

plete. This being true of the healthy soul, and its growth admitting of no completion, how bright becomes the vision of an endless and ever-advancing life!—a view which ten thousandfold heightens the hazards of faults and blunders, and enhances the glory of success in EDUCATION.

THE STATE AND EDUCATION.

“WE say that knowledge is the universal right of man; and we need bring no clearer demonstration than that intellectual nature, capable of it, thirsting for it, expanding and aspiring with it, which is God's own argument in every living soul. We say that the assertion for himself of this inherent right, to the full measure of his abilities and opportunities, is the universal duty of man; and that whoever fails of it, thwarts the design of his Creator; and, in proportion as he neglects the gift of God, dwarfs and enslaves and brutifies the high capacity for truth and liberty which he inherits. And all experience, and every page of history confirm the assertion, in the close kindred, which has everywhere been proved, of ignorance and vice with wretchedness and slavery. And we say farther, that the security of this inherent right to every individual, and its extension, in the fullest measure, to the greatest number, is the universal interest of man; so that they who deny or abridge it to their fellows, or who encourage, or, from want of proper influence, permit them to neglect it, are undermining the foundations of government, weakening the hold of society, and preparing the way for that unsettling and dissolving of all human institutions, which must result in anarchy and ruin, and in which they who have the greatest stake must be the greatest sufferers. A lesson, clearly taught by that divine philosophy, in which the Maker of mankind becomes their Teacher; reveals the world as but one neighborhood, and men as brethren of one family; and writes upon all social institutions these golden truths, the fundamentals and essentials of the true political economy, which neither individuals nor nations have ever disregarded with impunity,—“all things whatsoever ye would that men should do to you, do ye even so to them”—“none of us liveth to himself”—“whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it”—“bear ye one another's burdens, and so fulfill the law of Christ.”—**REV. GEORGE W. DOANE.**

“Doubtless it will be urged that a general tax on property, for this object, (Public Schools,) would fall on many who have no children, and is therefore unjust. Carry out the principle of this objection, and it would overthrow the whole system of taxation. One would say that he never uses the public roads, and therefore he must not be taxed for them. Another never goes out in the evening, and therefore must not be taxed for lighting the streets. Another denies the right of all government and prefers to be without any protection but that of virtue, he must not be taxed for courts and legislatures. But taxation, we apprehend, is never based on the principle that the individual wants it for his direct benefit, but that the public wants it; for the public has a right in all property as truly as the individual, and may draw upon it for its own uses. And one of these uses is the education of the youth; for there is a very important sense in which children belong to the State, as they do to the family organization. Indeed, if we revert to the Jewish, Persian, Lacedæmonian, and Roman States—all those ancient fabrics that rose in the youth time of nature—we see the State to be naturally endowed with a real instinct of civil maternity, making it the first care of her founders and constitutions, to direct the education of the youth. And why should she not? These are her heroes of the future day, her pillars of state and justice, her voters on whose shoulders she rests her constitution, her productive hands, her sentinels of order, her reliance for the security of life, liberty, and property.”—**DR. H. BUSHNELL.**

AMERICAN GIRLS AS SEEN BY SCOTCH EYES.

[From Daniel Macrae's Notes on America.]

THE paleness in the American girls, though beautiful, is too universal; an eye from the old country begins too long for a rosy cheek. Lowell said that colour was a thing of climate, and that I should find plenty of rosy cheeks among the mountains of Maine, where there is more moisture in the air. It may be so; I never got to the Maine mountains to see. But as far as my observation went, I never saw any, either on mountains or valley in any part of New England. My private impression is, making all allowance for dry air, that the peculiar paleness of New England girls connects itself with so much metaphysics, hot bread and pie.

I have strong convictions on the subject of pie. Not to speak of mere paleness, I don't see how the Americans can reconcile it with their notions of what is due to the laws of nature to live to the age they do, considering the amount of pie they eat and the rapidity with which they eat it. I don't remember that I ever sat down to a dinner in America, even in a poor man's house, without finding pie of some kind, often have several kinds on the table, and without finding that everybody partook of it down to the microscopic lady or gentleman whom we should call the baby. Pie is indispensable. Take anything away, but leave pie. Americans can stand the prohibition of all intoxicating drinks, but

attempt to prohibit pie and you would plunge America into revolution in a day.

The metaphysics! In one family which I visited in the Connecticut Valley, two of the girls were deep in the study of algebra and metaphysics, as a voluntary exercise, and shut themselves up for three hours a day with Colenso, and Sir William Hamilton and Kent. This was perhaps exceptional, but the New England brain is very busy. It develops very soon and very fast and begins at an exceedingly early age to exercise itself with the abstruser studies. Parents and teachers often told me that their difficulty, with the girls especially, was not to get them urged on, but to get them held back. In one young ladies' seminary which I visited they were held back with the following light studies, in addition to all the ordinary branches: Virgil and Horace, Latin prose composition, anatomy and hygiene, moral philosophy, mental philosophy and quadratic equations. To this add pie and hot bread, and what could you expect but paleness, even among the Mountains of Maine?

Paleness and pie notwithstanding, the American girls are very delightful. And in one point they fairly surpass the majority of English girls—they are all educated and well informed. It is a painful, but I fear, an incontrovertible fact, that most of the girls on this side are very ignorant on general subjects. I don't blame them; I blame the system of education. Some girls are fascinating, whether they are educated or not; but to be left alone, as one sometimes is, with a girl who knows nothing, in a room with no piano, is exceedingly embarrassing—after the weather has been exhausted. There is never the same difficulty with American girls. The admirable educational system of New England, covering the whole area of society, has given them education, whether they be poor or rich; has furnished them with a great deal of general information and has quickened their desire for more.

An American girl will talk with you about anything, and feel (or what has the same effect, seem to feel) interest in it. Their tendency is, perhaps, to talk too much, and to talk beyond their knowledge. With the cleverer (or as they would say themselves, the “smarter”) of them, it seemed to me sometimes to make no perceptible difference whether they knew anything of the subject they talked about or not. Mentioning this feature of American character to a Boston gentleman, he said: “It is true, I was struck in England with the silence of the people when they had nothing to say. One time travelling in the carriage with a nobleman, I asked him his opinion of the ballot. He replied, ‘I have not considered the subject.’ You might travel all over America, said my friend, and never hear a man say that.” But the American girls generally know a little of everything, and their general intelligence and vivacity make them delightful companions.

I had an idea before going over that the New England ladies spent time over intellectual pursuits to the neglect of household duties. I did not find it so. Comparing class with class, they are quite as good housekeepers as I have seen anywhere. They had need be, for service at present is in a very wretched condition in America; so much so that middle class families in the country often dispense with servants altogether. The young ladies can make beds as well as demonstrate propositions; and their mental philosophy, whatever it amounts to, never interferes with the perfection of the pies. Samuel Johnson used to say that a man would rather that his wife should be able to cook a good dinner than read Greek. But he does not seem to have anticipated a time when a woman could learn to do both.

DISMISSED.

“*Tecum, vivere animum; tecum obeam lubeus.*”

I have stood the last time in my school-room,
And have said that the school was dismissed,
My loved ones have gathered around me
To bid me good-bye and be kissed.
In the emerald lanes and the meadows
Their musical voices depart;
There is silence at last in my school-room,
A silence that saddens my heart.

Alone, all alone, in my school-room,
Where three happy winters I've been,
Alone, all alone, in my school-room,
Where I shall be never again;
And, methinks, as the lengthening shadows
Obscure the old maps with their gloom,
That some of life's sunniest hours
May close with the door of my room.

Hours spent with the gentle and loving,
Too bright and too blissful to last,
Yet leaving a mellow twilight
To fade with the dawn of the past.
Hours bright with the footsteps of angels,
And pure as the regions above,
'Tis sweet to be loved by the many,
'Tis sweet to have many to love.