

To these poets, and among prose writers to Herodotus, Thucydides, Demosthenes, Plutarch, Cicero, Livy, Caesar, Sallust, Tacitus, I earnestly entreat you to turn, and to keep exclusively to them. Do not read them to make esthetical remarks on them, but to read yourself into them, and to fill your soul with their thoughts, that you may gain by their reading, as you would gain by listening reverently to the discourses of great men. This is the philology which does one's soul good: learned investigations, when one has attained to the capacity of carrying them on, still are only of secondary value. We must be accurately acquainted with grammar, according to the ancient, wide acceptance of that term: we must acquire all branches of archaeology, so far as lies in our power. But even though we were to make the most brilliant emendations, and could explain the most difficult passages off hand, this is nothing but mere trickery, unless we imbibe the wisdom and the magnanimity of the great ancients, feel like them, and think like them.

For the study of language, I recommend you, above all, Demosthenes and Cicero. Take the speech of the former for the *Crown*, that of the latter *pro Cluentio*, and read them with all the attention you are master of. Then go through them, giving account to yourself of every word, of every phrase. Draw up an argument: try to get a clear view of all the historical circumstances, and to arrange them in order. This will give you an endless work; and hence you will learn how little you can, and consequently do yet know. Then go to your teacher,—not to surprise him with some unexpectedly difficult questions (for in the speech for Cluentius there are difficulties with regard to the facts, which, even after the longest familiarity with it, can only be solved by conjectures, such as will not occur to the best scholar at the moment), but that he may have the kindness to consider the passages, and to consult the commentators for you, where your powers and means are at fault. Construct a sketch of the procedure in the accusation against Cluentius. Make a list of the expressions, especially epithets and the nouns they are applied to, and mark the key of the metaphors. Translate passages; and a few weeks after, turn your translation back into the original tongue.

Along with this grammatical exercise, read those great writers, one after the other, with more freedom. But after finishing a book, or a section, recall what you have been reading in your memory, and note down the substance as briefly as you can. Note also the phrases and expressions, which recur to you the most forcibly; and you should always write down every new word you meet with immediately, and read over the list in the evening.

Leave the commentators and emendators for the present unread. The time will come, when you may study them to advantage. A painter must first learn to draw before he begins to use colors: and he must know how to handle the ordinary colors, before he decides for or against the use of ultramarines. Of writing I have already spoken to you. Keep clear of miscellaneous reading, even of the ancient authors: among them too there are many bad ones. Æolus only let the one wind blow, which was to bear Ulysses to his goal: the others he tied up: when let loose, and crossing each other, they occasioned him endless wanderings.

Study history in two ways, according to persons, and according to states. Often make synchronistical surveys.

The advice which I give you, I would give to any one in your place. The blame I should have to give to very many. Do not fancy that I don't know this, or that I do not willingly take account of your industry according to its deserts.

The study which I require of you will make no show, will advance slowly: and it will perhaps discourage you to find that many years of studentship are still before you. But, my friend, true learning and true gain are the read blessing of speculative life; and our lifetime is not so short. Still however long it may be, we shall always have more to learn: God be praised that it is so!

And now, may God bless your labors, and give you a right mind, that you may carry them on to your own welfare and happiness, to the joy of your parents and of us all, who have your virtue and respectability at heart.

Mary Bradley, the Deaf and Blind Mute.

Attention was called in a recent number to some feature of special interest connected with the case of Laura Bridgeman, the pupil of Dr. Howe of Boston; we have now to note the death of Mary Bradley, an English deaf and blind mute, with whom the same means of instruction had been employed, as have already been described in reference to Laura Bridgeman. The failure of her experience and indefatigable teacher, in successfully applying to Oliver Oswell, another mute, destitute of sight and hearing, the method he had found so

effective in communicating languages, and all consequent instruction to Laura Bridgeman, gives an additional interest to the case now referred to.

Painful, and seemingly irreparable, as were the privations of Laura Bridgeman, she passed her early years in a comfortable New England home, under her mother's care, and amid the kindly sympathy of friends and neighbors; one of whom, especially, strove in various simple ways to convey to her some knowledge of the outer world. But it was altogether different with the unfortunate blind and deaf mute now referred to. Mary Bradley was deprived of sight and hearing when not more than five years of age, and was found by the English poor-law authorities, in a state of absolute destitution, in a cellar, where she had been abandoned by her heartless parents. She was placed, at first among the children training in Swinton School; but her complicated case of loss of senses seemed to place her beyond the reach of every available means of communicating knowledge, and she became a mere plaything and butt for the other children. She was not, however, long left exposed to such neglect. It fortunately chanced that Mr. Patterson, the master of the Deaf and Dumb Institution at Old Wafford, had his attention called to the case of Laura Bridgeman, chiefly through the statements set forth in Mr. Charles Dickens' "American notes"; and he obtained the permission of the Governor of that Institution to have her placed under his care. She was accordingly removed to the Old Wafford Institution in July, 1846, and has continued to reside there until her recent death. But in her case bodily illness precluded her from that joyous perseverance in the use of what might not inaptly be called her recovered faculties, which renders Laura Bridgeman so pleasing a subject of study. Mary Bradley closed her life in June last, after nine years of almost continual suffering; so that, during a large portion of the period of her residence at Old Wafford, she has been an object of painful interest to her kind guardians in that valuable institution.

The following brief notice refers to the efforts for her instruction which immediately followed her removal from Swinton School; and though it lacks the minute details which give so much interest to the narrative of Dr. Howe's training of Laura Bridgeman, a comparison of it with the facts already stated in reference to the latter, will suffice to show many points in common in the two cases:—

"Mr. Patterson had set himself a most difficult task, and many weeks elapsed before the slightest sign of intelligence was manifested. After six weeks of daily perseverance, however, her face suddenly indicated that her mind had received an impression. Notwithstanding her complete isolation from all the sources of enjoyment around her and the difficulties of communicating information to her, she by slow degrees made considerable progress in acquiring a knowledge of language, and was enabled not only to read the books printed in relief for the blind, but was also able to communicate her thoughts in writing to others. This latter she performed by means of a tablet which Mr. Patterson invented for her, and by its aid she held correspondence with Laura Bridgeman and others. She became quite an adept at the peculiar language of the deaf and dumb. She was also provided with a case of types, which she "set," and which was of great value to her, not only as a means of communicating, but also as exercise in languages. Her favorite books were the gospels, which she frequently read, drawing comfort and satisfaction from them. Her temper was peculiar, probably from the peculiarity of her case; as a rule she was amiable and tractable, but she was from time to time subject to fits of sullenness and irritation, when nothing could please or pacify her, and she was left to herself until, as if exhausted, she would return to her usual mood, and continue tractable for weeks. Much of her time she spent in knitting and sewing small articles, which she generally gave to friends and those who were kind to her."

The generous zeal with which her humane instructor devoted himself to the rescue of this seemingly hopeless outcast from her lonely and dark prison-house is deserving of the highest encomiums; and none the less so from the quiet and unobtrusive manner in which his successful labours have been carried out. The remains of Mary Bradley have been laid to rest in Harpurhey Cemetery; and it is pleasing to be able to add that she died in the firm conviction that she was entering upon a life where the senses of which she had been deprived here would be fully developed.—*Canadian Journal of Industry, Science and Art.*