

as teachers in our primary schools. They may be the foulest hearted infidels, providing they will not inculcate their scepticism upon the young. And in point of fact, what are they? A vast plurality of them are not christian men. A Massachusetts State Superintendent says, that "he has, in an official capacity, been brought in contact with five or six thousand of the teachers of New England, and that there is not one in ten of them to whom he would entrust the moral training of his child." And it is a rule subject to no limitation, and one of infinite importance, that as is the teacher, so is the school.

It is affirmed that a chapter of the Bible is daily read before our schools. It may be in some of the schools of our Eastern, it is not in those of the Western and Southern States. Every day the necessity of excluding it from all our public schools because of the now versions which are springing into existence. We have not only the Roman Catholic and King James's versions, but we now have a Baptist, nay more, a Unitarian Bible. And if the Bible is to be read in schools, whose version should it be? The Romanist's? We Protestants would not endure that. The Baptist's? Other denominations would set themselves against this, and the same would be the case were it the Unitarian version. Shall it be King James's? Against this the Romanists would plead conscience and their rights under the Constitution.

But it is a most important question whether the Sacred Volume should be read in our public schools, and by teachers, a majority of whom are not religious, nay some of whom are infidels, and who, therefore, in either case, set no religious example to the young under their charge. Are such men those whom we desire to handle, before our young, the Word of God, a book which should be read and explained with a veneration befitting its origin? Are such men those whom we are ready to think capable of inspiring our offspring with proper feelings and views towards the Sacred Volume? Would not the young inevitably and ruinously be led to acquire habits of apathy or irreverence in dealing with those subjects which pertain to their salvation, and be taught to confound the holiest things with those of the least importance?

And what if our non-religious teachers are required not only to read the Bible, but to appeal to religious sanctions in forming the characters of the young, and to instil into their minds religious truths? Can we deprecate such an attempt strongly enough? Pupils are governed by what they see rather than by what they hear; and if a teacher who is indifferent to religion or hostile to it, who demonstrates by his daily life that he is without the fear of God before his eyes, and who therefore cannot help, by the process of unconscious tuition, proclaiming in his school the fact that he does not fear God, that he does not reverence the Bible,—if such an one is compelled to teach religion or read the Bible, will he be likely to deepen in the hearts of the young, the fear of God and the love of Christ, and promote reverence for the Scriptures! The whole process would be regarded by them not as a sanctimonious mockery, but as a farce. What better instrument could Satan desire? For more blasting impressions could not well be produced upon the religious associations of the young. Never did the eye of heaven take cognizance of a more glaringly pernicious error than that which would not only tolerate, but constrain the commission of reading the Bible, and of the religious culture of immortal minds to non-religious teachers. Its parallel is not to be found in the annals of human folly. And the reasoning by which its absurdity is exposed, need not advance one step beyond the employment of axioms. How can we expect good work without good workmen?

On the other hand, if a teacher who is an earnest Christian should undertake to teach religion and to inaugurate his daily sessions with worship, he could not honestly do this without giving to his teachings the devotions of his own particular creed; and, ever present with the boys, he must, if he is fit for a master, gain their affections and their confidence, and will thus acquire a secret and indefinable power over them and his religious principles will inevitably become the religious principles of his school. As is the teacher so is the school, subject to no limitations; and in this event every one of a different faith or of a different form of worship would forthwith become offended.—From "Crime Increasing and our School Tax wasted"

**CURIOUS ANALOGY.**—Archbishop Whately, in his recent edition of Bacon's *Essays*, with *Annotations*, brings forward a very suggestive piece of natural history, "which," says he, "has often occurred to my mind while meditating on the subject of preparedness

for a future state, as presenting a curious analogy." It is in the *Annotations* on the *Essays* "Of Death;" and may aptly be cited as one of the thousand instances that naturally raise the question, whether the disclosures of the telescope or the microscope be the more wonderful.

It is well known that the Greek word for a butterfly is *psyche*, which also signifies the soul; and that every butterfly comes from a grub or caterpillar. The technical name for the caterpillar is *larva*, literally a *mask*; so used because the caterpillar is a sort of covering or disguise for the future butterfly, for the microscope reveals that a distinct butterfly, only undeveloped, is contained within the body of the caterpillar; and that the latter has a set of organs suitable to its larva life, quite independent of the embryo butterfly which it encloses. When the insect is to close this first stage of its life, it becomes what is called a pupa, enclosed in a chrysalis or cocoon, from which in due time it issues a perfect butterfly. But this result is sometimes defeated, and in the following manner, as related by the learned Archbishop:

There are numerous tribes of insects well known to naturalists, called Ichneumon flies, which in their larva-state are *parasited*; that is, they inhabit and feed on other larvae. The Ichneumon fly, being provided with a long sharp sting, which is in fact an *ovipositor* (egg layer), pierces with this the body of the caterpillar in several places, and deposits her eggs, which are there hatched, and feed as grubs (larvæ) on the inward parts of their victim. A caterpillar which has been thus attacked goes on feeding, and apparently thriving quite as well, during the whole of its larva-life, as those that have escaped. For, by a wonderful provision of instinct, the Ichneumon grubs within do not injure any of the organs of the larva, but feed only on the future butterfly enclosed within it. But when the period arrives for the close of the larva-life, the difference appears. You may often observe the common cabbage-caterpillars retiring to undergo their change, into some sheltered spot, such as the walls of a Summer house: and some of them—those that have escaped the parasites—assuming the pupa-state, from which they emerge butterflies. Of the unfortunate caterpillar that had been preyed upon, nothing remains but an empty skin. The hidden butterfly has been secretly consumed.

Now, is there not something analogous in this wonderful phenomenon, in the condition of some of our race? May not a man have a kind of secret enemy within his own bosom, destroying his soul,—*psyche*,—though without interfering with his well being during the *present* stage of his existence; and whose presence may never be detected till the time arrives when the *last great change* should take place.

A writer in *The Islander*, published at Charlotte Town, P. E. I., gives the following description of the fishery on the Northern coast of the Island:—

"The quiet going denizens of our infant City are but little aware of the increasing business transactions pursued on the Northern coast of the Island, and the extent of the fisheries. At the present time it is a pleasing and cheering spectacle to view the large fleet of American fishing vessels along the Bay, scudding the whole line of the crescent, which nature has formed one of the most productive stations in North America. Immense fishery is carried on by these vessels, and the sight of the fleet of white sails, at the present time, around our coast, would well recompense the short journey to the Northside, of two or three hours, from Charlottetown. The sea coast at St. John's is three miles in length, where a race course could be formed. Pursuing the journey to Tracadie Harbour, the traveller is suddenly surprised at the new established fishery owned by Mr. Samuel A. Fowle. Here the greatest activity prevails—fishing boats are just come in from sea, discharging a full cargo—the flakes are covered with codfish drying—large stacks of cured fish stand at convenient situations for shipping, and large vats are filled with mackerel and herring in different progress of curing. The Settlement of Tracadie is increasing and appears prosperous. Large lots of trout are taken at Winter River, and a few salmon at the entrance of the harbour. A similar establishment is owned by Messrs. William Moore and R. Bourke at Savage Harbour, who employ about a dozen or more large sea boats, and have taken 1,400 barrels Gasparaux.

On Wednesday morning, the 22d July, a most remarkable phenomenon and serious occurrence took place when the weather was calm—the visitation of the Bore along that whole coast. Several fishing boats put out as usual at the break of day to the fishing grounds for mackerel. One of the boats from Bear River contained six persons, four of whom were drowned. James McDonald, who could swim, and Joseph McPhee, a lad of 17 years of age, were saved. The survivors state that the sea rose so suddenly, no time could be had to make the least attempt to prepare for it. Suddenly and unexpectedly a huge Bore rolled onwards upsetting their boat instantly, rolling it over and over. The wave was followed by others with increasing impetuosity. There were two other boats within speaking distance, but nearer the shore. These boats with bow end on escaped. The sea came on instantaneous. Peter McPhee, Archibald McDo-

nald, John McPhee and Donald McCormack were engulfed in an instant and were drowned. The body of the latter is not yet found. Several persons saw the accident from shore, but it was in vain to launch a boat to render assistance on account of the furious power of the breakers. J. McDonald on reaching the shore was greatly exhausted. On looking up he observed two of the crew holding on to the boat, but a heavy sea soon dashed on and washed them off, never to rise again. They were all single men of most excellent character. The bereaved mothers and sisters are sadly afflicted at such a melancholy occurrence, and were hovering about day and night watching to recover the bodies from the waves. The morning was calm—the sea smooth. The Bore continued to rage furiously for about an hour, when it subsided and the waters became smooth. At Cow River a boat was upset with three hands, when unfortunately one, Timothy McCormack, was drowned, aged 17, son of Archibald McCormack, Nantreage,—body found following day and interred like the others, before an immense concourse of sorrowing people. The whole coast was lined with boats. The same morning a boat at Big Pond was swamped—another at Hollow River. They were happily saved by the exertions of a boat putting off from the shore. The writer was informed that a Bore of the same fury visited the same coast eleven years ago, when a fishing boat was lost off Big Cape and six valuable hands were buried in the waves. Great mourning prevails at the scene of this disaster. The boats are high and dry, and the fishing for the present, suspended for a few days.

The Mackerel are beginning to get in plentifully, and a good catch is expected. At each of the small inlets large fishery establishments are actively engaged in all the different stages. Stacks of cod are packed up waiting shipment. One large schooner was in the offing loading fish, alling at the different places for such as were ready for shipment to market. The vessel was owned by W. B. Dean, who was purchasing and shipping to the United States.

The traveller can cross the Portage to the South Lake—passing the huge chimney of Angus McDonald's house, lately burned to the ground, and insured at the Mutual Insurance office—can return by the South Shore to Souris. The West River is a pretty settlement, with a few extensive farmers.—Emanuel McEachen resides here, and he is spoken of as a candidate sure to be returned at the next general election, when the present old members will be certainly rooted out, and justice done to that excellent character, by restoring him to his former position. Souris bridge affords a great convenience, and here it became worth the traveller's while to remain for a time to examine and understand the extent and importance of the fishing business, and to receive the hospitalities of the good people. Souris East is becoming a little town, with its two story houses, schools, shops, and beautifully situated chapel, which has lately been greatly enlarged and ornamented. The fishery is extensively carried on by Mr. John Knight, Mr. Beaton, and several others. A fleet of 22 vessels was in the Bay, and forty boats in view fishing. One vessel was loading a cargo of dried codfish, of a large size, and oil, for Halifax Market, by Mr. Knight. There are acres and acres of land occupied with flakes covered with fish; and here again are the stacks of fish piled up like cocks of hay! Indeed, fishing seems the primary occupation. The settlers on the sea coast generally give more attention to fishing than to farming. The French settlement of Rollo Bay is then passed—a district occupied chiefly by the French Acadians—reserving and keeping to themselves their language and peculiar dress. This settlement is the scene of the lobster fishery carried on by James Romans, of Charlottetown, and another. The shore possesses some peculiar natural advantages, and lobsters can be taken here to an almost unlimited extent at the proper season. A large ship was just being fitted and loading, belonging to the Hon. D. Brennan & Co

**SOURCES OF FAT.**—Experiments have been made during the past year in France on ducks to prove that the fat may exceed the quantity which could be referred to the food they were supplied with. Some were fed on rice, a substance which contains only a few parts of fat in a thousand. Others fed on rice with a certain amount of butter added. At the end of the experiment, the first were as lean as when first placed upon the diet; the latter, in a few days, became positively balls of fat. Other experiments were made on pigs. It was found as the result of several trials, that there was sometimes more fat produced than contained in the food on which they were fed. Food which, given alone, has not the properties of fattening, when mixed with fattening matter acquires it in an astonishing degree; and fattening articles of food, which do not contain much fat, always abound with its chemical constituents, the principle of which is azote, and whence the fat acquired is derived.