

those finely sculptured sentences—that wealth of imagery—those pleasant and fitting illustrations—these went to the heart of the audience.” Nothing can be more true than these remarks. Yet it appeared to me, that Lord Elgin’s style pleased the Yankees best, while Edward Everett’s was most highly appreciated by the Englishmen and Canadians present.

One of the most dramatic incidents I ever witnessed, took place while the Hon. Mr. Winthrop was speaking on the subject of railroads. “There was no necessity,” he said, “to speak for them—they could speak for themselves.” Before the words were fairly uttered, the speaker was interrupted by the distant whooping of a railroad signal, from some train entering the city by one of the seven or eight lines which centre in Boston—a sound which indeed, may be heard every few minutes throughout the day. Every body seemed to be completely electrified by the singular aptitude of the coincidence.—*Correspondent of the Daily Patriot.*

The display made by the children of the public schools as they were ranked up under their respective teachers in a line extending from the foot of Park street along Beacon to Charles street, was one of the most imposing and interesting spectacles in the whole celebration. Their neat attire, the perfect order they observed, their intelligent countenances beaming with joy, and the enthusiastic cheers with which they greeted the procession as it entered the Park Street Hall, sent a thrill of gladness into the heart of every patriot and philanthropist who beheld in these young marshalled thousands the future leaders, politicians, statesmen, and rulers of their country. It was truly a grand spectacle, particularly when considered in connection with the fact, that none but such children are to be found in Boston. We met no ragged urchins squalid with misery, filth, and crime, accompanied by parents perhaps more wretched, begging their daily bread from door to door or from the passer by on the streets. Not one beggar, man, woman or child, was encountered during the whole of that three days’ celebration. Such a fact speaks for itself and shows how far the Bostonians are in advance of us in the management and care of their poor, in their public school system, and in fact in every institution which has in view the religious, moral and intellectual elevation of the whole people.

A stranger could not but be forcibly struck with the prominent and conspicuous place the young men’s mercantile library association of Boston occupied in the procession. Next to the children of the public schools it was a most gratifying spectacle. They number about 1000 members between the ages of 12 and 20 or 25 years. They are the merchant’s clerks of the city. They have an extensive library, lecture rooms, &c., and, during the winter months, maintain a series of public lectures on literary and scientific subjects, conducted by men of the first attainments and of distinguished ability. Ex-Governor Everett, the brightest ornament of the scholastic literary circles of the commonwealth, at one time delivered a series of lectures before this association. They were ranked in the procession four deep and wore a white silk badge with the letters Y. M. L. A. on the lapels of their coats, and it was remarked that when the part of the procession they occupied passed the ladies, who thronged the windows of the houses and the shops of the streets along the entire route, they cheered the young men and waved their handkerchiefs with marked feelings of respect and admiration. It is thus the rising genius of the country is fostered and encouraged, and talent is developed and matured. The young men returned the cheers with an enthusiasm which showed that they appreciated these smiles of approval from the ladies of New England’s metropolis, distinguished not less for their beauty and their accomplishments, than for their intelligence and virtue. With their children educated—their young men associated together for advancement in intelligence and virtue, is it to be wondered at that the national character should be distinguished by unexampled enterprise in every noble or beneficent work tending to elevate, enoble, and bless mankind.—*Correspondent of the Examiner.*

POPULAR EDUCATION AMONG THE ANCIENT HEBREWS.

In the New York Methodist Quarterly Review for the present month, we observe, amongst other elaborate papers, an able review of a course of Lectures on the Bible and Civil Government, by J. M. MATTHEWS, D.D., late President of the New York University.

The fourth Lecture discusses the subject of the necessity of general and sound education to civil freedom, and the provisions of the Hebrew code in relation thereto. The Reviewer’s analysis and epitome of this lecture cannot fail to interest our readers. It is as follows:—

A commonwealth has been aptly compared to a pyramid, whose base is the common people. Unless the base is strong and well fitted to its place, the edifice will be weak and tottering. Hence the importance of rendering a free people an intelligent people. The duties of government demand inquiry, thought, judgment, firmness. These are qualities which must be developed and perfected by culture and discipline. Under a popular constitution, power belongs to the people, and the duties connected with the exercise of it devolve upon them. Hence they must be trained up, educated, to understand their privileges, to appreciate their responsibilities, and to discharge their trusts. Let us see then, what, in our author’s estimation, God ordained on this point for the nation of the Hebrews, when he organized them into a commonwealth.

He thinks that there has hardly ever been a nation, in which the rudiments of learning were so universally taught. It is evident that the ability to read was very general among the people in the time of our Saviour. This appears from his frequent appeals to the common people in such words as these: “Have ye not read what Moses saith? Have ye not read in the Scriptures?” The same thing appears from the fact, stated by the evangelical historians, that the title placed over the head of the Redeemer was “*read by many of the Jews.*” This, however, only shows how the express law of the Hebrew code was carried out. It was an explicit injunction of that code upon parents, that they should teach their children the statutes and ordinances that God had revealed. Now how was this instruction to be given? The law says: “Thou shalt talk of them when thou sittest in thy house, and when thou walkest by the way; when thou liest down, and when thou risest up.” “But,” inquires our author, “was this oral instruction all they were bound to give? Was there no other mode of teaching enjoined?” The law adds: “Thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes; and thou shalt write them upon the posts of thy house, and on thy gates.” Here parents are enjoined to instruct their children in God’s law by writing it for them. Must they not, then, have been required to teach them to read it when written? This seems a just inference, for otherwise the writing would have been comparatively useless. Here we see the importance which the Most High attributed to the ability to read, as a means of preparing a free people for the discharge of their various duties as men and citizens. Accordingly, Jewish writers testify that the school was to be found in every district throughout the nation, and under the care of teachers who were honoured alike for their character and their station. Josephus affirms, that if any one asked any of his countrymen about their laws, they would as readily tell them all as they would tell their own names. But more than this: the law rendered it obligatory on parents to see that their children were suitably educated, especially in the knowledge of the constitution, laws, and history of their own country.

Schools, designed to impart the rudiments of knowledge to the masses of the people, were not the only institutions of learning among the Hebrews. There were higher seminaries among them, known as the “Schools of the Prophets.” It must not be inferred from the name of these institutions, that prophecy was taught among the Hebrews as the mechanic arts among us are. The schools of the prophets were, in all likelihood, primarily designed for the study of the Jewish law; but they included also, in their plan of instruction, other branches of knowledge, which were reckoned among the pursuits of learning in that day. These schools were under the care of men distinguished for their attainments, standing, and ability. Samuel is commonly regarded as the founder of them; and he took a part, notwithstanding the abundance of his other public cares, in teaching the young scholars of the nation, who were afterwards to be its leading men, in both Church and State.

The result of such a wise attention to learning was seen in what may be called the golden age of Hebrew genius and literature. Solomon and his court were, in their day, the centre of attraction for the admirers and lovers of knowledge in all nations, and Jerusalem was more than the Athens of that age. “The wisdom of Solomon excelled all the wisdom of the children of the East country, and