

Here taste, smell, sight, hearing, and a social sentiment, use the same word for that pleasurable sensation experienced by the mind through each distinctive organ. And they are right, through we may fancy it a mere poverty of language, for the equivalent emotion demands a related word, and all words are primarily things of the senses. We assist the organ of one sense by that of another. We open the lips and part the teeth a little when we are eager to hear; we listen and turn the eyes' attention inward when we would detect a delicate taste, or remember a faded impression. Clairvoyants who see the invisible, shut their eyes and look with their foreheads or the palm of the hand.

But this mutual accommodation of the senses is not so marvelous as it may seem, when we remember that the whole five, six, or seven, as you please, are but one power of nervous perception specialized into a variety of functions, differentiated, as the learned say, that we may have more perfect work by a division of labor.

The same necessity which developed nerve-contact into sight on the one hand, and hearing on the other, might also express through one of these the sensations proper to the other, when the other was wanting. Some sort of impression of things can be given, without the proper organ. Seal up the eyes of a bat, say the naturalists, and let it loose in a room crossed with wires in every direction, and he will fly clear of them all, as if he had other means of perception as sensitive as the optic nerve.

Laura Bridgman, with neither sight, hearing, nor smell, could detect the presence of a stranger in the room, without contact. Her mind then must have as distinct an image of every person as we have, yet not one of what we call our senses could go to the making up of that image. It could not be form as we know it, nor a voice, nor an odor, but it was itself other than all, exciting emotions of love or hate, gratitude or repugnance, and the thought it excited must have had shape, though it is not easy to imagine how.

In some other world we may get at the bottom of the mystery, and find the one language of which our varied senses are the idioms and provincialisms; but here the suggestion of that common basis is mainly useful as encouragement, to supplement the deficiencies of one gift by the culture of another. If we have not words, than speak in deeds; if we lack vocal melody, sing with the concord of harmonious lives, and let the soul come forth in expression through whatever door the good Father has left open.

GERMAN SCHOOLS.

BY PROF. J. W. DICKINSON.

GERMANY has the most perfect school system in the world. For more than three hundred years the foundations of this system have been established, and the beautiful structure has been rising, until now not a German child, living in his native country, is unable to obtain the means of a good mental culture.

There is such a relation established between the school authorities of a parish and the national minister of public instruction, extending through all the grades of authority, that the lowest primary schools are under the complete control of the highest school authority. By such a complete organization the government can apply most thoroughly all its school laws.

In this country we are entirely wanting in that organization by which either State or national laws can be applied, so as to affect the character of our public secondary schools; and our private schools are under no supervision whatever. They may be taught by those who have neither talent nor acquisition necessary for successful teaching, and they may be managed so as to send into society the most superficial men and women, and we have no help for the mischief.

All Prussian children are treated by the government as though they belonged to Prussia, and would in the future become Prussian citizens. The Prussian government takes it for granted that it has the right, yea, more, that it is a public duty, to establish schools in which every child may receive such a culture as will fit him to be a good Prussian citizen. The government also claims the right to exercise the same control over the private, as over the public schools.

Before one can open a private school he must pass a public examination, and he found competent to teach, not a particular grade of schools, but to teach school. In addition to this examination, he must present his course of study, and his daily order of studies, to the proper authority for approval before he can commence his work.

After this has been done, he must take a solemn oath, by which he pledges himself to teach so as to secure the best results within his power to attain. Then, during his term's work, his school is subjected to the same kind of supervision as is applied to the public schools. At the close of each term, the inspector and the parents of the children are expected to be present to judge of the fidelity of the teacher.

The law in regard to attendance is enforced by the school committee of the parish, who are required to keep an accurate ac-

count of attendance and to make report of all failures, and to apply penalties.

Prussia is well provided with Normal schools in which teachers may receive a thorough preparation for their work; and in no other country is there so much professional enthusiasm. Teachers during the time of preparation are exempted from military service, and after graduation, preference is given to them over teachers who have had no special training. All incompetent teachers are to be promptly removed from their schools, and all old teachers who have spent the best of their strength in the service of their country, are to be supported in their old age at their country's expense.

All school authorities, including the teachers themselves, being a branch of the general government, are much respected and are able to exert a commanding influence. The German teachers study most carefully the philosophy of their work. Having received an impulse from the great Pestalozzi, they have adapted their courses of study, and their methods of teaching to the wants of the human mind. They make human culture the end of study and teaching. Two ideas guide them in making out their courses of study. One has reference to the selection of topics the other to the arrangements of these topics. Such a selection of topics is made as will lead the mind of the student to all kinds of activity in studying them. These topics are arranged in the course so as to meet the wants of the mind as its powers are developed. The method of teaching employed requires the actual presence to the senses of all objects, and to the intellect of all subjects of study.

While in Dresden, I saw a lesson in language given in one of the primary schools, to a class of little girls. The teacher was a strong man, and a distinguished graduate of a German University. He presented to his young pupils, a bird's nest, and a branch upon which the nest was built. He led the pupils to know of the nest through their own senses. Then he taught the name "nest;" then he taught the form of the nest, of what it was composed, giving names as he taught. Then in like manner he presented the branch, the twigs, the bark and the wood of the branches, the leaves, and the parts of a leaf. Then putting these objects aside, he drew upon the blackboard a beautiful picture of all that he had presented, requiring his pupils to give the names of things, as he represented them in his picture. After ideas had been thus excited, and their oral names had been learned, the written form of the names was taught. During this exercise, the pupils were so much excited that they could with difficulty contain themselves. In another school I observed the teaching in botany. The class was composed of boys of twelve years of age. The teacher had gathered in his morning's walk the plants he desired his pupils to study, giving to each boy a plant belonging to the class of plants he desired that day to teach. Taking one of the plants in his own hand, he led the boys, each one for himself, to observe until he found the marks to be used in classification. The teacher then simply gave a name to the class which the boys had themselves discovered.

Under such teaching, the boys studied with their whole strength, for more than an hour, with unabated interest.

The best German teachers do not use text books in the school-room. They have the object of study before them, and in the presence of their classes. The intuitive ideas to be used as the basis of mental activity and knowledge, are in the mind of the pupils, the language and the science are in their own well trained intellects, and it only remains for the teacher to direct the mind in the study of the things, and give to the acquired knowledge, a language, and the young pupils will be led to know facts and general principles and science by their own individual activity. Books are to be used, after a time, for reference.

There are no mixed schools in Germany. The boys and girls are not permitted, as in this country, to work out together, in the same classes, the problems of science, so that they may be trained to work out together in after years, successfully, the great problem of life.

The primary schools are generally taught by the most learned and skilled male teachers, who give the elementary instruction with all the enthusiasm that this important instruction is adapted to excite. Such instruction in Germany is never intrusted to unskilled hands; nor do the authorities allow a frequent change of teachers in the primary schools. In Bavaria the teachers continue to teach the same class from the time it enters the school until the day of its graduation. The organization of the schools, and the modes of teaching, make the German schools a happy place both for teachers and pupils. The teachers are most thorough in their work, and the pupils are trained to think until the truth connected with the subject of study is discovered. In this way the German student is trained to thoroughness and to patience, two things not always found among the acquisitions of American scholars.

The Prussian system of education has made every man able to think for himself, for he has received at least all the culture of a Prussian common school can give to him. He is a patriot, for he has been taught from early years to sing patriotic songs and to love his native country. He is a successful soldier, for he has received in the schools a thorough and general discipline. The Prussian army is an army of well educated men. Scarcely one in a hundred thousand can be found unable to read and