HONOUR THY FATHER AND THY MOTHER. "My boy," said a boatman, "will you do an errand for me?" "O yes, sir," replied a lad of ten years old, as he jumped from the lock of the canal where he had been standing to watch the boats as they passed. "Well, take this jug and run up to the inn there, and get me a pint of rum." "I had rather not do that," and the boy turned to go away. "But here, I will give you these two pennies if you will go." "No. sir, I cannot do it." "Can't! why not?" " Because my parents always tell me, never to have any thing to do with spirits." "Ah, very well then," said the disappointed boatman; but I have no doubt he had a much better opinion of that boy's parents, as well as of the boy himself, than he would have had if the boy had done as he requested him to do.

"Stop, William! do stop a minute! Why need you hurry on so?" But William walked on without ever looking back. "Say, William, why can't you wait just a little while !" continued his pursuer. "Because father always tells me to come straight home from school." And on he went, so cheerfully too that I knew he must have a kind father, for he did not look as if he was obeying from fear of punishment, but from that love which made him happy.

WILBERFORCE RICHMOND IN HIS DYING-CHAMBER.

He gradually awoke, and I observed him to fix his eyes on a globe of water which stood near the window, and contained a gold fish. I inquired, what he was looking at so carnestly. He replied, "I have often watched the mechanical motion of our gold and silver fish in that globe. There is now only one left, and that seems to be weak and sickly. I wonder which of us will live the longest, the fish or I?" He paused, and then added, "That fish, my dear papa, is supported by the water in the vessel, but I hope I am supported by the waters of salvation. The fish will soon die, and live no more; but if I am upheld by the water of salvation, I shall live for ever."

His remark led me to make some observations on the practical use which may be made of natural objects, and the advantages of cultivating a habit of seeing something of God and the soul everywhere, and of accustoming the mind to seek such comparisons and allusions as tend to improve and delight it. Wilberforce observed, "This is the very principle exemplified in our Lord's parables, and in all the figurative language of Scripture." At this moment a gleam of light from the setting sun shone upon the gold fish, and produced a brilliant reflection from its scales, as it swam in the glass vessel. "Look," said he, "at its beauty now." "So, my dear boy, may a bright and more glorious sun shine upon you, and gild the evening of your days!" "I hope," he replied, "although I sometimes feel a cloud and a doubt pass across my mind,—that in the evening-time there shall be light; and then in his light I shall see light."

He rested a short time and said, "Now send for Harriet; I want to speak with her while my strength lasts." His conversation with her was very searching, but very affectionate. He loved this sister very dearly. She was naturally volatile and buoyant in her spirits, and this disposition sometimes betrayed her into levity. The liveliness of her conversation had often eased him, but he now thought he had encouraged her in some things inconsistent with real piety. He was earnest beyond his strength in conversing with her. He put very plain and close questions-saying "I must be answered; I must speak plainly; I am afraid, my beloved sister, you do not think enough about religion. I do not see decided proofs of real conversion in you. I have not a sure hope that, if you die as you now are, I shall meet you in heaven. Oh! Harriet, it is my last request,-with my dying breath I am entreating you to seek the salvation of your soul. Suppose you were in my place-in this chair instead of me—waiting for death day by day—could you meet it as I do? Oh! do, my dear sister! do think of death while you are in health. If I had not sought Christ before I was brought so low, I should have had no strength or sense to seek him now. I went to Jesus a poor weak sinner, and found sweet rest, and I am happy now amidst all this suffering." He spoke in a very affectionate manner of the subject nearest her heart: "Your merry peal will soon succeed my death-knell. Take care that the good seed is not choked by the pleasures of life! Seek first the kingdom of God. Remember, you have to die. Oh! I cannot leave you in peace, unless I have a good hope that I shall meet you in heaven. If I thought there was one amongst you-oh! I cannot bear that thought!" He continued, "Harriet, there is nothing so opposed to religion, to the mind of Christ, as levity and trifling. It will keep you back more than anything. Take my solemn warning—I speak from my own experience,—you will never be a consistent Christian, and you will never grow in grace, if you indulge in habitual trilling conversation. It is not like the mind of Christ; your temper is very playful and volatile, and

very plain and sincero. I used to be so shy. I give my impressions of these schools,-But I do not feel afraid of speaking my mind now. How little does one care about prepared you for the disorder, dirt, idlethe world and its opinions, when death is near; death takes away all reserve. I around me—I would tell them what I now think of religion—I should like to see many here, that I might tell them what the Lord hath done for my soul."

He then sent for Henry, his favourite brother and companion. Willy was much affected. He seemed to say farewell to Henry with deep emotion. He entreated him to supply his place in every thingparticularly in being a comfort to his father, and filling his place in the ministry. On this latter subject he spoke much. He said, "From a child it has been my delight to think of being a clergyman of the Church of England; but it is God's will to pass me by, and take you, dear Henry, and honour you thus. I resign my place to you; fill it faithfully." Then turning to his father, he said, "give Henry a double portion of your love. He is to fill my place, as well as his own, to you; I make a transfer to him of all the affections you have borne to me." He paused for breath, and then continued, We have loved each other very dearly. we always loved as brothers amidst our little quarrels—did we not? I love you now more than ever, and I must talk to you about your soul." He addressed him in very plain language, asking him questions. His brother seemed confused and distressed; for there were others present. Willy said, "Poor Henry, you feel shy on this subject—I used to feel the same once-I could not speak once, but that reserve is all gone; I am not ashamed to say what I feel now. You will feel as I do, some day." He then begged that all would retire and leave Henry alone with him. No one heard the conversation which passed between them.-He next sent for his younger brothers; they wept much as he addressed them He spoke very touchingly to his younger sister, who was then a little child. "Would you like to meet poor Willy in heaven, dear Charlotte, then you must love God. Pray to God to make you love him, and to make you a good child, a holy child. Will you promise me one thing my dear Charlotte, that you will never go out of your room in the morning, till you have read a few verses in the Bible, and prayed to God. If you do not pray to God, you will not meet poor Willy n heaven. I will give you a verse to think of when I am dead: 'Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.' that verse to yourself every night when you lie down."—Domestic Portraiture.

[Names have been substituted, arbitraily, instead of the Initials of the original, in order to make the extracts more readable.-

PUBLIC INSTRUCTION AT ROME. From a letter by an American.

I shall speak first of the city of Rome itself; and as it may be said there is an immense deal of theology and a multitude of churches with very little religion, so it may be said there is a great deal of teaching, and a multitude of schoolhouses, with very little instruction. Schoolhouses, did I say? I have not seen a thing in Rome that would deserve the name, though I have sought very diligently, and visited scores of schools. verily believe there is not a single one in the city built for that purpose, or I may say, at all well adapted for the accommodation of scholars. There are colleges and higher seminaries, -oh yes! the rich and the noble take very good care that there shall be provision for their precious offspring; -but the children of the poor can do very well in the groundfloor of damp houses, side by side with the stables, or in upper rooms or crazy garrets; and there you find many of the Scuole Regionare, or district schools, if I may so translate a word which implies merely local division. These Regionary schools of Rome are intended for the instruction of the female children of the poor of Rome, and are, according to the best authority which I can find, 242 in number, and receive 4,922 children. These schools are of three kinds; the first, intended to receive children of both sexes under five years of age, are 179 in number, and have 3,726 children. They retain the girls, however, after five years of age. They are somewhat like the old daine schools of England, and are under the protection and surveillance of the government only so far as is necessary to see that no liberal or heretical doctrines are instilled into the tender minds of the young Romans.

They are kept by widows.—by broken down women, by any one who cannot get a living in any other way. They receive a patent, or commission, from the government, for which they pay a very small sum, and which is renewed every

According to the law, they ought to be examined, and to pass a severe ordeal as to moral and intellectual qualifications; but all that really is required of them is the certificate of their parish priest that they are good and pious Catholics. As for any examinations of their scholars, they seem to be more scarce than ever Satan may use it as a snare to injure your were those of our worst New England soul. Piety and levity cannot long dwell schools; indeed, as far as I could see, in the same heart. One will destroy the they had nothing to be examined in.

CARLO MONICHIST, I other.

You see, dear Harriet, I am I will not trust myself at once to 1842. Vol. 11, 11 305

for nothing in your experience will have ness, and ignorance, which therein reign; but I will first give you an extract from care not if the whole world were assembled the standard work on Roman Institutions, with many without meeting one who around me—I would tell them what I now published in 18-12, by Monsignore Mor- scened to have the slightest conception published in 1842, by Monsignore Morichini; a work which abounds from begining to end, with fulsome panegyric of everything connected with the government. But the primary schools were too bad even for Morichini to praise by the wholesale; so that after lauding the prin- add geography, history, and the Italian ciple of their establishment, and the and French lunguages. I may safely say, Cardinal who ought to preside over their administration, he says: " Nevertheless, it must be confessed that the aspect of some of these schools is rather comfortless. Sometimes there are found in a single room on the ground floor, with but little light and little air, a great many dirty and disorderly children; some are crying, some are complaining, some are screaming; one is swinging himself on a nail in the wall, one is lying on the floor in the dirt; others are sleeping, others are eating, and I do not know what all! In the repetition of their prayers there is a content if the boy can give the proper whining cant that certainly cannot form a pleasant association in their tender minds with so sacred a subject as communing with God. In these close quarters, often unhealthy too, the poor children are and desks are of the rudest kinds, and obliged to remain many hours without that exercise that is desirable and necessarv even at their age. But not all the schools are of this sort; there were less the talent of the race for copying forms bad; but I should not venture, nevertheless, to propose any of them for models, and I confess the need we have for better establishments of this kind."*

I think that this is the only instance in which the above author ventures to speak in anything like fitting terms of the establishments of which his work treats, for entering the Roman College. History though he might have said as much, and is tought to a very limited extent, and more, of prisons, hospitals, &c.; but, be geography on a still smaller scale. The that as it may, I can youch for the fidelity of his description of the primary schools.

In the schools of the second order, there number in the whole of eight hundred watchwords. and seventy-six, and they are professedly taught to read, to write, and to sew. in a singsong tone, one word after another tress, kneel down on a stool at her feet, and, after crossing themselves, make a desperate dart at the syllables, joining those that will join easily without any regard to their belonging to the same word or not; - pausing as much in the middle of words as between them, and manifesting a sovereign contempt for commas and periods, which they treat with great impartiality,—that is, neglect all alike.

A few, and only a few, learn to write; but then they are all taught to sew, and to knit, and some are taught embroidery.

The first clsss of regionary or district female schools are fourteen in number, and contain three hundred and twenty scholars. There is professedly taught in these schools, the elementary branches, grammar of the Italian and French languages, geography, history, and the finer kinds of needlework. The scholars pay in proportion to the means of the parents, and the schools have considerable reputation; but from the specimens I have seen, they would have reputation only in Rome. The girls cannot read with any ease or correctness; they write tolerably, and learn their own language pretty well, but as for French, geography, and history, they hardly know enough to know the difference between the subjects.

Another, and perhaps a more important class of schools are those which go under the name of Sectional schools; and which are intended for boys over five years of age. They are fifty in number, and have about sixteen hundred scholars, generally from the indigent, but not the poorest class of society. These schools are under the control of the government, which, however, goes to no expense for their maintenance, and exercises only such control as will prevent any political or religious heresy being taught, and also obviate the possibility of any of the masters coming upon public charge in their sickness or old age. Each master finds his own schoolroom,

and collects as many scholars as he can; he keeps the school on his own account, and makes the parents pay according to their means, or rather according to their dispositions. The best school of the kind which I have seen had about sixty scholars, and the charge was invariably twelve pauls, or one dollar and twenty cents a month. Very few masters, however, have a reputation which will enable them to command a high price. In some schools I found less than a dozen boys about a forlorn looking master, who seemed as though he were in need of the common comforts of life. Most of the masters are foreigners, as they are called, that is, Italians from other parts of the peninsula, generally the north, because the profession of schoolmaster is consi-

* Degl' Instituti di Pubblica Carità, ed Istruzione Primaria, e delle Prigioni in Roma da D. Carlo Monichisti, Preliato Romano, Roma,

dered too low by the Romans for persons

of their noble and elevated position ! There may be good teachers among this class of masters, but I have not found them; on the contrary, I have conversed of the true dignity of his calling, or any acquaintance with the modern improvements in the art of conducting schools.

They all pretend to teach reading, writing, and arithmetic; some of them however, that writing and the rudiments of the Latin language are the only branches that are thoroughly taught.

As for reading, the masters themselves do not know how to read well, and I doubt if many of them ever heard a good reader. Their aim seems to be to teach the scholar to emit the longest possible series of sounds with the least possible variation of tone, marking the words not by inflections of the voice, but by a regular hiatus. They pay but little attention to the meaning of the words, and are sound to each group of letters.

They teach their scholars to write by dint of hard labour and continuous copying: and though their books, pens, ink, although they have no good method of instruction, nevertheless, so long continued is their perseverance, and such is and outlines, that their success is great. You will find better chirographists in the Roman schools than in those of Massachusetts.

The rudiments of the Latin language sight of a globe would astonish the scholars, who very seldom see even a map. Natural philosophy is unheard of in the schools which I visited; and geology and are girls over five years of age, to the astronomy would sound like cabalistic

These schools are for the children of the better class of trades-people; and Most of them succeed in drawling out, those who do not go to the Roman College seldom receive any more instruction of the Christian Doctrine, the standard than they get in them; hence, you may school book, of which I shall give you judge what sort of men they make, and some specimens hereafter. They come how little taste they acquire for reading up, one at a time, to the chair of the mis- or self-improvement of any kind.—Boston Common School Journal.

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