

and deceit. It is the faith of the martyr to shield us from the fires of persecution; it is the good man's reliance; the wicked man's dread; the bulwark of piety; the upholder of morality; the guardian of right; the distributor of justice. Its power is irresistible; its power indisputable. It is above us and around us, within us—we cannot fly from its protection—we cannot avert its decrees.

'Such is the law in its essence; such it might be in its enactments; such too it would be, if none aspired to its administration but those with pure hearts, enlarged views and cultivated minds.'

## THE PEARL.

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**EDUCATION.**—This a subject of so much consequence, that a person knowing somewhat of it, feels that he should be careful how he intruded his thoughts, and that the deeply initiated alone are competent to discuss its arrangements. Nevertheless, where so much has been hazarded, one feels inclined sometimes to throw a mite into the treasury of opinion, feeling that if it is of no value, neither will it be any burthen.

The Legislature is expected by many to enter minutely into this subject, to prepare a system of education, and the regulations by which it is to be carried into effect. It may well be questioned whether such a course would be wise in any popular body, except where a large majority of it happened to be composed of men who had been fitted for such investigations, either by early training, or habits voluntarily contracted.

It has appeared to some that the action of the Legislature might be limited to a few bold outlines,—to preparing work for others, and empowering them to act, rather than filling up a plan which should embrace details. The points which, in our humble opinion, might be regulated by the Legislature, and the mode of regulation, may be stated as follows:

1st. The appointment of a Board of Education, for the examination and licensing of teachers generally. One of the Board to be a "Visitor of Schools," whose duty it should be to make annual visits for purposes of examination, and to report to the Board and the Legislature.

2d. Provision for Teachers competent to give a good English Education.

3d. Provision for Teachers competent to give a Classical Education.

4th. Regulations by which neither the English nor the Classical Department should interfere injuriously with each other.

On the 1st we might remark, that it is a point of much consequence, and perhaps one of more difficulty in Nova-Scotia, than would appear at first sight. It should be composed of persons capable of judging on the various branches,—with minds broad enough to take in the higher and more elegant department, to appreciate that which like beaten gold is adapted for giving a glowing surface—and, at the same time, with understandings sufficiently inured to analysis of every subject, so as to be able to judge of the very essential elements of the various departments,—of the *Science*, the organic basis of the whole;—respecting which many persons, otherwise efficient, are often found defective. Beside this, they should be above the mania which, in some, rages for particular branches, to the prejudice of the rest. The Mathematician will, sometimes, treat with scorn every thing that is not connected with the severe tests to which his studies are subject,—and the linguist will, as foolishly, proclaim, as if to be able to call, grandpapa, in Latin and Greek, as well as in English, was really *learning*, and as if every part of education was vulgar except that which enabled one to read, in the original, Virgil's, and Homer's heroics. Yet, tho' these considerations present difficulties, in the way of an Educational Board, they are, no doubt, far from insuperable,—if the Legislature simply look for persons who are fit for the task, uninfluenced by the motives too fashionable in all public matters:—friendly partialities and considerations of conventional rank.

On the 2nd and 3rd, we would presume to suggest, that the Provincial allowance should be equally divided,—and on the 4th, that the teacher of the English branches, and the teacher of the Classics, should be respectively confined to their departments. At present, a teacher must profess all, before he has a claim to the more respectable stipend. The consequences would be evident to any except the sciolist, or the mere theorist.

To deny that the English branches should be placed on a par with the languages, would be to insult the common sense, although not the conventional notions, of most men intelligent enough and disinterested enough to be judges in the matter. The one takes in all that is really useful in human knowledge,—the science, the philosophy, the acquaintance with nature and art which indeed sublimate the understanding, and link the man with the Creator, as far as intelligence can find out the Deity. The other gives a luxurious and antique gloss to all the other acquirements of the mind,—as the rich and delicate varnish smooths and vivifies and mellows a painting. To set the latter, the last glazing, above the miraculous effects of the laborious pencil, would be an absurdity,—yet scarcely more so, than to set the ability to read a little Latin and Greek, over the power to read the earth and the heavens,—to work the mines of English literature,—to fathom the essences of things,—to

depict, to analyse, to construct—and to lock with a supernatural vision on the universe and all its parts and elements. What wisdom would it be to affix a brand, a stigma, on these branches, and exalt the others on most ricketty stilts! Common school education, forsooth, is this divine acquaintance with the most abstruse and beautiful things of nature and art,—Classical, or first rate, is the wordy acquirement, which is but the mere key to elegant, or partially valuable, information: a key which many of its votaries fail in obtaining,—which a few only use as a mode of entering the Elysium fields to which it gives access,—and which very few indeed practice so as to become familiar, and imbued, with the peculiarities and riches of these domains. This latter department should not be neglected; man is capable of many and greatly varied improvements; but surely that which is as the breath of his nostrils, should not be despised in favour of the fragrance of the occasional bouquet. To continue the present mode, of making the English branches subservient, to the profession of the dead languages,—seems to be to despise the former in favour of the latter,—to neglect the mass of the people who require the former, and to please the fancies of the few who wish to get the latter without paying adequately for them. Give nothing, leave all alike dependant on the public wants, or give to both alike, and place the substantial and intrinsically dignified, on a par with the more airy and pretending. At present, in Provincial school affairs, the man who professes the latter takes rank over the English teacher, no matter how grossly inferior he may be in general knowledge and capabilities.

The desirableness of keeping the English and "Classical" branches distinct, under separate teachers, or in separate schools when only one teacher is employed,—will be apparent to those who recollect the difficulty of one person teaching all with effect,—the proneness which teachers, in common with others, have, of making some particular pursuit a hobby to the comparative neglect of other branches,—and the refuge which even the name of Classical learning is, to some who are incompetent in other matters; they are *learned*, according to common parlance, if they profess the languages; defects or neglects in other departments are excused on account of their devotion to "the Classics,"—and the merest skimming over the surface, of all that is valuable in Education, is sometimes borne with, if the sound of Latin and Greek, stately, makes an imposing chaos in the School-room.—Much might be said on this text, but the mere enumeration of a few suggestions may suffice, as they will lead those capable of forming an opinion, into the train of thinking which caused the present remarks.

To recapitulate, what appears desirable at the present time is,—the appointment of a really competent Board to examine and license teachers,—the equalization of the English and Classical departments, by not granting anything in favour of the latter over the former,—the providing for efficiency in the two great divisions of Education, one comprising Science, Philosophy, and the Arts,—the other, the Languages,—by ensuring that the one shall not be merged into the other.

Much might also be said on the threefold view which perhaps should always be taken in Educational affairs: 1st. the *improvement* of the mind, as regards morals and piety; 2nd. the expansion of the understanding, by the impartation of *information* on a variety of subjects; 3d. the creation and increase of *capability* in working with the pen, the pencil, the mathematical instruments, the mechanical powers,—in using words or lines or substances in the most skilful manner. To enter on this view, however, would be to go much beyond the purpose of this paper,—although its mention need not be omitted.

Objections to the above suggestions, respecting a Nova Scotia system, exist;—to some they will, perhaps, appear of much weight,—and we may as well state them, as leave the task to others.

A single Board for the examination of Teachers, would give trouble to applicants, if personal attendance were essential. Such attendance would be desirable; but the submission of testimonials, and of answers to a series of examinatory questions, furnished by the board, might be sufficient in particular instances. Again,—if the present mode of combined Common and Grammar Schools be set aside, the Classics must be altogether kept out of some districts where there are no Academies or Colleges,—and, consequently, some of those who now get acquaintance with the languages, would be confined to the English branches,—for many parents, who would aim at giving their youth all that combined Schools afford, would not incur the expense of an Academic or Collegiate finish to what the good English School had commenced.

Time only, by the growth of the Province, can remedy this,—yet it remains a question whether such a state would be, *really*, an *evil* to the population,—and if it were, whether it would not be one so slight, as to be well compensated by the good which would be done by the establishment of valuable English schools, in many places which now exhibit very different circumstances.

**MODES OF ENJOYMENT.**—The modes of enjoyment which men individually, and in classes, pursue, would form a curious study. It might be seen that much of it is a resort to the excitements of savage life, much very silly, much very like laborious and not very pleasant work,—and that a great deal of it, if required on compulsion, would be considered very oppressive and painful. The moral nature of the enjoyments alluded to, is left out of the question, although that might form matter for very important enquiry.

"The sports of the field" are an important item, with many, in the list of active enjoyment. A late English paper gives an instance of this mode of "pastime," under the title "splendid run with Mr Robertson's hounds." This affair of splendour consisted in a fox hunt, which occupied two hours, over a space of 23 miles. It occurred in the vicinity of Berwick upon Tweed, and the creature pursued, being hotly pressed, crossed the river, made a desperate effort for his life, and was eventually torn to pieces by the dogs, on the Scotch shore. A philosopher would think such an affair curious occupation for a number of gentlemen to find high enjoyment in. A twenty mile ride after a fox and a parcel of dogs, to see the former run to death and devoured! The staving does not sound very brilliant or rational,—yet we are assured by the enthusiastic writer, that Lords and gentlemen were delighted, that the tact of the "first whip" did him "immortal credit," and that the whole thing was quite astonishing and unprecedented.

Another paragraph informs us, that in honour of the arrival of the Hon. R. Forbes, at the seat of his ancestors, from India, a deer hunt was given at Castle Forbes. In this foray on the "dappled fools" of the forest, seventeen were killed in one day, beside those which were wounded and made their escape, and one torn to pieces by the dogs. Who, removed from the influence of such scenes, would suppose that this slaughtering affair was a christian and rational mode of honoring an event, in the nineteenth century?

Another kindred mode of *enjoying* time, is exhibited by the sportsman, who, gun on shoulder, perambulates a country, climbing ditches, wading through morasses, seeking what he may shoot, and frequently returning after a day's extreme fatigue, with nothing worth a sixpence, in his bag,—or if he had "sport," with something very inferior to what his poulterer would furnish for a couple of shillings, and which he has purchased, at wear and tear and expense of time, powder and labour, which he would, no doubt, value, if he could estimate in a pecuniary manner anything of so much consequence to a person of his rank, at more than so many pounds.

The angler, also, drags his feet along muddy banks, for hours together, thinking his time and trouble well remunerated, if he brings home a few trout, which his servants would be sorry to take in exchange for the cold meat that is lying about his larder; and which he looks on as complacently, and with as much cause, as his baby does on its first playthings.

Then there is the votary of pleasure who moves in attitude and flings his feet about most grotesquely, from midnight to morn, calling it dancing and rare sport,—also, and much worse, the riotous bacchanalian, drowning common sense, at the cost of morning horrors and keen repentance,—and a host of others, who need not be enumerated, but who curiously display what odd and childish employments are resorted to for recreation, and are dignified by the name of pleasure.

The question is, what are the pleasures which a sensible man could fully satisfy his own mind in pursuing, and could fully justify in the words of truth and soberness. Instead of attempting the enumeration of these, we allude to a few departments, in which, no doubt, those qualified to speak, would say that dignified and rational enjoyments should be sought: Religion, Natural Philosophy, Science, Literature, the Fine Arts, acquaintance with nature's wonderful and beautiful scenes, and the physical exercise requisite for keeping mind and body in wholesome vigour. These crude remarks may appear folly or heresy to some; but, according to the school boy's copy, there are "many men of many minds," and some may agree in our views.

**CONTENTMENT.**—One fine moonlight night, it is said, Napoleon and his family, went from the palace of St. Cloud, into the gardens which surround it,—to enjoy a canopy and an atmosphere which no palace could give. As the moon rode high amid her subject stars, and the fleecy clouds elegantly contrasted the deep blue of heaven, Napoleon and his party reclined on the grassy turf, allowing animal enjoyment to displace the cares of State for a brief moment. After some remarks on the fortunes of his life, the Emperor declared that, however odd it might appear, he would resign all his power for the Shepherd's humble existence and enjoyments. Under the same soft influence of the season and the scene, and inspired by the frankness of his master, the grand Admiral said that he would change his feet for the Gondolo of a Venetian boatman, and would sing the songs of Tasso, rather than issue the orders of sailing and battle. The King of Holland desired to *serre* his country as a watchman of Amsterdam;—in that capacity his duties and his responsibilities would be light,—and he could sleep sweetly on his pillow when the hour of labour was passed. The King of Spain wished to be a citizen of one of the cities which called him its Monarch, to have a small income, and a pleasant hunting ground,—while the Princess Borghese desired to be a flower girl of Vincennes. Napoleon gazed at the moon as these confessions followed his own,—and then rose, and returned to the precipices of ambition. It might be useful to enquire, had we opportunity, how the after history of each of these personages, warranted the wishes of the moonlight night at St. Cloud. The chief of the circle, at all events, can be easily followed, and we may estimate the probable difference between the departing hours of the Shepherd, surrounded by his beloved and loving family, imparting their gentle consolations,—and those of the dying pris-