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EDUCATION IN WALES.

I.

This insurrectionary and turbulent occurrence which took place in Wales some years ago, directed the attention of our statesmen and legislatures to the condition of the education of the people in the district which had been assigned to the Government by her Majesty's command; but no steps founded upon them have yet been taken.

We intend to give a brief analysis of the contents of these bulky tomes, and of the conclusions which they appear to justify; and shall proceed to lay it before the public.

We must premise, however, that the issuing of the commissions and commissions with great vehemence, seems to explain the cause of this animosity by leading us to infer that he and those who agree with him, have concealed the purpose of the inquiry to have been, first, the bringing of disgrace upon Dissenters, and, ultimately, the establishment of a system of education designed and calculated to diminish the power and influence of the Church. The following are some of the passages on which we found this inference. "Three men they were, Mr. Lingen, Symons, and Johnson. Their mission was to search the land—the land of Dissent and the local habitation of nonconformity. They tell us that 'rigorous impartiality was enjoined upon them,' credit judaeus! . . . Three Churchmen were sent as spies to search a land in which eight-ninths of the people are Dissenters. Is this impartiality? . . The spies first of all went to the Bishop of Hereford, a land in which the people are Dissenters. Is this impartiality? The spies next went to the Bishop of St David's, the Bishop of the English Language. "The Secretary of State for the Home Department undertook on that occasion, on behalf of the Government, that such an inquiry should be instituted, and for the purpose of conferring together in adopting preliminary arrangements, which occupied ten days. During that time the commissioners put themselves in communication with many leading members of the different religious bodies, in order to obtain their advice and cooperation. Accordingly they had interviews with the Bishop of Hereford and St David's, the Rev. H. Griffiths, principal of the Dissenting College at Brecknock, and Mr. Evans Davies, principal of the Normal College there, the Rev. Mr. Lumley, a Calvinistic Methodist minister of character and influence at Builth, and many other persons possessed of great local information.

The commissioners then separated, each going into the district which had been assigned to him, and both proceeded by means of assistants employed with the Welsh language, conferring with the commissioners, conducting the inquiry committed to them. Mr. Lingen's charge extended over Carmarthen, Glamorgan, and Pembroke; Mr. Symons' district comprised Brecknock, Cardigan, Radnor and Montgomery; while Mr. Johnson examined the northern counties of Anglesey, Carnarvon, Denbigh, Flint, Merioneth, and Montgomery. After several months' continuous inquiry, the commissioners made their reports. Mr. Lingen's charge extends to 534 folio pages; Mr. Symons' is dated March 3rd, 1847, and contains 333 pages; Mr. Johnson's was not completed till October 1847, and numbers 426 pages. These reports have lately been presented to both Houses of Parliament by her Majesty's command; but we find no hint anywhere that the commissioners regard these two facts, the prevalence of Dissent and the badness of education in Wales, as standing to each other in the relation of cause and effect—nor even as cognate effects, which might perhaps be considered equally calamitous. On the contrary, the commissioners, though not attempting to discover the causes of what they saw and heard—which would, in fact, have been a deviation from their proper business, which was to ascertain the actual state of education, and to report it faithfully.—yet do in various places mention what struck them as affording an explanation of the observed phenomena; and we have not noticed any reference to Dissent as one of the causes of ignorance.
question of education, we esteem the differences of Churchmen and Dissenters to be of trifling consequence; and hence regard for them will never have sufficient power with us to perverve our judgment respecting the whole question. The importance of the subject may fairly claim to be perfectly impartial judges on this occasion.

The first point that strikes us is, that the impugners of the commissioners confine themselves to vague and general charges; no particular statements in the reports are disputed, but insinuations are thrown out that they are generally to be distrusted and disbelieved. Now it is evident that such objections cannot be met or refuted; they can neither be proved nor disproved.

The writer in the Nonconformist, quoted above, is so glaringly disingenuous, however, that but little weight ought to be attached to what he says. Thus his readers would inevitably be led to infer that the commissioners consulted none but the bishops and clergy as to the mode of conducting the inquiry; whereas, as appears from our introductory narrative, they were in communication with various leading Dissenters, lay and clerical. Thus Mr. Symons, after naming the Rev. H. Griffiths and Mr. Evan Davies, says—"from both of whom the commission received, and subsequently, most useful and hearty assistance. As matters also—"Throughout my district I have met with the utmost facility and the most willing and valuable co-operation from all classes of the community. I believe the inquiry was highly popular, and with scarcely an exception thoroughly appreciated alike by Churchmen and Dissenters. Indeed the leading Dissenters, from whom I was naturally induced to seek for facilities for the examination of schools, have invariably afforded them with the utmost willingness, when the objects of the inquiry were made known; and this has been also to a great extent the case with private and adventure schools. In fact, the inspection both of day and Sunday schools has been very generally desired and solicited."—Report, Part II., p. 2.

The Dissenting assistants have done not much less than the Commissioners. The Dissenting schools are superior to the Church schools in North Wales."—p. 25.

Mr. Lingen, after giving a short account of the schools supported by Mrs. Bevan's charity, adds: "The children are obliged to learn the Church catechism, and to go to church on Sunday. With rare exceptions, I saw no place among the masters in the lowest class."—p. 11. And in the next page, speaking of the same charity: "considering the generally exclusive character of the schools in connexion with the condition in which I found them, I have no hesitation in placing them as at once vexatious and inefficient in their operation.

"The most obvious deficiency with respect to education in Wales, is the absence of good normal schools. One only exists, which owes its establishment to the unwearied efforts and zeal of the Rev. H. Griffiths, of Bredenose, aided by a few, and only a few, zealous friends of education."—Mr. Symons' Report, p. 33.

We might quote many similar instances of impartiality from Mr. Johnson's report, but will content ourselves with the following. He illustrates the surprise of the "principal of the schools in the Church school at Llanfianglud" thus: "I found none able to read a verse of the Bible correctly, or to write well upon paper; only one could remember any part of the Ten Commandments, and could not repeat the two first, nor the commandment one had been for seven years a member of the school."—p. 20. He specifies the British and Foreign School at Ruthin, as "a school which, in respect of the method of instruction, and the conduct of the scholars, is one of the best in North Wales."—p. 25.

Having thus, we hope, satisfactorily shown that there is abundant proof of the honesty and impartiality of the commissioners, we shall proceed in our next number to present our readers with some of the most important inferences that may be drawn from their reports.

**THE SCIENCE OF EDUCATION.**

I.

"To elevate above the spirit of the age must be regarded as the end of education, and cannot clearly be developed before us were we mark out the appointed road. The child is not to be educated for the present—for this is but a step towards the future. It is, however, for the remote future, and often in opposition to the immediate future,— Exacteur,"—p. 22.
papers, until we have, in a similar manner, reprinted the whole of the original Essay.
We must premise that Mr. Mill, in his Essay, treats of Perfectibility, as an absolute, in its technical, acceptance, and that hence it is calculated to be quite as useful to parents, or others who have the care of the young, as to teachers; school education, in fact, or rather, the art of instruction, hardly comes within its scope.

"The end of education is to render the individual, as much as possible, an instrument of happiness, first to himself, and next to other beings.

"The properties by which he is fitted to become an instrument to this end, are partly those of the body, and partly those of the mind.

"Happiness depends upon the condition of the Body, either immediately, as where the bodily powers are exerted for the attainment of some good; or mediately, through the mind, as where the condition of the body affects the qualities of the mind.

"Education, in the sense in which it is usually taken, and in which it shall here be used, denotes the means which may be employed to render the mind, as far as possible, an instrument of happiness; a mode in which the body may be rendered the most fit for operating as an instrument of happiness is generally considered as a different species of inquiry, and is thought to belong to physicians and surgeons; for the study of happiness is not the production of the greatest attainable good to mankind; but the idea of the sovereign good, and how in the Godlike that is in Man, and how in the Godlike only has he Strength and Freedom?"

Willm, although he classes the principle of felicity among the "defective principles of education," yet sees very clearly that the question in dispute is chiefly one of words, and is included in the definition of the term happiness. "It would be absurd," he says, "to say that the end of education is not the production of the greatest attainable good to mankind; but the idea of the sovereign good, and how in the Godlike that is in Man, and how in the Godlike only has he Strength and Freedom?"

The grand Question education embraces nothing less than this—namely, What can be done by the human powers, by aid of all the means which are at the disposal of the human mind, to render the happiness of the human race, the object of human efforts and aspirations? Happiness is too precious an effect to be wasted, and be lost. The means of human happiness, to be accomplished, cannot be spared. Not to turn everything to account is here, if anywhere, bad economy, and is thought to belong to the art of preparing man to fulfil his destiny, it may be rendered the most perfect by the direct and tangible appreciation of their real doctrine has been arrived at. But their views are not the least opposed by another school of philosophers, which may be designated the transcendent. This sect originated in the time of some good; or mediately, through the mind, as where the condition of the body affects the qualities of the mind.

"Education, then, in the sense in which we understand it, is the attainment of happiness; and consequently, what determines the lawful and unlawful degree of conduct, is its relation to that end. Carlile, in the following passage of "Sartor Resartus," states the antagonist doctrine: "There is in man a higher than Love of Happiness; he can do without Happiness, and instead thereof, find Bliss." Was it not for this same Higher, that sages and martyrs, the Poet and the Priest, in all times, have spoken and suffered; bearing testimony, through life and death, and through the Godlike that is in Man, and how in the Godlike, like only has he Strength and Freedom?"

It is a mere motion to some other happiness; and in the distribution of this motion,—of these hopes and this activity,—through our earthly existence, is the measure, great or small, of our earthly enjoyment.

"Philosophy, it is true, teaches that there is a happiness which is independent of worldly rewards, and often in contrast to them. Philosophy teaches that true happiness and true utility can only combine with virtue; that even nature avenges itself for the abuses of her gifts; that on the most elevated and sublime motives there is wisdom in self-subjugation; and in economising pleasure, a certain, though late reward. But after all, what is this but prudence? And what, even at its highest value, is prudence?"

"It is after all a more purified species of egoism; it ends where it begins. Utilitarianism, indeed, has attempted to raise it from this earthly origin, and by embracing mankind, to divest it of its purely personal characteristics. It thus partakes of a somewhat more elevated moral, and is recommended, yet not enforced. There is no seconder of the external law in the human breast—no utilitarian conscience. As long as such is the case, self-sacrifice—the individual for the mass—may be preached, but it will not be practised. The interests of society may be said to be conformed to those of the individual: but what are those interests—who is to teach those interests—and until we can rely and are convinced, why should we believe? Teachers and opinions, indeed, we meet in this instance. We find a creed and a pulpit at every step. But who would build on such vague and shifting principles the great ends of human life? We must look for something certain—something here to-day, and not to-morrow. But is this to be found? Undoubtedly: God has not commanded impossibilities, nor sent us into creation without a path or purpose—a medley, only, of duties and contingencies. There is an end, and there are means (though not those here to-day, but those that to-morrow) and how in the Godlike only has he Strength and Freedom?"

"The greatest happiness of the greatest number. Happiness, then, is the end of education; but what is happiness?"

"From this point of view, that of philosophical theory, to the present day, this has been the great object proposed to the hopes and passions, spiritual or physical, of our nature... But were happiness, alone, the end, or even the end par excellence, either of human life or of Education? There is an impartial examination, which may be said to be enforced.

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that the latter regard the attainment of happiness (using that word to denote the true and permanent well-being of the immortal soul, and not mere temporary worldly enjoyment) as the ultimate object of human existence, and therefore rest their faith, their hopes, and expectations, by their bearing upon that object; whereas the former consider the attainment of happiness as a mere incident to something of a more lofty and disinterested kind, which they believe to be the real end of their being—namely, the full perfection through the faithful discharge of duty. But may it not be asked, why is perfection desirable?—why is the performance of duty incumbent on us? Surely, not merely for the sake of abstract perfection, nor simply because duty has been enjoined. We should strive after perfection, because without it we cannot enjoy all the felicity of which we are capable: we ought to discharge our duties, because thereby we not only perfect our nature, but are so constituted, that this imparts a high degree of present happiness. Or the matter may be viewed in another light. Wherein does perfection consist? In the power of producing happiness. What means we by our ascertaining our great misfortune to arise from our voluntary ignorance of ever increasing and deepening happiness. Or conversely; as in the physical organisation, susceptibility of pain is designed to render us cognizant of the action upon our frames of hurtful influences, so our minds are made capable of misery, that we may thereby be warned when our conduct is erroneous. It may be objected that unhappiness often arises from what is quite independent of our conduct; but besides that the propriety of the action in question is to be the test of its effects, such cases may be disputed, the same thing may be said of ill health and disease; these phenomena are merely proofs that mankind is himself so complex and seemingly incapable of approaching to "perfection" and "duty". Nor is it an object; whereas the former consider the attainment of happiness by which it is implied, as the main spring of every act of thought and action; and he best fulfils the end of his being by intelligently pursuing that object. The wisdom and beneficence of God is most distinctly made manifest to us in the beautiful harmony which exists in the moral world, rendering the pure the only source of happiness, and sympathy with others the necessary complement of each individual existence.

But Willm and Wyse object to utility as the principle of education, because of its uncer
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end, to form a better estimate of what is desirable as the means.

THE "EDUCATIONAL TIMES" AND THE MONOPOLY OF EDUCATION.

We have received the subjoined letter from Mr. Slater, which he calls upon us to insert in the present number; and although its length is a serious objection to its publication in our limited space, we cannot, from the sense in which we have self-argued by some of our remarks in the last number, we cannot but comply with his request.

We have, however, curtailed it in one or two places where matters of a purely personal, or indisputable kind were touched upon; but we cannot evade the close reference with our correspondent's argument.

Sir,—Your expression of surprise at being suspected of favoring monopoly reminded me of an observation made by J. S. Mill, Esq., in his "On Liberty," that "the liberty of others" is only connected with our "life, liberty, and property" by the limit which the law imposes on our deepest passions. Suppose that these laws were abolished, it is only the extent of our selfishness that would be a limit—our selfishness as to the extent of our enjoyment of the "life, liberty, and property" to which we are entitled.

Your reviewer in your "Supplement" to the "Times" seems to think the laws of human governments are a mere trifle, and that the only serious difficulty is that the natural rights of men are synonymous terms. But, Mr. Editor, were you really serious in supposing that every man possesses of worshiping the Divine Being, or of exerting their right in the"..." is a general right, not a personal right. The theory that every man possesses the right to worship the Divine Being is a general right, not a personal right. The theory that every man possesses a right to worship the Divine Being is a general right, not a personal right. The theory that every man possesses the right to worship the Divine Being is a general right, not a personal right. The theory that every man possesses a right to worship the Divine Being is a general right, not a personal right. The theory that every man possesses the right to worship the Divine Being is a general right, not a personal right. The theory that every man possesses a right to worship the Divine Being is a general right, not a personal right. The theory that every man possesses a right to worship the Divine Being is a general right, not a personal right. The theory that every man possesses a right to worship the Divine Being is a general right, not a personal right. The theory that every man possesses a right to worship the Divine Being is a general right, not a personal right. The theory that every man possesses a right to worship the Divine Being is a general right, not a personal right. The theory that every man possesses a right to worship the Divine Being is a general right, not a personal right. The theory that every man possesses a right to worship the Divine Being is a general right, not a personal right. The theory that every man possesses a right to worship the Divine Being is a general right, not a personal right. The theory that every man possesses a right to worship the Divine Being is a general right, not a personal right. The theory that every man possesses a right to worship the Divine Being is a general right, not a personal right. The theory that every man possesses a right to worship the Divine Being is a general right, not a personal right. The theory that every man possesses a right to worship the Divine Being is a general right, not a personal right. The theory that every man possesses a right to worship the Divine Being is a general right, not a personal right. The theory that every man possesses a right to worship the Divine Being is a general right, not a personal right. The theory that every man possesses a right to worship the Divine Being is a general right, not a personal right. The theory that every man possesses a right to worship the Divine Being is a general right, not a personal right. The theory that every man possesses a right to worship the Divine Being is a general right, not a personal right. The theory that every man possesses a right to worship the Divine Being is a general right, not a personal right. The theory that every man possesses a right to worship the Divine Being is a general right, not a personal right. The theory that every man possesses a right to worship the Divine Being is a general right, not a personal right. The theory that every man possesses a right to worship the Divine Being is a general right, not a personal right. The theory that every man possesses a right to worship the Divine Being is a general right, not a personal right. The theory that every man possesses a right to worship the Divine Being is a general right, not a personal right. The theory that every man possesses a right to worship the Divine Being is a general right, not a personal right. The theory that every man possesses a right to worship the Divine Being is a general right, not a personal right. The theory that every man possesses a right to worship the Divine Being is a general right, not a personal right. The theory that every man possesses a right to worship the Divine Being is a general right, not a personal right. The theory that every man possesses a right to worship the Divine Being is a general right, not a personal right. The theory that every man possesses a right to worship the Divine Bein...
that the plan in question is, in that sense, a monopoly, is no argument against it. Mr. Slater, in using the word monopoly to describe and condemn the system we advocate, tacitly gave to the word the meaning which we ascribe to it, but not necessarily what the nature of the monopoly in the rule, as it is supposed, to be so; the Romans undoubtedly supposed, whatever we may think, that they had the right of putting their children to death. Alterations and amendments in usage and law are made, by reason of the circumstances to which what is right is liable to continual change. We are far from saying that there are no eternal and immutable rights; but we think that arguments founded upon such indefinite and uncertain notions possess little or no practical meaning, and that the particular application of them by Mr. Slater to the question of education is altogether erroneous.

(c) "What is everybody's business is nobody's business," was never more convincingly shown than in reference to education. It is the business of society generally, no doubt, to secure the best possible instructors for the young; but in order that this business be satisfactorily done, society must proceed in a systematic way; it must organise special means for the performance of the business, as it does in other cases. "It is the business of society generally" to provide for the security of life and property, but then it does so, not by requiring every man to take his share of policeman, but by appointing an army of policemen on whom that business is devolved. Mr. Slater speaks as if only some particular set of men suffered from the misuse of educational tools, and hence infers that they are the persons to whom the special education should be entrusted. We should be glad to be informed, however, what class of men, or what individual man, is not interested in this matter; whether it is not a truly national concern, and why, therefore, it should not be attended to by all other national interests.

(f) It is easy enough to foresee all sorts of evils resulting from measures which we dislike; but such anticipations cannot be allowed to have any weight unless the objectors show a necessary connection and effect between the proposed institution and the injurious consequences they predict. Our correspondent's remarks afford a curious and instructive example of the way in which the mind is unconsciously led to base less logical arguments upon the objects of its dislike, and then to use those very epithets as arguments. Thus, Mr. Slater first calls the rulers of the proposed "incorporated body" "haughty," and then infers that, being "haughtily and stubbornly proclivity towards some luckless wight" who may have given them offence, or towards "some errant religious," too honest to conform outwardly in opposition to his convictions. He then assumes that they will become the governors of any governments, and consequently will pervert "our histories and books of general knowledge," and thus injure the best interests of society. Such apprehensions may do credit to the imaginative powers of our correspondent; but until he can logically prove that we must decline to attach much importance to them, or to suffer them to deter us from the pursuit of an object which we have long cherished as calculated to influence more than almost any other to benefit the nation, we must reject the argument. Another example of false analogy. It is perfectly practicable to establish a censure on the profession of teachers; that is, to lay down certain rules regulating the admission of persons into the profession of education. These rules may be strictly defined, and cannot in any way infringe the freedom of individual opinions or to repress the tendency towards improvement. For the establishment of such a system we believe it to be necessary that a central directing body, armed with the powers of the State, should be formed in support of our views; we can refer to similar organisations in other professions, which actually accomplish, with a greater or less degree of perfection, the ends we desire in education. The objects are perfectly distinct; that which is simple, to apply censure to the Press, however, is a totally different thing: it is to subject the human mind, in every department of knowledge and speculation, to the necessarily vague and, therefore, arbitrary control of men who have little, if any, guide in their judgments save their own opinions, whims, and caprices. It would be utterly impossible, from the nature of the case, to lay down rules for the guidance of the censors; and, consequently, the means by which security can be made subject to their control. Education deals with that which is established, with that which is removed from the field of speculation, and by long discussion and experience has been admitted into the number of the settled truths. The Press, on the other hand, is the pioneer of knowledge; it communicates to the world the first rude notions which arise in the minds of the thoughtful and speculative; it is the instrument made use of by those who believe that they have discovered truths unknown to the rest of the world; and by those also who desire to reduce their peculiar views to practice by modifications in the framework of society. Education, then, by its very nature, admits of fixed, though generally assimilable definitions of its objects; but it is equally necessary that the Press should be the exact and faithful mirror of the fleeting present; should with full impartiality record whatever the mind of man conceives; leaving the man to determine the nature to be derived from Mr. Slater’s definition, and the various productions which it brings forth. In most important respects, then, wide is the difference between the circumstances and character of the Press and of the Educational body, and any attempt to apply the same system to both must be illogical and futile.

We might add the obvious remark that the various portions of the Press exercise a mutual censure of a far more effectual kind than any that might be maintained by official rules, and that no such remedy and preventive can be brought to bear upon the abuses of our profession. The nearest approach to it is the trading competition which too often prevails among teachers, the influence of which is so great, that even the best of them, if not uncontrolled, can do credit to the imaginative powers of our correspondent; but until he can logically prove that we must decline to attach much importance to them, or to suffer them to deter us from the pursuit of an object which we have long cherished as calculated to influence more than almost any other to benefit the nation, we must reject the argument. Another example of false analogy. It is perfectly practicable to establish a censure on the profession of teachers; that is, to lay down certain rules regulating the admission of persons into the profession of education. These rules may be strictly defined, and cannot in any way infringe the freedom of individual opinions or to repress the tendency towards improvement. For the establishment of such a system we believe it to be necessary that a central directing body, armed with the powers of the State, should be formed in support of our views; we can refer to similar organisations in other professions, which actually accomplish, with a greater or less degree of perfection, the ends we desire in education. The objects are perfectly distinct; that which is simple, to apply censure to the Press, however, is a totally different thing: it is to subject the human mind, in every department of knowledge and speculation, to the necessarily vague and, therefore, arbitrary control of men who have little, if any, guide in their judgments save their own opinions, whims, and caprices. It would be utterly impossible, from the nature of the case, to lay down rules for the guidance of the censors; and, consequently, the means by which security can be made subject to their control. Education deals with that which is established, with that which is removed from the field of speculation, and by long discussion and experience has been admitted into the number of the settled truths. The Press, on the other hand, is the pioneer of knowledge; it communicates to the world the first rude notions which arise in the minds of the thoughtful and speculative; it is the instrument made use of by those who believe that they have discovered truths unknown to the rest of the world; and by those also who desire to reduce their peculiar views to practice by modifications in the framework of society. Education, then, by its very nature, admits of fixed, though generally assimilable definitions of its objects; but it is equally necessary that the Press should be the exact and faithful mirror of the fleeting present; should with full impartiality record whatever the mind of man conceives; leaving the man to determine the nature to be derived from Mr. Slater’s definition, and the various productions which it brings forth. In most important respects, then, wide is the difference between the circumstances and character of the Press and of the Educational body, and any attempt to apply the same system to both must be illogical and futile.

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THE EDUCATIONAL TIMES, 121, 31st March, 1849.

At a previous examination, and were now preparing for the higher one.

The sub-committee appointed to consider what arrangements were requisite for conveniently carrying on the business of the various departments of the College, and to seek for suitable premises, reported that there would be required a committee of three, one for the general business of the College, another for the Life Assurance and Benevolent Fund department, and a third for the publication of the college magazine. The committee were to consist of six members, whose names were to be appointed, to whom should be referred all matters relating to the granting of the sanction of the College to authors of educational works, and to report to the council at their next meeting.

The handsome donations of Sir J. W. Lubbock and Mr. Wire, for the encouragement of mathematical learning, were ordered to be acknowledged by the Society.

At the fourth meeting of the local board in connection with the College of Preceptors, held in the committee-rooms, Mechanics' Institution, Manchester, on Monday evening, Jan. 31, 1849—Dr. Hodgson, president, in the chair—was then moved, 4th, that the Rev. J. R. Beard, D.D., be appointed vice-president, and John Atkinson, Esq., treasurer of this board; and that the president, vice-president, treasurer, and secretaries of the executive committee, who shall necessarily on extraordinary occasions, and report to the next meeting of the board.—V. That the question of a public meeting of teachers and friends of the institution be referred to the executive committee, who shall make due inquiries and report to the next meeting of the board.—VI. That this committee should report to the Council.

The satisfactory and encouraging results of the first two examinations have been announced, and the general committee have agreed to go on with the plan of examination as at present arranged, and to persevere in the same direction the establishment of a decimal coinage is very desirable, provided that such alterations be made gradually and simultaneously.—E. W. MAHINSON, Esq., B.A., and H. Wood, Secretaries to the meeting.

A WORD TO MASTERS OF GRAMMAR SCHOOLS.

It is not, perhaps, to be wondered at that comparatively so few names from the grammar schools of England should as yet appear upon the rolls of the College of Preceptors. There is always in this country a not unwholesome hesitation on the part of those who hold themselves superior to their contemporaries to commit themselves hastily to any new movement, or to join any body which has not by its own well-considered and well-arranged constitution and character been long and sufficiently tested, not only of attack upon men whose qualities had been long and sufficiently tried, but not only of previous examinations, but by the continued approbation of the public. Besides, was it not a kind of presumption in the private schoolmasters to take counsel amongst themselves for their own elevation in the social as well as scholastic scale, and to start a new University, as it were, of their own, which should not only rival but eclipse our ancient seats of learning, to an extent of superiority in educational training? It is true, there is no foundation for all this, and those who know the College most intimately can best attest the extreme modesty of all its pretensions, and the real necessity which existed for its institution; but then we cannot expect that strangers should at once see the spirit of the movement so clearly as we do ourselves, and we must be prepared to encounter, perhaps, more prejudices amongst men of our ancient class than amongst people at large...

I think, however, that if ever there was an occasion upon which the Heads of the ancient educational establishments so widely scattered by the wise beneficence of our ancestors over this favoured land, might come forward with a graceful dignity, and show their superiority to those exclusive notions which take their rise in pure ungenerous feelings of rivalry, and an exclusive notion of the high position which belongs to them as the parent institution, it is in relation to the College of Preceptors. I am sure that no man of elevated views or of generous feeling can witness with indifference the spectacle of a large and important body of men, to whom of necessity a very great portion of the most valuable employment is entrusted, and who have every temptation in consequence to indulge in a rather self-conceited contentment with their own acquisitions and exertions, coming forward to the public upon whose behalf for so many years, most humbly, and frankly acknowledging their abundant defects, shortcomings, and incapacies, and praying for a little support to enable them to set to work to meet the great task of self-correction. Did this be impossible, from without? Was it thrust upon him by the teacher himself, and has been carried out so far by his own active and unceasing exertions. However careless, indolent, or easily satisfied the parent might continue to be, so will the master of his old worn-out systems; but he could not conscientiously take advantage of the ignorance or indifference of the father, or of his own slight advance in knowledge over the rapidly improving state of things. Wherefore, and with a spirit and zeal to maintain him—without any formal degree or fixed position, he has resolved to set about the task of his own professional elevation; and that not in a spirit of either rash haste or new-fangled ostentation, but with real modesty, most thoughtfully, and we may add, from an intimate knowledge of the operations of the College, hitherto most effectively

Suff icient proof of its soundness; yet Mr. Reid, Vice-president of the Council, in the chair, twenty gentlemen were admitted members by ballot. The secretary read a report, detailing the progress and proceedings of the society since the last meeting of the Council. From this, it appeared that the preliminary negotiations for procuring a Charter of Incorporation were proceeding satisfactorily; that great satisfaction had been expressed at the attainment of a charter of incorporation as the most important means of securing the ends proposed by the College, and agrees to entitle the college to a charter for such purpose; recommending that the charter subscriptions be kept distinct from the general funds.—III. That the Rev. J. R. Beard, D.D., be appointed vice-president, and John Atkinson, Esq., treasurer of this board; and the president, vice-president, treasurer, and secretaries of the executive committee, who shall necessarily on extraordinary occasions, and report to the next meeting of the board.—IV. That the question of a public meeting of teachers and friends of the institution be referred to the executive committee, who shall make due inquiries and report to the next meeting of the board.—V. That the teachers of the middle classes here assembled beg to express their conviction that the establishment of a decimal coinage, in place of the present cumbersome and complex systems, is very desirable, provided that such alterations be made gradually and simultaneously.—E. W. MAHINSON, Esq., B.A., and H. Wood, Secretaries to the meeting.

ORIGIN OF CORRESPONDENCE.

At a meeting of the Council, held at the temporary office, 49, Great Russell Street, Bloomsbury, Saturday, Feb. 19th, Dr. D. B. Reid, Vice-president of the Council, in the chair, twenty gentlemen were admitted members by ballot.

The handsome donations of Sir J. W. Lubbock and Mr. Wire, for the encouragement of mathe-
Is this, then, a sight on which to look down with coldness or disdain? Surely, the more lofty and secure our own seat may be, the more kindly and courageously ought we to regard our less fortunate brethren, struggling amidst a thousand difficulties and hazards, and welcome with open hand the courageous spirits who are now striving, by the most honorable means and the noblest efforts, to approximate to our own more exalted position. Certainly, we shall suffer nothing by their rise, but have suffered, and continually do suffer, to a great extent, by their depression. Whatever of low, mean, or unattractive features to the less members of any profession, more or less affects the very highest; and in no walk of life is this fact more strikingly displayed than in that of the schoolmaster. Is the name in itself, apart from local station or extraneous aids, a dignified one? Does it bear a man into general society with the same conscious elevation that the title of clergyman, or barrister, or physician instinctively confers? I fear much we must all answer, "No." And why is this? Because the individual, in the topmost, there is no recognised standard of admission, no entrance test, no defined qualification. Therefore must we in some degree still live under the general stigma, and painfully sympathize with the too general desdemona of our common occupation. If there were no other motive, then, out of self interest to prompt us, we ought most heartily to join in every attempt of our fellows to improve the whole body of the profession, and present it to the world in a higher and more impressive point of view. It will be our own fault if the private schoolmaster should thus become to us, since we already possess every natural advantage which can enable us to keep (if we please) at the head of the movement, and to direct it into the best and most profitable channels.

There is another circumstance connected with this way of looking at the matter which deserves special notice. It is the exercise of a valuable aid which the College must afford us in the selection of competent assistants. Even the highest grammar school cannot have University men in all its departments, and the masters of inferior institutions are obliged to depend on the services of private schoolmasters, not always in the most satisfactory manner. That which can be done to facilitate, save so far as a few private testimonial may go. What means have we of determining the knowledge or the qualifications of a subordinate, except through a hasty examination by ourselves or the more pretence of one by a scholastic agent, or, at last, by what may well be called a trial, not merely of the assistant, but also of the principal and the boys into the bargain? Every head of a public school knows well how expressly painful, as well as ignoble, are the scenes of rivalry through in his choice of under-masters, and how injurious must be the reaction upon those men themselves, considered in the capacity of instructors. Ought we not, then, to support an institution which takes this task off our shoulders, and performs it infinitely better than we can ourselves, besides relieving the lower class of teachers from an odious exhibition of personal superiority on the part of the higher?

But, after all, it is to the nobler feelings of our nature that I would appeal, and ask again, not merely is it wise, but is it generous, to abandon our brethren upon such an occasion? That they can go on very well without us, if we choose obstinately and haughtily to hold back, their energy and their abilities sufficiently prove; but our names, our position, and our local as well as general influence, are the great obstacles to their advancing cause. Should we not, handsomely and frankly come forward at once and give them all, in God's name, to a movement which may fairly be pronounced, even at the topmost, there is no recognised standard of admission, no entrance test, no defined qualification. Therefore must we in some degree still live under the general stigma, and painfully sympathize with the too general desdemona of our common occupation. If there were no other motive, then, out of self interest to prompt us, we ought most heartily to join in every attempt of our fellows to improve the whole body of the profession, and present it to the world in a higher and more impressive point of view. It will be our own fault if the private schoolmaster should thus become to us, since we already possess every natural advantage which can enable us to keep (if we please) at the head of the movement, and to direct it into the best and most profitable channels.

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**THE ARNOLD CLUB.**

Sir,—On the eve of addressing you and your readers a few more observations touching the proposition read with the committee of the "Journals" Journal for the 14th instant, an article on "Discussion Classes," to which I beg to direct attention as being very a propos. At the same time I am willing to admit that there are some distinctions between the

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*An exact and accurate test may be difficult of application, but it would be sufficient for all ordinary purposes to examine the weight a boy can lift by means of a rope passing over a pulley, noting, at the same time, the state of his constitution, and not allowing any violent exertion to be made.*

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**DR. D. B. REID ON THE DURATION OF HUMAN LIFE.**

One point of view under which this question may be considered is its relation to the right disposition and appreciation of that period of early life that ought to be devoted to Education. In any community where early death seizes remorselessly on its victims, the want of that ripened experience and full maturity of intellect that flow from length of life, is manifest in all the results of domestic life and business, and cannot fail to impart a peculiar and melancholy aspect to the features it presents, which are in no case more repulsive than in those children who have passed away. An horizon of education is subjective to premature death.

Official returns have shown that even in this country there are places where one-half of the children born under five years die, and more than one out of ten of those who live to pass through the first year of life. Such a picture brings home to us the great importance of subjecting the physical condition of the children to registering the physical condition of the children to give them that health and development which will enable them to take the care of the community in the best manner at the age of reason. If such be a correct picture of those extreme cases, how much more true must be the statement that the duration of human life is too short to allow of the proper use of the faculties and powers bestowed by nature upon man. It is not in the power of any man to regulate the course that is pursued in numerous matters of social policy and political importance. But on none does it bear with more peculiar force than on the course that ought to be pursued in reference to the duration of human life. The management of infancy, the proper period for school, and the period for marriage, are merely some of those subjects that would necessarily receive a more profound consideration if the standard of human life were changed. Let the united testimony of all the eminent commentators on the 90th Psalm not to Kings David but to Moses, and explain that it refers to a period when the Israelites were peculiarly afflicted with the wilderness for their transgressions.

The opinions entertained as to the duration of human life, ought to regulate the standards by which the health and education of the young are governed. It is true that the accuracy of statistical information from every accessible source, that a general influence, are no doubt of consequence to their advancing cause. Should we not to approximate to our own more exalted honourable means and the noblest efforts, and to their advancing cause. Should we not to approximate to our own more exalted honourable means and the noblest efforts, and to their advancing cause. Should we not...
LEWIS H. FREESIAN.

To the Editor of the Educational Times.

Sir,—No teacher who entertains a proper appreciation of his office, can witness the present efforts of the last generation of educational writers, and with no more sense of profession, feeling of the most grateful emotion, and no efforts so adapted to produce rapid and permanently happy results, as those of our young men. By all odds, the greatest geography on Education and Educators are destined to more lasting consideration than that generally obtained for papers in the pages of a newspaper.

I hope none of our readers of this little work, if persevered in, will confer an insensible but upon teachers, who, for want of union among themselves, and for want of that focus, so to speak, which your journal almost regularly brings to the mind of each man contented with his own methods of teaching, not being aware, nay, scarcely conceiving, that any method could surpass his own. Nor, like the monks of La Flappe (as was happily observed by a speaker at the late gathering of teachers in this town) no one knew what his neighbour was about, though separated only by a few feet of stone wall.

I have been a frequenter of your theme. Your review of McLeod's work on Palestine indicates the proper plan of teaching geography; and I should like, through your columns, to give the following hints to the mode of teaching this delightful science adopted in Germany. I fancy it will be new to many an honest teacher, and tend to the production of an improved account not undertaken by objects perfectly familiar to the child—the schoolhouse, with the grounds around it, the house with its yards and gardens, and the street leading from the one unto the other. The children were initiated into the ideas of space, without which we can know no more of geography than we can of history without ideas of times. Mr. Carl H. Ritter, of Berlin, was probably the greatest geographer of the present day, but now—expressed a decided opinion to me that this was the true mode of beginning. Children, too, commence this study very early—soon after entering school—but no notions are given them which they are not perfectly able to comprehend, reproduce, and express.

I found geography barely taught from large maps suspended against the walls, and by delineations on the black board. And here, the skill of teachers and pupils in drawing did admirable service. Indeed, the pupils were expected to draw the suspended map, or drew one upon the black board, accompanying the exhibition by an oral lecture; and at the next recitation, the pupils were expected to reproduce what had been and heard, and in regard to the natural divisions of the earth, or the political boundaries of countries, a pupil was not considered as having given any proof that he had a correct idea in his mind, until he could go to the black board and reproduce it from the ends of his fingers. I witnessed no lesson unaccompanied by these tests.

But I will describe to you as I am able, a lesson which I heard given to a class a little advanced beyond the elements,— remarking that, though I heard many lessons given on the same plan, none of them were signified by the rapidity and effect of

LEWIS H. FREESIAN.

To Enfield, Middlesex, Feb. 14, 1849.
THE EDUCATIONAL TIMES.

Domestic duties, whether resulting from marriage or from natural destiny of the woman; and upon her fitness, and judgment for these duties, so much of her own individual happiness, so great a share of that happiness which it is the true aim of the unselfish, universal misconception and misdirection of woman’s education is one of the strongest enigmas life places before us. The uneducated, and, in so many cases, the ill-educated, have taught their daily work; the ploughman learns his art, even the hedger and ditcher must prove his fitness for his employment by his capacity to do it; has it had thus far, that the woman who is educat

One is a question which, with regard to the boy, is often agitated while he is yet in his era-

From a book, in which all the questions the scholars look out a few names of places; on a fitness for the duties of woman’s life? Has it had manence, of the ideas obtained, with a lesson where cate
ded, and the vividness, and, of course, per-

woman? This is a question which, with regard to the boy, is often agitated while he is yet in his era-

which the brightest and most impressionable years of the child’s life are passed; the child is an infant, and, in good truth, to lose half their charm through and has failed. System egregiously at variance with true moral attract, and the aim of this power to attract is the

The object of a girl’s education in dress as an aid to personal appearance; the acquire-
ment of the utmost polish of manners, of the
greatest refinement of address, are diligently en-

As they cried out the names of the different places, the children, almost as eager and excited as if they had actually seen the torrents dashing down the mountain sides, cried out “Da-
sage, Elbe, Vistula, Oder,” &c. The next moment—whose most serious consideration, in all proba-

Let us look to the general professions put forth by schools and seminaries. Freedom is to be taught either by, or as perfectly as by a native—no English conversation is to be allowed. Italian and German take conspicuous places in the list of new languages to be acquired. Music, singing, drawing, dancing, with the usual branches of an English education, and the strictest attention to religion and morals.” The schoolmistress puts this into print, or into her letters, or into her conversation. The governess does much the same; and the young girl, very early, has learned to speak the foreign tongues, and by another succession of dots, new cities sprang into view. Within ten minutes from the commence-
ment of the lesson, there stood upon the black board, the names of the mountains, principal rivers, and cities, the coast of the German Ocean, of the Baltic and the Black seas; and all so accurately proportioned, that I think the children, and by them, perhaps, the whole world, had it been subjected to the test of a scale of miles. A part of this time was taken up in correcting a few mistakes of the pupils; for the teacher’s mind is concentrating his energies—of putting forth all his power for the accomplishment of some definite object. Is not this the great secret of the man’s object. Is not this the great secret of the man’s.

Now, does this education result in any especial fitness for the duties of woman’s life? Has it had any such fitness in view? Let the clear distinct truth be spoken. The object of any education which is so framed as to be fitted to attract, and the aim of this power to attract is the chance of marriage. For this purpose the science of dress as an aid to personal appearance, and the acquirement of the utmost polish of manners, of the greatest refinement of address, are diligently en-

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and sympathy, and care, will shed a regenerating influence around them, which must affect every nook and corner of society. Mothers, sisters, daughters, let us not speak in vain.

A.

ON THE STUDY OF MENTAL ARITHMETIC IN SCHOOLS.

Sir,—I perceive that my "Treatise on Mental Arithmetic" is reviewed in your last number. I am perfectly satisfied with the terms of unqualified approval in which the reviewer speaks of the work, without any exception. At the same time I am sorry that he takes occasion to discourage the introduction of mental arithmetic, as a branch of the school curriculum, into all the schools of the country, on the ground of its waste of time, and its standing in the way of teaching the principles of arithmetic. His words are:—"We should be sorry to see mental arithmetic introduced into our schools, in the majority of our schools, as the time which would be required might, we are sure, be more profitably employed in teaching the principles of arithmetic," etc.

The influence of your periodical, exclusively devoted to education, should be lent to prejudice the minds of the educators of England against so valuable a study. I freely admit that, if taught merely as a system of rules, without explanation, pupils may not acquire the art of answering questions mechanically, and to speak like parrots. But what good thing is there that has not been made of every breath, as well as mental arithmetic, liable to be taught in a stupid manner? Even Euclid's Elements of Geometry have been taught by unskilled men in schools, and the story is told of a pupil of a small private school, who, with the view of memorizing the very word "perpendicular," used to repeat the very words of Euclid's demonstrations, using the same letters as in the text book, without a syllable of variation, when perhaps the truth of reasoning was not comprehended. I have always supposed, in my long experience, and from the experience of several schoolmasters with whom I have conversed on this subject, that mental arithmetic, properly taught, is a valuable and profitable subject, for "training the minds of pupils at school, and accustoming them not only to think, but to do so quickly." It is "most useful in stimulating the mind to the development of the powers of the mind." The study and practice of mental arithmetic at school will prove an excellent mental exercise, and materially assist in preventing that slavish dependence on the use of a slate or paper, so much complained of by the parents and friends of boys when at school, or immediately removed from it.*

I am pretty strongly of opinion, that the reverse will be the case, and that he has imbibed a dislike to mental arithmetic from having observed the unskilled manner in which it is taught, as common as mental arithmetic too often is taught, if taught at all. According to rules not at all understood. Now the aim of my publication was to banish this stupid system from schools, as far as I could exert any influence, for this purpose I have constructed every part on the following plan:—1st, an object to be accomplished; 2nd, the rule for effecting this; 3rd, a reason or demonstration of this rule on arithmetical principles; 4th, worked examples illustrating this; 5th, a sufficient number of questions under each rule to be proposed by the teacher to his pupils. So far as I am acquainted with the subject, pupils are never complained of by the parents and friends of boys when at school, or immediately removed from it.

Capt. F. J. M. MINIMUS.

* Fænelli or tiliar distinctions is by no means confined to universities. It is manifested in a far higher and they ridiculous degree by many other nations, attaining, perhaps, its maximum in two countries which differ widely in most other respects—Germany and the United States of America. To the latter a passage from Mrs. Somers's translation of Theophilus Müller's work on "Switzerland in 1847." "The number of elegant families whose sons are eager to become officers causes an overwhelming superfluity of candidates for admission to the military academies. It is certainly characteristic of the Englishman to bear about with them their former title, prefixing, whatever be the station of the person, the title of major, colonel, or lord. And if any young man should venture upon a career in the army, he would disdain to employ, for the purpose of obtaining a name; and I sincerely hope that the members of that academical body will be more profitably employed in teaching the principles of arithmetic."

ON THE STUDY OF MENTAL ARITHMETIC IN SCHOOLS.

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* Author's preference.
sufficient for the purpose, and, under good arrange-
ment aids decision, as, no doubt, a very large
number will be influenced by his opinion,
and will not introduce mental arithmetic into their
schools, to the great detriment, as I think, of
teachers.
Mental arithmetic, as a branch of education, is of
very recent date, and the schools in which it is re-
gularly taught are comparatively few. There is a
very great disinclination on the part of teachers In
own school as in most others.
number of teachers will be influenced by his opinion,
and will introduce mental arithmetic into the course of
progress of their pupils.
It was not my intention to pronounce so sweeping
a recommendation of the introduction of mental
arithmetic, which require so much more care
than Mr. Steen's, as it is one of the few-which give
satisfactory results, if he has not already been trained
to think
A man. I, therefore, well knowing that all things
befall so few in the College of Preceptors. The truth
I look to bring such persons into notice.
Step I took ; and for the comfort of others, I can in
feeling which, unless kept under control, may
terrible disappointment at the deceptive
pictures even in education; and yet, because of their
while it has been skillfully taught, and proved so great
favourite, both with the pupils and their friends, I
considered an essential branch of school business.
but that it has little to do with
mind is, I think, borne out by the fact that scarcely
any of those who have been extraordinary prodigies
have been such, that they would be delighted to add to a
small and often uncertain income, by devoting
themselves heart and head to the education of youth.
many of our most eminent mathe-
maticians have been so incapable of adding two figures
together without making some error.
and I have found it quite
surely, is no waste of time, and
better sons, brothers, hus-
themselves heart and head to the education of youth.
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I look to bring such persons into notice.
Step I took ; and for the comfort of others, I can in
feeling which, unless kept under control, may
think I wish teachers not to he honestly remunerated.
By principle, practice, and knowledge, fit for so responsible a
situation, will ever be a source of delight to me.
But the regular teacher, who has devoted nearly a
life-time to the subject, and who has long been
engaged in the profession, has as much
right to warn his patients against
and how
and how
and many of the educationists consider
acht hearts, how ungrateful their daughters
I am not astonished that as yet the ladies num,
expected to find the names of some of my own
own
school, it
FEB. 12, 1848.
ISAIAH STEEN.
Belfast Royal Academical Institution.
[NOTE BY THE REVIEWER.]
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a recommendation of the introduction of mental
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and how
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and how
I pity such parents. But have they not reaped as they sowed? Did they teach their child what they now regret she cannot acquire? No; her education began at home. They never taught her that, as regards this life, the nearest and surest road to happiness and usefulness, is to be contented with that state of life in which she finds herself. They thus deprived her of the great prize held out to all who fight the good fight of faith, and never set before them the everlasting glory of eternity.

I am far from wishing to neglect time, but I would ever wish that education kept eternity more in view than the shortness of this life, and the everlasting glory of eternity, as the great prize held out to all who fight the good fight of faith and never set before them the everlasting glory of eternity.

Seven years they leave those eating-houses, and are spun out, boys and girls, according to the usual terms, we may add also, according to the usual deception.

Now let us follow one of these clever instructors in his French lessons. Is he able to teach the child how to spell? No; he does not know how to spell himself, he never spelt any language but his own, and in his French lessons. Is he able to teach the child French? No; he has only a little smattering of everything. But you, Mr. Reeves, have a little smattering of everything, and you say, not to the great satisfaction of their parents, that there is no system established by these pretended instructors I make a mistake; there is certainly one, which is acted upon with the greatest energy—it is that of money making. Who can deny that it is?—it is obvious to any person of sense. We must of course, expect the reward of our labours when full, filled faithfully; for the learned instructor who exerts and devotes himself to develop the intellectual faculties of many entitled to liberal remuneration.

Qui educateat, magnum opus est. As I have said, we have a right to look for the reward of our labour, but we must get it honestly; and more particularly when we are responsible for the future welfare of children entrusted to our care; in such a case, time lost is irreparable—deception, a crime. Then let us put down quackery—let us prevent parents from being gulled by those impostors—let us point out to them that cheap education is not education at all, and we will all understand that the College of Preceptors offer their services. J. C. Fillieul, M.C.P.

Hitchin, 6th January, 1848.

REPLY TO MR. REEVES' STRICTURES ON "HOMOCULTURE".

Sir,—I confess I am at a loss to discover what Mr. Reeves has advanced in his strictures upon my letter on Homoculture beyond what you have yourself already mentioned in your note to Homoculture and in your excellent review of Willim. He has not even written it, nor do I think he has fully understood it. He has merely repeated, with additions, your objections to the letter I have given to the word education, and to my expression relating to "viscious education." The latter, I own, is one of those careful and philosophical examination he has totally neglected. Indeed, I fear Mr. Reeves has not understood what I have written, nor why I have written it; neither has he read the works that have lately appeared on education, or he would have been convinced that there is a "haziness over the terms generally employed in them," for his own definition of the word education is conclusive on this point; indeed, it is "confusion worse confounded." "I suggest," says he, "that to education means to train up by means of education," and that he has merely understood my strictures may be taken at their just value, allow me to say a few words on the principal aim of my two letters, although I have no doubt that you and your readers have already done me the justice to believe that I did not write them for the mere purpose of colling a useless word, nor without a due consideration of my object.

"Qui educat est mauls pant pater.

Now, in order that Mr. Reeves may comprehend why I have written; neither the character of the feelings, nor the understanding can be essentially benefited, from the teacher's sheer want of knowing how to act with effect on each of the parts. My object was, therefore, to examine the theory and practice of education by drawing a more decided line, which may be afterwards strengthened by observation and reflection. In doing this I find I have highly displeased Mr. Reeves, not only in the arrangement of my subject, but also in the detail. Even an example of a rule is found fault with; and though I cannot say much in his favour, yet, as he has been able to understand Mr. Reeves' objections to it as a mere example. But to return to our subject; the demarcations or definitions in question.

The teacher might more readily comprehend the nature of his labour, the modes operandi, and the faculty or rather the division of the mind acted on, I proposed in my letters that the education of the will should be called training. The term has been already applied by Willim and Nichols, though they have also used it in a more extended sense; to me the word appearing exactly applicable. The cultivation of the understanding seems well represented by the word instruction; and that of the feelings appears to be forcibly and appropriately designated by education, with the definition of the word education as that which is not merely necessary, and to prevent a term being used to signify a totality and a part at the same time—so is the case—I proposed to call the cultivation of the whole mind Homoculture. Mr. Reeves would naturally sorry that your correspondent should so far dislike the word as to rail against it without giving himself the trouble to understand its application, but I, though I have been convinced that the word should be destroyed, either for the totality, or for the part appropriately named education.

The philological observations in Mr. Reeves' letter are not without some moment of importance, but the value by repeating them, but I have still to learn that the supine alpinum is the ultima Thule of a voyage of philological discovery in that quarter. You must know, Mr. Reeves, that alpinum is a mistake. But Mr. Reeves should certainly have first ascertained that I really derived "education" from "educere" either in my letters. Perhaps he will be kind
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P.S.—Will you allow me to state how much I am pleased to see a move in the right direction made by Mr. Freeman, in endeavouring to form what he has termed an Arnold Club? I am the more pleased,as,at another meeting of the Plymouth Board and members, in October last, I proposed a similar step viz., that a section of the Board should endeavour to form a society of subjects relating to education. The idea was well received, but, according to the by-laws of the Board here, was laid over till the next general meeting. In the meantime steps are being taken to carry out the proposed plan. I sincerely hope Mr. Freeman will succeed in his endeavours, as I consider the present race of schoolmasters can reap no other advantages from the College Preceptors than what may be derived from the union already so excellently commenced. Our children will be able to speak of the College in other terms.

J. P. M.

SELECT EXTRACTS FROM OLD BOOKS.

THE ORIGIN OF THE ROYAL SOCIETY.

(Continued from the fourth number.)

"The Place where they hither assembled, is Gresham College; where, by the Munificence of a Citizen, there have been Lectures for several Autumn, indow'd so liberally, that if it were beyond Sea, it might well pass for an University. And indeed, by a rare Happiness in the Constitution (of which I know not where to find the like Example), the Professors have been from the Beginning, and chiefly of late Years, of the most learned Men of the Nation; though the Choice has been wholly in the disposal of others do require. And, when I consider the Place itself, methinks it bears some Likeness to their Design. It is now a College, but was once the Mansion-house of one of the greatest Merchants that ever was in England: and such a Philosophy they would build, which should first wholly consist of Action and Intelliigence, before it be brought into Teaching and Contemplation.

Their Time is every Wednesday, after the Lecture of the Astronomy Professor; perhaps, in Memory of the old Custom of the Observers of the Universe.

Their Elections, performed by Ballot; every Member having a Vote; the Candidates being named at one Meeting, and put to the Scrutiny at another.

Their chief Officer is the President; to whom it belongs to call, and dissolve their Meetings; to propose the Subject; to regulate the Proceedings; to chair the Inquiries into their journals and Logbooks.

Besides him, they had at first a Register, who was to take Notes of all that pass'd; which were after-word recorded into their journals and Logbooks.

This task was first performed by Dr. Cooke. But since they thought it more necessary to appoint two Secretaries, who are to reply to all Addresses from Abroad and at Home; and to publish what ever shall be agreed upon by the Society. These are at present Dr. Wilkins and Mr. Oldenburgh, from whom I have not usurp'd this first Employment of that Nature, as I was informed by my Hand that these Books, as 

Substance and Direction came from one of them."
are the Reprehensions of a King, as to be comforted,
that they are the Reprehensions of his Loss and Affect
ion to their Progress. For they are the Reprehensions
of which they may be sure, that if we free them from all
Hindrances and Occasions of Delay, he has given them
the Establishment of his Letters Patents.'

"This is the Legal Ratification of the Royal
Society of London, which I apprehend I am to ren-
der their publick Thanks to the right honourable
the Earl of Clarendon, Lord Chancellor of England;
to Sir Jeffrey Palmer, Attorney General, and Sir Her-
t Halford, Solicitor General; who by their
chearful concurrence, and free Promotion of this
Confirmation, have wip'd away the Aspersion, that
many, even of a Lawyer, and the Minister of
Sciences, might instance in many
instances. All which was a Work well becoming the Large-
ness of his Wit to devise, and the Greatness of their
Prudence to establish."

Here is "An Abstract of the Statutes of the
Royal Society."

"When these Statutes were presented to his Mo-
astery, he was pleas'd to superscribe himself their
Founding Master, and his
Highest Prince, at the same time, declaring
themselves Fellows.

"Nor has the King only encourag'd them, by
Kindness in Aspects of Arts and Sciences, but he
has also prov'd them to unwillingly Activity in
their Experiments, by the most effectual Means
of his Royal Example. There is scarce any one
Sort of Work which the various Nature and his
Highness Prince supports, at the same time, declaring
themselves Fellows. But then the alteration of
his own Temper, and the Shortness of his
Time was for new Discoveries, is evident by the
usual Custom of
him, was only exceeded by the Divine
and compared it with their own language, so as to
he deduced the following principle—Learn
some one thing, and refer everything else to it.
From this
for them, to be gathered from his suffering Vir-
tues: In them he was only exceeded by the Divine
Example of our Saviour; in Imitation of whose
Passion, those Afflictions and those Thorns which
the rule of Saint Augustine and Saint
Tertullian, became his Glory and his Crown.

"The late Times of Civil War and Confusion,
to make Repecompence for their infinite Calamities,
they had neat observed, 'that all those indivi.
dues, and the highest Degrees of Men, the Genius of the
Nation itself irresistibly conspires. If we reflect
on all the past Efforts of Learning in our Island, we
may still observe some remarkable Accidents that
retarded these Studies, which were still ready to
break forth, in spite of all. In the Year 1650, the
whole Force of our Country was in-
gaged in Domestick Wars between the King and the
Nobility, or in the most dangerous between the
divider Families; unless sometimes some magnani-
mous Prince was able to turn their strengths to
foreign Conquests. In King Henry the Seventh, the
whole Force of the Kingdom was upon the
200000 Meridian. That of Queen Elizabeth was long, triumphant, peaceable at home, and glorious abroad. Then it was shewn to what height the English may rise, when they are committed, which ways to govern their
Hearts as well as Hands. In her
Days the Reformation was settled, Commerce was
establish'd, and Navigation advanced. But though
Knowledge began to spring forth, yet it
was not then seasonable for Experiments to receive a
publick encouragement; while the Writings of Anti-
quity and the Contrivances between us and the
foreign reigning Princes was at last so far
studied and dispatch'd, that the
Church of Rome, and the Nation
with their new Privileges, was able to turn their strength to
the test, and every
trial succeeded, beyond the hopes they had dared to
entertain. Then Jacotot, seeing that nothing resisted firm and persevering will, believed that
explations, and above all his explanations,
were necessary. What, then, was his surprise,
when he saw they might be dispense with! The
fact was before his own eyes, was impossible for
him to call it in question. He formed his resolution;
he determined to explain nothing, with the
design of ascertaining how far the pupil could go
in without expending the labour of
them before him, for the purpose of learning French, knew
nothing whatever of that language; some of them
did not even understand what he said. He put into
their hands a Text book, with an old translation
in their own language. One of their number, setting
as interpreter, told them from the professor, to learn
the French text, desiring them to make use of the
translation, as an aid to the understanding of
The young men courageously learnt the
half of the first book as far as the words "etais
partis d'Isbogees. Then they were told to read
completely what they had read, and to compare
with the rest. They did not understand what he
meant by giving them this, but they were satisfied with
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then desired them to write what they thought
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dually what had followed this course, having the same \end{document}
father intended his new born child to be preserved and reared, he himself, or, in his absence, some one deputed to act for him, lifted (tena) it up from the ground on which it was born, as soon as born, and placed it under the shadow of the tree. The author explains the title by these words in the preface:— "May Levana, the motherly Goddess, who was formerly entertained to give a father's heart to fathers, hear the prayer which the title of this book addresses to her, and in doing so, justify both it and this."

The distinction between education and instruction, about which so much has lately been said and written, was clearly comprehended by Richter, who expressly excludes from the name of education the conception of external benefits. Of great influence education does not include the theory of inferences to instruction; for, as he says, "no great care and considerable success; but we enable our readers to judge of their excellence, as it serves and reared, he himself, or, in his absence, someone deputed to act for him, lifted (tena) it up from the ground on which it was laid as it was laid."

The translator of this work into our language has made a well-timed and judicious selection from amongst the fragments of Jean Paul, very few of which have hitherto received an English dress. He has executed his task with great care and considerable success, and we think that the addition of explanatory notes would greatly enhance the quantity of the work.

We shall now proceed to give some account of its contents, and by selections from them, enable our readers to judge of their excellence and variety. The "First Fragment," contains three chapters on the importance and influence of education, and begins as follows:

"When Antipater demanded fifty children as hostages from the Spartans, they offered him, in their stead, a hundred men of distinction; unlike ordinary educators, who precisely reverse the offering. The Spartans thought rightly and nobly. In the world of childhood all posterity stands before us, upon which we, like Moses upon the promised land, may only gaze. The time that we reserve for the ages of the young world, behind which we must appear, for the child of the most civilized capital is a born Othian, and the one-year-old Othian is indebted for his existence..."

"Life, especially moral life, has a flight, then a loop, then a step, then a halt; each year renders a man less easy to convert, and a missionary can effect less on a wicked sexagenarian than an auto-da-fé."—p. 30.

"In the second fragment, the first chapter is on "the spirit and principle of education," which Richter holds to be that which Kant enunciated,—the development of the individual ideal which exists in every human being; the second has for its object "to discover and to appreciate this ideal: the third is on "the spirit of the age;" and the fourth relates to "religious education." All of these abound in profound and striking thoughts, which breathe the loftiest morality and the purest devotion. With the following extracts from these chapters we must for the present conclude our notice.

"Every one of us has within him an ideal man, which he strives, from his youth upwards, to cherish or to subdue. This holy soul-spirit every one beholds most clearly in the blooming time of all his powers—in the season of youth. If only every one were distinctly conscious of what he once wished to become, of how different and much nobler a spirit he compared to the one with his fading one, beheld..."—p. 42, 43.

"One religion after another fades away, but the religious sense, which created them all, can never become dead to humanity; consequently, it will only manifest and lead its future life in more purified forms. The saying of Tyreus, that God, in the course of time, has changed his likeness, then as a voice, and afterwards only in dreams, and by inspiration (or spiritual illumination), has a beautiful signification for ours, and for every people..."—p. 58.

"But they all, who ever-returning spectacular; that every age has regarded the dawning of new light as the destroying fire of mortality; while that very age itself, with heart unjured, could most powerfully tell to the unprepared heart: Is it, perhaps, that as light travels faster than heat, and as it is more easy to work upon the head than on the heart, the burst of light, by its very brightness, gives access to the prepared heart?"—p. 59. See also on the same subject, p. 69, 61. "Among nations the head has at all times preceded the heart by centuries, as in the primitive ages of man; and may it perhaps be the case in war.?"—ib.

"How then is the child to be led into the new world of religion? Not by arguments. Every step of finite knowledge leads us farther and farther from the Infinite, which supports the ends of these steps, can, only be seen at a glance, not reached by counting; we arrive there with the help of God. This means: But to reach the existence of God, is to prove or to doubt the existence of existence."—p. 69.

"A whole system of religious metaphysics did nothing else by placing the footstool of the human soul upon the mental contemplation of infinity, God, eternity, holiness, &c., be imparted to him, since we cannot communicate it by outward means; and, indeed, do not anything in this frame of words, which have not the power of creating, but only of arousing?"—p. 72.

"The younger a child is, the less let him hear the terms of a moral religion. If there be anything to be communicated, let it be done in the language of the child's understanding; it is a touching and a sublime act to express the idea of the God before the child. A great misfortune, a great blessing, a great crime, a noble action, are sites for a child's church."—p. 75.

FEMALE WRITERS: Thoughts on their proper Sphere, and on their Powers of Usefulness; By M. A. Stodart. London: Seeley.

Perhaps no single class of the world's citizens has received such peculiar benefits, in a temporal sense, from the dissemination of the doctrines of Christianity, as Woman. It was doubtless an inestimable boon, when the curse of slavery, which formed an integral element in the domestic organisation of the most powerful nations of the ancient world, was destroyed,—when the mild and equalizing spirit of the Gospel shed its benign influence alike on the sexes, and on the world at large;—but the uncontrolled licence of words, which have not the power of creating, but only of arousing, can be the case in war?"—Ib.

"The younger a child is, the less let him hear the terms of a moral religion. If there be anything to be communicated, let it be done in the language of the child's understanding; it is a touching and a sublime act to express the idea of the God before the child. A great misfortune, a great blessing, a great crime, a noble action, are sites for a child's church."—p. 75.
conviction of the injustice she has suffered so long.

Miss Stodart is an able and discreet champion of justice, due alike to the weak and to the strong, the powers will be found to exist in the female as in the male mind, but weaker, feebler, fainter. She then proceeds to consider, in detail, the distinctive differences that characterise the two sexes. She transcribes the results of her examination:

1. Extreme delicacy and sensibility of her organic frame.
2. The passive principle is much stronger in the female mind than the active one.
4. Facility in the association of ideas.
5. Closeness of observation, and the power of entering into minute details. The sphere is confined, and the view is microscopic.
6. Proportionate sentiments.
7. Elegance of taste.

The writer cannot, of course, mean that these qualities are the peculiar attributes of woman; but that in her they exist much more generally than in man, and in a higher state of development. We do not believe that the delineation is too strongly drawn. Ordinary observation confirms it. To those who have entered into, or given themselves up to, the contemplation of the ordinary occupations of educated women, or refrain from lamenting the mournful sacrifice of great abilities demanded by a condition of public opinion unjustifiable and untrulyMiss Stodart's efforts are directed to the removal of prejudices, and to the intellectual elevation of the female mind.

For the details of the various branches of learning requisite to complete a lady's education we refer to the work itself; but we cannot refrain from again submitting to our readers the testimony of a competent authority on the subject. Mr. Delille, in his "First Instruction in Greek," says (pp. 36, 56, 57):

"We can speak from experience of the rapidity and ease with which ladies, by the use of a system of crude forms, acquire the elements of Latin.

Miss Stodart's fourth chapter is devoted to "The Women of Ancient Times," but is not quite so satisfactory as the other chapters. We have been struck with the desideratum in our literature. The life-history of the Greek women, interpreted by the searching and sensitive criticism of a female writer, would form a delightful and instructive subject, and from the nature of the work, the subject could not be embraced in sufficient detail to do it justice; and yet an analysis of the abilities, social position, passions, and mental characteristics of the characters is a desideratum in our literature. The life-history of the Greek women, interpreted by the searching and sensitive criticism of a female writer, would form a delightful and instructive subject, and from the nature of the work, the subject could not be embraced in sufficient detail to do it justice; and yet an analysis of the abilities, social position, passions, and mental characteristics of the characters is a desideratum in our literature. The life-history of the Greek women, interpreted by the searching and sensitive criticism of a female writer, would form a delightful and instructive subject, and from the nature of the work, the subject could not be embraced in sufficient detail to do it justice; and yet an analysis of the abilities, social position, passions, and mental characteristics of the characters is a desideratum in our literature. The life-history of the Greek women, interpreted by the searching and sensitive criticism of a female writer, would form a delightful and instructive subject, and from the nature of the work, the subject could not be embraced in sufficient detail to do it justice; and yet an analysis of the abilities, social position, passions, and mental characteristics of the characters is a desideratum in our literature.
the older French language. The great variety of these names, many of them improperly so called, set down, with their long peripheral names, cannot but prove a great many of them more correct than they now appear. The fundamental distinction of time into present, past, and future, and the secondary division of these into imperfect, perfect, and indefinite, seems to us the most natural and the principle by which to classify the verbal inflexions; all other so-called "tenses," to which M. Delille gives the name of "idiomatic," belong rather to the syntax than to that part of grammar which treats of inflexions. Finally, a grammar is essentially a book of reference, it cannot be considered complete without a full and accurate index of its contents, by means of which the student may at any time consult the passage which he is looking for. We make these remarks not as by any means applying exclusively to the book before us, for we know of no French grammar to which they are not at least equally applicable, and it is altogether a truly excellent work; but simply to express our long-entertained opinion on these subjects; and our object would be fully attained if we induce M. Delille to take these suggestions into consideration, and realise them as far as they may be found practicable.


Of all the publications which occupy the time of girls, and constitute so large, if not excessive, portion of their education, there can be little doubt that music is one of the most valuable in itself, and wholly or partly useful in its various branches and studies and might be made far more useful than we fear it usually is, as a means of mental training and discipline. Since music is a science as well as an art, it ought to be studied as such and with due reference to principles, not as a thing of mere imitation and manual dexterity; it is because such the plan of selecting single passages, as is done in Greek and Latin Dictations, appears to us to be objectionable for many reasons. Still it should be understood, that the work before us is adapted only for those who have made considerable progress in music. For such pupils we believe it will be found extremely useful, the variety and interesting nature of most of the extracts making it a very entertaining, as well as instructive, treatise.

**SHAKESPEARE FOR SCHOOLS; being passages from his works, to be committed to memory, with Notes, original and selected. By a Clergyman of the Church of England. London; Reile and Fletcher.**

This little compilation professes to be nothing more, according to the revered gentleman's own words, "than an extract from an extract." He has selected from Dodd's " Beauties of Shakespeare" " a flower here and there," and has taken great pains to make the text clear by means of foot-notes, explanatory of words, phrases, &c. &c. The work does not seem to us to be profusely annotated; but it can not be doubted that learning by heart well-selected portions of our poet's work ought to form a part of the education of the youth of both sexes—"

"Emolit mores non sluit esse feros." How far the selection before us, containing only 72 short pages, and requiring upwards of 350 explanations in the margin, or a complete list of abbreviations, and a full explanation of the characters used in music. When we add that the price of all this information is only one shilling, our readers will not be surprised at the work having run through so many editions. We would suggest that the book would be made much more complete, and more useful by throwing the words now printed separately in the appendix, into the body of the work, in their alphabetical places. At present, the student frequently has to turn to both lists, to the loss both of time and of patience.


NOTES ON THE PRESENT MONTH; MISCELLANIES, &c.

9th. Michael Angelo born, 1475. Dr. Parr died, 1825.
10th. M. Porbus died, 1825.
11th. J. Playfair died, 1749.
11th. Tasso born, 1645.
12th. Mrs. Barbauld died, 1825.
12th. Sir I. Newton died, 1727.
12th. Goethe died, 1823.
12th. Dr. W. Hunter died, 1783.

Her Majesty has been pleased, upon the representation of the Right Hon. the Lords of the Committee of Council on Education, to appoint the Rev. Frederick Temple, M.A., to be the Principal of the Training School for Schoolmasters at Knebworth. Her Majesty has also been pleased, upon the representation of the Right Hon. the Lords of the Committee of Council on Education, to appoint the Rev. William Henry Broxburn, M.A., to be one of Her Majesty’s Inspectors of Schools in England, and the Venerable John Allen, now Vicar of Coatbridge, and also to appoint John Daniel Morell and Jelinger C. Symons, Esqrs., to be two of Her Majesty’s Inspectors of Schools in England and Wales; and John Gibson, Esq., to be one of Her Majesty’s Inspectors of Schools in Scotland.

Rugby School. — The Rugbeians have, within the last two years, carried off no less than 25 first-prizes in Classics, and 12 in Mathematics, in the First Tripos of the University; and, besides those who have thus highly distinguished themselves may be enumerated, at Cambridge, four wranglers; five senior; one senior Chancellor’s medalist; one mathematical scholar, and one Johnson theological scholar.

— "Will you, before war, preach such a sermon as this on peace, to the king who is about to hurl his terch-like missive to kindle the fire of war?" — Checkmate.

The power of the tripping angles appears to have been inaccurately copied; at least we are unable to understand it in its present shape.

A Memoir of the Rev. John S. Roberts requests us to inform him which Geography we consider best suited to the senior classes of schools, and after naming several, concludes with the remark we perfectly agree, and believe that the forwarding of such a request to a larger number of our readers will not only tend to avoid the being attempted. When a description of the whole world is compressed into a small volume of common size, it is advisable to give little more than lists of names can be given. We believe that the proper plan would be to devote a whole volume of one country or class of countries, and then it would be possible to make geo- graphy both instructive and amusing; Mr. MeLeod’s Geography of Palestine is an example of the kind of book we mean. It may be truly said that if this was impossible for a child at school to become acquainted with the geography of the whole globe, but it should first be proved that any child does so at present. Meanwhile, we believe that the greatest work upon the nature of man, the form of society, and the capacity of the human mind to reason, is our own, and should be studied by the best schoolbook on the subject in our language.

G. I. suggests the advantage of devoting half a page in each number of the Educational Times to original geometric, topographical, and mathematical questions for solution. We have already inserted several communications of this kind, and our correspondent’s suggestion, we think, would be very agreeable to us. We can answer more decisively; Dr. Schmitz’s work, reviewed in our last number, is the best we have for the best schoolbook on the subject in our language.

B. S. R. and another correspondent ask for information about works on the History of Ancient Literature; the latter is acquainted with Delius’s “Roman Literature” and Miller’s “History of the Literature of Greece.” We know of no better works on these subjects than those just named, nor any that could be substituted for them. It strikes us that we have already some account of a new and cheaper edition of the former, but cannot just now give any advice about the latter. Miller’s work, we understand, is unfinished, and its continuance is desirable. For the Dictionary of Greek and Roman Biographies as a Dictionary of Modern Biographies as a Dictionary of Modern Biographies, a work is now in the press.

Becker’s edition of Demosthenes is considered the best. There is a good edition of the Olymbian Orations, with notes of the translator, and an edition of the Epistles of the Philipides and Glycinnthus Orations, with notes. This edition was published some years ago by Dr. Priestley, of London.

We have to thank the correspondent who forwarded to us the copy of the Book of Life? but they do not suit our column.

Rev. Sir,— Feeling deeply interested in the success of the College of Preceptors, I trust you will not deem it presumptuous in me to urge you to bring the subject before the attention of the undersigned to the subscriptions of assistants. I observe that the amount already subscribed has been $50,000, and that the subscription list is closed; and that as the present class of schoolmistresses will probably receive the full benefits arising from the exertions of the present masters, it becomes incumbent upon them to put forth their strength as a body, to add their miles to the sum already obtained, and thus acknowledge the value and importance of the institution, and prove that they fully estimate the advantages and peculiar hopes held out to them by the cooperation of young men and women who are destined heartily to join in the promotion of your views, but who are not able to make a voluntary donation. In order to have the kind information to do so for a candidate, if their names were placed in the list of subscribers along with those of their employers. I have the honor to request that if their names were placed in the list of subscribers along with those of their employers, they will be kind enough to allow me the honor of informing me in the most satisfactory manner that their names were placed in the list of subscribers along with those of their employers.

Rev. Sir,— I have the honor to acquaint you that I have been informed that Mr. Hawkins, a subscriber, has been taken ill, and that his name was placed in the list of subscribers along with those of his employer:

To the Rev. John Smith.

DR. WILSON’S REPLY.

1. Let assistant masters by all means enter the lists in raising their fund for the Charter. Let every one give cheerfully toward this noble ability.

2. When candidates have once passed a test examination, their names are not required to undergo any examination in hilde History and in the Theory and Practice of Education.

Several communications are referred for want of space.

MEMBERS OF THE PROFESSION WISHING TO BECOME SUBSCRIBERS TO THE “EDUCATIONAL TIMES,” CAN HAVE IT REGULARLY FORWARDED EACH MONTH, BY TRANSMITTING 6d. Gd., in advance, by Post-office Order, or other wise, made payable to Thomas Taylor, Publisher.

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Copy of a letter from Colonel Hawke (the well-known seaman) to Dr. Hawke's, Oct. 21st, 1845, read in the Proceedings of the Society for the Encouragement of Arts, Manufactures and Commerce, Oct. 21st, 1845.
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