

180 degrees, east and west. Explain the difference of time of places not on the same meridian. Give the longitude of Nova Scotia, of the school section, and the difference of time between it and London.

To prevent misapprehension respecting the preceding oral exercises, it may be well to repeat, that it is designed that they should be simply *preparatory* to the systematic study of Geography from the text book. Great advantage will also result from continuing such exercises after the book has been placed in the hands of the pupil.

### PUBLIC versus PRIVATE EDUCATION.

The good effects and great utility of early instruction are universally allowed; but we often meet with a difference of opinion, whether public or private education is the most beneficial. This subject has employed the pens of many ingenious writers, ancient and modern; and although much has been said in recommendation of private tuition, as being best adapted to form youth to virtuous habits, yet it is certain that the various passions and affections of human nature, as they begin very early to exert and display themselves, will, if not authoritatively restrained and directed, have a fatal and unconquerable influence over the whole tenor of future life. The influence of parental affection and authority does not always succeed and then propensities of self-will take a deep root as never to be extirpated; and the youth, from indulgence, is too often made lastingly unhappy. Liberty unreasonably obtained is commonly intemperately used. Milton, in his "Tractate on Education," very elegantly says, "Come with me and I will conduct you to a hill-side, where I will point out to you the right path of a virtuous and noble education; laboriously, indeed at the first ascent, but on every side so smooth, so green, so full of goodly prospect and melodious sounds, that the harp of Orpheus was not more charming."

In public schools, the nature and affections of the soul have the fairest exercise; equality is felt, friendships are formed, and literary improvement is pursued with most success; the powers are called forth into exertion from the influence of example, and idleness is avoided by the fear of disgrace and shame; the careless and obstinate heart is led into willing obedience; and it is here youth are inspired with hopes of becoming worthy and distinguished members of society. Sir Joshua Reynolds, in his Discourses, says, that it is generally found that a youth more easily receives instruction from the companions of his studies, whose minds are nearly on a level with his own, than from those who are much his superiors; and it is from his equals only that he catches the fire of emulation, which will not a little contribute to his advancement. With proper guides to direct him he travels through the most beautiful and fruitful regions of knowledge, the mind meanwhile gradually acquiring freedom, openness and extent; and if he sometimes find the way difficult, it is beguiled by having fellow travellers, who keep an even pace with him; for each light dispenses a greater lustre by mixing its social rays with those of others.

"And thus the youth whom Education leads  
Through Wisdom's paths, and Virtue's peaceful meads;  
Though in his tender years he thoughtless play,  
Nor think his flow'ry Spring will pass away;  
Though trifling scenes and trifling toys amuse,  
Yet still his course progressive he pursues:  
Fresh streams of knowledge all their stores impart,  
Wealth to his mind, and goodness to his heart;  
The inspiring force of excellence confest,  
Blest in himself he renders others blest."

A discerning youth perceives that courage, generosity, and gratitude, command the esteem and applause of all his companions; cherishes, therefore, these qualities in his breast, and endeavors to connect himself in friendship with those who possess them. He sees, on the other hand, that meanness of spirit, ingratitude, and perfidy, are the objects of detestation. He shuns, therefore, those near him who display those odious qualities, and finds that the true sources of gratification are the respect and affection of his teachers. Here he is necessitated to decide and act for himself: his reputation among his companions depends solely upon his own conduct. This gradually strengthens his mind, inspires firmness and a certain manliness of character.

It is of great importance, as Quintilian observes, that those who are destined to occupy superior stations in society should enjoy the benefits of an enlarged and liberal education; that they should be furnished with every substantial and ornamental accomplishment; and that those who are intended for any particular profession or employment, should be principally directed to such studies as are appropriate to their future position; and, in every rank of life, an attention to the morals of youth should be the primary object; for it is by an amiable disposition, united with cultivated talents, that we secure the affections of our relatives, and the respect and esteem of the world. May we not therefore conclude, that a young man will most assuredly become wiser, and probably more virtuous, by public than by private education? For virtue flourishes in action and in trial. Accordingly it has been the opinion of successful teachers, from Quintilian to Arnold, that young people attain to a better knowledge, both of themselves and the world, in free and populous schools, than when confined to private tuition in retired life, where we too often see contracted and

awkward timidity, or an important self-conceit, for which there is no other apology than the want of experience. To advise a man, unaccustomed to the eyes of a multitude, to mount a tribunal without perturbation; or tell him whose life has passed in the shades of contemplation, that he must not be disconcerted in receiving or returning the compliments of a splendid assembly; is to reason, and to endeavor to communicate by precept, that which only time and habit can bestow.

These truths were poignantly felt by Cowper, who freely owns, in his Letters, "that the want of resolution and manly confidence was a severe check to his progress in his life, and prevented his talents being called into action by a conspicuous and honourable appointment."—*W. M. Magazine*.

### INTRICACIES OF THE ENGLISH LANGUAGE.

The following is from the *Canadian Churchman*:—"The construction of the English language must appear most formidable to a foreigner. One of them, looking at a picture of a number of vessels, said, "See what a flock of ships." He was told that a flock of ships was called a fleet, and that a fleet of sheep was called a flock. And it was added, for his guidance in mastering the intricacies of our language, that "a flock of girls is called a bevy, that a bevy of wolves is called a pack, and a pack of thieves is called a gang, and a gang of angels is called a host, and a host of porpoises is called a shoal, and a shoal of buffaloes is called a herd, and a herd of children is called a troop, and a troop of partridges is called a covey, and a covey of beauties is called a galaxy, and a galaxy of ruffians is called a horde, and a horde of rubbish is called a heap, and a heap of oxen is called a drove, and a drove of blackguards is called a mob, and a mob of whales is called a school, and a school of worshippers is called a congregation, and a congregation of engineers is called a corps, and a corps of robbers is called a band, and a band of locusts is called a swarm, and a swarm of people is called a crowd."

### CARLYLE ON EDUCATION.

Who would suppose that education were a thing which had to be advocated on the ground of local expediency, or indeed on any ground? As if it stood not on the basis of everlasting duty, as a prime necessity of man. It is a thing that should need no advocating; in such as it does actually need. To impart the gift of thinking to those who can not think, and yet who could in that case think; this, one would imagine, was the first function a government had to set about discharging. Were it not a cruel thing to see, in any province of an empire, the inhabitants living all mutilated in their limbs, each strong man with his right arm lamed? How much crueller to find the strong soul, with its eyes still sealed, its eyes extinct, so that it sees not! Light has come into the world, but to this poor peasant, it has come in vain. For six thousand years, the sons of Adam, in sleepless effort, have been devising, doing, discovering, in mysterious, infinite indissoluble communion, warring, a little band of brothers, against the great black empire of necessity and night; they have accomplished such a conquest and conquests; and to this man it is all as if it had not been. The four and twenty letters of the alphabet are still Runic enigmas to him. He passes by on the other side; and that great spiritual kingdom, the toil-worn conquest of his own brothers, all that his brothers have conquered, is a thing non-existent for him; an invisible empire; he knows it not; suspects it not. And is it not his withal; the conquest of his own brothers, the lawfully acquired possession of all men? Baleful enchantment lies over him from generation to generation; he knows not that such an empire is his, that such an empire is at all? O, what are bills of rights, emancipations of black slaves into black apprentices, lawsuits in chancery for some short usufruct of a bit of land? The grand "seed-field of time" is this man's, and you give it him not. Time's seed-field, which includes the earth and all her seed-fields and pearl-oceans, may her sowers too and pearl-divers, all that was wise and heroic and victorious here below; of which the earth's centuries are but furrows, for it stretches forth from the beginning onward even unto this day!

"My inheritance, how lordly, wide and fair;  
Time is my fair seed-field, to time I'm heir!"

Heavier wrong is not done under the sun. It lasts from year to year, from century to century; the blinded sire slaves himself out, and leaves a blinded son; and men, made in the image of God, continue as two legged beasts of labor; and in the largest empire of the world, it is a debate whether a small fraction of the revenue of one day (£30,000 is but that) shall, after thirteen centuries, be laid out on it, or not laid out on it.

Niebuhr, the historian, in a letter to his nephew, gave the following high and truthful estimate of the teacher's calling:—

The office of a schoolmaster especially is a thoroughly honorable one; and, notwithstanding all the evils which disturb its ideal beauty, truly for a noble heart one of the happiest ways of life. It was once the course I had chosen for myself; and it might have been better had I been allowed to follow it. I know very well, that spoilt as I now am by the great sphere in which I have spent my active life, I should no longer be fitted for it; but for one whose welfare I have so truly at heart, I should wish that he might not be spoilt in the same manner, nor desire to quit the quietness and the secure narrow circle in which I, like you, passed my youth.