of food?

A. The quantity of food should be regulated by the demands of growth and waste. Children and youth, who require food for both growth and waste, ought to eat oftener and proportionately more than adults, who eat for the simple purpose of supplying waste. Again, the quantity of food is greatly modified by the kind and degree of exercise. Persons spending their time chiefly in active muscular exercise in the open air, require much more food than those who spend most of their time in quiet, sedentary occupations. Eat not to satiety, however, is a general rule applicable to all persons.

Q. Respecting variety of aliment, what rule ought to be observed?

A. As far as chemical analysis has been extended, fifty-
five elements only enter into the composition of matter, and of these about one-third is found in the human body. This fact alone indicates that variety in aliment is necessary. The Bible directs man to appropriate freely of both vegetable and animal material for his food. Unvarying uniformity of diet is also known by experiment to be incompatible with the highest state of health, both of body and mind.

Q. What are the ultimate chemical ingredients, irrespective of salts, into which all matter, vegetable and animal, proper for the food of man, may be resolved?

A. They are carbon, hydrogen, nitrogen, and oxygen.

Q. What is cooking?

A. It implies both the science and art employed in preparing the materials of food for reception into the stomach.

Q. Is cooking an important process?

A. Highly so. The preparation of food is perhaps as important as the selection of its materials, since articles the most nutritious and appropriate may be rendered unfit for the stomach by the ignorance of the cook; and those alimentary substances the least promising may, by culinary skill, be so combined and prepared as to be both digestible and wholesome.

Q. Ought food to be eaten at high or low temperatures?

A. Aliment should be taken moderately warm.
Q. With regard to the consistence of aliment, what rule should be observed?

A. Aliment may be too concentrated, as in pastry and jellies; or too diffused, as in soups and other forms.

Q. What is the proper solvent for food?

A. Pure water is the only solvent; it is the only liquid necessary to life and health.

Q. What quantity of water ought to be drunk in a day?

A. This will depend upon circumstances. A strong man fully employed will require from three to four pints of drink a day in dry weather.

Q. Can a man be intemperate in the use of water as well as other drinks?

A. Every drop of water more than enough for digestion increases the demand upon the vital energy, and facilitates waste of the body.

Q. How much liquid is proper to be taken during a meal?

A. No more than will be sufficient to facilitate proper mastication.

Q. What evils result from a free use of warm drinks at meals?

A. Those who indulge largely in warm drinks, especially strong tea and coffee, are peculiarly liable to disorders of the stomach, and to all those anomalous nervous distresses and excitements which arise from impure blood.

Q. What rule ought to be observed with regard to tea and coffee?

A. Opinions with regard to the use of tea and coffee are
conflicting. Numerous authorities, however, and of the highest respectability, may be cited to show that their moderate use, if not too strong and too warm, is conducive to clearness and activity of the brain, and not unfavorable to health.

Q. What rule ought to be adopted with regard to the use of ardent spirits and other intoxicating drinks?

A. They ought to be used only as medicines, under the particular direction and supervision of well-informed and temperate physicians. As a common beverage in the family and social circle, intoxicating liquors are the source of unequaled wretchedness, suffering, and crime.

Q. What are the most proper hours for eating?

A. The same hours for all persons, irrespective of circumstances, cannot be adopted. Persons of different occupations will be best suited with different hours. Uniform hours for the same persons, however, are matters of convenience and importance. Intervals between meals ought to be of sufficient duration to allow of perfect digestion, and also to give the stomach adequate time for rest. All persons ought to have established hours for meals, and no intermediate eating of any thing ought to be indulged in: the practice of eating cakes, fruit, nuts, candies, and confectionery, at all hours, now so common, especially with children and young persons, is actively destructive of both health and temper, and cannot be too early nor too strictly prohibited.
Q. Ought meals to be eaten immediately before or immediately after active and long-continued exercise?

A. Neither: periods of repose, or of very moderate exertion, ought to precede and succeed each meal.

Q. In what manner ought aliment to be taken?

A. With sufficient slowness to allow thorough mastication and insalivation. The rapid and inordinate eating now so prevalent in the United States is a cause of inconceivable disease and misery. If some reformer could induce our people to observe temperance at the table, to take more time for the reception of their meals, and to follow them with seasons of light, cheerful, and even mirthful conversation, he would be entitled to the honors of a public benefactor.

Q. Ought full meals to be taken immediately before retiring for sleep?

A. Never. Intervals of not less than three hours ought always to separate full meals from sleep. A fully distended stomach, and sweet, refreshing sleep, are physical impossibilities. Nightmare, suffocation, and apoplexy have more than a fortuitous relationship to late oyster-suppers, lobster-salads, and bountiful potations of champagne.

Q. Does aliment influence the action of the moral and intellectual faculties?

A. “A strict regard to the choice of food and drink is certainly among the most direct means conducive to purity of blood, and therefore the regulation of appetite is among the chief of our daily duties, and the due management of
the stomach is a large part of morality. The comfort and efficiency, intellect, nay, the moral perception, manliness, and virtue of the mind depend greatly on our use of aliment; and in the very means by which we sustain the strength of the body, or most directly disorder its functions, we at the same time either fortify or disable the brain, so that we shall be qualified to use our faculties with advantage, or else, amid the confusion of our sensations, be rendered incapable of rational attention.”

(See Cutter’s Physiology, 144 to 149; Moore’s Body and Mind, 236 to 257; Moore’s Health and Disease, 95, 132, 161; Spurzheim’s Education, 65 to 69.)

SECTION V.

CLOTHING.

“Appearance, alas! is generally more regarded than health in the construction and the materials of our garments; but health and elegance ought to be alike studied. I would by no means discourage an attention to taste in dress, since the cultivation of a sense of beauty, or of the becoming, even in the form and color of habiliments, besides affording domestic and social occupation, is not without a moral influence, and may contribute largely to our health by promoting our happiness and aiding to preserve our character and consistency. Disregard to such considerations can occur only in minds that depreciate the forms and colors with which the God of nature has beautified and animated the world, that souls should influence each other. On the ground of beauty and its effects in cheering the heart, and, when properly
appreciated, of improving the understanding also, I would denounce the unnatural horrors and deformities produced by an abuse of stays."

G. Moore.

Q. What is the fifth rule of Physical Education?
A. I must know accurately, and observe strictly, the laws which regulate and govern my relations to clothing.

Q. What are the most important things to which attention ought to be given with regard to clothing?
A. They are its material, texture, fitting, change, quantity, color, and cost.

Q. Will you name the more common materials of clothing, beginning with that most conducive to health?
A. Furs, wool, silk, cotton, flax, and india-rubber cloth.

Q. What ought to be the texture of clothing?
A. Neither very coarse nor fine. Both material and texture ought to be durable and well adapted to preserve a proper and equable temperature of the body, and at the same time favor the free action of the air upon the skin.

Q. What rule should be observed in fitting clothing to the person?
A. Perfection of adaptation is attained only when the symmetry and beauty of the person are fully preserved, and at the same time imposing the least possible restraint upon the free action of the muscles and limbs.

Q. What evils are produced by clothing unduly tight?
A. Health and beauty are both destroyed by it.
Q. Name with more particularity the dangers of tight dresses for the neck.

A. Tight collars, stocks, and ribbons have often suddenly destroyed life by preventing the return of blood from the head.

Q. What injuries have resulted from the abuse of stays and other forms of compressing the chest?

A. The heart, lungs, liver, bowels, and even the very bones of the back and chest, and, by implicated action, the bones of the whole system, become distorted and diseased by tight lacing.

Q. What evils result from tight sleeves, stockings, &c.?

A. The circulation of the blood in the veins will be interrupted, and swelling of the limbs will ensue.

Q. What evils are caused by tight boots and shoes?

A. Cold feet, corns, bunions, and distortion of the bones and muscles.

Q. What rule ought to govern the changes of clothing?

A. The preservation of health requires that uniformity of clothing should be generally preserved. Exposure to colds is necessarily consequent upon even slight variations in either the apparel or bedding. The omission of a collar, cravat, stock, and even a neck-ribbon, for a few minutes only, has not unfrequently been followed by severe colds. Exchanging boots for slippers, in the evening, is a frequent cause of colds, and over-shoes probably cause more evils than they prevent. The foot and ankle are peculiarly vul-
nerable to colds, and uniformity in their clothing cannot be too carefully observed.

Q. At what time in the day ought changes of clothing, from thick to thin, to be made?

A. In the morning, when the system is most vigorous and best prepared to resist the ill effects of change.

Q. What rules ought to be observed with regard to the quantity of clothing?

A. No precise rules with regard to quantity can be given. Age, temperament, custom, and the state of health, all modify the quantity of clothing. As a general rule, however, the proper temperature of the body ought to be preserved by aliment and exercise, rather than by the quantity of clothing.

Q. Is the color of clothing a matter of importance?

A. To a much greater degree than is generally supposed. Temperature is modified by color. Besides, color always, in a greater or less degree, affects the nervous system, and through it the moral feelings. Nothing more truly indicates correct taste than the proper blending of colors. "Orange with blue in all its shades, lilac with yellow, red with green, every lady of taste knows harmonize well together, when neatly arranged; but if she wear a dress of one predominant color, she will take care that it be subdued and somewhat dull."

Q. What rules ought to be observed with regard to expenditures for clothing?
A. Every person requires what, in military phrase, would be denominated a fatigue and parade dress, and each of these dresses must be sufficiently extended to admit of all those changes which health and propriety require. Black being always in fashion, and the established color for mourning in this country, would on these accounts be the preferable color for parade dress for persons whose means of expenditure are limited, and to whom economy is a necessity as well as virtue. The color of the fatigue dress might very properly be gray, or a mixture of blue or black and white. There would be also a further good economy in preserving the chosen color for each dress uniform through a long series of years, as by such an arrangement provisions for repairs are easily and cheaply made. In the manufacture of the small arms of the United States, each description of arms being of the same model and the same number of pieces, the opposite parts in two muskets, for instance, being destroyed, a single perfect musket may readily be constructed by uniting the sound parts remaining of the two. The same principle may be applied with like desirable effect to dress.

Q. What ought to be the material for under-dresses?

A. Either wool, silk, or cotton.

Q. Ought the same under-dress to be worn both day and night?

A. Never. Health and economy both require two full changes of the under-dress, one for the day and one for the night.
Q. What general rule ought to be adopted with regard to expenditures for dress?

A. Whatever the pecuniary means, expenditures for dress ought ever to be reasonably moderate, yet the demands of correct taste ought to be complied with by all persons. Excess and deficiency of dress are both indicative of vulgarity and defective education. With regard to fashions—

"Be not the first by whom the new are tried,
Nor yet the last to lay the old aside."

(See Cutter's Physiology, 45 to 50; Moore's Health and Disease, 176 to 179; Moore's Body and Mind, 196.)

SECTION VI.

EXERCISE.

"The education that does not assist to invigorate the body is injurious, and all that favors continued inaction fosters idleness and debility. The young child has a nervous system at least five times larger, in proportion to its body, than the adult. Hence the restlessness and animation of childhood, its quick exhaustion, and ready recovery; its power to bear rapid and varied movements, and its intolerance of monotony. If we do not consider this nervous constitution in training children, we shall do violence to Heaven's laws, and inflict injury on them, with woe to ourselves."

"A constant relation exists between breath, food, and action; and the blood is related to the air in digestion and muscular motion, as well as in breathing, oxygen being absorbed for the purpose of combining with the elements
of the body to produce heat and muscular force, and to promote the removal of certain elements from the body, in the form of acid, water, urea, &c."

"The provision made in the constitution of a muscle, for its growth and development by exercise, is very remarkable. The parallel threads of which a muscle is composed, instead of fraying and breaking by wear, like the cordage of a machine, are not only individually strengthened by use, but are also increased in number; for, in proportion to the demand upon the blood, the materials of the muscle are supplied, provided, of course, that exertion be kept within due bounds, as moderation is the principle on which the whole system is constructed."

"Exercise in cool and pure air is the grand promoter of healthy action in all the body, but especially in the liver, lungs, and skin, and therefore it is most conducive to the vigorous performance of the digestive functions, and also those of the brain."

"Let girls be allowed to exercise themselves as freely and with dress as unrestraining as boys, and they will grow up with straight and graceful backs. By the pitiful management of our mothers and grandmothers, one-half of the females of this generation are crooked, and nearly all the rest weak and narrow-chested. Let girls trundle the hoop, now with the right hand, now with the left, for the body always curves toward the side most used. Battledoor and shuttlecock, la grace, dumb-bells, chest-expanders, ball, are all good exercises for girls, but nothing is superior to walking and running in the fields.

'Their liberal walks, save when the skies in rain
Or fogs relent, no season should confine,
Or to the cloister's gallery or arcade.'

Let them tire themselves thus, and then let them rest, as may be most comfortable, not by perching on a high, narrow seat, with a horrible upright back, but as they best can, on the reclining board, the sofa, or even the floor. Nature indicates the propriety of reclining after exercise, as every savage knows; and thus, by obeying nature, relieves the spine and muscles, which would otherwise grow awry, as readily in the forest as in the boarding-school. Every occupation requiring the use of both hands and eyes should be so contrived as to prevent continued stooping. Music, that 'inflames, exalts, and ravishes the soul,' is often made the cause of much misery to the
body, 'and wakes to horror the tremendous strings,' by occupying the time that should be given to healthier exercise, or by boring and fatiguing a brain in no degree attuned to harmony, and therefore causing disgust and suffering, instead of exciting that pleasant state of feeling which, by fully rousing the head and nerves, acts in some measure as a substitute for a joyous romp."

G. Moore.

Q. What is the sixth rule of Physical Education?
A. I must know accurately, and observe strictly, the laws which regulate and govern my relations to exercise.

Q. What do you understand by exercise?
A. The putting in action the powers and faculties.

Q. What effects are produced by proper exercise?
A. All the powers and faculties are developed and strengthened, and made active and useful, by exercise; and all become weak and inefficient by the neglect of exercise.

Q. Ought exercise to be varied?
A. Exercise must be sufficiently varied to reach each class of the powers and faculties, and every member of each class; thus each must be exercised upon its own object—sights for the eye, sounds for the ear, and motion for the muscles, &c.

Q. Can one person take exercise for another?
A. Each individual must exercise his powers and faculties by his own action, the Creator having rendered it impossible for one person to take exercise for another.

Q. What ought to be the primary object of all educators?
A. To excite the subjects of their care to a constant and orderly activity. Communicating knowledge is a secondary consideration, and of much inferior importance.

Q. How, then, ought all attempts to make lessons and exercises very easy, to be regarded?

A. As positive and great evils. Exercises which do not stretch the muscles, beneficence that ends in good intentions, and lessons that require no thought, act like the torpedo, and produce general paralysis.

Q. What is the best mode of muscular exercise?

A. That which the beneficence of the Creator has made, like the air, free to all—walking. A brisk walk, equal to three, or better five miles a day, in the fresh, open air, will keep an ordinary constitution in good health for many years, other things being properly attended to.

Q. Ought walking to be more generally practiced?

A. Certainly. Parents and teachers should encourage the subjects of their care to regular, brisk, and rather long walks, daily; they should take care to see that the carriage of the body be erect and graceful, the step quick, elastic, and properly timed; and if they desire to perform their duties in this respect in the best manner, they will perhaps take a hint from Puss and Biddy, and give the example of the excellence to which they would form their young admirers.

Q. What cheap and simple instrument is now much used for exercising the arms and muscles of the shoulders and back?
A. The triangle. It admirably exerts the upper limbs and muscles of the chest, and, indeed, when adroitly employed, those of the whole body.

Q. How is the triangle made?

A. Take a stick of walnut wood four feet long and one inch and a half in diameter. To each end connect a rope, the opposite extremities of which being fastened together, are attached to the ceiling of a room or suspended in a play-ground, at such height as to allow the motion of swinging by the hands. The parallel bars and ladder are also used for similar purposes, and with general good effects. These simple contrivances, and some few others of like character, ought to find a place and a regular and habitual use in all the families and schools of our country.

Q. What other modes of muscular exercise, accessible to all, are highly beneficial?

A. Reading aloud and declamation. These ought to be regular and frequent exercises; they have so good effects in strengthening the lungs, and through them improving the health generally, that they are often prescribed by the best-informed physicians as active remedial agents. Vocal music is also equally salutary in its effects upon the health, and it is a permanent source of domestic enjoyment, and a most effective medium of moral influence. It is also extremely interesting and attractive in the school, and may be made an important and durable element of order.

Q. Where can you readily find one of the strongest illustrations of the effects of exercise?
A. In the general and great superiority of the right hand over the left in strength and activity. This remarkable difference is, probably, solely the result of exercise: bestow as much care upon the cultivation of the left hand as has been given to the right, and its strength and capability would be equal; besides, a pretty equal use of each of the hands and arms is necessary to the full preservation of the balance and symmetry of the person.

Q. What other important result is produced by exercise?
A. Habit is formed by it.

Q. What is habit?
A. A firmly established mode of action.

Q. What has been truly said of the strength of habits?
A. Habits, in the beginning, are like threads of the spider's web, which break at the slightest touch, but in their maturity they become chains of iron, which few have power to break.

Q. Have great evils already resulted from the general ignorance and non-observance of the laws of muscular exercise?
A. There is every reason to believe that evils of momentous character are already common in the United States, originating from this source. Dr. Warren states, in a lecture delivered in one of the best private female schools in this country, that of the well-educated females of his acquaintance, "about one-half are affected with some degree of distortion of the spine."
Q. Ought more time and attention to be given to the subject of muscular exercise?

A. There is no other department of general education which now demands more immediate attention from parents, teachers, and school officers, especially in cities and large villages, than that of muscular exercise. "Children are not formed for monotony and fixedness; their nervous systems will not bear it with impunity, and even their very bones are intolerant of the erect position for any length of time. They are made to be restless and active, and are not healthy if forced to be otherwise."

(Cutter's Physiology, 115, 124; Mayhew's Popular Education, 74, 78; Moore's Body and Mind, 291, 300; Spurzheim's Education, 72, 74; Warren's (John C.) Lecture; Humphrey's Domestic Education, chap. 4.)

SECTION VII.

REST.

"It is evident that sleep is intended to restore the waste of power produced by the muscular action, and by the air acting on the blood, and therefore it should be proportioned to the demands made on the body by exercise, according to the temperature of the air, and to the period of life. A child cannot labor, and also grow, without very much sleep, and at first the supply of food and sleep should be equally liberal, and the exertions of the muscles no more than sufficient to promote their development, or just such as is vol-
untarily taken in play. Constrained toil and broken rest soon cause young persons to appear aged, stunted, weak, and wretched."

"We wish we could impress upon all the vast importance of securing sound and abundant sleep; if so, we should feel that we had done an immense good to our fellow-beings, not merely in preventing insanity, but other diseases also. We are confident that the origin of much of the nervousness and impaired health of individuals who are not decidedly sick, is owing to want of sufficient and quiet rest. To procure this should be the study of every one. We fear that the great praise of early rising has had this bad effect, to make some believe that sleep was of but little consequence. Though it may be well to rise with the sun, or when it is light (not before, however), yet this is of minor importance in comparison with retiring early to bed."  

Dr. Brigham.

"Sleep results from a constitutional bodily necessity; the attention of the mind must be withdrawn from the body, or the machinery of nerves and blood-vessels cannot be properly repaired, and fitted for further action."

Q. What is the seventh rule of Physical Education?

A. I must know accurately, and observe strictly, the laws which regulate and govern my relations to rest.

Q. What is rest?

A. Rest is the suspension of voluntary action; this occurs only in regular sleep.

Q. Is sound and unbroken sleep necessary to our health?

A. Indispensably so: without the requisite number of hours appropriated to sleep, neither health of body nor of mind can be possessed by any human being. Defective and disturbed sleep is, perhaps, the most active cause of insanity and of many other forms of disease.

Q. What number of hours ought to be devoted to sleep?
A. From fifteen to twenty hours for an infant; twelve hours from the age of five to twelve; ten hours from the age of twelve to sixteen; nine hours from sixteen to twenty-four; and for a healthy adult seven hours, are respectively sufficient times for sleep.

Q. Will sound and refreshing sleep immediately succeed active and exhausting exercise and full meals?

A. It will not. Intervals of moderate exercise, of from two to three hours' duration, ought to separate seasons of high activity and full meals from the hours of sleep.

Q. What are the general requisites for healthy sleep?

A. The essentials for refreshing sleep are ease, timely retirement, large bed-rooms, good air, a comfortable degree of warmth, the absence of glaring light and irregular noise, an unrestrained position, freedom from abdominal distention, a sound and clean skin, a good conscience, and a properly prepared bed.

Q. What are the best materials for beds?

A. For summer, husk—for fall, hair mattresses; and for very cold weather, perhaps feather-beds.

Q. How may a tendency to wakefulness be sometimes subdued?

A. A monotonous sound is soothing, if not too acute; fixing the eye upon an imaginary object seemingly a few inches before the face, as if, so to say, looking at nothing in a microscope, favors sleep; and the repetition of a few well-known words, over and over again, counting a large number one by one, or repeating the multiplication table, will
often succeed in quieting the brain, and bringing the action of the heart and lungs into that slower reciprocity of movement which occurs during sleep, and prepares for it.

(See Moore’s Health and Disease, 83, 94; Cutter’s Physiology, 176; Spurzheim’s Education, 72; Warren’s Preservation of Health, 66 to 69.)

SECTION VIII.
CLEANLINESS.

"The healthy action of the skin is very important to the comfort of every man; and perhaps there is no more common cause of stomach disorder than an excessive sensibility of the skin, induced by indulgence in bed, by warm rooms, by oppressive clothing, by too much thinking, by abuse of passion, by unsuitable food and drink, and by the neglect of cold water, which is alike valuable as a means of purifying and invigorating the skin and the stomach.

"The natural warmth of the body has been shown to depend on the action of oxygen on the substance of the body, and it is remarkable that this warming influence—an effect of the union of oxygen with the materials of the body—is greatest in those parts in which warmth is most needed, such as the skin. The outer skin is composed almost entirely of gelatin, which is an exude of albumen, and it is the provision of nature, to produce warmth in the skin and vigor in the whole body, by every influence that shall determine the blood to the surface, which is abundantly supplied with appropriate vessels to promote the rapid change of the epidermis. Nothing can be more conducive to the invigoration of the skin and its due oxidation, than daily washing the whole surface rapidly with water, followed by brisk friction with a coarse towel, and by exercise in proportion to the muscular power. Over and above the direct advantage to general health obtained by these means, there is a vast improvement in the feelings and temper, from the circumstance that the
nerve of the skin are brought into vigorous action, for the nerves are the
means by which we are most sensible of ourselves in connection with the
body. A man with a healthy skin feels sound all over, but a diseased skin
constantly presents annoyance where we are most sensitive. The importance
of a clean and healthy skin is seen when we reflect on its extensive influence,
both as a surface from which perspiration is passing in a constant though
often invisible stream, and also as a surface that imbibes much of whatever
remains in contact with it, whether pure air or sordid materials. The skin,
in fact, mainly regulates the balance between waste and supply, in relation
to exercise and temperature. When we consider what is the function of the
skin in respect to excretion, we see at once how greatly its action must influ-
ence that of the lungs, kidneys, liver, and mucous lining of the whole interior.
The perspiration yields nearly all the elements that are found in the urine—
namely, ammonia, and various salts of lime, potash, soda, with carbonic acid
and water, which exhale also from the lungs. But the most important office
of the skin seems to be that of cooling the body by a large evaporation from
its surface. Perspiration is not so much a secretion as a transudation, for the
glands of the skin do not yield more than one-sixth part of the total fluid
exhaling from it. Valentin found that a healthy, active man, who consumed
daily 40,000 grains of food and drink, lost 19,000 grains, or more than three
and a half pounds, from the skin and lungs, and he estimated that two and a
half pounds passed by the skin. Daily experience confirms the opinion of
Sanctorious as to the importance of the skin, in maintaining the balance be-
tween all the functions of the body. But perhaps the most striking proof of
its importance is the fact, that if the skin be covered with any thing through
which vapor cannot penetrate, such as a caoutchouc (india-rubber) dress, the
consequences are exactly similar to those of strangulation; and if a man were
varnished all over, he would die with precisely the same state of blood as if
he were hanged.

"Friction of the skin is more necessary than water, for the preservation of
its health and cleanliness. The Arabs, in the Great Desert of Sahara, we are
told by Richardson, succeed in purifying and invigorating their bodies by
rubbing them with dry sand. The benefit of dry friction is shown in the
effects of good grooming on horses. All animals naturally groom themselves,
or each other, and it is quite a lesson to witness the grotesque and pictur-
esque groups of cattle engaged in the mutual good office of carrying each other. Many insects are provided with a natural comb and brush on their feet, for the purpose of keeping themselves clean. Cleanliness of the skin is the sign of health among all creatures in their natural state, and with man, a feeble state is always associated with an ill-conditioned skin; it is therefore the more necessary for a person in such a state to use the proper means of encouraging the cutaneous circulation, as he thus not only increases his comfort, but really employs the likeliest means of improving the general health, and curing his malady. I dwell on the advantages of friction on the skin, because I know that in many cases the bath would neither be so convenient nor so useful. Water may be used to excess; but this cannot happen in using the flesh-brush or the hair-glove, for wherever its use is appropriate, it can scarcely be too freely applied without giving sufficiently early warning. When the skin is in a thoroughly good condition, and the body altogether vigorous, it almost keeps itself clean. Mr. Walker, the ingenious author of 'The Original,' argued well in defense of the opinion, that a healthy state of the nerves and circulation produces a kind of vital emanation that repels dust and dirt from the surface. But however that may be, it is certainly a healthy thing, with the help of ablution, to keep the dust and dirt off our bodies; and besides,

'With this external virtue, age maintains
A decent grace; without it, youth and charms
Are loathsome.'

G. Moore.

Q. What is the eighth rule of Physical Education?
A. I must know accurately, and observe strictly, the laws which regulate and govern my relations to cleanliness.

Q. What is the first requirement of cleanliness?
A. That the person shall be kept, at all times, free from impurities of every description.

Q. In how many ways is the person exposed to impurities?
A. Two: first, by its own excretions; second, by dust and other substances foreign to itself.

Q. What is the number of pores in the human skin?
A. Seven millions.

Q. What quantity of excretory matter passes through these pores daily?
A. From twenty to forty ounces, according to the various circumstances, states, and condition of the health. This matter, to a considerable extent, is deposited on the surface of the skin, and unless removed, will be absorbed and carried into the blood, thus imminently endangering the health.

Q. What ought to be done to obviate this danger?
A. The whole surface of the body, from the crown of the head to the soles of the feet, ought to be washed daily with soft water and good soap, and thoroughly rubbed and dried with the flesh-brush, hair-glove, and coarse crash towels.

Q. Have all persons the time, means, and proper places for the performance of this duty?
A. Every person has the time, certainly; for the general observance of this duty would perceptibly extend the period of human life; and the means and opportunity ought to be in every person’s power, as they would scarcely add to already necessary expenditures.

Q. What were Sir Astley Cooper’s directions for taking a cheap and efficacious bath, and which every person who chooses may at once adopt?
A. “Immediately on rising from bed, and having all
previously ready, take off all your night-dress; then take
up from your earthen pan of two gallons of water a towel
quite wet, but not dropping; begin at your head, rubbing
hair and face, and neck and ears, well; then wrap yourself
behind and before, from neck to chest, your arms and every
portion of your body. Remand your towel into the pan,
charge it afresh with water, and repeat once more all I
have mentioned, excepting the head, unless that be in a
heated state, when you may go over that again also, and
with advantage. Three minutes will now have elapsed.—
Throw your towel into the pan, and proceed with two coarse,
dry, long towels, to scrub your head, and face, and body,
front and rear, when four minutes will have you in a glow;
then wash and hard-rub your feet, brush your hair and
complete your toilet; and trust me that this will give a
new zest to your existence. A* mile of walking may be
added with advantage.”

Q. Are there not some persons to whom the application of water in
the mode proposed would not be beneficial?

A. Perhaps such instances may be found, but they are
not likely to occur often: wherever they do exist, apply
dry friction with the flesh-brush, hair-glove, or crash-towel.
Friction with or without water is always proper, and always
indispensable to health.

Q. In addition to cleanliness, what other good effects will be produced
by daily ablution and friction of the skin?

A. The general health will be greatly augmented, the
cutaneous circulation quickened and improved, the whole
system will be invigorated, and rendered nearly impervious to colds in every form.

Q. What is the best time for bathing?

A. For the hardy and robust, immediately after rising in the morning; for the delicate and infirm, some two hours after breakfast.

Q. Ought parents to train up their children in such a way that they shall ever regard the observance of cleanliness as a positive duty?

A. Both parents and teachers cannot too pointedly insist upon the punctual performance of this duty.

Q. What other attentions to the person do the laws of cleanliness require?

A. The mouth ought to be well rinsed with cold water, and the teeth well brushed immediately after rising in the morning, after each meal, and before retiring at night. Great care ought always to be taken that every particle of food remaining between the teeth, after eating, shall be removed; and for this purpose, nothing is better than the quill tooth-pick. Shaving, dressing the hair, and thoroughly cleansing the nails, ought to be neatly performed daily before breakfast.

Q. What rule should be observed with regard to spitting?

A. In a state of sound health and correct habits, spitting is wholly unnecessary, and children cannot be too thoroughly bred to the avoidance of this vulgar and offensive act. To spit upon the deck, in the British navy, subjects the offender to severe corporal punishment; and spitting
on the carpets and floors of dwellings, school-houses, churches, offices, steamboats, and railroad cars, ought to be made a penal offense by statute, subjecting offenders to fines, if not to imprisonment.

Q. What does cleanliness require in reference to clothing?

A. Garments worn next the skin ought to be changed, aired, and washed often. The outer garments, hat, coat, pants, &c., must be neatly brushed and cleaned each morning, and at such other times as may be necessary, the rule being that they shall always be free of dust. The boots, shoes, &c., must be well cleaned, and blacked and polished, each morning.

Q. With regard to beds, what does the duty of cleanliness require?

A. That great care shall be taken to have the materials of which they are made—straw, husks, hair, feathers, &c.—carefully freed from every impurity. Bedding ought to be well aired daily, and sheets, &c., washed often. Beds and bedding require constant and vigilant attention, for, unless they are in perfect order, they highly endanger the health. There are some beds whose very aspect and delicious sweetness soothe the nerves at once to quiet and refreshing sleep; there are others of directly opposite qualities, and in which the sufferer can no more sleep than if he were wrapped in the poisoned shirt of Nessus.

Q. With regard to dwellings, what do the laws of cleanliness require?

A. That every occupied apartment shall be well swept and dusted daily. That cellars and all other places shall
be kept perfectly free of all decaying and putrid vegetable and animal matter. Twice in each year, at least, carpets must be removed and well cleared from dust and other impurities, and the floors thoroughly cleansed. Cellars, and ceilings, from the cellar to the attic, must be well whitewashed, and the walls washed, and, if need be, painted. The same rules apply to school-houses, churches, &c.

Q. What do the laws of cleanliness require with regard to court-yards, outhouses, &c.?

A. That they shall always be vigilantly watched, and kept free of all things that can endanger the health. Owners and occupants, parents and teachers, ought all to act as Health Vigilance Committees in such cases, and see that the duty of perfect cleanliness shall ever be enforced by adequate pains and penalties.

Q. How ought the laws of cleanliness to be enforced in cities and large villages?

A. With the same severity that is observed in military encampments. Vigilant boards of health, inspectors of streets, &c., should guard the public health from the approach of every danger of this description, and every offense against the laws of perfect cleanliness should draw on the offender such summary and severe penalties, as would prevent all repetition of the wrong forever afterward.

(For authorities on the subject of cleanliness see the Bible, from Genesis to Revelation; Warren on the Preservation of Health; Mayhew's Popular Education, 59 to 64; Spurzheim's Education, 71, 72; Moore's Health and Disease, 142, 146; Humphrey's Domestic Education, chap. 8.)
CHAPTER III

SECTION I.

MORAL EDUCATION.

GOD.

"Warburton justly remarks, that 'of all literary exercitations, none are of so immediate concern to ourselves as those which let us into a knowledge of our own nature; for these alone improve the heart, and form the mind to wisdom.' Ignorance, indeed, is only a little less injurious than the abuse of knowledge; and as the most pernicious ignorance is that which conceals the claims of God upon our spirits, so the most destructive perversion of intelligence is that which, like an angel of darkness disguised in light, invests moral falsehood with the appearance of moral truth. The only proper method of avoiding, or, rather, of meeting and subduing, both these imminent evils, is humbly to learn and hopefully to apply the momentous truths which our Maker places before us, both in science and in revelation. The attempt to separate the latter from the former is like attempting to remove the sun from the planets: they belong to each other, and are bound together by the light that dwells among them. We are endowed with faculties both for divine and human associations, and hence we can acquire a knowledge of all that concerns our well-being with regard either to this world, or that toward which we are hastening.

"The physical and spiritual worlds are in perpetual connection, and all our true interests are essentially religious, because they are everlasting; therefore to separate true knowledge from devout feeling is to divorce what God has joined together, and thus produce a profane severance, like that of faith from love, which, as it begins in distrust, must end in malevolence.

"Reference to our origin is not unnecessary in such an inquiry as the present. No investigation of God's works can be properly commenced, nor hap-
pily conducted, without regarding the religious bearing of the subject. Science is but meretricious, if not the handmaid of religion. We are never free from obligation to our Maker; and without a distinct acknowledgment of the Great First Cause, we can neither reason rightly concerning design, nor form any expectation concerning our individual destiny. The value of satisfying ourselves that the doctrines of the Bible respecting our Maker are really his own revelations of himself for our benefit, arises from the certainty that we cannot receive them as true without confiding in the benevolence of his purpose and the providence of his power."

"Of course the moral perception must precede and guide the intellectual faculty, or otherwise the mind becomes meteoric and uncertain; being excited into action, not according to choice induced by regard to moral results, but according to accident, or as objects may happen to be more or less pleasing or repellusive. In fact, it appears that unless the mind be employed in obedient accordance to a higher will than that which belongs to itself, education or improvement, except in a brutal or mechanical sense, is not possible. None but a being in some measure apprehending the mind of its Maker, can be governed by moral laws, or be made to feel as we all do, from an intuitive conviction, however disobeyed or however condemning, that the law written on the heart by the finger of God is holy, just, and good. This proves that the human mind acknowledges no lasting relationship with things that perish; for a man that has been taught to love moral truth cannot afterward be satisfied with defects; his will and his love must seek for rest in moral perfection and eternal life, that is, in God. We may then well conclude, in the language of Holy Writ, and say, 'there is a spirit in man, and the inspiration of the Almighty giveth him understanding.' Law and conscience spring not from the dust."

G. Moore.

**Q. What is Moral Education?**

**A.** It is that process by which the moral faculties are duly developed and disciplined, in which the individual clearly perceives the distinctions of right and wrong in his own actions with regard to others and himself, and in which
he acquires the disposition and the ability to do what is right and to avoid what is wrong.

Q. What is the object of moral education?
A. To make the heart honest, true, and warm.

Q. What is the first rule of moral education?
A. I must know accurately, and observe strictly, the laws which regulate and govern my relations to God, the Creator and Preserver of all things.

Q. Are those relations numerous and important?
A. Inconceivably so: they extend to and embrace my whole being, in all its ramifications, physical, moral, and intellectual, so that it is truly said, that “in Him we live, and move, and have our being.”

Q. What immediate proofs have we of God’s direct and continued action in sustaining our present state of being?
A. The three prime attributes of the Creator, namely, Omnipotence, Beneficence, and Omniscience.

Q. Which is the central attribute?
A. Beneficence, or Love.

Q. What do you observe in the character and providence of God, worthy of man’s profoundest admiration and reverence, and, to the utmost extent of his ability, of constant imitation in his character and actions?
A. Omnipotence and Omniscience are so arranged and exerted as to render them always the servants and ministers of Beneficence or Love.
Q. What continually emanate from these prime attributes of the Creator?

A. The three atmospheres, the withdrawal of which for a single moment would terminate our life.

Q. What are the names of those atmospheres?

A. Physical, Moral, and Intellectual.

Q. What states in man's being correspond to these atmospheres?

A. Sensation, Feeling, Thought.

Q. What are the primary divisions of these states?

A. Pleasure and Pain, Hope and Fear, the Known and the Unknown.

Q. In how many ways is an individual liable to err?

A. There are three general modes of committing errors: the activity of man's powers and faculties may be deficient or excessive, or it may be misdirected.

Q. What common words are descriptive of the perversion and abuse of the powers and faculties?

A. Sensuality, Sentimentality, and Ideality.

Q. Who are sensualists?

A. Those persons who make the gratification of their animal appetites, and the pursuit of physical pleasures, the great object of their lives.

Q. Who are sentimentalists?

A. Those persons who find their chief enjoyment in a feverish and disorderly excitement of their moral feelings.
Q. Who are idealists?

A. Those persons who delight to spend their lives in useless abstractions, far away from the actual duties of life.

Q. Is there great danger of our falling into some one, or all, of the above errors?

A. In our present state of weakness and ignorance, our great liability to err renders a strength greater than our own to support us, and a wisdom superior to our own to direct us, the prime necessities of our well-being.

Q. Where are we to look for this strength and wisdom, thus shown to be indispensable to our welfare and happiness?

A. In the Bible.

Q. What is the Bible?

A. It is the Book of Books, which the great majority of the wisest and best men of all ages, who have carefully read and studied it, regard as an express revelation from God the Creator to man his creature, in which man's origin, nature, relations, duties, and destiny are distinctly and unequivocally declared.

Q. What effects are produced in man by the proper study of the Bible, and the daily and punctual performance of the duties it enjoins?

A. It reveals to man his relations to his Creator and to his fellow-man; shows him the duties involved by those relations, and enjoins their exact performance; it fills his physical nature with health, strength, and beauty; it awakens his moral affections, and purifies his heart; it rouses and expands his intellect, and fills it with all the might and
energy of thought: in a word, it transforms his whole being, and renews within him his Creator’s image.

Q. Is the Bible adapted to the wants and capacities of all; can all persons read and understand it?

A. The Bible, being the revelation of the Creator himself to man his creature for the express purpose of showing man his relations and duties, must, of necessity, contain the appropriate lessons for every human soul; and they must be received, embraced, and obeyed, or man must perish forever.

Q. Has the Bible had much influence on the world?

A. Far more than all other books that have been written. It has already wrought several entire changes in the thoughts and institutions of all civilized nations, and its inevitable effect will be to produce greater and more general revolutions. For the last three centuries its influence has been rapidly augmenting; and at this time its electrifying truths, carried by steam and in the lightning’s flash, are daily reaching the utmost limits of the earth. The nations that have most thoroughly studied and appropriated the truths of the Bible by rigidly adhering to them, and, still further, incorporating them in their thoughts and institutions, are, ultimately, as sure to possess every foot of the earth’s habitable surface, as the sun is sure to continue to rise and set in the heavens.

Q. What is the order in which the truths of the Bible are developed?

A. First, in man as an individual; second, in the nation; third, in universal humanity.
Q. How ought the people of the United States to regard the Bible?

A. As the most precious gift of God to them; as the great Charter of Freedom to all nations of the earth: from its sacred pages all the electrifying principles of their own immortal Declaration of Independence were almost literally transcribed. They should regard the Bible as the great Book of their Fathers, whence they derived that wisdom, virtue, and heroism that made the United States the first fulfillment of the glorious prediction that a nation shall be born in one day.

Q. Do the truths of the Bible, when rightly apprehended and incorporated in the thoughts and institutions of any people, add to their national power and influence?

A. "Knowledge and faith, alike experimental and alike working by love, subdue all kingdoms of this world; and the people that possess the highest moral motives must, therefore, ultimately predominate in every clime. Intellect must reign, and that because true religion is its living and quickening spirit. It cannot yield to error, it cannot sink at the sight of difficulty, but must gain fresh strength from every opposition, for its business is to conquer all enemies, and to confer a resistless life on industry and science."

Q. Is there a principle or faculty in man which constantly urges him to the punctual performance of his duty, and as constantly reprimands him for the neglect of duty?

A. Yes: conscience.

Q. Can the dictates of conscience ever be in opposition to requirements of known truth?
A. Never. It is the office of the intellect to perceive truth; conscience dictates to embrace and obey the truth wherever perceived.

Q. What five ideas does Whewell enumerate, as constituting the central idea of morality?

A. Benevolence, Justice, Truth, Purity, and Order.

Q. What does Whewell state as the immediate object of each of these ideas?

A. "Benevolence is mainly concerned in guiding and governing the affections; Justice, in controlling and correcting our mental desires; Truth, in directing the mutual understanding of men; Purity, in regulating the bodily desires; Order engages the reason in the consideration of rules and laws, by which virtue and its opposite are defined."

Q. With respect to God, what inquiries does the Bible represent as apt to arise in the soul of man?

A. "Wherewith shall I come before the Lord,
And bow myself before the high God?
Shall I come before Him with burnt-offerings,
With calves of a year old?
Will the Lord be pleased with thousands of rams,
Or with ten thousands of rivers of oil?
Shall I give my first-born for my transgression,
The fruit of my body for the sin of my soul?"

Q. What answer to these inquiries is given in the Bible?

A. "He hath showed thee, O man, what is good;
And what doth the Lord require of thee,
But to do justly, and to love mercy,  
And to walk humbly with thy God?"  

Q. Will you now give an accurate and comprehensive summary of our whole moral duty?

A. "Thou shalt love the Lord thy God, with all thy heart, with all thy mind, and with all thy strength. This is the first and great commandment; and the second is like unto it, namely, thou shalt love thy neighbor as thyself. On these two hang all the law and the prophets."

Q. How can satisfactory evidence of such love to God be given by man?

A. Only by an accurate knowledge of the Creator's laws, and by a prompt and cheerful obedience to their requirements.

Q. Where are the states of feeling which ought to be constantly cultivated toward God briefly and accurately described?

A. In the Lord's Prayer.

Q. Will you repeat that prayer?

A. "Our Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven; give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory, forever and ever. Amen."

(See Wayland's Moral Science, 151 to 189; Whewell's Elements of Morality, Book iv.; Dymond's Essays on Morality, 55, 58, 75, 260; Humphrey's Domestic Education, chap. xii.)
SECTION II.

PARENTS.

"Under the general head of domestic education, I include all the rights and duties of parents in the government and instruction of their families. As the domestic relations were prior to all others, in point of time, so they are paramount in point of importance. Families are so many divinely instituted and independent communities, upon the well-ordering of which the most momentous interests of the Church and the State—of time and eternity—are suspended. The relation between parents and children, and the obligations growing out of it, are elementary and fundamental. They lie at the foundation of all virtue, of all social happiness, and of all good government. Were some great convulsion suddenly to subvert the political institutions of a State, without breaking up its families, those institutions might, under the same or modified forms, soon be re-established: but let the sacred ties of husband and wife, parent and child, brother and sister, once be severed, let these elements of social order be driven asunder and scattered, and it would be impossible, out of such materials, ever to reconstruct any tolerable form of civil government. It would be like dissolving the attraction of cohesion in every substance upon the face of the earth. What human power and skill could ever after that build a city, or even erect the humblest human habitation?"

"Every family is a little State or empire within itself, bound together by the most endearing attractions, and governed by its patriarchal head, with whose prerogative no power on earth has a right to interfere. Nations may change their forms of government at pleasure, and may enjoy a high degree of prosperity under different constitutions; and perhaps the time will never come when any one form will be adapted to the circumstances of all mankind. But in the family organization there is but one model, for all times and all places. It is just the same now as it was in the beginning, and it is impossible to alter it, without marring its beauty and directly contravening the wisdom and benevolence of the Creator. It is at once the simplest, the safest, and most efficient organization that can be conceived of. Like
every thing else, it may be perverted to bad purposes; but it is a divine model, and must not be altered.”

H. Humphrey.

"Nature has so willed it, that true love, the most exclusive of all feelings, should be the only possible foundation of civilization. This sentiment invites all men to a simple life, exempt at the same time from idleness, from effeminacy, and from brutal passions. All is harmony, all happiness, in the intimate link which unites two young married persons. The man, happy in the society of his wife, finds his faculties increase with his duties: he attends to out-door avocations, takes his part in the burdens of a citizen, cultivates his lands, or is usefully occupied in the town. The woman, more retiring, presides over the domestic arrangements. At home she influences her husband; diffuses joy in the midst of order and abundance; both see themselves reflected in the children seated at their table, who promise, by force of example, to perpetuate their virtues.”

L'Aime.—Martin.

Q. What is the second rule of Moral Education?

A. I must know accurately, and observe strictly, the laws which regulate and govern my parental relations.

Q. What are some of the principal duties involved by those relations?

A. On the part of parents, the duty of making adequate provision for the supply of the child’s physical, moral, and intellectual wants, or, in other words, for the child’s proper support and education. On the part of the child, the duty of prompt and cheerful obedience to the parent’s just commands.

Q. What preparation on the part of parents is necessary to enable them to perform properly this duty to their children?

A. They ought, in their own persons and characters, to present finished models of perfect health, and of every attainable perfection. They ought to be thoroughly and prac-
tically acquainted with the general laws of Health, Morality, and Intellect, and to exercise sleepless vigilance, to see that these laws are duly obeyed on the part of their children. They ought further to maintain a constant, cordial, and intelligent co-operation with teachers, so far as the education of their children may be intrusted to them.

Q. Have these parental duties been generally and faithfully performed?

A. Very far from it. The appalling disease and mortality among children indicate the grossest ignorance, or the most criminal neglect, of the laws of health; nor does the present condition of juvenile morals and intelligence give any very cheering evidence that, with regard to them, parental obligations have been faithfully observed.

Q. How far ought parents to co-operate with teachers?

A. It would be salutary for both parents and children to review, carefully and critically, every lesson and exercise through the whole course of the child's education. Such interest manifested by parents would stimulate the children to industry and perseverance; it would keep up an intimate and extensive social intercourse between parents and children, and be productive of great and permanent good in many other ways.

Q. Ought parents to be vigilant to see that their children are regular, constant, and punctual in their attendance at school?

A. Few things are more important to be enforced upon children than proper attendance at school, yet few are so little appreciated and so generally neglected. Nothing
can more effectually prevent orderly and progressive exercises, severely tax the patience and thwart every purpose of the teacher, than irregular attendance; nor can any thing, in respect to education, be more positively injurious to the character of children. The effect of perceiving an orderly development of principles, of seeing truth after truth evolved in reason's perfect order, is wholly lost; and every lesson and exercise necessarily becomes fragmentary, chaotic, and disheartening; schools are soon regarded as institutions of little moment, places of convenient resort for leisure hours, and children are confirmed in habits of thoughtless dissipation, probably to endure for life, at the very places expressly designed to form them to regular and persevering application.

Q. Ought parents to cultivate assiduously the social affections of their children?

A. This subject cannot occupy too much of the time and thought of parents. Its importance is so great, that, by the Creator's appointment, a most competent and faithful agent has been especially assigned to its charge. The Mother is the guardian angel of infancy and childhood, and has ample means and opportunity to draw forth its young heart into every proper manifestation of social affection.

Q. Has not the mother also the greater influence in the moral education of the child?

A. "It belongs, without doubt, to the male sex to form geometricians, tacticians, chemists, &c.; but that which is properly called man, that is to say, man as a moral being,
if he has not been formed at his mother's knee, it will always be to him the greatest of misfortunes. Nothing can ever supply the want of this education. If, especially, the mother has made it her duty to impress profoundly the divine character on the heart of her child, we may be sure that the hand of vice can never entirely efface it."

Q. What has been called the true mission of the mother, and what facts are there in history to stimulate her to fidelity in her appointed work?

A. "The true mission of the mother is the religious development of infancy and youth. It is upon maternal love that the future destiny of the human race depends; do not, then, reject this power. Although it may appear feeble, its action is invincible, and it is destined to produce the greatest revolution that the world has yet seen. The army of the Saviour of mankind was at first composed of a few women, and some poor fishermen: to these he added little children; and it is with these fishermen, these women, and these little children that he has conquered the world."

(See Wayland's Moral Science, 312 to 330; Humphrey's Domestic Education; Dymond's Essays, 239, 250, 254.)
SECTION III.

TEACHERS.

"The authority of instructors is a delegated authority, derived immediately from the parent. He, for the time being, stands to the pupil in loco parentis (in the place of the parent). Hence the relation between him and the pupil is analogous to that between parent and child; that is, it is the relation of superiority and inferiority. The right of the instructor is to command: the obligation of the pupil is to obey. The right of the instructor is, however, to be exercised as I before stated, when speaking of the parent, for the pupil's benefit. For the exercise of it he is responsible to the parent, whose professional agent he is. He must use his own best skill and judgment in governing and teaching his pupil. If he and the parent cannot agree, the connection must be dissolved. But, as he is a professional agent, he must use his own intellect and skill in the exercise of his own profession, and, in the use of it, he is to be interfered with by no one."

"What has the teacher to do? To unfold intellect in varieties of character, to harmonize passion with moral principle,—work for the most powerful mind, even with the encouragement and co-operation of society. But the educator must carry it on, over a thousand obstacles, and in the face of perpetual opposition. He must resist the prejudices of parents desiring evil things for their children; counteract the tremendous influence of bad example at home, and be able, in the short period of his power, to awaken a love of knowledge and a sense of right, vigorous enough to live and struggle when the aids of his sympathy and direction are withdrawn."

Q. What is the third rule of Moral Education?

A. I must know accurately, and observe strictly, the laws which regulate and govern my relations to my teachers.
Q. Are the relations which subsist between teachers and the children and youth of their charge important?

A. Eminently so. The influence of teachers is second to that of parents only in the formation of the character of the young.

Q. What relation does the teacher sustain to the child?

A. Essentially a parental one. While engaged in his official or professional duties, the teacher is in the place of the parent.

Q. How far ought the teacher to be controlled by the parent?

A. In private schools, the teacher is the direct agent of the parent, and is, like other agents, bound to follow the direction of his principal. In the Common Schools the teacher is an officer of the law, and not directly responsible to the parent. In both kinds of schools, however, public and private, such persons only ought to be employed as are competent to conduct the school in every particular; and when such are employed, it is the dictate of wisdom and sound judgment to leave the entire management of the school in their hands.

Q. What qualifications are necessary to constitute a perfect master or mistress of education?

A. Sound health and every attainable personal perfection. To be thoroughly successful, all the three-fold excellences, physical, moral, and intellectual, must be perfectly exhibited; as the limit of teachers' perfections will always be the goal of the pupil's aspirations. A complete mastery of both the science and art of education is indispensable to
the success of a teacher. A thorough knowledge of all the innumerable phases of youthful character, with almost intuitive perception of every mode of manifestation, exhaustless sympathy, untiring patience, and absolute self-control, form but the outline of the excellences which ought to unite in the full and harmonious character of the perfect teacher.

Q. Is the importance of the teacher's profession now better understood and appreciated than formerly?

A. Great and gratifying reforms have been carried forward in the United States within the last twenty-five years: never before were sound views and correct information so generally disseminated, and never before were so efficient organizations for further advancement. The great idea of education has obtained a deep and permanent lodgment in the minds of the people, and will speedily develop itself in far more perfect and efficient organic forms and scientific administration than have yet been exhibited.

Q. What further general changes and progress are now plainly indicated?

A. A much higher standard of qualifications for teachers, with adequately increased compensation for their services; a more extended course of studies, including the general laws of health and the science of education; simple, yet effective, gymnastic exercises and vocal music in all the schools; the organization of the schools into Primary, Intermediate, and High; and a much more general employment of female teachers.

Q. Will the more general employment of female teachers be condu-
cive to the prosperity of the schools, and to the advance of sound education?

A. Until twelve or fourteen years of age the stamina or strength of the system is unequal to regular and continued intellectual labor, the most exhausting of all forms of human activity; previous to those ages, therefore, the educator should make the development of the physical and moral, or the cultivation of the health and the affections, the chief objects of attention; and, for both these purposes, females usually possess natural aptitude far superior to males. By the arrangements of the Creator the care and culture of the infancy and childhood of humanity have been especially assigned to woman, and the educator, if he desires success and not defeat in the work he proposes, must undeviatingly follow the indications of that Being to whom error is impossible.

Perhaps the most sublime and touching educational lesson ever addressed to man, is that which presents the infant Saviour of the world, the Representative of Universal Humanity, reposing upon the consecrated bosom of the Virgin Mother. The great moral of this lesson, probably, is, that in the fullness of time, the terrific thunders of Sinai shall be drowned in the seraphic strains of the jubilant anthem of "Glory to God in the highest, on earth peace and goodwill to men."

(See Wayland's Moral Science; Whewell's Elements of Morality; The School and Schoolmaster; Dymond's Essays, articles on Education; Mann's Lectures and Reports; Page's Theory and Practice; Mansfield's American Education; Mayhew's Popular Education.)
SECTION IV.

JUSTICE.

"The Rules of Duty with regard to external things as objects of possession, are consequences of the Principle of Justice, that each man is to have his own; and of the Principle of Moral Ends, that Things are to be sought only as means to moral ends.

"The rule that each man is to have his own, is a rule which regulates all external acts relative to property. It thus prescribes External Duties. But these external duties imply also an Internal Duty, directing the Desires and Affections. We must desire that each man should have his own, and must desire things for ourselves, only so far as they are assigned to us by this rule. And this duty enjoins a perfect Fairness and Evenness in our views of external possession; an equality in our estimate of our own claims with those of other persons; and an absence of any vehemence of Desire which might disturb this equality. The Duty of a Spirit of Justice excludes all Cupidity or eagerness in our desires of wealth; all Covetousness, or wish to possess what is another's; all Partiality, or disposition to deviate from equal rule in judging between ourselves and others. The rule of action is, Let each man have his own; but the rule of desire is, Let no man seek his own, except so far as the former rule directs him to do so. Justice gives to each man his own; but each ought to cling to his own, not from the love of riches, but from the love of justice. It is the love of equal and steady laws, not of possessions, which makes a good man appropriate what is his. This rule does not require us to abstain from the usual transactions respecting property—buying and selling, getting and spending—for it is by being employed in such transactions that property is an instrument of human action,—the means by which the characters and dispositions of men manifest themselves. A rich man may employ many men in his service by means of his wealth; nor does morality forbid this; but then, they must be employed for moral purposes."

Whewell’s Elements of Morality.
Q. What is the fourth rule of Moral Education?
A. I must know accurately, and observe strictly, the laws which regulate and govern my relations to justice.

Q. What do you understand by justice?
A. That fundamental principle of morality out of which arises the obligation to give to each his own, and also the principle of moral ends, that things are to be sought only as means to moral ends.

Q. What are some of the principal things which justice enjoins with regard to the rights of other persons?
A. Justice requires that the persons, feelings, characters, reputation, liberty, office, and property of others shall ever be duly respected and protected.

Q. What general rule ought to govern in the performance of these and their kindred duties?
A. *We must do to others as we would have others do to us.*

Q. How may justice be violated in the persons of others?
A. By assaults and wounds.

Q. How may justice be violated with respect to the feelings of others?
A. By unjust sneers, by making them subjects of ridicule, and by all other ways by which unpleasant and painful emotions are improperly excited.

Q. How may justice be violated in respect to the character of others?
A. By tempting, inducing, and compelling them to perform vicious and criminal actions.
Q. What is now a very common and flagitiously wicked mode of violating justice in the character of others?

A. "By viciously stimulating their imaginations. No one is corrupt in action until he has become corrupt in imagination. And, on the other hand, he who has filled his imagination with conceptions of vice, and who loves to feast his depraved moral appetite with imaginary scenes of impurity, needs but the opportunity to become openly abandoned. Hence, one of the most nefarious means of corrupting men is to spread before them those images of pollution, by which they will in secret become familiar with sin. Such is the guilt of those who write, or publish, or sell, or lend, vicious books, under whatever name or character. Few instances of human depravity are marked by deeper atrocity, than that of an author, or a publisher, who, from literary vanity, or sordid love of gain, pours forth over society a stream of moral pollution, either prose or in poetry."

Q. How may justice be violated with regard to the reputation of others?

A. By any undeserved remark, description, insinuation, hint, or intimation of any form, which will lessen their good name in the community.

Q. What is the distinction between character and reputation?

A. Character is founded on the positive qualities of a person, whether good or bad. Reputation is the opinion of a person's character generally entertained in the community where he is known.

Q. What is liberty?
A. It is the right to think, speak, move, and act in any manner and form one may choose, with this constant proviso—that the just rights of other persons shall be duly respected. [Good]

Q. Is liberty an important right?
A. It is second only to that of life itself, and it ought, and ever will be, vigilantly guarded and heroically defended.

Q. How may justice be violated with respect to liberty?
A. By any attempt to limit the freedom of thought, speech, writing, and printing, and the freedom of the person, within the restrictions above named.

Q. How may justice be violated with regard to office?
A. Children and pupils violate justice in this respect, whenever they do not yield a prompt and cheerful obedience to the just orders of their parents and teachers. Adult persons violate justice when they refuse obedience to the law, and by withholding the support which is due to the officers who are charged with the enforcement and execution of the law.

Q. How may justice be violated with regard to the property of others?
A. By taking what belongs to another, or by withholding what is due to another.

Q. Violations of justice which the law punishes by a forfeiture of life, or by imprisonment in the penitentiary, are called by what names?
A. Crimes.
Q. Violations of justice which render the perpetrator odious, and which are sometimes restrained by fines and temporary imprisonment, are called by what names?

A. Vices.

Q. Such violations of justice as are not criminal nor vicious, yet render the person who is guilty of them offensive, and cause his society to be avoided, are called by what name?

A. Ill-breeding.

Q. How have French writers divided the duties which arise out of the obligations of justice?

A. Into the great and little morals: the great morals include those duties whose violations are crimes and vices; the little morals include those duties whose violations are ill-manners.

Q. What opinion did Edmund Burke express with regard to the importance of the manners of a country?

A. He said manners were of greater importance than laws; as they were hourly and constantly affecting the feelings, either happily or unhappily; whereas the laws were comparatively dormant, or only appearing on great occasions.

Q. Are the obligations to do justice universal?

A. Yes. Individuals, parents, teachers, legislators, and magistrates are under imperative and perpetual obligations to do justice; for, unless they do, intercourse among men, order in families, schools, and States cannot be, and ought not to be, maintained. All institutions not founded on
justice are, in their very nature, temporary, and, sooner or later, must pass away.

(See Wayland's Moral Science, 229 to 274; Whewell's Elements of Morality, vol. i., 217 to 222; 341 to 362; Dymond's Essays, 384 to 403.)

SECTION V.

TRUTH.

"By our intellectual faculties we are able to appreciate and know truth, that is, objective truth; and especially truths which bear upon our actions, and which must be taken into account in forming rules of action. Truth is the proper object of reason; that is, of the universal reason of mankind: and the supreme rule of human action which belongs to mankind, in virtue of their universal faculties, must depend upon the truths which reason makes known to us. The love of knowledge impels men to aim at the knowledge of such truths: and the love of truth, which thus contributes to a knowledge of the Supreme Law, is a virtue.

"The progress which each man makes in the knowledge of truth, depends in a great measure upon himself; upon his observation; his diligence, attention, patience, in seeking the truth. His progress depends also upon external circumstances; upon the intellectual and moral development of the society in which he lives; and upon his own education, in the largest sense of the term. But there are also differences of the mental faculties, between one person and another. One man excels another in acuteness and clearness of the mind when employed in observation or in reasoning; one man has a quicker or a more tenacious memory than another; there are various degrees of sagacity; various kinds of imagination. Some men have genius. These faculties are not properly termed virtues, but gifts, endowments, ability. They
may be used as means to right ends, and hence they are termed talents, by a metaphor taken from the parable in the New Testament, which teaches us that a man is blamable when he does not use the means of right action assigned to him."

Whewell's Elements.

"Every individual, by necessity, stands in most important relations, both to the past and to the future. Without a knowledge of what has been, and of what, so far as his fellow-men are concerned, will be, he can form no decision in regard to the present. But this knowledge could never be attained unless his constitution were made to correspond with his circumstances. It has, therefore, been made to correspond. There is, on the one hand, in men, a strong a priori disposition to tell the truth; and it controls them, unless some other motive interpose; and there is, on the other hand, a disposition to believe what is told, unless some counteracting motive is supposed to operate.

"Veracity has respect to the Past and Present, or to the Future."

Wayland.

"Truth is an antithetical idea; its opposite is Falsehood. The great aim of Reason is Truth; and Logic comprises the laws which govern the reason in its searches after, in the processes by which it arrives at, Truth.

"Truth in itself is identical with the highest form of Reality; and it is the parent of all other Reality of actual objective Being. The Ideas, and the necessary and universal conceptions which immediately spring out of them, are the essential body, Truth; Actual Being is the exterior embodiment of Truth. Hence Truth is that in which the Reason ultimately, necessarily, and securely repose."

Tappan's Logic, 197, 198.

"Truth alone is qualified to settle, compose, and establish the form of society, and to hold as well as to obtain universal dominion over the minds and bodies of mankind. We are, naturally, organized in sympathy rather with the holy than the evil; as we see that children, not infected by bad example, always love the good and beautiful. We may, therefore, believe that when society shall be more imbued with the practical spirit of truth, each succeeding generation shall sympathetically, as well as from conviction, exhibit more perfectly the beautics of individual and social obedience to divine law, which is the proper basis of education, and requires all the super
structure to be conformed to its outline. Instruction in all knowledge and action will be successful only in proportion as rule and example are divested of the disguises with which men have concealed truth, the most persuasive and engaging of all teachers, because really the sole mistress of our constitutional sympathies. *It requires a clear soul to see a truth so as to believe in it at first sight, and there is nothing more doubtful than a fact to an ignorant mind. The reason of this is, that nothing is understood while standing alone. To separate any idea from its connection is to put it out of its place, and thus to make it a puzzle. It is like presenting a fossil to a man, and asking him what it belonged to when alive, and begging him to describe the nature, property, and fashion of the creature of which it once formed a part. A large and exact extent of knowledge is demanded mentally to allocate any thing, or to form a complete idea of any object before us. Small knowledge has a small vocabulary, and no meanings, or, at least, few truths, and whatever does not seem to fall in with these few is looked at as a wonder or a lie.*”

G. Moore.

**Q.** What is the fifth rule of Moral Education?

**A.** I must know accurately, and observe strictly, the laws which regulate and govern my relations to truth.

**Q.** What do you understand by truth?

**A.** In its most comprehensive signification, truth describes the structures, functions, relations, and laws, both material and spiritual, which the Creator has established in the universe. In this signification, truth is the source of all power, justice, and science, the only fit object of all serious study, and the proper end of all rational inquiry.

**Q.** Is truth an important principle in education?

**A.** None can be more important. What vital air is to the body truth is to the soul; in it the soul lives, and moves,
and has its being; and in the physical, moral, and intellectual worlds Truth is the Word of God. "Thy Word is Truth."

Q. What are the three great departments of Truth?
A. Physical, Moral, and Intellectual.

Q. What do you understand by Physical Truth?
A. Physical Truth describes matter, in all its structures, functions, relations, and laws.

Q. What sciences arise immediately out of this department of Truth?
A. Mixed mathematics and chemistry.

Q. What do you understand by Moral Truth?
A. Moral Truth describes the relations which man, as a responsible being, sustains to his Creator and his fellow-beings. On these relations the distinctions of Good and Evil, Right and Wrong, are founded. These relations are also the sources of all the human affections.

Q. What sciences arise immediately out of this department of Truth?
A. Theology and morality.

Q. What do you understand by Intellectual Truth?
A. Intellectual Truth describes Reason, its functions and laws.

Q. What sciences arise immediately out of this department of Truth?
A. Logic and pure mathematics.

Q. In relation to our fellow-beings, what duties are imposed on us by the obligations of Moral Truth?
A. Moral Truth forbids our utterance of any thing as truth which we know to be false. In all our dealings and intercourse with others, we are forbidden to misrepresent or conceal any thing, which they have a right to know; all our words and actions, so far as we speak or act at all, must be in strict conformity to fact and reality. All just promises must be faithfully and punctually performed, all lawful contracts must be strictly adhered to and fulfilled.

Q. When called upon to testify in a court of justice, we solemnly, and under the pains and penalties of perjury, pledge ourselves to do what?
A. To speak the truth, the whole truth, and nothing but the truth.

Q. What does this obligation require us to do?
A. To state, with precision and fidelity, without the slightest bias for or against either party, all the facts and matters relating to the case on trial, of which we have either knowledge or belief.

Q. What depends upon the observance of Moral Truth in human intercourse?
A. All confidence of man in man, and even society itself.

Q. Ought parents and teachers to be especially vigilant and faithful in their endeavors to impress, deeply, on the minds of their children and pupils a proper sense of the importance of Moral Truth?
A. Moral Truth is the highest excellence in human character, the only sure foundation of all that is truly great and good in human conduct. Every parent and every teacher, therefore, ought to do the utmost in their power to form the
character of their children and pupils, in this respect, on the model of Washington, whose love and scrupulous regard for truth were so remarkable that even his school-fellows were accustomed to say of him, "Washington cannot lie."

(See Wayland's Moral Science, 275 to 293; Whewell's Elements of Morality, vol. i., 183 to 184, 222 to 227.)

SECTION VI.

INDUSTRY.

"Youth is especially the period of activity, and if the habit of mental economy be not then formed it can rarely be afterward acquired. Without the active vitality of spring, we look in vain for the blooming vigor of summer, and the rich fruits of autumn. How weighty, then, the responsibility of youth, and how urgent the duty of every individual who possesses influence on the young, to cause all means in their power to bear upon the formation of the characters of those to whom society must look for new impulses and power! Young men, stir up your strength; your country looks to you, not merely for the maintenance of its greatness, but for the fuller development of its majesty as mistress of the world. Think, that you may act, and act worthily of your high vocation, as the transmitters and improvers of all that is noble in institution or intention. Remember, the means are in your hands of changing the aspect of the whole world, and causing it to reflect the glory of heaven in its face. The machinery by which States and all their societies are to move onward is to be kept at work, and governed by your management and strength. It is not placed in your power for yourselves, nor by yourselves: you serve God, or you are called to serve. If you refuse, you serve God's everlasting antagonist, and you know his wages. The Almighty has brought you into being, and made you men, that the business of humanity may be
yours, as it is His. He demands your hearts and your hands, to co-operate with Omnipotence in the service of the Son of man and of God, that you may inherit together the glory that is coming. The world must be set in motion, both mechanically and religiously: therefore he gives you the steam-engine and the Bible, with which to regenerate mankind. Truth and engineering, science natural and science spiritual, are the only civilizers and reformers; the one for the body, the other for the soul. If you would succeed you must use both, with a consciousness that all power is God's. He bids you deposit the lightning, that it may conduct your thoughts as rapidly as they arise, from land to land, and He requires you to take the light from heaven into your hearts, and speak it everywhere. Thus the wide earth shall be as if condensed into a chrysolite, with radiance streaming through it, and all its inhabitants shall be united in soul by divine knowledge, and feel that their homes are hanging upon heaven by bands of glory. All nature shall be spiritualized to the apprehension of mankind, and they shall see, like angels, that the meaning of all things is the mind of God.

"All God's universe is in motion under His hand—move with it. Let the harmony of His purposes be yours. Let power be ruled by love: let the activities of that animating principle govern you, for if you do not, all the elements that are so inscrutably active about you and within you will war against you, and whirl you into outer darkness. But your minds being regulated by obedience to the Divine Word, you will find all things working together for your good, and you will, in fact, be obedient to the very thought that, being spoken, brought light into existence, and thence all things; and thus you will act at last as if constituted like it, by being really, and in spirit, united with the Word, that was God, and dwelt among us, and whose glory we beheld as full of grace and truth. Minds not thus submissive to Heaven become more miserable in proportion to their efforts. They may strive to be idle, but they will only be wretched.

"The indolent disposition is not punishable by the laws of the United States, as it was by those of Athens and of Rome, yet it surely meets the misery it merits, and, like every other indulgence in iniquity, bears within itself the elements of torment. Neglect of means will substantiate the final condemnation. 'Inasmuch as ye did it not,' will be the damning decision. Not to serve Him, before whose judgment-seat all must stand, is to serve
the enemy of God and man. It is not mere waste of spirit and of power, but it is the employment of gifts against the Giver.

"Young men who believe in Jesus, 'I write unto you, because ye are strong, and have overcome the wicked one.' Consult the living oracles in all your movements. So surely as Providence has endowed you with vigor and social impetuosity and power, so surely are you responsible for the use of those means by which society might be blessed by you. The energy and life-blood of society are in your veins, and if the body politic be stagnant or disordered it is from some defect in you—some unwillingness, to work as God would have you work. Whether a feverish delirium distract, or a perverted energy convulse the hearts of law-makers and laborers—whether the land languish like a swamp, or thrive like a well-cultivated field, will mainly depend upon the manner in which you think and act. Therefore look into history for wise examples, and into your own relations to God and man for motives, for means. Your time is embryo eternity. Whether your activity shall be blessed or baneful, rests with your will—on your moral intelligence and conscience. What do you mean to do? Trust not to your own judgment; but let the experience of age and staid reflection regulate your energies, and then advancement will be safe as well as certain. A glowing disposition, a sunny enthusiasm, a hearty devotedness will only aggravate ruin and disappointment, without a good cause and a sound discretion. Therefore let youth never think itself safe, and in the right way, until it has at least felt enough doubt concerning its own power of discernment to induce inquiry, and the right estimate of reverend and tried men. There is no escape from the consequences of misconduct, and their condemnation is the deepest who abuse advantages in the presumption of self-confidence. The Lofty One inhabiting eternity blesses none but the humble, and blesses them because they are in earnest in seeking and working out their salvation. They receive power from on high, and consume not the bounties of Heaven upon their lusts in the pride of a lying life.

"Since man fell toil has been a necessity, and, therefore, so far a sorrow. The same amount of exertion which, when voluntary, is a pleasure, under compulsion becomes a pain. Yet, by setting the thoughts on the end and object of labor, rather than on the thing itself, we find the necessary exertion to be the direct means of tranquilizing both mind and body, while, at the
same time it increases and accomplishes our hopes. Thus, having fulfilled our daily toil, in the act of meditating on the sunshine of to-morrow, we peacefully close our eyes on to-day, without a doubt or a dream; the darkness passes over us, and we awake in the light with new life in our limbs. By making labor an exchange for commodities, God has taken away much of the curse of the ground. He might have enslaved us all without redemption, but that He is love. We might have been driven as convicts, as we are, in chains to toil, without wages or reward, but that when He enjoined labor He also promised rest, and giving us six days for neighborly co-operation in our common weal, demands that we all meet Him together on the seventh. He has made the Sabbath for man, to teach him that the soul that comes to God ceases from his labors as to all trust in them; and that, though his works follow him, it is into rest; for the business of a worshiping spirit is performed without effort, and it is but as the activity of life infused into the body by the breath of the Creator. Whenever this spirit of freedom and of power, from the consciousness that God inspires us, is not felt, there is bondage and the debasement of the drudge, even in attempts at worship. The Lord of the Sabbath is the Lord of life and of liberty; and wherever his authority is denied or not known, there the curse of slavery is felt, and the whole creation groans. No people can be blessed without keeping a holy-day—a day sacred to God; for the animal nature will tyrannize and suffer, unless both the soul and the body enjoy their Sabbaths. All the functions of a man's life are ordered with respect to weekly periods, and the habit of observing a seventh day, as a respite from toil, favors the regular distribution of vital power; and the repose of a spirit retiring from worldly employment to the inner sanctuary, is like drawing a fresh supply from the fountain of health and salvation. It will be in vain for philanthropists to endeavor to teach gorgeous barbarians and tyrannical savages their own value and the value of their fellow-men at any thing more than a marketable estimate, unless they first demonstrate the fact that the Almighty has put a price upon each soul, and values it as that of His own Son. Let men know and feel the meaning of the Lord's day, as the promise and pledge of the glorious rest of regeneration into spiritual activity and life to which all are called to aspire, and then, and not till then, will humanity be developed as the spirit of true industry, and neighborhood, and joy.
"But work on earth is the business of man. Each in his sphere has something to do, and happy is he who does it with all his heart as unto God, and not to man. The only care essential to a right industry is to see that one is doing his duty. The encouragement to exertion is to feel that we are not working under a task-master, to make bricks without straw, but that each of us is at liberty, or should be, to do the best with the ability that God gives us, under the conviction that we shall not be condemned for deficiency, unless we willingly and indolently abuse the abundance of means bestowed on us. There is a ministry for every man; we must all serve; and all that is necessary to render our service acceptable to God, and really serviceable to man, is a right spirit in our place. Any one who has the power of acting, or, I may say, even of willing, has the power of acting, speaking, or praying, in such a way as shall do some good to somebody. Every one exerts an influence by his very thoughts. By right thinking, we shall use every opportunity of so working as necessarily to do the best, under the circumstances, for the good of society and ourselves.

"Industry is essentially social. No man can improve either himself or his neighbor without neighborly help; and to better the world, is to set the world to work together. Every useful invention has been carried out and perfected by the co-operation of many minds, or by the successive applications of varied genius to the same objects, age after age. The mechanic must aid the philosopher, or he must stand still in his demonstrations; and the philosopher must aid the mechanic, or he will work and work without wisdom. The astronomer needs his telescope, and the chemist his materials and apparatus. The sciences hang on the arts, and the arts on the sciences. But without the philosophy from Heaven, neither art nor science would look off the earth, and industry would die a natural death and rise no more, for religion alone is the living spirit of human sociality and power."

'If any strength we have, it is to ill;
But all the good is God's, both power, and also will.'

Spenser's Fairy Queen.

"Even those who can do nothing but receive help, can receive it in such a manner as to bless the helper, if only by causing him to feel that it is indeed
more blessed to give than to receive. A soul sensible of realities always sets itself and others to work to some purpose. There is always hope in true activity; the will works in the brain and muscles of a man who works, because he wills and knows what he is about, and why he is busy.

"Most persons have an activity of impulse, a sort of childish playfulness, in wasting energy. Such persons please themselves and benefit others only by accident, and because they cannot help it. There is no steadiness without an aim, and unless the aim be a worthy one, the spirit does not fully nerve the arm. All evil disposition is impulsive, and therefore fitful, foolish, wayward. It may be obstinate, but it cannot be truly persevering, since it does not look to the end, but merely goes on pleasing itself to the best of its ability, as suitable objects may happen to offer excitement and inducement. It cannot be hopeful in a rational sense, because no man can discover a reason for hoping that ultimate success, in a satisfactory sense, can crown a bad action, much less a habit of such action. Hence it follows, that healthy and hopeful activity is impossible, without an approvable motive; in short, there is no blessing for a bad will. A good and honest intention is blessed already, and works with increasing blessing, since what is consistent with the real welfare of one's neighbor is in keeping with one's own safety, because it is according to the law of God, which is the law of blessing to all who will obey it. Good intentions, then, set men properly to work with what means they possess. Therefore be strong, O man of poverty. Believe in the Giver of strength and opportunity, and you shall feel the seeds of an immortal vigor growing in your veins. See that you pray and live, desiring exactly what the All-wise knows to be best, and then you will bear your burden with a light heart, and sometimes look up into heaven so joyously as to forget that the earth must be dug into, even to make a grave. It is not real good intent, but hypocrisy that paves the pit of darkness, while sincere, love-born purpose lays the golden pavement of the city of God.

"Every individual should feel that he has some business that must be blessed, if he use his means for the best, since the God of Providence calls for exertion only because he grants the ability and intends a happy result, which must arrive. We should therefore act as integral members of a whole company, where God is overseer, and then we shall find also a time for rest as well as labor, and the soul will indeed enjoy a perpetual Sabbath of its own,
in the peace of that faith which animates it with Divine energy and with hopes that terminate only in the eternal happiness to which they point.”

G. Moore.

Q. What is the sixth rule of Moral Education?

A. I must know accurately, and observe strictly, the laws which regulate and govern my relations to industry.

Q. What do you understand by industry?

A. Industry implies the constant and regular application of the human powers and faculties to the proper performance of all the appropriate duties of every station of life. Industry is thus seen to be of a three-fold character, corresponding to the three primary departments of the human powers and faculties.

Q. What are the proofs that man is under moral obligations to be industrious?

A. His nature and organization are such, that activity is indispensable to his health, ability, and general well-being. Besides, the Creator has pointedly and positively commanded man, that is, every man, to be industrious: “Six days shalt thou labor, and do all thy work.” The powers and faculties are the talents which the Creator has intrusted to man, and, with regard to them all, His perpetual injunction, through His word and through His works, is, occupy.

Q. What further proof is there that industry is a moral duty?

A. Justice forbids the appropriation of any thing be-
yond the free and spontaneous gifts of the Creator, without promptly rendering full and fair equivalents for every thing that is taken. Now, to the great and overwhelming masses of humanity, while the present order of the world shall remain, any other equivalent than labor is utterly impossible. In labor, therefore, or in money, cash in hand, not promises to pay, man is morally bound to give full and just equivalents for every thing he receives from his fellow-man. In the same way and manner, justice further binds him to give full and fair equivalents for every benefit he receives from the government under which he lives.

Q. May not those persons who possess money fully adequate to their support and the prompt payment of just demands, be properly excused from labor?

A. The necessity of orderly activity to general health and well-being has been already seen to be universal. No human being can possess health without it. Every form of action is either virtuous and saving, or vicious and destructive. Any form of activity productive of general good to the individual and to the community is good, and every form of activity producing the opposite results is evil. Now, the positive command of the Creator is, to do good and avoid evil; until, therefore, this command shall be annulled, the duty of industry will remain imperative upon all.

Q. How does industry contribute to the general welfare of individuals, families, and States?

A. There is no excellence without labor. Ability, knowledge, influence, wealth, and power, all flow from industry;
and without its continual and general observance, all sources of human comfort and happiness would speedily and finally cease. All the productive energies of the human race, directed by science and aided by the most perfect machines, cannot draw two years' sustenance from the earth by one year's labor; besides, most articles fit for human food are perishable, and cannot be preserved from year to year.

Q. If industry be thus a necessity resulting from the order of creation, a moral duty positively commanded by the Creator of all, how can you explain the aversion and general neglect of it by so many persons?

A. No other explanation can be given than that the education of such persons has been wholly irrational, vicious, and criminally defective. Besides, it argues a false standard of respectability, repugnant to every principle of reason, justice, and religion in every community, wherever such persons are numerous.

Q. 'What is the duty of the State with regard to the industry of its citizens?

A. The State is under positive moral obligation to make adequate provision for the thorough general education of all its citizens, by which the ability to labor will be fully developed, and the will to be industrious firmly established. Wherever, therefore, the State has faithfully observed this sacred and high obligation to its citizens, there will ordinarily, in a free, republican country, of ample territory, be little difficulty in finding ample opportunity for honorable and productive labor for all honest and intelligent persons.
Q. Ought the necessity and duty of regular and persevering industry to be generally and pointedly set forth, and positively enjoined in the families and schools of the United States?

A. "There is no excellence without labor," ought to be conspicuously inscribed in capitals in all appropriate places, in every family and school throughout our ample country; and the duty of constant, regular, persevering, and productive industry, ought to be unremittingly and pungently set forth and enforced, until the conviction of its necessity and importance has been ineffaceably impressed on the soul, and made efficient by the firmly established habits of active life. Every child and youth ought to feel that the appointed lesson and task for each hour, and each day, can be no more omitted than the appropriate meals and hours for refreshment and recreation. Every person ought to know and to feel that to be idle is to be ineffably disgraced.

Q. Are all modes of virtuous industry honorable?

A. It is morally impossible that they can be otherwise. Every person in the way of duty is a laborer in the vineyard of the Most High, and there is not a single place in all the infinite ramifications of His service that is not a post of honor.

Q. What did Milton say of the honor of labor?

A. "Man hath his daily work of body or of mind
   Appointed, which declares his dignity
   And the regard of Heaven on all his ways."

Q. What did Audubon, the great American ornithologist, say of the efficacy of labor?
A. That he had no confidence whatever in that vague and indefinable something called genius, but that he had boundless faith in the power of constant, well-directed effort.

Q. What distinguished American Statesman, Philosopher, and Sage was remarkable for his industry?

A. Franklin. By constant, well-directed, persevering, and all-subduing industry, he reared the well-adjusted, compacted, massive proportions of that magnificent character whose fame now fills the world. Had he not been one of the most industrious of men, it would never have been truly said of him, that "He snatched the lightnings from Heaven, and the scepter from tyrants."

SECTION VII.

EXAMPLE.

"To parents it is a most important fact that children perceive the beautiful before the good, and the good before the true. It is so early that we can scarcely tell the time when it commences, that they are attracted by sparkling colors, and by striking forms. Nothing can be more interesting than to watch the dawning sense and intellect of the child in commune with the external world. How exuberant its delight! How its whole face kindles and speaks, long before its tongue is able to utter articulate words! Then, if we are wise, can we begin the education of the child, by unfolding in all fullness and harmony its feeling of beauty. And having done so, we shall come with tenfold power and success to the education of its feelings of the good. And having educated the feelings of the good, we shall be prepared to pursue the
same process with the feeling of the true. The only education of the feeling of the true which children usually obtain, is the command never to tell a falsehood. But a child has no definite notion of a falsehood when spoken of in this manner. It becomes a thing which it is afraid to tell because it is forbidden, because it is girt with terrors which it fears to encounter; but it has no accurate conception of the guilt thereof. Whereas, if we so deepened and refined the sentiment of the beautiful that the child never could be otherwise than good, and if we so deepened and refined the sentiment of the good that the child could never be otherwise than true, then we should be preparing for society that which society much wants—men and women in whom the good, the true, and beautiful would be one, and whose hearts would instinctively bound up to the Creator whenever they beheld the stars of the sky, or the flowers of the earth."

W. Maccall.

“As our senses are constructed on temporal principles, so also our memories furnish their stores of ideas to the demands of life, and reason with relation to time and the action of our muscles; thus we move in keeping with the movements of objects around us, and thus our intercourse with those we love is modified by motion, for motion is the only means of expressing feeling and power. From this universal fact we learn the importance of wisely controlling our visible actions, as they may influence the feelings of others, or embody to their view the state of our own souls; not that we should study to be hypocrites, but that we should be careful to attain such a condition of thought and affection that its natural manifestation in our movements should bring others into better sympathy, or at least demonstrate to the apprehension of the depraved that there is a nobler mode of energy and action than usually prevails among themselves.

“It is the soul which animates the features and causes them to present a living picture of each passion, so that the inmost agitations of the heart become visible in a moment, and the wish that would seek concealment betrays its presence and its power in the vivid eye, while the blood kindles into crimson with a thought that burns along the brow. It is this which diffuses a sweet serenity and rest upon the visage when our feelings are tranquilized, and our thoughts abide with heaven, like ocean in a calm, reflecting the peaceful glories of the cloudless skies. This indwelling spirit of power blends
our features in unison and harmony, and awakes 'the music breathing from the face;' when in association with those we love, and heart answering to heart, we live in sympathy, while memory and hope repose alike in smiles upon the bosom of enjoyment. It is a flame from heaven, purer than Promethean fire, that vivifies and energizes the breathing form. It is an immaterial essence, a being that quickens matter and imparts life, sensation, motion, to the intricate frame-work of our bodies; which wills when we act, attends when we perceive, looks into the past when we reflect, and, not content with the present, shoots with all its aims and all its hopes into futurity that is forever dawning upon it.

"Young children are strongly affected by facial expression, and they learn the features of passion long before they learn any other part of its language. Their imitative faculties are so active, and their sympathies so acute, that they unconsciously assume the expression of face which they are accustomed to see and feel. Hence the importance that children be habituated to kindliness, beauty, and intellect in those with whom they are domesticated. Even their playthings and pictures should be free from depraved meaning and violent expression, if we wish them to be lovely; and all the hideous, grotesque, and ludicrous portraiture which now vulgarize the public mind, should be excluded from the nursery. The Gothic and superstitious condition of mind will return with the prevalence of pictorial deformities, and the demand for the unnatural will increase with the continuance of degraded art; for which deforming epidemic there can be no remedy but in familiarizing the common mind with nobler objects.

"In the very nature of a living spirit it may be more possible that heaven and earth should pass away, than that a single thought should be loosened or lost from that living chain of causes, to all whose links, conscious or unconscious, the free will—our only absolute itself—is coextensive and co-present."

"How awful is the conviction, that the book of judgment is that of our life, in which every idle word is recorded, and that no power but His who made the soul can obliterate our ideas and our deeds from our remembrance, or blot out transgressions and purify our spirits from the actual indwelling of evil thoughts!"

G. Moore.
Q. What is the seventh rule of Moral Education?
A. I must know accurately, and observe strictly, the laws which regulate and govern my relations to example.

Q. What doctrine was taught by some of the ancient philosophers?
A. That things were constantly impressing their images upon the things by which they were surrounded, and in like manner receiving impressions.

Q. What remarkable modern discovery has perfectly demonstrated the truth of such a doctrine?
A. The Daguerreotype process, by which the images that are constantly passing off from all objects may be received upon metallic plates, and become permanently visible: The heavens are impressing their images on the earth, and the earth is constantly delineating itself upon the heavens; orb impresses orb, and man Graves his own image on his fellow-man.

Q. Is there reason to suppose that impressions thus made upon the tablet of the soul are permanent in their duration, or do they forever pass away at the very moment the soul ceases to be conscious of their presence?
A. Reason and revelation agree in asserting that absolute forgetfulness, or obliteration, is impossible, and that all the events of our history are written in our living spirits, and, whether seen or unseen, will there remain forever, unless removed by the act of a merciful Omnipotence. It is true, that a thousand incidents will spread a veil between our present consciousness and the record on the soul, but there the record rests, waiting the judgment of God. These sublime facts deeply warn us as to the manner in which we
suffer our faculties to be engaged, not only as their exercise affects ourselves, but also in their influence on the destiny of others.

Q. What general law do the facts and principles already enumerated in this section explain and illustrate?

A. That like ever produces like. Beauty produces beauty, deformity produces deformity, virtue produces virtue, and vice produces vice.

Q. Admitting the truth of the foregoing positions, what does example become?

A. The most important and efficient of all possible agents in modifying and forming character. Indeed, the great and enduring lesson taught by every person, is the accustomed example of the life.

Q. Whose example is most influential in forming the characters of children?

A. That of parents. So powerful and irresistible is this influence, that most children, up to the age of ten or twelve years, regard the example of their parents as the absolute standard of human excellence, and the precise indication of human duty. How tremendous the thought that all the vices, errors, and deficiencies of parents are probably to descend through their children for indefinite periods—certainly to the third and fourth generations!

Q. Whose example, next after that of parents, has most influence upon the character of children and youth?

A. That of their teachers. The example of the teachers
is the greatest and most important of all lessons ever taught in the schools. May teachers ever be seriously impressed with the fact that they are stamping deeply upon the impressionable souls of their pupils their own character. Like that of all other persons, the countenance of the teacher is the index of the soul, and on it is legibly written both excellences and defects, however great either may be; and all their pupils, however numerous, are daily and hourly reading this living page, and receiving impressions from it never to be obliterated or changed.

Q. What ought ever to illuminate every human face, but more especially the faces of parents and teachers?

A. Cheerfulness. This divine expression of the "human face divine," ever results from an humble yet firm consciousness of duty well performed, and like the genial light and warmth of the sun, gladdens and blesses all around. Probably there is no other way in which a person can either so happily or unhappily affect the feelings of those around him as by the habitual expression of his countenance. So baleful are the effects of a sad countenance, that our Saviour positively forbade it to his disciples.

Q. How is the importance of either a good or bad example in some measure determined or estimated?

A. By the number of persons who will be affected by it.

Q. Where, then, will a good example do most good, and a bad example most evil?

A. In cities and large villages: for this reason, inducements to the performance of duty should be more multi-
plied, and arrangements for suppressing vice and immorality ought to be more complete and summary, than in places not so densely populated.

Q. Of all countries in the world, what one will be most benefited by good, and most injured by bad example?

A. The United States; because in no other are the liberty and ability to imitate so great and general.

Q. What illustrious example of human excellence, worthy of perpetual imitation, is found in the history of the United States?

A. Washington. His whole history, from early youth to the close of his life, is filled with more appropriate lessons and examples of human duty than that of any other man, ancient or modern.

Q. How has a distinguished and accomplished historian sketched the character and labors of the youthful Washington?

A. "At the very time of the Congress of Aix-la-Chapelle the woods of Virginia sheltered the youthful George Washington, the son of a widow. Born by the side of the Potomac, beneath the roof of a Westmoreland farmer, almost from infancy his lot had been the lot of an orphan. No academy had welcomed him to its shades, no college had crowned him with its honors: to read, to write, to cipher—these had been his degrees in knowledge. And now, at sixteen years of age, in quest of an honest maintenance, encountering intolerable toil; cheered onward by being able to write to a school-boy friend, 'Dear Richard, a doubloon is my constant gain every day, and sometimes six pistoles;' 'himself his own cook, having no spit but a forked stick,
EDUCATIONAL CATECHISM.

no plate but a large chip;’ roaming over spurs of the Alleghanies, and along the banks of the Shenandoah; alive to nature, and sometimes spending the best of the day in admiring the trees and richness of the land; ‘among skin-clad savages, with their scalps and rattles,’ or uncouth emigrants, ‘that would never speak English;’ rarely sleeping in a bed, holding a bear-skin a splendid couch; glad of a resting-place for the night. Upon a little hay, straw, or fodder, and often camping in the forests, where the place nearest the fire was a happy luxury: this stripling surveyor, in the woods, with no companion but his unlettered associates, and no implements of science but his compass and chain, contrasted strangely with the imperial magnificence of the Congress of Aix-la-Chapelle. And yet God had selected, not Kaunitz, nor Newcastle, not a monarch of the house of Hapsburg, nor of Hanover, but the Virginia stripling, to give an impulse to human affairs, and, as far as events can depend on an individual, had placed the rights and the destinies of countless millions in the keeping of the widow’s son.”—Bancroft’s Hist. U. S., vol. iii. pp. 467, 468.

Q. How does one of the greatest logicians and orators of the United States and of the world describe the matured character of Washington?

A. “America has furnished to the world the character of Washington. And if our American institutions had done nothing else, that alone would have entitled them to the respect of mankind. Washington! ‘First in war, first in peace, and first in the hearts of his countrymen!’ Washington is all our own!
“The enthusiastic veneration and regard in which the people of the United States hold him, prove them to be worthy of such a countryman; while his reputation abroad reflects the highest honor on his country and its institutions. I would cheerfully put the question to any of the intelligence of Europe and the world, what character of the century, upon the whole, stands out on the relief of history most pure, most respectable, most sublime; and I doubt not that, by a suffrage approaching to unanimity, the answer would be—Washington.

“This structure,* by its uprightness, its solidity, its durability, is no unfit emblem of his character. His public virtue and public principles were as firm as the earth on which it stands—his personal motives as pure as the serene heaven in which its summit is lost. But, indeed, though a fit, it is an inadequate emblem. Towering high above the column which our hands have builded, beheld not by the inhabitants of a single city or a single State, ascends the colossal grandeur of his character and his life. In all the constituents of the one—in all the acts of the other—in all its titles to immortal love, admiration, and renown—it is an American production.

“It is the embodiment and vindication of our transatlantic liberty. Born upon our soil, of parents also born upon it; never, for a moment, having had a sight of the Old World; instructed, according to the modes of his time, only in the spare but wholesome elementary knowledge which

* The Bunker Hill Monument.
our institutions provide for the children of the people; growing up beneath, and penetrated by, the genuine influence of American society; growing up amid our expanding but not luxurious civilization; partaking in our great destiny of labor, our long contest with unreclaimed nature and uncivilized man; our agony of glory, the war of Independence, our great victory of peace, the formation of the Union, and the establishment of the Constitution; he is all, all our own! That crowded and glorious life,

‘Where multitudes of virtues passed along,
Each pressing foremost in the mighty throng,
Contending to be seen, then making room
For greater multitudes that were to come.’

that life was the life of an American citizen.

“I claim him for America. In all the perils, in every darkened moment of the State, in the midst of the reproaches of enemies and the misgivings of friends, I turn to that transcendent name for courage and for consolation. To him who denies or doubts whether our fervid liberty can be combined with law, with order, with the security of property, with the pursuits and advancement of happiness; to him who denies that our institutions are capable of producing exaltation of soul and the passion of true glory; to him who denies that we have contributed any to the stock of great lessons and great examples;—to all these I reply, by pointing to Washington!”—Daniel Webster.
SECTION VIII.

PATRIOTISM.

The great sentiment of Alcaeus, so beautifully presented to us by Sir William Jones, is absolutely indispensable to the construction and maintenance of our political systems:—

“What constitutes a State?
Not high-raised battlements or labor’d mound,
Thick wall or moated gate;
Not cities proud, with spires and turrets crown’d;
Not bays and broad-arm’d ports,
Where, laughing at the storm, rich navies ride;
Not starr’d and spangled courts,
Where low-brow’d baseness wafts perfume to pride.
No—men, high-minded men,
With powers as far above dull brutes endued,
In forest brake, or den,
As beasts excel cold rocks and brambles rude;
Men who their duties know—
But know their rights, and knowing, dare maintain;
Prevent the long-aim’d blow,
And crush the tyrant while they rend the chain;—
These constitute a State;
And Sovereign Law, that State’s collected will,
O’er thrones and globes elate
Sits empress, crowning good—repressing ill.’

Q. What is the eighth rule of Moral Education?

A. I must know accurately, and observe strictly, the laws which regulate and govern my relations to patriotism.
EDUCATIONAL CATECHISM.

Q. What do you understand by patriotism?

A. An ardent and rational attachment to the country of my birth or adoption; a prompt and cheerful obedience to its laws, and a solemn pledge to sacrifice both my property and life, whenever duty requires, in defense of its liberty and independence.

Q. What patriotic duties are imperatively required of the children and youth of the United States?

A. The children and youth of the United States are under imperative obligations to study with critical accuracy, and unyielding perseverance, the history of their country, until all its leading facts are distinctly apprehended and classified, and the great practical truths resulting from them perfectly perceived.

Q. How ought the history of the United States to be studied?

A. With constant and accurate reference to both its geography and chronology, with full and accurate maps and charts always at hand.

Q. What historical information is given by geography?

A. It gives the place where the actions described were performed.

Q. What information is given by chronology?

A. It gives the precise date or year in which the events described occurred.

Q. What two ideas are indispensably necessary to a distinct apprehension of any historical fact?
A. The place where, and the time when: geography gives you the former, chronology gives you the latter; geography and chronology, therefore, have been aptly and truly described as the two eyes of history.

Q. What preliminary works ought to be read by a person who wishes a thorough knowledge of both the body and spirit of the institutions of the United States?


Q. What maps and charts ought to find a place in every family and school of the United States?

A. An accurate Chart of General Education, The Declaration of Independence, a correct Map of the United States, and a map of the State in which the family and school are situated.

Q. What can you say of the geography of the United States?

A. The territory of the United States embraces the central and most important portion of North America. It is situated between the parallels of 30 and 50 degrees of North Latitude, and between the meridians of 10 East and 50 degrees of West Longitude from the meridian of Washington. It is bounded north by British America, east by the Atlantic Ocean, south by the Gulf of Mexico and Mexico, and west by the Pacific Ocean. Its area is 3,314,335 square miles.
Q. How is the territory of the United States naturally divided?

A. The vast territory of the United States, in size nearly equal to the entire continent of Europe, is naturally separated into three grand divisions, namely, the Atlantic Slope, the Pacific Slope, and the Valley of the Mississippi River.

Q. How is the Atlantic Slope described?

A. The Atlantic Slope is described by the rivers flowing eastwardly from the Alleghany Mountains into the Atlantic Ocean. With the exception of the cotton lands in its southern part, Commerce and Manufactures must always be the leading interests in this Grand Division of the United States.

Q. How is the Pacific Slope described?

A. The Pacific Slope is described by the rivers flowing westwardly from the Rocky Mountains into the Pacific Ocean. Beyond the development of the richest mines of Gold that have yet been discovered on the globe, this Division is yet but very imperfectly explored. Its natural configuration plainly indicates, that, in connection with Mining, Commerce and Manufactures are destined to become its controlling interests.

Q. How is the Valley of the Mississippi described?

A. Bounded by the great American chain of lakes on the north, the Alleghany Mountains on the east, by the Gulf of Mexico on the south, and the Rocky Mountains on the west, is the matchless basin of the Mississippi River. At its southern boundary this valley is from eight to ten hundred miles in width, and it gradually expands from the Gulf of Mexico, until at its northern limit it becomes nearly 2000 miles wide. The longest rivers on the globe
have their sources and terminations in this unequaled valley. The Mississippi itself is 3600 miles in length; its general course is from north to south, passing through nearly twenty degrees of latitude, and of course through several climates; it thus forms the natural, perpetual, and magnificent bond of union between the North and the South, which both the ingenuity and madness of man will forever labor in vain to sunder. From the mouth of the Mississippi to the source of the Missouri, its longest and mightiest western tributary, is 4500 miles. From the mouth of the Mississippi to the sources of the Alleghany and Monongahela, whose junction forms the Ohio, the greatest eastern branch of the Mississippi, is more than 2500 miles. Besides these magnificent branches of the Mississippi, there fall into it from the west the Arkansas and Red rivers, each of which is from 1500 to 2000 miles in length; add to these almost countless other rivers, from four to ten hundred miles long; add to the Ohio on the east, the Illinois 500, the Tennessee 1100 miles in length, and almost innumerable other rivers, from 200 to 500 miles long, and you have some faint conception of that mighty aggregation of rivers, which the Indians, with their accustomed point and felicity, named the Mighty Father of Waters. Here, then, formed by the Creator himself, are 50,000 miles of Inland Navigation, much of it amply sufficient to float the heaviest tonnage, and all of it admirably adapted to steamboat navigation. This unequaled valley, the most wonderful feature of earth, is situated wholly in the middle re-
regions of the Northern Temperate Zone, and, when cultivated and subdued by science, industry, and art, will be as remarkable for its general salubrity as it now is for its exhaustless fertility. In the possession of every natural element of human happiness, prosperity, and power, no other portion of the globe of equal extent makes the slightest approaches to the Valley of the Mississippi. It has ample means, when properly administered by Religion, Science, and Art, to sustain in unequaled abundance of every necessary, comfort, and even luxury of life, a population of 300,000,000 of people. The entire population of America and Europe could not consume the breadstuffs which it might with the greatest ease produce annually. However true the doctrine of Malthus, that "there are always more mouths than bread," may be in Europe, it is downright falsehood in the United States. God be praised, that here, for centuries and millenniums to come, if our people do not forget the God of their fathers, and their own duties, it will always be in their power to reverse the maxim of Malthus, and forever to read truly, "In the United States the bread is always in advance of the mouth." If, therefore, the Atlantic and Pacific Slopes have been assigned by the Creator for the homes of Merchant Princes, he has also designated the Valley of the Mississippi as the natural and perpetual domain of the Monarchs of Agriculture.

Q. What are some of the statistics cited by Hon. Daniel Webster in his speech at the laying the Corner-Stone of the Extension of the Capitol, to show the unequaled growth of the United States?
A. Those contained in the following Table: viz.

1793. 1851.
--- ---
Number of States. 15 31
Representatives and Senators in Congress. 185 295
Population of the United States. 3,929,328 23,267,498
   " Boston. 18,038 136,871
   " Baltimore. 13,503 169,054
   " Philadelphia. 42,520 409,045
   " New York, (city,) 33,121 515,507
   " Washington. — 40,075
Amount of receipts into Treasury. $5,720,624 $43,774,848
Amount of expenditures of U. States. 7,529,575 39,955,268
Amount of Imports. 31,000,000 178,138,318
Amount of Exports. 26,109,000 151,898,720
Amount of Tonnage. 520,764 3,535,454
Area of the United States. 805,461 3,314,365
Rank and file of the army. 5,120 10,000
Militia, (enrolled,) — 2,000,456
Navy of the United States, (vessels,) None 76
Navy, Armament, (ordnance,) — 2,012
Number of treaties and conventions with foreign powers. 9 90
Number of light-houses and light-boats. 7 372
Expenditures for do. $12,061 $529,265
Area of the first Capitol building, (in sq. feet,) — 14,641
Area of the present Capitol, (including extension,) — 4½ acres
Lines of railroads, (in miles,) — 8,500
Lines of Telegraphs. — 15,000
Number of post-offices. 209 21,551
Number of miles of post-route. 5,642 178,672
Amount of revenue from post-offices. $104,747 $5,552,971
Amt. of expenditures in post-office department. $72,040 $5,212,953
Number of miles of mail transportation. — 46,541,423

Public libraries. 35 694
Number of volumes in do. 75,000 2,201,632
School libraries. — 10,000
Number of volumes in do. — 2,000,000

Q. What great State Papers ought to be committed to memory by all the children of the United States, but especially by every boy and every voter?

A. The Declaration of Independence, the Constitution
of the United States, and the Constitution of the State in which the learners live.

Q. What are some of the great fundamental political truths solemnly declared and set forth in the Declaration of Independence?

A. "We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable Rights; that among these are Life, Liberty, and the pursuit of Happiness; that to secure these Rights, Governments are instituted among men, deriving their just powers from the consent of the governed; that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness."

Q. Have these great truths become firmly and permanently incorporated in the thoughts and institutions of the people of the United States?

A. To a far greater extent than among any other people, ancient or modern; still, they are daily developing themselves in further and more perfect practical forms.

Q. What is peculiar and extraordinary in the political institutions of the United States?

A. They are absolutely without models; nothing essentially like them has ever before existed among any people.

Q. Where may a type of the great organic idea which led to their formation be found?
A. In the heavens only; the organization, movements, and controlling forces of the solar system are the best of all possible expositions and commentaries on the Constitutions of the United States. The Constitution of the United States represents the Centripetal Force; the Constitutions of the several States represent the Centrifugal Force; and, between these two, the political orbs move with the same order and regularity as do their types in the celestial heavens; and there necessarily need be no more jarring and clashing in the one than in the other. And if the people of the United States remain faithful in the performance of their duties, their political institutions will flourish in primeval vigor and purity until these heavens and this earth shall have passed away.

Q. What are the two great elementary ideas of the free institutions of the United States?

A. The Political Equality of All Men, and the absolute Sovereignty of the People.

Q. In order to intelligently apprehend these two ideas, and to embody the great truths flowing from them in proper practical forms, what must the people do?

A. They must thoroughly learn, and actually adopt, as the chief corner-stone of their governmental system, the great maxim which the monarchs of Europe have acted upon for the last thousand years.

Q. What is that maxim?

A. "The Sovereign must be correctly and thoroughly informed."
Q. Who is the Sovereign in the United States?

A. The People: not King Individual, but King Majority.

Q. What motto ought to be conspicuously inscribed on the coat of arms of every State in our Federal Union?

A. Something, in spirit and in form, similar to the following: "Free schools and universal education, physical, moral, and intellectual, full and harmonious; the only sure basis of popular liberty."

Q. What did Washington say of popular education?

A. "In proportion to the influence of popular opinion on the legislation and administration of a State, is it important that that opinion shall be enlightened."

Q. What did John Adams say of the necessity of popular education?

A. "A Republic without education is a body without a soul."

Q. What did Thomas Jefferson say with regard to popular education?

A. "To the extent of giving to each child born in the State a thorough practical education, make the State schools absolutely free to all."

Q. What did John Quincy Adams say of popular education?

A. "The people, correctly informed, will always do right." Correct information is the indispensable condition of right action. It is then, and then only, that it can with truth be said, "The voice of the people is the voice of God."
By our constitutions we have already given civil omnipotence to the ballot-boxes; by our laws, we must now give sound education to every voter, or the grand experiment of free institutions and universal suffrage will result in the utter and hopeless destruction of the Republic. The only impregnable fortress of popular liberty is the common school system; without this, all our other armaments and munitions will be vain; but with it, a generous and patriotic people will be forever invincible.

Q. What was De Witt Clinton's opinion of the duty of government with regard to popular education?

A. "The first duty of government, and the surest evidence of good government, is the encouragement of education. A general diffusion of knowledge is the precursor and protector of Republican institutions, and in it we must confide as the conservative power that will watch over our liberties, and guard them against fraud, intrigue, corruption, and violence."

Q. What was one of the first legislative enactments of the Pilgrim Fathers of New England in the first germ of a free State, the old colony of Plymouth, Massachusetts?

A. "Within the jurisdiction of this colony, no child, of any sex, shall ever be permitted to grow up, unless that child shall be taught both to read and to work."

Q. What is the most important department of the State governments?

A. That which has immediately in its charge the vital interest of general education.
Q. How ought the educational department in each of the States to be organized?

A. As far as can be done, with as direct and constant responsibility of all grades of officers in it, as now exists in the war department of the government of the United States. A board of education, with State, county, and town superintendents of schools, ought to be established in every State. Annual and accurate reports ought to be made by all three grades of superintendents, in which the true state of education in the State shall be exhibited. These reports to be made in such form and with such statistical tables as the legislature or board of education may prescribe.

Q. What strong reason now exists for peculiar activity and energy in the educational departments of all the States?

A. The annual and immense influx of emigrants from Europe, who, by the exceeding liberality of our laws, become voters almost as soon as they reach our shores. Efficient arrangements must everywhere be made for bringing the children of these people immediately within the salutary influence of our common schools.

Q. After general education, what is the next department of government most directly interesting to the people?

A. The judicial department, or that which is charged with the public administration of justice. This comes daily and constantly in contact with the life, property, and business of great masses of the people; and on its intelligence, purity, promptness, and impartiality the welfare of the community ever has, and ever will eminently depend.
Q. Is the body of the law in the United States simple, certain, and easily to be understood, and well adapted to a speedy and impartial administration?

A. Far from it; derived originally from the law of European countries, it necessarily partakes of all the complexity, uncertainty, and technicality of the sources whence it was drawn. The plainest indications already exist that, as virtue and intelligence shall permeate the body politic, a general and searching revision of the whole body of the law will be made, and, in the eloquent language of Brougham, who, almost better than any man living, knows the defects of the law, and the imperative necessity of its reform, it will be hereafter said of the people of the United States, that they “found the law dear, and left it cheap; found it a sealed book—left it a living letter; found it the patrimony of the rich—left it the inheritance of the poor; found it the two-edged sword of craft and oppression—left it the staff of honesty and the shield of innocence.”

Q. Where do the people of the United States show their immediate control and direction of the government most plainly, or, in other words, where is the popular sovereignty most directly exhibited?

A. At the ballot-boxes; and their sanctity and purity ought ever to be guarded by sleepless vigilance. To tamper with voters in any form whatever, directly or indirectly, ought to be one of the gravest offenses known to the laws, and both the giver and taker of bribes for votes, be they in the form of money, spirits, or entertainments, ought to be forever disfranchised, and punished in such other form as may be due to justice and the safety of the public morals.
Q. What consequence logically and necessarily results from the complete sovereignty of the people in the United States?

A. The positive and utter unjustifiability of mobs upon any and upon all occasions. Every law, usage, custom, and even constitutions themselves, are immediately changed or abrogated by the simple expression of the will of the majority legally ascertained. Whoever opposes the law, in any case, by force, becomes, by that very act, guilty of one of the gravest offenses known to the laws. Wherever, therefore, force is opposed to the execution of the law, the good and patriotic example of Massachusetts in the time of the Shay's rebellion, and of President Washington, in the time of the whisky insurrection, ought forever to be imitated and followed; and all the military power of the State should be promptly resorted to, to vindicate the supremacy of the law and the sovereignty of the people.

Q. What two primary and fundamental institutions do the policy and genius of a perfectly free and Republican State require to be kept at all times in the highest possible efficiency?

A. An educational system so complete and ample that not one child in the State shall be permitted to grow up without both a thorough knowledge of duty and competent ability to perform it; and a thoroughly organized, well-appointed, and well-disciplined citizen soldiery, equal to the vindication of the law on any and every point of attack. These are both primary institutions, and will be found indispensable to the safety and peace of every free Republican State, until the lion and the lamb shall literally lie down together.
Q. How ought all governmental powers to be always administered in the United States?

A. So that every citizen, while loyal to the Constitutions and obedient to the laws, should always feel and know that he is protected and defended by the united strength and power of the whole people; but that, at the very moment he defies and sets his foot upon the law, he is exposed to be overwhelmed and crushed with the celerity and spontaneity of the thunderbolt.

Q. Is the government of the United States a strong government?

A. Mr. Jefferson, in one of his inaugural addresses, gave it as his opinion that it was the strongest government in the world, because it is the only one in which the whole people will promptly respond to the call of the law, and unite as one man in its defense.

Q. To what may the action of government in the United States be not inaptly compared?

A. To the action of the physical atmosphere upon the earth and its inhabitants; which, while it encircles them all, and keeps every thing in its proper place by its weight, pressing with a force of fifteen pounds upon every square inch of surface, acts so equally and with such admirable adaptation upon every point, that all things possessing powers of locomotion seem, and do really move with the utmost freedom and ease.

Q. What did Washington say, in his Farewell Address, of the importance of our Federal Union?

A. "It is of infinite moment that you should properly
estimate the immense value of your national union to your collective and individual happiness; that you should cherish a cordial, habitual, and immovable attachment to it; accustoming yourselves to think and speak of it as the palladium of your political safety and prosperity; watching for its preservation with jealous anxiety; discountenancing whatever may suggest even a suspicion that it can, in any event, be abandoned; and indignantly frowning upon the first dawning of every attempt to alienate any portion of our country from the rest, or to enfeeble the sacred ties which now link together the various parts."

Q. What did General Jackson say on this subject?
A. "Our Federal Union must and shall be preserved."

Q. What opinion has Henry Clay expressed of the importance of our Federal Union?
A. "To revolt against such a government, for any thing which has passed, would be so atrocious, and characterized by such extreme folly and madness, that we may search in vain for an example of it in human annals. We can look for its prototype only (if I may be pardoned for the allusion) to that diabolical revolt which, recorded on the pages of Holy Writ, has been illustrated and commemorated by the sublime genius of the immortal Milton.

"Let us enjoy the proud consolation afforded by the conviction that a vast majority of the people of the United States, true to their forefathers, true to themselves, and true to posterity, are firmly and immovably attached to this Union; that they see in it a safe and sure, if not the sole
guarantee of liberty, of internal peace, of prosperity, and of national happiness, progress, and greatness; that its dissolution would be followed by endless wars among ourselves, by the temptation or invitation to foreign powers to take part in them, and finally, by foreign subjugation, or the establishment of despotism; and that 'united we stand—divided we fall.'"

Q. What opinion of the importance of our Federal Union has been expressed by Lewis Cass?

A. "This Confederation, and the Constitution which established and maintains it, are among the most glorious works of man, securing to us a greater measure of prosperity and freedom than any other people ever enjoyed, and offering a cheering example to the oppressed nations of the earth struggling to regain the rights of self-government, which have been wrested from them. All other objects give way to this highest and holiest of American political duties, the union of men to preserve the Union of States. Whenever, or wherever, or however, this question of Union comes up, let us forget that we are party politicians, and remember only that we are Americans. Let us follow the noble example of the venerable Kentucky statesman, doing battle for the country toward the close of a long and illustrious life, with all the intellect and energy of his youth, and forgetting his party associations in the higher party of the Constitution. If we do this, all will be well. If we do not, we shall add another to the long list of nations unworthy of the blessings acquired for them by preceding generations, and incapable of maintaining them."
Q. What opinion of the importance of our Federal Union has been expressed by Daniel Webster?

A. "While the Union lasts, we have high, exciting, gratifying prospects spread out before us, for us and for our children. Beyond that I seek not to penetrate the veil. God grant that, in my day at least, that curtain may not rise. God grant, that on my vision never may be opened what lies behind. When my eyes shall be turned to behold, for the last time, the sun in heaven, may I not see him shining on the broken and dishonored fragments of a once glorious Union; on States dismembered, discordant, belligerent; on a land rent with civil feuds, or drenched, it may be, in fraternal blood! Let their last feeble and lingering glance, rather, behold the gorgeous ensign of the Republic, now known and honored throughout the earth, still full high advanced, its arms and its trophies streaming in their original luster, not a stripe erased or polluted, not a single star obscured—bearing for its motto no such miserable interrogatory as this—What is all this worth? Nor those other words of delusion and folly—liberty first, and union afterward; but everywhere spread all over in characters of living light, blazing on all its ample folds, as they float over the sea and over the land, and in every wind under the whole heavens, that other sentiment, dear to every true American heart—Liberty and Union, now and forever, one and inseparable."
CHAPTER IV.

SECTION I.

INTELLECTUAL EDUCATION.

ATTENTION.

"All the intellectual faculties depend on attention and memory, and these on the state of the organization. Our ability to compare, and therefore to judge concerning objects of sense, must of course be influenced by the fitness of the senses, and their connections, to enable the soul to attend to impressions. This fitness is not only due to the mechanism of the organs of external sense, but also to the condition of the blood and the nervous power.

"The end of our argument is then simply to show that clearness and extent of intellect depend on the power of the soul to attend to sensation, and to direct muscular action; and hence that moral character will be entirely determined by the habit of association with other minds; for our motive for attending and acting is mainly derived from our love of others, and as are our affections, so must be our will; therefore, it is above all things necessary that a man's true interests as a spiritual being should always be clearly present to his mind, since he will otherwise think and act just as his sensual nature may at the moment dictate.

"Acuteness of faculty depends on the power of maintaining attention; but this power is interfered with by any disorder of the nervous system, because attention itself is an act of the mind, by which the nervous system is put in condition to obey the soul, to receive impressions from without, or to operate on muscle. The purpose for which we possess a duality of organization appears, then, to be, that we may be able to attend the longer without fatigue and confusion; for we rest the one side while employing the other. If, therefore, we are deprived of the use of an eye, for instance, we the sooner find the other to fail, unless it be the more sparingly engaged. This principle is, perhaps, the secret of sympathy between the two sides of our bodies."
Probably the duality of the brain serves a purpose similar to that of the duality of the senses. In some relations to the mind, the double arrangement enables us to continue thinking or acting consecutively for a longer time than would otherwise be possible; the one rests while the other acts, and so on alternately, until both alike demand repose and refreshment, to be obtained only by sleep.

"Dangers of Excessive Attention.—We will confine our observations for a moment to the mechanical work of the engraver, as an example of simple attention. He sits with his eye and mind intent upon the fine lines of his copper or steel plate; and as he looks more earnestly, he holds his breath; and as his attention strengthens in its fixedness, his breathing becomes audible and irregular. Now and then he is forced to sigh, to relieve his burdened and excited heart, for the blood is retarded in the lungs and brain, and if they be not soon relieved by some change of object or of action, he turns faint and dizzy. Being wrought with the same intensity day after day, he comes at length upon the extreme verge of danger. The right ventricle of the heart becomes oppressed, in consequence of imperfect action of the lungs, while the general circulation is quickened, and thus dilation of the heart soon follows, with disordered liver, and accumulation of black blood in the abdomen, bringing on a long train of morbid sensations, with constant dread of coming death. Moderate, but frequent exercise in the open air, with cheerful society, as it would have prevented this miserable condition, will also still relieve it; but if this duty be neglected, the evil rapidly increases. The patient's heart palpitates excessively when either the mind or the body is hurried; he is 'tremblingly alive' in every limb, and his nervous system completely pains him. Pallid, weak, timid, and tremulous, he is apt to become too sensitive to endure the anxieties of domestic duty; and, if he be not sustained by high religious and moral principles, he seeks a respite from his wretchedness in the soothing, yet aggravating narcotism of opium or tobacco, or in the insidious excitement of some fermented liquor, and thus gradually cast out from all happy and natural associations, ends his days either as a hypochondriac, a madman, or a drunkard. This is not an exaggerated, but, alas! a common picture. The evil is aggravated in these cases, by the state of the mind and that of the body being equally irritable; they act and react on each other, and the passions of the one, as well as the
functions of the other, become so disordered that perfect sleep cannot be obtained, and the persistent exhaustion produces a chronic fever, for which rest, the only remedy, is sought in vain, except in the grave.

"The failure of the nervous system, and the fearful recourse to narcotics and stimulants for its relief, are often witnessed where the tyranny of Mammon exacts too long an attention to the mechanical and anxious business of art. Its results are still visible in a frightful degree among the operatives of our great manufactories, where the eye must be quick, and the hand ever ready for one monotonous action, hour after hour, and day after day, with the mathematical precision and rapidity of machinery, even through all that period of life when nature most demands a cheerful diversity of object and action.

"Attention to any part of the body is capable of exalting the sensibility of that part, or of causing the consciousness concerning its state to be affected in a new manner. Thus a man may attend to his stomach, till he feels the process of digestion; to his heart, till conscious of its contractions; to his brain, till he turns dizzy with a sense of action within him; to any of his limbs, till they tingle; to himself, till tremulously alive all over; and to his ideas, till he confounds them with realities." G. Moore.

Q. What is the first rule of Intellectual Education?

A. I must know accurately, and observe strictly, the laws which regulate and govern my relations to attention.

Q. What do you understand by attention?

A. The ability to apply the human powers and faculties in strict obedience to the will.

Q. Is such ability very important to persons desirous of improving their powers and faculties, or, in other words, of securing the benefits of good education?

A. Regular, well-directed, and undivided attention is indispensible necessary to progress in any department of science, to the acquisition of knowledge of any kind, and even to the improvement of muscular action.
Q. Is there a great difference among persons, in their ability to fix the attention, and to command the thoughts?

A. Perhaps greater differences do not exist, than in the degrees in which the power of self-command is possessed.

Q. What modern personage was very remarkable for his ability to command his thoughts, or to give undivided attention to any subject, at any time he chose to study it?

A. The Emperor Napoleon.

Q. How did he describe the action of his own mind?

A. He said that his mind was like a case of drawers, of which he could open one, get the thing he desired, close it, open the next, and so on; and all his biographers concur in the statement, that he would, at will, pass, almost instantly, from a state of the highest moral and intellectual activity, to one of quiet and refreshing sleep.

Q. Can such absolute self-command be acquired by most persons?

A. Probably it cannot; yet some approaches toward it may be made by all, and the nearer any person approaches to it, the more regular and effective will his intellectual activity become. Regular attention, therefore, must be assiduously cultivated and enforced by all parents and teachers who desire actual progress on the part of their children and pupils:

Q. How long ought close and undivided attention to one subject to be continued at one time?

A. No precise answer, equally adapted to the capacities of all persons, can be given to this question: age, health,
and degrees of education are all-important and modifying circumstances, which must be duly considered. Perhaps the beating of the pulse may give some indications not unworthy of attention in such an inquiry.

Q. In a healthy state, how often does the pulse beat?

A. During the first year of life, 120 times in a minute; in the third year, 100; in the seventh, 90; in the fifteenth, 80; in middle age, 70; and in old age, about 60. From five to seven years of age, perhaps from 5 to 15 minutes would be sufficiently long to require fixed attention at one time; from seven to fifteen years of age, from 15 to 30 minutes; from fifteen to twenty, from 30 to 90 minutes. These, however, must be regarded rather as hints to excite inquiry, than as statements of facts which have been already established.

Q. Ought long, close, and exhausting attention to be exacted of children before they shall have attained the age of fourteen or fifteen years?

A. As a general rule, positively no; there may be some unusually hardy specimens of young persons that may justly furnish exceptions to this general rule; but in by far the greater majority of instances, the rule will apply.

Q. Ought children who give decided indications of premature moral and intellectual development to be urged forward through the higher processes of education?

A. Quite the reverse; it is the imperative duty, both of parents and teachers, to restrain rather than to urge on-
ward such precocious children. Parents and teachers whose vanity prompts them to the exhibition of juvenile moral and intellectual prodigies, will do well to read attentively the histories of Henry Kirke White and Margaret Davidson, and to remember that those sad records do not exhibit solitary and detached instances of the fatal effects of excessive attention; on the contrary, they are striking illustrations of a general rule, which, sooner or later, is always applied to all such marked violations of the laws of health.

Q. What do you know of the history of Margaret Davidson?

A. "When only in her sixth year her language was elevated, and her mind so filled with poetic imagery and religious thought, that she read with enthusiasm and elegance Thomson’s Seasons, the Pleasures of Hope, Cowper’s Task, and the writings of Milton, Byron, and Scott. The sacred writings were her daily study; and, notwithstanding her poetic temperament, she had a high relish for history, and read with as much interest an abstruse treatise, that called forth the reflective powers, as she did poetry or works of the imagination. Her physical frame was delicately constituted to receive impressions, and her mother was capable of observing and improving the opportunity afforded to instruct her. Nothing was learned by rote, and every object of her thought was discussed in conversation with a mind sympathizing with her own. Such a course, however, while it demonstrates the power of the mind, proves also that such premature employment of it is inconsistent with
the physiology of the body; for while the spirit reveled in the ecstasies of intellectual excitement, the vital functions of the physical frame-work were fatally disturbed. She read, she wrote, she danced, she sung, and was the happiest of the happy; but while the soul thus triumphed, the body became more and more delicate, and speedily failed altogether under the successive transports."

Q. With regard to attention, against what two evils ought the parent and teacher continually to guard?

A. Deficient and excessive attention. Deficiency precludes all possibility of progression; excess tends directly to the ruin of health and the destruction of life.

(See Abbott's Abercrombie, 81, 267; Moore's Body and Mind, 5, 134, 208; Soul and Body, 57, 69, 166 to 168, 182 to 190; Watts' Improvement of the Mind, 150; Spurzheim's Phrenology, 35.)

SECTION II.

ORDER.

"There is an order of mind, and there is an order of matter; so also there is a sense of time belonging to bodily existence, and a consciousness of duration belonging to the spirit. The former measures by the relative movement of material things; the latter measures only by thoughts.

"The habit of excitement is incompatible with mental and moral health; regularity, or an orderly succession of objects in the use of the senses, according to their constitution in relation to time, is not more necessary for our in-
intellectual advancement, than for the production and preservation of our happiness; because the laws of our physical existence and of our spiritual being are equally broken by undue stimulation. The movements of our minds require to be measured by those of the universe. The ordinances of heaven are those of our faculties; and therefore, if we, in ignorant willfulness or in perverse presumption, endeavor to excite too many chords at once, or allow impulses to crowd upon our nerves, discord must awaken within us both our faculties and our affections; our passions and our principles become deranged, never again to be reduced to order, until He who spake the planets out of chaos shall call new harmony into existence. True obedience is never in a hurry; but confusion is akin to faithlessness. The designs of God are in perfect sequence, and in accordance with our moral and intellectual improvement. Let us, therefore, steadily use what we possess, and patiently wait for our perfection; eternity is before us, and the Infinite our guide."

"Our intercourse with each other is regulated by our notions of time and space. There could have been no order or harmony in our associations, had not the Creator, with his own hand, measured our movements, both of thought and action, on some common principle. We are all alike subject to the pulses of time, and one mind communicates its impressions to another by expressing itself, more or less, in keeping with that mind, as regards its sense of time; for every feeling is as if set to appropriate music, and the manner of its utterance is more or less either adagio or allegro, according to its nature. Individuals do not well agree together if their nervous systems are very differently strung, or if the expression of their feelings and affections do not keep time with each other. If the mode of one is quick, and that of the other slow, their states of mind scarcely ever correspond; and, if bound to act together, they become wonders and trials to each other, and perhaps perfectly intolerable; for if they do not deem each other somewhat deranged, they at least think one another excessively perverse, if not wicked.

"Time is an essential element in our knowledge. Every inquiry into science should be conducted with the assurance, that by observing fact after fact, we shall rise beyond the region of doubt, and ascend, as by steps, to the holy place where God reveals His glory."

G. Moore.
Q. What is the second rule of Intellectual Education?

A. I must know accurately, and observe strictly, the laws which regulate and govern my relations to order.

Q. What do you understand by Order?

A. "Order is Heaven’s first law:" and in this sense it describes every existence and relation, every cause and effect, which the Creator has ordained and established in the universe. In an educational sense, order describes, first, the times and manner in which the human powers and faculties ought to be applied, and, second, the arrangement and succession of tasks upon which they are employed.

Q. What is the proper manner of applying the powers and faculties?

A. They should be so applied that the seasons of their greatest strength, activity, and efficiency may be devoted to the performance of their most difficult, severe, and exhausting labors.

Q. How are we to determine the seasons and hours in which the powers and faculties are in their greatest state of efficiency?

A. In a sound state of health, that perpetual monitor and regulator of the Solar System, the Sun, will accurately designate the appropriate hours for all of man’s appointed labors. Our blood quickens in its course, our feelings glow with ardor, and our thoughts become clear and intense, as the sun ascends the eastern heavens; nor does this flow of human energies begin to subside until the sun reaches its place of greatest heat, which is two full hours, at least, past
meridian. From eight o'clock in the forenoon to two o'clock in the afternoon, therefore, is the natural period of the greatest and most efficient activity, and in this period the severest labors ought to be performed.

Q. In order that the different stages of strength and activity may be employed upon the appropriate labors, what general observance would be of especial benefit to children and young persons generally?

A. All families, schools, and places of labor would be greatly benefited by the adoption of a well-digested general order of the day, in which the appointed duties of each person should be set opposite to the hour assigned for their performance. Let a copy of this general order be conspicuously placed in every family school, and other place of labor.

Q. For the purpose of properly assigning the appropriate tasks to all persons, in such a manner that there shall be no misdirected, no deficient, and no excessive activity, what is necessary to be known?

A. The strength and efficiency of man in his various stages of life.

Q. What is the established order of natural development?

A. The stages of bodily development follow in regular progression up to maturity. Infancy, childhood, adolescence, youth, and manhood are marked by sufficient distinctions, and the period of one is seldom prolonged into that of another; and to each of these stages, therefore, order assigns the appropriate duties for the appropriate hours.

Q. Has each of these stages of development some leading and specific objects?
A. Certainly. Through the stages of infancy, childhood, and adolescence, the physical health, the moral temper, and affections are the prime objects—muscular motion, pleasant sights, and sweet sounds, with the addition of the easiest departments of knowledge, are the appropriate lessons for these stages. These are continued in some degree through the period of youth, but superadded to them are the inquiries and severer labors, which have their origin in the Philosophical Idea.

Q. What is the Philosophical Idea?

A. "It is the idea of accounting for the development and progress of humanity in science, art, government, and religion. It is the idea of accounting for every thing perceived or thought of."

Q. For the purpose of realizing this philosophical idea, what does order require?

A. That all subjects of study, and, so far as may be done, all subjects of thought, shall be presented to the attention of learners in regular scientific classifications.

Q. How may it be known whether classification is scientific or merely fanciful?

A. Analysis has thus far exhibited but fifty-five elements in all the combinations and manifestations of matter, and probably there are but a small number of elements in both the moral and intellectual constitution of man; these elements, whatever their number, are what Locke denominates as fundamental verities; and they form the basis of all rational classification.
Q. Has a regular scientific classification of the proper subjects of study, physical, moral, and intellectual, yet been made?

A. Classification, though now in a higher and more advanced state than it has ever before attained, is very far from being complete. Still, it is indispensable to any considerable progress in science.

(See Moore's Body and Mind, 126, 130; Man and his Motives, 136, 137, 189; Winslow's Philosophy, 191, 203; Mansfield's American Education, 96 to 101.)

SECTION III.

OBSERVATION.

"It is the prerogative of the thinking soul to learn by observation; that is, to employ the senses, and to judge by analogy. But this implies that a reasoning being is attending as soon as the senses are brought into exercise, and that it is prepared to work as soon as it finds materials to work with. Observation is the basis of our ability.

"When Newton was asked how he discovered the system of the universe, he answered, 'by thinking about it.' This thinking to an end is the glory of mind. The power of fixing the intellect on an object, and bringing all facts within our knowledge that by possibility relate to that object to elucidate it; and also the search after new facts, with a presentiment of their existence, prove that the human understanding is constituted in keeping with the Mind which contrived the universe. Perceiving the reason of one fact, the human intellect correctly infers the reason why other facts should be found. We find whatever we reasonably look for. We naturally expect consistency; for the plan of Omnipotence agrees with reason; it is pure reason. On this
ground, the man of sagacity sets himself to think of a subject, with a faith in the powers of his mind; a conviction that, by continuing to attend to objects of thought, he will see their connection and relation. Thus one thought awakes ten thousand; and these all move like an army in obedience to one will, and to one purpose. By urging our attention with strenuous effort, higher and higher, we triumph over the distractions of sense; and in the calm above, to which the spirit climbs through clouds and Alpine obstacles, the sky appears as that of another world.

"As some strange thoughts transcend our wonted themes,
And into glory peep."—H. Vaughan.

G. Moore.

"Particular matters of fact are the undoubted foundations on which our civil and natural knowledge is built: the benefit the understanding makes of them is to draw from them conclusions, which may be as standing rules of knowledge, and, consequently, of practice. The mind often makes not that benefit it should of the information it receives from the accounts of civil and natural historians, by being too forward or too slow in making observations on the particular facts recorded in them.

"There are those who are very assiduous in reading, and yet do not much advance their knowledge by it. They are delighted with the stories that are told, and perhaps can tell them again, for they make all they read nothing but history to themselves; but not reflecting on it, not making to themselves observations from what they read, they are very little improved by all that crowd of particulars, that either pass through, or lodge themselves in their understandings. They dream on in a constant course of reading, and cramming themselves, but not digesting any thing, it produces nothing but a heap of crudities."

Locke.

"In making observations upon subjects which are new to us, we must be content to use our memory, unassisted at first by our reason; we must treasure up the ore and rubbish together, because we cannot immediately distinguish them from each other. But the sooner we can separate them the better. In the beginning of all experimental sciences, a number of useless particulars are recorded, because they are not known to be useless; when, by comparing these, a few general principles are discovered, the memory is
immediately relieved, the judgment and inventive faculty have power and liberty to work, and then a rapid progress and great discoveries are made."

Edgeworth’s Practical Education.

Q. What is the third rule of Intellectual Education?
A. I must know accurately, and observe strictly, the laws which regulate and govern my relations to observation.

Q. What do you understand by observation?
A. Such particular notice of persons and things, as may be necessary to ascertain their real character, properties, and qualities; or, in other words, their structures, functions, and relations.

Q. What are the necessary prerequisites for effective observation?
A. Attention and order.

Q. Suppose you were observing a person for the purpose of ascertaining the actual character and feeling, to what ought your attention to be particularly directed?
A. To the expression of the face, to the movements of the muscles, and to the manner of saying and doing what were regarded as indifferent and unimportant things.

Q. Is the face a reliable index to both character and feeling?
A. “The prominent state of mind becomes permanently written in the face, and in the very manner of the body.”

Q. Are muscular movements also indicative of character?
A. “A man’s character becomes fixed according to its outward realness; his principles are truly embodied in his
practice; and in proportion as a man carries out in his actions what he admits into his creed, will this bodily habit and constitution assume a corresponding consistency and constancy. Our waking life is that of our passions, and our limbs and features are always expressing them. Thus the notion which unbiased and intelligent persons form of a man’s habitual state of mind from his features and his manners, supposing him free from disease, is seldom very wrong, for clothing cannot hide a man’s soul, as long as he is able to move.”

Q. What directions did Lord Chesterfield give to persons who were desirous of knowing the actual characters of others?

A. He directed them to observe critically the manner of saying and doing such things as were regarded as unimportant and indifferent, as these would most likely show the true state of the temper and feeling.

Q. In order that one may be truly profited by observation, what must be carefully guarded against?

A. Bias, partiality, and trifling.

Q. Are persons liable to be influenced in their observations by their pre-existing states of feeling?

A. Nothing is more common. An amusing instance of this liability to error is cited by Lord Kaimes, in his Elements of Criticism. A clergyman and a lady were once looking at the appearances on the face of the moon; the clergyman beheld in them a picture of a most magnificent cathedral; the lady was struck with amazement at the ob-
tuseness of his vision, for certainly it must be plain to everybody that they were the very images of two happy lovers.

Q. Are the bases on which profitable observations may be founded numerous?

A. Exceedingly so. Every subject of study is a basis for observation; so is every department of human action and labor. All persons, therefore, who desire wisdom, must be constant, critical, and careful observers. Parents and teachers, above all other persons, must be good observers.

Q. Ought observations to be briefly, yet accurately recorded?

A. A brief, accurate, and expeditious mode of recording observations must be adopted by all persons who mean to derive lasting benefit from what they observe. There are general and special bases for observation. Truth is one of the most important general bases, and all persons might classify their observations on this basis under three general heads, namely, Certainties, Probabilities, and Possibilities.

Q. What would constitute the column of certainties?

A. Things self-evident, and things of which the evidence is demonstrative.

Q. What would constitute the column of probabilities?

A. All those things of which the evidence, though not demonstrative, still produces conviction and actual belief.

Q. What would constitute the column of possibilities?

A. All those things of which the evidence is so shadowy
and unsubstantial as to produce neither conviction nor belief, but just the bare mental assent that such things may exist.

Q. How will a person of sound judgment be governed in relation to such a classification?

A. Such a person will critically and accurately study the column of certainties, and, to the utmost limit of ability, conform the actions of the life to its requirements. The column of probabilities is the great sphere of human actions, expectations, and hopes, and of all these, the wise man will ever be a close and attentive observer. The column of possibilities is generally so remote from the sphere of human duty and action, that a wise man will bestow but little time or thought upon it.

Q. In reading History, what are two necessary bases of observation?

A. Geography and Chronology.

Q. What bases of observation are necessary, in order to obtain a true and accurate perception of the state of well-being of any individual or people?

A. Such as would describe truly their actual condition, physical, moral, and intellectual. Tables might be constructed on the bases of this Monitor and Catechism, that would be sufficiently definite for general purposes.

Q. What illustrious American was so remarkable for the extent and accuracy of his observations that he is justly entitled to the veneration and imitation of his countrymen to the end of time, as a Model Observer?

A. Benjamin Franklin.
Q. What is said of him in Edgeworth's Practical Education?

A. "The first thing that strikes us, in looking over Dr. Franklin's works, is the variety of his observations upon different subjects. We might imagine that a very tenacious and powerful memory was necessary to register all these; but Dr. Franklin informs us that it was his constant practice to note down every hint as it occurred to him. He urges his friends to do the same. He observes that there is scarcely a day passes without our seeing or hearing something which, if properly attended to, might lead to useful discoveries. By thus committing his ideas to writing, his mind was left at liberty to think. No extraordinary effort of memory was, even upon the greatest occasions, requisite. A friend wrote to him to inquire how he was led to his great discovery of the identity of lightning and electricity, and how he first came to think of drawing down the lightning from the clouds; Dr. Franklin replies that he could not answer better than by giving an extract from the minutes he used to keep of the experiments he made, with memoranda of such as he purposed to make, the reasons for making them, and the observations that rose upon them. By this extract, says Dr. Franklin, you will see that the thought was not so much an out of the way one, but that it might have occurred to any electrician."

Q. What was the extract from his Notes of Observations which Dr. Franklin sent to his friend?

3. Crooked direction. 4. Swift motion. 5. Being conducted by metals. 6. Crack or noise in exploding. 7. Subsisting in water or ice. 8. Rending bodies it passes through. 9. Destroying animals. 10. Melting metals. 11. Firing inflammable substances. 12. Sulphureous smell; the electric fluid is attracted by points. We do not know whether this property is in lightning. But, since they agree in all the particulars wherein we can already compare them, is it not probable they agree likewise in this? Let the experiment be made."—Dr. Franklin’s Letters, p. 322.

(Moore’s Soul and Body, 32, 113, 114, 194; Moore’s Body and Mind, 208; Winslow’s Philosophy, 251 to 260; Watts on the Mind, 34, 42; Edgeworth’s Practical Education, 401 to 435.)

SECTION IV.

REFLECTION.

"We are of the ruminating kind, and it is not enough to cram ourselves with a great load of collections; unless we chew them over again, they will not give us strength and nourishment. There are, indeed, in some writers visible instances of deep thoughts, close and acute reasoning, and ideas well pursued. The light they would give would be of great use, if their reader would observe and imitate them; all the rest, at best, are but particulars fit to be turned into knowledge; but that can be done only by our own meditation, and examining the reach, force, and coherence of what is said; and then, as far as we apprehend and see the connection of ideas, so far it is ours; without that, it is but so much loose matter floating in our brain. The memory
may be stored, but the judgment is little better, and the stock of knowledge not increased, by being able to repeat what others have said, or produce the arguments we have found in them. Such a knowledge as this is but knowledge by hearsay, and the ostentation of it is at best but talking by rote, and very often upon weak and wrong principles.

“This way of thinking on, and profiting by, what we read and observe will be a clog to anyone only in the beginning: when custom and exercise have made it familiar, it will be dispatched, on most occasions, without rest or interruption in the course of our reading. The motions and views of a mind exercised that way are wonderfully quick; and a man used to such sort of reflections sees as much at one glimpse as would require a long discourse to lay before another, and make out by entire and gradual deduction. Besides that, when the first difficulties are over, the delight and sensible advantage it brings, mightily encourages and enlivens the mind in reading, which without this is very improperly called study.”

“Sound reflection is to the intellect what good digestion is to the body. Observation collects facts; reflection develops principles. Facts are the aliment of intellect; reflection digests them, and carries their nutritive particles into the circulation. ‘Reflect on your own thoughts, actions, circumstances, and—what will be of especial aid to you in forming a habit of reflection—accustom yourself to reflect on the words you use, hear, or read; their birth, derivation, and history. For if words are not things, they are living powers, by which the things of most importance to mankind are actuated, combined, and humanized.’”

Q. What is the fourth rule of Intellectual Education?

A. I must know accurately, and observe strictly, the laws which regulate and govern my relations to reflection.

Q. What do you understand by reflection?

A. A patient, systematic, and critical review of all the
sensations, feelings, and thoughts which observation has excited within me, the causes which produced them, the manner in which they were produced, and, particularly, the effects which they have produced upon myself.

Q. Is systematic and constant reflection necessary to progress in science and wisdom?

A. It is indispensably necessary to such progress. Knowledge, that is, the bare cognition of existences, may be acquired without reflection; but such knowledge, far from being useful, is often highly injurious.

Q. Is there, then, a difference between knowledge and wisdom; and if so, in what does that difference consist?

A. We will let Cowper give the answer to this question:

"Knowledge and wisdom, far from being one,
Have oft-times no connection. Knowledge dwells
In heads replete with thoughts of other men;
Wisdom in minds attentive to their own.
Knowledge, a rude unprofitable mass,
The mere materials with which wisdom builds,
'Till smoothed and squared and fitted to its place,
Does but encumber whom it seems to enrich.
Knowledge is proud that he has learned so much;
Wisdom is humble that he knows no more.
Books are not seldom talismans and spells,
By which the magic art of shrewder wits
Holds an unthinking multitude enthralled.
Some to the fascination of a name
Surrender judgment, hood-winked. Some the style
Infatuates, and through labyrinths and wilds
Of error leads them by a tune entranced."
While sloth seduces more, too weak to bear
The insupportable fatigue of thought,
And swallowing, therefore, without pause or choice,
The total grist unsifted, husks and all."

**Q.** Is the scope of reflection very wide?

**A.** It covers the whole field of observation, for whatever is worthy of careful notice at first, is certainly deserving of after consideration.

**Q.** With regard to the formation of the habit of regular and constant reflection, what directions are given by Dr. Watts in his most excellent book on the "Improvement of the Mind?"

**A.** "Once a day, especially in the early years of life and study, call yourselves to an account, what new ideas, what new propositions and truths you have gained, what further confirmation of known truths, and what advances you have made in any part of knowledge; and let no day, if possible, pass away without some intellectual gain. Such a course, well pursued, must certainly advance us in useful knowledge. It is a wise proverb among the learned, borrowed from the lips and practice of a celebrated painter, 'nulla dies sine lineâ,' let no day pass without one line at least; and it was a sacred rule among the Pythagoreans, that they should every evening thrice run over the actions and affairs of the day, and examine what their conduct had been, what they had done, or what they had neglected; and they assured their pupils, that by this method they made a noble progress in the path of virtue.

'Nor let soft slumber close your eyes,
Before you've recollected thrice
The train of action through the day:
Where have my feet chose out their way?
What have I learnt where'er I've been,
From all I've heard, from all I've seen?
What know I more that's worth the knowing?
What have I done that's worth the doing?
What have I sought that I should shun?
What duty have I left undone?
Or into what new follies run?
These self-inquiries are the road
That leads to virtue and to God.

"I would be glad, among a nation of Christians, to find young persons heartily engaged in the practice of what this heathen writer teaches."

Q. What was Doctor Johnson's opinion of the merit of the book from which the above extract has been taken?

A. "Few books have been perused by me with greater pleasure than Dr. Watts' *Improvement of the Mind*; of which the radical principles may indeed be found in Locke's *Conduct of the Understanding*, but they are so expanded and ramified by Watts, as to confer on him the merit of a work in the highest degree useful and pleasing. Whoever has the care of instructing others, may be charged with deficiency in his duty if this book is not recommended."

(See Watts on the Mind, 11, 12, 31, 33; Locke's and Bacon's Essays; Coleridge's Aids to Reflection; Moore's Soul and Body, 113, 114.)
SECTION V.

LANGUAGE.

"Whatever suggests the appearance of living action is most agreeable and enduring in the mind. Our knowledge is intended to be associated with our feelings. Hence it is difficult to teach children the rudiments of language without associating even the forms of letters with their ideas of actual life and motion. Every lesson should be on objects. God's works and man's are what we have to learn, and he whose mind dwells in books, without familiarity with things, lives in a dream; his reason is unsettled, he has no true faith, for the world of true faith is a true world, full of great facts of a palpable kind, which none but madmen would dispute about. Hence the importance of familiarity with physical science, and the positive operations of mind on mind, and the grand events of providence and history, to the formation of a true philosopher.

"Natural objects, seen in natural order, are far better remembered than what is merely heard; and yet if we properly attend, we generally retain the fact stated in a lecture much more distinctly than those related in a book, which we only cursorily read, and this seems to arise from our imaginations being more called into action to realize what we hear, than what is merely presented to us in printed words; for spoken language is natural, and excites our nerves sympathetically, according to intonation of voice, but letters are altogether artificial and conventional, requiring an effort to interpret them; so that to enjoy books thoroughly, it is necessary that the reader should be quite habituated to reading, and accustomed to constrain his mind to idealize.

"Every living creature is governed by language, either in visible or audible signs; for language is meaning, feeling, thought, intelligence, actively signified. Animals have a language of emotion, but not of thought; man's language expresses both. Hence there are so many voices in the world, and none without significance; and an uncertain sound is the utterance and occasion of doubt."

G. Moore.
Q. What is the fifth rule of Intellectual Education?
A. I must know accurately, and observe strictly, the laws which regulate and govern my relations to language.

Q. What do you understand by language?
A. Language is the medium through which knowledge is communicated from one person to another.

Q. What are the two general forms of language?
A. Spoken and written. To persons near enough to hear the voice, communications are made by speaking; to persons who are beyond the reach of the voice, communications are made by writing. Language, therefore, whether spoken or written, is composed of words.

Q. What are words?
A. Words, when spoken, are audible, and when written, visible signs or representatives of things; and, unless the identical things represented by the words are distinctly apprehended by the mind, whenever the sounds of words are heard, or their written and printed forms seen, no real information is communicated by them; they are then insignificant sounds, and visible signs of nothing.

Q. Is language an important department of study?
A. When properly pursued, none can be more so. It is language which opens to us the treasures of the past—it is language which makes known to us the progress of the present, and by language alone can we address the future. It is language which places man at the head of all earthly
intelligences, and without it he would soon sink to the level of the brutal herd.

Q. What are the two principal things to which attention must be given while acquiring a practical knowledge of language?

A. First, the spoken sounds, and written and printed forms of words; and second, its grammatical, logical, and rhetorical import.

Q. When do the appropriate exercises in these two departments properly commence?

A. In the former, with the first word spoken by the child; and too much care cannot be exercised by parents to see that the earliest articulation shall be clear and distinct, and the first pronunciation full and correct. The speech of many persons is ungainly and boorish through life in consequence of the barbarism and nonsense of the nursery. Children may be early taught to make first with a pencil, and afterward with a pen, the written forms of words. Would parents, even while their children are learning the letters, teach them to write as well as utter sounds, probably many children, like John Wesley, would master the whole alphabet in one day. Articulation, spelling, and the written forms of words will be sufficient exercises of their kind until children reach the age of seven years, which, as a general rule, is quite as early as children ought to be placed at school. Add to these exercises definition, and they, with the elements of geography and arithmetic, would be sufficiently extensive for primary schools.
Q. At what age ought the second department of language to be commenced, and what ought it to include?

A. It ought to commence not earlier than twelve or fourteen years of age; and it ought to include a thorough grammatical, logical, and rhetorical analysis of the language. In this department a full course of standard authors ought to be carefully and critically read, so that on its completion, all the pupils shall have some just and adequate perceptions of the philosophy of language and the philosophy of mind.

Q. What has Mansfield, in his admirable work on American Education, which every parent and every teacher in the United States ought to read, said of the importance of clear thoughts and clear language to the teacher?

A. "Next to personal character, the facility of communicating clear thoughts in clear language, is the grand *sine qua non* of a good teacher. I cannot think any one ever made a good instructor without it; and no one who has it not, at least in a tolerable degree, need expect to be any thing more than a plowboy in breaking up the fallow ground of human ignorance. I do not mean fluency or elegance of language, for I have heard gentlemen discourse most rapidly and elegantly, for hours together, when it would have defied the wisdom of Solomon to have told what they said; and I know a distinguished clergyman of whom it was said in college, that he could not state a proposition in distinct terms. And yet this capacity to state clear thoughts in clear language, without one word more or
less than is necessary, is an element of the highest elo-
quence, and the greatest power in the range of human acquisi-
tion. It has distinguished some of the most remarkable
men of modern times; it was the peculiar talent of Swift
and Cobbett, and marked the genius of Chatham and of
Webster; and this power should always be, in some degree,
the attribute of a teacher.”

Q. What has the author of Lacon said of dullness and prosing in au-
thorship?

A. “For the last thirty years, the public mind has had
such interesting and rapid incidents to witness and to reflect
upon, and must now anticipate some that will be still more
momentous, that any thing like dullness or prosing in au-
thorship will either nauseate or be refused; the realities
of life have pampered the public palate with a diet so stim-
ulating, that vapidity has now become as insipid as water
to a dram-drinker, or sober sense to a fanatic.”

Q. What wonderful and recent invention or discovery, in connection
with the rapid multiplication of ideas, is destined to work momentous
changes in language?

A. The Electric Telegraph. All that is really important
in any speech, message, and report, will be speedily com-
municated to the public in the condensed style of the light-
ning press; and after any composition has been thus evis-
cerated, all the husks and scum of verbiage will be at
once given to the winds. Orators, hereafter, who desire
the audience of the people of the United States, must cease
to study the endless though splendid prosings of Burke, and,
to their utmost ability, imitate the clear and condensed energy of Webster and Calhoun.

Q. What considerations urge the children and youth of the United States to a critical and persevering study of their native language?

A. Let the individual who aspires to literary or scientific fame study deeply the Anglo-American tongue, for in that, more than in any other, will the history of men and nations be hereafter written. Through it will the deathless verse of Shakspeare and Milton speak to unborn millions. Through it the patriot in all future time will proclaim the electric and vivifying truths of the Declaration of Independence. Perhaps it is not too much to assume that this language is to be the medium through which all the inhabitants of earth are to be summoned to political freedom and national independence; and, further, higher and holier, our language is, probably, the appointed means through which the Gospel is to be preached to every creature. Who that has carefully noted the rapid extension of this language within the last five centuries—who that has any just conception of its vast compass and exhaustless capabilities of adaptation—who that perceives that as the ocean drinks up all the rivers of the earth, so this language, having been fed and nourished by all the former leading languages of man, is now abundantly capable of absorbing them all—will pronounce this supposition fanciful? Let, then, a language fraught with such promises become a subject of unceasing cultivation and study. Let it be purified, enriched, and adorned, until it shall be more symmetrical and beautiful,
as it is already more copious and energetic, than the classic tongues of Greece and Rome.

(Watts on the Improvement of the Mind, 73 to 88; Dymond's Essays, 239 to 246; Moore's Man and his Motives, 145; Moore’s Body and Mind, 144, 145; Mansfield’s American Education, 89 to 91.)

SECTION VI.

READING.

"Read not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider. Some books are to be tasted, others to be swallowed, and some few to be chewed and digested; that is, some books are to be read only in parts; others to be read, but not curiously; and some few to be read wholly, and with diligence and attention. Some books also may be read by deputy, and extracts made of them by others; but that would be only the less important arguments, and the meaner sort of books; else distilled books are, like common distilled waters, flashy things. Reading maketh a full man; conference, a ready man; and writing, an exact man; and, therefore, if a man write little, he had need have a great memory; if he confer little, he had need have a present wit; and if he read little, he had need have much cunning, to seem to know that he doth not. Histories make men wise; poets, witty; the mathematics, subtle; natural philosophy, deep; moral, grave; logic, rhetoric, able to contend: there is no stand or impediment in the wit, but may be wrought out by fit studies, like as diseases of the body may have appropriate exercise; bowling is good for the stone and reins; shooting, for the lungs and breast; gentle walking, for the stomach; riding, for the head, and the like; so, if a man's wits be wandering, let him study the mathematics, for in demonstrations, if his wit be called away never so little he must begin again; if his wit
be not apt to distinguish or find differences, let him study the schoolmen; if he be not apt to beat over matters, and to call upon one thing to prove another, let him study the lawyers' cases; so every defect of the mind may have a special receipt.”

“The custom of reading aloud for a great while together is extremely fatiguing to children, and hurtful to their understandings; they learn to read on without the slightest attention or thought; the more fluently they read, the worse it is for them; for their preceptors, while words and sentences are pronounced with tolerable emphasis, never seem to suspect that the reader can be tired, or that his mind may be absent from his book. The monotonous tones which are acquired by children who read a great deal aloud, are extremely disagreeable, and the habit cannot easily be broken: we may observe, that children who have not acquired bad customs, always read as they speak, when they understand what they read; but the moment when they come to any sentence which they do not comprehend, their voice alters, and they read with hesitation, or false emphasis: to these signals a precepter should always attend, and the passage should be explained before the pupil is taught to read it in a musical tone, or with the proper emphasis: thus children should be taught to read by the understanding, and not merely by the ear. Dialogues, dramas, and well-written narratives, they always read well, and these should be their exercises in the art of reading: they should be allowed to put down the book as soon as they are tired; but an attentive tutor will perceive when they ought to be stopped, before the utmost period of fatigue. We have heard a boy of nine years old, who had never been taught elocution by any reading-master, read simple pathetic passages, and natural dialogues, in 'Evenings at Home,' in a manner which would have made Sterne's critic forget his stop-watch.

“The history of realities, written in an entertaining manner, appears not only better suited for the purposes of education, but also more agreeable to young people than improbable fictions. We have seen the reasons why it is dangerous to pamper the taste early with mere books of entertainment; to voyages and travels we have made some objections. Natural history is a study particularly suited to children; it cultivates their talents for observation, applies to objects within their reach, and to objects which are every day interesting to them. The histories of the bee, the ant, the caterpillar,
the butterfly, the silkworm, are the first things that please the taste of children, and these are histories of realities."

Edgeworth's Practical Education.

Q. What is the sixth rule of Intellectual Education?

A. I must know accurately, and observe strictly, the laws which regulate and govern my relations to reading.

Q. What do you understand by reading?

A. Reading is either the audible pronunciation of the words of a written or printed composition, for the purpose of developing and disciplining the organs of speech, or for conveying the sense of the composition to others; or it is the silent and careful perusal of a composition for the purpose of obtaining whatever of science, knowledge, or information it may contain.

Q. Where are these several modes of reading properly practiced?

A. The first is among the most common and important of school exercises; the second is used in the family and social circle for both instruction and amusement, and in the lecture-room and all other places in which reading is practiced for public instruction; the third is the mode of reading practiced by students, and is frequently called study.

Q. What are the principal objects of reading in the schools?

A. The first object is to develop and discipline the organs of speech; the second is to acquire the ability to read, with quick and accurate perception of the author's meaning, the various styles of composition.
Q. What is reading in the former manner sometimes called?
A. Phonology, and vocal gymnastics; it is the appropriate exercise of the earliest years of the school-age, and should be continued and repeated until all the elementary sounds are completely mastered, and a full and distinct articulation thoroughly acquired. Appropriate lessons for this exercise may be found in most of the school-books now in common use, but many books, and some of them works of decided merit, have been prepared within the last ten years expressly for these exercises.

Q. What studies are necessary to enable the student to perceive quickly, and utter properly, the true meaning of authors in the various styles of composition?
A. Grammar, logic, and rhetoric; they are studies of the highest importance, and have been briefly described in the article on language.

Q. On what bases does good reading essentially depend?
A. On a perfect articulation, and on a quick and accurate perception of the true sense of the authors whose compositions are read. Any person possessing these prime requisites is a good reader, but all the rules of all the elocutionists will be insufficient to make even tolerable readers where these are wanting.

Q. How may all books be classed?
A. Under three general heads, namely, Popular, Scientific, and Professional. Popular books are written in the common language of the people, without technical terms
and terms of art, and are read for instruction and amusement.

Scientific books contain demonstrated and classified truths, or verities, and are the appropriate books for the study of all persons who wish to acquire exact knowledge. Professional books contain the science, art, and literature which belong to the various professions; these books are peculiarly adapted to the wants of students and members of the professions.

Q. What one book is of more importance than all others, and worthy of being read and studied by all persons, and at all times?

A. The Bible. Regarded simply as a literary composition, it is the most remarkable book in the world. "The history of more than two thousand years of the most wonderful period of the human race, belongs to the Bible. Strike the book of Genesis out, and you can find it nowhere else. In vain you search the ruins of Egypt; in vain you dig up the foundations of Nineveh; in vain you search the boasted antiquities of Hindostan; in vain you read the pretended legends of China—all is darkness, or all is fable. Every history, every tradition, every philosophy, every book, however assuming authority, every science, and every art, fails to discover the early history of man. Here only we have it. Brief, sententious, rapid in its survey, and yet picturesque, it is the history of man in his creation, his progress, his separation, his wanderings, and his civilization, during one-third of his recorded life on earth!

"If this history were lost, the entire foundation of hu-
man knowledge would be lost; for all that we know of the history and progress of the human race is connected with, bound to, and derived from, this short record of its primitive age. Nothing can be gathered from ruins, from tradition, from conjecture, fancy, or philosophy. Here is all; and this history contains the axioms, definitions, and elements of all historical science. It is a solid foundation, around which the storms of time have beaten in vain."

Q. How does Mansfield, from whose American Education the two preceding paragraphs have been taken, describe the Bible as a delineator of human character?

A. "The portrait of man, in his generic character, as given in the Scriptures, is a daguerreotype of his moral nature, drawn by the pencil of divine light. It is accurate in all respects. No human being has been able to read that description of man, and say—This is not my nature. No one has been so great, and none so low, that their likeness was not inscribed on the pages of Holy Writ; none have been so base, and none so noble, none so deformed, and none so perfect, that all his features, his peculiarities, his baseness, or his glory, have not been drawn so clearly, so strikingly, that through all the ages of time that character will stand forth, and those features be recognized!

"The Bible is the only book which contains this portrait of human nature. It is the only one in which this branch of knowledge can be learned. If it be useful, then, for man to know himself (and ancient philosophers have said this was the most valuable of knowledge), certainly it is
useful to study the Bible, which alone contains an accurate account of human nature."

Q. After the Bible, what other books ought to be read and studied in all families, and by all young persons?

A. Well-written and accurate works upon General Education. No young person can safely, or even innocently, be ignorant of the fundamental principles of Health, Morality, and Intellect. Without a thorough knowledge and observance of these, no person can be a good citizen, and wherever competent and free schools have been established, voluntary ignorance and neglect of them become nearly, or quite criminal. Watts' Improvement of the Mind, and Mansfield's American Education, are specimens of the kind of books alluded to in this paragraph, and their superior merits justly entitle them to a place in every family and every school in the United States.

Q. Except those persons whose business or vocation is scientific, literary, and professional, is great reading profitable, or even desirable?

A. "The prolonged attention to minute objects, as in print, is itself disturbing to the faculties, and requires a long labor to overcome its evil effects. Indeed, it is not improbable that great readers are awkward and untoward men, because the habits of their minds are unnatural, that is, without proper sympathies, and some of their faculties be-numbed by too constant a use of their eyes on print, instead of human faces, and the many eloquent objects of nature. The unnaturalness of reading is seen in the vast difficulty experienced in educating by this means, through
the medium of books, those persons who have not been accustomed to apply the eye to the discrimination of minute objects. Even the children of such persons, from hereditary formation, are scarcely able, under the strongest motive, sufficiently to fix the attention on letters to learn them. This difficulty is especially observed among wandering tribes.”

Q. What ought to form a great portion of the reading of the people of our country?

A. The history of the United States.

Q. How ought this history to be written, in order to be well adapted to the wants of all persons?

A. It should be arranged under three general heads, namely, Juvenile, Popular, and Scientific. The Juvenile department would embrace the geography and chronology of the country, in connection with the leading topics, important actions, and striking incidents of the various epochs described. Accurate maps, chronological charts, and proper pictorial embellishments, in this department are indispensable, as they serve the double purpose of arresting the attention, and essentially aiding in impressing the facts on the memory. No better way of teaching this department can be devised, than to furnish each pupil with outline maps, charts, and drawings, and require them to fill them out with neatness and accuracy; these, together with a proper development of moral feeling, would complete this department.
Q. What would constitute the Popular Department?

A. The Popular department would embrace the Juvenile, with more ample extent and illustration; the motives which inspired the actions, and the consequences following their performance, would be fully and accurately exhibited. The great object of this department is to purify and elevate the moral feeling, and to give such general and reliable information as may be necessary to guide the citizen in the ordinary performance of his duties.

Q. What would constitute the Scientific Department?

A. All the data of history accurately arranged in strict scientific forms, and expressed in brief and precise language. This department would be for the especial use of statesmen, legislators, philosophers, historians, and professed students of history.

Q. Is the history of the United States peculiarly rich and instructive?

A. To the American and Republican it is, by far, the most significant and important epoch in the world's civil history.

Q. How did Lord Chatham describe the characters of the men who composed the first Continental Congress that met in Philadelphia?

A. "History, my lords, has been my favorite study; and in the celebrated writings of antiquity, I have often admired the patriotism of Greece and Rome; but, my lords, I must declare and avow, that in the master States of antiquity, I know not the people nor the senate who, in such a complication of difficult circumstances, can stand in preference to
the delegates of America, assembled in general Congress at Philadelphia."

Q. How does Alison, the British historian, describe the character and progress of the people of the United States?

A. Substantially as follows: "There is something almost awful in the incessant advance of the great stream of civilization, which in America is continually rolling down from the summits of the Alleghany Mountains, and overspreading the boundless forests of the Far West. No less than three hundred thousand persons, almost all in the prime of life, now yearly pass the Alleghany Mountains, and settle on the banks of the Ohio, Mississippi, Missouri, Arkansas, and their tributary streams. Along a frontier tract above twelve hundred miles in length, the average advance of cultivation is about seventeen miles a year; thus reclaiming from the wilderness, annually, twenty thousand four hundred square miles. These hardy pioneers of American progress go forth to war upon the forest with the powers of art, and the industry of civilization; with perseverance in their character, order in their habits, and fearlessness in their hearts; with the axe in their hands, the Bible in their pockets, and the encyclopaedia by their sides."

Such is but a faint outline of our country's greatness; and it may with truth be said, that its physical grandeur is surpassed only by its moral sublimity. Its whole history is replete with noble deeds, with incidents and legends which ought to glow upon the canvas of the painter, and to live in the undying song of bards."
Q. What physical effect is produced by extensive and accurate knowledge of the history of one's race and country?

A. "Those nations have the best-formed heads who have been possessed of the best histories or traditions, and who have been called to the highest exercise of memory; for in this consists the principal means of advancing the arts of civilization, and of maintaining the dominion of truth and religion both over mind and body. The very act of acquiring, recording, or recollecting true knowledge is attended by a state of brain and a sobriety of manner which tend, at once, to imbody, impersonate, and fix its advantages in the individual so employed, and to perpetuate the benefit in his offspring. If, therefore, the increase of schools did nothing more than demand the general employment of youthful memory in acquiring truth, it would accomplish immense good, for this is always associated more or less with control of the body, and it will, moreover, be the groundwork of right reason when coming circumstances shall require severer exercise of intellect."

(Watts' Improvement of the Mind, 42 to 68; Edgeworth's Practical Education, 238 to 287; Mansfield's American Education, 220 to 246; Dymond's Essays, 239 to 253; Humphrey's Domestic Education, 88 to 103.)
SECTION VII.

PERSEVERANCE.

"What exercise is to the body, thought is to the intellect. Untiring industry and perseverance are the most certain means of success in every department of life. Where genius alone has succeeded once, industry and perseverance have succeeded a thousand times. Ordinary endowments, with well-directed and constant application, win the great prizes of life. The ability to labor is given to all; genius is granted to but few. It was not genius but industry and perseverance which made Franklin and Washington the pride and glory of our race, and fit models for imitation to all generations."

Q. What is the seventh rule of Intellectual Education?

A. I must know accurately, and observe strictly, the laws which regulate and govern my relations to perseverance.

Q. What do you understand by perseverance?

A. The well-directed and long-continued application of the human powers and faculties for the accomplishment of any specific purpose. Few rules are more important than this. When sound judgment has first given the direction, perseverance is almost certain to reward all efforts with success; but, without strict adherence to this rule, no talents, no fortune will be sufficient for the attainment of any great and worthy object. There are no persons to whom perseverance is more necessary than parents and teachers. Again and again must they faithfully repeat their laborious pro-
cesses, and often without any perceptible and desirable effect, still they are lost and their labors are lost the moment they cease to persevere. Children and pupils too must adopt this rule as one of the great canons of their lives; and one of the standing mottoes of all persons who desire to avoid the mortifications of failure, must be Perseverance.

SECTION VIII.

DISPATCH.

"Affected dispatch is one of the most dangerous things to business that can be; it is like that which the physicians call pre-digestion, or hasty digestion; which is sure to fill the body full of crudities and secret seeds of disease: therefore measure not dispatch by the time of sitting, but by the advancement of business; and, as in races, it is not the large stride or high lift that makes the speed, so, in business, the keeping close to the matter, and not taking of it too much at once, procureth dispatch." Bacon.

Q. What is the eighth rule of Intellectual Education?
A. I must know accurately, and observe strictly, the laws which regulate and govern my relations to dispatch.

Q. What do you understand by dispatch?
A. The regular and orderly completion of study and business in the shortest time compatible with its perfect
performance. Dispatch can result only from sound judgment, strict order, and prompt application. That there may be dispatch, it is necessary that all appropriate duties shall be prearranged in such a way that there shall ever be "a time for every thing, and every thing at its time," "a place for every thing, and every thing in its place." Delays and postponements are antagonistic to dispatch, and must ever be carefully avoided. "Never put off until to-morrow what ought to be done to-day." "Procrastination is the thief of time." Of all species of theft, this is the most common and destructive; ought it not, therefore, to be the most odious and disreputable? Vain hopes of to-morrow, have ruined thousands. Right uses of to-day, will make millions happy.

CHAPTER V.

SECTION I.

GENERAL REVIEW.

Q. What is the groundwork of the Frontispiece?
A. The front of a Tuscan edifice, drawn in conformity to the rules of art.

Q. What are the names of the five principal orders of Architecture?
A. The Tuscan, Doric, Ionic, Corinthian, and Composite.
Q. Why was the Tuscan order selected?

A. It was supposed to be better adapted to the principal design in view, than either of the other orders.

Q. What is that principal design?

A. To give an orderly and logical exhibition of the various leading ideas and interests which are united in the formation of an enlightened and Republican State.

Q. When used for such a purpose, what is this edifice called?

A. The Temple of Liberty.

Q. What figures are represented at the bases of the columns?

A. On the first column, Justice; on the second, the Printing-Press; on the third, the Steam-Engine and Electric Telegraph; and on the fourth, Liberty.

Q. What is the motto of Justice?

A. Fiat Justitia ruat coelum.—Let justice be done, though heaven be destroyed.

Q. What is the motto of the Printing-Press?

A. Sit Lux.—Let there be Light.

Q. What is the motto of the Steam-Engine?

A. Industria vincit omnia.—Industry conquers all things.

Q. What is the motto of Liberty?

A. Libertas vel mort.—Liberty or death.

Q. When taken separately, what do these figures represent?

A. The ideas of Justice, Knowledge, Industry, and Liberty.
Q. When taken in combination, what are the figures designed to show?
A. The progress of the human race in civilization.

Q. What do you understand by civilization?
A. Those changes and states which the human race exhibit in passing from a savage to an enlightened state.

Q. In respect to civilization, how many states does the human race exhibit?
A. Five: namely, savage, barbarous, half-civilized, civilized, and enlightened.

Q. In passing from a savage to an enlightened state, what is assumed as the natural order of progression?
A. Justice precedes Liberty, or, in other words, Liberty emanates from Justice, and the intermediate ideas are Knowledge and Labor, the former represented by the Printing-Press, and the latter by the Steam-Engine.

Q. What must be generally and practically observed by any and by all people who desire to possess Liberty?
A. They must be just, intelligent, and industrious. These are the indispensable conditions of liberty, and without the union of all these, no State, ancient or modern, ever did, or ever can, possess Liberty.

Q. What is the first great fundamental interest of a free, enlightened, and republican State, and on which all the others depend?
A. Education.

Q. What is Education?
A. Education is that process by which the powers and
faculties of an individual are duly and harmoniously developed and disciplined; in which he acquires a thorough practical knowledge of individual, social, religious, and political duties, and an ability and disposition to perform them all, fully, accurately, and promptly.

Q. What are the great departments of education?

A. Physical, Moral, Intellectual, and Special.

Q. What is Physical Education?

A. It is that process in which the bodily powers are duly developed and disciplined, in which the individual acquires physical health, activity, and beauty.

Q. What is Moral Education?

A. It is that process by which the moral faculties are duly developed and disciplined, in which the individual is made to perceive clearly the distinctions of right and wrong, good and evil, in his actions with regard to others and himself, and in which he acquires the disposition to do what is right, and to avoid what is wrong.

Q. What is Intellectual Education?

A. It is that process by which the knowing and reasoning faculties of an individual are duly developed and disciplined, in which he acquires a knowledge of the existence, relations, and reason of things.

Q. What is Special Education?

A. It is that process by which an individual acquires a thorough practical knowledge of some department of labor.
Q. What do the first three departments constitute?
A. General Education, which of right belongs to every citizen of a republican State, and for which legal and adequate provision ought to be made by the State.

Q. What is the second great interest of an enlightened and Republican State?
A. Labor.

Q. What is Labor?
A. It is the regular application of the human powers and faculties to the proper business of life.

Q. What are the great departments of labor?
A. Agriculture, Commerce, Manufactures, and Professions.

Q. What is the third great interest represented upon this Monitor?
A. Government.

Q. What is government?
A. It is that power which regulates and governs the State.

Q. Whence does the government of a Republican State derive its authority?
A. From the consent of the people.

Q. What are the departments of a regular government?
A. Legislative, Judicial, Executive, and Ministerial.

Q. What is the office of the legislative department?
A. To make the law.

Q. What is the office of the judicial department?
A. To declare the law.

Q. What is the office of the executive department?
A. To enforce the law.

Q. What is the office of the ministerial department?
A. To conduct negotiations and make treaties.

Q. What are the cardinal virtues represented upon this Monitor, and without any one of which any character is capitally defective?
A. Temperance, Prudence, Fortitude, Justice.

Q. What does temperance do?
A. It restrains excess.

Q. What does prudence do?
A. It guards against danger.

Q. What does fortitude do?
A. It supports under pain.

Q. What does justice do?
A. It makes us respect the rights of others, and protect our own.

Q. What are the names of the Christian virtues inscribed on this Monitor?
A. Faith, Hope, Charity.

Q. What is the next inscription to be noticed?
A. The injunction, 'Know thyself, physically, morally, and intellectually.' Every human being has appropriate duties, corresponding to all the various powers and faculties. Ordinary human capacity is equal to the knowledge
and performance of these duties; and fearful is the responsibility of all persons who remain in voluntary ignorance and neglect of them.

Q. What is the next word inscribed upon the Monitor?
A. **Excelsior**.

Q. What is the meaning of that word?
A. Higher.

Q. *Excelsior* is the motto of what State?
A. New York.

Q. Is it a good motto?
A. It is an admirable one, and equally well adapted for an individual, a family, a school, and a State.

Q. For what purpose is *Excelsior* inscribed upon the Monitor?
A. To inculcate the duty of perpetual progress in knowledge and virtue.

Q. Can we be always advancing and rising?
A. Motion is the fixed and unalterable law of our being, from which man can not escape. Upward or downward every human being, society, and State must move; intelligently and virtuously using all the powers and faculties, as it is the positive duty of all to do, man is continually and necessarily rising into higher and higher spheres of thought and action; while by ignorance and vice, he is continually and necessarily sinking lower and lower. Throughout the Creator's works every thing has its appropriate sphere; and if any being, by voluntary
neglect of duty, abandons his natural plane, he sinks to a corresponding depth below. Thus the highest heaven and the lowest hell are the zenith and nadir of the moral world. Man's natural sphere is far above that of the simply animal race; yet, whenever he becomes unmindful of his origin and duties, he necessarily sinks below the level of the brute. This principle explains a declaration often made by the great poets, namely, "A bad woman is the worst of men;" but it is equally true that a good woman is the best of men. Thus we see that just as our privileges are exalted our responsibilities are increased.

Q. What, then, ought to be the motto of every individual, every family, every school, every society, and every State?
A. Excelsior.

Q. What is next seen on the Monitor?
A. The coat of arms of the United States.

Q. What is the principal figure in it?
A. The American Eagle.

Q. How is the eagle represented?
A. In a rising attitude, with outspread wings.

Q. Why is the eagle so represented?
A. To indicate that the march of our country is still onward and upward.

Q. What was the number of the States, and their population, when Independence was declared, in 1776?
A. Thirteen States, and about three millions of people.
Q. What is the present number of the States, and their population?
A. Thirty-one States, and more than twenty-three millions of people.

Q. In what time does the population of the United States double?
A. In about twenty-three years.

Q. Increasing in that ratio, what will be the population of the United States in 1900?
A. More than one hundred millions.

Q. What is intended by the olive-branch held in the talons of the eagle?
A. By the olive-branch the United States design to say to all other nations, We desire to live in peace with you, and we tender you the olive-branch, the symbol of peace.

Q. What is intended by the arrows in the talons of the eagle?
A. By the arrows, the United States intend to say to all other nations, If you invade our rights, we are ready and prepared to defend them.

Q. What is the motto of the United States?
A. E Pluribus Unum.

Q. What is the meaning of that motto?
A. From many, one, that is, one federal government, from many States united.

Q. How will all true patriots and all genuine lovers of their country always hail the Star-spangled Banner, the glorious flag of the Republic?
A. In sentiment and language like that of that genuine patriot and eminently illustrious citizen, President Dwight:
COLUMBIA! Columbia! to glory arise;
The queen of the world and the child of the skies;
Thy genius commands thee; with rapture behold,
While ages on ages thy splendors unfold.
Thy reign is the last and the noblest of time,
Most fruitful thy soil, most inviting thy clime;
Let the crimes of the East ne'er encrime thy name,—
Be freedom, and science, and virtue thy fame.

To conquest and slaughter let Europe aspire
Whelm nations in blood and wrap cities in fire;
Thy heroes the rights of mankind shall defend,
And triumph pursue them, and glory attend.
A world is thy realm: for a world be thy laws,
Enlarged as thine empire, and just as thy cause;
On freedom's broad basis thy empire shall rise,
Extend with the main and dissolve with the skies.

Fair Science her gates to thy sons shall unbar,
And the east see thy morn hide the beams of her star:
New bards, and new sages, unrivaled, shall soar
To fame unextinguish'd, when time is no more;
To thee, the last refuge of virtue design'd,
Shall fly from all nations the best of mankind:
Here, grateful to Heaven, with transport shall bring
Their incense more fragrant than odors of spring.

Nor less shall thy fair ones to glory ascend,
And genius and beauty in harmony blend;
The graces of form shall awake pure desire,
And the charms of the soul ever cherish the fire:
Their sweetness unmixed, their manners refined,
And virtue's bright image instamp'd on the mind,
With peace and soft rapture shall teach life to glow,
And light up a smile on the aspect of woe.
Thy fleets to all regions thy power shall display
The nations admire, and the ocean obey;
Each shore to thy glory its tribute unfold,
And the east and the south yield their spices and gold.
As the day-spring unbounded, thy splendor shall flow,
And earth's little kingdoms before thee shall bow,
While the ensigns of UNION, in triumph unfurl'd,
Hush the tumult of war, and give peace to the world.

Q. What is the next motto upon the Monitor?
A. ORDER IS HEAVEN'S FIRST LAW.

Q. What is meant to be asserted by that motto?
A. That exact order regulates and governs every department of the Creator's works; that the physical, moral, and intellectual worlds are subject to precise and definite laws.

Q. Will you name some instances in which this great truth may be easily perceived?
A. The beating of the human pulse, the motion of the tides, and the motion of the heavenly bodies.

Q. What important truth shall we discover by observation and reflection upon the phenomena by which we are surrounded?
A. That chance has no place amidst the Creator's works.

Q. What effect ought this discovery to produce upon our lives and actions?
A. It ought to bring both into a willing and prompt obedience to our Creator's laws.

Q. What is the highest and most striking object represented upon the Monitor, the first to arrest the attention, the last to leave the thoughts?
A. The symbol of the All-seeing Eye.

Q. For what purpose is this symbol used?

A. To remind us all of the fact that in thought, in word, and in action, we are every moment of our lives under the direct observation of our Creator.

Q. Where can we find a correct description of the extent and minuteness of our Creator's supervision of our lives?

A. In the one hundred and thirty-ninth Psalm.

Q. Will you repeat the first twenty-five lines of that Psalm?

A. "O Lord, thou hast searched me,
   And known me.
   Thou knowest my down-sitting and mine up-rising:
   Thou understandest my thought afar off.
   Thou compassest my path and my lying down,
   And art acquainted with all my ways.
   For there is not a word in my tongue,
   But, lo, O Lord, thou knowest it altogether.
   Thou hast beset me behind and before,
   And laid thine hand upon me.
   Such knowledge is too wonderful for me:
   It is high, I cannot attain unto it.
   Whither shall I go from thy Spirit?
   Or whither shall I flee from thy presence?
   If I ascend up into heaven, thou art there:
   If I make my bed in hell, behold, thou art there.
   If I take the wings of the morning,
   And dwell in the uttermost parts of the sea;
Even there shall thy hand lead me,  
And thy right hand shall hold me.  
If I say, Surely the darkness shall cover me,  
Even the night shall be light about me.  
Yea, the darkness hideth not from thee;  
But the night shineth as the day;  
The darkness and the light are both alike to thee.”

Q. Whenever we think on our relations to our Creator, or contemplate the variety, magnificence, and wisdom of his works, what ought to be the sentiments and language of all his intelligent creatures?

A. “Be thou, O God, exalted high;  
And as thy glory fills the sky,  
So let it be on earth displayed,  
Till thou art here, as there, obeyed.”

THE END
APPENDIX.

A Valedictory to the Young Gentlemen who commenced Bachelors of Arts, at Yale College, July 25, 1776. By the Rev. Dr. Dwight.

1. Young Gentlemen:—However happy I might be in enumerating your many good qualities, and dwelling upon your excellent conduct, especially that which respected myself; however strongly inclined to the pleasing, though melancholy, task of taking a tender and affectionate farewell of you, a regard for your interest forbids me to indulge the inclination. Actuated by that regard, after having in the name of all the overseers and instructors of this college, confessed the very sensible pleasure you have given us by this grateful acknowledgment of our kind offices, and the greater pleasure we have received from your manly, regular, and amiable conduct, through your whole academical existence, I can not hesitate to spend this last opportunity, as I have already consumed a considerable period of my life, in attempting your improvement.

2. But that I may promote this important purpose in the fullest and best manner, give me leave to describe to you the nature and circumstances of the country which will probably be the scene of your future actions. This I will attempt with as much conciseness as possible. If I should enlarge beyond the expecta-
tion of my audience, I flatter myself the extensive and interesting nature of my subject will be my excuse.

3. That part of this vast continent called North America, extends from the eighth degree of north latitude to the pole; and, according to the latest discoveries, from the fiftieth degree of west longitude almost to the eastern shore of Asia. The lands within the Arctic Circle are useless and uninhabitable. Between that circle and the fiftieth degree of latitude, although the country is incapable of agricultural improvement, yet, considered in a commercial light, it is highly valuable. From thence to the Isthmus of Darien, the southern limit, extends the finest tract on the globe. Its length is between two and three thousand miles, and its breadth, at some places, at least as great.

4. In such an extensive region, which stretches through so many climates, the air, being of a very various temperature, is, as we might reasonably expect, in some parts of a greater, in others of a less, degree of salubrity. Except the kingdom of Mexico, which feels the usual inconveniences of the torrid zone, we may, in general, observe, that it is as healthy, serene, and delightful, as any country of the same magnitude on the earth. Nor are its advantages of soil less conspicuous than those of the climate. Whatever may conduce to health, plenty, and happiness, is almost the spontaneous product of its fields. Our corn is of every kind, of the best quality, and of a quantity that can not be measured. Our cattle, and fruits of every kind, are without number. Our plants and flowers, for health and pleasure, appear to have been scattered by the same benevolent hand which called forth the luxuriance of Eden. All that the wish of an epicure, the pride of a beauty, or the curious mind of a naturalist, can ask to variegate the table of luxury, to increase the shrine of splendor, or delight
the endless thirst of knowledge, is showered in profusion on this the favored land of Heaven.

5. Nor are these bounties bestowed only on the earth. The ocean, the lakes, and the rivers, pour forth an unlimited abundance of wealth and pleasure. Commonly, the munificence of the Deity is equally distributed. Where the soil is barren, the sea is fruitful, and supplies the defect. Where the land is fertile, the sea is empty and unfurnished. Here, the ocean and the continent were evidently formed for each other by the same open hand, and stored with blessings by the same unlimited indulgence of bounty. That this is the unstrained voice of truth, and not the extravagant declamation of panegyric, might, with the utmost ease, be demonstrated by the bare enumeration of the articles which constitute the furniture of this mighty structure; but as the time will not suffer such an enumeration, and especially as none of my audience can be supposed to be ignorant of them, I shall pass them without further notice.

6. Were all these blessings bestowed on a country which, like many in the world, was incapable of enjoying them generally, by reason of a destitution of conveniences for navigation and commerce, a principal part of their value would be lost. But Heaven, resolving that all the circumstances of this continent should be of a piece, has blessed it with naval and commercial advantages superior to those of any other state on earth. Its sea-coasts reach on both sides many thousand miles. Its harbors are safe, spacious, and innumerable. From these an easy, advantageous, and unlimited intercourse may be extended to every corner of the globe; whilst our rivers and lakes are not to be paralleled in number or size. Perhaps the Mississippi alone furnishes as extensive an inland navigation as half the rivers of Europe united;
whilst innumerable other spacious streams waft plenty and happiness through the wide regions where they flow.

7. But all this is insufficient to complete the felicity of a country. If even these blessings, great as they are, were insecure,—if they were naturally exposed to the ravages of enemies and the desolations of war,—the inhabitants would be miserable amid all the indulgence of Heaven. But, to finish the superiority of North America over every other country, the Most High has replenished it with every source of strength and greatness. Its present circumstances, which arise from events altogether political and accidental, are no objection to this account. For a war like this can not with any probability be a second time expected.

8. I proceed, therefore, to observe, that besides the inconceivable wealth and power which must necessarily roll in upon this infant empire, from an unbounded commerce, our internal supplies are of every kind, and inexhaustible. Our forests are filled with the finest timber, and exude in the greatest abundance tar, pitch, and turpentine. Our fields may, with the utmost facility, be covered with hemp and flax. Our provisions can never fail. Our mountains are everywhere enriched with sulphur, iron, and lead. Our improvements in the art of manufacturing saltpeter and gunpowder are astonishing even to ourselves. Our uncorrupted manners and our happy climate nourish innumerable multitudes of brave, generous, and hardy soldiers to improve these advantages, to strike terror into their enemies, and brighten the glory of their country.

9. But were we destitute of these advantages, it is a most important interest of every nation on earth to cultivate our friendship and open their ports to our ships. That this is the case, might be easily demonstrated by a description of the commercial interests
of the various kingdoms of the world; but this would be the subject of a volume. However, I can not but observe, that if any kingdom should unwisely become our enemy, the immense distance between us and them, the consequent difficulty of transporting troops hither, and of furnishing them with provisions when they arrive, (if we are faithful to ourselves,) must blast their brightest prospects, and whelm them in ignominy and ruin.

10. But the fairest part of the scene is yet to be unfolded. Not all the articles I have mentioned could spread happiness through the continent, if the manners of the inhabitants were corrupted and luxurious, or their civil government arbitrary and slavish. But a few observations will convince us that political, as well as natural advantages promise in this western world the existence of the greatest empire the hand of time ever raised up to view.

11. The southern and western parts of North America, subject to the dominion of Spain, if we may believe their own historians, are peopled with as vicious, luxurious, mean-spirited, and contemptible a race of beings as any that ever blackened the pages of infamy; generally, descended from the refuse of mankind, situated in a hot, wealthy, and plentiful country, and educated from their infancy under the most shocking of all governments, the tyranny of servants invested with unlimited powers, and sent to make their own fortunes by squeezing their subjects.

12. This concise but very just account of them must necessarily convince us that the moment our interest demands it, these extensive regions will be our own; that the present race of inhabitants will either be entirely exterminated, or revive to the native human dignity, by the generous and beneficent influence of just laws and rational freedom. A distinction, therefore, between
them and ourselves, in the present consideration of the necessary future greatness of the Western World, will be useless and impertinent.

13. I proceed, then, to observe, that this continent is inhabited by a people who have the same religion, the same manners, the same interests, the same language, and the same essential forms of civil government. This is an event which, from the building of Babel to the present time, the sun never saw. That a vast continent, containing three thousand millions of acres of valuable land, should be inhabited by a people in all respects one, is indeed a novelty on earth. Differences in religion always produce persecutions and bloodshed. Differences of manners, as we are naturally fondly attached to our own, can not but occasion coolness, contempt, and ill-will. Contending interests ever exist with disputes, and end in war. Without sameness of language, it would be impossible to preserve that easiness of communication, that facility and dispatch in the management of business, which the extensive concerns of a great empire indispensably require.

14. Essentially various forms and unlike principles of government create all the differences I have mentioned, and are consequently parents of endless contests, slaughter, and desolation. A sameness in these important particulars can not fail to produce the happiest effects. It wrought miracles in the minute, microscopic states of Greece. What may we not expect from its benign influence on the vast regions of America! All the great empires of the world, though much inferior to this in extent of valuable territory and every other natural advantage, were infinitely less our inferiors in these respects, than in the interesting circumstances above mentioned.

15. They consisted of various nations, not so widely separated
by mountains, deserts, and seas, as by a discordance of manners, interests, and principles, both of religion and civil government. Their grandeur was created by bloodshed, and preserved by despotism. The glory of this new world will necessarily result from the natural increase of inhabitants, and will be widely enlarged and durably established by untainted principles of policy and religion. The glory and greatness of those states, however, have been the admiration of the whole earth. But when we reflect on the disadvantages which attended them from their infancy, the seeds of decay and ruin which were planted even at their birth, we must necessarily see that their splendor, compared with that of America, was but the twinkling of the day-star to the full beauty and effulgence of the rising sun.

16. In the next place, I beg leave to remark, that this empire is commencing at a period when every species of knowledge, natural and moral, is arrived at a state of perfection which the world never saw. Other kingdoms have had their foundations laid in ignorance, superstition, and barbarity. Their constitutions were the offspring of necessity, prejudice, and folly. Even the boasted British Constitution is but an uncouth Gothic pile, covered and adorned by the elegance of modern architecture. The entailment of estates, the multitude of their sanguinary laws, the inequality of their elections, with many other articles, are gross traces of ancient folly and savageness.

17. American empire is designed for more illustrious scenes, and its birth attended with more favorable circumstances. Mankind have, in a great degree, learned to despise the shackles of custom and authority, and claim the privilege of thinking for themselves. Every science is handled with a candor, a fairness,
and manliness of reasoning, of which no other age could ever boast. At this period our existence begins; and from these advantages what improvements may not be expected!

18. Our ancestors, inspired with the same generous attachment to science as to freedom, have, *by the wisest of all political establishments, the institution of Free Schools*, diffused light and knowledge through every part of their settlements. And shall not their sons emulate their glory in this respect, as well as in a heroic defense of their liberty? They will! they do! The encouragements universally given to genius and learning, at the present time, are worthy of the sons of such parents. They are worthy of the glorious name of an American. They are worthy of the founders of the last and brightest empire of time.

19. Indeed, this is no more than we might reasonably expect. The generous mind is ever of a piece. The same extensive views, the same exalted disposition, which inspires that sublime enthusiasm, that heroic firmness, that divine patriotism, which, like the electric flame, runs from state to state, with an instantaneous rapidity, ever have, and ever will, reach out a parental arm, a fostering hand, to every rising genius and to every plant of valuable knowledge.

20. It is a common and very just remark, that the progress of liberty, science, and empire, has been with that of the sun, from east to west, since the beginning of time. It may as justly be observed, that the glory of empire has been progressive, the last constantly outshining those that went before it. The Assyrian empire was excelled by the Persian, that by the Grecian, and all were lost in the splendor of the Roman greatness. This has been equally exceeded by the learning, the power, and the
magnificence of Britain. From the first of these remarks it is evident that the empire of North America will be the last on earth; from the second, that it will be the most glorious.

21. Here the progress of temporal things towards perfection will be finished. Here human greatness will find a period. Here will be accomplished that remarkable Jewish tradition—that the last thousand years of the reign of time would, in imitation of the conclusion of the first week, become a glorious Sabbath of peace, purity, and felicity. This world, not with so much propriety called new from the date of its discovery as from the unprecedented union it exhibits of all those articles which are the basis of commerce, power, grandeur, and happiness—this favorite region, by the hand of Heaven sequestered from the knowledge of mankind till that period when European greatness began to totter, and destined to be the last retreat of science, of freedom, and of glory—beholds a rapid progress towards the consummation of excellence already commenced. Never were the rights of men so generally, so thoroughly understood, or more bravely defended. No country ever saw learning so largely diffused through every class of people, or could boast of so sensible, so discerning a community. What gratitude ought this unheard-of assemblage of blessings to rouse in the breast of every person whose lot is cast in this pleasant land, and who is entitled to this goodly heritage!

22. Allow me to proceed one step further, and I have done. From every deduction of reason, as well as from innumerable declarations of inspired truth, we have the best foundation to believe, that this continent will be the principal seat of that new, that peculiar kingdom, which shall be given to the saints of the Most High. That also was to be the last, the greatest, the
happiest, of all dominions. To these characters no other country wears the least appearance of agreement.

23. This answers the description in every particular. This is emphatically that uttermost part of the earth whose songs and happiness so often inspired Isaiah with raptures. This, with peculiar propriety, is that wilderness which shall rejoice and blossom like a rose, and to which shall be given the glory of Lebanon, the excellency of Carmel and Sharon. Here shall a king reign in righteousness, whose kingdom shall be an everlasting kingdom, and whose dominion shall not be destroyed.

24. It will, doubtless, be remarked, that in this description of America I have mentioned several things as present whose existence is future. The reason is, that, with respect to the end which I propose in this description, the distinction is immaterial. For our actions ought all to be inspired and directed by a comprehensive regard to this scene of glory, which is hastening to a completion with a rapidity suited to its importance.

25. This, young gentlemen, is the field in which you are to act. It is here described to you that you may not be ignorant or regardless of that great whole of which each of you is a part, and perhaps an important one. The period in which your lot is cast is possibly the happiest in the roll of time. It is true you will scarcely live to enjoy the summit of American glory; but you now see the foundations of that glory laid.

26. A scene like this is not unfolded in an instant. Innumerable are the events in the great system of Providence which must advance the mighty design before it can be completed. Innumerable must be the actors in the vast plot, and infinitely various the parts they act. Every event is necessary in the great system, and every character on the extended stage. Some
part or other must belong to each of you—perhaps a capital one.

27. You should by no means consider yourselves as members of a small neighborhood, town, or colony only, but as being concerned in laying the foundations of American greatness. Your wishes, your designs, your labors, are not to be confined by the narrow bounds of the present age, but are to comprehend succeeding generations, and be pointed to immortality. You are to act, not like the inhabitants of a village, nor like beings of an hour, but like citizens of a world, and like candidates for a name that shall survive the conflagration. These views will enlarge your minds, expand the grasp of your benevolence, ennoble all your conduct, and crown you with wreaths that can not fade.

Such were the ideas, such were the instructions, in which the Free Institutions of the United States had their origin; in such ideas and in such instructions only can those institutions be perpetuated. Let all our American educators ever be animated by the spirit and guided by the example of Doctor Dwight, and never shall future bard lament over the departed life and liberty of our Republic in strains that are now so truly, so graphically descriptive of dead and buried Rome:

"There is the moral of all human tales;  
'T is but the same rehearsal of the past:  
First Freedom, and then Glory—when that fails,  
Wealth, vice, corruption,—barbarism at last."
JACOTOT'S MAXIMS FOR TEACHERS.

1. Your first and great duty is, to keep your pupil constantly employed about some useful subject. Never suffer him to waste or slumber away his time. Admonish, stimulate him to do something.

2. Present objects and sentiments and facts for his consideration, now in one position, now in another. Oblige him to observe them on all sides. Ask him if he has seen all, and leave him to discover.

3. Oblige him to reflect on every thing that he sees, by requiring him to write or express his thoughts upon it.

4. Call upon him to verify his opinions and expressions, to justify all that he does, by referring to reason or authority.

5. Never expect that he will perceive or say every thing relating to a subject. You can not. Do not anticipate that he will understand every thing. No man does. Be satisfied if he is sensible of his ignorance, if he is learning something. Rome was not built in a day.

6. Do not therefore attempt to force matters by your own explanations. He does not need them. They will debase him by making him think himself dependent for his ideas on the intellect of others. They will make him a sluggard. Leave him to learn alone, and he will find them himself in due season.

7. Do not correct his mistakes. Oblige him to search for them. Give him time and he will correct himself. Do not make him a machine, to be moved by your impulse.
8. Encourage him to effort, by approbation of his success. Stimulate him, by showing him that he is yet imperfect. Subdue his vanity, by convincing him that every one can do the same with proper effort.

9. In short, act upon the principle that human intelligence is a unit—that the difference of men consists in the power of attention and will, and in the degree of knowledge—and you will find reason to believe it true. Teach your pupils to believe that they are able, and you will find them able. Cultivate the spirit of resolution—the force of will—and you will do more to make them scholars, than by volumes of explanation.

10. When you have succeeded in inducing them to exert their powers, and to be conscious of their independence of others for knowledge, they are emancipated. Then you may aid them occasionally by your experience and knowledge with safety and usefulness.

JACOTOT'S MAXIMS FOR PUPILS.

1. Resolve to learn something without assistance.

2. You may begin with what you please, and with any part of the subject which you prefer. Nothing is easy, nothing is difficult. All is difficult to the will—all is easy to the intelligence.

3. Believe that you can learn what you resolve to learn. The first artists and learned men had no teachers; and many since have attained the highest eminence without aid. What man has done, man can do. All that is necessary is attention and resolution.
4. To emancipate yourself, the \textit{thing learned} is not important. The \textit{manner of learning} is essential.

5. Rivet your attention upon what you are to learn.

6. Learn it thoroughly, so that every part of it may be \textit{present to the mind}; so that you may \textit{recall} it \textit{without hesitation}; that you may \textit{refer to it with absolute certainty}.

7. \textit{Refer all that you learn to this}. Compare all with this.

8. Be not discouraged if you do not understand at first. Review and repeat again and again what you learn, and you will gradually understand more and more.

9. Do not despise this as mechanical knowledge. The greatest philosopher first learns a subject or an object mechanically, examines all its parts, and then attempts to reason about it. To reason earlier, is to reason prematurely, and to this are due many of the received errors. The subject is decided on before it is thoroughly learned. Sir Isaac Newton said, he made his great discoveries merely by \textit{thinking about them}.

10. To learn by heart is nothing. It is mere \textit{knowledge}—mere mental perception. We can not help perceiving unless we shut our eyes. To \textit{use} this knowledge is \textit{intelligence}.

11. Commence with the whole, and not with the parts.

12. Examine it on \textit{all sides}, in \textit{all relations}. When you have thoroughly learned the whole, examine the \textit{parts}. Analyze forms, and sounds, and ideas, every thing which belongs to it, and classify them.

13. In music and oral language, employ your master as you do a musical instrument—as the machine, the book from which you are to learn what can not be written. Imitate him precisely.
Observe and compare his tones with yours; correct where you find them vary. Repeat the same tones day after day, until you can perceive no error.

14. In design or description observe the object. Describe or draw it. Review what you have done. Observe the defects. Correct, observe, and describe, or draw again until you can satisfy yourself.

15. In learning a language, observe in the same way the words and expressions used by the best writers in that language. When you have the same ideas to express, employ the same words in the same form and the same order, and you can not but write correctly. There is no other rule for correctness in language but those derived from its writers and speakers, and if you read good writers, you will imitate and practice on these rules.

16. Compare the writer with himself. Observe how he employs new words, or how he varies the form and order of words, according to the sense. Draw out from them a scheme of forms or a set of rules. If you prefer it, begin with the grammar. But make yourself master of the principles, and especially verify them all by comparing them with an author.

17. In studying any author, learn first what he says on the subject perfectly. Reflect on it. Compare one part with another. Examine for yourself. Write his views and your own reflections. Verify them by comparing and re-examining. Thus you will become acquainted with the subject and with the art of writing and reasoning.
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Simon Jay Henry
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