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"Sagacity and good humour are among the essential qualities of an accomplished instructor of youth.

SOME author in treating upon education, introduces the following story.

"Plato in one of his dialogues tells us, that Socrates, who was the son of a midwife, used to say, that as his mother, though she was very skilled in her profession, could not deliver a woman, unless she was first with child, so neither could he himself raise knowledge out of a mind, where nature had not planted it.

"Accordingly the method this philosopher took, of instructing his scholars, by several interrogatories or questions was only helping the birth, and bringing their own thoughts to light."

The principle contained in this quotation should not be carried too far. Indolent teachers are too apt to persuade themselves, that every scholar who actually does not make progress in learning, is naturally incapable of it. This belief induces them to neglect those youth who do not manifest tokens of genius, as unpromissing sprouts. They huddle a number of them together and assign them tasks to delve upon; and reprove their dulness, rather than strive to blow the latent sparks of genius into a flame. The talents of some people lie so deep, and are of such a contexture that it is difficult to bring them into view. Many a lad passes through a collegiate education without any pleasure or reputation, who after he is left to himself, and can exercise his own judgment, in the application of his own abilities makes a respectable figure in society, and becomes more useful and eminent, than many sprightly genuises who despised and discouraged him, when promiscuously employed in the same course of study.

When the instructors at any University or school have not a thorough knowledge of human nature, the youth committed to their care will become averse to learning from the manner in which instruction is communicated. Such professors or tutors as do not gain the love and respect of their pupils cannot expect their tuition will be advantageous. It is of importance therefore that the instructors should not only possess learning and genius, but that they should be distinguished by an amiable, discreet deportment. If under the direction of such men the academicians are discontented, idle or vicious, it furnishes a presumption that they are not employed in that kind of literature which is suitable for them. We must either draw this conclusion, or we have no other alternative than to suppose, that they have such dulness of understanding, or such perverseness of disposition as can never be reclaimed. To distinguish which of these causes operates in producing such indolence and aversion in any youth, we must attend to his conduct and temper in other respects. If a refractory and vicious inclination marks his general character, we must not ascribe his depravity to an improper treatment in his scholastic exercises. But if in the usual tenor of his life, he manifests a tractable and ingenious spirit, and can be restrained from dissolute manners, we must suppose his hatred of learning and his not making proficiency in it, results from an injudicious assignment of his studies. It can generally be known whether the fault lies in the task itself, or in the manner of imposing it, or in the natural sterility of the subject on which it is imposed.

The bad habits and vices contracted at public seminaries may seize such hold of the mind, that they can never be eradicated through life. In whatever station a man acts, he will discover traits of his education. It is to be regretted that a better foundation is not laid to render the transitions from youth to manhood, and study to business more easy and natural. There seems to be a chasm which it is difficult and often impracticable to fill up. Some bright scholars never become useful men; and many promissing youth dwindle as they grow old, into insignificance and contempt. Is this the inevitable decree of nature? or is it the effect of erroneous education. My next paper shall touch upon the question.

FROM THE MASSACHUSETTS CENTINEL.

[The following ORATION was delivered at the South Grammar School, Boston, on the last Visitation Day, by Master CHARLES WILLIAMS WINDSHIP.

ON THE PROGRESS and ADVANTAGES of a GOOD EDUCATION.

DEPENDING on the candour of those respectable guardians of literature, and patrons of youthful genius, before whom I have the honor to exhibit, I with diffidence beg leave to offer a few hints upon the progress and advantages of an early education.

The theme is copious and variegated, and may perhaps be compared to a landscape, where a beautiful profusion of objects captivates the eye, and diversifies the scene; while I like an untaught limner, just beginning to wield the pencil, rather feel the ambition than the ability to depicture the prospect. How amiable does a youth appear whose parental guides have qualified him with the graces of obedience, and filial respect, and allured him to the love of virtue by exemplifying her charms—who have early formed him to habits of virtue, and taught him to be delighted with instruction.—After parental care and tenderness have thus advanced him from the dawn of life, to the period for literary pursuits, he is placed under the tuition of a careful instructor, who nurtures the pliant bud of genius, and *teaches the young idea how to shoot.* His inclinations are directed to rule and order, and his reason led to acquiesce in the *necessity* of subordination. His hope is quickened into expectation of reward suitable to his merit; and his ambition stimulated to *surpass* in every laudable pursuit: He is patient and diligent in his studies, and endeavours to lessor the task of his instructors by the docility of his disposition, and the placidness of his temper: Competitors excite his emulation: He becomes susceptible of honor, and is actuated by generosity and the finer sentiments of a cultivated mind. Though he finds the first stages in the road to science rugged and difficult, and meets with more thorns than roses, yet as he advances, the way becomes pleasant, and new prospects rise, decked with all the luxuriance of thought, and the pleasing images of imagination. Being conscious that he is travelling the road to fame, as well as intellectual pleasure, he becomes invincible in his resolution for distinction, and assiduous in his progress. He now considers his accidence and grammar, and the rudiments of language, as avenues to the temple of Knowledge—for being no longer embarrassed by mere words, he ascends to the ideas *they* represent. His understanding gradually unfolds and brightens, and he becomes enamoured with knowledge by its increase. Now the harmonious diction and chaste sentiments of VIRGIL win his approbation; now the address and politeness of HORACE begin to charm, and now the sublime majesty of HOMER, and the transcendent eloquence of immortal TULLY *fire* his bosom with scientific rapture. At this period he looks back with surprise upon the dark state of his ignorance, and is charmed with the light of erudition. And the sensation it produces in him, may perhaps not unaptly be compared to those which travellers experience, who after wandering in some dreary desert, fatigued with the asperity of the way, are suddenly transported into a cultivated country *adorned* with blossoms *productive* of delicious fruits, *vocal* with melodious birds, *fanned* with salubrious gales, *resplendent* with sunbeams, and *replete* with objects of the purest delight.

Thus the young pupil goes on in his happy progress, until the approbation of his instructors pronounces him fit to be transfered to a higher seat of literature, the University—in expectation of which, some of us are soon to bid adieu to this institution, from which we have derived so great advantage, and to offer an affectionate farewell to our much respected instructors. I feel that I never had more to say, nor was it ever less in my power to express myself upon any occasion—Will you then, ye guardians of literature, deign to accept the tribute of conscious gratitude.

Venerable fathers of the town, under whose auspices we commemorate this anniversary, permit us to return you our filial thanks for your presence this day: May our schools and colleges never want patrons to support them, nor friends to protect the cause of virtue and religion. And now to you my companions, and to myself, I wish that happiness that must result from completing an early education, and the advantage and pleasure that will spring from the pursuit of that science and virtue, for the attainment of which we have received so many paternal indulgencies—Then shall we gladden the guides of our youth—then will the robe of honor clothe—the friend approve—and the parent bless us.

ORIGINAL SPECIMENS of ELOQUENCE.

I.

THE Editor, solicitous to mingle novelty, variety and utility in his original Miscellany, hopes the following examples of Eloquence, exhibited in the negociation of Treaties with the Indians since the ratification of the Independence of the United States, will be acceptable to his readers.

At a Meeting of the Commissioners of the United States, in Nov. 1785, with the Head-Men and Warriors of all the Tribes or Towns of the Cherokees, the former addressed the latter in the following words:

"HEAD-MEN AND WARRIORS OF ALL THE
"CHEROKEES!

"WE are the men whom you were informed came from CONGRESS to meet you the Head-Men and Warriors of all the Cherokees, to give you peace and to receive you into the protection and favor of the United States; and to remove, as far as may be, all causes of future contention and quarrels—that you, your people, your wives and your children may be happy; and feel and know the blessings of the new change of Sovereignty over this land, which you and we inherit.

"We sincerely wish you to live as happily as we do ourselves, and to promote that happiness as far as is in our power; regardless of any distinction of colour, or of any difference in our manners, or particular situation.

"This humane and generous Act of the United States will no doubt be received by you with gladness, and held in grateful remembrance: and the more so, as many of your young men, and the greatest number of your warriors (during the late war) were our enemies, and assisted the King of Great-Britain in his endeavours to conquer our country.

"You yourselves know *that you refused to listen to the good talks Congress sent you; that the cause you espoused was a bad one; that all the adherents to the King of Great-Britain are compelled to leave this country,* NEVER MORE TO RETURN.

"CONGRESS *is now the* SOVEREIGN *of all our country,* which we now point out to you on the map. THEY WANT NONE OF YOUR LANDS, *or any thing else which belongs to you;* and as an earnest of their regard for you, we propose to enter into articles of a treaty PERFECTLY EQUAL, *and conformable to what we now tell you.*

"If you have any grievances to complain of, we will hear them—and take such measures in consequence thereof as may be proper. We expect you will speak your minds freely, and look upon us as the Representatives of your FATHER and FRIEND the CONGRESS, who will see justice done you.—You may now retire and reflect on what we have told you; and let us hear from you to-morrow, or as soon as possible."

The next day the TASSEL *of* CHOTA *arose and addressed the Commissioners thus:*

"I am going to let the Commissioners hear what I have to say to them. I told you yesterday, I would do this to day. I was very much pleased with the talk you gave us yesterday—it is very different from what I expected, when I left home. The Head-Men and Warriors are also equally pleased with it.

"Now I shall give you my own Talk. I am made of this earth, on which the GREAT MAN ABOVE placed me to possess it: and what I am about to tell you, I have had in my mind for many years.

"This *Land,* we are now on, is the *Land* we were fighting for during the late contest, and the GREAT MAN made it for us to subsist upon. You must know, the *Red People* are the aborigines of this land, and that it is but a few years since the *White People* found it out. I am of the first stock, as the Commissioners know, and a native of this land. And the *White People* are now living on it as our friends. From the beginning of our first FRIENDSHIP between the *White* and the *Red People* BEADS were given as an Emblem thereof: and these are the BEADS I give to the commissioners of the United States, as a confirmation of our friendship; and as a proof of my opinion of what you yesterday told us.

(A STRING OF WHITE BEADS.)

"The Commissioners have heard how the White People have encroached on our lands, on every side of us that they could approach.

"I remember the Talks I delivered at the Long Island of Holston: and I remember giving our lands to Col. Christie and others, who treated with us, and in a manner compelled me thereto, in 1777. I remember the Talks to Col. Christie, when I gave the lands at the mouth of *Cloud's Creek* eighteen springs past. At that treaty we agreed upon the *line* near *Lime-Stone.* The Virginia *line* and *part* from the mouth of *Cloud's Creek* to *Cumberland Mountain,* near the *Gap,* were paid for by Virginia. From *Cloud's Creek* a direct *line* to the *Chimney-top Mountain,* thence to the mouth of *Big Lime-Stone* on *Nolichucky,* thence to the *first Mountain* about six miles from the river on a *line* across the sun, was never paid for by the *Carolina,* which joins the *Virginia line.*

"I wish the Commissioners to know every thing that concerns us, as I tell nothing but the truth. They, the People of North Carolina, have taken our lands for no consideration; and are now making their fortunes out of them. I have informed the Commissioners of the *line* I gave up. The People of North Carolina and Virginia have gone over it; and encroached on our lands expressly against our inclination. They have gone over the *line* near *Little River,* and they have gone over *Nine-Mile Creek,* which is but *nine miles* from our TOWNS. I am glad of this opportunity of getting redress from the Commissioners. If Congress had not interposed, I and my people must have moved. They have even marked the lands on the bank of the river near the *Town* where I live; and from thence down in the fork of the *Tennessee* and *Holston.*

"I have given in to you a detail of the abuse and encroachments of these two States. We shall be satisfied if we are paid for the lands we have given up: but *we* WILL NOT, *nor* CANNOT *give up any more*—I mean the *line* I gave to Col. Christie.

"I have no more to say—but one of our beloved women has, who has borne and raised up Warriors."

The WAR-WOMAN *of* Chota *then addressed the Commissioners:*

"I am fond of hearing that there is a Peace; and I hope you have now taken us by the hand in real friendship. I have a Pipe and a little Tobacco to give the Commissioners to smoke in friendship. I look on *you* and the *Red People* as *my CHILDREN.* Your having determined on Peace is most pleasing to me; for I have seen much trouble during the war. I am old, but I hope yet to bear children—who will grow up and people our nation; since we are now to be under the protection of Congress, and shall have no more disturbance.

"The talk I have given is from the Young Warriors I have raised in my Town, as well as myself. They rejoice that we have Peace; and we hope the chain of friendship will never more be broken."