

The Bossier Banner.

W. H. SCANLAND.

"BE SURE YOU'RE RIGHT—THEN GO AHEAD."

Editor and Proprietor.

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CORRESPONDENCE.

RED LAND SEMINARY,
August 5th, 1859.
RICH'D W. TURNER, ESQ.—Dear Sir: Highly appreciating the very excellent address delivered by you to-day, before the patrons and students of Red Land Seminary, and truly believing as we do, that the sentiments expressed in it will prove highly beneficial to the reflecting in all communities, we therefore respectfully request a copy for publication.

With true regards, your friends,
MARTIN MARTIN,
SAML A. BOGGS,
B. H. NELSON,
J. G. ALLEN,
J. W. MOORING,
D. F. CAVITT,
R. E. WYCHB.
T. W. ABNEY,
VINCENT WALKER.

BELLEVUE, August 9, 1859.
Gentlemen: I am in the receipt of your kind note, requesting a copy of the address delivered by me on the 5th of August inst, before the patrons and students of Red Land Seminary, for publication.

Although, it was hastily prepared in the midst of my professional and other engagements, the original is herewith submitted to your discretion, without revision, as the next term of our District Court approaches so near, that I have not the time to revise it.

With very great respect,
I am yours very truly,
RICHARD W. TURNER.

Messrs. J. G. Allen, R. E. Wychb. Samuel A. Boggs, and others.

EDUCATIONAL ADDRESS,
DELIVERED BY
RICH'D W. TURNER, ESQ.,
AT THE
RED LAND SEMINARY,
AUGUST 5TH, 1859.

Respected auditory—Ladies and Gentlemen: When the contending hosts of Greece and Persia were drawn up in battle array, on the plains of Marathon, and all was doubt and uncertainty as to the result of that day; when it was yet uncertain, whether Socrates, Plato, Demosthenes, Sophocles and Phidias were secure to the world, the Athenian commander, on the approach of that decisive day, said: "if we conquer, we shall make Athens the greatest city in Greece."

A prophecy, how well filled. And there predict, that if you shall successfully fight the great educational battle, for which you are now planning the campaign, that you will have one of the most moral—most intelligent—most virtuous communities, in this the happiest land beneath the sun. And of you ultimate success, who could scarcely entertain a doubt? For do you not on this occasion, see your own children successful in the first great battle of life? And permit me to say, that the exercises of this occasion have reflected great credit on all concerned. They reflect great credit on the parents and patrons of the school, for having procured the services of a gentleman so eminently qualified for the impartation of instruction—they reflect such great credit upon that gentleman whose good fortune it has been to hold the reins of the educational chariot, while the youthful passengers have ascended the steps of Parnassus to a considerable height. But the highest honor is due the pupils of Red Land Seminary, for the great proficiency, which they have made in so brief a period of time; and right well do we know, that had it not been for their unconquerable energy and never tiring perseverance, that they never could have accomplished so much in so short a period of time. And where is the parent, who has children present on this occasion, whose very heart has not leapt for joy, when propositions abstruse, for their years, have been put to them and answered with a precision that would have reflected great credit on much older heads?

Gentlemen: In responding to the kind invitation, to address you on this occasion, you will be pleased to excuse me, if I should not indulge in literary subjects exclusively, or vague specula-

tive theories—for this is an eminently practical age, in which we live, hence my remarks shall be of a practical character.

I do not know how, I could better improve the time allotted me on this occasion, than by attempting to show

THE NECESSITY OF EDUCATION IN A REPUBLICAN GOVERNMENT.

The common arguments, in favor of education, have been so often repeated, that in attempting to address you on this subject, I feel like appealing to your judgment and good sense to bear testimony to its worth, rather than attempt to make your convictions firmer or your good feelings stronger by any attestation of mine.

I hardly need say, that by the term Education, I mean much more, than an ability to read, write and keep common accounts. I comprehend under this noble term, such a training of the body as shall build it up, with robustness and vigor, as once protecting it against disease and enabling it to act *formatively*, upon the crude substances of NATURE—to turn a wilderness into cultivated fields—a forest into ship-quarries and clay-pits into villages and cities—to tame the lightning's flash and make it subservient to its own use. I mean, also, to include such a training of the intellect, as shall enable it to discover those permanent and mighty laws, which pervade all parts of the created universe, whether material or spiritual.

This is necessary, because if we act in obedience to these laws all the resistless forces of nature become our auxiliaries and cheer us on to certain prosperity and triumph, but if we act in contravention and defiance of these laws their nature resists, threatens and baffles us, and in the end it is just, as certain, that she will overwhelm us with ruin, as it is, that God is stronger than man. And finally, by the term Education, I mean such a cultivation of our moral affections, and religious susceptibilities, as shall tend to a subjection and conformity of our affections, appetites, propensities and sentiments to the will of Heaven.

Gentlemen: It is not manifest to us all, that no individual unless he possesses some of the lower forms education, can even transact the coarsest and most common interest of life, without daily error and daily shame. The general utility of knowledge, also, the higher and more endearing satisfaction of the intellect resulting from the discovery and contemplation of those mighty truths, with which the material and spiritual world are alike filled, impart to our subject a true dignity and sublime elevation. Proper education tempers those feelings, which otherwise would consume and blast us; it has authority to say, to the clamorous propensities of our nature, "peace be still"—it has the auxiliary power to fit us for the endearments of domestic life, the duties of social, and the sanctity of immortal life. And in its high office of enhancing the enjoyment, which each one of us may feel, in the virtue and happiness of all others—in these high and sacred prerogatives, the cause of Education lays claim to our health, to our minds, and to our strength, as one of the most efficient instruments prepared by the Creator for the welfare of His creatures and the glory of Himself.

Take any individual you please separate him from the crowd of men and look at him apart and alone—like some Robinson Crusoe, in a far off island of the ocean, without any human being around him and with no prospect of seeing any human being behind him and even in such a solitude, how authoritative over his actions, how decisive of his contemplations and of his condition are the instructions he received and the habits he formed in early life.

But now behold him, as one of the tangle of men—observe the wide influences, which he exerts over others in the wants of trade, in the resorts of pleasure in the high places of trust, and reflect how many of these influences, whether beneficent or malignant, depend upon the education he has received and you will be the better

enabled to estimate, the importance of our theme. Look at him again, not as a being coming, we know not whence, alighting for a brief residence upon this earth, and then making his exit, through the door of the tomb to be seen and heard of no more, and leaving no more impression on society, than the sea-bird leaves upon the surface of the deep, when she stoops from the upper air, dips her breast for a moment in the wave and then rises again to viewless height; but look at him in his relations to posterity, as the father of a family, as a member of a generation, that sows those seeds of virtue or vice, that centuries hence, shall bear fruit or poison. Look at him as a citizen of a free government, throwing his influence and his vote into one or the other of the scales, when peace and war, glory and infamy are weighed.

Look at him in all these relations, and consider how a virtuous or vicious education tends to fit or unfit him for them all, and you will catch one more glimpse of the importance of the subject now under consideration. But if we ascend to a still higher point of vision and forgetting the earthly personal career and the wide sphere of social influences and those acts of life, which survive life—fasten our eyes upon effects, which education may throw forward into immortal destinies, it is then, that we are awed, amazed, overpowered by the thought, that we have been created and placed in a system, where souls eternal flight may be made higher or lower, by those who plumb its tender wings and direct its early course. Such is the magnitude, the transcendence of our subject.

In a philosophical view, beginning at what point we will, and following, the most rigid connection and dependence of cause and effect, of antecedent and consequence, we shall find that education is ultimately related to every good, and every evil, which we, as mortal or immortal beings desire or need. Were a being of a benevolent heart and understanding mind to see, for the first time, a peaceful babe reposing on its cradle, or on its mother's breast and were he to be told, that that infant had been so constituted, that every joint and organ in its frame might become the rendezvous of disease and racking pain; that such was its internal structure, that every nerve and fibre beneath its skin might be made to throb with a peculiar torture; that in the endless catalogue of human diseases, maladies, adversities or shame, there was scarcely one, to which it would not be exposed; that in the whole criminal law of society and in the still more comprehensive and self-executing law of God, there was not a crime, which its heart might not at some time will, or its hand perpetrate. What in the ghastly host of tragic passions, Fear, Envy, Jealousy, Hate, Remorse, Despair, there was not one, which might not lacerate its soul and bring down on it an appropriate catastrophe. Were the benevolent spectator, whom I have supposed, to see this environment of ills underlying, surrounding and overhauling their feeble and unconscious victim, and as it were, watching to dart forth and seize it, might he not be excused for wishing the newly created being, well back again into nonentity? But we cannot return to nonentity. Here we find ourselves in existence, and how best to educate ourselves, to fit and prepare us, for all the relations of life is a most momentous question. Before such a question I stand in awe. On which side shall its vastness be approached? Shall I speak of the principles on which an educational system for a state should be organized; or of the means and agencies by which it should be administered, in contrast with the absence of any fundamental plan? Upon which of these shall I expatiate? I have ventured on this occasion, to solicit your attention, while I attempt to lay before you some of the relations, which we bear to the cause of education, because, we are the citizens of a free Republic; and thence to deduce some of the reasons, which, under our peculiar political institutions, make the proper training of

the rising generation, the highest earthly duty of the risen.

To demonstrate the necessity of education in our government, I shall not attempt to derive my proof from what Greece, Rome or any other Republic beneath the sun, has sent down to us in their historic records. Such arguments are becoming stale. Besides there are so many points of difference between our political institutions and those of any other government calling itself free, which has ever existed, that the objector eludes or denies the force of our reasoning, by showing some want of analogy, between the cases presented.

I propose, therefore, on this occasion, not to adduce, as proof, what has been true only in past times—but what is true at the present, and will continue to be true, "Till heaven's last thunder shakes the world below."

I shall rely not on precedents, but on the nature of things and draw my arguments less from history than humanity.

In observing the nature of our institutions, we find that it is not the material or corporeal interests of man alone that are here decided by the common voice. Such for instance, as those pertaining to finance—revenue, the adjustment of the great economical interests of society; the rival claims between Agriculture, Commerce and Manufactures; the partition and distribution of Legislative, Judicial and Executive powers, with a long catalogue of other of a kindred nature; but also, those more solemn questions, which pervade the innermost sanctuaries of domestic life—and for worship or sacrifice enter the Holy of Holies in the ark of society; these also, are submitted to the general arbitrament.

The haughty lordling, whose heart never felt one throb for the welfare of mankind gives vote and verdict on the extent of popular rights;—the libertine and debauched give vote and verdict on the sanctity of the marriage covenant; the atheist, on the definition of blasphemy.

Nor is this great people invited merely to speculate and frame abstract theories on these momentous questions; to make picture models on paper, in their closets—they are not invited to sketch Republics of Fancy, but they are commissioned to make Republics of Fact—and in such Republics as they choose to make *per se*, must please to live. Nor do our people held these powers, as an ornament merely, as some ostensible but useless badge of Freedom, but they keep them as instruments for use and sometimes wield them as weapons of revenge. So closely indeed, are we inwoven in the same web of fate, that a vote given on the Southern capes of Florida, may shake every plantation and warehouse on the Atlantic and reaching westward overtake and buffet enterprise into whatever ocean it may have penetrated.

Such then is our condition, that the minds, that are to regulate all things and to govern all things in this government are inately strong, they are intensely stimulated—they are supplied with the most formidable artillery of means; and each one is authorized to form his working plan, his own grand scheme according to which, when the social edifice has been taken to pieces, it is to be reconstructed; then some are for going back a thousand years for their models—others, for introducing what they consider the millennium at once, by force of law or by force without law.

And now I ask with the deepest anxiety if there is anything existing among us, except mental and moral culture, that can save us from the dangers, that spring up in our own breast? That the propensities which each generation brings into the world, possess terrific power and are capable of inflicting the completest ruin, none dare deny. Nor will it be questioned, that among us, that they have an open career and a command of means, such as before never existed. What antagonistic power have we provided against them? By what exorcism can we allay, these mighty spirits, that we have raised? Once, brute force, directed by a few

men trampled upon the many. Here the many are the possessors of that very force and have almost abolished its use, as a means of government. Should the government resort to a standing army, that army would consist of the very forces they most dread—organized, equipped and officered. But if arms, themselves would be beaten in such a contest—if those, who should propose, the renewal of ancient severities in punishment would themselves be punished, have we not some other reason for the security of moderation and self-denial, and for the supremacy of law and order? Have not the scholars, who adorn our halls of learning and would almost a sacred and hallowed serenity to dwell in their academic shades, have they not among all the languages, which they speak, some tongue, by which they can charm and pacify, the mighty spirits, we have evoked into being! Alas! while scholars and academists are continually debating such questions, as whether the name of error should not be spelled with the little *u*, the very soul of error becomes incarnate and starts up, as from the earth, myriad-formed and ubiquitous and stands by the side of every man and whispers transgression into his ear and like the first tempter, entices him to pluck the beautiful, but forbidden fruit. I wish to speak with reverence of the labors of another profession, in their sacred and holy calling. Well do we know, that no other country, in the world, has ever been blessed with a body of clergymen so learned, so faithful, so devout as our own. But by the traditional customs and the ingrained habits of the people, the efforts of the clergy are mainly expended upon those, who have passed forming state; upon those whose characters have become fixed—by which we mean they have passed from fluid into flint. Look at the ablest pastor, in the midst of an adult congregation, whose early education has been neglected. Though he be consumed of zeal, and ready to die of toil in their behalf, yet if their early education has been neglected, their labor is in vain, their effort is futile.

"For as the twig is bent the tree is inclined." But perhaps others may look for security to the public press, which has now taken its place among the organized forces of modern civilization. But the very existence of the newspaper press for any useful purpose, presupposes that the people are already supplied with the elementary, and inspired with the love of right, and therefore prepared to decide with intelligence and honesty, those complicated claims, which the tide of wants is constantly presenting, and which by the myriad messengers of the press are carried to every man's bedside for his adjudication. For of what value is it, that we have the most wisely framed government on earth; to what end is it that the wisest schemes, which a philanthropic statesmanship can devise, should be submitted to the people, if this people has not the intelligence to understand, or the integrity to espouse them?

Again then, I ask the unmitigated anxiety, what institution we now possess, that can furnish defence or barrier against the action of those propensities, which such generation brings into the world, as a part of its being; and which our institution foster and stimulate into unparalleled activity and vigor? Can any christian man believe, that God has so constituted, and so governs the human race, that it is always and necessarily to be suicidal of its earthly welfare? No, the thought is impious. The same Almighty Power, which implanted in our nature, the germs of these terrible propensities, has endowed us, also, with reason and conscience, and a sense of responsibility to Him.

And in his providence, He has opened a way, by which these noble faculties can be elevated into dominion and supremacy over the appetites and passions. But if this is even down, it must be mainly done during the docile and teachable years of childhood. I repeat it, if this is ever done, it must be done during the docile and teach-

able years of childhood. Wretched, incorrigible, demonic, as any human being may even have become, there was a time, when he took the first step in error and in crime; when for the first time, he just nodded to his fall, on the brink of ruin—Then, ere he was irrecoverably lost, ere he plunged into the abyss of infamy and guilt, he might have been saved, as it was by the waving of the hand.

FATHER, MOTHER, PATRIOTS and CHRISTIANS, it is this very hour of peril through which, these children are now passing. They know it not, but you know it, and where the knowledge is, there is the responsibility. Society is responsible—not society, considered as an abstraction, but society as it consists of living members, which members we are. Clergymen are responsible. All men, who have enjoyed the opportunities of a higher education in our colleges and universities, are responsible, for they can convert their means, whether of time or talent into instruments for elevating masses of the people.

The conductors of the public press are responsible for they, have daily access to the public ear, and they can infuse just notions of this high duty into the public mind.

Legislators are responsible—for in our country, and in our times, no man is worthy the honored name of statesman, who does not include the highest practical education of the people in all his plans of administration. He may have eloquence; he may have knowledge of all history, diplomacy and jurisprudence and by these he might claim in other countries, the elevated rank of a statesman, but unless, he speaks, plans, labors at all times, and in all places for the culture and education of the whole people, he is not, he cannot be an American Statesman. Then if this dread responsibility, for the fate of our children be disregarded how, when called upon in the great eventful day to give an account of the manner in which our earthly duties have been discharged, can we expect to escape the condemnation, "In as much as you have not done it to one of the least of these, ye have not done it unto me." But, gentlemen, I am glad to see and to know of a truth, that you are preparing to escape the above awful condemnation—you are preparing to educate your children at home, and thereby qualify them for assuming the great responsibilities of American citizens. And this spacious temple of learning, which you have here erected and are now dedicating to the well-nigh sacred name of Academy, shall be a monument to your memories, more lasting, than moulten brass, or the finest parian marble. And may your labors be crowned with more than ordinary success. May you educate here, some "village Hamden"—some "mute inglorious Milton"—some "Cromwell guiltless of his country's blood," who

"Th' applause of listening senates to command,
The threats of pain and ruin to despise,
To scatter plenty o'er a smiling land
And read their history in a nation's eye."

Man is strong—woman is beautiful. Man is daring in conduct—woman in diffident and unassuming. Man shines abroad—woman at home. Man talks to convince—woman to persuade and please. Man has a rugged heart—woman a soft and tender one. Man has science—woman taste. Man has judgement—woman sensibility. Man is a being of justice—woman of mercy.

IRISH WIT.—Please yer honor, is a thing lost when you know where it is? Said an Irish footman to his master.

To be sure not you booby.

Och! Thank yer honor for that. The di'el of harm then; for the copper tackettle's at the bottom of the well."

THE meanest man in the world lives in this city. He buttons his shirt with wafers, and looks at his money through a magnifying glass because it causes a half dime to look like a quarter.