

in them; one of them may not be able to purchase a library, the other I think will. Besides these, there are two other little schools quite in the woods which have now been in operation; one three years, the other one and a half; the former originated in the following manner: A pious family settled in the woods, five miles from Woodstock, the nearest place of worship; on account of a numerous family of young children, the mother could not leave on the Sabbath; but when the father was gone to meeting, she was in the habit of calling her own children around her, and spending most of the day in giving religious instruction. The children of a few of the nearest neighbours were soon admitted to share with her own the advantage of her pious labours. This becoming known, others applied and were admitted, till ultimately, her house was opened to the children of the whole settlement. In this manner has she continued to labour for three years. The other school is also an interesting one. I have promised a small grant of Testaments for both these schools from our Bible Society here, and have also been able to assist them both to a small amount of Tracts. I should be happy to convey a small gratuity to each of these from your society.—W. H. LARDON.

Of so much importance do we consider the plan of Sabbath Schools in private houses, that we cannot leave the subject without endeavouring to recommend it for general adoption by the following considerations—

1st. The necessary accommodations will cost nothing, wherever there is a dwelling-house there they are to be found.

2d. Three or four families of children will learn better in company than each would do by themselves, even supposing that they did receive suitable instruction at home, which is notoriously not the case in a great majority of instances.

3d. Inasmuch as it is more blessed to give than to receive, the teachers in comparing passages of Scripture and arranging their ideas in the clearest form in order to communicate them, would derive even greater benefit than the children.

4th. It is the best means of introducing at little cost and rendering eminently effective a wholesome literature of which this country is lamentably destitute.

5th. This plan may be made instrumental in enlisting the rising generation of our land almost universally in the Missionary enterprise, the Temperance Reformation, and every other great and good work.

6th. Each School by reporting annually to the Canada Sunday School Union would furnish the means of compiling a statistical document of very great importance, which would be generally circulated, and every assistance in the power of the Union would be rendered to such Schools as needed aid.

In conclusion if our readers were to take this subject into their earnest and prayerful consideration, and carry out as far as practicable the suggestions made, we believe that a very few months or even weeks might witness the formation of, perhaps, a thousand Sabbath Schools in Canada—with, say from ten to twenty, or more scholars each, and effecting an amount of good which can never be estimated until revealed in the light of eternity.

ON THE MORAL EDUCATION OF THE YOUNG.

From Dr. Andrew Combe's *Management of Infancy*.

We are so much accustomed to associate the idea of education with scholastic discipline, that many parents have a difficulty in understanding that education commences in reality almost with the life of the child. Whatever acts upon its senses, interests its feelings, or attracts its observation, necessarily modifies its mental state, or in other words, becomes a means of education. Hence, even the locality and climate in which a child lives, the objects by which it is surrounded, the ordinary occurrences of the nursery, the spirit in which they are conducted, and the very toys with which the child amuses itself, exert an influence over its con-

stitution, and, under the direction of an enlightened mother, become a means of education for its feelings and its intellect. "In caressing a dog or a cat in the presence of a child," says Necker de Saussure, "we developate that sympathy which the young so easily experience for animals; by shewing him a beautiful object, and getting him to look at it in detail, we both strengthen his attention, and excite in him that admiration which is one of the most exalted movements of the soul; by placing imitations or pictures before him, we awaken his imagination; and in a thousand different ways we may appeal to his dawning faculties. When once the mind has been put in play by some impression, he associates it with himself, and acquires clearness and precision of perception by occupying himself about it. It is thus that he forms and exercises himself. To vary, without excess, the sensations of the infant, always embracing his moral nature, at the same time, to the utmost possible extent, constitutes the real education of the intellect in early infancy. It is also the best education for the moral feelings, which at that age ought to be most assiduously cultivated."

Obviously as the principle of strengthening the faculties by their direct exercise seems to be when broadly stated, and beautifully as it is illustrated in the above quotation, it is surprising how wholly its importance is overlooked in practice. I have seen parents, for example, deliberately encourage the piquant passion of an infant against some unhappy animal or plaything, because it diverted them to contrast the violence of his rage with the impotence of his efforts to give effect to it; and never entertain even a suspicion that, in so doing, they were as assiduously cultivating his worst passions as if such had been their only object. I recollect one notable instance of this kind, in which a child about a year old was placed on the table after dinner, and purposely provoked by some slight insult, that the persons present might be entertained by the exhibition of its fury and the stamping of its feet; and I learned, strange to say, that this was a favourite pastime with both its parents, neither of whom had the remotest suspicion of the probable consequences of such a disgraceful education upon the future peace and character of the child.

In like manner, how often is the child trained to the systematic practice of lying and deceit by the habitual example of the very parent who, perhaps, does not hesitate occasionally to punish it severely for profiting by the lesson. Of this, I saw very lately a revolting example. The child, from fear of punishment for some trifling fault, equivocated and denied its guilt. The fact, however, was certain, and the mother punished the child for the *untruth*, affirming that it would not have been punished had it not told a lie. The striking part of the proceeding was, that, in the presence of the same child a few minutes before, the mother had herself told a deliberate falsehood regarding an event which also happened in the child's presence, and which it perfectly understood!

From these remarks, the reader will be apt to infer that the first step towards improving the moral training of the young, is to improve the education and enlarge the knowledge of those to whose care they are intrusted. This inference is perfectly just, and it constitutes the chief reason for the length to which I have carried this little work. Even when writing these pages, I was accidentally a witness to a striking instance of the evils of ignorance and misdirected zeal. On the street a little before me, two well-dressed little boys were walking hand-in-hand under the care of a young woman, whom they were closely following. In turning a corner, the foot of one of them slipped into a hole in the pavement, which caused him to fall and drag over his brother above him. Neither of them was hurt; but the one who fell first looked anxiously at his brother as he rose, and smiled when he saw him safe and rather amused than injured. The young woman, in the mean time, turned and saw what had happened. Instead of being pleased with their mutual good feeling and satisfaction, she saw only that their clothes were partially covered with dust, and in her anger first shook both of them roughly by the shoulders, and then deliberately struck the one several blows on the chest for having fallen and pulled the other down! The expression on both their countenances instantly changed! The smile of good-humoured affliction and amusement at their tumble gave way to a look of sullen and dejected disappointment and surprise, and they resumed their walk more like condemned