

**THE SCHOOLMASTER AT HOME,
CONTAINING PREFATORY INTELLIGENCE; AN
ORIGINAL ENGLISH GRAMMAR, HISTORY OF
ENGLAND, AND GEOGRAPHY; TOGETHER
WITH CONCLUSIVE EDUCATIONAL MATTER,
ORIGINAL AND SELECTED**

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The Schoolmaster at Home, Containing Prefatory Intelligence; An Original English Grammar, History of England, and Geography; Together with Conclusive Educational Matter, Original and Selected by Anonymous

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"Nothing ought to be more weighed than the nature of books recommended by public authority. So recommended, they soon form the character of the age. Uncertain indeed is the efficacy, limited indeed is the extent, of a virtuous institution. But if education takes in vice as any part of its system, there is no doubt but that it will operate with abundant energy, and to an extent indefinite. The magistrate, who in favour of freedom thinks himself obliged to suffer all sorts of publications, is under a stricter duty than any other, well to consider what sort of writers he shall authorize."—GRATTAN.

"It is a remarkable fact, which history was either too idle to ascertain, or too much ashamed to relate, that the arms of Cromwell communicated to Scotland, with other benefits, the first newspaper which had ever 'illuminated' the gloom of the North. Either army carried its own printer with it, expecting either to convince by its reasoning, or delude by its falsehood."—EN.

STEVENS AND PARDON, PRINTERS,
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PREFATORY INTELLIGENCE.

ONE of the most benevolent philosophers and statesmen of this or any other age, Doctor Benjamin Franklin, whose life was filled up with usefulness to mankind, informs us, "that he owed all the good he ever did to his country or mankind, to a *small book* he accidentally met with, entitled, 'Essays to do Good.' This, (he says,) he learned with care and attention, laid up the 'sentiments' in his memory, and resolved from that time, which was in his early youth, that he would make *doing good* the great purpose and business of his life."

The Editor of the Schoolmaster at Home, actuated by a motive—doubtless not so exalted and comprehensive as the renowned and philanthropic Franklin, yet not less sincere and hopeful, compiled this "small book," with a view of inducing such among the uneducated youth and adults of his native country to pursue the same course; namely, to *learn* the contents with care and attention; and further, when they shall have so done, and successfully digested them, to endeavour to praise God in the highest for so "small," but useful a gift; which, by the help of their Maker, may prove a blessing; and above all things, that "the gates of light" may be further opened unto them. Having thus expressed himself, the Editor proceeds to introduce some educational and instructive matter.

Several very just observations were made the other day by Dr. Lardner, at the dinner given to him by the Leicester people. "There never was a time (he said) at which it appears to be more incumbent on persons, who possess what is called a stake in the country, to promote the instruction and enlightenment of the in-

dustrious classes, than the present. The course which public events have of late years taken, and that which I think all political parties must admit they are likely to follow for some time to come, is such as will probably give increased political privilege and power to the middle and to the industrious orders. If, then, this power and this privilege be about to fall into their hands, ought we not to qualify them for its exercise by improving their understanding on these subjects, and informing their minds?" Dr. Lardner read an interesting passage from a letter which had been written to him by Baron Dupin—with reference to the conduct of the working classes of France at the revolution of 1830, and the causes to which alone such conduct was attributable. "It is now sixteen years (writes M. Dupin) since a system of popular instruction on an extensive scale was proposed in France. After a considerable time, by the invincible perseverance of its promoters, the numerous obstacles which were opposed to it were overcome, and it was at length established upon a scale commensurate with its importance. The sound and practical education of the industrious orders was connected with a careful system of instruction in the principles of domestic, moral, and religious duties. Works upon the sciences applied to the arts, upon the principles of commerce, upon political economy, and other subjects, were prepared and written in a simple and perspicuous style for the use of the people; and local institutions, for the gratuitous instruction of all classes, but more especially for those engaged in the arts and manufactures, were established in above 130 of the chief places throughout France. When the revolution of 1830 occurred, it found the working classes animated with a moral spirit, a love of social order, and a respect for civil rights, the absence of all which eminently characterised the great revolution which closed the last century. It was evident that the care which had been bestowed to enlighten the minds of the people had not been without its influence. It had softened their manners and elevated their souls, and enabled them to conduct the great change of 1830 in a manner to excite the admiration of Europe." This

letter was received with very great applause, and Dr. Lardner, in conclusion, adverted to the necessity of such measures of public and political instruction emanating from the state:—"It is too much to expect from the mass of the working classes that they should appropriate a portion of their earnings, which are frequently small and sometimes scarcely adequate to physical support, to mere intellectual improvement. The instruction of those orders of society, who, from their position and circumstances, cannot be reasonably expected to provide instruction for themselves, should be the business of the state; and I trust, in the spirit of public improvement which has evidently been recently roused, that a consummation so desirable cannot be remote. Much, however, must depend upon the exertions of the industrious orders themselves—still more, perhaps, on the exertions, on the interest, and the sympathies of that class of society which is immediately above them—I mean the middle class."—*Examiner*.

OBJECTS OF EDUCATION.—It seems to me that we are guilty of great inconsistency as to the ends and objects of "education." How industriously have not its most able and zealous champions been continually instilling into the mind, that education is the way to advancement; that "knowledge is power;" that a man cannot "better himself" without some learning! And then we complain, or we fear, that education will set them above their station, disgust them with labour, make them ambitious, envious, dissatisfied! We must reap as we sow; we set before their eyes objects the most tempting to the desires of uncultivated men, we urge them on to the acquirement of knowledge by holding out the hope that knowledge will enable them to grasp these objects:—if their minds are corrupted by the nature of the aim, and imbittered by the failure which *must* be the lot of the mass, who is to blame? If, instead of nurturing expectations which cannot be fulfilled, and turning the mind on a track which must lead to a sense of continual disappointment, and thence of wrong; we were to hold out to our humbler friends the appropriate and attainable, nay, unfailing, ends of a *good* education;—the gentle and kindly sympathies;

the sense of self-respect and of the respect of fellow-men; the free exercise of the intellectual faculties; the gratification of a curiosity that "grows by what it feeds on," and yet finds food for ever; the power of regulating the habits and the business of life, so as to extract the greatest possible portion of comfort out of small means; the refining and tranquillizing enjoyment of the beautiful in nature and art, and the kindred perception of the beauty and nobility of virtue; the strengthening consciousness of duty fulfilled; and, to crown all, "the peace which passeth all understanding:"—if we directed their aspirations this way, it is probable that we should not have to complain of being disappointed, nor they of being deceived. Who can say that wealth can purchase better things than these? and who can say that they are not within the reach of every man of sound body and mind, who, by labour not destructive of either, can procure for himself and his family, food, clothing, and habitation?"—*Mrs. Austin.*

SCHOOL SLAVERY.—"Assuredly learning is a thing of almost inestimable value; but still I doubt it may be bought too dearly. Why should the season of childhood, which God and nature hath ordained to be a period of freedom from cares and toils, be converted into one of labour and anxiety for the sake of a little 'premature knowledge,' which the early and tender intellect is unable to comprehend, or the comprehension of which requires an effort of the mind which stints its growth for ever afterward. Knowledge should only keep pace with the natural growth of the human faculties. If it comes to exceed the power of the mind, and to be too great for the grasp of our reason and judgment, the over-burdened intellect becomes but an 'ass,' laden with treasures of no use to the bearer, and only calculated to oppress the wholesome vigour and vivacity of nature. When I see a little urchin who ought to be enjoying nature's holiday, and strengthening his constitution by wholesome exercise to bear the vicissitudes of the world in after times, kidnapped and sent to school, to sit on a bench for four or five hours together, employed in learning *by rote* what he is unable to com-

prehend, I cannot help contemplating him as a slave, and the victim of the vanity of the parent and the folly of the teacher. Such a system is only calculated to lay a foundation for disease and decrepitude, to stint the physical and intellectual growth, and to produce a premature old age of body and mind."—*Dutchman's Fireside.*

THE STUDY OF LANGUAGES NOT USEFUL TO THE POOR MAN.—“To the poor man the study of languages is useless—he is educated not to write, but to work; not, however, to work like the wheels of a steam-engine, but like a man who has will, intellect—like a man who belongs to humanity, and knows and feels the place he holds there. His soul alive to beauty, his mind a treasure-house of rich thoughts, his heart filled with the good and great deeds of olden time, his memory stored with choice facts, and his judgment strengthened by a knowledge of the history of mankind, and a sense of the necessities of political life,—our pupil labours, as he has ever done, cheerfully. His simple meal satisfies him, his children's education is his evening care, social converse, the public gardens and public buildings, or the more retired country walk, adorn his holiday hours; he has learned to enjoy everything, and to be disgusted with nothing. Now what can the study of languages teach him? They are useful to the historian, the grammarian, the philosopher; they must be taught, therefore, but learned only by the wealthy—the men who represent the literature of the country.”—*Outline of a System of National Education.*

MAN.—Man is a god-like being. “We launch ourselves, in conceit, into illimitable space, and take up our rest beyond the fixed stars. We proceed without impediment from country to country, and from century to century, through all the ages of the past, and through the vast creation of the imaginable future. We spurn at the bounds of time and space; nor would the thought be less futile that imagines to imprison the mind within the limits of the body, than the attempt of the booby clown who is said within a thick hedge to have plotted to shut in the flight of an eagle. * * *

* * * * * Man is a creature of mingled substance. I am many times a-day compelled to acknow-

ledge what a low, mean, contemptible being I am. Philip of Macedon had no need to give it in charge to a page to repair to him every morning, and repeat, "Remember, sire, you are a man." A variety of circumstances occur to us, while we eat, and drink, and submit to the humiliating necessities of nature, that may well inculcate into us this salutary lesson. The wonder rather is, that man, who has so many things to put him in mind to be humbled and despise himself, should ever have been susceptible of pride and disdain. Nebuchadnezzar must indeed have been the most besotted of mortals, if it were necessary that he should be driven from among men, and made to eat grass like an ox, to convince him that he was not the equal of the power that made him. But, fortunately, man is a "stranger at home." Were it not for this, how incomprehensible would be

" The ceremony that to great ones 'longe,
The monarch' crown, and the deputed sword,
The marshal's truncheon, and the judge's robe!"

How ludicrous would be the long procession, and the caparisoned horse, the gilded chariot and the flowing train, the colours flying, the drums beating, and the sound of trumpets rending the air, which after all only introduce to us an ordinary man, no otherwise, perhaps, distinguished from the vilest of the ragged spectators than by the accident of his birth! But what is of more importance in the temporary oblivion we are enabled to throw over the refuse of the body, it is thus we arrive at the majesty of man. That sublimity of conception which renders the poet and the man of great literary and original endowments "in apprehension like a God," we could not have, if we were not privileged occasionally to cast away the slough and *exuviae* of the body from encumbering and dishonouring us, even as Ulysses passed over his threshold, stripped of the rags that had obscured him, while Minerva enlarged his frame, and gave loftiness to his stature, added a youthful beauty and grace to his motions, and caused his eyes to flash with more than mortal fire. With what disdain, when I have been wrapt in the loftiest moods of mind, do I look down upon my limbs, the house of clay that contains me, the gross flesh and blood of