deviate. No matter whether the road be safe, or likely to be permanent, if the course be rapid. Speed seems to be the only object. Those who write on education are required to graduate their views by this narrow sighted measure, and point out plans of instruction which save the pupil the labor of thinking, and the teacher the trouble of explaining or illustrating; which enable him to *hasten through* a science, with the greatest number of pupils, in the least possible time. Now, Mr Editor, from remarks which you have occasionally made in your journal, I find that on this subject your views, in many points, accord with my own, and Herculean as the task may be, I hope you will endeavour to convince your readers that the most rapid progress is not always the best for the pupil, as premature fruits, however agreeable to the taste, are sometimes worthless, if not absolutely pernicious in the result.

A Friend of Education.

Art. VIII.—Principles and Methods of Intellectual Instruction exhibited in the Exercises of Young Children.

Communicated for the Annals of Education.

The principles and methods of education, when exhibited in connection, mutually explain and illustrate each other. Their relative importance is brought to view. Details of instruction are presented, not as isolated parts, but in their relation to those general principles of education upon which their successful operation upon the mind essentially depends. Principles are thus exhibited in their appropriate connection with the mind; and education, both as a science and an art, is given as a perfect whole. As every mental influence, however limited and transient, is of unspeakable importance, so every thing surrounding the mind, becomes, from its connection, worthy of deep attention. The details of instruction, whether circumstantial or formal, are therefore subjects of the first importance in education.

When we look into our schools, and observe the influence of prevailing methods of instruction, upon the young, we cannot but perceive, too often, a very wide departure from sound views of the philosophy of education. The details of instruction have little reference to the true nature and wants of the mind. The child engages in the employments of the school-room without any interest. He perceives but a faint and remote connection between these employments and the purposes of life. His heart is not in them. His mind is not carried beyond the present, to the remote influence which his prospects should exert upon his character and

happiness. He does not appreciate the influences which education is shedding upon him; for so false have they been to his nature, that his experience has given him no light in the past, to encourage a prospective hope in the future. Education thus becomes to him an aimless, unmeaning process; the light and truth which it sheds upon him, is so false and dubious; so intermingled with darkness and error, and confers so little pleasure, that he either plods carelessly on his way, or gives up the task of improvement in despair. Or stimulated, perhaps, by ambitious rivalry, by the exciting hope of reward, or the fear of punishment, to exertion, his mind still moves onward, not from its own internal light and impulses, but from external excitements. Original power, and native vigor and purity, are lost in the servile race of competition, and the mind is degraded by unworthy influences.

Methods and details, not less than principles of instruction, are, in a great measure, accountable for the whole issue of education. The motives cherished by these, bear strongly upon the mental and moral character, and contribute their influence in its formation. They are a part of the great school of influences, which are ever in operation from without. They assist the mind in its ascent towards excellence, or they oppose its progress. They favor original vigor and activity; or they lead to servile imitation and tameness of spirit.

The idea that education, when adapted to the nature of the mind, is to create and cherish original thought, and simplicity, and purity and elevation of purpose, seems not to be adverted to by those entrusted with the young. Popular methods still favor formal recitations, and modes of study wholly opposed to the nature of the mind. Thought is but little encouraged. Habits of correct thinking, are not cherished as the best preparation for correct expression. The intellectual wants of the individual are disregarded. Old thoughts are wrought up in various new forms, and the memory loaded with terms, rather than the understanding filled with ideas. Lessons are still matters of memory and recitation, rather than occasions for thought and mental exercise.

The influence of such a course upon the habits of the young, is fatal to original force of character. The pupil is made the tame repeater of another's thoughts. He is not called upon to express his own. His mind is but the echo of another—receiving and transmitting ideas, but without appreciating their meaning or application. Habits of listlessness and disgust at the idea of study, are by this means acquired. The pupil remains unconscious of those powers within him, which, had they been duly cherished and addressed, might have raised him to the appreciation of himself, and saved him from the misery of mechanical drudgery, and unmeaning rote. He might have been appreciating general principles instead of dwelling on mere questions of petty detail.

Whence come these evils, but from a want of respect for the mind, as the true guide to itself? A generous confidence in this, is the only warrant for guiding it successfully. Regarded as the creative power, which, by its own activity, is destined chiefly to form and guide itself; to make the atmosphere in which it loves to reside, it is a matter of the first importance to learn how it is to be addressed, by other minds. It is not to be subjected to the influence of another, without reference to the controlling will, with which it is endowed. It is to be respected, interrogated, cherished, operated upon, through this will, and not against it. Education, indeed, when conducted upon generous and philosophical principles, has chiefly to do with the motives presented to the mind, in order to move, through the will, the whole mass of faculties and powers which compose the human constitution. It is a process of enlightening the whole nature, that the accumulated and concentrated light thus imparted, may bear upon the conscience, and diffuse itself throughout the whole being.

The pleasure in original activity of mind, so obvious in children, when wisely addressed, may render their education interesting and delightful to them. Respecting their minds, cherishing their wills, and supplying this activity with the means upon which to expend itself, the teacher will find his employment full of instruction; the young, under his influence, will be happy; because he will pursue the course which their nature demands, and their original wants will all be supplied.

The fruits of this desire for activity, when cherished by methods and exercises adapted to the object, are exhibited in the following specimens of the productions of children, under eight years of age.

1. *Paraphrases.*—The following are specimens of their efforts in paraphrasing a few sentences from Telemachus.

No. 1. Calypso could not be comforted for the departure of Ulysses, in her grief she found herself *not happy*, because she was immortal. Her grotto no longer echoed with the sweet music of her voice: the nymphs who attended her, dared not to speak to her. She often walked alone on the flowery turf, with which an eternal spring surrounded her island; but these beautiful scenes, far from *softening* her sorrow, did but recall to her the sad *recollection* of Ulysses, whom she had seen there so many times with her.

No. 2. Calypso *was very unhappy for the loss of the great warrior.* In her *unhappiness* she found *she was never to die.* Her *cave* no longer echoed with the sweet singing of her voice. The *young girls that staid with her, could* not speak to her. She *would* often walk *without any one with her*, on the turf *which had always flowers on it: there was always* spring on the island; but these *pretty* scenes did not *soften* her *grief;* they did but recall to her the recollection of *her friend* who had so *often* been with her.

No. 3. Calypso could not be *happy because her friend had gone away;* in her *sorrow* she found she *was not happy* by *being never to die. The place she lived in was a cave, which did not send back* her voice: the *young girls* who *staid by* her, *feared to say anything* to her. She walked *a great many times* on the *piece of ground with the flowers growing on it*, and *which the season always made stay there;* but these *things did not make her forget her friend*, but *made her think more of him who had walked* so many times with her.

The following are paraphrases of the Lord's Prayer.

No. 4. Our *Parent* who art in heaven. *Holy* be thy name. Thy good ruling come. May thy desires take place on earth as in heaven. Give us our food every day, and forgive us our wrong actions, as we forgive those who wrong us. Lead us not into bad inclinations; but keep us from evil; for thine is the kingdom, power and glory forever.

No. 5. Our Parent who lives in the Holy Place. Holy be thy name. Thy good government come. Thy wishes shall be obtained on earth, as in the Holy Place. Give us every day food. Forgive our sins, as we forgive those who sin against us. Lead us not into evil, but deliver us from it; for thine is the good government, the power and the glory.

No. 6. Our Father who art always every where. Holy may be thy name. Thy good management come. Thy wants shall be gratified. It shall be done on earth as it is where thou art. Give us this day our food, as thou givest us every day. Forgive us our wrong actions, as we forgive those who injure us. Let us overcome our bad inclinations. Keep us from doing wrong. All things are thine, power, strength, goodness.

2.—*Original Descriptions—written from observation.*

No. 1. The wind is south-east. There is every appearance of rain. The willows are blown gently by the wind. The clouds are black. The sun is hid and gone under the clouds. The ground is damp. The trees are still. The leaves on the ground are blown about. There are a few clouds in the sky.

No. 2. The sun is hid behind the clouds, and the wind is south-east. The trees are still, and do not move. It looks very dark.

3.—*Original Comparisons.*

No. 1. Good thoughts are like pearls.
Passion is like a lion.

No. 2. Spring is like a beautiful lady, with a white robe, tripping along.
Love is like the moon.

No. 3. A sweet tempered girl is like goodness.
Passion is like thunder.

4.—*Original Biography of Dr Franklin.*

Dr Franklin was born in Boston. His father came from England, and was a very good man. He had several children. Benjamin was the youngest except two. All his brothers learned trades. He went to school a short time, but his father was so poor that he took him home, to work in his shop. He was very fond of books, but his father had only a few. His father seeing how he liked books, wanted to have him become a printer. One of his brothers was a printer, and he concluded he would take Benjamin and give him clothes and food for what he earned. He went to live with his brother, but he did not like to go. He could not understand all his brother's books, so he saved money to buy books with. He could not get as many books as he wanted, so he borrowed them of his neighbors, and he always gave them back to them, and they always let him have them, for they said he would give them back again, and not spoil them. He thought of a plan to get more money. He told his brother that if he would give him the money with which he bought his meat, he would do without meat. So his brother gave him the money, and he bought books with it. He bought biscuit and a few raisins, and made his meals of it by himself, and read at the same time.

He and his brother did not agree very well, and Benjamin said he would not stay with him. He thought he would go to New York without his father's knowing it. So he set out, and got there in a few days, and went to a printer whose name was Mr. Bradford, to ask for work. Mr. Bradford told him that he

had no work for him, but that his son wanted a boy to help him, who was in Philadelphia. So he set out for Philadelphia, in a boat that was going part of the way to Philadelphia, and he expected to walk the rest of the way. It began to rain, there was a storm, and they sailed on till they came near Long Island. They sailed towards it, but they soon found that the waves were dashing against it. They dropped anchor, and had to stay there in the boat all night. In the morning they set out again. They sailed on till they came to land, &c. &c.

Art. IX.—Reading.

Communicated for the Annals of Education.

A large amount of time in common schools is devoted to the art of reading; and in few branches is less *real progress* made. It seems to me important to look at the causes of this result, and, if possible, find appropriate remedies.

1. What are the *proper hours* for reading? The reading exercises of most schools usually occupy the first hour and a half of the forenoon and of the afternoon. Neither of these are the most proper hours, for the following reasons.

In the morning, the mind, like the body, is invigorated by rest; and this period should be devoted to those studies which require more mental exertion than the rest. Writing requires very little, and should therefore be deferred. Arithmetic and grammar demand more thought, and are therefore either of them proper occupations for the morning. Reading requires less thinking than any other branch, except writing. To devote to it then, those portions of time which are required for more difficult studies, is extremely injudicious.

In the afternoon, the energies of the system are too much absorbed by the process of digestion, to allow of intense mental application, especially soon after dinner. But there is a particular reason why this is an improper hour for reading. The voice is less clear, and the lungs less active and vigorous, immediately after eating, than at other times, especially after eating dinner. This is the proper hour for those studies which approach the nearest to the nature of *mental amusements*, as geography, and natural history, which with most children, if judiciously conducted, require little exertion of mind or body. For these reasons, the last hour of the forenoon, and, if the exercise be attended to twice a day, the second hour of the afternoon, are the most appropriate hours for reading.

2. What *books should be used?* I am not about to decide what particular reading book ought to be used, but only to speak

of their general character. The style should be simple but chaste, and adapted to the capacities of those for whom it is designed. By *simplicity* of style, however, I do not mean *childishness*. There are many who object to a simple style of writing for children, only because they confound simplicity with nonsense. I am as much opposed to vulgar or baby language, even among children, as they. Indeed, their language, as well as that of all persons concerned in their management, should be conformed to the strictest rules of grammar and of propriety. It may be simple, however, and at the same time correct. Take for example the style of Miss Edgworth in her simple stories, the writings of Gallaudet for children, with many others which we might notice, and who does not see, that though simple, it loses nothing of its dignity or its importance? If the language, even of adults, in their varied intercourse with each other, were more of the kind alluded to, I believe there would be less misunderstanding and controversy among them than at present; for it has become almost a common place remark, that the foundation for much of that difference of opinion which often exists, and not unfrequently leads to the most unhappy results, is laid in the want of simple and distinct language.

It is not, therefore, without reason that it is so confidently asserted of late, that children should read no book, which they cannot, with proper attention, understand. Reading aloud, to be intelligible to the hearer, must be in the tone and manner of familiar conversation. But how can a child know *how to read as he would speak*, that which he *does not understand?* Would a person utterly ignorant of French, be able to read a passage from a French author in the manner of familiar conversation? It is equally impossible for the child to read that which he does not comprehend, and accompany it with the same inflections, emphases, and tones, which the writer of the piece would use, were he to read or speak the same sentiments to an audience. Although the language of almost all elementary books is liable to many objections, the reading books for infant and common schools, especially the latter, are the most strikingly deficient on this point.

Many of those books which are supposed to be brought down to the capacity of younger classes are still above it. They may be used with some advantage by the higher classes of those schools; but a series is still wanted, which shall be more effectually stripped of terms, familiar to adults, but either not understood, or misunderstood, by the infantile reader.

There is one more remark to be made in regard to reading books. In a large majority of schools, when a book is once introduced, it is continued, to the exclusion of any other, sometimes for a long course of years. The reasons of this are, in the first place, an almost universal neglect on the part of parents, school visitors,

Another quotation from Murray's explanatory letter to his publishers will further illustrate it: 'In my account of the definite and indefinite tenses (at pp. 69, 70, of your edition) I have given two pages, which are chiefly (not wholly) taken from Webster. But I have acknowledged whence I had them, *and this is a mark of respect. He does not, therefore, nor can he complain of this quotation.*' The writer here reckoned upon a forbearance which his learned rival afterwards thought himself under no obligation to show. Upon whose magnanimity the circumstance most reflects, I shall not undertake to determine.

In one of the recommendations published with Murray's grammatical works, it is said, 'they have nearly superseded everything else of the kind, *by concentrating the remarks of the best authors on the subject.*' Now the chief, if not the only grammars which were largely copied by Murray, and which have been consequently nearly superseded by his, are Lowth's and Priestley's. The former furnished the general scheme, and a large portion of the main text of the work. The latter supplied no small number of the notes which are found under the rules of syntax. The other writers to whom the compiler was particularly indebted, were not authors of school grammars, (except Webster,) nor have their treatises been superseded by his. With several of the best English grammars published previously to his own, Murray appears to have been totally unacquainted. Had he read more, and copied less, he might have been a much greater grammarian. Whoever hopes to treat such a subject well, must first examine extensively what others have published upon it, and then write in a style of his own. To read and be informed, is to make a proper use of books for the advancement of learning; but to assume to be an author by inditing mere commonplace and stolen criticisms, is equally beneath the ambition of a scholar and the honesty of a man.

How far Murray's view of this matter is worthy of a grammarian, how far his own manner of writing commends him as such, how far, by the excellence of his performance, he was 'entitled to the gratitude of every friend of English literature,' and how far his success has answered to his merits, are questions of which every reader will form his own opinions, according to the degree of his own knowledge, or the nature of the evidence on which he relies.

Art. II. Principles and Methods of Intellectual Instruction, as Exhibited in the Exercises of Young Children.

In a former number of the Annals, remarks were made on the principles and methods of Intellectual Instruction, and an attempt was made to render them tangible by the exhibition of examples and results—the productions of *children* trained in this manner. The following are additional specimens of various kinds.

5. The exercise of the pupil's judgment in reference to *books* is a valuable means of calling forth this faculty, at the same time that it gives the teacher an opportunity of ascertaining his character and views. The following are examples of the views of children, in regard to the writings of Miss Edgeworth.

Original views regarding Miss Edgeworth's Writings.

No. 1. I think Miss Edgeworth writes very amusing, instructive, and entertaining stories. She has a genius for making stories, and she teaches us something by them. She writes stories about real things; and she does not use her imagination to frighten people. She does not make people believe things that are not true. I understand all of her works that I have read, and like them very much. She makes her stories true to nature and life; and this makes them so interesting. She does not write about ghosts, hobgoblins, and those imaginary things that were never seen nor heard of. I think she is a very good woman.

No. 2. I think Miss Edgeworth writes very good books, and she teaches us as much by them as she could in any other way. All her books are interesting to me; but 'Tales of Fashionable Life' and those stories, I did not understand. All the stories she writes are of real things; not of fairies, ghosts, and things that never were. I think she must know the French and other languages. And I think she must have been taught well, or she could not have written so well; and, altogether, I think that she is a good woman.

6. The writing of *paraphrases* is a very useful means of exercising a pupil in the selection and discrimination of terms; and the following specimen will show that it is practicable.

Paraphrase of '*Children should remember their Creator*,' (Ecclesiastes xii.) based on the following lines, from 'Worcester's Third Book for Reading and Spelling;—'

ORIGINAL.	PARAPHRASE.
In life's glad morn, when hopes beat high, And nought but joy pervades thy breast; When pleasure sparkles in thine eye, And every scene is gayly dressed;	In life's glad morning when we have great hope, And nothing but joy spreads over thy bosom When your eye sparkles with pleasure, And all nature is beautiful;—

When glows thy cheek with healthful bloom
And friends are near, thy joys to share;
Whose love provides thy happy home,
And makes thee free from every care;—

While youth and all its joys so bright,
O'er life reflect a cheering ray,
Ere age arrives, and sorrow's blight
Sweeps all thy cherished hopes away;—

Remember HIM, whose sov'reign power
Life, health, and friends, and home bestows,
Whose care sustains thee every hour,
And shields thee from a thousand woes.

Remember HIM, whose boundless love
Secures the blessings you possess,
And richer blessings from above,
To all who seek and trust his grace.

Remember thy Creator now;
Give HIM the morning of thy days,
And early at His footstool bow,
His love demands thy noblest praise.

So shall thy life His mercies bless,
Though earthly pleasures fade away;
Though earthly cares and sorrows press,
GOD is thine all-sufficient stay.

When thy cheek looks healthy and blooming,
And when friends are near to sympathise with us;
When love furnishes thy happy home,
And you have no care;—

[illegible] early life, and all its joys so pleasant,
[illegible] life send back a pleasant ray;
[illegible] age arrives, and sorrow
[illegible] sweeps all our hopes away;—

Remember HIM whose great power
Gives you all that you have;
Whose care keeps thee every hour,
And preserves you from a great many evils;

Remember HIM whose love is not fixed,
Who secures your blessings to you,
And superior blessings from above,
To all who seek and put confidence in HIM.

Remember your Maker now;
Give Him thy early life,
And early at His footstool pray,
His love deserves thy best praise.

So shall thy existence return His mercies,
Though earthly pleasures are not eternal,
And though sorrow press,
GOD is lasting and eternal.

7 The *repetition*, in *his own language*, of facts which he has heard or read, calls into action the pupil's powers of attention and memory, in reference to facts and statements, as well as words. The following *biography* presents *facts* which may interest the reader, no less than the *mode in which they are presented*.

Original Biography of Pestalozzi.

Pestalozzi's father and mother were from Italy. They went to Switzerland. His father died when he was a little boy. Pestalozzi had very strong feelings, but little judgment. The boys at school used to call him Harry Oddity. They loved him very much, and he loved them, and was willing to bear little burdens for them when they wanted him to. Once there was an earthquake in Switzerland, and the boys and girls were frightened at the shaking of the school house, and ran down stairs. The teacher ran too, and pushed some of the scholars down. When the earthquake was over, the teachers wanted some of the boys to go and get the books; all the boys were afraid but Pestalozzi; he went and got the books by himself.

After a while Pestalozzi studied to be a minister. His friends wanted him to be a minister, and he wished to be one too; but when he tried to preach, he did not preach well, and he gave it up, and studied law. He was not much interested in this study, and soon gave this up likewise. He became interested in poor children, and burnt all he had written on law, and bound himself an apprentice to a farmer with whom he staid long enough to learn farming. He then bought some land, and built a house upon it. He married a woman who was very rich, and had an excellent character. He called his farm Newhof, and he there taught poor children.

When he found poor orphan children, he would take them home and teach them. He also clothed and fed them, and spent so much money

upon them, that at last he became poor himself, and had to leave his farm. He wrote juvenile books while at Newhof; but they were not well understood by the people.

The government, seeing what he wanted to do, invited him to teach a school for poor children at Stantz. The French had burnt many of the buildings at Stantz. In one of the stone buildings he was to have his school, but in this only one room was finished; the others were used by the masons and carpenters. This room Pestalozzi used in the day time for the school room, and at night as a sleeping room. A great many children came to his school, and some of them were very wicked and obstinate. Some of them were beggars.

Pestalozzi did not punish the children severely; but, when there was an obstinate child, he showed it that he could be decided if he chose. He taught the children chiefly by talking with them. He slept with them, eat with them, and sometimes walked with them.

Some of the children's parents sent them to get clothes, and when Pestalozzi had furnished them with these, they would take them away from the school. Every Sunday the children's relations would come and talk with them, and leave them cross and unhappy often. But still Pestalozzi determined to go on. He made the bad children good; and they all loved him. But the war came, and he was forced to give up his school at Stantz. He went among the Alps, and looked about him for a place to live. Here he met a friend who encouraged him in his trials; and he afterwards went back to Stantz, but he did not succeed in his school.

His friends next invited him to Burgdorf, to keep school there. While there, many came to see his school. He had written some books, which made people acquainted with his plans. There was one man by the name of Niederer who afterwards taught school with him. At first he had twenty-five scholars; and the next year he had thirty-six. He did not get enough money to support himself. So he went and lived with Fellenberg; but with him he did not succeed.

He next went to Yverdun, and established a school in an old castle there. This place he thought would suit him. It was near the lake of Neufchatel. Here he had a hundred and eighty children. They lived with him, and his wife helped him in their instruction and care.

In the morning half an hour before six, a signal was given for them to rise. They had half an hour to get ready for school. At six they went to morning prayers. After these they had their first lesson, and then went to breakfast. At eight they had another lesson. They studied a little, and then played, and then studied again.

Pestalozzi was not orderly himself, but he taught his scholars to be so. He was not very attentive to his dress.

In summer, the boys bathed in the lake, and in winter they skated on it. In bad weather they played in a hall which he had fitted up for them. Mrs. Pestalozzi died first, and Pestalozzi had a monument built over her tomb in the garden, where he used often to walk during the latter part of his life. He died at Brugg, in 1827.

Reflection. I think that Pestalozzi was determined to do good, and was very generous. His plan of teaching was a good one.

8. It is also desirable that the *imagination* should be occasionally tasked, and the allegory which follows, will prove that it may be done successfully.

Original Allegory.

There is a hill called *experience*. Many people are going up this hill. On the top of it is a temple, called the temple of *truth*. There are a great many stones on the side of the hill, and if the people do not take care, they fall down and hurt themselves, which makes most of them more careful afterwards. On the side of the hill there are also fruit trees, bearing good fruit of all kinds, but if the people are not careful, they make themselves sick by eating it, and must take medicine, or they become more and more sick.

Some people *observe* all that happens to them as they go up this hill, but others do not mind at all. There are houses by the wayside for the reception of the travellers. Some of these travellers are not often hurt, while others are frequently. The temple of truth is not very hard to reach, and the travellers can go *to* it or not, just as they please, for they are not compelled to go.

Two men set out to ascend the hill. The name of one was *Observation*, and that of the other *Inattention*. Observation looked at everything near him as he went up the hill; and when he became sick, he thought of the fruit which had made him sick, and was careful not to eat too much of it, and make himself sick again. Inattention, when sick, thought of nothing but of being well again, and when he got well, eat again; and when he hurt himself he got up again and ran on, without minding what hurt him.

As Observation was going up the hill, he fell in company with *Attention*, and they walked on together and soon became friends. Inattention preferred to walk alone. As he was going on his way, he came to a river, by the way-side, and, not knowing how to swim, he jumped into it, without thought, and was near being drowned; when Observation and Attention arriving at the place, pulled him out, and saved his life. The three persons then went on together. They soon came to another river, and Inattention, regardless of the danger which he had just escaped, and of the advice of his fellow travellers, would go into it, and was drowned, although they tried to save him. So the friends went on without him, and after many years travelling, they arrived at the temple of truth on the top of the hill, and were rewarded for their *perseverance* and *care*; while Inattention was punished for his *negligence* and *obstinacy*.

9. Exercises in the *discrimination* of Synonymes, as exhibited in the following specimen, is an important means of cultivating accuracy in receiving and communicating ideas.

Discrimination.

No. 1.	Courage,	to bear things that are coming.
	Fortitude,	to bear the present pain without complaining.
	Resolution,	to bear little things.
	Audacity,	sauciness.
	Effrontery,	face to face.
	Hardihood,	without feeling.
	Boldness,	daring.
	Strenuous,	when you will have it so.
	Bold,	to dare.
No. 2.	Courage,	to be ready to meet.
	Fortitude,	to bear.
	Resolution,	to determine.
	Audacity,	to be saucy.
	Effrontery,	to stare.
	Hardihood,	to have no feeling.
	Boldness,	to be brave.
	Strenuous,	I am strenuously sure.
	Bold,	brave.

How *courageous* that man is.
How much *fortitude* that woman has.
What a *resolute* man.
You *audacious* fellow.

10. The *analysis of sentences*, by classing the words they contain, as in the following example, is a useful exercise.

Analysis.

Frank who had seen the little boy to whom the garden belonged, weeding the beds in the garden, said to his mother; 'Mamma, I should like to try to weed some of the borders in your garden, as that little boy weeds the beds in his grandmother's garden.'

No. 1.	*Sensible Objects.*	*Relative Objects.*	*Actions.*
	bee-hive.	mamma.	seen.
	beds.	mother.	weeding.
	garden.	who.	said.
	borders.	whom.	like.
	boy.	his.	weed.

No. 2.	1. Class. *Sensual.*	2. Class. *Relative.*	3. Class. *Abstract.*	4. Class. *Personal.*	5. Class. *Kind.*	6. Class. *Substitute.*
	bee-hive.	mamma.	borders.	boy.	little.	who.
	beds.	mother.	morning.	Frank.		whose.
	garden.	grandmother.				whom.
	boy.					his.

11. It is also useful to call on the pupil occasionally, for his own *thoughts on the objects around him*, and if they are not profound, the exercise will at least enable the teacher to cultivate accuracy in observation and comparison.

Thoughts on Winter.

The trees look beautiful when covered with snow and ice. The pines are partly green, and partly white, being covered on one side with snow. The snow when it descends looks beautiful. Everything is white. It makes me feel unpleasantly when I think of the pleasant views of summer, and I do not like the thoughts of parting with summer, because winter is cold and unpleasant. The roofs of the houses look pretty, because they are white. At first, I am pleased with the snow, but I soon get tired of it, and wish for spring; green is prettier than white.—It is very pleasant to sit around the fire of a winter's evening, and read and talk. Winter is a season of comfort; and summer of joy.

12. To call occasionally for the pupil's estimate of *his own character*, will lead him to self-observation, and at the same time, will give the instructor an opportunity of correcting and aiding his judgment. The following is a specimen of such an exercise.

Self Examination.

I have not so many superstitions as I once had. Know more about the mind. Mind my conscience better than I used to do. Know how to make myself happy, and govern myself better. Know how to express my thoughts, and to think better than I used to do. My imagination and feelings improved. Got more strength of mind. Know how to use my liberty better; and to make determinations to be good. Like my intellect. Got more patience and perseverance. Got more character.

13. The following example of *Induction* will show the method and the advantages of the exercise.

Induction.

Pascal went to a cake-shop, and cheated the cake-seller—he next got in debt—then he stole—then he denied that he stole to keep the stealing a secret—then he fell into bad company, and gambled; and, at last, murdered his father.

Progress of wickedness.

1. Cheating.
2. Debt.
3. Stealing.
4. Lying.
5. Intemperance.
6. Gambling.
7. Murdering.

Conclusion. We begin to be bad; by little and little, we grow more and more so, till, at last, we become very wicked.

It will be perceived that in all these exercises, the great objects are to call the pupil into action, and thus to develope his faculties—to compel him to possess himself of the ideas presented to him, by expressing them in his own language,—and to give the instructor an opportunity of ascertaining fully his progress, and the effect of instruction upon him. The importance of these objects will be generally admitted; and the methods described, have been found among the most effectual for promoting them.

Art. III.—Improved Alphabet.

[At particular request we insert the following article as a supplement to the article on the Alphabet in our Number for July. Circumstances which it is not necessary to detail, prevented the publication of that in a form which would give a fair view of the author's scheme.]

For the Annals of Education.

The Alphabet proposed in the Annals for July, seems somewhat confused and chaotic. The form below is that which I intended to give it, upon its meeting the public eye; except that I now intermingle vowels and consonants, in order to give a bird's-eye view of my plan.

1st.	ā	ā-h*	20th.	g̃	eg (ng)
2d.	a	*a*-t	21st.	o	*o*-we
3d.	â	*d*-we	22d.	ŏ	fŏlks
4th.	ă	wh-*ă*-t	23d.	p	
5th.	b		24th.	r	
6th.	k	*ke* or *kay*	25th.	s	
7th.	d		26th.	s̃	es̃ (esh)
8th.	ê	th-*ey* or *tête*	27th.	t	
9th.	e	m*e*t	28th.	t̲	t̲ī (*chee*-se)
10th.	ī	mar-*ī*-ne	29th.	ḏ	ḏī (*thee*)
11th.	ĭ	p*ĭ*t	30th.	ḏ̲	ḏ̲ī (*the*-me)
12th.	f		31st,	w̄	*oo*ze
13th.	g	*gay*	32d.	w	p*u*ll
14th.	h	*he*	33d.	ū	mū-te
15th.	i	t-*i*-me	34th.	u	u̲-p
16th.	j		35th.	v	
17th.	l		36th.	y	ye
18th.	m		37th.	z	
19th.	n		38th.	z̄	z̄ī (a*z*-ure)

The reader will find this alphabet sufficiently exact, and as simple as the variety of our sounds admits. I fear the apparent want of simplicity in the former article may have prevented a candid consideration of the general subject. This I solicit. Philo-Cadmus.

* The name of a vowel is the vowel itself. To prevent misapprehension, a word is given, in which the sound intended occurs. The consonant names are omitted, except where a new name or letter is proposed.

undertaking, — the improvement of their pupils, and their country, — for the mere purpose of saving money.

After the above report was received, a memorial was presented to the Legislature, praying for the establishment of a State Agricultural school. This memorial, together with the foregoing report was submitted to a select committee for consideration. The report of this committee, of which Mr Sudam was chairman, was highly favorable; and was accompanied by the form of a bill for carrying the plan into effect. The following are extracts from the report, which deserve the attention of every American legislator.

"It it then unfair to ask, what has been done by the Legislature for a class of its citizens so numerous, virtuous, and meritorious? The stranger, when he sojourns in our land, and views all that has been done for the cause of science, for education in the higher branches of literature, for our common schools, for the reformation and punishment of crimes on a scale superior to any state in Europe, naturally inquires — Show me your agricultural school. You are essentially an agricultural people; a class of society who have aided so liberally to the institutions of your State must have received the constant and peculiar care of legislative protection and patronage, by forming their minds, their habits, and their tempers, to become the patrons of the noble monuments already erected, and which, while they shed lustre on your State, have placed her first among her sisters in the Union.

"Shall we any longer be compelled to answer: — We have no such institution; we have provided an ample revenue for all but a complete course of *practical* instruction in agriculture. In almost every state in Europe, the attention of despotic government has been called — nay, seriously and sedulously directed — to the formation and endowment of schools of this description. There, it is admitted, the motive to a certain extent may be mercenary — to provide *food* for taxation. Here it is a *debt due from the State* to a class which, before they *asked for themselves*, have *contributed to all others*.

"It is not the intention of the committee to endow an institution to rear up and educate persons in the mere theory of husbandry. It is to combine practice with science; and if it should be said that this would be a school only for the children of the opulent, the unanswerable argument is, that it is the same in regard to our colleges, and must be so of necessity. Still the results of such an education, practised upon in all parts of the State, must and will lead to the most beneficial results. A good example is worth a world of mere speculation.

"In a school of this kind, under competent managers, there may be concentrated the best models of practice in rural labor, known at home or abroad. Education (practical education) is nowhere calculated to diffuse a more benign influence in society, than when bestowed on the farmer. He neither claims nor can exercise a monopoly.

"This school is intended to be purely agricultural. But in order to this, will be necessary to open a course of instruction, combined with labor, which your committee venture to say will be as interesting, and, to the state, as valuable, as that which may be acquired in any other seminary. The different qualities of soil, as fitted for the various products of the earth; the use of compost and manures, as applicable to soils; the seasons for planting, the rotation of crops, and the vast mass of practical information which enables man to transform a wilderness into a paradise, is worthy the pursuit of the *richest* as well as the humblest of the land.

"The question is, shall we endow a school to which many would desire to send their children for the purpose of preparing them to depend in future life on one of the most certain, and therefore the most happy of human pursuits; combining in itself all the elements of constant, regular, and sagacious employment; and freed from all the cares and corroding recollections, present or past, of the pursuits of a political life.

"Your committee propose to give them (farmers) a school to which resort may be had for the cultivation of the mind, and the improvement of the person; laying the foundation for future toils and pleasures, (for toils in agriculture are pleasures, when conducted to a successful result,) for future health and happiness, and preparing them to rear up a race fit to transmit to posterity the liberties we so highly cherish."

Art. III. — Principles and Methods of Intellectual Instruction exhibited in the Exercises of Young Children.

(Continued from Vol. II. p. 570.)

Education, rightly regarded, is not only an influence by which ideas are imparted, but an agency which calls them forth, in clear and palpable forms, from the sentient mind. It is a process of *expression* as well of *impression*. Its office consists, not in shedding light upon an opaque substance, but on the transparent mirror of the soul, whose surface reflects the images cast upon it, in their true proportions. It should address equally the *intuitive* and *expressive* powers of the child.

The young mind is daily imbibing fresh material for thought. Susceptibility and instinct are supplying it with new ideas; and it endeavors to express these in *oral* and *symbolic forms*. It is this tendency of the mind that developes, at so early a period, the power of language; and renders the soul not only the receptacle of ideas, but imparts to it a moulding energy, by which these are impressed with the living forms of spirit.

To supply the mind with fresh forms from without, and to keep it pure and transparent, that it may receive and reflect these forms in their true symmetry and beauty, would seem, therefore, to constitute the office of instruction; — to fit the soul for accurate correspondence with itself and with outward objects, the end of education.

The following exercises, selected from the manuscripts of a little girl of nine years of age, are offered as specimens of original thought and expression — as exhibitions of what may be accomplished, at an early age, in aid of cultivating the intuitive powers, by supplying the mind with materials, drawn chiefly from its own experience. The extent of idea manifested in them, as attained by one so young is a proof that subjects and efforts, usually regarded as without the apprehension of the juvenile mind, are not necessarily unintelligible, when presented in appropriate forms, and when the mind is interested in

its own movements. The obvious pleasure which they afforded the writer, is a sufficient reason, even were there no other to warrant this belief, that instruction conducted in this form, during the earlier stages of the mind's expansion, is favorable to the growth and energy of the whole being — for where mental pursuits are prosecuted with conscious pleasure, progress is a necessary result.

As specimens of original exercises of children have been presented in preceding numbers of the Annals, the following exercises are regarded as additional illustrations of principles applied in detail.

14. The power of illustration, depends essentially upon an active and vivid *conception*. In the expression of *moral truth*, this power is particularly important. *Tales, fables*, and *allegories*, embody the fruits of conception in its most vivid forms; and are well adapted to call forth the intuitive operations of the young mind. A specimen of each follows.

FIDELITY.

"There was once a little girl, and she was very affectionate. She had a dog which she liked very much. His name was Trusty. After a while, however, his mistress grew tired of him, but he still loved her. As he was one day walking with her, they came to a town where a wild bull was kept. This bull had got loose, and threatened to do a great deal of mischief. He came running towards the little girl, but the dog kept him off, by his barking, till the little girl reached a house. He then followed his mistress, but was somewhat hurt. The little girl was sorry that he had thus suffered from his fidelity to her, and had him well taken care of. She ever afterwards treated him kindly.

SELF-IGNORANCE.

"A wolf, running one day, was pursued by some dogs. To get out of their way, he ran into a hedge; so the dogs did not find him. While here, a thorn ran into his eye and blinded him. Leaving his retreat he began to find fault with things, saying that they were not well-shaped, and that it was night when it should be day. But a fox, observing him and hearing him say this, said to him, "The fault is in your own eyes, and not in things, for you are blind." — Moral. When we are ignorant of our own imperfections, we cannot judge correctly of the perfections of others.

THE JOURNEY OF LIFE.

"Walking one evening by the sea-shore, I discovered, at a distance, a cave; and, being tired, I entered it to sit down and rest myself. The noise of the waters, falling around me, and the ocean before me, soon lulled me to sleep. And I thought I saw, in the middle of a great plain, two hills. On each was a temple. I observed that one hill was easier to ascend than the other, and that a great many people were ascending it. The other hill was less difficult of ascent, and had a great many people on it; even more than the first. When these people had reached the top of the hill, they appeared to be happy; but when they died, their minds instead of going upward, passed downward, till the observers could see them no longer. But those ascending the first hill looked very happy, even while they were toiling up its steeps, and if one died on the way, his mind was carried beyond the visible temple to one that was invisible. And I observed that their thoughts were fixed, not on the visible temple, buton one clearly seen by the mind. When they reached the temple on the top of the hill they were happy; and happier when they died, and entered the one seen in the mind.

"While observing these things, I thought that a person approached me, and I asked him the names of the objects which I beheld. The plain which you see, said he, is the *Plain of Birth*. The difficult hill leads to the *Temple of Truth and Wisdom*, and the temple beyond this is *Perfection*. The other hill leads to *Earthly Happiness*. I further inquired why the people stopped at the bottom of the hills before they ascended? And he said it was to consider and choose which they should ascend. But here I was awakened by the coldness of the night air, and arose and went home."

15. The circumstances and events of life, as connected with the pursuits of the child, may, if recorded, shed much light upon his progress, and lead to correct self-inspection and self-estimation. The following is an extract from a diary designed to subserve purposes and lead to results of this nature.

JOURNAL — 1833.

"January 1. Tuesday. Read some of Miss Edgeworth's Comic Dramas, and was particularly interested in the Two Guardians. I think she may well call her dramas *comic*, for they are very laughable, and are, doubtless, true to nature. I have thought a good deal how I should spend the time this season, and have been laying my plans. I have made a selection for my *Mental Gems* from Mrs Barbauld, and I call it Faith in God. It is very beautiful.

"Jan. 2. Wednesday. Read some from Miss Edgeworth's Ormund. I was much interested in it. I have often tried to understand this story and have never succeeded before. I observed that I have often tried to understand stories and have not succeeded, but upon putting them away, and waiting a few weeks before I read them again, I could understand them, and am interested in them. I have fixed an hour for the study of Geography — I shall study it in the afternoon. I have learned one lesson to-day — Pennsylvania. My thoughts have been more fixed on my reading than anything else. I think I had better study arithmetic one day, and geography the next.

"Jan. 3. Thursday. Finished the reading of Ormund. Have done some sums in Colburn's arithmetic, and like to do them very much — they make me think. I read, for the first time understandingly, the birth of Jesus Christ, and was much interested in it.

Jan. 4. Friday. I have continued my geography. Paraphrased in my book. Received a letter from Mr A ——. It is the first letter I have received from him, since my return from the city. We had discontinued our correspondence for some time. It is very interesting and instructive to me. I have thought a good deal about his letter; and have been, also, trying to think what books I have ever read, so as to make a catalogue of them. I have thought of a good many already, and some of them are very good books. I have read some in Western Heath, but did not like it very much. I have read some from Miss Edgeworth's Frank, and was very much interested in it, as I am in all Miss Edgeworth's works that I understand. I have felt unusually happy to-day.

"Jan. 5. Saturday. Read Rosanna and Murad the Unlucky, and was much interested in them. Arranged my thoughts for answering Mr A.'s letter.

"Jan. 7. Monday. Had a geography lesson to learn, and as it was not very easy, I got out of patience. But I tried very hard, and at last succeeded. I shall not get out of patience again. I have read some in the New Testament, and understand what I read.

"Jan. 8. Tuesday. Read some in the New Testament. Answered Mr A——'s letter. Studied my lesson in geography.

"Jan. 9. Wednesday. Read some in the New Testament, and from Wordsworth's Poems.

"Jan. 10. Thursday. Read in the New Testament. Jesus Christ taught more by parables than in any other way, and I think it one of the best ways for teaching. Studied geography. Think it more useful than pleasant. Learned some arithmetic also.

"Jan. 11. Friday. I have read some from Miss Edgeworth's works, and from a selection of stories written by Pestalozzi — was much interested in them. Studied arithmetic in Colburn.

"Jan. 12. Saturday. I have read some from Swiss Family Robinson, and like it much. Read also in Miss Edgeworth's Harry and Lucy, and like it, because by trying experiments, they make things sure.

"Jan. 14. Monday. Selected a piece of poetry from Gray, calling it Impartiality of Providence. It is very beautiful and intended for Mental Gems. Read some in Frank.

"Jan. 15. Tuesday. Answered Mr A——'s letter. I continue to be much interested in our correspondence, and should be very sorry if Mr A. should think of discontinuing it. I inserted my selection in Mental Gems. Mr A. gave me some important advice on the advantages and importance of order.

"Jan. 16. Wednesday. Studied my geography. Selected a piece of poetry for Mental Gems, and called it Tuition of Experience. The poetry agrees with the name.

"Jan. 17. Thursday. Wrote some in my Lesson Book, and like to write in it very much.

"Jan. 18. Friday. Read some in Frank, and it seems as if I should never get tired of it. The oftener I read an interesting book, the more I like it. I can often find in Miss Edgeworth's writings, something agreeing with my own experience.

"Jan. 19. Saturday. Read most of the day in Practical Education, and was interested in all parts of it that I could understand. Read also in Practical Reading Lessons, —a most interesting book. It contains anecdotes illustrating the virtues."

16. The beneficial effects resulting from epistolary correspondence, are too obvious to require comment or elucidation. The following letters are selected from a correspondence of some length, between the little girl and her teacher.

CORRESPONDENCE.

LETTER VIII.

"Mr A——:

"The uses which you think there are in keeping a Diary, are, I think, very clear to any one. I could not have given so many reasons as you have done. But there was one reason which I thought of before you mentioned it, though I could not so well express it. I think that I should like to keep a Diary, and will if you think best.

"Your last letter was, I think, better than the others; but still I like the blank verse in your second letter better than the rhyme in the last. I understand it better.

"When you said that "formal instruction may impress, but it is the experience of circumstances that alone educates," you said true, I think. Though we can very well understand and believe what is told us by others, we can be more certain if we have had experience about it. Still most of our knowledge is derived by faith in others, and not from real experience of it ourselves.

"But there is one thing which I forgot to tell you of—that is, one of my reasons for keeping a Diary, or Journal. You have often said that we get conscience by observing our experience. Writing a Diary is writing our experience, and after we have written it, and observed the causes of what happens to us, that teaches how to act again to make things operate well upon us.

"Do you not think that letter-writing teaches us to express our thoughts with ease and correctness? I think so. When we have done writing *our* letters, what shall we do with them — of what use will they be?

"Poetry I do not like at all, unless it have something to do with truth, which it generally has, I believe. The reason why I like the poetry in your last letter called 'The Three Books,' is because it is so very true. Will you make me a book for a Diary?

"Your scholar,

"October 16. E. W. L."

LETTER XXIV.

"Mr A——:

"In your last letter you made it appear very plainly that *choice is the noblest gift of man.* There is, it seems to me, a great deal of choice in conscience. I even think that the greatest part of conscience is choice. When we do not use choice well, it is not so much the fault of choice, as of our passions which influence it. If we act from necessity, and not from choice, I can see no merit in us, for all our merit comes from a good use of choice. Virtue springs from it — it is the beginning of virtue — having chosen well we can act upon our choice.

"I think that when we choose our masters well, we choose conscience, faith, and reason; and it is when our passions will not submit to the government of these masters, and our passions rise up against them, that we do wrong. You may well say that our safety depends upon our choice of masters; and I think that our happiness does too; for we cannot be happy with bad masters, and let our good parts be trampled on by our bad.

"Before I asked anybody whether I had done right or wrong, I should try to think for myself; and when they gave me their opinion, I should ask them their reasons, and consider upon them, before I made up my mind. Would not this be right?

"I value all your comparisons as much as your plain thoughts, and I liked those very much in your last letter.

"As I have been talking, or rather writing about conscience, faith, reason, and choice, I wish you would make me a map of the powers and faculties of our nature, that I may better understand them.

"Your scholar,

"November 28. E. W. L."