

HAZARD *The (R. G.) Gunn,*

ADDRESS

DELIVERED BEFORE THE

WASHINGTON COUNTY ASSOCIATION

FOR THE IMPROVEMENT OF

PUBLIC SCHOOLS,

AT WICKFORD, JANUARY 3d, 1845.

✓
BY ROWLAND G. HAZARD.

PROVIDENCE:
BENJAMIN F. MOORE, PRINTER.
1845.



Hazard (R. G.)

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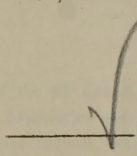
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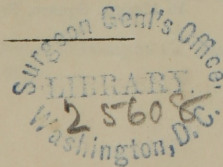
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B. F. MOORE,

Book and Job Printer,

15 Market Square, Prov.

PROVIDENCE
B. F. MOORE
1846

WICKFORD, R. I. January 4, 1845.

DEAR SIR:

I hasten to communicate to you an expression of the views and wishes of the "Washington County Association for the Improvement of Public Schools," respecting the address delivered by you last evening, in the following resolutions, which were unanimously and zealously adopted.

Resolved, That the thanks of the Association be presented to Mr. Rowland G. Hazard, for his able and interesting address.

Resolved, That the President of this Association be appointed a committee to wait upon Mr. Hazard, and request a copy for publication.

I avail myself of this opportunity, to thank you individually for your early, continued, and liberal co-operation in the efforts now making to advance the cause of popular education in this county and throughout the state, and to express the hope that you will continue that co-operation, by consenting to the publication and circulation of your address.

Very respectfully and truly yours,

WILKINS UPDIKE,

President of Washington Co. Association.

DEAR SIR:

I have received yours of the 4th instant, communicating certain resolutions of the "Washington County Association for the Improvement of Public Schools," and in compliance with their request, send you herewith the manuscript of the address, with my acknowledgements for the indulgence with which it has been received.

Yours truly,

R. G. HAZARD.

W. UPDIKE, Esq., President of Washington Co. Association.

Peacedale, January 6, 1845.

ADDRESS.

THE grand element — the essential condition of human happiness, is progress, and we hail with joyful feeling whatever accelerates it.

It is cause of gratulation, that the means of individual improvement are extending, and that through them, our community, our country, and our race are advancing. And it is a cheering thought, that to this progress there is no limit — that success in removing one impediment, but nerves us with victorious energy to encounter another — that every advance but brings us in view of some higher position to be attained, while the horizon of perfection remains at the same apparent distance, or recedes as we rise into a purer atmosphere. In this way, obstacle after obstacle has been overcome, and one stage of our progress after another accomplished, until we have now arrived at the subject of universal education. In conformity with that universality, which is a characteristic of this age, it is proposed to provide the means of literary instruction for the whole people. Obvious as is the importance of the measure to bare investigation, we are not proceeding on mere theoretical grounds. We have witnessed its results in portions of this, and in other states.

It is not long since our legislature employed a compe-

tent person to make a geological and agricultural survey of our territory. A spirit of inquiry was thus induced, and much valuable information disseminated, the good effects of which are already so obvious, in improved and more economical modes of cultivation, that I think I should be within bounds in saying, that the expense of that survey has already been repaid an hundred fold. With such results of an experiment in one portion of science, it is not surprising that the state should extend its views and its efforts to its other departments — that it should adopt measures to diffuse information, awaken interest, and increase the desire for the extension of knowledge generally, with liberal provision for its accomplishment, and thus embracing the whole subject at once, secure its numerous advantages as early as practicable.

For this purpose an agent has been engaged to co-operate with the citizens, and give them the aid of his experience and mature thought in the important work of reforming the schools. The wisdom of this course is now apparent, and it is gratifying to find, that those on whom the expense principally falls, are most zealous in advocating, and most assiduous in their efforts to promote its accomplishment.

This is honorable to our state, and particularly so, as this concurrence manifestly arises, not from any sordid calculations of interest, but from noble and philanthropic feelings. To a people actuated by such high and disinterested motives, it would be worse than useless to hold up any lower inducements: but I may here remark, that in this as in other cases, generous action, based on liberal and correct principles, secures those minor advantages which are the ultimate and exclusive objects of a groveling, narrow policy. For leaving out of the account, all the delightful anticipations of increased comfort, virtue

and happiness, and all the benevolent satisfaction of being useful to the world, the man who appropriates a portion of his wealth to the diffusion of knowledge, is still making an investment, for which, even in a pecuniary view, he will be amply repaid. For go where we will, we find the value of property very much depending on the intelligence of the community where it is located — an obvious consequence of the fact, that intelligence is necessary to make property productive. It developes all the resources of a neighborhood, and applies them in the best manner. Besides this, it brings the advantages of superior society — of good literary, moral, and religious instruction, and various benefits, which a union of intelligent persons may easily command, but which no one individual, however talented, or however wealthy, could so effectually compass. And these all make the real property of such a community more desirable, and of course more valuable.

It also enables men better to discharge the duties of legislators, judges and jurors. General education then, will enhance the nominal and intrinsic value of property, while it also renders it more secure.

How far it is expedient to make popular education the subject of legislation, is an important question. In Prussia an amiable king, disposed to exercise the despotic power with which he is vested, in a paternal care of his subjects, has furnished the means of instruction to all, and by penal enactments made it obligatory on parents and guardians, to send their children to the schools he has established.

Such legislation would be worse than useless here. It would be repugnant to our feelings, and in opposition to the spirit of all our institutions. In some minor matters, regarding schools, imperative legislation has failed even in states where the people are more accustomed than we

are to the interference of legislative authority with the sphere of individual duty.

I apprehend, that in proportion as a state assumes the task of regulating the mode of instruction, parents will feel themselves absolved from its responsibilities; and it is the care and thought of parents in educating their children, which forms the foundation, or a very large portion, both of parental and filial virtues, the destruction of which would annihilate all that is most beautiful and holy in the social fabric.

Air, light and partial warmth, are all that a wise Providence has bestowed on us without some efforts of our own, but having furnished these pre-requisites of life and activity, has made the rest dependant on that thought and labor which are also necessary to develop the energies of body and mind. Let a state then provide the money essential to the existence of public schools — adopt means to enlighten the public mind on the subject, and to warm it into effort, adding such suggestions and recommendations as on such a subject may very properly come from its selected talent and wisdom, and leave the rest to the free thought and voluntary action of the community.

The immediate connection of education with the interests and the condition of mankind, is too obvious to have been entirely overlooked, by any but the most barbarous tribes, and yet in its present aspect it may be said to be new. Though pursued by many with higher views, it has too often been sought, merely for the selfish advantages which the instructed derived from it, in competition with the uneducated — advantages which its general diffusion would destroy. Hence at one time, the learned sought to express themselves in a manner unintelligible to any but the initiated, and the clergy, by the exclusive advantage of superior knowledge, gaining the

ascendancy of the political and military power, established an ecclesiastical despotism, which, with the most tyrannical insolence dictated to nations, and arrogating to themselves the powers of darkness, and scarcely less infernal powers of earth, by the combined terrors of hell, and the tortures of the inquisition, destroyed every vestige of freedom, and left scarcely a ray of hope to humanity. It was fraud monopolising knowledge, to subdue the ignorant and prostrate their minds in a bondage the most cruel, and the most direful that history records. The institutions of Lycurgus embraced a system of general education. Under them the Spartan youth were trained to endure privation, fatigue and pain, and habituated to the use of arms, that they might more effectually serve their country in war, and were taught to steal, that they might be prepared for its stratagems.

But to increase the general happiness, and secure the freedom of man, by a system of education which shall impart useful knowledge, intellectual power, and moral elevation, to the *whole* people, is an idea of our own times.

That the period for the practical development of this idea has arrived, is manifest from the unanimity of public sentiment in its favor. I may almost say, that none deny its importance, or doubt its utility, though there may be some diversity of opinion as to the mode of its accomplishment. To devise and bring into action the best means in our power for this purpose, is the object of this Association. I need not labor to secure your interest in its favor, by dwelling on the beneficial results which may be expected from the success of the enterprise, for I cannot believe that any one who has at all reflected upon the influence of increased thought, and the extension of knowledge, upon individual happiness and progress — upon national prosperity and national honor — upon our intellectual and moral condition, and upon our political

and social relations, can contemplate with indifference the efforts now making in this county in behalf of education.

I wish I could claim a more active participation in them.

But I must confess myself one of those, whose time and thoughts have been too much tasked by business pursuits, to permit me to render as much personal aid to this important movement as I desired, or so much as my views of duty to the community dictated. But I have observed, with deep interest, the noble efforts of those gentlemen, whose labors in this cause have laid us under high obligation, and claim our warmest gratitude and sincerest thanks. It is gratifying to find that they have sanguine hopes of success. They do not, however, expect to escape the difficulties, or to avoid the obstacles which ever beset the path of the pioneer in social improvement. They know that popular prejudices are to be dispelled, that the iron grasp of avarice is to be relaxed, and supineness stimulated by a sense of duty which they must awaken in the public mind. They know that the reformer requires industry, zeal, energy, and perseverance. By the intelligent exercise of these qualities they have already accomplished more than was anticipated in the time, and there is now much to cheer us all to effort, to animate and exalt our hopes, and inspire us with lofty and generous purpose. And it is a work in which the aid of all is required. The object we aim at is nothing less than a system — a better system, for the improvement of man. If in such a cause, the people are inert, it will be in vain that legislators pass acts, and make liberal appropriations of money. If parents do not take an interest in it and perform their duties, the labor of those philanthropists who have made it an object of earnest investigation and deep solicitude, and sought to inspire others with a kin-

dred interest, will be fruitless. Properly to sustain and carry forward such a movement, the whole people must unite in it heart and hand, thought and action. They must think, and think justly and liberally. They must act, and act with the energy of excited interest.

We must not content ourselves with dreaming over the prospect, however encouraging. I know it is delightful to regale the imagination with visions of an intelligent and happy people, under a wise and beneficent government, such as may be anticipated from the general diffusion of knowledge; and to indulge in all the luxury of benevolent feelings, amid those congenial scenes of felicity and virtue, which a prophetic fancy may here so vividly portray. And it is allowable, it is useful, thus to warm ourselves to effort, by dwelling in imagination, on the intended, the probable results of our labors.

But we must not stop here. We sow the seed in hope and faith, but we must bestow the careful vigilance — the laborious attention of actual business before we can expect to gather the fruit. Money may be freely appropriated, and yet not a single spring necessary to the success of the movement be put in action. The plan may be wisely conceived, and put forth with all the attractions of eloquence, and illustrated and enforced by all the powers of argument, and yet little be done towards its practical accomplishment.

But I do not fear that the interest now manifested, is the mere effervescence of popular enthusiasm, or that it is such an excitement as dissipates its fervor in idle imaginings. I am persuaded that it is the result of deliberate thought, terminating in the firm conviction of the importance — the necessity of earnest attention to the objects for which we are now assembled. That object has already been stated to be the improvement and extension

of the means of education. An object, the beneficial tendencies of which, are manifest and manifold in every aspect of the subject—so manifest that one can hardly speak of them without uttering truisms.

It is a trite remark that the success and stability of a popular government depends on the intelligence and virtue of the people. It is obvious that these qualities are no less essential to individual happiness than to national prosperity or national security.

In despotic governments, the object of education is to make the people good *subjects*. On us devolves the higher task, of so educating them, that they may become good *sovereigns*. And to the inducements growing out of these considerations I may add, what under our institutions, seems the grand desideratum, that there is nothing which has so great an influence in lessening and neutralizing the inequalities of society, as a system of education which embraces all in its provisions. It opens to all a common source of enjoyment and aggrandizement. The rich and the poor here meet on common ground. Seated side by side, the heir of wealth finds that the circumstances of birth afford no advantages in the competition for intellectual superiority, while the child of poverty also learns, that his advancement depends on his own efforts, and on his own conduct. Give him the key to the stores of learning and the treasures of thought, and he may complacently smile at the little glittering pile on which the merely rich man rests his title to consequence. He may look with scorn on the miserable ambition, or with pity on the folly, which contents itself with those accidental advantages which an accident may destroy, to the exclusion of those benefits, which becoming identified with mind, can only be lost by the destruction of the spiritual being.

The great object of education is not to give those who

receive its benefits an advantage over others in the competition for wealth or place, but to increase their rational enjoyments, and their usefulness in whatever circumstances their lot may be cast. If wealthy, to use their wealth with intelligent and noble purpose; if poor, to apply a like intelligence to the economical management of their concerns; if in retired life, gracefully to perform the duties of a private citizen, and shed a right and happy influence in their sphere; or if called by their country to official station, to perform its duties with credit to themselves, and benefit to the public; but more especially, to enable them to enjoy that happiness which arises from a consciousness of the performance of every duty, and of progress in the scale of being. In short, to make them more happy in themselves and more useful to others.

To fulfil these purposes in the highest degree, requires strong and active minds, and pure hearts with cultivated affections, in sound bodies. Hence education, in reference to these objects, must embrace the physical, intellectual, and moral nature. Our part now has reference more especially to the intellectual, but in attending to this, we need not, we do not intend, wholly to neglect the other departments. In regard to the physical, something may be done by the erection of suitable buildings, and by care to protect the inmates from unhealthy influences. And in regard to the moral, much may be done, by good regulations, by the selection of teachers, who, to proper intellectual endowments, unite purity of heart, elevated sentiments and refined feelings, rendered more attractive by modest, manly deportment and winning manners; and when practicable, by locating school-houses in situations where the natural scenery will instill beauty into the soul, and bring it under those harmonizing and elevating influences with which a wise and beneficent creator has

imbued his works. Let them stand aloof from the turmoil of business and elevated above its cares, where the orient sun will inspire hope, and his setting hues gild a glorious futurity. Let them be where verdant fields and flowery groves, made vocal by the melody of birds, will regale the senses and refresh the imagination — where extensive prospects will awaken their sense of the sublime, inspire lofty aspirations, and nurture all the infinite tendencies of the immortal spirit. Place them near, where, in some sanctuary of nature, the crystal fountains sends forth the refreshing stream, in which the infant soul may baptise itself in purity, and from its murmuring waters catch the hallowed voice of song. And when this is impracticable, let the same intention be fulfilled, as far as possible, by artificial means — by paintings and statuary, by poetry and music. Let the whole arrangement be such as will gladden the heart, and make the future recollections of the spring time of existence, and all its associations, as a celestial vision, blending its tranquilizing and holy influences with the cares and asperities of life, and gilding with poetic gleams its stern realities.

Procuring suitable teachers is, perhaps the most important and the most difficult portion of the work. Properly to fill that station, requires the highest order of talent, and the most exalted character. But can we expect men of high talent and character, to devote themselves to a pursuit, in which the honors and emoluments are so far from being commensurate with the labor and responsibilities? A high sense of duty impels some persons thus to devote themselves, but in the present state of public feeling, we cannot rely on this inducement, for a sufficient number to fill any considerable portion of our schools. In this State, we are very deficient in this particular. Preparation for such an office, has neither been a duty, a trade, or a profession, and we have of course to rely

much upon our neighbors. I do not object to this for the reason sometimes urged against it — that it gives our school funds to the citizens of other States. The argument, on that point, is wholly involved in the mooted question of free trade and protection. There may be some advantages in the circulation of intelligence, which is produced by this employment of instructors from other sections, and their continual change from place to place, but I apprehend they are trifling in comparison with the disadvantages.

In this State, I believe, our sound and liberal political and religious institutions, have laid in the free thought and mental vigor of the people, a broader and firmer basis for education than has elsewhere been found, and I would that the superstructure should be raised, by those who are familiar with these institutions and have profited by them — by those whose thoughts have never been circumscribed by authority, and whose souls have never been narrowed by bigotry or debased by superstition. In these views, I believe, I am influenced by no merely sectional feeling. I know there are many in other States, who in this particular will well compare with the best in ours. But I do not think that their institutions and acquired habits of thought, are so favorable to the development of this character, or that it is so universal among them. But there are other considerations, which I deem more conclusive on this point. In the present mode of engaging a teacher for a few months, with only a mere chance of his being re-employed in the same district, he cannot be expected to feel the same interest in the affairs of the community, or even in the progress of his pupils, as if he were permanently located among them, and expected to see the fruit of the seed he planted.

Such is now the general neglect in visiting his school, and in extending to him even the civilities of society,

that in an ordinary term he will hardly become acquainted with the parents at all, unless he "boards round," which, by the way, is the only recommendation of that system which occurs to me.

Now every man with improved mind, cultivated tastes, and elevated morality, exerts a great and happy influence on the community in which he resides, and those requisites should be indispensable to all the teachers of our schools. They will in some respects, be better situated to exert this influence, than most other citizens. They will receive no fees for their opinions; and not having to encounter the suspicions of interested motives, and the feelings of rivalry which the competitions of business so often engender, their approval of right and reprobation of wrong, will have all the weight of intelligence, character, and impartial judgment. The influence of such men, permanently located in all our districts, their interests and feelings all blending with those of the community, could not fail to elevate the moral standard, and strengthen all the ties which bind society. As they advanced in years, and their pupils came into active life around them, this influence would assume a paternal character, and be to the whole community, what that of a long settled and venerated minister of religion is to his congregation. Perhaps, too, there would be a more grateful feeling for the moral influences which the teacher has insinuated into the mind with science, than for even greater benefits in the same way, from one, who imparted them in the fulfillment of duties, which in virtue of his office and his salary, he was bound to perform.

To secure these benefits, and remedy in part the difficulties alluded to, it is proposed to establish, within the state, normal schools, for the education of teachers of both sexes. I will not enter into the details of this plan, further than to say, that it is the intention of the projec-

tors of it, to rely on voluntary subscriptions for the funds necessary to carry it into effect.

Some years must elapse, before we can realize the full benefits expected from this source, but in the mean time, much may be done by vigilance in procuring the best teachers which circumstances permit, and by encouragement and aid in their efforts to become better qualified for their responsible station. The association of teachers, already formed in this county, for the purpose of mutual improvement, gives promise of much usefulness, and reflects credit on its members.

While, however, the rate of compensation is so low, it is to be apprehended, that men of talent will only make school keeping a stepping stone to some more lucrative occupation. This presents a very serious difficulty, and I confess I have been alarmed by the consideration, that our best lawyers, who devote themselves to their profession, realise two, three, and even five thousand dollars per annum, and that education requires talents not inferior to theirs — *not inferior to any*. I endeavored to flatter myself, that when the importance of the subject was justly appreciated, we would be willing to pay as much to the man who performs so important a part in training the minds of our children, as to the man, who ever so ably and successfully defends our purse, or even our personal rights.

But when entering into figures, I found that this would require certainly more than ten — perhaps more than twenty times the amount now appropriated by the state, I despaired of its early accomplishment, and sought relief in another aspect of the subject, which I think presents some encouragement. I find this encouragement in the fact, that most men do not labor exclusively for money. The number who have so wofully misconceived the ends of existence, as to make the mere accumulation of wealth,

or even a wholly selfish application of it, their ultimate object, is very small. Now those, who for the purposes of rapid acquisition, devote themselves to active, laborious pursuits, involving anxiety, perplexity and mental vigilance, have almost always one or more of three objects in view — the pursuit of agriculture, of literature, or of benevolence.

I know that some may doubt these premises, and as they are important in themselves, and essential to the cheering conclusion I aim to deduce from them, I will trust to your indulgence to dwell a moment upon them.

The very general design of men, to escape from the anxieties and perplexities of hazardous and intricate business, to the green fields — the golden harvests — the home-felt joys and sober certainties of agricultural life, is matter of every day observation and experience ; nor will it be doubted, that with many, the calm pursuits of literature and science are looked to as an evening haven from the storms of a bustling life ; but I am aware, that on the last point, the popular mind inclines to a belief of the engrossing selfishness of business men. They see them pursuing wealth, with an energy so intense and an interest so absorbing, that they may well suppose, that with them, it is the final and exclusive object of existence. The uninterested and superficial observer, does not suspect, that they are goaded on by a consciousness that the great work of life is still before them — that they are yet far from home — that night is approaching, and they have not entered even into the territory of their abiding place. But it may be urged, that even when successful, they are slow to apply their wealth to benevolent purposes. This is very often the case, and yet, paradoxical as it may appear, it does not argue that this is not the purposed object for which they are acquiring it. They overrate the value of money as a benevolent power.

They measure it by its cost ; and this, when every energy of body and mind has been engrossed in its acquisition, they can hardly over-estimate. Though holding in theory to their early impressions of its omnipotence, their business experience and judgment enables them practically to perceive in every attempt to apply it, that money in itself is a very low order of power, and requires the aid of as much thought and labor to make it effective as an agent of good, as it does to make it productive in business. They long hope, however, for an opportunity of applying it with those magnificent and certain results, the imagination of which has lured them to its exclusive pursuit, and it is not till they have exhausted this hope, that they yield to less inducements.

They are then only carrying into the application of their wealth, the rules by which it has been acquired, and are loth to part with it at less than the original cost, or to invest it, where, in the absence of their own supervision, they have not what they deem sufficient security that it will be judiciously applied. Those habits of saving money, and of parting with it only upon the expectation of a larger return in kind, and which are generally necessary to enable them to commence accumulating, may at first militate against their giving freely for any other purpose ; but when they have once learned to look to humane objects as a return for investment, their acquired boldness in parting with large sums, in confident anticipation of profitable results, comes to the aid of their benevolent feelings, and perhaps goes far to supply the want of enthusiasm, which is sometimes induced by the vividness of the imagination having become obscured in matter of fact calculations, and the engrossments of reality.

The recent subscription of business men, for the erection in this state of an asylum for the insane, carrying into effect the original design of one of their own

number, whose generous aid through life to literary and benevolent objects, might, of itself, go far to disabuse the public mind on this point, shows how cheerfully they will give, when in their opinion the object warrants it. And the very liberal donation of one individual, who perhaps for the very reasons I have suggested, set a high value on money, shows how freely he can bestow it, when his judgment is convinced of the utility of the application. He is now animated by a new impulse. His life is no longer objectless. The cheering thought that all his labor has not been in vain attends him. He is inspired with a fresh hope, for he has found an opportunity of investing the proceeds of his toil and anxiety in a manner, which evidently affords him more satisfaction, than he ever felt in the acquisition of a like sum. The sagacity by which he at once secured the present co-operation of the community, and ascertained that their feelings were sufficiently interested in the object of the gift, to warrant the expectation that it would continue to receive the attention from them, essential to its usefulness, is a striking illustration of the thoughtful prudence of business men, under circumstances, which might have dazzled the imagination and misled the judgment of those having less practical habits and experience.

Having touched upon this subject, it may not be out of place here to remark, that the improved treatment of the insane, and the education of the deaf and dumb, and the blind, are among the most glorious triumphs of knowledge, and that education has raised her proudest trophy in the midst of that intellectual and moral illumination and holy joy, which she has carried into the recesses of mind, from which, by a combination of the two latter maladies, every ray of light or hope was formerly excluded. Who would not rather have been the first who triumphantly planted the standard of intelligence

and hope within the apparently impregnable ramparts of that dark and dreary citadel, than to have victoriously borne away the martial banners from the fields of Arbela and Waterloo.

But to return. The facts I have mentioned, go far to confirm my premises, and I think warrant the assertion, that so far as the prospects of this life are concerned, Agriculture, Literature and Benevolence, may generally be regarded as the *ultimate objects of busy men*. The intelligent farmer may well be content, for he already occupies one of the positions which so many are toiling to obtain, and one in which constant observation of the liberality of nature, must imbue his mind with generous feeling, and thus eminently fit him for the enjoyment of another of the *ultimate objects*. The office of the teacher also embraces two of these objects, the pursuit of literature, and the gratification of benevolent feelings.

If the farmer may look with delight on the green fields in which he has made two spears of grass grow, where only one grew before, with what higher rapture may the teacher look on the beaming countenance which attests that another idea, another truth, has been successfully engrafted on an immortal mind. If the farmer, when he plants, may look forward with pleasant anticipation, to the refreshing fruit or shade, with what more holy hope and joy, may the latter reflect, that the germs he is nurturing will grow through eternity.

A man imbued with benevolent feelings, and a passion for knowledge, may find in the office of a public instructor, that pleasurable occupation and exhilarating exercise of his faculties and feelings, which will induce him to pursue it, for that moderate compensation which will ensure him a comfortable subsistence through life. And the very causes which induce this willingness, insure, at the same time, the highest qualifications, and most de-

voted zeal in their application. In the adaptation of the office to the gratification of these high tastes, and the peculiar necessity of these same tastes to the office, we may recognize one of those beautiful provisions of Providence, by which the supply of all our essential wants is brought within the reach of reasonable effort and moderate ability.

But there is one other condition, without which, even these high gratifications will fail of their inducements. We must elevate the profession to its proper rank. We must render it respectable and honorable. We must make its credentials a passport to the best society. If those who now fill its ranks, have not always the grace of manner, or even the good breeding and the power of rendering themselves agreeable and instructive in conversation, requisite to make them welcome at our tables and our firesides, the more shame on us, that we have inflicted such instructors upon our children, and the greater need, if we would not have them grow up rude, clownish, awkward and vulgar, that we give their teachers the best means of learning the courtesies of life, and of acquiring the grace and elevation of polished society which their respective locations can furnish. None more require the sustaining power of society, and by none will it be better repaid. In elevating them, we elevate our children. An examination of facts, may further confirm the views I have taken in regard to compensation. Men whose business obliges them to endure the anxieties attending the risks of fluctuating markets, and the perplexities consequent on extended operations and intricate combinations, and are thus in a great measure debarred the tranquility of mind, and the leisure necessary to the pursuits, I have designated as the *ultimate objects of busy men*, must be sustained by the hope of large compensation. The lawyer whose time is fully occupied, and his mind overtasked with important and intricate cases, is in this

class, with the additional aggravation, that his professional intercourse with mankind is little calculated to gratify benevolent feelings.

The lawyer who is less occupied, and has time and opportunity for some, or all of the *ultimate objects*, is satisfied with moderate compensation, while among the clergy, whose vocation embraces literary and benevolent pursuits, we find talents of high order engaged at very moderate salaries. A similar rule with some modifications, will apply to physicians. The pecuniary remuneration, for official services in this state, is very small, but I am much mistaken, if there is any one in the Union more faithfully, or more efficiently served, or in which the public officers have a larger share of public confidence. Look too at our numerous banks, whose presidents have no salaries. Has the large compensation paid in many other places, procured more ability, or more character, or better administration in any respect?

But the lords of the soil — the professors of Law, Medicine and Divinity — Governors, Judges, Legislators, and Bank Presidents, hold honorable places in society. Let us then, from the high considerations of justice, as well as from those of interest, admit the professors of education to their proper position.* Make their fraternity honorable, and it will soon be crowded by talent, competing for moderate compensation. This proposed elevation will be but justice to the teachers; and it will be expedient, in the first place, to render them more capable of doing us service, and in the second place, that they may be thus induced to perform these services at a price which will meet the popular views of public ability. In this

* These remarks are of course made in reference to our district schools. The high character and social position of those engaged in the more elevated institutions, leaves little cause of complaint, so far as they are concerned, and furnishes another illustration in point.

way, too, we may procure greater advantages than money can command. Money cannot produce so much elevation as honorable place and consideration in society can do. It cannot excite the same interest and kindle the same zeal, which literary taste and benevolent feelings can inspire. Besides, if a compensation in money were the only inducement, impostors would rise up, we should be overrun by a host of mercenary office seekers, generally, of all men the least fitted for the stations, the emoluments of which they covet.

In its connection with schools, the proper government of children is a very important problem, and one replete with difficulty, in both the theoretical and practical department. There is great diversity of opinion on the subject, and not feeling myself competent to its full development, I will venture only a few remarks in regard to it.

In the first place, a teacher should be able, properly to govern himself. All punishment inflicted under the influence of anger, is to the child but an example of violence. If he does not perceive its propriety and justice, it is to him but tyranny and oppression. He feels himself overpowered by mere physical strength, to which it would be in vain to oppose his feeble frame, and either rises above it in a feeling of resolute defiance, or sinking under it, seeks relief in that low exercise of the intellect, which develops itself in cunning and falsehood. Violence and fraud naturally produce and reproduce each other. Again, a child should be punished only for what is wrong in himself, and not for doing what is merely inconvenient to its caretakers. The opposite course confounds his ideas of moral right, with what is only expedient — destroys the nice sense of justice which is always found in the infant mind, and sets an example of selfishness, which cannot but be prejudicial to the child, and to the proper authority of its guardians.

In regard to the supposed necessity for corporal punishment, I believe it arises more from a want of moral power and moral purity in parents and teachers, than from any thing inherent in human nature. The child may be degraded by ignominious punishment, and debased by fear. It is true he may by these means, also, be restrained from practical wrong, and thus preserved from acquiring bad habits, but I doubt if a single virtuous impulse was ever thus imparted. Most children soon learn to disregard the anger of their parents, but there are few whose better feelings are not touched by seeing them grieved by their conduct, or who can resist the united influence of parental solicitude and parental sacrifices of comfort and convenience on their account. Force is the lowest form of power, love is the highest, and it is this which inspires virtuous resolution and noble action. But force appears to be the shortest mode of enforcing obedience, and the parent thinks he has not time, or perhaps that it is not his place, to appeal to the reason and the feelings of the child. He sadly mistakes his duty, as well as the true economy of the subject. The rod has its influence while the pain lasts — but when the feelings are touched, and the understanding is convinced, the work is done, and well done forever. A restraining power and a virtuous impulse are thereby fixed in the child's own mind, which attend him as guardian angels wherever he goes.

The authority of the parent, if founded on fear, has no existence beyond the acts of which he may become cognizant. At school the child escapes this jurisdiction, and a similar authority is there to be established. We may very naturally suppose that it will be effected by the same means. For if parents, with their greater interest, reinforced by natural affection, found *their* engagements did not allow them time to resort to the moral means of love and reason, when the mind was tender and open to

such influences, how can we expect the teacher, charged with the literary instruction of a number of pupils, to find time to act upon the more obdurate material now presented to him, through the medium of the moral feelings or the moral judgment. He, too, must adopt more summary means, and violence must go on reproducing itself.

I am aware that my opinions on this subject have not the authority of experience, but it does appear to me, that so long as corporal punishment is deemed essential to school discipline, teachers cannot rise to their proper place in public estimation. So long as they are hired to whip, their vocation will be more or less associated with that of a public executioner, and in our school government, we shall be committing the gross absurdity of uniting the offices of a supreme judge and a Jack Ketch in the same person.

If this is necessary I despair of the dignity of the profession. The remedy must begin with the parents. I know that they have not an exclusive and infallible control of the characters of their children, but we all know that much may be done by them in its formation, and especially by the mother. If necessary, then, let the father increase his efforts, and submit to greater privations, that this most important maternal duty may not be neglected—that his children may not want a mother's care and that holy influence which she can exert on their destiny. But how are they more generally to become properly qualified for the performance of these high duties? The natural affection of mothers does not require to be excited or increased, but to be enlightened by knowledge and made more discriminating by well directed thought; and rude and inadequate as the means now appears to such a delicate and important result, I apprehend it must be commenced in our district schools. Than this there can be no higher consideration to stimu-

late our efforts to improve these schools. If a boy when first shown the letter A, could form even a faint conception of the knowledge and science to which it is made the first step, with what burning curiosity would he gaze upon it, and with what persevering assiduity would he apply himself to obtain the key to those vast stores of the intellect. And if here, at the threshold of this movement, we could bring ourselves to realize, that by it, these treasures are to be made accessible to the whole rising and to future generations, and as a yet higher result, parents, through it, be qualified to instruct their children in all the proprieties of life, and properly to cultivate their intellectual and moral attributes, and thus by this simple and natural means, regenerate a nation and make a people virtuous and happy, with what kindling zeal should we contemplate the result, and with what intensity should we apply ourselves to the A B C portion of the work in which we are now engaged.

In regard to physical power, it may be remarked, that it does not comparatively occupy the high place which was assigned to it in a less scientific age. It decreases in popular estimation with the advance of the arts and civilization. It was deified in all the ancient mythologies. It gave pre-eminence among barbarians. Though in newly settled countries, where its benefits in subduing the forest are felt, it still holds a high place in public estimation, the scientific progress of the age has so far lessened the apparent necessity for it, that there is now reason to fear it will be too much neglected. The supremacy of the laws, has dispensed with it as a means of individual personal protection. The invention of gunpowder has made science the efficient defender of civilization, and thus dispensed with the necessity of muscular power, to cope with barbarian strength.

By the improvement in machinery, the steam engine and water wheel, are made to supply a very large portion of that mere automaton strength which was once necessary to provide clothing and prepare food for mankind, and intelligence being more required to direct these new powers, has become the most valuable element even of labor. It is this which is raising the value of voluntary labor more and more above slave labor. It is the elastic free thought and diffused intelligence of New England which now enables us successfully to compete, on common ground, with the low wages, low rate of interest, and other advantages possessed by the manufacturers of Great Britain. Nor is Agriculture less indebted to science. The saving of labour arising from improved implements—a knowledge of the proper application of manures—rotation of crops and mixture of soils, is vast, and being more universal will well compare with improvements in manufacturing machinery, if, indeed, they are not the more important.

In these and other great advances of physical science, we every where recognize the truth of the Baconian apothegm, "Knowledge is power."

But we have gone farther. More recent discovery, the honor of which, I am proud to say, belongs, through one of her distinguished citizens, to this State, has shown that notwithstanding the edicts of kings—the parade of invincible armies—the valor and skill of military commanders—the arts of superficial statesmen and diplomats—the bustle of shallow politicians and the ceaseless turmoil of the multitude, it is still the abstruse philosophers, the deep thinkers, who control the great current of human events and determine their succession—that in short, profound thought moves the world.*

*This view was first distinctly put forth in an Oration, by the Hon. Job Durfee, delivered before the Phi Beta Kappa Society of Brown University, in 1843.

This cheering truth is teeming with great results. It has crowned thought with a new diadem, and invested it with new powers, before which despotism, in every form, already trembles in anticipation of its death warrant. It raises us from knowledge, to the creative power of knowledge, and if, when the competition was between physical force and science, the Baconian maxim was apposite, we may now, when we wish to carry this competition into the higher departments of intellect, say with at least equal propriety, "thought is power," from which another step will advance us to the philosophical truth, that mind — intelligence — spirit in its finite and infinite conditions, is the only real and efficient power.

Hence physical perfection is now to be desired, not as formerly, for its direct use in providing for the subsistence and safety of the individual, and to make him an able defender of the State, but principally, to minister to that continuous and energetic mental activity, by which he can render infinitely more essential service to himself and to his race, than the strength of a Sampson or Hercules could effect. In this view, the healthful action of the organic system becomes of incalculable importance — and education should not be unmindful of the foundation upon which she is to build, much less should she do ought to weaken or impair it. Disease, in many of its forms, lessens or destroys a man's capacity for thought, and hence, in this age, makes him comparatively powerless; and I apprehend that much disease has its origin in crowded, unventilated, badly warmed school rooms.

In constructing school houses, this evil should be carefully guarded against. In another view, this is also very important. Some may think that if the instruction is given, it cannot matter much what sort of a house it is in, and I may add that this idea is a very natural one, to persons whose occupations are of an active character and

principally in the open air. But we all know that in a crowded, close room, and especially if too warm, the mind soon loses its power of attention, and if in this state, it can be roused from its listlessness and excited to effort, it is a painful spasmodic action productive of no good effects.

Under such circumstances, children not only do not and cannot learn, but they soon become disgusted with school, and all their associations with it are of an unpleasant character. Similar effects are sometimes produced by keeping children too long confined, without that muscular exercise which is so particularly essential to *them*, and often without any thing to interest or employ their thoughts. This is painful to them, and productive of bad effects to both body and mind. We have all observed how a brisk walk in the open air restores the mind to its activity, when it has been rendered torpid by too long confinement in a close room; how, instead of having to urge it to exertion, it springs forward with an elastic energy of its own, and the danger is, that we will be lost or entangled in the exuberant profusion of thought, through which it hurries us, whether we will or not.

Children are universally fond of acquiring knowledge. They have an insatiable curiosity, which demands gratification from this source. Witness the glowing countenance of a child when the light of a new idea suddenly bursts upon him — the thrill of pleasure, when for the first time he has mastered the intricacies of some ingenious and conclusive argument, and comprehends the truth it demonstrates. I cannot but believe, that it must be by some great error, that what is thus naturally so congenial to the infant mind, should so generally be made distasteful to it. Not that I think learning is attainable without laborious effort, or that it is desirable that it should be, for this would destroy one of its prime benefits as a mental discipline — but only that by proper means

a child might be so interested in its acquisition, as to pursue it with interest and avidity. You will perceive that the improved modes of instruction tend to this object. A supply of proper apparatus will very much facilitate this result. The machinery of the school room has been as much improved as that of the cotton mill, and the consequent saving of labor to teachers and pupils, by the one, almost as great as that to the spinners and weavers, by the other. The want of economy in retaining the old plans in either case, is obvious. The proper selection of books is important, and has claimed the attention of the Association. A committee appointed for that purpose, are investigating the subject, and will report the result. It is desirable not only to procure the best elementary treatises, but also to secure uniformity, by which much time will be saved to teachers and pupils, and the extra expense of continued change avoided.

In passing to the consideration of the intellectual and moral, I will first remark, that even independent of moral results, there is a wide difference between a learned man and one whose intellect has been properly educated. A man may have a vast memory fully stored with facts, drawn from every department of science, and yet be profoundly, stupidly ignorant of all their relations to reality. Such men are in the predicament of a school boy who can repeat all the descriptions in his geography, and point out the position of every name on the globe or map, and yet does not know that the descriptions, globe and map have any relation to the earth's surface. If such knowledge as this ever was power, for any other practical purpose than to dazzle the ignorant, and inflate or bewilder its possessor, that time has passed away — this age yields the mastery only to thought.

Now the human mind is not a mere warehouse of given dimensions, in which you may, with careful stowage,

put package after package, of ever so great value, and when it is full, say its use is accomplished—it is now paying its maximum profit; but it is a living agent, which must masticate, digest, and assimilate its nutriment, and is susceptible, with proper aliment, of never ending growth, and an unlimited enlargement of its capacities. The acquisition of the small number of facts, which can usually be taught in the school room, however useful in life, constitute a very inconsiderable portion of the benefits of education. Its chief object should be, to impart such habits of thought, as will enable the student to continually build upon what he there acquired. Those facts are but as the seed of knowledge, give him this and the implements, with instructions for its cultivation, and he may ever after add to his store the accumulated harvests of active thought and intelligent observation.

In furtherance of this object, it is proposed to establish circulating libraries in connexion with the district schools, and arrangements are already made for trying the experiment, which I deem a very important one. Without some such aid, our efforts may only result in making a larger market for the works of Paul D’Kock and other writers of the same stamp, or a channel for the more general dissemination of the bad taste and worse principles, with which a mercenary press is flooding the country. Let the laborer when he seeks relief from toil, have proper mental recreation at his command. Furnish him with a choice of agreeable and instructive books, which will elevate his tastes, inform his understanding, and strengthen his moral feelings, and he will no longer be “food for cannon,” or material for demagogues.

This will be extending the benefits of intellectual education through life, and at the same time giving a moral direction to the increased powers of thought which it will develop. It will be ministering to that progress which is essential to happiness. This moral elevation does not

necessarily follow from mere intellectual culture. All we can say of this, or that point is, that the faculties being made more acute, will more readily and clearly perceive the infallible connexion between interest and duty, and that by opening to the mind higher and purer sources of gratification, the influence of low and degrading passions will be diminished. Let a man become absorbed in any scientific pursuit, even of those most allied to earth — the object of his devotion is truth. For it he cherishes a pure disinterested love, and this elevates all his sentiments and refines all his affections. Let him advance a step further, and in the province of the fine arts learn the power of genius and the ennobling and refining influence of the sentiment of the beautiful. Or rising above this little sphere, let him attempt to grasp in thought the wonders of the universe as revealed in the modern astronomy. Let him first direct his attention to the sun, to the uninformed eye, apparently only a little dazzling spot in the blue concave — let him reflect that it is a million times larger than this earth, and some thirty times larger than a sphere, whose diameter would reach from us to the moon, and when, by the aid of such comparisons, he has formed some faint conception of the magnitude and splendor of this august central mass, let him observe the wondrous mechanism, by which world after world is made to revolve round him in harmonious movement, with velocities so great, and occupying a space so immense, as to defy all his powers of conception. Then let him turn to the fixed stars, and by the united aid of facts and analogy, see in every one of them a sun, similar to our own, each of which imagination invests with a like courtly train of planetary worlds and their attending satellites, while by the powers of an infallible geometry he demonstrates that their distance is inconceivably greater than that of the farthest planet from our sun — that a cannon ball projected from this earth, must

travel with its usual velocity hundreds of thousands of years before it could reach the nearest of them, and that in all probability there are a great number of such consecutive distances between the centre and outer verge of our starry system; and yet that all these, embracing such inconceivable, such incalculable distances in space, are but one cluster — one nebula, such as the telescope reveals to us still far beyond, appearing to occupy only a span in immensity. With instrumental aid let him wander amid these nebula, until his eye rests on one which is incomplete, and there learn that creative power is not yet exhausted; there observe nature in her laboratory, the materials for new systems — the uncombined star dust scattered around her; or turning to another, mark it crumbling in the decay of age, and ponder on the time which has elapsed since the morning of its existence. But alas! time has no telescope, through which even the eye of fancy can reach an epoch so remote.

Next let him note the beautiful grandeur and harmony which pervades the whole of this stupendous combination. How each minor orb comprised in a system revolves round its appropriate centre — how in turn each of these systems, with its central luminary, revolves round some more distant centre — the less continually merging in the greater arrangement, whilst each successive reach of the telescope or of imagination discloses, until the mind is overpowered in the splendor and magnificence of this mighty display of creative energy. Think you, that from these lofty speculations — these vast and overpowering conceptions, he will descend to this little orb, to act an ignoble part in its petty concerns? Will he tarnish the brightness, or sully the purity of that intellect by which he is enabled to soar to such commanding thoughts and such extatic views?

But as yet he is made acquainted only with the lower department of knowledge, and however magnificent the

development he has just witnessed, it is but a magnificent materialism. Let him rise above this materialism, and on the confines of spiritual science, in the pure mathematics, learn the pleasure of disinterested thought and acquire the habit of pursuing truth with concentrated attention, and without the disturbing elements of prejudice, passion or selfishness. Let him then become familiar with universal truths, which being beyond the province of experience and of the senses, are apprehended only by the pure reason. Let him enter the domains of metaphysical research, and thus be introduced — aye! introduced, to his own spiritual nature, and with emotions of surprise and awe, realise the presence of the Divinity within him : — there let him contemplate the great problems, and ponder on the mysteries of his spiritual being : — and thence ascending to the loftiest regions of human intelligence, let him partake of the inspirations of poetry and commune with the spirit of prophecy, till his rapt spirit forgets its earthly thralls and wings its way, through realms of light, beyond the finite bounds of space or time.

Think you, that descending from this empyrean height to this mundane sphere, he will enter into its competitions with other than the most exalted feelings and the noblest motives? No! Selfishness will be eradicated, and all that is sordid and mean, will have given place to liberal and lofty sentiments. The almighty dollar will have lost its omnipotence, and the high places of worldly honor have dwindled into insignificance. The glittering shrines of wealth, and the gorgeous thrones of power, will have no attraction for him, except as they minister to the sublimity of his soul, or enable him to impart a kindred elevation to others.

Such at least is the apparent, perhaps I may also add, the natural and the general tendency of such pursuits. And this is much needed to neutralise the material, com-

fort seeking, propensities of the age. But experience teaches us that there are those who make use of these high attainments, only for the immediate personal enjoyments they command — to minister to the gratification of a fine taste, an acute understanding and a vivid imagination, while the heart is untouched, its propensities unchastened, and its affections unrefined, and who, by the power of intellect, can even subdue the moral sensibilities, and compel them to contribute to this engrossing selfishness. There men while they indulge in the raptures of benevolent imaginings, and in fancy delight to dwell on romantic visions of virtuous distress nobly relieved, never lend a helping hand to actual suffering — never whisper a word of consoling sympathy to the afflicted, but in complacent confidence and security of intellectual superiority, look with cold indifference on the sorrows, and with scorn on the follies of mankind, while they turn with disgust from misery in all its forms of repulsive reality. But as if to complete the evidence that intellectual supremacy is not the highest condition of humanity, we have striking examples of men who have still farther perverted high intellectual attributes, and made them the mere panders of a gross sensuality and degrading avarice. If the elevation of the intellect may make the objects of crime appear contemptible, it is through the cultivation of the moral and religious sentiments, that crime itself must be made odious, and a sensitiveness awakened, which spontaneously shrinks from wrong, and feels every lodgment of temptation as a stain on its purity. If the pride of intellect has made the objects of humanity appear insignificant, and its sufferings repulsive, the opticks of a high morality will restore them to their true importance, and make the sorrows, the weaknesses, the errors, and even the follies and the crimes of our fellow beings the objects of benevolent thought and philanthropic action.

If by fostering the intellectual we can attain the sublime — the improvement of the moral, co-operating with the religious sentiments, will elevate us to the holy. This moral cultivation may be commenced very early in life. Before the child has left its mother's arms, its affections and its sensibilities may be the objects of her successful care ; and while prattling on the father's knee, it may learn to abhor the gilded crimes by which the vaunted heroes of history have ascended thrones, and to idolise the unpretending virtues which have led martyrs to the scaffold and the stake.

The mind of a child is a very delicate and intricate subject to act upon ; and when we reflect on the influence of early impressions, and early circumstances on the formation of character, we may well feel a disposition to shrink from the responsibilities of meddling with it, even while most impressed with the necessity of attending to its development. It is a solemn duty, the proper performance of which requires much patient thought and sleepless care.

How few people reflect on the injury they may do by introducing an unpleasant or gross perception into the mind. If we are induced to believe what is merely injurious by being false, we may detect the error in fact or argument, and the evil is entirely effaced from the understanding. But an impression made on the imagination or through the medium of association, cannot be thus eradicated. This principle so obviously liable to abuse, may as obviously be applied to great advantage in moral training. As one application of it I would have, for the use of the children in every school, a few portraits of great and good men, and a few representations of virtuous and heroic conduct, the influence of which would blend with their expanding thoughts, and become incorporated in all their anticipations and plans of future life. Who can estimate the effect which the recollection

of a sunny childhood — spent amidst pleasant associations and benign influences, under the guiding care of those we respected and loved, and whom, to our more mature judgment, memory ever depicts as worthy to be esteemed and revered — will exert on the whole character and destiny. The sheen of such sunny years will never fade ; its light will ever blend with our purest and highest enjoyment, and memory will often recur to it to relieve the wearisome toil and gladden the gloomy scenes of life, while even amid crime and sorrow it will continually remind us of the better and brighter elements of human existence with which we were then so familiar. To the moral culture, all other cultivation should be subservient.

By attending only to the physical, we may nourish giant frames, but perhaps only for the purposes of ferocity and violence. By exclusive care of the intellectual, we may nurture mighty powers of thought, for good or for ill, and we may give great acuteness to the faculties, but perhaps only for the purposes of fraud, the subversion of the rights, and the destruction of the happiness of others. In either case, we proceed at the risk of sacrificing all that is most estimable and most holy in human character. Indeed, I can conceive of no worse condition of society, than that in which great physical energies should be combined with lawless, brutal and malignant passions, and great intellectual strength and acuteness, with low propensities, selfish motives and sordid dispositions. It is upon the supremacy of the moral powers that we must rely, to give a proper direction to the physical and intellectual energies, and without its controlling influences, all other cultivation may be worse than useless. Why then, it may be asked, is this movement directed more particularly to the intellectual? Why not immediately to the higher and more important work of moral improvement? It is true we rank the moral above the intellectual. We also rank the intellectual above the

physical: but if a man were starving, we would not give him a treatise on Geometry or Logic for his relief. The highest wants of man may not be the most urgent or most imperative. To have an intellectually great man there, must be a living man—to be morally great and good, and useful, pre-supposes a being with capacities for knowing, and with discriminating judgment; and the improvement of these attributes is our present object.

It may be further remarked, that in early life, the moral training is most appropriately allotted to parental care, and that for general, moral and religious instruction, society is already organised, and does not admit or feel the necessity of any material change. There is also a certain equilibrium to be observed between the intellectual and moral progress. They mutually aid and sustain each other, and cannot be widely separated. As the moral becomes more pure, the intellectual sees farther, and clearly discerning the obstacle to further progress, dictates the proper remedy. We have just taken an important step in morals, and the temperance reformation has probably opened the way for the improvement of our district schools. Before the success of that enterprise, the public mind would hardly have entertained the subject of universal education. Intemperance was then an evil too pressing and too vital, to admit of such slow remedy.

There are some striking analogies between the two movements. Getting drunk seems once to have been thought a manly exploit, and men of high standing gloried in it. So when the competition commenced between knowledge and physical power, men of renown gloried in their ignorance—thought learning derogatory to them, and useful only to priests and scribes. The sentiment attributed by Scott to Douglass, represents the feeling of that time.

“Thanks to saint Bothan, son of mine,
Save Gawain ne’er could pen a line,
So swore I, and I swear it still,
Let my boy-bishop fret his fill.”

The individual advantages of temperance, as of learning, were next observed, and then, that the intemperance or ignorance of any, was a public calamity, and that public policy no less than enlarged benevolence, required that all should be made temperate, and that all should be educated by the united efforts of the whole community. At each step, in both instances, there was something to be known, before further progress. Let us again cultivate the knowing faculties, and perchance they will then reveal to us, and bring within our reach, some other moral object. Possibly one of its first results will be, to re-unite in public estimation, individual and political honesty, the separation of which is now so threatening. The deception practiced by any partizan, seems to be regarded by his fellows as a pious fraud, and as such, praiseworthy if successful, and at least harmless, so long as it does no injury to their party. When we reflect on the influence of fraud to contaminate and destroy all it touches, and upon its still more immediate tendency to provoke violence, we may well tremble for our institutions, and seek a remedy in some means of elevating the moral sentiments. Possibly another effect of the dissemination of knowledge, will be to destroy sectarian feeling, and even without producing unanimity of belief, which I do not think is ever desirable, unite the public sentiment in favor of some more universal system of moral and religious instruction. But perhaps it is useless to anticipate. It is sufficient for us to know, that a better system of education is now necessary to our progress, and that it is our duty to labour for it. This is our mission. Let us in a proper spirit press forward to its accomplishment by all proper means, and leave the result to the Great Disposer of events, with our prayers, that the benefits of our efforts may descend to our children, and enable them better to perform their duties, and to fulfil their mission, whatever it may be.

APPENDIX.

WASHINGTON COUNTY ASSOCIATION FOR THE IMPROVEMENT OF PUBLIC SCHOOLS.

This Association was formed at a public meeting of the citizens of Washington County, held at the Court House in South Kingston, on the 7th of September, 1844, in pursuance of a notice given by several active friends of popular education, at the suggestion of Mr. Barnard, the State Agent of Public Schools. After an exposition from Mr. Barnard of the state of the Public Schools, and of the want of information and interest in respect to their improvement in the county generally, and of the necessity of some immediate and efficient action in their behalf, the meeting resolved unanimously and zealously to enter upon the work. The following plan or Constitution for a voluntary association of all parents, teachers, school committees, and friends of education generally in the county, who were disposed to co-operate, was adopted.

ARTICLE 1. This Association shall be styled the "Washington County Association for the Improvement of Public Schools."

ART. 2. The objects of this Association shall be to awaken a more general and permanent interest in Public Schools, and to diffuse information respecting them and popular education generally, by means of public lectures and discussions, and the circulation of books, periodicals, and documents on the subject.

ART. 3. The officers of this Association shall be a President, seven Vice Presidents, (one for each town in the county,) and a Secretary, who shall hold their respective offices till the next Annual Meeting succeeding the time of their appointment, or until their successors shall be appointed.

ART. 4. The Annual Meeting shall be held in the month of August of each year, at Kingston, on such days as shall be designated by the officers of the Association.

ART. 5. Any inhabitant of the county may become a member, by subscribing to this Constitution, and paying to the Treasurer the sum of fifty cents.

ART. 6. This Constitution may be amended by a majority of the members present at Annual Meeting.

At a subsequent meeting held at the same place, the following officers were chosen.

WILKINS UPDIKE, *President.*

LEMUEL H. ARNOLD, ISAAC HALL, GEORGE W. CROSS, HORACE BABCOCK, CHRISTOPHER C. GREENE, SILAS R. KENYON, R. G. BURLINGAME,	} <i>Vice Presidents.</i>
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POWELL HELME, *Secretary.*

Within four months of its organization, the Association has held four general meetings for public addresses and discussions, in different parts of the county, each of which has continued in session through two evenings and a day, with a

full attendance; more than sixty addresses have been delivered in upwards of forty different districts; one hundred copies each, of the Massachusetts Common School Journal for 1844, of the New York District School Journal for 1845, and of the School and Schoolmaster, have been circulated; and an experienced teacher is now employed to visit every school in the county, and to hold meetings in the evening, of parents, teachers, and all others who may be disposed, or induced to come together, for familiar and practical lectures. The results of this Association thus far, are most satisfactory, and full of promise for the future.

TEACHERS INSTITUTE OF WASHINGTON COUNTY.

OFFICERS.

REV. THOMAS VERNON, *President*.
REV. JAMES EAMES, *Vice President*.
G. N. ANTHONY, *Secretary*.

CONSTITUTION.

ARTICLE 1. This Society shall be called the "Teachers' Institute of Washington County.

ART. 2. Its object shall be to improve Public Schools, by frequent meetings of Teachers, to discuss the respective methods of each in government and manner of communicating instruction—mutually to encourage each other in overcoming the various difficulties to be met with by all faithful Teachers—to communicate information derived from experience or from other resources, and to secure addresses of a practical character.

ART. 3. The officers of this Institute shall be a President, Vice President and Secretary, who shall appoint the time and place of meetings, except when held by adjournment.

ART. 4. The Annual Meeting shall be held at Kingston, on the third Saturday of November, when officers shall be chosen, and shall execute their duties until others are elected.

ART. 5. Teachers and ex-Teachers may be admitted members of this Institute, at the discretion of the Secretary, by subscribing to this Constitution.

ART. 6. Any member shall have the privilege of taking notes of any remarks that may be made in the meetings.

ART. 7. This Constitution may be altered or amended, by a vote of two-thirds of the members present at any regular meeting.

The Institute already numbers over thirty members, and has had five meetings, at which written and verbal reports have been made by Teachers, respecting the condition of their several schools, the difficulties encountered from irregularity of attendance, the want of uniformity of books, the methods of classification, instruction, and government pursued, and the encouragement received from the occasional visits of parents and committees. The results of these meetings and discussions, in making the Teachers acquainted with each other, in inspiring mutual confidence and respect, the abandonment of defective methods, and the adoption of those which experience has shown to be improvements, are already manifest.

ERRATA.—Page 14, 7th line from top, for their, read the; page 14, 10th line from top, for fountains, read fountain; page 18, 12th line from top, for design, read desire; page 21, 13th line from bottom, for farmer, read former.

