

Done and agreede on inn consistorie inn the presence off the Honourable Constable and Overseers, this 8th daye off October, 1682.

*Constable and Overseers.*

Corneilius Berrian,  
Ryniere Aertsen,  
Jan Remsen,

I agree to the above articles and promise to observe them.

*The Consistorie.*

Adriaen Ryerse,  
Corneilius Barent Vanderwyck.  
Casparus Vanzuren, Minister,

JOHANNES VEN ECKELLEN.

## 2. THE OLD AND THE NEW SCHOOLMASTER.

Charles Lamb, in one of the inimitable *Essays of Elia*, contrasts, with his quaint and quiet humor, the old race of schoolmasters, even in his days fast passing away, with the new race who were gradually displacing them. Those who are familiar with Lamb's writings (and teachers should, if possible, read the "Sketch of his Life," and his "Letters," edited by the late Sir Thomas Noon Talfourd,) can well understand how *Elia* clung to old memories of the fading race. They will remember how he describes that in one of his daily jaunts between Bishopsgate and Slackwell the coach stopped to take up a staid-looking gentleman on the wrong side of thirty, and how this gentleman proved to be one of the new race of pedagogues, who confounded him by asking questions on all sorts of subjects,—“prize cattle,” “cotton,” “the value of the rental of all the retail shops in London,” “the North Pole Expedition,” *cum multis aliis*; and how ignorant *Elia* proved to be respecting such matters. They will also call to mind *Elia's* remarks respecting the new race. “The modern schoolmaster,” he says, “is expected to know a little of everything, because his pupil is required not to be entirely ignorant of anything. He must be superficially, if I may so say, omniscient. He is to know something of pneumatics, of chemistry, of whatever is curious or proper to excite the attention of the youthful mind; an insight into mechanics is desirable, with a touch of statistics, the quality of soils, &c., botany, and the constitution of the country.” No doubt *Elia* is right. Society has certainly laid a heavy burden upon the shoulders of the new race of teachers, whether for good or for evil we do not pretend to determine. When we consider the strange collection of information on all subjects which the new schoolmaster is required to possess, “the valuable assortment of goods of the newest patterns” which he is obliged to bring to market, we are half inclined to say it is really wonderful “that one small head could carry all he” knows.—*National Society's Monthly Paper*.

## 3. SUMMARY OF THE CONNECTICUT BLUE LAWS.

The famous blue code of Connecticut is thus given in abstract by a contemporary:—

No Quaker or dissenter from the established worship of the dominion shall be allowed to give a vote for the election of magistrates, or any officer.

No food or lodging shall be afforded to a Quaker, Adamite, or heretic.

If any person turns a Quaker, he shall be banished, and not suffered to return upon the pain of death.

No priests shall abide in the dominion; priests may be seized by any without a warrant.

No man to cross a river with but an authorized ferryman.

No man shall run on the Sabbath day, or walk in his garden or elsewhere, except reverently to and from meeting.

No one shall travel, cook victuals, make beds, sweep house, or shave on the Sabbath day.

No woman shall kiss her child on the Sabbath or fasting day.

The Sabbath shall begin at sunset on Saturday night.

To pick an ear of corn in a neighbor's garden shall be deemed theft.

A person accused of trespass in the night shall be judged guilty unless he clears himself by oath.

No one shall buy or sell lands without permission of the selectmen.

When it appears that an accused has confederates, and he refuses to discover them, he may be racked.

A drunkard shall have a master appointed by the selectmen, who are to debar him the liberty of buying and selling.

Whoever shall publish a lie to the prejudice of his neighbor, shall sit in the stocks and be whipped fifteen stripes.

No minister can keep a school.

Man-stealers shall suffer death.

Whoever wears clothes trimmed with gold or bone lace, above two shillings by the yard, shall be presented by the grand jurors, and the selectmen shall tax the offender at £300 estate.

A debtor in prison, swearing he has no estate, shall be let out and sold to make satisfaction.

Whoever sets fire in the woods and burns a house, shall suffer death; and persons suspected of this crime shall be imprisoned without benefit to bail.

Whoever brings cards or dice into the dominion, shall pay a fine of \$5.

No one shall read common prayer, keep Christmas or Saint's day, make mince pies, dance, play cards, or play on any instrument of music, except the drum, trumpet, and jews-harp.

No gospel minister shall join the people in marriage; the magistrates only shall join in marriage, as they only may do it with much less scandal to Christ's Church.

When the parents refuse their children convenient marriage, the magistrates shall determine the point.

The selectmen, on finding children ignorant, may take them away from their parents, and put them in better hands, at the expense of their parents.

A man that strikes his wife shall be imprisoned as the court directs.

A wife shall be deemed good evidence against her husband.

Married persons must live together or be imprisoned.

No man shall court a maid in person or by letter, without first obtaining the consent of the parents; £5 penalty for the first offence, £10 for the second, and for the third, imprisonment during the pleasure of the court.

Every male shall have his hair cut according to cap.

## 4. ENGLISH VILLAGE SCHOOLS—PAST AND PRESENT.

The normal aspect of a village school used then to be, an aged crone in the chimney corner, spectacles on nose, and rod in hand; a loutish boy crowned with a fool's cap, within by her side; a class of trembling dunces before her, endeavouring to shirk unchastised through lessons which they were as unapt to learn as their mistress was to teach; and, in the back ground, the body of the school, ignorant, rude, dirty, and of evil savor; just such a brutal and unpromising brood as the incapable old hen who presided over them might be expected to rear. In the present year of our Lord 1860, a village, nay, a work-house school, in any district of England, presents a very different, and much pleasanter sight. Order, cleanliness, and intelligence now predominate; the active and experienced teachers—young men and women in the prime of life, carefully trained to teach—understand the duties thoroughly, and are proud of their success in discharging them. Punishments are now rare, and never cruel; the children have a happy and cultivated look, and the result of this improved system of school teaching obtrudes itself gratefully on the eye and ear of the visitor in well-written copies and careful drawings, in distinctly enunciated reading, in harmonious singing, and arithmetical calculations of surprising accuracy and rapidity.—*Cornhill Magazine*.

## 5. PENALTIES FOR NEGLECT OF EDUCATION IN SWITZERLAND.

Parents in Switzerland who do not “train their children in the way they should go,” are placed upon a stone in a conspicuous place with a rod in the right hand; and formerly, every one who passed was at liberty to use it on their backs. So late as 1855, a father and mother were obliged to sit on this stone, with a paper fastened to them in front, on which was written, “Duty-forgetting Parents.”

## IV. Papers on Tobacco in Schools, &c.

### 1. TOBACCO IN CAMP AND COLLEGE.

The deepening conviction that the habitual use of tobacco is a source of physical and mental degeneration, has steadily obtained a firmer hold of the public mind since the thorough exposition of the opinions of the medical profession in the columns of this journal. To that discussion the late manifesto of Sir Benjamin Brodie must be considered as a supplement, affording an authoritative sanction to the conclusions at which we arrived in summing up the debate. In this country of free discussion and free action, the changes wrought by conviction are worked out slowly and spontaneously by individual process of resolve. Across the channel, where “*Facta, non verba*” is the rule of the empire, the opinions elicited by the great English controversy have borne fruit in deeds. It will be remembered that certain statistical results have been obtained at the Ecole Polytechnique and other public schools and colleges, attesting that the smokers were also the dunces, and that the intellectual as well as the physical development of the students was checked by the use of tobacco.