

progress in Sweden, Norway, South Africa, Liberia (which excludes liquors), and the West Indies. In British America the cause is very triumphant; 220,000 French and Irish Catholics and 240,000 Protestants stand pledged to temperance in Lower Canada, and in Upper Canada 35,000 are enrolled in the Order of Sons; at St. John's, 12,000. In Nova Scotia, ten counties are without license, and vigorous efforts are making to get a prohibitory statute through the legislature.

Education.

Intellectual and Moral Power.

BY E. L. MAGOON.

True power is intellectual. Its honor and reward lie in the capacity of uttering the bright coinage of immortal thought.— Providence has placed our existence in an age and country, most favorable for the illustration of this point. In ruder ages physical strength obtained mastership in life. In the subsequent era of chivalry, the prowess of military chieftains monopolized the brightest smiles and the richest honors. But under the higher civilization of modern times, beautiful thought is the favorite sovereign, who from the printed page or speaking lip, sways with omnipotent energy a sceptre that is omnipresent.

Look at the regal power of mind. If it cannot "create a soul under the ribs of death," it will chisel frosty marble into the linaments and gracefulness of more than kingly majesty. Disdaining to employ agents weak and fragile to execute its purpose, creative mind has produced a Titan progeny, whose strength is greater than Briarion with his hundred hands.

Vivified with a soul ethereal and lightning winged, those servants, whose toil is neither uncompensated nor unjust, open the quarry and drive the loom; or when linked to the car and ship, they unexhausted go.

"Training o'er the earth,
And bounding 'cross the sea."

Their intellects at this moment extant and luxuriating in the solitudes of profound meditation, active in public toil, whose conception, long since displayed on their mission of conquest, are rushing in a thousand directions with infinitely more speed and more energy than the eagles of imperial Rome. As the lightning shinneth from the east unto the west, so the clear, broad light of sterling thought, glittering through "the spacious circuits of her musing," is pouring an effulgence round the globe. Not the fitful coruscations of vapid mediocrity, but profound and glowing mind is the universal queen whom all must adore or serve.

Even here in this doomed earth, where storms howl and disease destroy, the Empire that rise, and the institutions that rule, are only lengthened shadows of individual minds, walking before the sun of immortal glory. It is the same now as it ever has been; the thick ranks of the great army of mankind, are marching with lock-step over the field of time to great conflicts.

They march to the music of thought, regular or distracting, and he who plays loudest and best, will be followed by the strongest host. A thought put into action is infinitely more effective than exploding cannon. The tones of true eloquence will drown all their uproar, counteract the force of their destruction, and render the mightiest despots utterly impotent before the splendors of inspiring truth.

The will of God requires us not to elevate a few by oppressing the many; but on the contrary to seek the greatest good from the greatest number. What means are to be used? We must educate. Let us not leave the mass of mind to grow ignorant and corrupt, and afterwards attempt coercively to bind it. Xerxes may as well expect to chain the vexed Hellespont in peace. Legislation is impotent any longer to resist the beamings of a brighter day.

Knowledge is generous and communicative, and jealousy at its progress is a sure symptom of its want. The time has come when it cannot be successfully resisted.— Superstition may condemn Galileo for his improved astronomy, but the earth continues to turn round with all its stupid inhabitants, revolving in light. Some are born in darkness, and have always dwelt there from choice; it is their native land, for it they fight; and it is the rene in which they are patriotic. This is natural, but they and all like them, who fear the challenge bursting up the horizon, should quickly kindle fires, and educate: educate!

The more obstructions are thrown before the flooding tide of knowledge, the more defective energies will be developed. The force of cannon may quell mobs—but education will prevent them. Moral power creates the strongest munitions of safety, while arbitrary compulsion degrades both the tyrant and his victim. We may expect a few will cry out against increased illumination, as that which depreciates and shames bigotry, as well as superstition, and destroys all tyranny over body and soul. But the fires cross of wisdom is shining from hill-top to hill-top, and is rapidly bounding from land to land. Aggressions into the kingdom of darkness have commenced. We do not cry, "have and bloodshed!" but we do say, "let there be light."

The Art of Teaching.

Teaching is an art, and it must be learned as much as any other art. To give instruction in the best manner, to conduct and govern a school so as to make it answer its chief end, is a work of great difficulty and importance. Tact in teaching is in fact the art of so communicating knowledge, that the pupil shall understand subjects sought to be imparted; and associating what is thus received with other and previous attainments, he may be led at one and the same time "to cultivate his original faculties," and store his mind with useful knowledge. Says one, "he who would be an accomplished physician, must study principles, as well as see cases." In like manner, he who would be a successful teacher, must look beyond systems to the principles on which they rest. The man who imagines himself a teacher, qualified for the responsible duties of an instructor, merely because he has seen others in a particular way, is just as much an empiric, as a pretender in a medicine, who occasionally walks through the wards of an hospital. The art of communicating knowledge has its principles—principles which lie deep in the philosophy of our nature.

Some of the best minds in our country and in Europe have for many years been employed in elucidating these principles, and in discovering the best methods of imparting instruction. The day for quack pedagogues is passed. A teacher to be successful in his high calling, must not only be thoroughly acquainted with all branches which he proposes to teach, teaching principle as well as facts, but he must possess extensive general information, have a good knowledge of human nature, possess good common sense and prudence, ease of communication, the ability of inspiring in his pupils an enthusiastic love of knowledge, the power of maintaining good government, self control, an amiable disposition, attractive personal accomplishments, and a character eminent for purity and excellence.

A thoroughly accomplished teacher is rarely to be met with, as an individual of the highest merit in any of the professions or other responsible callings of life. And no person can excel as an instructor, who does not make some special preparation for his work, and acquaint himself with the philosophy of teaching, and the art of conducting and governing a school.—*Journal of Education.*

The Ancient Roman System of Education.

A virtuous but rigid severity of manners was the characteristic of the Romans under their kings, and in the first ages of the republic. The private life of the citizens, frugal, temperate, and laborious, had its influence on their public character. The (*patria potestas*) paternal authority gave to every head of a family a sovereign authority over all the members that comprised it; and this power, felt as a right of nature, was never resisted. Plutarch has remarked, as a defect in the Roman laws, that they did not prescribe, as those of Lacedaemon, a system and rules for the education of youth. But the truth is, the manners of the people supplied this want. The utmost attention was bestowed in the early formation of the mind and character. The excellent author of the dialogue *De Oratoribus* (concerning orators) presents a valuable picture of the Roman Education in the early ages of the commonwealth, contrasted with the less virtuous practice of the more refined ages. The Roman matrons did not abandon their infants to mercenary nurses. They regarded the careful nurture of their offspring, the rudiments of their education, and the necessary occupations of their household, as the highest points of female merit. Next to the care bestowed in the instruction of virtuous morals, a remarkable degree of attention seems to have been given