

out, in fact, all those abilities which distinguish one man from another, which give men power over other men—the ability of discriminating judiciously and of combining properly—the ability of ascertaining the differences as well as the resemblances. The one constitutes the art of observing; the other constitutes the art of philosophy, the art of thinking.

The difficult art of thinking can be better fostered by this method, than in any other way. When we study logic, or mental philosophy, in the text-books, which we commit to memory, it is not the mind which we cultivate, it is memory alone. The mind may come in, but if it does, it is only in an accessory way. But if we learn to think by unfolding thoughts ourselves, from an examination of objects brought before us, then we actually learn to think, and to apply this ability to think to the realities of life.

It is only by the ability of observing for ourselves that we can free ourselves from the burthen of authority. As long as we have not learned to settle questions for ourselves, we go by authority, or we take the opinion of our neighbor;—that is, we remain tools in his hands, if he chooses to use us up in that way, or we declare our inability to have an opinion of our own. And how shall we form an opinion of our own otherwise than by examining the facts in the case? And where can we learn to examine facts more readily than by taking at first those facts which are forever unchangeable, those facts over which man, with all his pride, can have no control? Man can not cause the sun to move in space, or change the relations of the members of the solar system to each other, or make the seed to sprout out of its season, or make the oak produce apples. Man must take the phenomena of nature as they are; and in learning this he learns truth and humility. He learns that what exists in nature is true, and to value truth, and that he must bow to what is,—to what he can not change in the nature of things. But, at the same time, he learns how to ascertain what things are; and how they came to be; and while he learns that, he acquires a power which can never be lessened, but which is ever increasing in proportion as his opportunity for further observation is increased.

It is only by the development of all his faculties that we can make man what he may be; it is only in giving to his mind the food which will nourish all his faculties, that we accomplish this end. If we only cultivate the imagination, the taste, the memory, the culture of the senses is neglected, the ability of observing is neglected, and all those abilities which man may acquire by the culture of his senses, by the art of observing, are left untrained.

The reason why we so frequently see scholars who do not do well in school is because their abilities lie in another direction from that which suits others; it is because one great element is left out of the system of education—that which appeals to the senses, to the power of observation—that which requires activity and manipulation; and while only the imaginative faculties and the memory are cultivated, which will suit some minds perfectly, and be the very food they want, others are left starving for the want of the food which their nature requires.

I say, therefore, that in our age, when the importance of the study of Natural History is so manifest, by its many applications to the wants of man, I would add that one means of culture to our system of education, and add it as soon as it is possible to educate the teachers who may be capable of imparting the information; and that can be done easily by following the same wise method which has been followed in the introduction of every other branch. How was it when Physical Geography was introduced into our Schools? One man went about from school to school to give instruction in that branch.

He had his pupils, and those pupils are now teachers. Do the same thing now. Select a few men who have the aptitude and the practical skill to teach, and let them go forth, to the Teachers' Institutes at first, and then into the schools. Let them show what can be taught, and very soon the information will be spread abroad, the ability to teach will be acquired, and in a few years we may have a system of education embracing that important branch that is wanting now, and which I believe to be really one of the most important additions which can be made to any system of education.

## VI. Biographical Sketches.

### 14. RIGHT REVD. BISHOP DOANE OF NEW JERSEY.

The Right Rev. George Washington Doane, Protestant Episcopal Bishop of New Jersey, died at his residence in Burlington, recently, aged sixty years. Bishop Doane, the son of Jonathan Doane, an industrious carpenter of Trenton, was born in 1799, received his education at Union College, whence he graduated at the age of 19, and immediately commenced the study of Theology. He was ordained as deacon of the Episcopal Church, by Bishop Hobart, in 1821, and was elevated to the priesthood two years afterwards.

For two or three years he officiated as assistant minister of Trinity Church, in this city, and was subsequently elected to the Chair of Belles-Lettres and Oaratory in Washington College, Con. Resigning his professorship in 1828, he was chosen Rector of Trinity Church, Boston, and held the position until the year 1832 when he was elected Bishop of the diocese of New Jersey, holding that office until his death. During his rectorship of the Boston parish, he contracted a marriage with the widow of a brother of Colonel Perkins, the well-known millionaire. The lady, whose fortune was large, unhappily became insane, several years since, and until her death was the inmate of an asylum in Massachusetts. From this union several sons resulted, one of whom recently embraced the doctrines of the Church of Rome. The Bishop's residence has been for many years at Burlington, where he founded St. Mary's Hall, an institution for the instruction of young Ladies, and Burlington College: the former in 1827, and the latter in 1846. In the effort to establish these institutions upon a firm basis, he expended large sums, for a great portion of which he was indebted to the liberality of his wealthy parishioners. Peculiar embarrassments, however, overtook him during the prosecution of his enterprises, and no inconsiderable degree of ill-feeling was excited in consequence of the delays and troubles incident to the Bishop's self-imposed task. The City of Burlington nevertheless, has reason for gratitude to the Bishop for the essential service rendered it by the establishment of his educational institutions. Bishop Doane enjoyed a high literary reputation. A poet of more than ordinary ability, a keen controversialist, an eloquent and original pulpit orator, and a ready writer on theological topics, his pen was in active service. A volume of poems was published by him in 1842, under the title of *Songs by the Way*. The affairs of the Diocese have engrossed his attention during the latter years of his life.

### 15. PRINCE METTERNICH OF AUSTRIA.

Clement Wenceslas Metternich was born at Coblenz on the 15th of May, 1773, so that when he died he had completed his 86th year. His ancestors had been distinguished in the wars of the Empire against the Turks; his family had given more than one Elector to the Archbishopsrics of Mayence and Treves; and his father the Count Metternich, had obtained some reputation as a diplomatist and as the associate of Kaunitz. At the age of fifteen Metternich entered the University of Strasbourg, where he had for his fellow-student Benjamin Constant, and from which, two years afterwards, he removed to Mayence in order to complete his studies. In 1790 he made his first appearance as the master of the ceremonies at the coronation of the Emperor Leopold II.; and in 1794 after a short visit to England, he was attached to the Austrian Embassy at the Hague, in the following year marrying the heiress of his father's friend Kaunitz. Thus far he was but serving his apprenticeship in diplomacy. He first came into notice at the Congress of Rustadt, where he represented the Westphalian nobility, after which he accompanied the Count Stadion to St. Petersburg, was (1801) appointed Minister at the Court of Dresden, then (1803-4) proceeded as Ambassador to Berlin, where he took a leading part in the arrangement of that well known coalition which was dissolved by the battle of Austerlitz, and at length, after the peace of Presburgh, was selected for the most important diplomatic appointment in the gift of the Emperor—that of Austrian Minister at the Court of Napoleon. The rise of the young ambassador had been unusually rapid, and the French Emperor greeted him with the remark:—"You are very young to represent so powerful a monarchy." "Your Majesty was not older at Austerlitz," replied Metternich, with a slight exaggeration which could not make the compliment less acceptable; and, indeed, young as he was, he exhibited an address and a knowledge before which Napoleon might bluster, but of which he could never get the better. In Metternich all the arts of society had been cultivated to the highest degree—his conversation brilliant and inexhaustible, his manners most easy and graceful, his flattery delicate and insinuating. Without much ardor, with very limited sympathies, with no deep convictions, he had a clear head and a firm hand; he could keep his own secret, and he could worm out the secrets of others; and making himself the most agreeable man in the world, he plotted in the midst of smiles, manoeuvred in a dance, and struck the hardest when he seemed to yield the most. He managed with so much ability that when the war broke out in 1809, and he had to return to the Austrian Court, which was seeking refuge in the fortress of Comorn, he was appointed to the Ministry of Foreign Affairs as the successor of Count Stadion. It was during his tenure of office that he struck out the idea of a marriage between Napoleon and an Austrian Archduchess as a means of purchasing a respite for the Empire. He conducted the negotiations with Champagny: Napoleon was divorced with Josephine; and Metternich escorted Marie Louise to Paris. It was but an expedient; it was a humiliating sacrifice, which could not be a permanent settlement; and in 1813, after the great French catastrophe in Russia, war was again formally