

more advanced period,—food, from the mother's milk, to other aliments,—air,—light,—sleep,—exercise, with avoidance of all positions and premature movements, hurtful to the limbs, the spine, and the joints,—dentition, &c.

This care will occupy two years, when the child, quite able to walk alone, will commence a course of exercise in which he will have more to do himself than is to be done for him. His habits ought still to be well watched and judiciously directed, in all the matters of air, exercise, food, sleep, cleanliness, clothing, temperature, &c., and the advantages of attention to these so strongly and practically impressed upon himself, as to become a permanent habit for life, the contrary of which would be an annoyance and deprivation.—Temperance and moderation in all excitements, should be inculcated and practised; sedentary employment should be relieved by regular daily exercise in the open air, and that so contrived by judicious gymnastics, as to exercise and strengthen all the muscles.—Health may be benefited by the useful exercise of judicious manual labour in the open air. On the whole, physical education will depend on knowledge of physiology, of the parts of the body and their functions, which, as will appear in the sequel, should form a part of education.

*Moral Education* embraces both the animal and moral impulses: it regulates the former and strengthens the latter. Whenever gluttony, indelicacy, violence, cruelty, greediness, cowardice, pride, insolence, vanity, or any mode of selfishness, show themselves in the individual under training, one and all must be repressed with the most watchful solicitude, and the most skilful treatment. Repression may at first fail to be accomplished, unless by severity, but the instructor, sufficiently enlightened in the faculties, will, the first practicable moment, drop the coercive system, and waken and appeal powerfully to the higher faculties of conscience and benevolence, and to the powers of reflection. This done with kindness, in other words, with a marked manifestation of benevolence itself, will operate with a power, the extent of which in education is yet to a very limited extent estimated. In the very exercise of the superior faculties, the inferior are constantly acquiring a habit of restraint and regulation; for it is morally impossible to cultivate the superior faculties without a simultaneous, though indirect regulation of the inferior.

*Intellectual Education* imparts knowledge, and improves all the reflective powers, by exercising the proper faculties upon their proper objects. Moral training, strictly distinguished, is a course of exercise in moral feeling and moral acting; yet from the nature of the faculties, moral and intellectual faculties must proceed together, the highest aim and end of intellectual improvement being moral elevation, which is the greatest happiness in this life, and an important preparation for a future. Yet nature and necessity point to an earlier appliance of direct moral than direct intellectual training.

**ROYAL PROCLAMATION AGAINST READING SERMONS.**—The following remarkable declaration is found in the statute book of the University of Cambridge:—"Mr. Vice-Chancellor and gentlemen,—Whereas his Majesty is informed that the practice of reading sermons is generally taken up by the preachers before the University, and therefore continued even before himself, his Majesty hath commanded me to signify to you his pleasure that the said practice, which took beginning with the disorders of the late times, be wholly laid aside, and that the aforesaid preachers deliver their sermons, both in Latin and English by memory, and without book, as being a way of preaching which his Majesty judgeth

most agreeable to the use of all foreign Churches, to the custom of the University heretofore, and the nature and intendment of that holy exercise. And that his Majesty's commands in the premises may be duly regarded and observed, his farther pleasure is, that the names of all such ecclesiastical persons as shall continue the present supine and slothful way of preaching, be from time to time signified unto me by the Vice-Chancellor for the time being, upon pain of his Majesty's displeasure.—October 8, 1694. MoxmOUTH."

## THE TRAVELLER.

(From the Toronto Banner.)

### REMINISCENCES OF A MISSIONARY TOUR IN SHETLAND.

I HAD occasion last Sunday evening to pass across that comparatively bare and sterile looking part of the country which lies to the east of Toronto, in which a great many poor cottagers have taken up their abode. I believe in this country they receive the name of Squatters. The patches of ground which they have brought into cultivation are so small, that one can scarce understand how they are capable of deriving from them a subsistence. I was meditating upon their poverty-stricken aspect, and after getting a little to the north of their humble settlements, I paused and looked back; the scene seemed dreary and uncomfortable; the autumn had departed; the chilling influence of winter was around me; the fields were bare; the wind howled mournfully over the withered grass; and in the distance I beheld the blue sea of Ontario stretching onward to the horizon: the power of association is no fancy,—it exercises a mighty influence over our waking dreams. I thought myself removed to the bleak fields of the Shetland Islands, and as my imagination recalled scenes which I had thought I remembered no more, I have sat down to take some notes of them in writing, as much to amuse myself at a leisure hour as to afford some information to your readers respecting the religious state of a people who while my heart beats within me I can never cease to love. It was a beautiful afternoon in July, when I embarked at Kirkwall, on board the steamer which proceeded from that port for the Shetland Islands. I had long wished to visit these islands, and as I stepped from the boat which covered us alongside of the noble vessel, and found myself on her deck amid the roaring of the compressed steam, and the noise and bustle of seamen weighing the anchors, and of passengers adjusting their baggage, I felt that my wish was now to be gratified, and was thankful to God for his goodness. A sea voyage, as landsmen may see from the narratives of all sailors from the times of Paul to the present hour, is seldom devoid of excitement. I shall not, however, be minute in describing the incidents of our voyage. As I was sufficiently familiar with the shores of the Orkney Islands, I had retired into the princely cabin of the steamer, to devote an hour or two to reading.

He who has stood upon the deck of a ship at sea, and seen that glorious luminary (the sun) setting behind the waves in the far west, needs not to be told that it is one of the most magnificent scenes in nature. Canadian reader, you born and bred amid these Arcadian regions, have perhaps never witnessed such a scene, and I would therefore ask you to reflect upon a world of waters that seem as boundless as the blue firmament over your head. In these watery amplitudes the seasons which work such wondrous changes on the earth's surface, imprinting their footsteps upon the mighty forest as well as upon the cultivated dale, go and return to their "viewless homes," leaving the hoary deep unchanged and unchangeable. The Roman poets, who lived in a mountainous country, when they spoke of the sea, called it a plain. But what a plain! no prominent objects, no mountains, no monuments, no temples, not a trace there by which the flight of ancient time could be discovered; the waters under the firmament retain their ancient attributes of vastness and of power which they at first had, when they broke forth as if they had issued out of the womb, when the cloud was made the garment thereof, and thick darkness their swaddling band.

Oh! wonderful thou art great element,  
And fearful in thy spleeny humours bent,  
And lovely in repose, thy summer form  
Is beautiful, and when thy silver waves  
Make music in earth's dark and winding caves,  
I love to wander on thy pebbled beach,  
And hearken to the thoughts thy waters teach,  
Eternity, eternity and power.

Who can estimate the power which these waters wield over the spirit of man? No one can look upon them with insensibility. I once saw an old minister who had lived in the interior of England, and when at his own request he was conducted to a mountain from which an extensive prospect could be had of its shoreless extent, was so affected that he burst into tears. Here, too, on board the vessel, I found an illustration of the same phenomenon. Though the setting sun was a familiar object, it seemed this evening to arrest the attention of all the passengers. It was a gorgeous spectacle. There the broad luminary of day pouring an ocean of glory over the whole face of the deep is retiring from view! With what unalterable majesty he descends! now he has just reached the waters, and he seems for a moment to be upon their surface like a large ball upon a pellucid plain. But even as he makes no haste in his descent, so he makes no pause now that he seems to have reached the last stage of his journey. No, he sinks farther and farther until we see him no more, and might suppose him for ever buried in the abyss. But he is rising on another portion of the earth's surface, and is waking the inhabitants of the earth to their daily toils. That this is true, that the sun still shines from the bosom of the wave, raise your eyes to these shining vapors floating in the sky—so gorgeous that they seem,

"As if an angel in his upward flight,  
Had left his mantle floating in mid air."

It was about midnight before we reached the southern parts of the Shetland Islands, and, as every one acquainted with sailing knows, that in the absence of the clear light of day, there is always some uncertainty as to the precise part of a coast at which a vessel may have reached, we were looking out anxiously for the beacon light, which is placed on Simburgh Head, the most southern point of the islands. This light, placed on a rocky summit, several hundred feet above the level of the sea, is seen at a great distance by the benighted mariner, and, since its erection, has been the means of saving numberless ships from destruction. The pains and money which the British Government have expended in erecting these lights on every rock where danger might accrue to mariners navigating the seas around the British islands, is altogether worthy of their benevolent policy. Navigation, when the cloud of night has enveloped the deep, and when a ship is drawing near to some rocky shore, is formidable enough at all times; but it must have been much more so previous to the invention of these noble beacons, which both warn the seaman of danger, and guide him in his pathless journey. Our simple ancestors, who lived before science had made much progress, and introduced such marvellous changes for the better into every employment, whether carried on by land or on the deep, had recourse to other expedients than the beacon light, to guide the seaman, while plying his perilous calling,—the Bell rock, for example, which lies north of the Estuary of the Tay, is said to have received its name from the circumstance, that a bell was so placed on it that the agitation of the waves caused it to toll, and sound the alarm of danger in the ear of the sailor, as he approached it. Mrs. Hemans has some beautiful lines on this, which I cannot deny myself the pleasure of placing before your readers,—their great beauty will be my only apology for the digression:

When the tide's billowy swell,  
Had reach'd its height,  
Then toll'd the rock's lone bell,  
Sternly by night.

Far over cliff and surge,  
Swept the deep sound,  
Mingling each wild wind's dirge  
Still more profound.

Yet that funeral tone,  
The sailor bless'd,  
Steering through darkness on  
With fearless breast.