

The High School.

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Legendo, Cogitando, atque Scribendo vere docti fitemus.

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A FEW THOUGHTS AND FACTS RELATING TO HISTORY.

Well-written history must always be the result of genius and taste, as well as of research and study. It stands next to Epic poetry among the productions of the human mind. Some one has aptly said, that "well-written and classic history is the epic of real life." It is not a crude collection of facts, occurrences and dates. "History is Philosophy teaching by example," says Lord Bolingbroke. To a certain extent this is true; but it is more than this. Its true purpose is, also, to illustrate the general progress of society in knowledge and the arts, and the changes in the manners and pursuits of men.

Of the importance of the study of history too much cannot be said. Untold profit and pleasure can be gleaned from its rich and inexhaustible pages. Would we acquire a full development of mind, we must know not the Present merely, but also the Past. By the Past we may understand the Present, and anticipate the Future. Surely there can be no more satisfying nor better food for the mind; nothing which can stir more thoroughly our deepest feelings and strongest sympathies, than the study of the human race; its creation, increase, and development; its victories over itself and nature; its failures and successes; joys and sorrows; its struggles for something higher, and its gradual elevation physically, intellectually, and morally. We must study men in all phases of character, and in all ages. No ancient history is to me more interesting, more fascinating, or fuller of useful lessons, than that of the Greeks. It is particularly in regard to that wonderful people that I offer a few facts and thoughts.

Athens is called the "Mother of Modern Civilization." Let us first refer to some of the arguments for and against "Ante-Grecian Civilization." *In its favor*, it may be urged that if Adam was a civilized and educated man, Noah must have been; and if Noah, his descendants also. Does not the very creation of man in the image of God imply a condition of civilization at least to some extent? The first words of the Tempter were addressed to the intellect, to the thirst for knowledge, and man must be civilized to have such a desire. When the deluge came, the most civilized family was saved. Again, traditions speak of a time of civilization, refinement and happiness. The "Golden Age" refers to a period before written history, when there was peace and everything which makes earth nearest heaven. The Ancients were acquainted with arts we know not of, as is shown by their great buildings and works of art. These works mark a vastness of design not consistent with barbarism. The perfect character of some of the languages shows that cultivated minds formed them. There was a religious sentiment and moral teaching far back, purer than at later times.

What can be said *against* civilization previous to that of Greece? Civilization is a complex, consisting of many elements. No part of man enters more deeply into his soul than his religion. It is this which makes

the man and the nation. The religion of nearly all the ancient nations was Paganism. There is in every man a sense of right and wrong, of accountability to a higher power. True religion cultivates these sentiments; false religion degrades them. It was natural for the human mind to deify the heavenly bodies, and so to multiply gods; hence Polytheism. The desire to bring God near, led to the making of gods of wood and stone, which, first considered as merely representations of Deity, were finally worshipped as realities. The conception of God as in form like a man led to the giving a place in the gods to all human vices. Note the sacrifices of children, the worship of Venus, and other cruel and gross forms. It may be asked, can these things be civilization? Again, general education was little known at that time. The ideas of government and social rights were inconsistent with a civilized state. Note also, the cruelty and inhumanity of those races in war. The art of those days shows strength and durability, but no idea of beauty; its development was coarse. Is it not true, then, that the human race has its childhood, youth and maturity?

Greece, compared with other empires, was but a province, having an area of only twenty-one thousand square miles. Yet it was a great light in arms, arts, science, philosophy, but not in religion. Its surface was divided into small plains by lofty mountains. Its grand and beautiful scenery contributed to give to Grecian genius its peculiar character. From its salubrious climate, resulted health and long life. The first inhabitants, the Pelasgi, show an Asiatic origin. Later came the Hellenes, subduing the other tribes. We read, and are thrilled by the story, of the Trojan wars, of Marathon, where there hung in the balance the future civilization of Europe, of Leonidas and his three hundred, of Salamis and Plataea, of the struggle between Sparta and Athens.



HIGH SCHOOL BUILDING, OMAHA, PHOTOGRAPHED BY E. L. EATON.

What was the influence of Greece on succeeding ages? The Greek mind first conceived the idea of liberty. Greece existed in one great reign and wave of conquest under Alexander, and save during this period, she never was a conquering, governing nation. After Alexander, the language of the Greeks ceased to be the common speech of any great nation. Did their language, literature and influence perish? We are struck with astonishment when we read the answer. The perennial life of the Greek language and literature is a phenomenon. They hold a high place in education. Greek is a universal tongue for culture and discipline. In the Latin and the Greek literary treasures lay buried during the Dark Ages, in these they sprung into life again. The intrinsic value placed upon them is wonderful. They are simple, pure and beautiful. The Greek language has, as it were, borne the Testament on its wings. It fired the imagination, and stirred the soul of future ages in regard to liberty and the rights of man.

To realize what Greece has done for the world in philosophy, art and eloquence, we need only to refer to Plato, Socrates, Demosthenes, and Phidias. It is easy in general terms to estimate the genius of the Greeks. There is a distinction between genius and talent. Genius discovers laws and principles, creates character and life, sees intuitively; talent learns, and uses things and ideas. The Greek mind was characterized by genius rather than talent. It was acute rather than strong; possessed of a fine, delicate sensibility, and was strongly marked by the aesthetic element. But they lacked persistence, balance, and symmetry of development. They failed in government because they held not well together. In morals, there was wanting firmness of purpose. The mingling of diverse streams of blood had its effect upon Grecian character and career. The physical features of the country also had their influ-

ence. Climatic surroundings and configurations help to form national mind and character. Does the man of the mountain think as the man of the valley, or the dweller besides the sea? Is the man of the torrid zone like the man of the frigid? The physical beauty of Greece had its effect in making her poets; its boldness and grandeur in molding the mind to heroic action. The sea was fit muse for the hardy Greek islanders.

Do you desire an intensely interesting and profitable study? You may find it in the History of Greece and her wonderful people.

R. E. G.

HARD WORK.

Hard work has accomplished things at which wit, wisdom, and genius have looked aghast. It has made men wittier than wit, wiser than wisdom, and more wonderful than genius can make them. It is the solver of problems, the worker of miracles, the expounder of truths. Its efficiency is universal, wherever man strives, and wherever he lives he strives; hard work is the main-spring of success; genius, the beacon light, may illumine the way; wisdom, the compass may tell us how to steer our bark aright; but hard work, the strong hand at the wheel, at last brings us safe into harbor. The man of genius tells us a thing may be so. The man of wisdom tells us how and why it may be so; but the hardworker, bringing up the rear, will show us that it is so. Centuries ago Pythagoras suggested "the earth may move," thoughtless ignorance laughed, deep thinking wisdom said "it is possible," and there dropped the matter; but patient all enduring, never despairing hard work at last proved Pythagoras' dream to be a reality. Many so called men of genius fail in life, because they think that effort will depreciate their talent. The genius that will not work is like the reflection in a mirror, it has all the beauty and appearances of the original, but the substance is not there. Genius alone, never made a great man, but it has unmade many. Genius is the soul of labor, but labor is the salvation of genius.

In every occupation of life, money-getting, science, art and literature, you will find that the successful men are the workers. Great financiers work as hard as laborers. Rothchild's wealth did not accumulate, he accumulated it. We hear men account for failure by saying "just my luck;" by the way, that word luck like charity, is made to cover a multitude of shot-comings; for in almost every case, want of luck may be accounted for by want of labor. You take care of the labor and the luck will take care of itself. Many think of work as physical exertion; but the real hard work is mental. The man who labors with his hands, may rest when his hours for labor have passed; but the man who labors with his brain can never rest. Weber, the great composer, is said to have wished himself a mechanic; "for then," he added, "I might have Sunday to rest." Again, genius and hard work, may seem to some as altogether incompatible; but although hard work without genius

may accomplish much, and genius without hard work may accomplish a little, it takes both to make a truly great man. Noah Webster was not a genius, yet how great the results of his labor. Edgar Allen Poe was a genius, how little his talent availed. Isaac Newton was both genius and worker, and the world is wiser to-day because he lived.

Earnest efforts will enable any calling, be it governing a nation, or holding a plow. Brougham, the great Englishman, is said to have been so entirely devoted to any thing he undertook, that it was written of him "had he begun life as a boot-black, he would never have rested contented till he had become the best boot-black in England." Opie, the painter was once asked with what he mixed his colors, to make them blend so beautifully? and he answered, "with brains sir." Do as he did, mix your labor with brains, and if you appeal to the higher sensibilities of man, mix your labor with soul. Perhaps we may give some idea of hard work, as applied to literature, when we are told that Gibbon re-wrote his autobiography nine times, and spent twenty years on his "Decline and Fall of Rome." Newton, re-wrote his "Chronology" seventeen times. And we read that when some one asked the Rev. Lyman Beecher how long it took him to write his great sermon on "The Government of God?" he answered, "about forty years sir." Hume worked thirteen hours a day, on his "History of England." Burke was a most laborious writer; and of his "Letter to a Noble Lord," that seems so spontaneous and unstudied, it is said, that the proof-sheet was so mutilated by erasures and insertions, that the compositor refused to have anything more to do with it, unless it were written over. Even Milton, whose "adventurous song" was of "Sions hill" and "Siola's brook that flowed fast by the oracle of God." Milton, whose genius like his theme, was not of earth; even he, we are told "kept to his books as regularly as a merchant or attorney." And Dickens, the most fertile, vivacious and imaginative writer of modern fiction, says "I can assure you my own imagination or invention would never have served me as it has, but for the habit of commonplace, humble, patient, daily toiling, drudging attention." And so we might go on, and find that with scarcely an exception, the men we call great geniuses were also great workers. Now I confess hard work has nothing very attractive about it; it has an ugly sound to begin with, and it is much more pleasant to read of the mental exertion of others, than to practice such exertion ourselves; but after all, were I about to be endowed with a genius for anything, I should pray that it might be a genius for hard work. That is the genius that makes its mark in the world; the genius that read from senseless rocks, the history of ages past; that brought to light the secrets of the deep, and told us why its waters ebb and flow; that pointed out the pathway of the stars, and made the lightning speak across the waves. And that is the genius that will, if it can be accomplished by power of man, dispel the mists that hang over the soundless sea, that flows between time and eternity.

Some one has said, and truly:

"Not a truth has to art or science been given,
But brows have ached for it, and souls toiled and striven."

And so it will be to the end, they who would excel must labor; for the history of human progress, is but the history of hard work.

STACIA CROWLEY.

—The Ohio courts have decided that throwing a dozen potatoes at a wife's head, is sufficient grounds for a divorce, whether she is struck or not. So it struck the court.

EDUCATIONAL.

"To read the English well, to write with dispatch a neat, legible hand, and be master of the first rules of arithmetic, so as to dispose of at once, with accuracy, every question of figures which come up to practice—I call this a good education. And if you add the ability to write pure grammatical English, I regard it as an excellent education. These are the tools. You can do much without them, but you are helpless without them. They are the foundations; and unless you begin with these, all your flashy attainments, a little geology, and all other ologies and ophies, are ostentatious rubbish."

Our contemporary were the words of Edward Everett, the most learned and polished man of his time, to ridicule the advanced studies of the schools.

We well remember when Mr. Everett used those words at an examination of the Cambridge High School—a school famed far and wide for the excellence of its system and thoroughness of the instruction given. A lady at that time a teacher of the school, and who afterwards became the wife of Dr. Hill President of Harvard University, had the honor of fitting one hundred and twenty-five students for the University, all of whom entered without a single "condition."

Edward Everett, in his address, found no fault with the grand superstructure of the education given at the school, and only spoke the words which he did with regard to foundation being laid in a proper manner. He spoke of the points which he enumerated only as the "tools" with which to do the work of a finished education. The foundation must not be neglected, and when once laid, then build the structure as nearly to the height of the source of knowledge as possible. Mr. Everett was a fine illustration of one "Who all learning and all knowledge knew," and his highest compliment on that memorable day, in the High School, were not for those who had only mastered the rudiments, but to the class which was ready to graduate, and take its place in the University.

Our neighbors' "fixed opinions" which cannot possibly be in accordance with those of the text he has chosen, because he applies them to the whole of education, while Mr. Everett, applies them only to securing a good foundation.

Edward Everett, was the President of Harvard; the patron of letters, and one of the best friends that the cause of popular advanced education ever had. He upheld and advocated the system of Massachusetts High Schools, and supported a law requiring a High School, to fit the young for college in every town of 5,000 inhabitants, and the result is that nearly every town in Massachusetts, sustains one of these schools. He raised the standard of education of the university, and applied his vast powers to the liberal education of the whole people.

Our exceedingly well educated, and polished contemporary, with his vast powers strained to their utmost limit with scientific, literary and educational learning, experience and wisdom, must find a very different person to represent his views from the foremost man of his time in all things pertaining to learning, knowledge and education. Edward Everett believed in laying a foundation broad and deep, but he believed also in "going on to perfection."

—A tombstone in the Yazoo, Miss., cemetery, bears the following inscription:

"Here lies interred Priscilla Bird,
Who sang on earth 'till sixty-two;
Now up on high, above the sky,
No doubt she sings like sixty, too."

AGASSIZ AND GOD.

HIS ANTI-DARWINISM—HIS SIMPLE PIETY—
HIS IGNORANCE OF THEOLOGY.

Agassiz was profoundly ignorant of, or profoundly indifferent to, Dr. Hodge's theological system. The Princeton "scheme of salvation," he never studied; but touch him on the point whether God Almighty should be prayerfully recognized by the investigation of his works, and he always flamed up in eloquent exposition of what he called the "Divine ideas," on which the whole scheme of creation was planned. God, with him, was always imminent in the universe. The successor of Aristotle was an unconscious Platonist.

"I don't care," he seemed to say, "how many separate centres there may have been of the creation of plants, animals, and the different races of men; that is nothing to me, as long as the plan existing in the Divine mind was carried out; and as to any valid scheme of classification, I consider it not as a contrivance of the human intellect to formulate its knowledge, but as a discovery—a means of interpreting the Divine plan of creation, as it existed in the thoughts of God."

The doctrine of the mere physical connection of animated beings, by the process of reproduction and gradual variation of species through millions of years, he received with bursts of Homeric laughter. He said that the "missing links" were nowhere discoverable in the geological record. But his real controversy with the evolutionists was in his insubordination of matter to spirit. The most exact of observers was an idealist. He did not believe the world was worth living in, if its operations were not directed by the Lord of heaven and earth. His science was curiously blended with a quaint and natural piety. Of the puzzling theological questions relating to the fall of Adam, he knew nothing; but he excelled most clergyman in being a dogmatist on the being of God, and he never undertook an original investigation into the realms of the unknown, without instinctively breathing a prayer for aid to the Father of Spirits. It is to be supposed that this grand, genial, jovial naturalist, whose mere presence in a company was, as Emerson said, a "festivity," will, in the end, have some justice done to the singular depth of his simple piety. He held Darwinism in a kind of horror, because he thought it would eventually lead to scientific atheism; and, thorough-going scientist as he was, he considered the unproved, and as he believed, disproved theory to be eventually fatal, both to science and to religion. Most of his friends, scientific, theological, and literary, tried to convince him that his fears were imaginary and exaggerated.

"Don't trouble yourself with Darwinism, but pursue your own course, in your own way."

We were once present at a dinner, where Agassiz was the most conspicuous guest, and where this advice was given. The great naturalist twirled his napkin in his hand, paused, smiled benignantly to all his friends, listened somewhat nervously to what they had to say, and answered:

"You don't know what this new tendency of science will lead to. God will go out of the universe as fast as Darwinism comes in. If the theory were demonstrated by facts, I would be the first to sustain it; but I cannot give up God Almighty for an ingenious hypothesis, when I know there are facts which contradict the hypothesis. I am, first of all, a man of science; I follow whithersoever science leads; but I get enraged when I am voted an old foggy, and a man behind the age, because I decline to accept a theory which my generalized knowl-

edge, and my daily investigations forbid me to tolerate."

We have sometimes thought that Agassiz would have lived twenty years longer, had it not been for the mental irritation and fret excited in him by the seeming triumph of Darwinism. There was something amusing in the glowing terms in which he praised Darwin as a naturalist, who had added, by his original investigations, to the facts of botany and zoology, as contrasted with the relentlessness with which he assailed Darwin as a framer of theories.—E. P. Whipple.

A WONDERFUL DISCOVERY.

An American inventor, Mr. John W. Keeley, asserts that he has discovered a new motive power, which is destined to supercede steam:

This discovery is a method whereby water is transformed by a mechanical process to vapor, without the application of heat; and yet transformation results in the production of a motor far more powerful than steam. This discovery is the sequel of twenty-five years experiment on the part of its inventor. Before he was twenty years old Mr. Keeley was at work on a model water-wheel, and at that time the idea occurred to him that an engine should be driven partly by water and partly by atmospheric pressure, which should be as powerful as a steam-engine, and infinitely less expensive. After many experiments he succeeded in making an engine whose motive power was compressed air on one side, and a vacuum on the other; while water was the agent for holding the vacuum in suspension. This was in his opinion a vast improvement on the steam engine; but the inventor saw by the working of his model, where he could better it by simplifying it. This he proceeded to do, and hence has a motor which is merely a cold vapor produced from water by mechanical means, yet so powerful that it can produce a pressure of 10,000 pounds to the square inch. In fact, the tremendous results of this process quite astounded its discoverer. It is also a peculiarity of this vapor, that it can be used at any rate of pressure desired, from ten pounds to thousands of pounds to the square inch; it can also be generated and preserved in receiving vessels for an indefinite length of time without losing its force. Mr. Keeley has proved this by repeated experiments, sometimes keeping the vapor for a fortnight without appreciable loss of power.

When this discovery was first brought to notice of prominent scientists, the simplicity of the invention made it seem impossible to them; they saw the results, but could not believe the evidence of their own senses. They suspected the hidden presence of electric, magnetic, chemical, or other known agencies, when they witnessed the marvelous operation of the machine; but the close investigation by experts convinced them that Mr. Keeley's assertion was true, that a mechanical process alone generated this strange motive power, which was at once so simple and so tremendous.

An entire revolution in steamships, railway engines, horse cars, and in fact in every department of mechanical operations, will be effected, and that speedily. This process is simple and inexpensive, and its working models are so marvelous in their operation that not only many scientists, but capitalists also, have become converts to the new motive power. Already stock companies have been formed, which have purchased the right to use this new and strange motor in various states; New York and the New England states among them. It was one of Faraday's sayings "that a grain of water contains electrical relations equivalent to a very powerful flash of lightning."—Gold Age.

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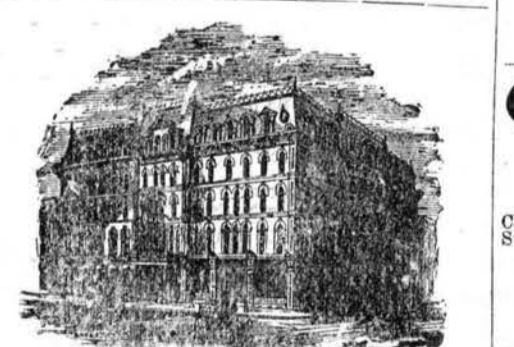
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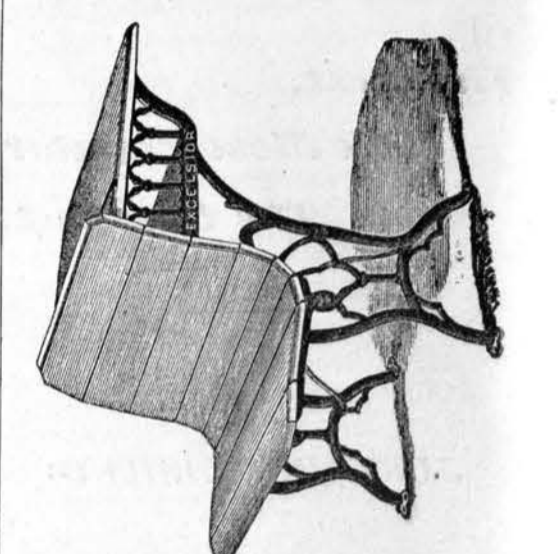
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