

between reference books and classics, and the transitory and evanescent magazines and newspapers. It provides the skeleton and the skin, but omits the nerves, muscles, and the circulative and assimilative organs and processes which make the growing healthy individual. This general growth must be had, and in order to be it must be fed by living books and living literature—the thought of present living souls.

THOMAS CARLYLE was in many things our last great prophet as well as author, and he never said a truer thing than this: "THE TRUE UNIVERSITY OF THESE DAYS IS A COLLECTION OF BOOKS."

JAMES PARTON, our leading biographical historian, often said, and I heard him say it, that what made New England the school mistress of America, as Pericles said Athens was of Greece, was not only that she had district schools, but that every family had a library. Often the books were but a dozen or so on hanging book-shelves in kitchen or sitting-room, but they were general books often ending up with a lot of sermons, tough and heavy, but with the idea of duty in them. Every child from thence learned the invaluable habit of, and taste for, the acquisition of knowledge, power and culture by reading; which habit has spread over the whole Union with their descendants, and thus has become a germ of hope on our mountains and coasts here today.

But this need of general and representative libraries seems too patent for words here. What I really rose for was to call your earnest attention to another improvement upon the school and library system, recently adopted, and now in most successful use in New York City. It is the way of making libraries and schools VOCAL, and so very instructive and interesting by lectures in this wise:—

The competent teachers and other lecturers are PROPERLY PAID to give evening lectures in the schools to the students and their parents and friends, to be admitted by tickets or otherwise, on subjects scientific, historical, biographical or of general interest, illuminating the school studies, and tending to make the library a source of information and interest to the whole school and to family circles. These lectures are fully attended. They are the pride of teachers and scholars, and a means of bringing all together socially, and thus greatly increasing the general interest, culture and good of the school system. Is not such an improvement particularly suited to the school districts of our State? In large cities there may be other amusements, but with us we have little of general and common interest, unless it is our schools, and some such lectures and amusements, which can be incidentally

connected with them. Our people are divided and broken up, socially, by differences of the religions or politics, or family or other tastes and cliques. Where is there any attraction so general as our school meetings and entertainments? Suppose after the lecture, say on Friday or Saturday evenings, the teacher or lecturer should be given a reception by the scholars and their parents and friends at the school or other suitable place—why not?

There might be school addresses, etc., and simple refreshments, perhaps ending with a dance—why not? Every body knows that the lively young people of Oregon will dance, and the only question is shall it be done safely, wisely and well, or otherwise? Under the approval of parents, teachers and friends this art may take its place as one of the fine arts—the incarnation of the highest art in the human form—the best expression of human joy and delight—the living poetry of motion, expressing the mutual delight and homage of the sexes. Thus athletics and calisthenics would reach their flower; and if the old should join in—would not all then be young?

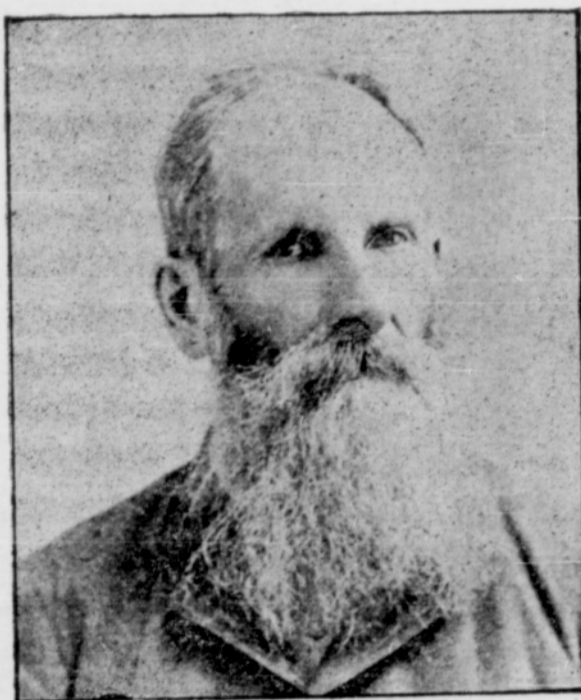
There is no law needed to start this extension of school utility and culture. If nicely begun the authorities will approve and confirm it. There is no intention of lessening the practical results of school life, tuition and discipline. By the savings bank, by the scientific and practical nature of the studies and libraries, to be selected jointly by the school authorities, teachers and parents—all this will be better secured than ever. But something more is certainly needed. The great objection to the public schools has ever been and is now, that they make little more than common-place human machines, limited in character and general views of life,—unable to enjoy but little of the higher life of literature, art or culture—to understand the great Republic of which they are parts, or to know what is meant by the "immeasurable blessings of conscious existence." Colleges are supposed to supply this higher education, but to the many they can never reach.

Yet it can be largely extended to the masses of our people, young and grown, through the popular use of our school buildings and the extension of proper school studies, pictures, specimens, lectures, and entertainments. It is not necessary to teach everything IN DETAIL, in

order to secure a general knowledge about general methods and results, which will enable intelligent people to be enlightened and generally informed as to all—"eclaires de tout", as the French say.

Pardon me for these remarks, for I have served many a long year at the law to be with you today as a teacher. It is a promotion which is the crowning glory of a patient life; and entering this new world I cannot help but say, Let us "magnify our calling" and extend our profession in every way we can.

For upon the instructors depend the future of our State and country. The teachers are now the leaders of the learned professions, because they have the highest duty. The clergy were, but they must be re-adjusted to meet the modern world. The lawyers were, but the people have taken the prestige from them by making them their servants in a popular government. Even the doctors are being dwarfed by the rivalry of people's common



DALHOUSIE PRIESTLEY.

sense and sanitary science. But the people themselves, young and old, must fall back, and do fall back more and more upon their teachers; and we must meet and use the responsibility, if the people are to rise in general intelligence, culture, and strength and joy of life. A noble sight it might be to see this Hall of our Legislature filled with the Legislators themselves—the law makers of our rising State,—but a far nobler sight it is to find it filled with, and to meet here the noble profession who, more than any other, are the real creators of the legislators and legislation, and thus of the laws and future of the State itself!

These remarks were frequently applauded.

Mr. Wakeman then moved to amend the resolution by inserting, "and such other books," before the word magazines. He explained that the object was to secure in every school district a representative part of that great living literature, which constitutes the between-ity, with the reference books on one side and the evanescent magazines and newspapers on the other. The amendment was seconded.

Prof. Martindale, mover of the resolution, did not object.

Prof. J. H. Ackerman, in the chair, put the amendment, it was carried, and then the resolution as amended,—both unanimously.

Remember, if you send us the names and addresses of 25 of your Liberal friends and acquaintances, we will make you a present of a copy of the Torch of Reason Song Book No. 2. This will only cost you a few minutes' work and a two-cent stamp.

## Dalhousie Priestley.

BY J. H. MORRIS.

The American Freethought public have been more or less familiar with the above name for the last ten or twelve years, during which time it has appeared attached to numerous articles of merit and ability in the Freethought Magazine, the Truthseeker, the Torch of Reason, and other Liberal papers. Its bearer was born in the town of Chester, Warren county, New York, September 30, 1836. The noted heretic and scientist of the name of Priestley, discover of oxygen, was an uncle to Dalhousie's father. The last mentioned was an Englishman, a graduate of Oxford, having completed the courses of Law, Physics and Divinity. He left his practice as a physician in New York in 1836 and went to Canada to take charge of a medical college, leaving behind the wife, soon to become a mother. He died in a year, and Dalhousie never saw his father, though he bears a name of his father's choosing, in honor of Lord Dalhousie, then governor of Canada. On the mother's side, he is descended from intelligent Revolutionary stock, his maternal grandfather and great-grandfather having fought in the patriot army in the Revolutionary war. An uncle on the mother's side was teaching on the Hudson when Fulton sailed his first steamboat.

In his nineteenth year, our friend came west to Wisconsin. Here he attended three terms of school, which constituted the greater part of his schooling. At Wayland University, where he attended one term, he had access to the college library, of which a young man of his ambition would make the best use. This, Mr. Priestley says, was the only good library he ever had access to until he came to Portland, Oregon, in 1882. In view of these meagre educational opportunities, Mr. Priestley's intellectual attainments are remarkable.

In abolition times, Mr. Priestley wielded a vigorous pen in the cause. Near the outbreak of the war, he returned to his native State, where he married, in 1860, and two years later joined the 118th New York Volunteer Infantry, serving until the close of the war. Of his military career, he says: "I was a private all the time, never holding any office, excepting what Andrew Johnson would call 'corporal ad interim'. There is nothing in my career as a soldier to brag about, and nothing, so far as I know, to be ashamed of. I did whatever came in my way in the line of 'duty' and made myself as useful as I could to my comrades." But usefulness is the only measure of greatness, and the private who makes himself useful to the extent of his abilities and opportunities has more to be proud