

on each stick at the top) are distributed around the circle in order, beginning on the right hand of the teacher, and proceeding around in the order of the numbers—one, two, three, &c. The Indians, or class, are then allowed to go around the circle slowly and take a strict and scrutinizing look at each specimen in the order of the numbers, one, two, three, and thus around the circle. This is done silently. The sticks or specimens are then removed, and placed by the teacher: and then the class, on going round a second time, each one in order, is to tell the teacher as far as possible without mistake what specimen is contained in stick number one, two, three, &c., and so on around the whole circle.

With the Indians, the first specimen will probably be the birch-bark to make canoes; the second, a little tobacco; the third, the fur of a beaver; the fourth, a bit of calico; the fifth, the feather of a particular bird; the sixth, the bone of some sort of fish; and so on, different substances in the different sticks planted around the circle. The one who can repeat without mistake up to the highest number receives the premium or reward. The consequence is the perceptive faculties are called into exercise, and each individual will soon learn to discriminate so sharply that he will be able to track a wolf over dry leaves in the forest, as well as a white man can track the same animal in the snow. You will ask: How can they do it? I reply, that they do it very readily by observation and sharp inspection, by first noticing a leaf with holes in it, the middle hole, or holes, a trifle larger and in advance of the other hole or holes, near the centre holes. These two holes they know, by observation, were made by the toes of the wolf, and they immediately put down a stick by this first leaf thus marked, and search for a second, third, and fourth, and so on, putting a stick at each leaf thus marked. By these sticks in a row they can find the course the wolf was travelling, and follow on till they find where the animal drank at a spring, perhaps, and they soon discover his den among the rocks or caves near by. By this mode of sharp inspection they become acquainted with the habits of the wild animals, and also gain a knowledge of the different plants and trees, and turn their knowledge to a good account for their individual welfare.—*Commoner.*

4. PUNISHMENT OF PUPILS IN SCHOOL FOR CONDUCT OUT OF SCHOOL.

The authority of the teacher over his pupils, and his duty to watch over their conduct, and strive for their well-being, are clearly and forcibly shown in the charge of one of the Superior Court Judges of Massachusetts to a jury, having under consideration the case of a teacher who punished a boy for mischievous conduct out of school hours. The action was brought under the plea, not that the punishment was unduly severe, but that the teacher had no right to punish for misconduct out of school. Said the judge: "The relation between the teacher and the scholar is a peculiar one. It partakes, while the pupil is in school, of a parental character, and is absolute and without appeal from any quarter, when exercised within its proper limit. Such is also the power of the parent. His authority is absolute at home on the same conditions. A good parent desires to cooperate with the teacher, and is thankful for any proper correction of his child. A good teacher desires to aid parents by training his pupils in habits of good order and obedience to authority. Between the school and home the jurisdiction of teacher and parent is concurrent. If the teacher sees or knows a boy to violate the laws, if he finds him acquiring habits of a dangerous character, if he sees him becoming vicious, and his example injurious to others, or calculated to affect his own standing at school or at home, it is his duty to interfere to restrain and reform. For this purpose it is his right to punish to a reasonable extent, if no other method will avail. But the teacher must hold himself responsible to the law in his punishments, and be careful not to transcend in severity its humane and proper limits."

This is putting the case strongly, and leaves no doubt of his intention and meaning. Parents should learn that they have exclusive power, authority and right over their children, only when used for the well-being of the same, and for the ultimate good of society.

5. UNIFORMITY OF TEXT BOOKS

Can but be desired by all lovers of progress and utility. Teachers should know what books are to be used, and fit themselves to highest usefulness and a familiarity with those same books, not that he should confine himself to those alone. I have seen a small school this present winter where parts of four series of reading-books are used, one of which in its different editions caused additional trouble. Parents of these scholars were poor, and it would have been a great hardship to have purchased new text-books at present prices, throwing away those already on hand. Uniformity

will add to the value of our teachers' labours many per cent, and give greater zest to study by making it uniform and without the discommoding now experienced. Town uniformity, at least, should be attained, since it is required by law.—*J. W. Lang, in Maine Journal of Education.*

II. Papers on Agriculture.

1. AGRICULTURAL COLLEGES.

The following plea for the necessity and utility of Agricultural Colleges we extract from Commissioner Eaton's report on the Colleges, Academies, Common Schools, and Technical Schools in the United States:—

He says: The Agricultural College must not be overlooked. Agriculture is one of our great industries; indeed, the whole of modern industrial life is founded upon its proper development. The system of education bequeathed to us by the past took no notice of this great industry, and made no provision for the training of young farmers. On the one hand, it was urged that to fit boys for any specialty, more especially for dealing with the soil, was to degrade them from men into farmers; and on the other, that all training in schools led but to fancy farming, which was scientifically correct, but without return. Many of the objections, of which the above are a type, have been shown to be groundless. Agriculture makes more use of the sciences than any other industry. The fertility of the soil depends upon its chemical elements and their relative proportions; the returns of the crops depend upon meteorological phenomena, the prediction of which by science will often save large amounts of produce from destruction; without the physical agents—light, heat and electricity—vegetation is impossible. The Agricultural College has been founded to give instruction to persons intending to be farmers in the scientific generalities and many of the details bearing upon farm life. In many of their promoters a tendency may be noticed to extend the usefulness of these institutions by making them a thorough training-school in science. If this scheme should ever be fully realized we should have two systems of collegiate instruction—one founded upon literature, with the addition of the sciences, and the other founded upon the sciences with the addition of literature.

2. HORACE GREELEY ON GOOD AND BAD HUSBANDRY.

Necessity is the master of us all. A farmer may be as strenuous for deep ploughing as I am—may firmly believe that the soil should be thoroughly broken up and pulverized to a depth of fifteen or thirty inches, according to the crop; but, if all the team he can muster is a yoke of thin, light steers, or a span of old spavined horses, which have not even a speaking acquaintance with grain, what shall he do? So he may heartily wish he had a thousand loads of barn-yard manure, and know how to make a good use of every ounce of it; but if he has it not, and is not able to buy it, he can't always afford to forbear sowing and planting, and so, because he cannot secure great crops, do without any crops at all. If he does the best he can, what better can he do?

Again: Many farmers have fields that must await the pleasure of nature to fit them for thorough cultivation. Here is a field—sometimes a whole farm—which, if partially divested of the primitive forest, is still thickly dotted with obstinate stumps and filled with green tenacious roots which could only be removed at a heavy, perhaps ruinous cost. A rich man might order them all dug out in a month, and see his order fully obeyed; but, except to clear a spot for a garden or under very peculiar circumstances, it would not pay; and a poor man cannot afford to incur a heavy expense merely for appearance's sake, or to make a theatrical display of energy. In the great majority of cases, he who farms for a living can't afford to pull great stumps, but must put his newly cleared land into grass at the earliest day, mow the smoother and pasture the rougher portion of it, and wait for rain and drought, heat and frost, to rot his stumps until they can easily be pulled or burned out as they stand.

So with regard to a process I detest known as Pasturing. I do firmly believe that the time is at hand when nearly all the food of cattle will, in our Eastern and Middle States be cut and fed to them—that we can't afford much longer, even if we can at present, to let them roam at will over hill and dale, through meadow and forest, biting off the better plants and letting the worse go to seed; often poaching up the soft, wet soil, especially in spring, so that their hoofs destroy as much as they eat; nipping and often killing in their infancy the finest trees, such as the sugar maple, and leaving only such as hemlock, red oak, beech, &c., to attain maturity. Our race generally emerged from savageism and squalor into industry, comfort, and thrift, through the pastoral condition—the herding,