As with the weights and measures, so the measures of length are studied by means of a tape stretched along the wall. Upon this tape the pupils measure off the foot, the yard, the rod. Each child is provided with a foot-rule as part of his school apparatus, and it is frequently used in the various lessons. The study of the rod and yard grows out of this, and they get what no one who merely learns by rote that "twelve inches make one foot, three feet make one yard," etc., ever can get,—an exact and real idea of the yard and rod. From this tape the teacher readily brings out a lesson in numbers. For instance, she writes on the board: "If I paid $9.00 for eighteen feet of land, how much did three yards cost?" The pupils see the foot and yard plainly marked off on the tape. They have a realizing sense of the comparative lengths, and this assists the mental process required to solve the question. In fact, all arithmetical problems can be taught by the blocks, the wet and dry measures, the rules and tapes, without once referring to a book. In point of fact, it does not appear advisable to use books at all, but to study numbers from objects, or by means of the board or stories of imaginary transactions from real life. The study of numbers is confined to the first four rules, simple fractions, and perhaps interest. This carries the pupil about half way through the grammar school, and it covers all that is required in ordinary business transactions. The tables, addition, multiplication, weights, etc., are in time all learned, but they are placed last and not first. I heard a teacher recite rapidly a series of sums in this way: "I had six apples, I took one away, added five, divided by two, squared them, gave away five, lost one, sold two, bought ten and ten and five and four and three, and lost seven, and divided them all with Kate and Jenny and Tommy and Jack and Ned. How many did they have, and how many were left?" For about thirty seconds there was a pause, and then one called out that he had it, and then another and another, till all said they had solved the problem. Perhaps a whole minute elapsed, and then, on calling on one scholar for the answer, it was put to the vote of the school whether or not the answer was right. While there may be nothing specially novel in this method of teaching, this point must be observed: These children had been wholly instructed by the new methods. They were probably weak on the "tables," or in the mere parrot-like recitation of formulas, yet they displayed a degree of quickness, a readiness of memory, comprehension, and reasoning, that was remarkable. With shorter questions involving, say, two sums in one rapidly spoken sentence, the answers came in a volley from the class the instant the sentence was finished, showing that the mental processes had been just as rapid as the spoken words.

It is said that the majority of public school children leave school when about half way through the grammar school. The question is, Does this objective teaching fit or unfit the boy for his probable position in life? Is this the best schooling for the poor man's child? Without venturing our final opinion, it may be observed that the aims of the system are in the right direction, and that all the aims are more or less thoroughly accomplished. First of all, the child must be happy. He must be at ease and pleased with his work, or little will be learned, and the training will be slight. The child has senses through which he receives all he can know, and makes known the thought that is in him. His senses must be trained by use; hence the games, the blocks, the colors, the music, pictures, and real objects. Imagination is perhaps the most valuable mental quality given to human beings: it must be cultivated continually, that the mind may work quickly and surely. This is the aim of the continual story-telling, the imaginary sums, and the use of pictures. The studies are very limited, because reading, writing, and arithmetic are the tools with which the work of the world is performed. These are enough for the boy or girl who must leave school before the grammar term is over. If he has these, the world of work and learning is all before him. It has been said that the boy taken from these schools and made an entry clerk will be a failure, because, while he is quick of observation, lively of imagination, and learned in a thousand things of the fields, the woods, and the sea, his business is to take the numbers from bales and boxes correctly. This is all that is required, and all the rest is useless. This may be true in a certain sense. Let us wait twenty years and see where the boy will be. Will he be still an entry clerk, or a merchant? In mechanical trades there is a fear that such teaching will unfit the boy for tending a nail machine or a shoe-pegging machine. This might be well founded if such trades were to cling to the old minute subdivision of labor, and the Old World notion that a workman must stick to one trade all his life. A celebrated builder of machine tools once said of one of his lathes: "It will take a man of science to run that lathe." The tendency of all tools is toward complexity, and mechanical trades continually demand more "all-round men," more workmen ready to change from tool to tool, and task to task. The American boy from the new schools will be a master at many trades, because he has been taught to use his imagination, to observe, to use his senses and his mind in a workman-like manner.

Charles Barnard.

A Romantic Career.

DR. FRANCIS LIEBER was one of the remarkable characters of our generation. A statesman without station in politics, he was an enthusiastic, versatile, learned, suggestive, vigorous thinker on public affairs, whose works have influenced the ablest men of this country, and whose fame is international. He was not popular in the sense of being one who elicited the applause of multitudes. As a writer, he was too profound for the general reader; as a teacher and lecturer, he was adapted to superior and not to inferior intellects; and so he seemed to have less influence than he really possessed. But he had the power of attracting, informing, and inspiring strong minds. Wherever he lived, he was surrounded by the best of friends, and engaged with them in the discussion of the loftiest themes. In Berlin, Rome, Paris, London, New York, Boston, and Philadelphia, he made himself felt by his acquisitions, his good sense, his political wisdom, his love of duty and of right, his adhesion to the truth. He is foremost among many noble emigrants from Germany to America.

His long career was romantic. Follow him in the quick succession of events during an active period of sixty years,—watching the victorious appearance of the French in Berlin; harboring the desire to enter Napoleon's army that he might kill the conqueror; wounded in the battle of Waterloo; imprisoned by the Prussian government for his love of liberty; participating in the struggle of the Greeks for independence; walking through Rome with the historian Niebuhr, and making notes of his pithy sayings; becoming a proficient in athletic sports; confined again in prison for his political views; introduced by Niebuhr to Grote, and hoping to become teacher of German in the new London University; an immigrant in this country, looking for something to do; now writing letters for German journals; now conducting a swimming school (where John Quincy Adams, while President, displayed his skill); now studying the improvement of prisons, as one acquainted with duress; now translating Beaumont and Tocqueville's great work; now drafting, by request, an elaborate plan for Girard College, that it might he organized as a seminary for teachers, and as a technical institute; and now editing an Encyclopædia Americana, with the aid of Joseph Story and many other illustrious writers. At length, he was established as professor in the University of South Carolina at Columbia, where his great books on civil liberty, political ethics, and legal hermeneutics were written; but at last became so uncomfortable that he left his southern home, and was reëstablished in New York as a professor in Columbia College. He was an incessant contributor to the newspapers, and a correspondent who never tired of exchanging letters; he was thoroughly roused by the Civil War, was consulted by Stanton, Halleck, Sumner, and others high in the national councils; was called upon to form a code for the government of armies in the field; was obliged to see, in his own family, brother turned against brother (one son serving with the Confederates, and two with the Union army). He suggested to European publicists the formation of an international council on international law. He became keeper of the public military archives, to which were sent all papers captured in the South, and was invited to serve as an umpire between Mexico and the United States. Honored with many academic titles, he was more honored by the respect of his pupils and by the unqualified homage of the principal writers on public law in this country and abroad. Such is the record of a life now fully revealed to the public by the diaries and letters which he wrote from 1814 to 1872.

His biography, which has recently been published by Messrs. J. R. Osgood & Co., under the editorship of Mr. T. S. Perry, illustrates in a very curious manner the growth of ideas in the human intellect. With a little care, we can see over and over again the growth of a good germ, in a good soil, till it produces good fruit,—which, in its turn, may become the seed-corn in another hill.

Mr. Perry tells us, as the result of his observations of Lieber's life, that it was a continual exposition of his favorite motto: "No right without its duties; no duty without its rights." His correspondents have seen this sentence printed on his note-paper; his readers have often met it in his books. Whence came it? A letter to Judge Thayer, in 1869, gives the Genesis of this Deuteronomy. Lieber bound for Greece, with his freedom-loving comrades, in 1822, saw at the end of the schooner's yard-arm a little flame. "That is bad, indeed," said the captain, who explained that the flames (electrical lights) were called Castor and Pollux, or St. Elmo's fire. If both appeared, it foretold fine sailing; if only one, foul weather. "Thought I," says Lieber, "this is like *right* and *duty:* both together, and all is well; *right* alone, despotism; *duty* alone, slavery."

In the great battle of this century, at Waterloo, enthusiastic Lieber took part. His little pocket memorandum-book is still extant in which he noted the passing events, and his fuller narrative has thrice been printed. Here he underwent a personal experience of the conduct of soldiers on the march, in the field, and in the hospital. It made a deep impression on his susceptible mind. The memory of consuming thirst was so vivid that for a long time afterward he could not see liquid of any kind without feeling an intense desire to swallow it. He always remembered the anniversary of Waterloo; and he made use of his experience as a soldier to interpret other historic events. When our Civil War was raging, it was this veteran of Waterloo who was asked by the Government to draw up a code for the government of armies in the field, and this he did with such skill that "General Order No. 100" of the United States Army became the basis of European usages.

Napoleon was Lieber's pet aversion, as the students of his "Civil Liberty" are well aware. He would not allow that the Emperor was even worthy of comparison with Washington. His abhorrence was manifested in many pages; but the beginning of this hostility is indicated in a very remarkable letter addressed to George S. Hillard in 1858, in which he declares that when he was thirteen years old, "in the year '13," he took a solemn oath, with a voice as loud as sobbing would permit, that he "would enter the French army, come near Napoleon's person, and rid the earth of that son of sin and crime." "I did it fervently, devoutly, unreservedly," he adds. The auto-psychological comments which he bases on this recollection are very curious. "Keep this letter," he concludes, "for my biography. Do not think I wrote it all in ten minutes."

Lieber was twice imprisoned in Köpenick, in 1819 and again in 1824, because he was suspected of being too free in his utterances on political liberty. He never lost his interest in the subject of penal discipline; he was a close student of the prison reforms which originated in this country forty years ago; he wrote an elaborate introduction to his translation of the celebrated work of the French commissioners; late in life he coöperated with those citizens of New York who were seeking to secure improvements in prison discipline; but more remarkable than all this is the fact that after he received a political pardon, and returned to Berlin, he used all his efforts to secure good penal administration in Germany, discussed the subject with Humboldt, Bülow, and the King, urged that prison inspectors should be appointed who could lecture in universities, and was himself invited to become a professor in the very university from which, as a political offender, he had been excluded in his youth.

Allusion has been made more than once to the code prepared by Lieber for the government of the United States Army in the field. It was issued by the War Department under the designation General Order No. 100, and was frequently referred to by its author as "the Old Hundred." Perry's memoir throws some interesting light upon its preparation. In February, 1863, he sends the *projet* of the code to General Halleck, earnestly asking for suggestions and amendments. For this purpose, he is going to send one copy to the soldier General Scott, and one to the civilian Horace Binney; fifty copies also to General Hitchcock for distribution.

"You," he says to Halleck, "well read in the literature on this branch of international law, know that nothing of the kind exists in any language. I had no guide, no groundwork, no text-book. I can assure you as a friend, that no counselor of Justinian sat down to his task of the Digest with a deeper feeling of the gravity of his labor than filled my breast in the laying down for the first time such a code, where nearly everything was floating. Usage, history, reason, and conscientiousness, and sincere love of truth, justice, and civilization have been my guides; but, of course, the whole must still be very imperfect."

At a later date, it is evident that he was quite well aware of the significance of this pioneer code. Twenty years have passed, and the idea which he gave birth to has been nurtured by skillful hands with ever increasing vigor, till at length it seems very near its maturity. It seems probable that the manual on this subject, approved by the Institute of International Law, in its meeting at Oxford in 1880, will receive the official sanction of European powers.

Lieber loved correspondence. He gave freely, and freely he received, — not finished, copied, formal epistles, nor the diffuse utterances of dictation, but sharp, lively, racy notes and queries. If his style was sometimes *staccato*, it had the merit of being pointed and of compelling attention. Consequently, the letters now brought together are very readable. The choice has been made with a nice instinct, which has retained personalities, as in his long-continued intimacy with G. S. Hillard; philosophical reflections, like those addressed to Samuel Tyler in Maryland, and to Bluntschli and Mittermaier in Germany; pleasantry, like his letters to Mrs. Ticknor; and patriotism, like his letters during the war. By this course, Mr. Perry has succeeded in giving us a rounded portrait, not a flat one,— the many-sided likeness of a many-sided man. Mittermaier, Bluntschli, and Holtzendorff are the German correspondents, Hilliard, Sumner, Samuel Tyler, Allibone, Thayer, General Halleck, and Hamilton Fish, the Americans, whose letters from Lieber have been most fully printed.

I miss the letters addressed to Binney, Laboulaye, Woolsey, and others who are known to have been his friends; and I venture the surmise that another volume might be collected from the stores at the editor's command. In behalf of many readers, I bespeak from Mr. Perry another volume of Lieber's letters, two or three years hence.

D. C. Gilman.

The Christian League.— A Postscript.

THANK you, Mr. Editor. Your invention of "Open Letters" gives me just the chance I want to grind my own little hatchet. Your types, far better than my hectograph, will multiply the answer that I ought to make to the many who are writing me kind and curious letters about "The Christian League of Connecticut." Mr. Franklin mentioned, at the last Convention, the large correspondence which had grown out of his connection with the League as its Secretary; and upon me, as its historian, an almost equal burden has been thrown. Some of the inquirers write to head-quarters, as they should; but letters directed to the League at Hartford are sometimes forwarded to me. A few of my English correspondents seem to be puzzled by the geography, but that is nothing strange for Englishmen. If Mr. Franklin should visit England, as I hope he may, he will undoubtedly prepare a large map, after the manner of the missionary secretaries, showing the location of the principal League Clubs, and indicating with spots of some bright color the towns in which churches have been consolidated. I trust that my English friends will avail themselves of the opportunity of hearing Mr. Franklin's lecture, if for no other purpose, that they may obtain a little information about American geography.

The grateful and appreciative words that have come to me from all quarters give me far greater honor than belongs to me. In making the record that I have made of this beneficent movement, I have only done my duty. The praise is due to those — and they are many, nor do they all live in Connecticut — in whose minds and hearts this impulse toward coöperation in Christian work lives and grows from year to year. It is plain that a destructive analysis has done its worst upon the church, and that we have reached a period of reconstruction and synthesis. The fragments of the great denominations steadily gravitate together; the Presbyterians, North and South, are beginning to talk in their assemblies about coming together, and disunion can never survive discussion. No man can give a Christian reason for opposing reunion; every reason against it is drawn from selfish considerations or hateful passions which Christian men cannot long justify themselves in cherishing. When the Presbyterians come together, the Methodists and the Baptists cannot afford to stay apart, and we shall presently see the centripetal forces acting as vigorously as the centrifugal forces have been acting for a century or two. All this is in the air. He who cannot discern it is dull-witted indeed. I have only reported the movements of the *Zeitgeist*.

Mr. Franklin made a few quotations from his letters. Let me give an extract or two from mine, to indicate the depth of the feeling on this subject, and the social and ecclesiastical conditions out of which this feeling springs. A minister of the Methodist Episcopal Church in New England writes to me as follows:

"You see from my address where I am. Here are five churches and only eight hundred people in the entire township. The —— church has no regular preaching. The other churches are in good order as to buildings and parsonages. The Methodists are said to have the largest congregations. At my first service, last Sunday, there were eighty-six. The salaries