

Selections.

A tract has come to our hands, being an Address to the Mobile Teachers' Institute, by W. T. Walthall, Superintendent of Public Schools in Mobile. A tract coming from this source is entitled to more attention than its size would demand. The writer is an earnest mind and Churchman, one who is truly a Christian, and who we have reason to know, has been most successful as a Christian teacher. We are glad to see such a man presiding over public education; but we would wish that his influence might be exerted upon a better field than the ungodly system of a "no religion" education. But, with all this, we feel satisfied that such men as Mr. Walthall can, nay, must exert a most beneficial influence wherever they are placed, and we hail with satisfaction such Addresses as the one we notice.

We make the following extracts, though we almost regret that space forbids our giving the whole:—
Teachers to be Progressive.

No one is so well fitted to teach others, as he who is ever learning himself; and no one is so little qualified to perform his duty as he who deems himself incapable of being taught.

Teachers to be Conservative.

But, however evident this truth may be, it is, if possible, still more important that he should be conservative.

The Nineteenth Century.

The age is wild with rage for fantastic novelties and pretended reformation in government, society, literature, and education. Theory upon theory is piled up, as if men would attain the celestial atmosphere of truth as the Titans would fain have scaled the heavens of J, by heaping Pelion upon Ossa and Ossa upon Pelion. Gay, glittering phantoms spring up in quick succession—generally the ghosts of exploded doctrines of past generations—to invite, to dazzle, and to deceive.

Websterian Orthography.

To save the writing, or the printing of an extra letter, it would efface the history which is often contained in a word, and disturb the harmony and uniformity of a language spoken in every corner of every continent.

The Teacher a Gentleman.

But the teacher should not only be a scholar but a gentleman. In no profession on earth should a due regard to those delicate proprieties, those nameless ornaments, that adorn and dignify social life, be regarded as more indispensable. To none are the characteristics of purity, chivalry, forbearance, self-denial, and elevation of thought, more essential than to the teacher. Nothing is more unaccountable than the indifference so often manifested in this particular. That parent is strangely unmindful of the interests of his children, who is willing to entrust them for years, during the most plastic period of life, to the influence of daily contact with a rude, vulgar, ill bred creature, whose example—whatever his merits may be in other respects—must needs be so potent in its effect upon the habits and manners of his pupils. It has been well said, that "Children are not educated till they catch the charm that makes a gentleman or lady. A coarse and slovenly teacher, a vulgar and boorish presence, munching apples or chestnuts at recitations like a squirrel—pocketing his hands like a mummy—projecting his heels nearer the firmament than his skull, like a circus clown,—and dispensing saliva like a member of Congress,—inflicts a wrong on the school room, for which no scientific attainments are an offset."

The way to supply the lack of Religion in Schools.

It is true, that, as circumstances exist with us, the teacher can generally do but little in the way of direct culture of the heart and the affections. In the public school system, and in most other cases, the necessities of his position preclude any positive religious training. But he may at least inculcate the great duties of obedience, subordination, and respect for authority which lie at the basis of all morality and religion. Whether he be Roman Catholic, Anglo Catholic, Greek, or Protestant—nay, whether he be Jew or Christian, he may inculcate the necessity of obedience to the Divine Power and of reverence for the faith—whatever that may be—in which his pupil has been nurtured. Above all, a pure, conscientious and holy life will radiate around it an "unconscious influence," more potent, perhaps, in its effects upon the young, than any amount of dogmatic teaching would be. Thus he may, in his sphere, do something, however little, to stay the current of juvenile depravity, to arrest the progress of lawless infidelity, and to check the manifest tendency

to a relapse into moral barbarism—a relapse not incompatible with the full blaze of intellectual and scientific light, the highest degree of material progress, and the utmost refinement of physical luxury.

SECOND LECTURE ON THE VOICE.

Dr. Guilmotte delivered his second and for the present last lecture on the human voice, on Tuesday evening, March 31st, at the University Medical College, in Fourteenth Street, New York, before a large and intelligent audience. He commenced by repeating that portion of his introductory lecture which consisted in pointing out and describing, by means of manikins, the position and functions of the organs concerned in the production and variation of the voice; following this part of his subject with a detailed explanation of the peculiar effects of each particular organ, and the causes to which these effects are traceable, meanwhile illustrating the truth of the positions he assumed, by experiments with his own voice, of which the audience manifested their appreciation by repeated applause. Perhaps we cannot, within our present limits, give our readers a better idea of the object and nature of this lecture, in connection with the former one, than by publishing the following full report of the lecturer's closing remarks:—

"In conclusion, and by way of general resume, permit me to say, that my aim has been in these lectures, first to show by general anatomical demonstrations, that the mechanism of the human voice exceeds the limits heretofore popularly assigned to it; and second, that hence the theories on which modern modes of vocal development depend, not being radically founded in truth, are philosophically and essentially defective. In maintaining the first of these two propositions, I have sought to prove by a variety of illustrations, my new theory—namely, that for the proper development of the lungs, the attention must be attracted principally to a suitable exercise of the diaphragm, and that the commonly received opinion, that a large chest necessarily implies large lungs, is a fallacy. I have shown that the development of the chest depends chiefly upon the exercise of the external muscles; while the development of the lungs, as I have just asserted, is effected mainly by the intelligent use of the diaphragm; elevating the thoracic viscera, or organs of the chest, and depressing the abdominal, in order that space may be afforded for its own free operation.

The importance of the proper education of the diaphragm will be apparent when I assert, what has never, to my knowledge been before advanced, that it is to the proper control of the diaphragm that we are indebted for all those dynamic effects of light and shade that are so impressive in the voices of accomplished orators and vocalists. I have, in the progress of my argument, also held up to view the deductions of eminent theorists regarding the efficient cause of vocal sound, in order that you may better appreciate the value of my own theory—that it is not the larynx, nor yet the glottis, but that it is to the vibrations of the mucous membrane, and to this alone, that this wonderful phenomenon is to be referred. In view of this argument, it is easy to determine why such varied diseases of the vocal organs abound among us at the present day—the fatal fruits of degenerate seed. Is it the will of God—was it his design when he planned the vocal mechanism—that it should shrivel to inefficiency when employed in the ministrations at His altars, while it justifies His wisdom in the cry of the common chimney-sweep? The system of physical development which I have framed upon the basis of my discoveries, has in every instance, where no irremediable obstruction existed, proved curiously efficient, accomplishing the desired end within one third of the time usually devoted to the formation of the voice, and without fatigue of the organs. It has been subjected to numerous experiments, and has often been found capable of producing full vocal development without the employment of vocal sound on the part of the pupil. It directly promotes the general health, in consequence of the right exercise that it demands of certain vital organs that I have proved to be intimately connected with the vocal mechanism. Moreover, it is susceptible of modifying and strengthening the voice up to an extreme old age, giving volume and firmness of tone at a period to which, it is generally supposed nature denies those desirable qualities."

THE INIQUITY OF THE PEW SYSTEM.—St. Aldate's church appears to have enjoyed but little repair and restoration during the last two or three centuries, till the year 1832, a time when less was known about Gothic art than at any period since or before, when it

was filled with very unsightly pews, and fittings as cumbersome and inappropriate as possible: these, unfortunately remain, not only to the sad disfigurement of the church itself, but to the destruction of its utility. It is one of the worst cases we remember to have met with in a town parish church; there is really no room for the poor, though the parish swarms with them; and our indignation at their exclusion from their own church, in order that those who have a little money may sprawl at their ease in cushioned pews, is increased by the fact of which we were informed, on good authority, that Mr. Swaby, the late energetic rector, felt himself bound to resign, and actually has resigned his charge within the past year, because there is no accommodation in the church for those to whom his visits were most acceptable; and his repeated attempts to meet this evil, by arranging the seats on a fair and equal principle, was resisted with the utmost violence by selfish and interested paragoners. The condemnation of this sinful exclusiveness is written in another book, and we may not meddle with it; but one thing we can do, and we do it plainly, from a sense of duty, in this very extreme case. We protest against the retention of the pew system, as being both utterly destructive to churches viewed as works of art, and a grievous offence against the rights of man—an offence a hundredfold more offensive because of being perpetrated in that place where everything should remind us of our perfect equality as creatures in the sight of the Creator of all. Few churches are more disfigured by these abominations than St. Aldate's, and the opposition to a judicious change in respect of them, such as has recently been exhibited in this parish, is we are thankful to say, the exception and not the rule. Of course, as long as selfish people remain in the world—and the world will never be free of them—as long as a man can be found who is bold enough to uphold as fit dwellings for the poor, wretched hovels and tottering lodging houses, which are such a disgrace to many of our low cities, the moneyless classes will be allowed to imbibe disease with the very air which should ventilate their squalid apartments, as it streams, rather than blows through their open casements: and churches will be found where a selfish majority of ratepayers will exclude the majority of the parishioners from their own church; but it is the duty of every man of philanthropic feelings and of an enlightened judgment to protest unceasingly against every instance of tyranny or oppression, wherever it may be found.—*The (London) Builder.*

INDIA.—The progress of Christianity and civilization in India is remarkable:—

The Friend of India says:—"Two years since, the Government of Bengal issued a circular, calling for opinions as to the propriety of abolishing the Churruck Poojah. The opinions, we believe, were favorable to the measure. The festival, always cruel and obscene, has at last become unfashionable. Respectable natives never attend the ceremony. The upper classes denounce it as a relic of barbarism. Even among the lower orders no one swings except upon compulsion, or when stupefied with opium and hemp. It was expected that an order would follow, prohibiting the practice, but for some unknown reason Government hesitated and drew back. The Government of Bombay is more courageous. It has abolished the nuisance by a simple proclamation. It is not fifty years since experienced men believed that the abolition of Sutte would produce a revolution. It was abolished, nevertheless, and India remains a British possession. The suicides at Juggurnath speedily followed, and even Poorees held its peace. Almost the first great act of the new Legislative Council was to remove the restriction on the remarriage of widows.—The Pundits are not for that cause inculcating the sacred duty of insurrection. Koolin polygamy is already doomed, amidst the open applause of the population. And now the Government of Bombay, in a city more Hindoo than Shastras, sweeps away a ceremony without the formality of an Act. It simply declares the Poojah a nuisance, and public opinion supports the declaration. What is the next step to be? The *Hurkaru* recently announced that Pandit Nyaratno was about to marry a widow. It now contradicts the statement. He has been threatened with excommunication, and, as the sentence would involve his family, he has yielded. The Madras papers mention the remarriage of a Hindoo widow at Salem. She was a girl of thirteen, who had never lived with her deceased husband. Her father determined to remarry her, and did so, though threatened with excommunication by his caste. Numbers of respectable natives were present at the ceremony, and "a gentleman of the Civil Service honored the occasion." The caste of