MONDAY, MAY 1, 1848.

To be Sold by Public Auction, at the Greenhead Inn, Crealy, near Guildford, at 3 o'clock on Wednesday, 15th May last, by Mr. HEMMING, the FREEHOLD SCHOOL PREMISES of Mr. Thomas Dailey, at a starting price of £100, payable in 40 years, with redemption at any time. There is a large, well-built dwelling house, adapted for a school, with a large garden, pond, and shed, detached warehouse, and a large outbuilding, which contains timber, sawn, and other materials. Full particulars may be obtained by application to Mr. Dally, at the School. The property is situated in a pleasant and healthy situation, near the town of Guildford.

Temperance and General Provident Institution, for MUTUAL LIFE ASSURANCE ANNUITIES, &c., 49, MOORCRAFT STREET, LONDON. Enrolled Under Act of Parliament. This Institution was established on the 31st December, 1840, and has been so successfully conducted that the funds have increased, and the deaths have been only 30, a fact which is believed to be unparalleled. The whole profits are divided among the assured, in three different modes, at each Member's option. Lower premiums that in most Mutual offices; this assurance having a simple and liberal scale of plans. Every assured is a member, and entitled to vote at the Annual Meeting. The benefits assured can be accrued to survivors only by simply registering the names in the Books of the Society. Persons abstaining from alcoholic beverages are assured in a distinct section.

EXAMPLES.
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No. 8, King William-street, City. Tea, Coffee, Sago, Taploca, Rice, Arrowroot, &c., are, in many instances, at a lower price than in the country. A large and extensive assortment of goods are in readiness to be sold in stock. The strong medicine Consyntax at 3s. 6d. per lb., and the fine Eyewax at 3s. 6d. per lb., will be found, from their excellent quality, well worth attention.

Cabinet and Upholstery Warehouse and Plate Glass Factory, 24, Pavement, Finbury, London. RICHARD A. C. LOADER respectfully solicits the attention of the public to furnish, and requiring, FURNITURE, of the best quality, to the highest standards. Orders from the country, if accompanied with a sketch, will be fully supplied with the choicest modes and most approved. Orders from families and large consumers an excellent opportunity to get in stock. The showrooms contain a beautiful assortment of millinery, head-dresses, flowers, crape, and muslin collars, &c., with every description of silk mercery, haberdashery, gloves, and hosiery necessary for a complete outfit of mourning may be found on constant sale, and rendered on the most reasonable terms. Finsbury, London. RICHARD A. C. LOADER respectfully begs leave to call the attention of the public to the establishment of the best quality, well worth attention.

| Good sound Cotton | 20 | 0 |
| Fine Cotton front, full | 20 | 0 |
| Finest Crown | 10 | 0 |
| Best Carolina Rice | 4 |
| New Mustard | 5 | 5 |
| Arrowroot | 1 |
| Black heavy pepper | 1 |
| Pimento | 6 |
| Finest Pimento | 6 |
| Superfine Hyson | 5 |
| Finest Ceylon | 15 |
| Ceylon | 10 |
| Ceylon | 5 |
| Superfine Ceylon | 10 |
| Finest Earl Grey | 12 |
| Earl Grey | 7 |
| Black heavy pepper | 1 |
| Fine Cinnamon | 5 |
| Ginger | 2 |
| Sago | 3 |
| Tapioca | 3 |
| Tapioca | 3 |
| Arrowroot | 10 |
| Mustard | 1 |
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The system of business adopted at this establishment obviates a difficulty to which families have long been subject, that of not being able to obtain raw and refined sugar at the same house. Our supplying these important articles and other common household necessaries at a fixed price, combined with the excellence of our goods, has obtained for us a large and increasing trade, and we are now in a position to say that there was ample room for an establishment based on this principle, and that we are able to sell a few, but every article at a small per centage on import prices. Terms, cash on delivery of goods. Orders from the country, if accompanied with a reference from London, a number of orders of the goods will be confirmed.

The Gentleman who has been engaged in Tuition wishes to form an ENGAGEMENT. He is competent to teach English, Drawing, Mapping, Land Surveying, &c., and the College of Preceptors, Prince's Risborough, 42, Great Russell-street, Bloomsbury.

Time is Money and Bennett's best London WATCHES (warranted perfect timekeepers) are a valuable addition to your library. Bennett's best London Watches, and the latest improvements. Elegant Gold Watches, which are a finish and elegance. The watches are of the finest quality, and are made to order. Orders are received at the shop, and the goods are supplied at the lowest prices. Bennett's best London Watches, and the latest improvements. Orders are received at the shop, and the goods are supplied at the lowest prices.

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Nervous and General Medical Practice. Nervous and General Medical Practice. Galvanic Institution, 64, Strand. Conducted by Mr. DAILY, under the most distinguished patronage, for the relief of mental and physical complaints, including deafness, paralysis, indigestion, &c., by means of Galvanic treatment, now so extensively employed by Mr. DAILY. Dr. DAILY, for many years an authority on Nervous and General Medical Practice, is the inventor of Daily's celebrated Nervous Chlorolorm Balm.
NOTICE.
On and after the First of May the Educational Times will be published at the Offices of the College of Freemasons, which, until the arrangements for new premises are completed, are situated at 10, Malet-street, Bloomsbury, to which address it is requested that all books for review, and communications for the Editor, may in future be sent. The advertising department will be conducted, as heretofore, by Mr. Taylor, at his office, 91, Nicholas-lane, City.

ON THE POLITICAL BEARINGS OF POPULAR EDUCATION.
National thanksgivings are being offered up for the preservation of peace and order in our highly-favoured land; and our countrymen are exultingly comparing the tranquillity and stillness in which they live with the turmoil, excitement, and danger prevailing over the greater part of Europe. Undoubtedly, we have reason to be thankful; and although it is somewhat dangerous sentiment to entertain, yet we cannot altogether condemn the self-satisfied feeling above referred to. The danger to which we allude as likely to arise from this natural exultation, is that it may induce many among us to conclude that our immunity, for the present, from the lot of our neighbours proves that we ought to be domes-need of no amendment, their soundness and sufficiency having been demonstrated by the case with which they have withstood the shock which has overturned the thrones and constitutions of the continental nations. Thus would be strewn all the ground of what ought to be done, and at once abundantly powerful—that which leads to the mainstay of things as they are, until there has become physically or morally impossible any longer to resist the demands for change.

Events, however, have happened, and are still taking place, even in this country, which are sufficient refutation of such notions as these. Has peace been, or supposing it to continue, will it be the result of contentment, of enlightened obedience to the law, or of an intelligent, enlightened obedience to the orders of the mass? How can any one of these be done, except as the best means of accomplishing it? The answers to these questions must be in the negative. Physical force has been, and is still appealed to as the arbiter of differences of opinion; and should the matter end in a mere display of the opposing forces, that desirable result will be owing simply to the overwhelming preponderance of those who are ranged in support of existing institutions; not to any repugnance, on one side at least, to the essentially absurd and barbarous method of settling disputes by brute force. The boasted civilization of the 19th century leaves us in this predicament: in spite of the experience of six thousand years, man—even in the most civilized regions of the globe—has yet discovered no other final resort for the settlement of controverted doctrines than the strength of his muscles, or the skill and courage with which he can handle the musket and the sword! Assuredly, in these facts, we have reason for feeling the opposites of pride and exultation; they prove how much remains to be done before society can rest securely upon its foundations, or be justified in anticipating uninterrupted quiet, and an exemption from the revolutions which afflict other quarters of the world.

This humiliating state of things we unhesitatingly ascribe to ignorance; to ignorance profound and wide spread, existing in its worst forms among what are called the lower classes, it is true, but far from existing in more formidable classes at the present the right, and at present possess the power, to govern the nation, to direct its energies, and to wield its influence upon the world at large.

Political rights, it is said, must be conferred upon equality; but, so long as the effect of the exclusion of the masses of the nation from any direct control over legislation and administration is justifiable on the ground that those who are placed in this condition of inferiority are not sufficiently well instructed and educated to participate in ruling or in the source of demoralisation to themselves and of insecurity to others. To do so would be to declare in so many words: “We are too well pleased with our monopoly of power and our exclusive possession of what ought to be done, anything that would tend to admit you to a participation in either; it is our interest to keep things as they are; and so far from aiding attempts at change, we will strenuously oppose all such undertakings.” Can any one of these considerations be without prejudice? It is possible that peace establishment would be possible under these circumstances? Is it not evident that so long as there are unprivileged classes there will be discontented classes; and that, therefore, it is for the best interests of the community that, without loss of time, be taken to qualify all to receive the full rights of citizenship?

We have viewed this question with reference to its political aspect only; and we have made it a purely secular one; and let a really honest system of education can be established, except upon that principle, and although there would doubtless be a noisy opposition, and collegiate, bigoted denunciation, yet the measure would so commend itself to the judgment of all thinking and unprejudiced men, and appeal so directly to the best feelings and interests of the most numerous classes of British empire that it would receive so heartily and so almost universal a support that its enemies would speedily discover their inferiority, and cease their loud-voiced opposition. Or even supposing that at first such should not be the result of the noble effort, what then? Defeat in such a cause would be unspeakably more glorious than the success obtained by means truckling to the current prejudices of the day: the error committed would soon be discovered, and then none would be warmer or more sincere in their admiration and eulogy of the statesman who had thus shown his superiority, than the very persons who had most bitterly opposed him.

We will not at present enter into any discussion of the question, whether or not a purely secular system of education is, or is not, the best conceivable; it is a sufficient argument in its favour that it is the only possible one in the actual circumstances of our country. We have this alternative: either allow the educational system of the country to proceed in its present form, with all its imperfections and deficiencies; a course which can hardly be supposed to promote political power may endure ten or twenty years to come: what unspeakable good might not have been accomplished in that time? Or undertake the management of national affairs, qualities of a very different kind from those which sufficed while the events of the world, gloided quietly and peaceably, during its accessions.

Unfortunately, we seem to look in vain for statesmen equal to the “high argument” set before them: trained and spoiled in the school of experience—aucus- to make them shape their measures, not with a view to the general well-being, nor in accordance with any general principles of action, but with constant reference to class interests, sectarian prejudices, and self-interest—the leaders of the nation will, we fear, be found unable to cope with the new state of things so rapidly proceeding. What a glorious opportunity of earning well-merited and everlasting fame is now presented to any statesman by bringing forward a well-arranged, liberal, comprehensive, and truly national scheme of education for the country! The difficulties, indeed, are numerous and great, but not insuperable; former partial attempts have met with much opposition, and they have failed, not because they were opposed, but because they were not sufficient; and every want of generality—want of efficiency—which sufficed while the current of events proceeded on the plan now in force, with all its imperfections and deficiencies; a course

Let it at once be admitted that no national system of education can be established, except upon the principle of a purely secular system; and let a really honest and sufficient measure be brought forward upon that principle, and although there would doubtless be a noisy opposition, and collegiate, bigoted denunciation, yet the measure would so commend itself to the judgment of all thinking and unprejudiced men, and appeal so directly to the best feelings and interests of the most numerous classes of the people as to receive so heartily and so almost universal a support that its enemies would speedily discover their inferiority, and cease their loud-voiced opposition. Or even supposing that at first such should not be the result of the noble effort, what then? Defeat in such a cause would be unspeakably more glorious than the success obtained by means truckling to the current prejudices of the day: the error committed would soon be discovered, and then none would be warmer or more sincere in their admiration and eulogy of the statesman who had thus shown his superiority, than the very persons who had most bitterly opposed him.

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the interests of religion by any one except those who may still adhere to the maxim, which it is to be hoped is obsolete, that "ignorance is the mother of devotion" or else consent to the establishment, throughout the length and breadth of the land, of a system which, confining itself to intellectual and moral education, leaves the care of special religious instruction to those whose peculiar duty it is to provide it. However anxious each sect may be that its own doctrines should be instructed by the state-schoolmaster, yet all must see that this is impossible; and the next best thing for each of them—since each believes firmly that where it differs from the rest, it is in the right—must be that the minds of the rising generation should be so trained and developed as to enable them to appreciate truth, and to discriminate it from error, whenever it may be presented to them. In the words of Dr. Chalmers—"Although no attempt should be made to regulate or to enforce the laws of the inner mind of legislation, this will not prevent, but rather stimulate to a greater earnestness in the contest between truth and falsehood—between light and darkness—in the out field of society and religion. The result of such a contest in favour of what is, right and good, must be as the more unlikely, that the families of the land have been raised by the helping hand of the State, to a higher platform than before, whether as regards their health, or their physical or intellectual and economic condition, or, last of all, their place in the scale of intelligence and learning." The "leading journal," some time ago, declared that "while all our neighbours are having their revolutions, we must have a revolution of the quiet and constitutional sort . . . . What will satisfy the British people is practical improvement. Once prove to them that you have reformed an abuse, destroyed an injurious monopoly, reformed the administration of justice, of commerce, of finance, and that degree of knowledge, secured employment for the poor, or done any good work, and they will be content to drop the ideal . . . . The people ask not revolution in the common sense, but some decided progress; but if we cannot show progress from one Minister, it will require him to abdicate, and give place to another."

There is no revolution for which the country is better prepared, nor any which would be more effectual in procuring the necessity for, or the danger of, less parochial revolutions, than a revolution such as we have suggested in the plan of public instruction. Let, then, the state-schoolmaster, with his power of superintendence and of maintaining order is mainly dependent: that the goodness or badness of the means for warming and ventilating it is accurately indicated by the degree of mental vigour or listlessness exhibited by the pupils; and, if the out-buildings, the necessary out-buildings of any kind!"—p. 17.

From Mr. Symons' report we extract the following:—

"The great majority of schools are held under temporary occupation in rooms of private houses, which degenerate in Cardiganshire and the wild districts of Brecknockshire into mere outhouses, usually without any ceilings, walls, or windows; the walls being in a very dilapidated condition, and the rain and snow getting in at the door, and sometimes, indeed, where there was only one or other, and not all of these requisites."—p. 17.

Now, we believe that the Reports before us sufficiently supplied; sometimes, indeed, where there was only one or other, and not all of these requisites."—p. 17.

In the same report it also appears that out of 696 schools, 364 were utterly unprovided with necessary out-buildings of any kind! In 62 schools only out of 698, or 8.9 per cent. of the number taken, have been able to return the furniture and apparatus as sufficient. Yet I assumed no high standard. If, with a fair amount of whatever books were in use, and of desks, chairs, and benches, there was a map and a blackboard, with a few cards and prints upon the walls, I rated the school as sufficiently supplied; sometimes, indeed, where there was only one or other, and not all of these requisites."—p. 17.

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Now, we believe that the Reports before us sufficiently supplied; sometimes, indeed, where there was only one or other, and not all of these requisites."—p. 17.
It was not, we should think, be for a moment denied that the business of teaching, at least equally with most other avocations, may reasonably be expected to succeed best in the hands of those who have been specially trained for the purpose. But it requires no training at all;—and that any number of schoolrooms are provided with a sufficient supply of furniture, apparatus, &c., were sufficiently supplied, and an available knowledge of the English language better than his neighbours is encouraged to undertake the office of schoolmaster. A catalogue of the previous occupations of teachers throughout North Wales is contained in the tabular Reports of the several counties, from which it appears that several schoolmasters have been selected from the class of agricultural labourers, quarrymen, miners, or weavers, according to the prevailing occupation of the working classes in the neighbourhood; but as these comparatively low stations possess an available knowledge of the English language, the majority of schoolmasters are persons who were formerly employed in some petty trade or occupation which has afforded opportunities of learning English, as carpenters, masons, turnpike-keepers, assistants in grocers' or drapers' shops, retired soldiers, or excisemen.

Nor, as might be expected, are the persons, who, under these circumstances, become teachers, drawn from such classes of society as may be supposed to possess an amount of knowledge and a degree of general mental training, which would, to some extent, comport with the professional education. The remarks made by Mr. Johnson, in reference to his district, are equally applicable to the rest of the principality, as may be seen by comparing the passages in the other two reports pointed out at the close of these, for the present.

The teachers in North Wales are, in fact, drawn from the lowest class in society which contains individuals competent to read, write, and cipher. In many cases even these conditions are dispensed with, and any person who is supposed to possess an available knowledge of the English language better than his neighbours is encouraged to undertake the office of schoolmaster. A catalogue of the previous occupations of teachers throughout North Wales is contained in the tabular Reports of the several counties, from which it appears that several schoolmasters have been selected from the class of agricultural labourers, quarrymen, miners, or weavers, according to the prevailing occupation of the working classes in the neighbourhood; but as these comparatively low stations possess an available knowledge of the English language, the majority of schoolmasters are persons who were formerly employed in some petty trade or occupation which has afforded opportunities of learning English, as carpenters, masons, turnpike-keepers, assistants in grocers' or drapers' shops, retired soldiers, or excisemen.

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shoemakers, tailors, carpenters, or any other skilled workmen, we should find them "young and another," all of a sort; and considered their calling has not thirty years of age, nor more than 37-3 per cent. of them who had not previously followed some other calling, nor more than one in every eight who had served any apprenticeship to it, nor even this eligibility for a period much longer than a year or two.\footnote{p. 33.}

But though the qualifications of the great mass of teachers in Wales are of the lowest and most inadequate kind, it must be confessed that they are quite as high enough to be considered as any other teachers. They act alliner before their master in the course of a period longer than half a year; yet they do not possess skill, nor training; and it is perfectly natural that the puddler at iron-works, or the journeyman tailor, or the gentleman's groom, should be four or five times better off. In their respective calls they are not below the faculties of instruction which limit the supply of labour, and raise the rate of wages, in a higher degree than in the case of many schoolmasters, whether the ideas of their parents, 
or nor is there a supply of labour, and raise the rate of wages, and the general character of the instruction and the standard of training as ample for the education of the school as in the case of many schoolmasters, whether in the case of the teachers or of the school. But Mr. Symons states (Report, p. 30) that the income of the teachers is very unequal, about twenty schoolmasters receiving salaries of from 25l. to 40l., and the great majority of the teachers deriving incomes from their occupation varying from 18l. to 25l. per annum; and many having less than 14l. In these extreme cases, however, it is very usual to find that their livelihood is either by the quality of the schools, or the money which they receive. The pay is the kind for teaching the highest kind, and not for teaching their children to read, cipher, or write. In the northern counties the average yearly income of 629 teachers is 20l. 18s. 2l., in addition to which 135 of them have houses of their own. Part III., p. 13.

The unqualified extracts from the reports will render it unnecessary for us to enlarge upon this topic.

The position of the majority of schoolmasters in Wales is abased, and the scale of payment is low. Common labourers at the rolling-mills or puddling-furnaces at the iron-works can earn more in a week than an average schoolmaster in his district earns in a year; and so established is the system of choosing the schoolmaster that even where the means exist of raising the standard, they are often not applied to. As, for instance, at Cader, in Brecknockshire, 62. per annum is thought enough for the education of their pupils, an endowment of six or seven-and-twenty pounds, the rest being misappropriated to the relief of the poor.

The low standard of requirement for the instruction given and the capacity of schoolmasters in Wales, determinates his scale of payment; and the scale of payment likewise affects the character of the instruction and the standard of teachers. They act and react on each other. The qualifications, with a very few exceptions, deemed necessary, are fairly enough remunerated by the wages of common labourers. The character of the instruction usually required demands faculties neither of mind or body for its discharge, and is properly scrambled. It calls into operation neither strength, knowledge, skill, nor training; and it is perfectly natural that the puddler at iron-works, or the journeyman tailor, or the gentleman's groom, should be four or five times better off. In their respective calls they are not below the faculties of instruction which limit the supply of labour, and raise the rate of wages, in a higher degree than in the case of many schoolmasters, whether the ideas of their parents, or their education, is #1 Vol. guaranteed to the private teacher.\footnote{Report, p. 30.} No person really qualified for the office of schoolmaster, by moral character, mental energy, amiability of temper, and proficiency in all the duties indispensable to such, is#2 to attain that position. Some are compelled to reduce even the poorest to undertake the business of instruction. Some are forced to engage for it. Part I., p. 30, 31. The average income of teachers being lower than the wages of able-bodied labourers, few persons are induced to undertake the employment who are not incapacitated by age or infirmity for manual labour.—Part III., p. 12.

It appears that 107 teachers receive less than 10l. per annum, 185 less than 15l., and 290 less than 20l. in return for their exertions. It is clear that a pittance so meagre would not be one jot the better supplied; for such training would fit men for employment in other spheres, where they would realise four or five times the emolument, and enjoy a much higher social position than they can hope for as schoolmasters in Wales under existing circumstances.\footnote{Id. p. 32.}

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In the present day-schools, the teachers have had so little education themselves that they scarcely profess to understand English. This ignorance of English is not confined to teachers who are natives of Wales. In schools taught by English masters the teachers have taught the language and grammar and mispronunciation incident to the provincial dialect of the teacher. It is rare to find a teacher who has ever thought of the importance of explaining or interpreting English to the Welsh, and his talk and writings have long been made to carry out systematic instruction in English. The consequence hindrances to mental development in every branch of knowledge is inevitable; all books at present used in Welsh schools for instruction in history, geography, and higher subjects being written in English. Teachers who are unable to pronounce English cannot be expected to give instruction in the art of reading. I have frequently observed teachers reprove their scholars for pronouncing English words incorrectly, and misled them by the所产生的 pronunciation. In a large class of schools the teachers have had so little education themselves that they scarcely profess to teach reading, but confine themselves to hearing their pupils spell columns of polysyllable words, which is the forte of Welsh masters. In examining the copies I have often found startling mistakes in grammar and orthography, written by the master in a hand which might otherwise have been mistaken for copperplate. They are usually transcribed in every line of the page below.—Report, Part III., pp. 16—20.

The moral qualities of the teachers seem to be little superior to the intellectual; and since, according to the pedagogic axiom, as is the master so is the school, it may easily be imagined what kind of moral training and mental discipline are dispensed to the unfortunate children of the principality. But the consideration of these points must be deferred till our next number.

THE SCIENCE OF EDUCATION.

III.

NATURE OF THE MIND AS CONNECTED WITH EDUCATION.\footnote{Continued.}

"It is evident that the determination of this question with regard to the first branch of knowledge—namely, What the feelings are?—is of very great importance with regard to the second branch of knowledge too, What the feelings do? What are the feelings?" For how can it be known how they succeed one another, if we are ignorant which of them enter into those several groups which form the component parts of the train?
It is of vast importance, then, for the business of education that the analysis of mind should be accurately performed; in other words, that all our complex feelings should be accurately resolved into the simple ones of which they are made. This, too, is last, and all our knowledge rests upon the accurate use of language, as the greater number of words are employed to denote those groups of simple feelings which we call complex ideas.

In regard to all the events in this world, of which to be able to talk, a class, our knowledge, extends not beyond two points. The first is a knowledge of the events themselves; the second is a knowledge of the order of their succession. The expression in words of the first kind of knowledge is history; the expression of the second is philosophy; and to render that expression short and clear is the ultimate aim of philosophy. (a)

The first steps in ascertaining the order of succession among events are familiar and easy. One occurs, and then another, and after that a third. Upon reflection, there is nothing surprising in the fact that order is not merely accidental, and such as may never recur. After a time it is observed that events, similar to those which have already occurred, are occurring again and again. It is next observed, that they are always followed by certain events, events of a sort of which those events were followed to which they are similar; that these second events are followed, in the third place, by events exactly similar to those which followed the events with which the first two were connected; and that there is, thus, an endless round of the same sequences. (b)

If the order in which one event follows another were always different, we would know events only one by one, and they would be infinitely too numerous to receive names. If we could observe none but very short sequences, if, for example, we could ascertain that one event was, indeed, always followed by one other of the same description, and could not trace any constancy farther, we should thus know events by sequences of twos and twos. But those are sequences also a great deal too numerous to receive names.

The history of the human mind informs us that the sequences which men first observe are but short ones. They are but short ones. They are still, thereupon, the names which men first observe. Some of those sequences are of no greater extent than is necessary to understand the meaning of the speaker; they are, by consequence, very numerous and confusing.

Next comes the grammarians; and in a word, divided, and the second comes to observe that these kinds follow one another in a certain order, and thus ascertains more enlarged sequences, which, by consequence, reduces their number.

"Nor is this all: it is afterwards observed that words consist, of some one syllable, and of some of more than one; that all language may thus be resolved into syllables, and that syllables are much less in number than words; that, therefore, the number of sequences in which they can be formed is less in number, and, by consequence, are more extensive. This is another step in tracing to the most comprehensive sequences the order of succession in that class of events wherein language consists. (c)

"It is afterwards observed that these syllables themselves are compounded, and it is at last found that they all may be resolved into a small number of elemental sounds, corresponding to the simple letters. All language is then found to consist of a limited number of sequences, made up of the different combinations of few hundred, or even fewer letters, of which those events were followed to which they are similar; that these second events are followed, in the third place, by events exactly similar to those which followed the events with which the first two were connected; and that there is, thus, an endless round of the same sequences. (b)

The great object, is, then, to ascertain sequences more extensive till, at last, the succession of all events may be reduced to a number of sequences sufficiently small for each of them to receive a name; and then, and then only, shall we be able to speak wholly free.

"Language affords an instructive example of this mode of ascertaining sequences. In language, the words are the events. When an ignorant man first hears another speak an unknown language, he hears the sounds one by one, but observes no connexion between them. At last he gathers a knowledge of the use of a few words, and then he has observed a few sequences; and so he goes on, till he understands whatever he hears. The sequences, however, which he has observed are of no greater extent than is necessary to understand the meaning of the speaker; they are, by consequence, very numerous and confusing.

"Mr. Hobbes, who saw so much farther into men’s minds, concluded from the astonishment of a man who had gone before him, that the first man, as far as we remember, who pointed out what is peculiar knowledge in this respect (namely, the order in which our feelings succeed one another) as a distinct object of study. He marked, as it were, the difference between the existence and cause of the events; but after a very slight attempt to trace them, he diverged to other inquiries, which had this but indirectly for their object.

"As the happiness, which is the end of education, is the effect of education, without entering upon the order of cause and effect or consequence (sequence) of one another, may be casual and inchoherent, as in dreams, for the most part; and it may be orderly, as in the former analysis. (d)

It is not pretended that the example of language is exactly parallel to the case which it is brought to illustrate. It is sufficient if it aids the reader in seizing the idea meant to be conveyed; and the analogy is striking, as the analysing of a complex sound—namely, a word, into the simple sounds of which it is composed—to wit, letters; and the analysing of a complex feeling, such as the idea of a rose; into the simple feelings of sight, of touch, of taste, of smell, of which the complex idea or feeling is made up. It affords, also, a brilliant proof of the commanding analogy between the analysing of a complex idea or feeling is made up. It affords, also, a brilliant proof of the commanding influence of language in the imagination, that is, in the succession of ideas; as the thought of the object, and cause whereof is the appetite of them who, in philosophy, that the order of cause and effect is the most common order in the successions in the imagination, that is, in the succession of ideas. And the third is, that the appetites of individuals have a great power over the succession of ideas; as the thought of the object which the individual desires leads him to the thought of that by which he may attain it.

"Having said that the conceptions of cause and effect may succeed one another in the same sense, and after sense in the imagination, he adds, ‘And, for the most part, they do so; the cause whereby is the effect, and the effect whereby is the cause; and, for the most part, they do so.’ (Ibid.) Here is a declaration with respect to the three grand laws in the sequence of our thoughts. The first is, that the successions of ideas follow the succession of the impressions. The second is, that the order of cause and effect is the most common order in the successions in the imagination, that is, in the succession of ideas. And the third is, that the appetites of individuals have a great power over the succession of ideas; as the thought of the object which the individual desires leads him to the thought of that by which he may attain it.

"Mr. Locke took notice of the sequence in the train of ideas, or the order in which they follow one another, only for a particular purpose—to explain the intellectual singularities which distinguish particular men. ‘Some of our ideas,’ he says, ‘have a natural correspondence and connection one with another. If
is the office and excellence of our reason to trace these, and hold them together in that union and correspondence which is founded in their peculiar beings. Besides this, there is another connection of ideas, wholly owing to chance or custom; ideas that are not at all of kin come to be so united in some men's minds that, without their being totally united, they always keep in company, and the one no sooner comes into the understanding but its associate appears with it; and if they are more than two which are thus united, the whole gang, always together, is never parted. Thence comes the name, given, however, a name to the matter of fact. When one idea is regularly followed by another, he called this constancy of conjunction, the association of the ideas; and this is the name by which, since the time of Locke, it has been commonly distinguished.

(a) By the expression "the order of their succession," the author does not mean their chronological order, for this, of course, is an indication of the connexion of ideas. There was a time when the acutest minds would have been far from permanent. But if, when their search was successful, they would have the limits set to their faculties, and no longer waste their energies in vainly investigating the meaning of unmeaning words, and a dialectic skill of the utmost subtlety, which failed of its object only because it was premised on the unproved, and whereon it erected its elaborate structures, were the merest jargon, representing no reality or truth in nature or the human soul. In a similar manner, most of the mental philosophers also proceeded; they inquired, for instance, whether the essence of the mind be distinct from its existence; whether, in that case, its essence might not subsist when it had not actual existence, and if so, then what are all the qualities inherent in it as a nonentity?

There was a time when the acutest minds were pursuing the truth and sublimest philosophy by the best possible means, and when the prosecution of such inquiries with extra-ordinary energy, and the delights attending them, were rewarded with a reverence amounting to idolatry.

(b) In this and the preceding paragraph, the term "sequence" is synonymous with complex idea, which, in the first paragraph of his essay, here printed, he defined to be "a group of simple feelings;" and while the simple ideas of which a complex idea is composed, invariably follow one another, and are, in fact, inseparable, the term "sequence" may properly enough be applied to them collectively, although it certainly gives rise to some difficulty of application. In illustration of his remark that "the first we observe are but short ones," it will be sufficient to remind the reader that science, which consists of generalisations—that is of lengthened sequences—is the comparatively late perfection of philosophy afforded by Dr. Thomas Brown's work on a subject closely connected with that before us, entitled "An Inquiry into the Relation of Cause and Effect;" to which we would direct such of our readers as have not yet read, and we think to the important topic which it ably and conclusively discloses.

In this and the preceding paragraph, Mr. Mill appears to use the term "sequence" in a manner analogous to complex idea, which, in the first paragraph of his essay, here printed, he defined to be "a group of simple feelings;" and since the simple ideas of which a complex idea is composed, are invariably followed by one another, and are, in fact, inseparable, the term "sequence" may properly enough be applied to them collectively, although it certainly gives rise to some difficulty of application. In illustration of his remark that "the first we observe are but short ones," it will be sufficient to remind the reader that science, which consists of generalisations—that is of lengthened sequences—is the comparatively late perfection of philosophy afforded by Dr. Thomas Brown's work on a subject closely connected with that before us, entitled "An Inquiry into the Relation of Cause and Effect;" to which we would direct such of our readers as have not yet read, and we think to the important topic which it ably and conclusively discloses.
than the perception and tracing out of which there is nothing that excites in the young mind a more intense interest or a more pure delight, has been turned to loathing. The period of human life, when all the faculties of the human being are vigorous and fresh, and might be expected to receive impressions, is a period of almost ceaseless recollection of those impressions. It is a period of unmixed delight from association with the highly-pleasurable sensations that are the natural result of healthful and vigorous exercise. This period has, in many cases, been rendered one of senseless restraint and mortification, that it cannot be recreated without the most painful regret, not unmixed with indignation.

But the full magnitude of the mischief is to be seen in the ultimate results, which have been more especially the development of the mind and to cramp its powers, but to corrupt its affections, and to render it what we so often see it—narrow, dark, feeble, cowardly, and selfish. In a word, what has been called Education, or education, has in many cases, been a discipline adapted to expand the faculties, to store the mind with useful knowledge, and, above all, to form it to habits of reflection, discrimination, calmness, self-control, self-denial, truth, courage, and benevolence, which has contributed to its decay, and brought to operate with surprising constancy and force through the successive periods of youth and adolescence, has ended by making the man, in the most comprehensive and the worst sense of those words, alternately slave and tyrant.

We have much pleasure in laying before our readers the substance of the proposed charter for the incorporation of the College, for the granting of which application is about to be made to the Crown.

Victoria by the grace of God of the United Kingdom of Great Britain and Ireland, Queen, Defender of the Faith, To all whom these presents shall come greeting: Whereas it hath been represented to us, in the well-known and well-esteemed Henry Steele Turrell, of Brighton, Esq., that the said Petitioner, together with others of our loving subjects, did, in the year one thousand eight hundred and twenty-nine, for the purpose of forming themselves together in an Educational Institute, called "The College or Preceptors," for the purpose of promoting sound learning and of advancing the interests of education, or in or towards the founding or endowing of normal or any other educational Establishment in the Private or Public Education of Wales; and that our said Petitioner and others have subscribed and collected a considerable sum of money for carrying out the purposes aforesaid; and that they are also desirous to provide a fund for the Relief of Distressed Members of the said "College of Preceptors" and their Widows and Orphans; and our said Petitioner believing that such and such an establishment and usefulness of the said College could be materially promoted by obtaining a Royal Charter of Incorporation, hath most humbly prayed that we should grant to the Members of the said College a Royal Charter of Incorporation, under such regulations and restrictions as might to us seem expedient. NOW KNOW YE THAT We being desirous to facilitate the objects aforesaid, have, by and with the advice of the Right Hon. the Lord Chancellor, and our especial grace, certain knowledge, and more motion, granted, constituted, and declared, by these presents, for us, our heirs and successors,
C. Freeman. Much interesting conversation arose in college in general, and particularly for the consolidation of the profession in the vicinity of the Board," was formed. It was arranged, agreeably to teachers thus afforded, in a district which appears ample set by this meeting, which had gathered to passed an examination in the tests prescribed by THE THEORY AND PRACTICE OF EDUCATION, MATHEMATICS, NATURAL PHILOSOPHY, &c., &c.—Members of the profession desirous of assisting in the establishment of these lectures, either as lecturers or students, are requested to communicate with the secretary.

Half-Yearly Examinations.—The Examinations commenced on the 28th of June, 1848. Candidates are requested to communicate to the Dean, with as little delay as possible, the subjects and books in which they wish to be examined. The names of the candidates will be required to be registered at least a fortnight before the first day of examination.

The examinations will be arranged as follows:—

27. Classics, Mathematics, or Elements of Commerce.
28. Classics, Mathematics, or Elements of Commerce.

MEETING AT ENFIELD.—On Wednesday, April 12th, a friendly réunion took place at the house of Mr. S. C. Freeman. Much interesting conversation arose on the question of scholastic responsibility, on the desirability of greater intimacy and cordiality among educators, and various other educational topics, especially on the proposed Charter for the College, the draft of which, prepared by an eminent barrister, was read by Mr. Parker. A local board, to be termed "The Edmonton and North Middlesex Board," was formed. It was arranged, agreeably to a letter of the Dean, that this board should be held at Hofwyl House, Stamford Hill, on Wednesday, May 3rd, at 4 o'clock, p.m., for the furtherance of the interests of the College in general, and particularly for the consolidation of the newly-formed local board. Thanks were given for the opportunities of intercourse among teachers thus afforded, in a district which appears to have been hitherto, as a whole, excluded from the College of Preceptors. The obtaining of the charter will enable the Society to grant its imprimatur to a Cambridge man unless he has passed "the theological examination." Thus a
The Establishment of the Universities for the Middle Classes.

The Universities, then, ought to be the establishers of the middle classes. Such institutions, in immeasurable dimensions, are no less necessary for their own respect of intellectual opinion, who see that truth can triumph, than for the general consent of the minor powers, to the establishment of the universities in their private capacities. And while we must rejoice at the present state of the public service, we cannot help regretting that the universities are exclusively devoted to the service of members of the Established Church. The Universities attempting this—would that we could see the Universities raised to the level of the University standard when they find that they can obtain a degree with so little exertion—not to say that the meagre requirements of candidates for an ordinary degree at the Universities (I speak more especially of Oxford) is an encouragement to the native indolence of the schoolmaster, who, content to make no higher exertions than are absolutely required to obtain a given end, rests satisfied with giving his pupil an education which enables him to obtain a University degree—waiving these answers, the true reply to the Universities. Now, not to say that if the Universities raised their standards schools would, in self-defence, raise theirs—not to say that many youths who go from those schools, thoroughly prepared at the Universities, are no less necessary for their own education, than the product of his art. As is the master, so is the perfection of the handicraftman, so is the perfection of the youth who go from our best schools, through the Britannia newspaper, is established—much if "moral philosophy, history (ancient or modern), or mathematical science," be, as he proposes, added to the present requirements. But the general consent of the minor powers, to the universities is not in a position to occupy the van, and we must not wait for her. But the waters are beginning to move—the younger tutors and members are stirring. Much will be done if Mr. Osborne Gordon's motion, noticed in your last paper, is carried—much will be done if more frequent examinations, as they propose, and which many of the handicraftsmen, so is the perfection of the youth who go from our best schools, through the Britannia newspaper, is established—much if "moral philosophy, history (ancient or modern), or mathematical science," be, as he proposes, added to the present requirements. But the general consent of the minor powers, to the universities is not in a position to occupy the van, and we must not wait for her. But the waters are beginning to move—the younger tutors and members are stirring. Much will be done if Mr. Osborne Gordon's motion, noticed in your last paper, is carried—much will be done if more frequent examinations, as they propose, and which many of the他认为 that the establishment of the universities in their private capacities—why should they not combine their efforts? Proud should I be to see the effort made in Oxford, and the public at large, assigned, by the general consent of the minor powers, to the universities, if it be only by the diffusion of a thoroughly sound and intellectually respectable education among all classes and races of mankind. — Ed.]
that the very evils encompassing our social ways require, in proportion to their magnitude, an appeal to nature, in order to secure any measure of the bulwarks against, but must be cautiously thrown off when we desire to take comfort in the clothing of the garb of truth.

No cure for the ills and extravagances of prevailing conventions, and judicious introduction to public notice of the beauties and advantages of a knowledge of nature, can, we fear, be proposed. The errors complained of are deeply rooted in human nature, and not to reach them, that moral regimen must be enforced, which, by its powerful influence, will reduce the heterogeneous mixture into new channels, as a sloop on the road to wisdom and happiness? It is because only a small number of individuals have been favourably situated for securing extensive, practical, natural, knowledge, and because the generality of men cannot be expected to anticipate the direction of the road they have not frequented or the character of the goal they have not reached. That by which men do not profit, they do not embrace. All, therefore, that the enlightened philanthropy of the wise can do is to induce the mass of mankind to receive evidence in favour of the benefits of natural knowledge, and thus the intelligent addition to its claims, and a larger participation in its benefits.

What is education? It is the reduction of the sum of these ideas, which give evidence of excessive power, and the cultivation of the action of those which give indications of insufficient power. Its object is the qualification of the human being for the performance of his functions, incidental to self-preservation, excited by his connexion with society, or required by revealed religion. To accomplish this compound qualification, the intellect must be cultivated, the duties we owe to ourselves, to our neighbours, or to the Creator, cannot be wholly perceived, far less complied with, without a certain amount of rational intelligence. Hence the efforts of juvenile training are mainly directed to the improvement and elaboration of the powers of observation, reasoning, and conception, from these several sources, in combination, flows judicious conduct in the several relations and duties of life. Educated on the sure ground of a proportional instruction in facts, inferences, and the powers of imagination, man cannot be carried away by any partial stream of duty; they must express the acknowledgment of their equal claims. Were education the only influence on humanity—did our natures miscue depend on original physical development, or temperament, health, or outward circumstances, &c., man might even be used as an automaton, for the power of education over us is great, and its tendency to produce an improvement and happiness might be much more effective, its objects and its instruments better understood. Of the vast sum of knowledge proffered to man in this sphere of existence, what shall we select wherefore to store the mind and feed the reasoning powers and imaginations of our youth? In making our selection, let us first resolve for ourselves the important question, which is the concern of nature as to the fitness of the education of the mind from the earliest period of life upward to manhood?—let us, in the next place, consider how far the existing usages of society require from us a selection, or that the scale be set up by nature; for, however repugnant to principle such modification be, we are yet bound by expediency to at least its partial adoption: let us, in the last place, weigh well the peculiarities of individuals, and vary the mode of our system in the circumstances of each case require. The educator thus has the task before him of determining what education is, and what its end in the education of the human object; and he has then to regard the means at his disposal in the mental system, and the materials and mode by which it is competent for him to attain his final object—of that readiest and responsible agent, one who shall cope with the prevailing errors of existing times by the maintenance of abstract principles, though not by a quixotic externality of action.

Of the commoner conventionalities of schooling, and of subsequent mental acquisitions, by which which we are fitted for the performance of our duties in society and their own particular field of action, we cannot speak in dispraise, unless, indeed, we condemned to ounce the whole fabric of the age. Were we without some admixture of a social state could be purged of all imperfections, and by which some vestigial pabula could be infused immediately, we should not be justified in withholding it; but that presentation, and mankind must abide the issue of a gradual and efficient process of renovation. Society, as now stamped with the impress of stern usage, demands the practice of any one of those avocations which make up the great structure of artificial life. Nay, all these things are the legitimate associates of a legitimate civilisation, and justly cast upon them by any theorist professing the warmest advocacy of reform.

But, constituted as the world is, men destined for the first and the second class of the two great human requirements—an intellectual knowledge of creation, and efficiency as a social agent? Certainly this is the former was destined to be fully satisfied, and to act with, not adversely to, the latter. Now, if men have two separate requirements during life, his education must have a similarly double tendency; he must be trained up to a comprehension of the system of the world; and the application of the natural laws to the wants of civilisation, and he must be fitted to fill a correspondent social position. In proportion as the faculties, whose away has been directed to be predominant in early years, seek their privileges of natural knowledge, the social regimen, with its hundred thousand objects and its instruments better understood. The ruddy Bacchus, I would fain invoke with all his Minot's train: O'er Lycian hills she leads the chase. Thebes is his native place,
The advantages of the mathematics in inducing systematic procedure in common reasoning, and a secondary demand for scrupulous precision, I am persuaded will be capable of as good a reception as has been given to the system of natural science. It will be noticed that the system of natural science, with its methods of reasoning, is the same as that of mathematics. Mathematics, by its systematic procedure, and its demand for precision, is capable of as good a reception as has been given to the system of natural science. It will be noticed that the system of natural science, with its methods of reasoning, is the same as that of mathematics. Mathematics, by its systematic procedure, and its demand for precision, is capable of as good a reception as has been given to the system of natural science. It will be noticed that the system of natural science, with its methods of reasoning, is the same as that of mathematics. 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They are, in general, not under any regular system at home. Their school consists of the children. Sometimes, when they enjoy, the parties go to and from the long hours; which makes them late at school, and insolent; and last, though not least, they are not taken care of by the boarders; for, during the experience of fifteen years, I have been perpetually deceived by parents upon this subject, and have often been under the necessity of sending away day pupils without any school when I knew that small-pox, typhus, or scarlet fever was existing in their homes.

Where a wish exists on the part of a pupil to correspond with the principal, it requires the greatest quickness and caution on the part of the head of the school to prevent the day pupils being employed in the interchange of letters. The principal is not likely to find the time to communicate gently, and with delicacy, to the pupil in such a matter any suggestion to the child. All she asks is perfect frankness. Let the teacher, the fruit, the few bonbons be asked for, and if the child's health be such as does not forbid a little indulgence, she is not likely to refuse them. All such requests are attended upon. Finding no one waiting for me, I rested upon. Finding no one waiting for me, I

The objections above stated to day pupils appear to me too grave to justify the risking of the success of a new experiment by exposing it to such dangers.

The grand difficulty in conducting a school with proper effect is the science of government. It is by no means so easy to regulate the internal affairs of a school as it is to conduct a school in which the measures of public education are so perfectly governed. It is a fact well ascertained by all who know such a system.

The contrast of Lord St. Vincent and Lord Nelson in this respect is well known. Some persons in the army, or the navy, when they have the latter day, and pointing out the eminent success which had attended the opposite plan, followed by another great officer, Lord St. Vincent. “Very true,” said Lord Nelson; “but in cases where he used a hatchet, I took a pen-knife.”

I confess I admire Lord Nelson's principle: let us regulate, command, and correct, at as little a cost of suffering to our pupils as possible. “Teachers often use language that is unfit to be heard: "stupid," "obstinate," "impossible to be improved," &c. Is this rational? To tell our pupil that we do not know what he means, and that he is treating her more like a brute than as a rational being. Where nothing can be done, the fact should be communicated gently, and with delicacy, to the parent, never to the child.

Teachers are too apt to think of what their pupils deserve, instead of what will improve them. Hasty judgment, expressions weak authority, and destroy all love and respect.

SKETCH OF A DUTCH BOARDING-SCHOOL.

At one time, in the beginning of March to the end of October, is obliged to be in class at six o'clock in the morning. The principal is a man of the greatest order, and is always the first in the school, where he superintends the conduct of all the masters appointed to conduct them. There he is, more or less parading up and down the school-room, or sitting at his desk, continually emitting from his mouth and a great Dutch pipe grey curling fumes of tobacco. This practice would not be deemed very scholastic in England, but everybody smokes in Holland, and the schoolmaster encourages the practice of this national usage in his pupils, treating them, whenever he wishes to evade the repetition of their conduct, with one of his best cigars.

The lessons take more the character of lectures than taskwork, for the teacher always stands before his pupils, rather than at the board, and gives them instruction more by his remarks and illustrations on the black board than by requiring from them long lessons committed to memory. Each lesson occupies two hours, and there are five given every day.
The great-man with the burgomaster at his side, examines every class mechanically, just as a newspaper—pardon me, dear Mr. Editor—is wont to criticise a work by its exterior. "Now, young gentlemen, you have just been taught, or if you have not been taught, you must have been on the system which taught them not to think. Let your motto be to teach men to think, and against some cavillers, I may add, to think correctly, otherwise they may be silly, and are never advised; and if our labours as a body have not yet been crowned with complete success, we must the more carefully investigate our ways and means of action, and the agents we employ.

With your correspondent, Ozonius, of last month I fully agree in regard to the difficulty that has existed in determining what ought to be the object of instruction, and as to the general ignorance that has prevailed. It is nearly thirty years since I made my first essay in the profession; and for which, although possessed of what was accounted a good stock of Cambridge lore, I had some difficulty in analysing and proving the absurdity of all the new-fangled clap-traps that were constantly being palmed on the public as the grand desiderata of education; and if, when all is uncertainty, a man wishes to be taught, he cannot reject at once, without consideration, modes and systems which have been in possession of the public from the beginning. When the folly of a multiplicity of studies, the inutility and even prejudicial consequences of mere repetitions, have been proved by experience, it is very generally found, look back upon, and for popular or universal ideas, science, systems of mnemonics and parrot-like modes of learning languages, all of which were to be done without thought or trouble.

We have thus discussed the rubicon, and it will, I trust, be accepted as a principle that everything is not either to be taught or learned in the school-room. We may cherish and encourage scientific and philosophical studies, and persuade philosophers and statesmen, or thinking men of any class, we must teach them how to think, and for that purpose we must use suitable means and agents. We must consider that the education of classes beyond what their labours as a body have not yet been crowned with complete success, we must the more carefully investigate our ways and means of action, and the agents we employ.

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The Assistant Master, No. II.

That the assistant master should not hitherto have been fairly appreciated ceases to be a matter of surprise; but of all those of far superior value the schoolmaster has been estimated by almost everybody. It may, with much reason, be doubted whether master and assistant have estimated each other more strictly, according to "facts and figures," and for that object I have found that, in very numerous instances, the mental dignity and social value of his office may be no unnecessary delay in the details of the plan.

It is difficult to see how any very great results can be ensured unless primary instruction be early implanted in the youthful mind. But on some of these points there arises a question—how much is within the reach of the schoolmaster to account for in the formation of the character of his pupils? It may be answered, that as long as he can excite such an interest in the pupil, that he will, of his own accord, read attentively good works and apply himself to the subjects which are there for his perusal, there shall be no work which will enable the young student to tabulate and arrange his reading according to periods; but if no interest, taste, or energy in the subject for the pupil is aroused, and he must be submitted to another course of reasoning processes; and for that object I have found nothing yet that can compare in effects with the simple and gradual processes of mathematical reasoning; for dark indeed must be the mind that cannot comprehend a simple equation, and deep must be the power of thought that can fully comprehend the language of algebra.

The assistant master, therefore, is the "Scholar's expositor" and without his help the "Scholar's scholiast." To him the "scholar's mathematical problems" of algebra are telegraphed, by an L.L.D., without any mental exertions on the part of the learners. Mathematics are telegraphed, by a master of parts in a style of education in far more ways than at present provided either at the Universities or in the practical scenes of life. But before these results can be extended, the introduction of a College, as which is more necessary to the introduction of a University, and to which both national and private benefactions of a priceless reality, if not a double delusion, may be expected to contribute.
the assistant master who has the best field for the study of practical Pedagogy. He sees and knows
she assistant master the boys generally far better than his " superior." always in the playground, or almost always, both
desk or on the form, that master ? Who overlooks it more than the majority—
this educational truth so well as the assistant
characteristic successes and failures. Who know
to have credit for the social good which they have
worse of characters should have his due. Of
better class of assistants. Men who have not that
said Doctors possess, to "open a school" and "do
of a prosperous "seminary," yet have the scholastic
assistant masters in the present age must fain lose
It is well if the learned
rary and scientific, and the introduction by un-
accredited mark of duty and dignity in their
into their service, not to enumerate other causes,
said to have rendered salient in the view of those
who study the idiosyncracy of the assistant master.
principal of future successful schools. The number of
held out to them, by
enviable lot; and through his zeal and anxiety for
must debar him from study in those great Halls of
assit,
order,
EDUCATION
ASSIST-
ALL
ON THE COMPARATIVE INTELLECT OF
" C.E.D.," the other entitled " On the Means of Im-
but by the united and individual efforts of all the
popular knowledge of the classics and mathematics,
her in proper and technical terms on these subjects ?
love his mother for her gentleness and kindness, but
than necessity compels? No! let an improved
male teachers. But, as classical and mathematical
female teachers are at present
bridge and Oxford. Now, the proper answer to the
subject what it may, he knows how to grapple with it
truth an unjust prejudice against herself. Quota-
the College of Preceptors; and the Essay concludes
at the hands of the College, through the medium of
space of our letter will not suffice to explain this;
use can mathematics possibly be to a lady? The
are taught, and make a
subject what it may, he knows how to grapple with it
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The study of physical science is still unanswered by most of the civilized countries of Europe; the Italian, Spanish, Portuguese, French, English, &c., &c., being but disjointed sects of the Latin. The words are the same in material or body, but vary in the respective costumes of each country. To learn Latin, therefore, is to acquire the roots of all these languages of Greece and Rome be known to the pupil with a sincere respect for science, I am, yours truly,

Horace Mann's Educational Tour—The Three Requisites of an Educator.—Sir,—I was much gratified at finding that you seemed the extract on the teaching of Geography which I sent you from the above work, worthy a place in your journal. I feel confident that such extracts as this on holier topics, with the comforting maxim, "In due season we shall reap, if we faint not." Many a seed seems lost, spumed, wasted altogether. Let not the young teacher of science too soon think himself baffled, for he may have that joy of seeing the contrary case,—the scorner, waster, jester over science while they are meretricious ARTS, not mental SCIENCE. I am, yours faithfully,

Horace Mann.
imperative on all who seek the testimonial of the above-mentioned institution, in attestation of their fitness for the due performance of their sacred duties, I have the honour to remain
Your obedient servant,
Liverpool, March 19th, 1845. ALPHA.

STANZAS
SUGGESTED BY READING A PASSAGE IN LNAGK'S "DIALOGUES OF THE DEAD."

"Ares ἀν γυῖ τοῦ θησαυροῦ σαφεὶν ἐπὶ θεῷ γονατί μετέτροπος; καὶ ὅπλων ἄφηκεν."

Cast to the dust, thou warrior king,
The sceptre of thy pride;
Nor here thy bloody trophies bring,
On earth collected wide.
Here in the dread abode of death,
In the bright world that sees the light,
Still, dark, and calm, here take thy rest,
The poor resign their vital breath,
In homage to the dust, thou warrior king,
I have the honour to remain
Your obedient servant,
THE EDUCATIONAL TIMES.

BIOGRAPHY OF CELEBRATED EDUCATORS.

THE ABBE DE LA SALLE.

From the French.
Jean-Baptiste de la Salle, John of a counsellor in the Provincial Court of Rhenen, was born on the 9th of April, 1651. From his childhood the young Abbé de la Salle showed the most serious talents, and impressed his ardent desire for the ecclesiastical office. His parents destined him for the magistracy, and it was not without regret they saw him consecrate himself to the priesthood. At the age of seventeen he was appointed to a canon's course at the Church of the there before he went to finish his studies at the seminary of St. Sulpice, where he acquired a profound knowledge of the Holy Scripture, of the Fathers, and of History of the Church. The young scholar had given himself up entirely to his sacred and austere meditations, when the death of his father and mother compelled him to return to his native city, where his orphan brothers and sisters found in him a brother, a friend, and a prudent adviser. De la Salle was then young, rich, and gifted with all external advantages; everything tempted him to selecting noble ties which bound him to the Church; but he preferred exercising his prospects in this world, and received holy orders from the hands of his archbishop in 1676. About this time, the Canon Rolland, filled with concern for the young widows, had formed the Society of Sisters of the Child Jesus. These sisters collected young deserted creatures, visited them, and, while instructing them, taught them to love and serve God. De la Salle had observed the charity and devotion of La Salle, and feelin: himself dying, chose him for director of the society, confiding to him the interests of that work which he left to his country and to the most precious heritage. The new director completed the canon's institution, and by his admirable conduct justified the confidence reposed in him; but from that time, persecution, the necessary test of all that is good, began to overwhelm him on all sides. He was reproached for the austerity of the rules imposed on his brethren, who were represented as victims of barbarity, and himself was denounced as a harsh, unfeeling, and pitiless man. When the Abbé de la Salle was informed of these opinions, he replied to them only by making his management more austere. He examined himself, and believing that he discovered some traits of effeminacy in it, he reformed his dress, and adopted the plan of kneeling on sharp-pointed stones, in order to get the better of this weakness. Thus the holy founder commenced the extraordinary enterprises which he more fully prised when at the head of the brethren of the cultures. To this time belongs the first project of the institution of schools for boys, but the difficulties which he encountered made him regret this task. He resolved thereon to repair the losses of the newly-founded school, by forming masters. His efforts succeeded in calling a number of young men to serve God. Rolland had observed the charity of the Abbé de la Salle, and was determined to sustain this worthy man in his undertaking, and to give up all his property and distribute it among the poor; from that time the holy man who had thus so dearly purchased the right of imposing poverty and mortification upon himself, no longer possessed anything; they were all the children of Providence. About this time the society of the brethren of the Christian doctrine was definitively constituted. Paris saw raised within its walls one of those schools which gratitude and zeal were subsequently to multiply; and a noviciate was opened for young men who believed themselves adapted for the humble work of instruction. Scarcity subjected the brethren at that time to much distress; misery was at its height. The Abbé de la Salle received no other provisions than some scraps and remains of meals rejected by the servants of the rich communities. This was not all; nothing could be more wretched than the house of the brethren; not a window could be shut; in the ill-roofed chambers, the north wind blew frost and snow even on the beds. If this name may be given to the wretched bundles of straw thrown on the stone floor: there were only two mattresses found in the convent; one destined for the sick, the other for the humble superior, who, in his passage, had to remove it. To these difficulties he retired to rest. Thus grew and became strong by suffering and distress this institution of the brethren of the schools. The founder traced its rules, and it was established on a foundation which the hand of God itself seemed to have hallowed, and made it great and strong for a long future.

The whole life of the Abbé de la Salle was not without its lessons of suffering and struggle against obstacles which jealousy and hatred raised at every step. Journeys and labours were not spared; persecutions were powerless against his work, and only consolidated it. What was more, he kept up a correspondence with a really noble and holy mind, which created for the child of the poor an hospital asylum in which they received solemn instruction, and at the same time were trained in a friendly and tender hand. It was an idea worthy of God, full of love and pity
for men, especially at a time when terrible and insensate war ravaged France, and when a whole generation was destined to live and die merely to ornament the throne of a single man with a few foreign flags. When we see Louis XIV., in his incredible pride, throw, without feeling, the thunders of his abasement at the feet, and from his chateau of Versailles dictate his warlike orders, for the purpose of surrounding himself with a little glory, we cannot refrain from looking on with admiration on that disembarkation of God, who, with downcast eyes, his heart free from ostentation and pride, calls together a few brethren, and sees everywhere around him sufferings and misfortunes that a human heart would not have borne. We may say ourselves, which life was more precious in the sight of God, that of the great king, who, with his eyes fixed on his idol, glory, or that of the modest Christian, who solaced the misery of the heart and the poverty of the mind; we may ask on whose head would Fenelon, that tender and pious friend of his fellow-creatures, have placed the crown? For it was he who wrote the following words to the great king:—"The people believe that you have no pity for their sufferings; you have no heart for their joy; you have no love for your people. "If the king," they say, "had a father's heart for his people, would he not rather make it his glory to give them bread, and grant them rest after so much suffering, than to keep a few frontier forts?" If you fear to open your eyes, you fear to be compelled to detract something from your glory. This glory, which hardens your heart, is dearer to you than life. But I will make you rich and as a Christian I will permit you to open your eyes and see,—the preservation of your subjects, who perish every day of diseases caused by famine; finally, that your eternal salvation, which is incompatible with this idol glory and Lot as we now imagine, a letter from Fenelon to the humble de la Salle, and say for whom would be the praise and the preference.

The institution of the brethren was beginning to prosper, and had already been accepted by a great many towns, when its modest founder, exhausted by fatigue and anxiety, was seized with the disease that was to conduct him to the tomb. Feeling himself at the point of death, he addressed his last words to the brethren, recommending them to be submissive to the Church, to acquire themselves with God of all, and to seek of all to have an intimate union amongst themselves and an implicit obedience to their superiors. These words have not been without effect: at present, in spite of so many failures, so many oppositions, their institution is more flourishing and useful than ever. The next day, one of the brethren, a witness of his sufferings, asked the dying man if he did not accept, in the plan of the institution, which thus deprived themselves of one of the most powerful means of controlling and forming the moral habits of the yet ductile human being.

Dr. Mainzer has long been honourably known for his exertions to popularise the art of music and education, yet rational, an admirable and teacher, and to bring its influence to the nerves, and, on the other, nothing to remember. When out of the depth of the imagination, and supported by the resources of science, he teaches beautiful and analogous forms, perceptible to one of our senses, then we have before us a work of art, not mechanical art, which tends to satisfy some material exigences, or serves some practical purpose, but which, as a free creation, is sufficient for and in itself, in its individual completeness, reveals to us a lofty thought, or awaken's and satisfies some intellectual power—the divinity in man; its object is, the perfection of mankind—the embellishing, ennobling of human existence. Man is essentially a free ideal being, capable of the creative power—the divinity in man; its object is, the perfection of mankind—the embellishing, ennobling of human existence. Man is essentially a free ideal being, capable of the creative power—the divinity in man; its object is, the perfection of mankind—the embellishing, ennobling of human existence.

"The cause of the beauty and charm of the human voice, its flexibility and character, differing in age, sex, and individuality, as much as the faces of men from one another; and the ear—mysterious channel through which sound penetrates and strikes with power and certainty the inward man—remain as yet indescribable enigmas which have a real existence in every human being, and are the means employed to build up the whole science of physics and chemistry."

Music and Education. By Dr. Mainzer. Longmans.

Firm believers, as we are in the progressive destiny of the human race, and little disposed, therefore, to play the part of the laudator tempora acti, we nevertheless cannot shut our eyes to the fact that all change is not in progress, and that, although upon the whole the world moves better and wiser every day, there are many points in which it might with advantage return to the abandoned practices of the past.

Without instituting any minute comparison between the systems of education which prevailed in ancient times, and particularly in Greece, with which are at present in vogue in our own country, it may safely be asserted that the former were founded on a far more comprehensive scale, and on a much more careful consideration of the human constitution. The great development of the arts, the infinite variety of means to ends, than are to be looked for in the current methods of our own age and country. No part of the complex nature upon which education has to operate to was overlooked or left to chance; special provision was made for physical training, for intellectual exercise and development, and for that moral regulation which gives the desired direction to all the powers both of mind and body, and makes them subservient to the accomplishment of the purposes which have been determined on as best calculated to promote individual and national well-being. Thus education among the ancients was really a complete and efficient system for the preparation of the young to enter upon the duties of life and to meet its trials, which they could derive from a training founded on the experience of the past, and on the wisdom of their predecessors.

The circumstances of modern nations preclude the possibility of education among them, on such an extensive scale, as that on which it was established in the civilised states of antiquity; but, in spite of the greatly altered condition of affairs, there is still much to be learned from the study of the old methods of education, and many things in them might be profitably adapted to our own use. Among these, one of the foremost is the employment of music as an agent in the training of the young, which held a prominent place in the ancient systems, but which, until very recently, was entirely lost from the consideration, which thus deprived themselves of one of the most powerful means of controlling and forming the moral habits of the yet ductile human being.

The following passages will enable us to form some notion of the leading characteristics of the book.

After quoting a few curious examples of the effect of music upon the nerves, and as a means of recalling past sensations and emotions, Dr. Mainzer adds:—

"All these effects scarcely belong as yet to music in its highest acceptation. As an art, it moves in a low sphere; and perhaps nothing, when compared to the arts of painting, or poetry, or the more noble forms of music, is more likely to remain a less powerful charm than the voice, as a mere instrument."

"The cause of the beauty and charm of the human voice, its flexibility and character, differing in age, sex, and individuality, as much as the faces of men from one another; and the ear—mysterious channel through which sound penetrates and strikes with power and certainty the inward man—remain as yet indescribable enigmas which have a real existence in every human being, and are the means employed to build up the whole science of physics and chemistry."

Nothing in education can be substituted for the refinement and taste conveyed to man through the fine arts. 190, 191.
Singing is the foundation of all educational activity and ought to precede the study of any instrument. In singing classes, children learn to read at sight, and are made acquainted with the general elements of the art before their attention is called to technicalities and minutiæ. The music-lesson must be placed between the training of the fingers, mothers complacently call it, and the subsequent deceptions arising from vocal instruction is important. artisans and merchants, who look with contempt upon musical study and musical works of this description, can be sure, when the art to which they have devoted themselves is not appreciated, not understood.

As soon as words are to be introduced into the exercises, too great care cannot be bestowed in selecting those which may have charm for the organ connected with the lungs, and thus to contribute to a healthy state of those important functions of the body."—p. 75.

Youth, essentially the poetic-time of existence. Codified manhood and declining age are too cautious and practical for any enthusiastic appreciation of the arts of the mind. It is true, in fact, that the spirits of a few whose ardent temperament and aesthetic education have armed them against the inroads of a moral calculating utilitarianism, and who believe that among the majority of those who have gathered from time the sobs and bitter experiences, a spirit of infidelity, a cold skepticism with regard to the imperishable beauty inherent in the moral, mental, and material world, is industriously propagated and deliberately received. These young ones, filled with the highest and most excruciating enjoyment, and that man has been endowed with the faculties and sensibilities requisite for its appreciation, we cannot estimate too highly any attempt to unloose those mystic fountains in the intellectual organisation of the young—to call into active being the dormant energies of the little students—and to introduce musical taste, the high-priest of the holy mysteries, into the schools, the poet, as the high-priest of the holy mysteries, is industriously propagated and deliberately received. Thence arises a spirit of infidelity, a cold skepticism with regard to the imperishable beauty inherent in the moral, mental, and material world, is industriously propagated and deliberately received.
der consideration, and a remedy prepared in the shape of illustrative notes, intended as a kind of introduction to the critical and philosophical study of the author. We regret to see why it should not have derived its name from pitfalls and dangerous paths, and has published the places explored. Mr. Gibson has evidently wandered in the labyrinthine student of the Teutonic languages could have immediately supplied Mr. Gibson with a more prejudice that the history of the word ran some- without the correct clue, intricate and difficult to do by the frequent suffixes which could not by any possibility, according to the most approved authorities, enter into the composition of the word. Thus, "Thesaurus is a significant compound from theo, I shall lay up, and auriun, for-though." Again: "Etymologists are not agreed as to the composition of the word. The best idea seems to be that it is a compound of mund tus, i.e. mine thin and thine mine, alike on either side." [!] The "best idea" appears but a sorry one.

A modern etymologist has recently indicated a more satisfactory etymon. From the Persian nectar, for its name. A modern etymologist has "a kind of introduction to the critical and philosophical study of the author. We regret that the author so successful in reference to the comma; nor, from the nature of things, is it possible to meet all cases by single rule or hint. All the subdivisions of a Sentence, below Colons and Semicolons are to be marked by Commas." This is undoubtedly; but the difficulty is to determine when the comma, the Pragmatic Principle to be separate, from the Greek κατά, from, and συν, one's native soil." A comparison of the word were with presul, consul, and the corresponding Latin words, point to a root appearing in Latin, in the various forms, sol, sol, sul, sed, sid, sod, and meaning a seat or settlement. We do not understand why Mr. Gibson has written on the passage as it appears in his book (p. 853) "Yet cherished there, beneath the shining was.te, The ferryman's hatchet, ko."

The word is a species of pear or peach, so called from its juice yeaning in sweetness with notor, the reputed drink of the Gods." We were certainly not aware that a nectarine was "a species of pear; and we do not see why it should not have derived its name from ambrosia, the nectar of the Gods, of the ambrosial birthplace of Apollo, south of the Tweed we do not drink as the word "peach" is derived from loca ustrum, i.e. borning or laying places waste; that story is "so called from crompy, i.e. natural affection, especially that of parents for their offspring, and vice versa." Again: "nectarine is a species of peach; and called from its juice yeaning in sweetness with notor, the reputed drink of the Gods." We were certainly not aware that a nectarine was "a species of pear; and we do not see why it should not have derived its name from ambrosia, the nectar of the Gods, of the ambrosial birthplace of Apollo, south of the Tweed we do not drink
technological and logical structure of sentences, and this it does so accurately and so ungrudgingly that his efforts appear to us to be decisively misplaced. The last sentence in the book states that "in the use of the comma, the Pragmatic Principle to be separate, from the Greek κατά, from, and συν, one's native soil." A comparison of the word were with presul, consul, and the corresponding Latin words, point to a root appearing in Latin, in the various forms, sol, sol, sul, sed, sid, sod, and meaning a seat or settlement. We do not understand why Mr. Gibson has written on the passage as it appears in his book (p. 853) "Yet cherished there, beneath the shining was.te, The ferryman's hatchet, ko."

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The classifying of the nouns according to their stem, or crude form, we anticipated a much more useful and philosophical aid to teachers and pupils.


This is a nice collection of simple extracts, both in prose and verse, selected, as the compiler states, from the works of authors that have been satisfactory to see their names appended to their productions. The earlier lessons are accompanied by translations and vocabularies of the words contained in them, and the more advanced, by notes at the end of the book, to which references are made by means of figures.

Dr. Heimann says, “I have given a good deal of elementary meaning to enable pupils to acquire a pure pronunciation, and to make them read the German language with the proper accent and emphasis.” But we find no explanation of the principles of pronunciation, so that the author, by the above passage, must mean merely that he has provided materials upon which the teacher may exercise the pupil.

We have observed several oversight s and omissions in the explanatory portions; but these things are almost inevitable in the first editions of such works; it is only by actually using them in teaching English students that they can be made perfect. In p. 19, the book contains the words auf deh fragen, but the vocabulary explains the phrase auf alle fragen. In p. 23 the word abendeleit is omitted from the vocabulary. Such defects, however, are very little in value from the value of the book, which will be found an agreeable and easy introduction to German literature.

University Intelligence.


Mr. Alfred Earle, late Captain of Eaton School, was on Monday last elected to a Lusby Scholarship, at Magdalen Hall.

April 8.

Insch Memorial Scholarship.

Mr. Henry John Stephen Smith, Scholar of Magdalen College, was elected this day to the Insch Memorial Scholarship, for the promotion of classical learning and taste.

New College.

Mr. Thomas Henry Griffith, from Winchester, has been elected a Probationer Scholar at New College.

April 15.

The names of the following gentlemen were unanimously approved as Public Examiners:—


In a Convocation held this afternoon the Rev. E. Michell, B.D., Reader in Latin, late Fellow of Lincoln, was unanimously chosen Public Orator, in the room of Dr. Jackson, resigned.

The Rev. Dr. Fox, Provost of Queen’s College, has founded an exhibition of 30l, per annum, to be held for four years, for the benefit of scholars educated at the Free Grammar School at St. Bees, in Cumberland.

April 18.

Congregations will be held for the purpose of granting. graces and conferring degrees on the following days in the session:

Mr. Henry John Stephen Smith, Scholar of Magdalen College, was elected this day to the Insch Memorial Scholarship, for the promotion of classical learning and taste.

The Examiners of the candidates to All Soul’s College, and the Syndicate appointed to inquire whether greater encouragement cannot be given to the prosecution of these studies for the advancement of which professorships have been founded in this University, have accorded to their report. He is this, however, at present only in draught; it will duly appear on its publication.

Bell Scholarships.

An examination of the candidates to fill two vacancies in the office of Scholar of this college, so far as they have met the conditions expressed in the prospectus on the front cover of March ult.

The following gentlemen have been elected Foundation Scholars to the University of New College, for the promotion of classical learning and taste:

Joseph Neilson White, of Canvey, and James Cartow have been elected scholars of this society.

Trinity College.

April 15.


The following candidates approved as Public Examiners:—

The names of the following gentlemen were unanimously approved as Public Examiners:—

In Literis Humanitatis.—The Rev. E. M. Pattison, M.A., Fellow and Assistant Tutor of University College, Oxford. In Disputis, Mathematicis, et Physicis.—The Rev. W. Beilby, M.A., Fellow and Assistant Tutor of University College, Oxford. In a Convocation held this afternoon the Rev. E. Michell, B.D., Reader in Latin, late Fellow of Lincoln, was unanimously chosen Public Orator, in the room of Dr. Jackson, resigned.

The Rev. Dr. Fox, Provost of Queen’s College, has founded an exhibition of 30l, per annum, to be held for four years, for the benefit of scholars educated at the Free Grammar School at St. Bees, in Cumberland.
cited to advance, the interests of religious and useful learning to so extensive commenurate with the great resources and high position of France. In particular, the constitution of the Universities of Oxford and Cambridge, and of the colleges (now incorporated with their academical system), such as in a great measure to preclude them from introducing any changes which are necessary for increasing their usefulness and efficacy. Under these circumstances, believing that the aid of the Crown is the only available corrective to the evils which are complained of, I have thought it advisable to memorialize your Lordship in the most decided terms, and to express the strong feeling of the undergraduates of Oxford and Cambridge. A meeting of the memorialists, it is understood, will be held in London in the course of the present month.

NOTES ON THE PRESENT MONTH, MISCELLANIES, &c.

1st. Addison born, 1672. Dryden died, 1700.
2nd. Camden born, 1551.
3rd. Dr. J. Barrow died, 1677.
4th. Thomas Simpson died, 1761.
5th. Ouvier died, 1832.
6th. Dr. Jenner born, 1749.
7th. Columbus died, 1506.
9th. Linnaeus born, 1707. Dr. W. Hunter.
10th. Copernicus died, 1543.
11th. Dr. Paley died, 1800.
15th. Robespierre died, 1804. Pope died, 1744.
16th. Vestaire died, 1778. Sir J. Mackintosh died, 1832.
17th. The French revolution begins.
18th. A memorandum for me the sovereign remedy against the disgusts of life: I have never experienced a vexation which an hour's reading has not dissipated. "To be fond of reading is to make an exchange of the hours of weakness, which we should have in our lives, for hours of exquisite pleasure." Montaigne.
19th. "I cannot understand how princes so readily believe that they are everything, nor how nations in their efforts they should and must be aided by the most formidable persons in offering for sale a worthless imitation, have induced the inventor to present to the public a novel pattern which he has "registered by Act of Parliament," to imitate which is felony.
20th. It is a maxim, if any honour to announce that he is constantly receiving the most flattering testimonials in favour of his "Patent Adhesive Envelopes," and the many attempts of unprincipled persons in offering for sale a worthless imitation, have induced the inventor to present to the public a novel pattern which he has "registered by Act of Parliament," to imitate which is felony.
21st. "Said to the contrary, truer than any other nation; towards you; but this sentiment vanishes as it came. In speaking to you, they are full of you; as one would believe that they do not tell you all that they mean to do, in order to give you a more agreeable change of the hours of weariness, which we should have in our lives, for hours of exquisite pleasure." Montaigne.
22nd. The manners of the French are more seductive from the very fact that they are more simple; one of the causes of the superiority of the Greeks was an important spirit and force of unity between the provinces subordinated to their national interest; in much more than for themselves, or for their spirit of nationality which pervaded the nation.
23rd. "It is a certain truth, that a man is never so easy or so little imposed upon, as among people of the best sense; it costs far more trouble to be admitted to, than to keep a fool constantly in good humor with himself and with others, in no easy task." Montaigne.
24th. "If you are ever sold (as mentioned above) "Pray is a certain truth, that a man is never so easy or so little imposed upon, as among people of the best sense; it costs far more trouble to be admitted to, than to keep a fool constantly in good humor with himself and with others, in no easy task." Montaigne.
25th. Dr. Paley died, 1805.
26th. Copernicus died, 1543.
27th. Dr. W. Hunter.
30th. Robespierre died, 1804. Pope died, 1744.
31st. Veiltaire died, 1778. Sir J. Mackintosh died, 1832.

The following is an extract from an address of the Lower Austrian States to the Emperor: "The education of the people, the diffusion of knowledge, and the circulation of the press, the development of agriculture, and the institutions requisite for its regeneration, commerce, industry, and manufactures, and, finally, common cooperation and participation in the legislation of the country, on which its prosperity depends,—all these have been suggested with proper limits which restrain the ideas and spiritual aspirations of the citizens to the lower sphere of their material interests, and destroy the most fruitful germns of the national wealth. In a country where the system of government has not only destroyed the common sense of individuals, but has also destroyed the spirit and force of unity between the provinces subject to the sceptre of your Majesty; it has injured in every respect the noble spirit of nationality which pervaded the nation."

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