

seems to be, to secure, by the means of courts and juries, the proper observance of those relations. Teaching assumes to do more than this. It not only requires teachers to acquaint themselves with the relations which one man or one community of men bears to another, but it proposes to make such knowledge universal; and to secure obedience to the great commandment, "Thou shalt love thy neighbor as thyself,"—not by the verdict of a jury, the decision of a judge, or the counsel of men learned in the law, but by so cultivating the understanding, training the habits, and forming the character of youth, that the spontaneous impulses of their own hearts may dictate the right.

But, contrasts aside, what nobler object can there be than that of educating the whole people? The most perfect government would fail among ignorant and immoral men; the most perfect schemes of reform planned by the philanthropist or the patriot, would prove fruitless, if not based upon awakened intelligence. Among a people devoid of education, governments become anarchy; reform, fanaticism; science, magic; religion, superstition. Shut up the schools and colleges of our country, and you at once paralyze all improvements; you cripple agriculture, manufactures, and commerce; you dam up the fountains of literature and science; you sap the foundation of our responsible government; you undermine the very fabric of society; you blast, as with mildew breath, the glorious religious fruit of the Reformation; and send men back to revel mid the darkness and superstition of the middle ages.

An artist stood before a rough block just from the quarry. None but his eye could detect the beauty which lay concealed within. He began his work. Chip by chip the rude mass was slowly chiseled away. Days and weeks, and years were spent in the toilsome task; but, behold, from the rough stone there appeared a beautiful statue,

whose veins swell as it were, with the coursing life-blood, whose lips all but utter words. "What the art of the sculptor is to a block of marble, education is to the human soul;" and so, the teacher, by labor as toilsome as that of the artist, would give grace, beauty, and intelligence to the too often rude material that tries his patience and tests his skill. His mission is to form the manners, to cultivate the taste, to awaken the slumbering intellect, to store the mind with useful knowledge, to kindle in the heart pure and lofty sentiments, and to expand the soul until it can form and entertain a just apprehension of nature, and of nature's God.

We now come to the second inquiry. Are the operations of teaching scientific in their nature, or are they merely mechanical? The term "profession," says Dr. Webster, "is not applied to an occupation merely mechanical." If teaching, therefore, be a mere imitative process, or a mechanical art, it has no claims to be called a profession. I acknowledge that some of the processes of teaching are in part mechanical. Such, is, to a considerable extent, the case with the teaching of drawing, writing, instrumental music, and painting; and perhaps to a limited extent, it may be true in the teaching of some other branches—but surgical operations are mechanical, as are likewise all legal forms; so that in this respect, teaching does not differ from medicine or law. A part from this, however, I claim that teaching is a science, and that he who would teach well, must teach according to fixed principles. The end proposed by education, is the training and development of the physical, intellectual, and moral powers of man; and this end, like other important objects, can only be attained by the systematic application of appropriate means. To attain it, the relation of man to circumstances, of the human mind to nature, as the subject of knowledge—must be known and applied. A farmer before he can cultivate his land successfully, must know the nature