

CHRISTIAN SPIRITUALIST



SPIRITUALIST

"EVERY PLANT WHICH MY HEAVENLY FATHER HATH NOT PLANTED SHALL BE ROOTED UP."

VOLUME 1

NEW-YORK, SATURDAY, AUGUST 19, 1854.

NUMBER 15.

Christian Spiritualist,
PUBLISHED BY
THE SOCIETY FOR THE DIFFUSION OF SPIRITUAL
KNOWLEDGE,
AT NO. 533 BROADWAY, NEW-YORK.

The Christian Spiritualist is published every Saturday morning.
TERMS—Two Dollars per year, payable within three months.
The copies for England, Ireland, or any person sending us the
subscribers will be enclosed to a copy for one year.
SINGLE COPIES—Five CENTS.
All business letters and communications should be addressed to
THE SOCIETY FOR THE DIFFUSION OF SPIRITUAL KNOWLEDGE,
OR, EDITOR CHRISTIAN SPIRITUALIST, No. 533 Broadway, New-York.

EDUCATION AND ITS PHASES.

To the practical and thinking mind, one that associates life with motion and sees that change makes change, there can be but one conclusion, *i. e.* progress! This is not assumption, but fact, and where we find exceptions, we look neither for practicality of character, nor much thought, since every fact, that the world's motion has rolled into prominence, proves by its history, however many phases it may have, that its destiny is onward nevertheless.

Of the many subjects we might name to prove this assertion, we will select Education, and give some thoughts to its explanation.

Education is one of the first words we can recall from among the few we were acquainted with in the days of juvenile simplicity, and though we have spent some time in attempting to comprehend its meaning and feel the measure of its power and dignity, still, whenever we see the world in print, we have an uneasy feeling, just the same as when we hear children use words to which they cannot in the nature of things attach a true significance. The reason is like in both cases, for as Helvetius says—"There are many books, many schools, but few persons of understanding; there are many mansions, but they are seldom applied; man is old and yet a child." Near a half a century has passed since Dr. Spurzheim quoted the above remark to show that "mankind had progressed less than could be wished," and that "new elucidations of this subject (education) are still wanting."

Could there be any doubt of the truthfulness of reflections of Donald Stewart will suggest a different conclusion. He says, "There are few subjects more backey than that of Education, and yet there is none upon which the opinions of the world are still more divided. Nor is this surprising, for, most of those who have speculated concerning it, have confined their attention chiefly to incidental questions about the comparative advantage of public or private instruction, the utility of peculiar languages or sciences, without attempting a previous examination of those faculties and principles of the mind, which it is the great object of Education to improve." Education is still vague and indefinite as a constructive system, and must remain so, until there are some central facts, fundamental to the science of Anthropology, which will unite with, and harmonize every department of knowledge. "Education" is a historical word, as well as a *con* term in our age, and round it gathers the memories of some of the most gifted and noblest minds of the world yet seen. All have been its subjects in a passive sense; for every man, woman and child, got some kind of an "Education," though it be absorbed from the street—from public opinion—from some clique, party or association, but to those minds, on whom the light of classic Greece with its beauty and philosophy—Rome with its majesty and power, and Palestine with its religious and traditions had come, they are the active recipients of its bounty, and to them we must look for its true valuation.

The scholastic teachings of the middle Ages is the culmination of such a system of Education as the past could give, and what that was, history has told. The genius of the Age of queen Elizabeth, of queen Ann, and Louis the XIV, is no more the fruitage of such a system of culture than the discovery of America is the result of the intellectual activity of the Age of Ferdinand and Isabella. The providence and economies of God have, from the first, given to its age and the ages, minds of power, beauty and worth, who worked for a purpose larger, broader, and more universal than themselves—for the inspiration of genius, the industry of talent, and the patience of study, have all helped in the "battle of life" to free man from ignorance and to bring him to his right mind. These were and are the "powers ordained of God" to help man to that culture which makes him sovereign of himself and the general forces of Nature. And wonderful has been the result! So wonderful, indeed, that many who take hope for humanity and look round for the means of making that culture more general, because the expanded soul knows nothing but universality, and the brotherhood of humanity demand it. Religion, that at one time ignored the aid of material things, took talks of Education and culture, and thinks it possible for truth to be more powerful where culture has expanded the mind.

An aristocracy of power and cast, which of old had fashioned the destiny of man, by a policy as selfish as it was cold and cruel, has changed, and is the friend of Education, an education, however, that will flatter "east" and bow to "blood," and honor the petty nothing of a formalistic and a Pharisaical Church.

Kings, queens and nobles, statesmen, philosophers, and all in authority, say *educate!* but in what education is to consist, is still "the question." If, however, we have not all the good we wish, nor all the education the world needs, let us not be forgetful of the debt of gratitude we owe to the good and true of all time who have worked for and made us the heirs of their labor. Large and generous thanks to the great family of GENIUS, who have worked for the far-off future, and blessed the family of man with the discovery of those

great principles which make the future so rich in promise for coming ages! While, however, the affections of a generous nature are moved to thankfulness for the riches of the past, the voice of the present need is no less imperative, and demands a practical and positive conception of the best means of using this material for a constructive education—one that will commence with being, and end only in the selfhood of a holy life—one that will enter into every department of consciousness, and by virtue of adaptation develop the native wealth of man's intellectual, moral, social and physical nature. We need not only the general detail of a hygienic philosophy, but the particulars of all influences that help to develop the several stages of life. We need to know just such agencies as are best calculated to help infancy, aid boyhood, develop manhood and expand the latter years of culture. We need to know the good and bad sides of all trades, occupations and professions, so that there may be a philosophy of labor, and a code of laws, by which the symmetry and beauty of the body, as well as the polish of the mind, can be obtained. We need a practical education,—one that can give to man and woman a "sound mind in a sound body"—with the largest possible individuality. Unborn generations, and the holy hopes of the future, demand for woman an education as liberal and general as her nature will admit of—since the sacredness of marriage and the purity of love rest alike on her culture and development.

Education in this sense, is not to be looked for at present, but we are happy in knowing that great changes have come to the controllers of many of our schools upon this subject. The press, and many of our pulpits, have something new to say upon this much needed reform, and give their aid, it may be conservative and general, but it has its influence for good with those whose Spirits are free to hear. Since the advent of the much loved and lamented Dr. Spurzheim, the system of popular Education has been expanding, and the abuses of Classic Education are subject to free discussion, even by those who know best how to give them.

Some of the extracts from article of the distinguished English Reviewer, will give a fair idea of Educational progress in Europe: "The swelling thought that is at last bursting into utterance, has been much quickened in its growth by the events of these three last years. Society has every where been convulsed; governments have been subverted; existing laws and usages—among others, those even of property and family, have been called in question; and a readiness to disregard them has been accompanied by a disposition to force others to do the same. Even in our own country, which has been comparatively undisturbed, we are compelled to admit, with mixed feelings of alarm and anguish, that everything around us is neither creditable nor safe. To sit quiet in the midst of so many evidences of suffering in the present, and of danger for the future, is impossible. The fear cannot be repressed that the wealthy, the intelligent, and the well-conducted, are not beyond the reach of moral contamination; although the destitute may submit to suffer with, or resist, and ignorance, vice and brutality, may seem to be circumscribed or kept out of sight."

There is enough in all this to fix attention, and to arouse an anxious Spirit of inquiry as to what can have brought about such a state of things. One of the most hopeful signs of our times is the increasing readiness to search for causes—for the causes of evils to be averted, of good to be secured. Moving in this direction, who can escape being forced upon the consideration of what education has done, is doing, and is likely to do? Truly, education cannot but be admitted to be one of the most active of causes operating either for good or for evil. Those who approve of education as it is, do so on account of the good which they suppose it competent to achieve, or of the evil which it is competent to prevent. Those who disapprove of education as it is, do so on account of the good which, in their estimation, it neglects to achieve, or of the evil which it fails to prevent.

In the present day no one who, after he becomes his own master, acquires a taste for the pleasures of knowledge and of a cultivated mind, ever thinks of troubling himself about Latin and Greek. Every such person would have done so formerly, but no one does so now. Of the very great number of persons now alive, who, after they were grown up, began to take an interest in intellectual pursuits, the idea of acquiring a knowledge of the old learning did not so much as occur to one, perhaps, in an hundred. All turned, as a matter of course, to some department of natural science, or to the living languages and modern history. The number of fields into which natural sciences is divided is in some degree an indication of the number of laborers who are employed in them. There must be many in every man's circle of acquaintance who are at work in, or who, at least, take an interest in what is being done in some one or other of these fields. With the exception of the constantly diminishing number of those whose ideas became fixed during the last century, and of those who inherited their ideas, this is the case with almost everybody we meet. Who ever hears any one speaking upon subjects of classical interest?—while conversation upon history, and upon scientific subjects, is as frequent as conversations of a political or religious turn. The fact is, that the progress of events, and the circumstances of the times, force these things upon the attention of even the most unconcerned; they belong to these times.

"At the time when there was nothing better than the classics, and when acquaintance with these was the only means of obtaining intellectual enjoyment, and of gaining strength and weapons for the struggles of the day, nothing could keep men back from them. All obstacles, such as want of books, want of teachers, and want of opportunity, went for nothing. Men would, somehow or other, teach themselves. Just the same fact is now observable with respect to the different branches of modern knowledge; though it is true

that the obstacles in the way of their acquisition are not nearly so great as was the case formerly with respect to the old learning. Without any provision being anywhere made for their encouragement, we everywhere see persons, tradesmen, even, and mechanics, devoting themselves to their study. Men will learn what they find both pleasure and profit in learning."

It is hardly worth the trouble of showing that our English laborers and artisans understand better, and practice better, than even the best educated under the old civilization, the principles of justice, or what is due from one man to another, or how men ought to treat each other. Were not this the case, both our religion, and our freedom, and our civilization, would have been thrown away upon us. Or will any one deny that these same laborers and artisans do amongst ourselves submit with more resolution, and with more cheerfulness, to hardships and self-denial, than any class among the ancients? The virtues of our own population are in this respect perfectly astonishing, and very much greater than the old declaimers could have had any idea of. And have not our own countrymen, it may be said of our whole population, quite as much cool and unfeeling and unpretending as the philosophers and soldiers of antiquity? This is not said from any wish to depreciate the ancients. No one is so foolish, or so ignorant, as to entertain any wish of the kind. They were very great people in their day; and we all admire what was great and good in them. Nor is this said from what would be an equally foolish wish, that is, a wish to elevate unfairly our own times, and that things should be seen as they are, and that they should not be looked at through a deceptive medium. We ought to know well what the ancients did and thought; but we have no further need of them as instructors, especially as our sole instructors!"

England and Scotland are much indebted to the labors of Mr. George Combe, for this radical development of thought. He has been the active and persevering friend of mental progress, and mankind owe him much love for his philosophic and reformatory efforts. His influence is also well marked in America, for as a people, we are too partial to throw away good sense and wisdom, when we can get them so cheaply. It is no idle assertion to say that his "Constitution of Man" has done more to harmonize the harmonies and economies of the external world, by explaining its laws and phenomena, than all the sermonizing of the nineteenth century put together. Simply because in the former we find "order" and "method," which are ever the handmaids of Nature's manifestation, and so far a revelation from God; while in the latter, the "order of Nature" is a theological "question." The views of such a mind on education, will be consistent to the same order and method, if they harmonize with the unity of Nature.

The following will explain his views upon this subject: "The undue preference long given to Greek and Roman literature in education, is rapidly declining, and in this we recognize the indispensable progress of reason. From time to time, however, attempts are made by the patrons of these studies to maintain their importance; and among the numerous fallacies by which they are defended, one of the latest has been the argument that Greek and Roman literature constitutes the true education of a gentleman. It is said, that the ancient classics not only improve the memory, expand the intellect, and sharpen the judgment, but that they communicate to the mind that delicate and their manner with all that is delicate and exalted—that heightened dignity and vigor, which must be acquired by all those individuals of humble parentage, who, by the exercise of their talents and their virtues, aspire to obtain an exalted station. Seminaries for Greek and Latin, therefore, it is said, ought to be supported, as the places where embryo gentlemen may meet and associate with embryo gentlemen, while their minds are yet delicate and their manners unaccomplished, that they may preserve their quality pure. They ought to be maintained also, it is added, by parents in the middle ranks, whose breasts are fired by a laudable ambition of promoting the rise of their children in the world; because in such schools, only, can the children obtain access to those examples of noble bearing, and realize that refinement, tact, and mental delicacy, which they must possess before they can reach the summit of social honor."

"This argument is a grand appeal to the vanity and the ignorance of those to whom it is addressed. I yield to no one in my estimate of the value of acuteness and vigor of mind, combined with taste, delicacy, and refinement of manners; but I differ widely from the patrons of ancient literature in my estimate of the best means of imbuing the youthful mind with these qualities. I regard the qualities themselves as the results of two causes—First, the decided ascendancy of the moral feelings over the lower passions of our nature; and secondly, the vigorous activity of a well-trained and truly enlightened intellect."

"Now, I humbly maintain, that the pages of classic literature are not those in which these dispositions are presented in their strongest colors and most inviting forms to youthful minds, or in a way that their imaginations and sympathies, captivate their imaginations, or subdue their understandings in their favor. On the contrary, many ancient works are remarkable for the indelicacy of their subjects, (relied only occasionally by brilliancy of fancy and playfulness of wit, and thereby rendered more deleterious and seductive to the youthful mind), for the baseness of their heroes; for the profligacy of their men of rank and fashion; for an utter contempt of the people; and, although among their philosophers and sages, some truly great men are to be found, yet their writings do not constitute the burden of classical literature taught in schools; nor are their manners, in any respect, patterns which could be followed with advantage by young men of modern times. In Greek and Roman literature, there is an almost entire destitution of interest in mankind as a progressive race; the ancients never have entered the imaginations of the authors, that the day could ever come when slavery should cease; when the common people should be enlightened and refined; and when social institutions should be arranged not for the advantage of a patrician class, but to promote the general enjoyment of all. In short, scarcely one of the more important practical principles of Christianity, enlightened policy, or true philanthropy, is to be discovered in their pages."

In France, educational reform has been active as elsewhere, and bold men and true, have spoken

words full of meaning for education and mental liberty. We know of no country, however, (Ireland excepted), of which the American people are more ignorant than they are of France. Associated as the French schools of philosophy are, in the minds of most persons, with the terms infidel, pantheist, and nothingarian, by virtue of much pulpit declamation, we fail to get the good of her intellectual culture with our educational influences.

France and Paris live in most minds, only as the hotbed of fashion, folly and crime; which mean in particular, "French taste," "revolutions," and "socialism." But with the thinking and reading public, all this is *cast* or ignorance, or both; and were this the case, it were not difficult to show that religion, science, philosophy, and education, have found in France their most polished, truthful, and reformatory representatives, whose works have done much to keep the thinking world in motion.

The following extracts of M. Bastiat, member of the Chamber of Representatives at Paris, which we find in the Westminster Review, before noticed, will give meaning to this assertion:

"M. Bastiat is a staunch advocate of freedom and education. Under this expression, he would not sanction a carelessness about, an indifference to, or a neglect of, the adequate intellectual teaching and moral training of the mass of the people; but he does not mean that, whatever the method of education resorted to by guardians and parents, no disadvantage ought to be inflicted by the State, upon those who have received their education under one system rather than another; unfitness for the work to be done, or the office to be filled, being the only disqualifications which, in his opinion, ought to be recognized. With these views, he proposed as an amendment to the Educational bill, that University degrees should be abolished. In our extracts will begin with M. Bastiat's statement of what that part of the educational law is, against which he directs his attack."

"The law of our country decides that the most honorable professions should be those, that to be admitted to, 'certificates' are to be given of nothing else. Now, what is the consequence, according to the admission of everybody? It is, that the young men have calculated to a nicety what it is necessary for them to learn in order to attain their degrees, and they confine themselves to that. You cry out, you groan. Eh! cannot you understand that it is a manifestation of the opinion of the public, who will not subject themselves to useless exertion."

"Is it natural, is it right, that we should be thus managing matters in the nineteenth century? Is Latin an instrument required for the acquisition of knowledge? Is it in the writings which the Romans have left us that we can learn religion, physical science, chemistry, astronomy, physiology, history, jurisprudence, morality, industrial contrivance, or social science?"

"To know a language, as to know how to read, is to possess an instrument. And it is not strange that we should pass all our youth in making ourselves masters of an instrument which is no longer good for anything—or but for little; since as soon as we begin to know it, we hasten to forget it! Alas! why cannot we also forget as quickly the impressions which this unprofitable study has left upon us?"

"From examining what classical literature is, and what in consequence, is likely to be the effect of classical education, M. Bastiat proceeds to show, by ample citations from all the most celebrated French writers, how far they have been imbued with classical notions of the character already described. Among the authors whom he cites are Corneille, Fénelon, Rollin, Montesquieu, Rousseau, and Mably. For the quotations themselves, we must refer our readers to M. Bastiat's masterly performance. At the close of them, for the double purpose of guarding against misconception, and of enforcing what is true and useful, he remarks in the following beautiful strain:

"In citing the absurd and subversive doctrines of such men as Fénelon, Rollin, Montesquieu, and Rousseau, I am far from pretending that we do not owe to these great writers pages full of reason and morality. But what of value there is in their works is true from another source. This is precisely what I contend for—the exclusive teaching of Greek and Latin literature makes of all us *living contradictions*. It drags us violently towards the past, of which it glorifies even the atrocities; whilst Christianity, the Spirit of the age, and that fund of good sense which never entirely abandons its hold upon us, points out excellence to us in the future."

"In judging the general scope and spirit of M. Bastiat's pleading, the English reader must bear in mind that great as may be the difficulties with which the education question is surrounded in France, those difficulties are not created by the predominance of polemical divines who can only agree together on one thing—to withhold their sanction from any plan for providing adequate secular instruction to all classes, unless it be accompanied by religious teaching, upon the character of which teaching they cannot agree. The would-be dominant party in France is the University. With this caution, he will scarcely fail to allow due weight to another reason urged by M. Bastiat in favor of leaving education unshackled."

"Under a system of freedom the clergy will not rule instruction, but instruction will rule the clergy. The clergy will not be able to stamp their character upon the age, but the age will mould the clergy in its own image. . . . Under a system of freedom, the study of the works of God and Nature is the kind of instruction that will prevail. The young people who shall have received it, will show themselves, as regards reach of understanding, soundness of judgment, and aptitude for the business of life, vastly superior to the *affreux petits rhéteurs* whom the University and the clergy have hither saturated with doctrines as false as they are superannuated. While the first will be fitted to perform the social duties of our age, the second will be reduced in the first place, to forget, if possible, what they have learned, and afterwards to

learn what they ought to know. In the presence of such results, the fathers of families will be inclined to prefer free schools, full of sap and life, to those other schools sinking under the weight of a slavish routine."

"What will then happen? The clergy, always ambitious to preserve its influence, will have no other resource than that of substituting in its turn, the teaching of things for the teaching of words—the study of positive truths for that of conventional doctrines, and the substance for its shadow. . . . But to teach we must know, and to know we must learn. The clergy, then, will be compelled to change the direction of their studies, and improvement will force its way into the very schools in which the clergy are trained. Now does any one think that an altered dietary will not produce a change of temperament? For, let us observe, it is not only a change in the subject matter of instruction that is in question, but also of the method of teaching the clergy. Familiar knowledge of the works of God and Nature is acquired by an intellectual process very different from that which brings us acquainted with theologians. To observe faces and the order of their occurrence is one thing; to admit without examination a *tabooed* text, and deduce consequences from it, is another. When science takes the place of assumption, examination is substituted for authority, the philosophic method for the dogmatic, the change of object requires a change of discipline, and the change of discipline produces different intellectual habits."

"It cannot be doubted, then, that the introduction of science into the training schools of the clergy, the necessary consequence of educational emancipation, must have the effect of modifying, in the very bosom of these institutions, even the prevailing intellectual habits."

"I have already observed that classical conventionalism consists of all living contradictions—Frenchmen by necessity, and Romans by education. Might we not also say that we are living contradictions in a religious point of view."

"Oh! it is a sad sight! We have lately heard deep groans at the diminution of religious belief; and, strange as it may appear, the very ones who have allowed the last spark of faith to die out in their souls, are the readiest to find doubt misplaced—in others. 'Bow down your reason,' is the language of one of these sham theologians. 'education is all last, for it is altogether of a different stamp to yours; and, to keep the commandments, is it not then, the mischief is not great, but with you it is different; you cannot break them without danger to society.' 'Bow down your reason,' is the language of one of these sham theologians. 'education is all last, for it is altogether of a different stamp to yours; and, to keep the commandments, is it not then, the mischief is not great, but with you it is different; you cannot break them without danger to society.' In this way 'For' takes refuge in Hypocrisy. People do not believe, but they pretend to believe. While skepticism rules within, a cloak of religion, made to pattern and suited to the fashion, is displayed on the exterior; and thus another conventionalism, and that of the worst kind, disgraces human intelligence."

While education has thus been progressing in England, Scotland, and France, America has not been sleeping. We have men and women among us who have been active "in season and out of season," working with all the inspiration of a first love, to bring conviction to the minds of the people. These controversies, after the excitement of the hour has passed, have brought forth the sober, practical thought, which, seeing the *good*, seeks to make it life and fact. By our ideas of education have been enlarged, our hopes of the future made brighter, and the sources of educational influences very much multiplied.

It may be there is as yet much superficiality connected with our methods of instruction, but this will give way as we see clearly the need of a more comprehensive and scientific system of education.

Believing however that we live in a new era, we are not at all surprised in reading remarks like the following, which we find in the Albany State Register, as they express the good sense of many minds on the present state of Education among us.

"We have seen boys and girls put through Latin and Greek, until they became very learned in the dead languages. They grew up to be men and women, and forgot what they had spent three or four years in hard study to acquire, until their Latin and Greek became quite as much Dutch to them, as they were to us, who have never seen the inside of a college in our life. We began a good while ago why the youth of the country are drilled for years in the acquisition of these languages, which are spoken no where in the world, which are not and cannot be made according to the private organization of society a medium of communication, when there are so many living languages to be learned, the knowledge of which would be so useful in the practical business of life. We have Frenchmen, Spaniards, and Germans, and Italians, in great numbers among us, with whom all of us associate more or less, and with whom, in the cities especially, we are called upon to transact business. While we were in the practice of the law, we were often embarrassed, and doubtless lost much business by our lack of knowledge of these languages, and what is true of us in this respect is true of the colleges and institutions of learning in this country whose knowledge of languages is derived from the schools. It is entirely true, that the French is sometimes taught especially to young ladies in our female seminaries, but its acquisition is regarded in the light of an elegant accomplishment, rather than a useful branch of a practical education. In our colleges for the education of young men, no such thing is reckoned among the ingredients that go to make up an education. Latin and Greek are regarded as essential, and would doubt less be very useful, if the graduates were to travel among the 'dead men' of two thousand years ago."

"A young man of America gets his diploma of graduation, and starts out on his travels to see Europe, and learn something of its institutions by actual observation. He visits the British Islands first, and gets along very well there, for the language of the people is his own. But the moment he crosses the channel he is as helpless as a child. In no nation on the continent can he make himself understood, with all his learning, and after all his long years of study, and the great expenses of his college course. In France, in Italy, in Spain, Germany, Norway, Russia, in every empire, he is as much an isolation, as much in darkness as the most miserable digger of the Rocky Mountains would be were he transported to the streets of Washington, or the thoroughfares of London. And yet great Young American has gone through the prescribed

course established by our colleges and universities, and been sent out into the world a thoroughly educated man. There is something wrong in this. It is said that the study of the dead languages is a great thing for disciplining the mind. Doubtless, but is not the study of the living languages equally efficacious for such a purpose? The blacksmith's arm becomes powerful in muscular developments by reason of his swinging his ponderous hammer, but while he swings his hammer he shapes the iron, gives form and temper to the steel, and the blow that strengthens his arm adds somewhat to the useful productions of life. We do not desire to be understood as opposing the study of these languages. They are well enough in their way, but they should not be allowed to supersede or have preference over the acquisition of those spoken by living men, and enter into the every day commerce and social pleasures of life. In this, as well as in a thousand other respects, education should be practical; the learning of the schools pointed in a very useful direction."

Gleason's Pictorial has the following, which, as an off-hand description of one phase of the times, and a good picture of some of our fashionable absurdities, will be read and remembered we hope, as pertinent to the necessity for reform in almost every department of education.

"A little of everything" is the educational motto of the present age. No course of education is deemed complete which does not embrace a smattering—for it can be no more—of Greek and Latin, French, Spanish, German and Italian, the various branches of mathematics, physics and metaphysics, drawing, painting, and music. Our daughters learn, before they have arrived at the mature age of eighteen, at which time their education is finished—

"If I learned all these thoroughly, they would be marvellous and prodigious, deeply, darkly, beautifully blue; but they are only slightly tinted—bluish and not blues. The fact is, that so many studies are forced upon the attention of the young, that it is utterly impossible that any of them can be thoroughly learned. And the fundamental basis of a good education is not made sure before the superstructure is raised. The showy edifice rests upon a foundation of ignorance. The Anabasis before he can parse a sentence of Milton. He is instructed by a Parisian in the difficult pronunciation of the French, while he is allowed to call 'put' *put* in his English reading lesson. He learns to roll off the Spanish S's glibly, while he ignores their existence in his own tongue, and calls 'morning' *mawning*, and 'horn' *hawn*. Perhaps before he can spell correctly in that style of orthography, which he must master because the whole literature of his tongue is printed in it, some quackish pedagogue sets him to work on the quaintest of fonogrames, and he learns to spell 'row' and 'rows' *roe*, and to write a stenographic hand more bewildering to the eye than the Greek and Hebrew alphabet—Before being thoroughly grounded on mathematics, the best logical training the mind can be subjected to, he is set to work on metaphysics, and becomes a philosopher before he knows the meaning of a syllogism. He gets out of school and college to pursue the same diffuse and desultory system of study and reading. He is like a man who has a store full of goods, but of patterns—a strip of this, a shred of that, a patch of some other stuff. His mind is decked with a patchwork garb like Jacob's coat of many colors. He can talk snarply for five minutes on any given subject, but if you pump him, you find that his learning is no deeper than that of Moses' friend in the Vicar of Wakefield, which was confined to a single sentence about the 'cosmogony.' A man of this calibre is very well fitted to shine in society, where anything like a lecture or serious discussion is out of place, and where a few phrases on any topic is all he can hazard without being set down as a bore, but his practical value may be presented by the algebraical sign of minus."

"The system is all wrong. It is far better that a man should know one science thoroughly, than that he should be a smatterer in half a dozen. We are always shy of mounting a horse that the groom tells us can trot, pace, canter and gallop. Let it not be supposed that we are inimical to various learning. By no means. But we require that one branch should be mastered thoroughly before the succeeding one is undertaken. We would have a boy learn to read and write his mother tongue correctly before he proceeds to the study of a foreign language. In building a house, we first dig the cellar and lay the foundation wall deep and well, the boys were raised and strongly knit together the frame which is to support the structure. Afterwards we fence it from the storm; the addition of florid ornaments comes last of all. The trouble of our educational system is, that we begin at the wrong end—as Paddy thought he could build a chimney by first holding up a brick, and then putting another under. Dr. Blimber's school, described by Dickens, was no doubt an excellent institution. The boys were taught everything, and studied hard; but unluckily he turned them into the world unhealthily little blockheads in spectacles. They had been worked very hard and taught nothing."

While the general tenor of these remarks, express the defects of the present and the past systems of Education, we have had men among us, who have worked to construct a new method of culture, founded on the science of Anthropology, which, when scientifically applied, cannot fail to develop the whole nature of man and woman. Spiritualists above all need to know, "what is truth," on this subject, since their religion is essentially the religion of manhood and the perfection of our common humanity."

In the writings of Dr. Spurzheim, Prof. Caldwell, George Combe, Andrew Combe, Horace Mann, O. S. Fowler, and many other physiologists and phrenologists of England, Scotland and France, may be found the elements of a natural education, which will harmonize both body and mind. Those wishing the details of these views, will do well to consider their works, though we design to give consistent view and attention to the various departments of education, mental and physical, through the columns of this paper.

* Spurzheim's Elements of Principles of Education.
* Elements of the Philosophy of the Human Mind.
* Combe's Lectures on Popular Education.

Poetry.

THE PERPETUAL RELIGION.

Belongs—from the soul deriving breath— Should know no death: Yet do they perish, mingling their remains With fallen stars...

FOOTSTEPS OF ANGELS.

When the hours of day are numbered, And the voices of the night Wake the latter slumber numbered, To a holy, calm delight...

SPIRIT COHORTERS.

When the world seems dark and dreary, And the tears are in his eyes, When the heart is lone and weary, And for rest we sadly sigh...

MAGNETIC MAGIC!

Historical and Practical Treatise on Fascinations, Cabalistic Mirrors, Suspensions, Compacts, Talismans, Convulsions, Possessions, Sorcery, Witchcraft, Incantations, Sympathetic Correspondences, Necromancy, etc., etc.

FOURTH DIALOGUE.

SUSPENSIONS.

29. At page 292, of the 2d volume of "Critical History of Superstitious Practices," Lebrun speaks in the following terms: "For one hundred and ten years that the torture by water has been abolished in France, it has nevertheless been used in Burgundy; sometimes it has been applied without legal proceedings, sometimes it has been inflicted by the courts themselves..."

thrown into the river. Some one went down, but almost all remained on the surface like pieces of cork-logs, and every effort to make them sink were useless. Mortified to be thus floating on the surface, some of them accused the ropes by which they were fastened to be bewitched; the ropes were changed several times, but the result was the same. The presence of the monks of Pontigny, and several other persons of distinction, rendered this trial perfectly authentic; yet they wished to give it the solemnity of a legal act, in due form. A public notary was entrusted with the drawing up of the record, and signed even by the persons who had submitted to the experiment. What I have related here, is an abstract of the copy of the authentic record, sent me in regular form by the notary himself.

preferred to any other, and she was kept for a Saint just at the moment this odious man destroyed the fruit of his infamous connection with her. But what is still more remarkable, is the evidence of a witness called La Batorelle, who says that one day she saw Father Girard apply the side of his breast to the bleeding wound of La Cadriere, and when this blood had transmitted a rosy tint to his side, that he kissed her wound, while she kissed the red impression produced upon the Jesuit's flesh. Often, pursued the same witness, they mixed their blood with water and drank it together. La Cadriere's mother confesses also that one day she saw Father Girard carry away a towel on which the face of her daughter was impressed in blood; that he took in the same manner another napkin which he offered to pay for if desired. This woman was extremely credulous, so that the Jesuit had no difficulty in making her believe the most ridiculous stories; it is thus that he always found pretex for multiplying his visits to the unfortunate girl.

pleased. A certain quantity even remained, and was preserved for the following day. 37. As she was sitting on a vine-tree and reading to her companions, a strange rain began to fall, but not a single drop touched the Saint. 38. On another day forty bushels of wheat were piled up in a granary, where there was none a moment before. 39. An empty barrel was likewise filled with wine in the presence of a great many respectable witnesses. 40. How many similar facts are related in the "Life of St. Philomene." They were all produced by the action of her relics. It is thus that we see the coffin containing her remains, and carried by four men, become at once so excessively heavy that eight strong porters were unable to lift it up; yet a minute before it scarcely weighed a few pounds. In the same ceremony they were a flag twice as wide as the street itself, without any of the parts touching the side houses. On another occasion copies of a certain work were wanted, and the edition was exhausted, St. Philomene caused four hundred copies to be found one day, and the same number a few weeks afterwards. 41. In the "History of Magic in France," published in 1818, I read the following statement:—"On the 17th of September, 1612, Father Pot interrogated after the mass, a possessed woman called Demise de la Caille. All of a sudden the woman was taken from the floor and lifted up into the air, screaming out in the most desperate manner. Charitable persons and monks kept her skirts tight around her feet, lest she might in her motions, immodestly uncover a part of her person."

truth, a volume of heart-histories? or seen, like the shadows of heaven in some deep-valleyed lake, the clouds and sunshine of a poetic temperament, lingering in prophetic beauty in ominous sadness, in those same indexes of the soul within? Who has not turned from the melancholy blue, or the soft, deep, lustreless black, to the flashing of a fiery eye, or the black resting-place of malignant feelings, quick impulses, strong passions, and had there a record of wounded sensibilities, of ready crimes, of revengeful acts? One dark history of sins untold; one bloody prophecy of crimes innumerable. Who has not shuddered at the curling lip of scorn, and read unconsciously the same sad history? Nor watched the drooping corners of a melancholy mouth, or the firm and compressed lip of decision, and not seen more to fear or admire than the most eventful page could afford? Who could look upon the high and thoughtful brow, the broad and noble front, and not read of mighty achievements and noble deeds? Ay! the prophecy is on the infant brow and the history on the cheek of age, which all may read who will; one, too, fraught with the deepest interest, because characterized by the greatest variety. "True, the young face is but an unwritten tablet, but those mystical truths are gradually unfolded and brought in easy succession before the reader, and each page has its beauties. The hues of health and longevity are first traced, or a life of bodily pain and suffering is seen, in the pale wan visage. The lines of a pensive mould of mind are clearly delineated, or the sunshine of a happy heart, distinctly seen; a life of deep study and patient research, truthfully foretold, or a careless holiday dream-life is depicted in the whole countenance. In after years the deep furrows of sorrow, disease, and suffering, or the still deeper lines of thought, tell of the ravages of time and care, and become a vast historical volume; yet the same Spirit of inspiration which in infancy was prophetic, beams in a gentle smile upon the brow; and the last revelation of time becomes a prophecy of the future, bright, beautiful, and to mortal eye unseen, save in that holy prophecy,—a happy, peaceful death.

those things which we are capable of performing. That which we would be, and that which we desire, and in the future: we prove our aspiration after an object which we already secretly possess. It is thus that an intense anticipation transforms a real possibility into an imaginary reality. When such a tendency is decided in us, at each stage of our development a portion of our primitive desire accomplishes itself, under favorable circumstances, by some more circuitous route, from which, however, we never fail to reach the straight road again."

PROPERTIES OF CHARCOAL.

The following is an interesting article, by J. Stenhouse, F. R. S., in the Journal of the Society of Arts, London:—"My attention was particularly drawn to the importance of Charcoal as a disinfecting agent, by my friend, John Turnbull, Esq., of Glasgow, Scotland, the well known, extensive chemical manufacturer. Mr. Turnbull, about two months ago, placed the bodies of two dogs in a wooden box, on a layer of charcoal powder a few inches in depth, and covered them over with a quantity of the same material. Though it was quite one week, he kept his laboratory, no effluvia was ever perceptible; and on examining the bodies of the animals, at the end of six months, scarcely anything remained of them except the bones. Mr. Turnbull sent me a portion of the charcoal powder which had been most closely in contact with the bodies of the dogs. I submitted it for examination to one of my pupils, Mr. Turner, who found it contained comparatively little ammonia, not a trace of sulphuretted hydrogen, but very appreciable quantities of nitric sulphuric acids, with acid phosphate of lime. Mr. Turner subsequently, about three months ago, buried two rats in about two inches of charcoal powder, and a few days afterwards the body of a full grown cat was similarly treated. Though the bodies of these animals are now in a highly putrid state, not the slightest odor is perceptible in the laboratory. From this short statement of facts, the utility of charcoal powder as a means of preventing noxious effluvia from church-yards, and from dead bodies in other situations, such as on board a ship, is sufficiently evident. Covering a church-yard to the depth of from two to three inches, with coarsely powdered charcoal, would prevent any putrid exhalations ever finding their way into the atmosphere. Charcoal powder also greatly favors the decomposition of the dead bodies with which it is in contact, so that in the course of six or eight months, little is left except the bones. In all the modern systems of chemistry, such for instance, as the last edition of Turner's "Elements," charcoal is described as possessing antiseptic properties, while the very reverse is the fact. Common salt, nitre, corrosive sublimate, arsenic acid, alcohol, camphor, crocus, and most essential oils, are certainly antiseptic substances, and therefore retard the decay of animal and vegetable matters. Charcoal, on the contrary, as we have just seen, greatly facilitates the oxidation, and consequently the decomposition, of any organic substances with which it is in contact. It is, therefore, the very opposite of an antiseptic."

A BEAUTIFUL EXTRACT.

The editor of the Knickerbocker attributes the following to Ik Marvel, and is certainly worthy of him:—"Last evening, we were walking leisurely along; the music of the choirs of three churches came floating out into the darkness around us, and they were all new and strange tunes but one, and that one—it was not sung as we have heard it, but it awakened a train of long buried memories, that rose to us as we walked, before the cemetery of the soul had not tomb in it. It was the sweet old "Corinth" they were singing—strains that we have seldom heard since the rose color of life was blushed; and we were in a moment back again to the old village church, and it was a summer afternoon, and the yellow sunbeams were streaming through the west windows, and the silver hair of the old deacon, who sat in the pulpit, was turned to gold in its light, and the minister whom we used to think could never die, so good was he, had concluded the application and "exhortation." The "Corinth" choir were singing the last hymn, and the tune was "Corinth." It is years—we dare not think how many—since then, and the prayers of David the son of Jesse are ended; and the choir are scattered and gone. The girl with blue eyes that sang alto, and the girl with black eyes that sang alto—the eyes of one were like a clear June heaven at noon. They both became wives, and both mothers, and they both died. Who shall say that they are not singing "Corinth" still, where Sabbath never wane, and congregations never break up? Where they sat, Sabbath after Sabbath, by the square column on the right of the "leader," and to our young ears, and the old folks, the very soul of music! That column bears still their pencilled names, as they wrote them in those days of life's June, 18—, before dreams or change had overcome their Spirit like a summer cloud. Alas! that with the old singers most of the sweeter tones had died upon the air; but they linger in memory, and they shall yet be sung in the sweet remembrance of song that shall take place by and by in a hall whose columns are beams of morning light, whose ceiling is pearl, whose floors are gold, and where hairs never turn silvery, and hearts never grow old. Then she that sang alto, and she that sang air, will be in their places once more."

MINSTERING SPIRITS.

The reunion of parents and children in Heaven, as well as of earthly friends, is a cheering and delightful thought. And the idea that our departed friends may sometimes be near us, or wait to welcome us to the silent land, is well suited to impress the mind. A little girl, in a family of my acquaintance, a lovely and precious child, lost her mother at an early age—too early to fix the loved features in her remembrance. She was as frail as beautiful; and as the bud of her heart unfolded, it seemed as if, won by the mother's prayers, to turn instinctively heavenward. The sweet, unconscious, and prayer-loving child was the cherished one of the bereaved family. But she faded away early. She would lie upon the lap of a friend who took a mother's care of her, and winding one wasted arm around her neck, would say, "Now tell me about mamma." And when the old tale had been repeated, she would say, softly, "Take me into the parlor; I want to see my mamma." The request was never refused; and the affectionate child would lie for hours contentedly gazing on her mother's portrait. But, "Pale and wan she grew, and weakly, Bearing all her pains so meekly, That to them she grew still dearer, As the trial hour drew nearer."

EVERY HUMAN FACE HAS A HISTORY AND A PROPHECY.

Though "Heaven from all creatures hides the book of fate," and memories of the past are buried in forgetfulness, the historical and the prophetic are strangely and beautifully blended in the human face; histories the sage oft-times cannot interpret, or the chronologist date, and prophecies as vivid as the mysterious hand-writing upon the wall, but which, alas! there is no Daniel to interpret. Upon the yet unfurrowed brow of tender infancy, all is shadow, all is prophecy; the shades of coming events sweetly linger with the light of innocent smiles, and their blending hues present a prophetic picture painted by the hand of the divine Artist. Memory has no page in that bright volume; sorrow has not written there a line, nor has crime left as yet one dark chapter; but all is a bright volume of prophetic truth. Each circle of time adds its record, and the fulfillment of the prophetic becomes itself the historical; yes, the hand-writing of time, the historian of historians, is deep and indelible as if written like the sins of Judah. Who has not looked into a soft, shadowy eye, and read there as in a mirror of