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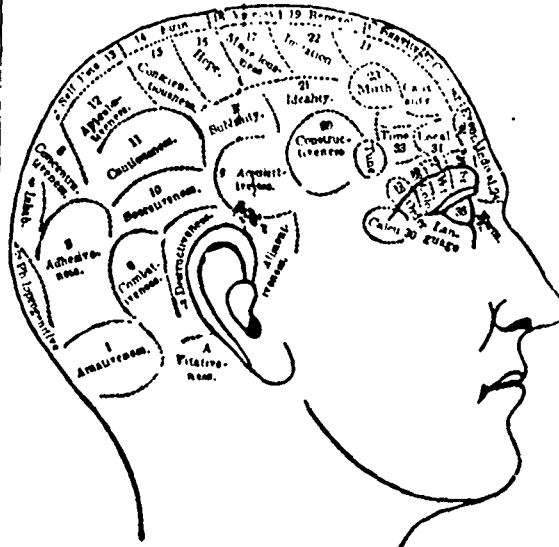
We have already visited several counties, and taken a large number of subscribers. Our agents in these places will please attend immediately to the collection of those subscriptions, and forward us the money. We have to pay for every particle of work done for us before we send the paper.

All letters, orders for the paper, and money, can be forwarded to Mr SAMUEL KELLY, Picton. He is authorized to conduct business for this paper, and give receipts for all payments made. All orders for the paper must be sent to him, as the proprietor will be absent from the office the greater part of the summer.

**SHOWING CHILDREN EXPERIMENTS.**—This principle directs that we show them experiments chemical, philosophical—of all kinds. "What?" objects one, "teach them chemistry, natural history, philosophy, and science generally, before they can read?" This doctrine is strange as well as new." But what says their nature? Can they see and remember—that is, exercise Individuality, and Eventuality, long before they they are old enough to read? Then why postpone education thus long? Our course recommends beginning to educate them even much earlier than now. Before they are three years old they can both remember stories and explanations, and be taught the whole process of vegetation, from the deposit of the seed in the earth all along up through its swelling, taking root, sprouting, growing, budding, blossoming, and producing seed like that from which it springs. And what if, in learning these and other intensely interesting operations of nature, they destroy now and then a valuable stalk or flower, will not the instruction and pleasure gained repay a thousand fold? Show them how acorns produce oaks, peach and cherry pits, peach and cherry trees, which reproduce other peaches and cherries, and thus of all the ever-changing operations of nature. Put vinegar into water, and stirring in ashes or pearl-ash, mark their delight at seeing the mixture foam, and explain the cause. Tell them how pearl-ash is made by draining water through ashes, which makes lye, and which, boiled down, becomes potash, by refining which pearl-ash is obtained.—*Memory.*

**LOVE OF STUDY.**—Those who love their studies will exercise and thus discipline their minds ten times as fast as those who, though equally capable, dislike them; because the former occasions this spontaneous action which improves both organ and faculty, while the latter does not.—*Memory.*

**AN EXPERIMENT.**—The Chicago Tribune discourses a profound question in Science. Hear it: Not many days ago a very interesting experiment was tried in this city to ascertain the amount of oxygen necessary to support life. Six hundred persons were placed in a hall in one of the hotels, all the doors and windows were closed, and the experiment began. During the first half hour nothing special was observed except an universal drowsiness, which was warded off as long as possible by an ingenious device of the experimenter, in the shape of an eloquent lecture. During the second half hour several sank into a deep sleep, from which it was impossible to rouse them, and a few fainted. At the end of the third half hour it was deemed unsafe to continue the experiment longer, and the fact was considered and established, that, under those circumstances, life would not become extinct within the space of 95 minutes.



#### DEFINITION OF THE FACULTIES [According to their numbers.]

##### MORAL SENTIMENTS.

15. *Conscientiousness*—Justice; integrity; sense of duty, and of moral obligation. Abuse: Scrupulousness; self-condemnation; remorse; unjust censure. Deficiency: No penitence for sin, or compunction for having done wrong.

16. *Hope*—Expectation; anticipation; looking into the future with confidence of success. Abuse: Extravagant promises and anticipations. Deficiency: Despondency; gloom; melancholy.

17. *Spirituality*—Intuition; perception of the spiritual; wonder. Abuse: Belief in ghosts, witchcraft, and unreasonable isms. Deficiency: lack of faith; incredulity, scepticism.

18. *Veneration*—Reverence; worship; adoration; respect for antiquity. Abuse: Idolatry; superstition; worship of idols. Deficiency: Disregard for things sacred; impudence.

19. *Benevolence*—Kindness; desire to do good; sympathy; philanthropy; disinterestedness. Abuse: Giving alms to the undeserving; too easily overcome by sympathy. Deficiency: Extreme selfishness; no regard for the distresses of others.

##### SEMI-INTELLECTUAL SENTIMENTS.

20. *Constructiveness*—Mechanical ingenuity; ability to use tools, construct, and invent. Abuse: A loss of time and money in trying to invent perpetual motion. Deficiency: inability to use tools or understand machinery; lack of skill.

21. *Ideality*—Love of the perfect and beautiful; refinement; ecstasy, poetry. Abuse: a disgust even for the common duties of life. Deficiency: Roughness; want of taste or refinement.

22. *Sublimity*—Fondness for the grand and magnificent; the wild and romantic in nature, as Niagara Falls; mountain scenery. Abuse: Extravagant representations; fondness for tragedies. Deficiency: Views the terrific without pleasure or emotion.

23. *Imitation*—Power of imitating; copying; working after a pattern. Abuse: Mimicry; servile imitation. Deficiency: inability to conform to the manners and customs of society.

24. *Mirthfulness*—Wit; fun; playfulness; ability to joke, and enjoy a hearty laugh. Abuse: ridicule and sport of the infirmities of others. Deficiency: gravity; indifference to all amusements.

##### INTELLECTUAL ORGANS.

24. *Individuality*—Ability to acquire knowledge by observation, and desire to see all things. Abuse: an insatiable desire to know all about other people's business; extreme inquisitiveness. Deficiency: a want of practical knowledge, and indisposition to notice external objects.

25. *Form*—Memory of the shapes, forms, faces; the configuration of all things; it enables us to readily notice resemblances; when fully developed we seldom forget countenances.

Deficiency: a poor memory of faces, shapes, &c.; not a good artist.

26. *Size*—Ability to judge of size, length, breadth, height, depth, distance, and weight of bodies by their size; of measuring angles, &c. Deficiency: Unable to judge between small and large.

27. *Weight*—Gravity; ability to balance one's self, required by a marksman, or dancer; also the ability to "carry a steady hand," and judge of perpendiculars. Abuse: Excessive desire to climb trees, or go aloft unnecessarily. Deficiency: Inability to keep one's balance; liability to stumble.

28. *Color*—Judgment of the different shades, hues, and tints, in paintings; the rainbow, and all things possessing color, will be objects of interest. Abuse: Extravagantly fond of colors; a desire to dress with many colors. Deficiency: Inability to distinguish or appreciate colors.

29. *Order*—Method; system; arrangement; neatness and convenience. Abuse: more nice than wise; spends too much time in fixing; greatly annoyed by disorder; old-maidish. Deficiency: Slovenliness; carelessness about the arrangement of books, tools, papers, &c.; seldom knows where to find anything.

30. *Calculation*—Ability to reckon figures in the head; mental arithmetic; to add, subtract, divide, multiply; cast accounts and reckon figures. Abuse: a disposition to count everything. Deficiency: Inability to understand numerical relations.

31. *Locality*—Recollection of places; the geographical faculty; desire to travel and see the world. Abuse: a roving, unsettled disposition. Deficiency: Inability to remember places; liability to get lost.

32. *Eventuality*—Memory of Events; love of history; anecdotes, facts, items of all sorts; a kind of walking newspaper. Abuse: Constant story-telling, to the neglect of duties.

33. *Time*—Recollection of the lapse of time; day and date; ability to keep the time in music and dancing, and the step in walking; to be able to carry the time of day in the head. Abuse: Drumming with the foot and fingers. Deficiency: Inability to remember the time when things transpired; a poor memory of dates.

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