

facility in acquiring the rote of his lessons at school, be with in after life, prove to be of the latter or reflective class; though there may be, and doubtless are, occasional exceptions, resulting from a sort of blending of the two classes in one mind. On the other hand there have been many instances of men having attained to the highest eminence in philosophic and scientific discovery, who, during their minority, were remarkable for their apparent want of capacity for learning—the latent cause, perhaps, being a disinclination on the part of their minds, even at that age to receive instruction from another.

Parents by attending to the gradual development of the minds of their children in this respect, will be enabled so to direct the course of their education as to suit the peculiar bias of their minds, thereby fitting them the more happily and successfully to fill respectively those stations in life apparently designed them by nature.

It may be contended that there is a third class who are not only destitute of all claims to original thought, but are incapable of reflecting, with any degree of modification, the thoughts of others, and who may be aptly termed mere echoes, including such as deal in borrowed wit, formal expressions, and old proverbs, and who never transact anything upon the responsibility of their own understandings. The existence of this class, however, may be referred to a deficiency of either intellect or education.

### Education, what is it?

We stated in a former number of this journal, that a right education of the young, is the most effectual instrument of a thorough and permanent reform in society. But let no one take too limited a view of what is meant by the phrase, “a right education.” By the expression we do not mean simply that instruction and discipline which children receive at school. We do not mean a knowledge merely of the arts and sciences, the instruction to be derived from study of books. To educate a child is to draw out, to develop, and to direct faculties. A right education is the right development, and the right direction of his powers. But the child's powers are various and manifold. He has appetites and passions pertaining to the body; faculties and capacities which we call intellectual; he has also moral and religious susceptibilities and powers. Thus complex is human nature. The body, the mind, the soul, these constitute the man. The body must be so trained as to secure its full growth, and vigorous and healthy action of all its parts and functions. The powers of the mind must be cultivated in a way to secure their fullest development and their noblest action. The moral sentiments and the religious susceptibilities, must have that culture which Christianity precribes. The inferior part of man's nature must be under the control of his superior powers,—his reason and his conscience—and his whole nature, body, mind, heart, must be in subjection to the will and laws of his Maker. This is in brief, general terms what we understand by a right education; and this is to be secured, not simply by the school which our children attend, but by every means which a benevolent Father has furnished for the purpose.—*Brattleboro Eagle*.

### Letter from the Author of the Maine Law.

The following letter has been addressed by Neal Dow to the Secretaries of the “United Kingdom Alliance” for Suppression of traffic in all Intoxicating Liquors:—

“Portland, Maine, U. S. America, April 3rd, 1853.

Gentlemen,—Your note of the 14th ultimo, with accompanying documents, has just been received,—I am very much obliged for them.

The friends of Temperance on this side of the Atlantic will hail with joy the intelligence of the formation in

England of an influential Association for the express object of effecting the Suppression of the Traffic in Intoxicating Liquors. All the Temperance Organisations in the United States, and, indeed in North America, are now labouring distinctly and earnestly for that object, and nothing short of it—to wit:—“The Suppression of Drinking Houses and Tipping Shops” as it is expressed in the Title of the *Maine Law*—so called.

The enactment of that Law, in June, 1851, turned the attention of all Temperance Men in America to the object contemplated by it—and all our Temperance Societies of whatever name, began immediately to concentrate their efforts for its speedy accomplishment! and, at the present time, the agitation of this subject is going on warmly throughout the United States and British North America; over much of that region, indeed, it is the principal subject of discussion, and of more public interest than any other.

In the State of Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, and Michigan, it is the principal question at issue in municipal and general elections; and in all other States of the nation, the question of the Maine Law is rapidly taking the first place in the regards of the people—as of the greatest importance to their welfare and happiness, and to the prosperity of the country,

That the good among all classes of my countrymen will unite, speedily, in the effort to extinguish for ever the unjust and iniquitous traffic in intoxicating drinks—and that they will be successful in their endeavour, I do not doubt. All over the United States a spirited discussion is going on through the press, and numerous public meetings, upon the essential immorality of that traffic—and its hostility to the peace and good order of society, and the welfare and happiness of the people. This subject is also the topic of discussion everywhere in private circles, in steam-boats, rail-cars, stage-coaches—in Lyceum lectures, and in pulpit discourses. The people are restive under the tremendous evils of that traffic,—and the enemies of this movement are boldly challenged to show that any, the smallest, benefit results to the country from that business in any way—while the mischiefs flowing from it are greater and more intense than from all other causes of evil combined.

In commencing an agitation in England against drinking houses and tipping shops, you will undoubtedly be embarrassed, as we have always been, by the fears of timid men, who in the main are good men, and wish well to every movement which is calculated to promote the general good, but with whom there is always “a lion in the way.” Constitutionally timid, habitually fearful and cautious, they are unwilling to embark in a movement which must excite the opposition of bad men. They continually doubt the wisdom of every measure which may be proposed; they “do not know about it,” they “are not prepared to express a decided opinion,” except that they are always sure of one thing—to wit: that we are going “too fast and too far”—they are entirely confident of that—further, they cannot be sure of any opinion.

There have been a great many persons of this class more or less connected with the Temperance movement in this country from the beginning: they are mere camp followers; they linger among the wagons in the rear, entirely out of harm's way; they always doubt that the dispositions for the battle are not judiciously and skilfully made; that the ground is not well selected, or that the time is unfavourable; in a word, they are never ready for any movement in advance, whatever it may be.

We have always been under the necessity of acting, in all our movements, without the co-operation of this class of persons, and in spite of their protests against our want of good judgment, of prudence, and sound discretion. They have always been ready to come up to every new position,