

is fine and dense, and the stalks are not rejected by cattle, as is otherwise the case. A thick growth also prevents the admission of weeds, which so frequently disfigure thin meadows.

## EDUCATION.

REMINISCENCES OF WILLIAM LADD, PRESIDENT OF THE AMERICAN PEACE SOCIETY.

### *Influence of his Peace principles in his Interchange with others.*

The common fault of reformers is, that they are intolerant in their feelings, and denunciatory in their language; but Mr. Ladd in a great degree escaped this intolerance. He was full of kindly feelings: this child-like gentleness, connected with his other noble qualities, drew all hearts toward him.

His gentle-heartedness, however, came alike from his good nature and the influence of his peace principles. A story which he often told with peculiar relish, will illustrate this moulding of his character—the gradual progress of his mind in adopting the peace principles.

"I had," said he, "a fine field of grain, growing upon an out-farm at some distance from the homestead. Whenever I rode by I saw my neighbor Pulsifer's sheep in the lot, destroying my hopes of a harvest. These sheep were of the gaunt, long-legged kind, active as spaniels; they could spring over the highest fence and no partition-wall could keep them out. I complained to neighbor Pulsifer about them, sent him frequent messages, but all without avail. Perhaps they would be kept out for a day or two; but the legs of his sheep were long and my grain rather more tempting than the adjoining pasture. I rode by again—the sheep were still there; I became angry, and told my men to set the dogs on them and if that would not do, I would pay them if they would shoot the sheep.

I rode away much agitated; for I was not so much a peace man then, as I am now, and I felt literally full of fight. All at once a light flashed in upon me. I asked myself, would it not be well for you to try in your own conduct the peace principle you are preaching to others? I thought it all over, and settled down my mind as to the best course to be pursued.

The next day, I rode over to see neighbor Pulsifer. I found him chopping wood at his door 'Good morning, neighbor.' No answer. 'Good morning,' I repeated. He gave a kind of grunt, without looking up. 'I came,' continued I, 'to see you about the sheep.' At this, he threw down his axe, and exclaimed in a most angry manner, 'Now aren't you a pretty neighbor to tell your men to kill my sheep? I heard of it—a rich man like you to shoot a poor man's sheep.'

'I was wrong, neighbor,' said I; 'but it won't do to let your sheep eat up all that grain; so I came over to say that I would take your sheep to my homestead pasture, and put them in with mine, and in the fall you may take them back, and if any one is missing, you may take your pick out of my whole flock.'

Pulsifer looked confounded—he did not know how to take me. At last he stammered out, 'Now, Squire, are you in earnest?' 'Certainly I am,' I answered; 'it is better for me to feed your sheep in my pasture on grass, than to feed them here on grain; and I see the fence can't keep them out.'

After a moment's silence—'The sheep sha'n't trouble you any more,' exclaimed Pulsifer. 'I will fetter them all. But I'll let you know that when any man talks of shooting, I can shoot too; and when they are kind and neighborly, I can be kind too.' The sheep never again trespassed on my lot. 'And my friends,' he would continue, addressing the audience, 'remember that when you talk of injuring your neighbors, they will talk of injuring you. When nations threaten to fight, other nations will be ready too. Love will beget love; a wish to be at peace will keep you in peace. You can overcome evil only with good. There is no other way.'

*His conduct under Neglect or Abuse.*—Though he keenly felt the cold sneer, the biting sarcasm, the undisguised contempt which often met his early efforts, these had only the effect to bring his mind up to a more rigorous wrestle with the prejudice of the times. Some years since he asked an assembled association of ministers in New Hampshire, for liberty to announce on the claims of the Peace Movement. The body unawfully assented, and granted him a few minutes only. He spoke, but hardly had he warmed with his subject, when, the time expiring, he was abruptly and uncer-

ingly stopped with an unfinished sentence on his lips. He sat down covered his eyes with his hand, the tears streaming down his cheeks, and his lips quivering with emotion. His feelings were disregarded, and the body commenced a discussion on the wants of the Home Missionary Society. How did our Philanthropist bear the unkindness? There was no manifestation of anger. He returned good for evil. After his emotion had in some degree subsided, he arose and addressed the moderator. "Sir, I have only one child; I love her dearly, though her kindly spirit, her heavenly beauty, are not appreciated or seen by many. I have educated her, I have exerted myself for her success. I have devoted myself to her good. Sir, this child of my love is the American Peace Society. For her and in her name I wish to make a donation for Home Missions. Make the American Peace Society a life member of the Missionary Society and may God speed your efforts for good." He then retired.

### *His description of a Battle Field.*

We remember his description of the field of Waterloo. He cleared off the smoke which covers up the slaughter-house aspect of the battle-field. He showed us what a fight was, stripped off the veil which "glory" has drawn over its enormities. He pointed to the heaps of carnage—told us that it was fifteen days before all the wounded could be removed, and that many for this full time lay in the heat of the sun by day, in the chills and dews at night, their pillow the already dead, their couch a pool of blood. For more than two weeks, there they cursed and raved, as if death mocked at them in their misery, holding them at arm's length, permitting them neither to live nor die, and at this very time the city of London was illuminated, and the bells ringing, and the cannon thundering out the joy of the nation that another laurel had been won, that the national glory was complete!

"Go now, mother," we have heard him say, "go now and educate your loved child to the profession of arms. Fill his young heart with aspirations for glory. Let him shout at the military array. Deck his baby form in the garb of a soldier; put a feather in his cap; place in his tiny hands the mock instruments of human butchery; determine that the infant which now draws from your bosom its nourishment, determine that he shall be the butcher of other men, or lay down himself with thousands of others in the pool of blood on some battle field, to utter his dying groans amid the shouts for victory, while some camp follower strips his body for plunder almost before he is dead.

*HIS FEELINGS IN VIEW OF WAR-PRAYERS.*—If at any time he felt rising within him a spirit of denunciation, a harshness of feeling, it was when he spoke of the mingling of God and Belial in the prayers of the Christian pastor in the camp or the battle ship—"To pray," said he, "to a God of peace, through the self-sacrificing Prince of Peace, for aid to do that for which the pirate and the assassin are hung—for the priest to stand up and bless them on whom God has fastened a curse, and to curse those on whom he has pronounced a blessing; to proclaim that the command to do good to all men, is repeated, abrogated, of no effect; that to rob and murder are no sins, because the leader has a piece of parchment as a commission so to do—God pardon them and give me the feelings with which I should look upon my brother as *ners*!"—*N. Y. Evangelist.*

### TEMPERANCE IN SCHOOLS.

There is one class of persons in every community who can do as much for the cause of temperance as any half-dozen other classes combined, with ten times the number of persons in each. We refer to the class of *school teachers*. If there is any one person on earth to whom a boy *looks up*, whose opinions are *laws* to a child, that person is the school teacher, and those opinions are the opinions of the school teacher. How all important is it, then, that the school teacher's influence should be unequivocally on the side of temperance.

There are various ways in which the school teacher may aid the temperance cause. To say nothing of the daily recurring incidental remark, which, like the seed sown by the wayside, will often grow till it becomes a large tree, there are various other ways in which the teacher may aid this cause. As one principle method, he may form temperance societies in the school under his charge. A teacher has, for instance, fifty scholars to instruct. In all probability, were a temperance society started in this school, at least