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EDUCATIONALIST.

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"Knowledge is Power."

[AFTER THREE MONTHS ONE DOLLAR.

VOLUME I.

BRIGHTON, CANADA WEST, DECEMBER 15, 1860.

NUMBER 7.

Poet's Corner.

THE TWO STREAMS.

BY OLIVER WENDELL HOLMES.

Behold the rocky wall
That down its sloping sides
Pours the swift rain drops, blending as they fall
In rushing river tides!

You stream, whose sources run
Turned by a pebble's edge,
Athabasca, rolling toward the sun
Through the cleft mountain ledge.

The slender rill had strayed
But for the slanting stone,
To evening's ocean, with the tangled braid
Of foam-flecked Oregon.

So from the heights of Will
Life's parting stream descends,
And, as a moment turns its slender rill,
Each widening torrent bends,—

From the same cradle's side—
From the same mother's knee,—
One to long darkness and the frozen tide,
One to the Peaceful Sea!

THE WIFE'S MISTAKE.

The carriage stopped at the door, and, in a few minutes, Margaret Hale entered the apartment where her husband sat, wholly absorbed in poring over day-books and ledgers.

"Those tiresome accounts still," she exclaimed. "Will you never find time for anything but business, Ralph? Have you no taste for anything beyond figures?"

"Margaret," but the sadness in the tone was unheeded, as she continued:

"We had such a charming evening at Mrs. C's. Captain Hill related many interesting incidents of his residence in Egypt, and Mr. Warren, the famous young poet, read 'Maud,' and some of the most beautiful passages in 'Aurora Leigh.' I must read to you some of Romney's 'Great Thoughts on Duty.'"

She went hastily to her chamber for the volume. When she returned, her quiet entrance was unheard by her husband, whose pen was rapidly moving over the almost interminable columns of figures. With an expression of impatience, almost of scorn, resting on her face, she hastily turned away.

"And this is the end of all my dreams of marriage," said she, as she reached her room. "He has a taste for drudgery.—His pursuits and tastes are all commonplace, and I must go from home to find the sympathy I need, to find those who will appreciate, with me, the books of love, and the beautiful in art, for which he has neither eye nor ear. Why did he not marry a woman who had neither heart nor mind to be continually unsatisfied?"

In the room she had left, Ralph Hale sat hour after hour, till his brain was

weary and eyelids drooped. Then, laying aside his books, he remained a long time in deep thought.

"God bless my Margaret," he prayed, "and give me strength to bear all things. Give me power to make her happy."

Putting away all thoughts of her husband's real nobleness of character, jealously preserving the memory of every slight difference in their tastes and pursuits, Margaret cherished the spirit of discontent, till it embittered every hour of her life, and sent suffering, she had never dreamed of, to the heart of her husband, who would gladly have sacrificed every earthly good for her happiness.

A sudden and severe illness came to her while Ralph was in a distant city. One day during her slow recovery, the aged minister, who had baptized her in infancy, was sitting by her side.

"Margaret," he said, after steadfastly watching her troubled face, "you are unhappy. I have seen it a long time. I should not recognize in you my once cheerful, happy child. May I not know what great sorrow has come to you?"

Then, with sobs and tears, she told him all her unhappiness.

After a short silence, the old man spoke again, and there was sadness, almost sternness, in his voice. "Years ago, Margaret, a wealthy New York merchant became involved in a speculation, whose failure suddenly took from him the accumulated wealth of his years of commercial enterprise. There were a few years of weary, vain struggling to regain what he had lost; then deep despondency, a lingering disease and death. His wife and four children were left penniless. The eldest child, a boy of sixteen, had finished his preparatory studies, and was about to enter college. By this stroke, he found his prospects for the future clouded; but, with a noble self-forgetfulness, he turned cheerfully into the way marked out for him, and walked resolutely in it.

"He obtained a situation with a merchant, who had known his father, where his faithfulness and untiring devotion to his duties, won the confidence of all who knew him. During the first years of her widowhood, his mother had taught a private school for the young; and it was the boy's highest ambition to relieve her of this necessity, and give her the rest her feeble health required. I cannot tell you all his privations, his willing sacrifice of every recreation, his continued self-denial that he might lighten the burdens of the dear to him.

"Year after year, success crowned his efforts. In the village where his mother had passed the years of her childhood and the first years of her married life, he purchased a pleasant residence for her, and then, a lucrative business being opened to him in the West, he came here.

"At the time of his removal here, a accident revealed to him the fact that the

widow and invalid daughter of one whose fortune was, by his father's advice, risked in that unfortunate speculation which had so changed his own life, were living in extreme poverty. To him they are indebted for the pleasant home that now shelters them, and for the delicate, thoughtful ministrations to their daily comfort.

"Now, when the commercial world is clouded, and disasters crowd thick and fast upon him, as upon others, his anxious thoughts turn to the mother, and suffering sister, in the little village home, whose comforts depend upon him, to the other lonely fireside, to which his constant thoughtfulness imparts its only light, and to his own home, and the young wife whose happiness is dearer to him than life. For this, Margaret, Ralph Hale gives his days to incessant toil, and willingly sacrifices the social pleasures he is so eminently fitted to enjoy.

"I have been in these three homes.—With a love that is almost reverence, his mother and sister speak his name, and, with full hearts, thank God for his life—that life so filled with the beauty of self-renunciation. The widow and daughter whose hearts he has made glad, tell of his numberless acts of kindness, of his delicate, and unceasing watchfulness, and daily they ask God's blessing on him whose life is a blessing to others.

"In his own home, the wife whose love should bless him, whose gentle ministry should comfort and strengthen him, turns coldly from him, because he prefers the happiness of others to his own gratification, because the pressing duties of life claim all his waking hours, leaving him little leisure for the claims of society, or for the high intellectual culture which few attain whose lives are not wholly devoted to it!"

"Oh, Ralph, I have never known you! I have so cruelly misjudged you," said the weeping wife.

The old man continued:—"Some men talk poetry, some write it in words, and some write it in their lives. The true heroism which poets have sung, the beauty of self-abnegation and of ceaseless devotion to duty, which have been their inspiration, Ralph Hale has lived. The woman who has won the deepest love of such a heart should reverently and gratefully cherish it as the richest blessing of her life."

In the twilight of that day, Margaret was awaiting her husband's return.—Amid the bitter self-reproachings that darkened the hour, gleamed a new and holy light. Higher purposes were aroused within her. In the future, she would make divinely real in her life the beautiful ideals which had filled her heart with unsatisfied longings. She, too, would live for others, and first of all for him whom she had so misunderstood.

A hurried step in the entrance hall,

then on the stairs, and the next moment she was clasped in her husband's arms.

"You have been very ill," said a voice, faltering with emotion, "but, thank God, you are safe now, my Margaret."

"Oh, yes, I am safe indeed now," said Margaret's heart.

In that hour, all was made clear between them. With new resolves for the future, with a deeper love for each other, and a prayer for strength, another page of life was turned for them.

Years afterwards, Margaret, a proud and happy wife, wrote, "I cannot tell you all he has been to me—my guide when I was ignorant, my strength when I faltered, my best earthly friend, always. What do I not owe you for revealing the mistake which had almost wrecked the happiness of both.—*National Era*."

EDUCATE THYSELF.

PHYSICALLY, morally and intellectually.—Physically,—for unless the encasement of the soul is preserved, such is the intimate relation between the body and the mind that the latter must inevitably suffer. As to the moral education, there was a time when mind needed no cultivation. Its moral purity was perfect. In the primitive days of man's creation, mind like matter, was a lovely garden, in which the beautiful flowers of innocence and love had a spontaneous growth,—or if you please, a casket filled with diadems that insured the possessor wealth as enduring, and beauty as lasting, as duration infinite,—it was a statue, fresh from the Omniscient Artist's hand,—bearing in every feature the impress of Divinity.

Milton says, that through envy, Sin desired the fall of Eden's pair. Indeed, it was a state to be envied, and Time led captive Earth's fairest daughter to pay her homage to the tyrant, Sin. Guilt has stripped the luxuriant garden of its fragrant herbage; the beautiful casket is broken by the rebellious hand of disobedience, and that symmetrical statue is marred by the tyrant's relentless power.—Thou hast a work to do, O Man! Thou art fallen from thy "high estate." The lovely statue lies crushed at thy feet, and thou art to raise it from the dust. "Have faith, and doubt not," for when the King of all the Earth shall come, clothed in power and majesty, with His holy Angels, then shall the New Jerusalem descend, and man, clothed in immortality, shall go over the river to that land where there is no sin, and where the Lamb is the light thereof.

The mind is capable of moral improvement. In its darkness it is an undeveloped germ, and like the little seed of the earth, it bears within a hidden flower, which, if tilled by the faithful hand of Education, and moistened by the pure waters of Love, may go on expanding in power and capacity, ever approaching, but never arriving at infinite wisdom. We are not able to determine how barren would be the waste—how great the death of the mind would be in its fallen state, were it never visited by any refining or elevating influences.

The mind is worthy to be educated, or why was it made capable of improvement? Would not an omniscient being frame anything un-

worthy of its author? Look upon the earth. Is it not a work worthy of a God? Yes, it is material. Then shall not the mind be a thing of worth, which is immaterial. He that studies the workings of his soul admires the formation of its parts in proportion as he understands its ways. Then how infinitely beautiful must it appear to "Him who formed the heart, for He can understand." It is like a book in which each page reveals to the reader some new and thrilling truth. It is a splendid combination of parts, so complete as to far exceed in harmony of action and adaptation to end any mechanism man can ever produce. Its worth can only be measured with endless duration, and He only knows its worth who understands eternity.

Educate thyself intellectually. The facilities for education are now ample, and no one, however indigent in circumstances need be deprived of a good education. Although many of the avenues to knowledge are obstructed by the languages, and ancient philosophy and literature are bound up in this formidable difficulty, it is fully met by other considerations. The student is not compelled to fathom all the depths of knowledge for himself, he has the aid of the many researches which have been made by giant minds before him. He has history and biography as examples from which to choose that which he himself will follow. He has the ablest instructors, and printing has placed within his reach a sea of literature. Science and Art have advanced to such a degree of perfection that he need not entertain contracted views of man's power and genius, or the degree to which discovery may be carried, and he has the Bible to direct him to the fountain of all knowledge. Why should not the whole man be educated? There are reasons why. 1st. The purpose of education is often mistaken—Many seem not to think that they are created for any other world than this, and that education is to raise them from the dust of the grovelling earth to the heights of a holy heaven. The young lady who seeks what is termed an education merely for her advancement in the fashionable circle, errs in her purpose. The young man who pursues his college course because his standing in society demands it, errs in his purpose; and those who pass their time in school merely because others do, err in their purpose, or rather in having none at all. 2nd. They have no self-education. Education may be divided into two classes—that which we give ourselves, and that which we receive from other sources. Without the first, the second is nearly impossible. The house must be founded upon the rock, or the floods will overwhelm it, and the fall will be great. A splendid ruin is a useless mind. How many noble intellects have been worse than ruined, because of no self-discipline. Bacon says that knowledge is power. If a man is self-educated, learning reigns nobly on such a throne: but give to bad men knowledge, and it is like putting a sword into the hands of a maniac.

Dr. Franklin was a self-made man. Madame Tussaud, in her Memoirs of the French Revolution, speaking of him in Paris, says—

"The richest embroidered suit was an object of insipidity, and passed unnoticed, while the simple garb of Franklin was the theme of aoration." It was doubtless the mind which made his attire seem so beautiful. We always take pleasure in the society of the educated. There is a satisfaction in that conversation which makes us forget the speaker's attire however coarse, and makes the plainest face look handsome.

The self-educated mind is like a monument which stands erect, though it stands alone. Sorrow may plunge it into the furnace of affliction, but like gold, it comes forth unscathed, seven times purified. Such a mind can only be attained through a just appreciation of its value, energy and perseverance, firmness and decision. A constant effort is necessary to unite wisdom with discretion, exerting a faithful watch-care over the heart, to pluck out noxious weeds, and plant the beautiful flowers which we may cull from a sinless garden.—Educate thyself; for,

"Ignorance is the curse of God,
Knowledge, the wing wherewith we fly to
[heaven]."

(From the Scientific American.)

ATMOSPHERIC CIRCULATION AND AERIAL NAVIGATION.

MR. EDITORS:—That we have "trade winds" blowing from the northeast in the northern equinoctial belt, and from the southeast in the southern equinoctial belt, is a fact long known to mariners, and equally well known to all students of Nature. That these currents are piled up, rarified and made to rush toward the west by the compound force of the two streams and the calorifying power of the torrid zone, is all rational enough in itself; that is to say, the uprising and westward moving of the atmosphere of this equinoctial belt is a necessary consequence to the following condition of the trade winds. Now where does this wind, i. e. atmosphere, come from? And where does it go? It has an inlet here, and it must have an outlet here, also. Maury says it goes to the poles in the southwest "passage winds" in the northern hemisphere, and the northwest passage winds in the southern hemisphere. These are facts known to mariners. But how do they make their circuits back? Mariners cannot tell. They only feel their courses on the surface of the sea. Maury deduces theoretically that they return by upper currents from the northwest in the northern hemisphere, and from the southeast in the southern half of the globe. I shall not in this brief statement, follow Maury's theory for their return, profound though it may be, because the facts as elicited respecting the upper currents of the atmosphere show the return current in our latitude to come from the northwest. In my twenty five years' balloon sailing, I have always found two currents of air. One from the southwest—another higher up, from the northwest. Between these two currents, an eddy-current is found moving toward the east. This northwest current is drawn into the equatorial vortex, where it becomes the northeast trade wind known to mariners.

The reverse is the case in the southern hemisphere.

Having thus far traced the actual courses of the wind, let us examine the cause.—Assuming that the equatorial heat and the polar cold are the causes of the currents going to and fro by incessant heating and cooling processes, operating upon the mobile atmosphere, shall we not find in the same cause, though in a modified form, the constant tendency of the atmosphere in one zone moving from east to west; that is to say, will not the warming process of the coming morning sun, rising constantly in the east, have a tendency to draw the atmosphere in that direction, bringing it from the cooling shades of night, also constantly acting upon it on the western side of the daylight? That is the best theory that I can hang upon the fact. I do not pretend to say that it is the best theory, but the facts of the wind's courses are, nevertheless established; on the surface of the earth by mariners, and in the upper currents by twenty-five years' sailing among them.

Upon this great circulatory system of the vast atmosphere I base the ultimate success of aerial navigation. By studying the currents and deflections in detail, we will be enabled to move among them to any part of the globe we wish to reach. Maury leaves nothing to be deduced in his outlines of the currents of air on the surface of the globe; they are all elaborated and systemized facts; and these currents on the surface partake of various directions corresponding to the points of the compass. It is therefore a rational deduction that they must have their corresponding counter currents above, though my experience only positively reveals the two spoken of above; one from the southwest, the other overlapping it and coming from the northwest.

There is yet a new world of wonder and happiness in the vast and unexplored region of the atmosphere. Ought this grand subject not be brought under the scrutiny and general investigation of artistic and scientific men by a preliminary experiment of sailing round the globe with a balloon? It can be done at a cost of not over \$10,000.

JOHN WISSE?

LANCASTER, Pa., Dec. 4, 1860.

Written for *Clark's School-Visitor*.

PHYSICAL CULTURE, No. 2.

BY REV. WILLIAM M. CORNELL,

A. M., M. D.

In my last I spoke of the management of the child while very young. In the present number I will take children from two to five or six years of age.

2. The child should now be sent to a school. Not, however, to such a school as young children are usually sent to; I mean a school for the purpose of study. Children of this age are not old enough to study, and they ought not to be confined, nor made to sit still. Such treatment would be contrary to nature, and

what is unnatural is wrong anywhere; but, especially so, in education. Let me give you a plan of such a school as would benefit children of the age above named.

3. A. B. will open a school, a genuine primary school, for children from two to five years of age, at *****. The design of this school is to amuse, exercise, entertain and instruct these children.—No books will be used; no regular study required. Amusement, by plays, innocent games, constructing block-houses, learning the alphabet from cards, explaining pictures from scriptural and other historical characters and events, &c., will occupy one-half the time. The other half will be employed in gentle out of door exercise, or within doors in drawing, or imitating outline pictures of animals, birds, houses, by simply marking or pricking them with pins, or pencils, upon paper, or in making them in the form of basket-work with strips of paste-board variously colored, and such like entertainment.

4. Everything in the management of this school will have a tendency to keep them out of "harm's way," to teach them how to enjoy life; to smile, laugh, play, use their hands and feet with agility, and to improve and cultivate good dispositions, and to instil into their young minds social and virtuous ideas. Any parent who entrusts a child to my care and supervision, in this school, will find its health good; its bodily organs well developed; its face smiling; its eye bright; its mind better informed than that of those who are made to go to an ordinary school at the age of four years, to sit still six hours in the day, and to study; its social affections lovely and kind; and it possessing, (unforeseen contingencies excepted) "a sound mind in a sound body." Parents, if you wish to see such children, try such a school, and at the close of the three years, you will be satisfied. The school should be under the immediate direction of a lady of amiable disposition, cultivated minds, and good taste; one who loves little children, as all ladies should.

5. The time might be extended to the sixth year with advantage.

6. This is not a new plan exactly; nor one originally devised by the writer; for, in some parts of Germany, similar schools have been in operation for several years, and they have been found to work to good advantage.

7. But, as it is not probable that all the children, from two to five or six years of age will be brought to attend this class of schools, the question arises, what is to be done with the residue of them? I will endeavor to answer the inquiry.

8. They must be where they can have air and exercise. No place can possibly be more unfavorable to their health, and most perfect development of body and mind, than one of close confinement at home. Instead of shutting them up in what is usually called a nursery, where they have but little space, and, often, less air, they should have an open out of door yard, garden or field in which they shall have full scope for physical training.

9. Look at the children of the poor Irish—how healthy! And if they had any thing like decent food and training,

many more of them would live to grow up than do at present. The first impression would be that such children, running bare-footed in cold weather, half-naked and dirty, that they would all die; and yet, most of them live and grow up a hardy race. If the children of American parents were to have the same advantages of out of door life, with the same food and care that they now have, not one in ten would die in childhood.

10. Parents, if you wish your children to live and be healthy, try the open air for their bodies, and free their minds from all confining study till they have lived, at least five years.

THE FAITH OF CHILDHOOD.

What a lesson of truth does the following incident convey—what a sermon against deceiving the "little ones" with idle tales:—"A touching case," says the *New Orleans Delta*, "was presented lately to the consideration and charity of one of the Good Samaritans who now take care of the sick, relieve the destitute, and feed the starving. A boy was discovered in the morning lying in the grass of Clairborne street, evidently bright and intelligent, but sick. A man who had the feelings of kindness strongly developed, went to him, took him by the shoulder and asked him what he was doing there. 'Waiting for God to come for me,' said he. 'What do you mean?' said the gentleman, touched by the pathetic tone of the answer and the condition of the boy, in whose eye and flushed face he saw the evidences of the fever. 'God sent for father and mother and little brother,' he replied, 'and took them away to his home up in the sky, and mother told me when she was sick that God would take care of me. I have no home, nobody, to give me anything, and so I came out for God to come and take care of me, as mother said he would. He will come, won't he?' Mother never told me a lie. 'Yes, my lad,' said the man, overcome with emotion. 'He has sent me to take care of you. You should have seen his eyes flash and the smile of triumph break over his face,' as he said. 'Mother never told me a lie, sir, but you've been so long on the way. 'Mother never told me a lie,' and when she promised her lone child the protecting care of the Father of Mercies, how fervent his zeal—how great his reliance. 'Oh, for more of the faith of little children!'

REAL KNOWLEDGE.

There is no difference between knowledge and temperance; for he who knows what is good and embraces it, who knows what is bad and avoids it, is learned and temperate. But they who know very well what ought to be done, and yet do quite otherwise, are ignorant and stupid.—Socrates

We may seek costly furniture for our homes, fanciful ornaments for our mantel-pieces, and rich carpets for our floors; but, after the absolute necessities for a home, books are, at once, the cheapest, and certainly the most useful and abiding embellishment.

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THE EDUCATIONALIST.

DECEMBER 15, 1860.

DRAINAGE OF LAND CONTINUED.

Laying out the course of the drains is the first thing to be considered, and considerable difference of opinion exists as to whether the drains should be laid out in the direction of the greatest fall, or transversely to the fall. W. Smith, of Deanston, a high authority upon the subject, says that drains laid out in the direction of the greatest fall are best, while Mr. G. Stevens, a man of great learning and practical experience in every thing connected with draining, at page 103 of his work, says, "A drain made across the slope or declivity of a field, or any piece of land, will undoubtedly intercept more water than when it is carried up the bank or rising ground. Thus we see two equally eminent authorities stating opinions diametrically opposite to each other. A much more important question than the course the drain is laid, whether up and down, or across the field, is the depth drains should be cut, which will in many cases regulate the distance they should be apart. The best authorities state that three feet should be the minimum, or least depth, and the width will vary according to the nature of the soil, from 60 to 15 feet apart.

Draining with stones, or, as it is often called, Deanstonising. In this case a

gripe is cut of the desired depth, and of a wedged shape, which is afterwards partly filled with stones; on the top of these is placed a sod, to prevent any loose earth from getting down among them, and so to choking up the drain. Various kinds of stones are used for draining.—large pebbles, flints, collected off the land, broken boulders, or quarried stone. All the stones or pieces of stone should be of uniform size, about as large as a goose's egg. Laminated stones may be used without being broken, and they will form what is called an open drain.

Tile draining is so well known that it needs no notice here, but in places where tiles and stones are difficult to procure, Saugh draining may be substituted.—Saugh draining is, when a piece of turf or sod is rammed so as to form the top of the drain instead of clay.

Written for the Educationalist.

"All truth is precious, if not all divine,
And what dilute the powers must needs refine."
Cowper.

So sung the poet, and while Sir W. Temple adds, "Truth will be uppermost, one time or other, like cork, though kept down in the water," with Bishop Watson we agree, that "Whosoever is afraid of submitting any question, civil or religious, to the test of free discussion, is more in love with his opinion than with truth.

Reason, handmaid of truth, as it exists in man, is only our intellectual eye, and that, like the eye to see, needs light—to see clearly and far, it needs the light of Heaven.

In a previous issue was announced a debate, to take place in Colborne, on the "Eternity of Matter?" On the appointed morning, nature, clothed in her robe of innocence, greeted the king of day. It was such a day as blooming beauty delights to take advantage of, and bound along to the music of the merry bells. That elixir of health, and cosmetic of the human face, the air, was fresh and bracing. At the appointed time and place might be seen collected, quite a number of Colborne's gentler sex. Where does Colborne hide her beautiful specimens of the masculine gender? They appear to be rare birds. But I must hasten to the object of the assembly. It may be of use to mention that at a previous meeting, the Eternity of Matter was laid down as an axiom. To this several of the Teachers demurred. When I stated that I came across arguments in the course of my reading, sufficient to convince my own mind that the Scripture teaching was correct, and that if any person differed from the Scripture, he ought to be able to give his reasons for so differing, it was agreed to take up the subject that day two months for discussion.

Though on the negative of the question, I had to open the debate—the opposite party refusing to do so. Not one of the arguments I advanced in support of Scripture were touched during the debate. I was requested to send them to the *Educationalist*, as I had them written, and now comply, numbering them as I proceed:—

1.—The Bible not only teaches this doctrine, but also makes it a matter of faith.

The theory of the opposition is, Matter was eternally and infinitely extended—that at the beginning God, from this unshapen mass, made or shaped all things. So they interpret the first verse; then they take the five days creation to be five great epochs of time, during which our earth passed through successive stages of its creation or formation. The inconsistency in this view of the matter is, that the first verse must mean something or nothing.—If God, from pre-existent matter, formed all things, then they received their shape, and there was no necessity for five successive periods of time to complete the work.—But if the five periods of time were necessary, then we must regard the first verse as meaning absolutely nothing. Here is a dilemma. If we take the word create in its commonly received meaning, we will be able to conceive how both declarations can mean something, viz:—In the beginning God created this extended mass, and then impressed it with laws, in the obedience of which laws, all the configurations that now exist are produced or formed.

In Colossians, 1st chap., 16th and 17th verses, He is styled the creator of all things, visible and invisible, and He is before all things, and by Him all things consist. If the creator was before all, then the created must be after, and of later existence; hence not eternal. If before all things my opponents will not deny that matter is included in all things.

But St. Paul ought to silence all cavilers. He says, in Hebrews, 11th chap., 3rd verse, "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."

Rev. A. Clark, D. D., comments on this verse thus:—"The Apostle states that these things were not made out of pre-existent matter; for, if they were, that matter, however extended or modified, must appear."

2.—If this matter was eternally extended, why did not attraction, (the agent of formation) long before Geology assigns the universe a being, squeeze all up into a solid ball? On their theory as a basis, to avoid the conclusion that matter is not eternal, they will have to maintain, that an infinite period of time was necessary for the accomplishing of a finite result, which is absurd.

Cobourg, Dec. 8th,

(To be continued.)

G Y.

Extracts from Standard Writers.

THE KIND OF SCHOOLS WHICH THE COUNTRY WANTS.

In the education of our children we should be content with nothing short of the highest practicable excellence. We should not judge of what they now require, by what we, in less favoured days, received; but give them the very best the times can possibly afford, or our resources command. On this vitally-important subject of Common School education, there should be no blinding self-complacency in view of what is, but a continual openness to new light, a readiness to take advantage of others' wisdom and experience; to adopt those improvements which the great minds that are so devotedly at work in this cause shall from time to time suggest, or which shall have been fully tested by practical results. We want for our children that education which is demanded alike by the mind itself, and by the circumstances of the age and land in which they live: demanded for the duties and responsibilities which await them at the threshold of maturity, and press upon them from that time forth through life. We want schools that shall, in literal truth, *educate* the individual; that shall draw forth into self-sustaining life and activity the mental and moral powers; that shall not only furnish the mind with useful knowledge, but awaken it to independent thought; not only instruct in fundamental principles, but impart a readiness in their application to the condition and exigences of actual life; that shall not only lead the scholar through a prescribed course of studies in which memory may be the chief, if not the only, faculty exercised, but shall give an intelligent apprehension of the subjects studied, and comprehensive views and living ideas; that shall train to habits of investigation, of discrimination and reflection, and to an ability to express, clearly and forcibly, by speech or pen, the mind's ideas and conclusions. We want schools that shall regard with deepest reverence the *moral sentiments*, and seek, as the one great end of all instruction, their culture and expansion; where, at least, moral interests shall never be subordinated and sacrificed to intellectual advancement; where appeals shall never be made to mean and ignoble, but always to generous and lofty motives; where the goal of pursuit shall be no showy appearance, to meet an immediate end, but solid attainment, for its own great worth. We want schools where the discipline shall be *parental* in its character,—free from all hardness and asperity, from every shade and tinge of vindictiveness and passion; securing its ends by no offensive show of authority, but through the elevating, genial influence of goodness and love; where teacher and pupils shall work together in mutual friendliness and good will, as one united, affectionate and happy family.

INFLUENCE OF EDUCATION.

It is an undoubted fact, that the mind of man is influenced by the mode of government, and certain it is that the Greeks with their independence, lost their superior vigour of genius.—*Aron.*

PLUTARCH'S OPINION OF PARENTS WHO EMPLOY IGNORANT TEACHERS FOR THEIR CHILDREN.

"There are certain fathers now-a-days, says he, who deserve that men should spit upon them with contempt, for intrusting their children with unskillful Teachers,—even those, who, they are assured beforehand, are wholly incompetent for their work;—which is an error of like nature with that of the sick man, who, to please his friends, forbear to send for a physician that might save his life, and employs a mountebank, that quickly despatches him out of the world. Was it not of such, that Crates spake, when he said, that if he could get up to the highest place in the city, he would lift up his voice, and thence make this proclamation:—"What mean you, fellow-citizens, that you thus turn every stone to scrape wealth together, and take so little care of your children,—those, to whom one day you must relinquish all?" Many fathers there are," continues Plutarch, "who so love their money and hate their children, that least it should cost them more than they are willing to spare, to hire a good master for them, rather choose such persons to intrust their children as are of no worth,—thereby beating down the market, that they may purchase a cheap ignorance." He then relates the anecdote of Aristippus, who, being asked by a sottish father, for what sum he would teach his child, replied, "a thousand drachmas." Whereupon the father cried out, "Oh, I could buy a slave at that rate!" The philosopher replied,—"*Do it then, and instead of one thou shalt purchase two slaves for thy money,—him, whom thou buyest, for one, and thy son for the other.*"

TWO ESSENTIALS OF GOOD COMMON SCHOOLS.

To carry out the design of our Common School system two things are necessary:—1. We must have teachers who are themselves not only outwardly moral, but who are also capable of illustrating, and impressing upon their pupils, those general principles of virtue require by the statute. And 2. parents must inculcate the same principles at home, and be willing that teachers should spend some time in the school in the performance of the same high duty. The teacher is not to introduce anything of a sectarian character; but to inspire his pupils with a love of moral excellence, which makes the honest man, and the disinterested, public spirited, and patriotic citizen—principles which every man must approve as honourable, and lovely, and of good report.—And what, fellow-citizens, can promise better for your town, or for your neighborhood; or what can make your fire-side circles more happy, than to see your children with enlightened and quickened minds; in the possession also of those moral virtues which give the finishing stroke to education and are the glory of man?

INFLUENCE OF SUITABLE LIBRARIES.

Books adapted to the understanding of the young furnish profitable subjects for conversation and reflection, afford pure and chaste language for the expression of their thoughts, and would serve to elevate their minds above the disorganizing and petty strifes of seeing who should rule in school,—the master or scholars. The mind of man and child is so constituted, is of such a nature, that it is constantly drinking in, and appropriating to its use either for good or evil whatever comes within its reach. Surround it with good principles, nourish it with wholesome, with moral and scientific food, and it will exhibit the products of such nourishment. But feed it with low and debasing thoughts, schemes and plans, and the legitimate fruit of such food will certainly show itself in the conduct and character of the future life.

Your committee consider the establishment of school libraries as one of the best provisions ever made for the improvement of the young. The books are much read, and their interesting and instructive character is too well known to need any comment; here the children of the poor and the rich are alike privileged, and will learn much that is useful and important to fit them for the active duties of life. For this they will honour the hand that bestowed it, and reward its liberality with their gratitude.

PROOFS OF A BADLY GOVERNED SCHOOL.

Intimately connected with the no-government principle, is that of destructiveness. The existence of the former is indicated by marks of the latter. Where you see the shingles and boards torn from the walls of the schoolhouse, the door-panels shattered, the windows broken, the outhouse half demolished and loaded with stones, there is actual demonstration of the reign of anarchy and the subversion of family government. You need not enter the house, to witness the broken desks, the rocking seats, the mangled ceiling and defaced walls, in order to ascertain whether the teacher is allowed to govern the school. The dominant spirit of the district is written on the things without proclaiming to all who pass by, "Here ungoverned children bear rule, and parents submit to the commands of their illustrious progeny." "Here we disregard the council of Solomon, and, in our new paternal wisdom, spare the rod."

THINKING.

Thinking leads man to knowledge.—He may see and hear, and read and learn whatever he pleases, and as much as he pleases: he will never know anything of it, except that which he has thought over, that which by thinking he has made the property of his mind. Is it then saying too much, if I say that man, by thinking only, becomes truly man. Take away thought from man's life, and what remains?—*Pestalozzi.*

[Written for Moore's Rural New Yorker]

"THE PARENT-SIDE IN THE WORK OF EDUCATION."

In the RURA of Dec. 10, continuing the report of a recent meeting of "The American Institute of Instruction" at Bedford, Mass., I note the above as one of the topics of that occasion, and I believe it to be one which ought to be discussed and acted upon, not only in public educational gathering, but also in our school districts, and in our home circles.

The subject is, indeed, one of no little importance. The very words which compose it imply whole volumes of instruction which should be sown broadcast throughout our entire land. Our Common Schools are, emphatically, the rock—the foundation of our government; for there is the youthful mind moulded into shape and developed,—there it receives its first and lasting impressions of good or evil,—there are formed those habits of person and of character which follow their possessor through life, and which fail not to point out the *sluggard*, the *villain*, or the *MAN*. When we contemplate the subject in its immediate bearing on our Common Schools, and, consequently, on the welfare of our youth and the nation, we become the more convinced of the almost vital importance of a just conception of its true idea. Our educational system has now arrived at a point where the light of true intelligence begins to manifest itself. The time has already come when the "poor pedagogue" is no longer looked upon as "a necessary evil," to be tolerated with impatience; but he is ranked with the real philanthropists of our land, and takes his stand on equal terms with the philosopher and the divine. Praise be to the founders of that system which has brought the teacher to his noble position, and which is continually working throughout the mass, like leaven in the loaf, raising the standard of teachers' qualifications to a still higher degree of perfection.

Parents, it is true, have done much for the advancement of this educational reform; but, parents, much yet remains for you to do. Your interest in the great cause does not end in perfecting the teacher. No; it is with your child, and follows your child through life. It is linked with his very being, and ceases not even when he arrives at the age of manhood and starts forth to battle with the trials and vicissitudes of life.

"But," you ask, "what more can I do, when I have provided my child with a capable and costly teacher?" You can do much in a hundred ways. Begin, by inculcating in the mind of your child a generous spirit of study,—make him to understand, and in part, to realize the great importance of acquiring knowledge. Furnish him with good moral newspapers, and with histories, with which he may pleasantly pass away the long winter evenings, remembering that "reading is the way to all knowledge." Teach him the duty of obedience. Provide comfortable rooms for your schools, and furnish them with maps and historical drawings, to which the teacher may, most advantageously, refer during the several recitations. And, lastly, visit scholars and teachers often, while at their work and thus, by

giving countenance to the educational schools, encourage them to move patiently, trustingly onward, till they shall have reached the goal in triumph. If your noble cot goes to be trained and disciplined by one whom you love, you visit him almost daily. Will you then care less for the education of your own child? He is possessed of an immortal soul, to live through all eternity. Take the question home to your own calm judgments and decide. That man or woman must needs be more than human, to whom you would confide the sole care and trust of your own child. Think, then, what may be done on "The Parent-Side in the Work of Education," and let every energy bend to the work. Spare no sacrifice on your own part which shall secure to your child a good name, and a character beyond reproach.

TEACHER.

Schuyler Co., N. Y., 1860.

WHAT SHALL WE TEACH, AND HOW?

It is characteristic of our American people to drive ahead in all the departments of life; and it is this go-ahead principle which makes us the enterprising nation that we are. Yet even this, like all other things, may be over-done; in fact, in many instances we do need restraint. There is no other department in the various missions of humanity in which extremism is so fraught with disastrous results, as in the teaching of children. Parents are superficial, and in looking for the main chance, and delving hard to rapidly accumulate gold,—to rear splendid residences, and appear in costly equipages,—neglect their own moral and intellectual culture; and, as a consequence, the proper education of their children is totally overlooked. The Teacher who will drive the child fastest—makes the greatest display, by storing the mind with the greatest number of studies—is their model teacher, and, of course, commands the highest remuneration. Teachers, knowing the facts—acquainted with the weakness of their patrons—seek to flatter their vanity, thereby advancing themselves in the favor of their employers. As one who delights in the instruction of the young, I call upon my fellow teachers to reflect upon the consequences of such an extravagant career. Behold you of the importance of your mission—look at the precious gem before you,—the immortal mind, Nature's crowning element, placed in your hands to mould, making you the agent of morality and virtue—placing in your possession the casket of seeds for future usefulness and happiness. It is of paramount importance, then, that you sow them judiciously.

But to our question, How shall they be sown?—or, what shall they be taught? Even though it be to secure the approbation and patronage of the most influential, do not forget to instruct your pupils in the most thorough manner. Commencing at the foot of the Hill of Science, make sure and steadfast every step of the advancing scholar. Let each branch be taught, as though it were of the highest importance. The greatest fault in teaching has been a too rapid suc-

cession of studies. The child is hurried from letters to reading,—through all the successive series of readers—and attains such a flippancy of speech and pronunciation, that it is really charming to hear the little fellow go on, especially if he possesses a good development of the perceptive faculties. His slow class-mate even stumbles over the simplest words, but his "quick neighbor" tells him all the harder ones, while neither reads understandingly. In a course of reading, teach thoroughly; have your pupils obtain a clear utterance, then a correct pronunciation. Let not one reading exercise pass, until your class can give the definitions of the most prominent words. Geography is not half learned, and if its importance was more fully realized, it would be taught better than it is. Arithmetic is to be understood, therefore teach it understandingly,—be not in haste to leave the mental for the written,—the simpler branches for higher, but master each in its order. All the higher branches may be taught "with success" in our common schools—providing the rudiments have been learned correctly.

But I fear I have already been too prosy, therefore will leave the subject for the present. In the teachers of our Common Schools, more than any other class of citizens, lies the destiny of our future. As our children are reared so will the next generation be. It is their mission to mould our nationality, to eradicate existing evils, and build an edifice of morality. They should make themselves active and influential reformers. Let their aim be high, their work broad and deep—and they will be crowned with the highest honors of the land, and the just approbation of Heaven.

St. Johnsville, N. Y., 1859.

A FEW FACTS ABOUT CELEBRATED MEN.

Some literary men make good men of business. According to Pope, the principal object of Shakespeare in cultivating literature was to secure an honest independence. He succeeded so well in the accomplishment of this purpose that, at a comparatively early age, he had realised a sufficient competency to enable him to retire to his native town of Stratford-upon-Avon. Chaucer was in early life a soldier, and afterward a commissioner of customs, and inspector of woods and crown lands. Spencer was secretary to the Lord Deputy of Ireland, and is said to have been shrewd and sagacious in the management of affairs. Milton was secretary to the Council of State during the Commonwealth, and gave abundant evidence of his energy and usefulness in that office. Sir Isaac Newton was a most efficient Master of the Mint. Wordsworth was a distributor of stamps; and Sir Walter Scott a clerk to the Court of Session—both uniting a genius for poetry with punctual and practical habits as men of business. Ricardo was no less distinguished as a sagacious banker than a lucid expounder of the principles of political economy. Grote, the most profound historian of Greece, is also a London banker. John Stuart Mill, not surpassed by any living thinker in profoundness of specu-

lation, lately retired from the examiner's department in the East India Company, with the admiration of his colleagues for the rare ability with which he had conducted the business of the department. Alexander Murray, the distinguished linguist, learned to write by scribbling his letters on an old wool-card with the end of a barut heather-stem. Professor Moor, when a young man, being too poor to purchase Newton's "Principia," borrowed the book and copied the whole of it with his own hand. William Cobbett made himself master of English grammar when he was a private soldier on the pay of sixpence a day. The edge of his berth, or that of his guard-bed, was his seat to study in; a bit of board lying on his lap was his writing table; and the evening light of the fire his substitute for candle or oil. Even advanced age, in many interesting cases, has not proved fatal to literary success. Sir Henry Spelman was between fifty and sixty when he began the study of science.—Franklin was fifty before he fully engaged in the researches in natural philosophy which have made his name immortal.—Boccaccio was thirty-five when he entered upon his literary career; and Alfieri was forty-six when he commenced the study of Greek. Dr. Arnold learned German at forty, for the sake of reading Niebuhr in the original. James Watt, at about the same age, while working at his trade of an instrument maker in Glasgow, made himself acquainted with French, German and Italian in order to peruse the valuable works in those languages on mechanical philosophy. Handel was forty-eight before he published any of his great works. Nor are the examples of rare occurrence in which apparently natural defects, in early life, have been overcome by a subsequent devotion to knowledge. Sir Isaac Newton, when at school, stood at the bottom of the lowermost form but one. Barrow, the great English divine and mathematician, when a boy at the Charter-house School, was notorious for his idleness and indifference to study. Adam Clarke, in his boyhood, was proclaimed by his father to be a grievous dunce. Even Dean Swift made a disastrous failure at the university. Sheridan was presented by his mother to a tutor as an incorrigible dunce. Walter Scott was a dull boy at his lessons, and while a student at the Edinburgh University received his sentence from Professor Dalzell, the celebrated Greek scholar, that "dunce he was, and dunce he would remain." Chatterton was returned on his mother's hands as "a fool, of whom nothing could be made." Wellington never gave any indications of talent until he was brought into the field of practical effort, and was described by his strong-minded mother, who thought him little better than an idiot, as fit only to be "food for powder."

VIRTUOUS EDUCATION AND FREEDOM.

An educated and virtuous people will be a free people. You may as well confine *Man* with bands of iron as subject them to a life of bondage, whether under one or many despots.

EUCLID'S GEOMETRY.

PROPOSITION 1st.—It is required to prove that beauty is disadvantageous.

Let beauty be the given subject, and the disadvantages thereof a given point therein; required from the subject, beauty, to draw inferences, to show the deleterious effects of it, sufficient to convince homely girls it is not worth sighing for.

Firstly, if beauty is a blessing, why are not the possessors of it happy, as the very idea of a blessing is enough to insure happiness? And if the possessors of it are not happy, but exactly the contrary, then it is not a blessing, but a curse. Vanity always attends beauty and makes itself visible in display of affectation; for affectation is the natural consequence of vanity. Now it has been shown by a preceding proposition that the advantages arising from the possession of beauty are not sufficient to counteract the disadvantages of affectation, for where we are attracted by beauty, we are disgusted by affectation. The resemblance is very much like that of the rose and the thorn. Affectation shows that the individual is conscious of her charms while the eyes of every discerning person divests her of them.

When we see a young and beautiful girl affecting melody of voice, harmony of speech, and assuming all the airs and importance of a person twice her age, we cannot (wise and experienced as we are) point out the angle where beauty assumes the place of deformity, though, by the way, we can solve several intricate and difficult matters as this.

Beauty, then, is not the cause of happiness to its possessors; but, on the contrary, it plants a thorn in their bosom which is doubtless oft-times the primitive cause of their destruction. Beauty by numerous means causes care, which corrodes the heart, steals the lustre from the eyes, the rose from the cheek, the ruby from the lips, the vivacity of the countenance, the mildness of the temper, and leaves naught but dullness and indifference, until the fair creature who smiled on every one, and on whom every one smiled, is laid in the cold and silent tomb, and soon forgotten by those who once thought it happiness to gaze on her lovely countenance and drink in her enrapturing smile. From this, then, it is evident that beauty is a curse, rather than a blessing.

Again, a lady possessed of beauty, is often too apt to rely upon it as a passport through the world, and thus neglect the improvement and education of her mind which is of far greater importance. A mind destitute of all original knowledge forms such disagreeable contrast with the beauty of the face, that disgust is formed in the minds of those who, otherwise, would admire. A wise man being asked "why the homely ladies were well-informed, learned and agreeable, while beautiful ones were exactly the reverse," answered that "the homely ones were conscious of their inability to please by their personal attractions, therefore, they endeavored to acquire those accomplishments of the mind which cannot fail to please let them be where they will;

while, on the contrary, the beauties thinking that their beauty is sufficient to carry them to the highest stations and bring crowds of the rich and honored at their feet, thus neglect the cultivation of their minds which would be of far more use to them than the beauty of the Hours themselves." Personal attractions will wear away, the teeth will decay, the eyes grow dim, and, oh, shocking to relate, she who was once so beautiful and admired, and to whom hundreds have stooped to do homage, is now an old, decrepid woman. And those curls, yes, those once glossy ringlets which shone with richest oils and perfumeries, have all disappeared and given place to grey hair. Again, love is never pure except when founded on esteem. Hence it is proved that beauty is disadvantageous, *Quod erat demonstratum.*

COROLLARY 1st.—Therefore, all homely damsels who have heretofore been sighing for beauty which you cannot obtain, now dry your eyes and store your minds with useful knowledge, an article you can possess.

COROLLARY 2d.—It is evident from the above proposition that all belles, and beauties, and rosy cheeks, ought to remember the day of wrinkles and grey hairs.

SCHOLIUM.—A handsome young lady is none the better for her beauty, if it be without mind, nor a homely one none the worse for a want of beauty if she possess a mind.

WALTER R. BISHOP.

FEMALE EDUCATION.

Let the education of the young woman be commensurate with her influence. Is it true that, in the completion of social life, she is the mistress of that which decides its hues? Then let her be trained to wield this fearful power with skill, with principle, and for the salvation of social man. Does she sometimes bear the sceptre of a nation's well-being in her hand? Cato said of his countrymen, "The Romans govern the world, but it is the women that govern the Romans."

The discovery of this very Continent testifies to the political influence of women. Who favored the bold genius of Columbus? Do you say Ferdinand of Spain? I answer Isabella prompting her partner to the patronage he so reluctantly bestowed. Her influence unexerted, the Genoese mariner had never worn the laurel that now graces his brow. Will you leave this all-potent being illiterate, to rear sons debased by ignorance, and become dupes of the demagogue?

Look at the domestic circle! Not more surely does the empress of night illuminate and beautify the whole canopy of heaven, than does woman, if educated aright, irradiate, and give her fairest tints to her own fireside. To leave her uncultivated, a victim to ignorance, prejudice, and the vices they entail, is to take home to our bosoms, a brand that will inflict pang sharper than death. For the love and honor of our homes, let us encourage the most liberal culture of the female mind.

LABOR.

Toil swings the axo, the forests bow
The seeds break out in radiant bloom;
Rich harvests smile bebind the plow,
And cities cluster round the loom
Where tottering domes and tapering spires,
Adorn the vales and crown the hill,
Stout labor lights its beacon fires,
And plumes with smoke the forgo and mill.

The monarch oak, the woodland's pride,
Whose trunk is scamed with lightning scars,
Toil launches on the restless tide,
And there unrolls the flag of stars;
The engine with its lungs of flame,
And ribs of brass and joints of steel,
From labor's plastic fingers came,
With sobbing valve and whirling wheel.

'Tis labor works the magic press,
And turns the crank in hives of toil,
And beckons angels down to bless
Industrious hands on sea and soil.
Here sunbrowned Toil with shining spade,
Links lake to lake with silver ties,
Strung thick with palaces of trade,
And temples towering to the skies.

EDUCATION MOULDS AND ELE-
VATES THE CHARACTER.

Those are truly well bred, not only whose understandings and discerning faculties are improved and enlarged, but especially whose natural rudeness and stubbornness is broken, and wild and unruly passions tamed; whose affections and desires are made governable and orderly; who are become manageable and flexible, calm and tractable, willing to endure restraints, and to live according to the best rules. By good education we are, as it were, *made over again*, the roughness of our natural tempers is filed off, and all their defects supplied; and by prudent discipline, good example, and wise counsel, our manners are so formed, that, by the benefit of a happy education, we come almost as much to excel other men as they do the brute beasts that have no understanding.—*Dr. Calkin's Sermons.*

BUSINESS OF EDUCATION.

It was an observation of Dr. Johnson, that the business of education had long been as well understood as ever it could be.

Now, we are disposed to think that the very reverse of this position would be something nearer the truth, and that there is, in fact no business in the world that has been carried on so long that is so ill understood; over which the experience of ages has done so little towards any improvement in our practice. In other things we know that we have advanced—in arts, in science, in learning, in war, in policy—but it is a proof that our education is wrong when it can be put as a question. Whether the moral progress of mankind has kept pace with their intellectual? The very question, we say, implies whenever it is asked, and however it may be answered, that our aim is a wrong one,—that we make the intellect rather than the heart the object of our care; and of a truth, is it not so?—*London University Magazine.*

PERSEVERANCE.

He who would accomplish anything in this world must not stand gazing idly upon the sea of circumstances, with the vain hope of adjusting nice chances, but with *resolute energy*, and the most *indomitable perseverance*, press boldly onward.

This is an age in which the sluggard need not think of coping with him who is active and wide awake, much less to aspire to arrive at eminence and fame.—How many men have started in life with the most flattering prospects of success, and because of a few dark clouds of opposing elements floating ominously across the horizon of their career, have sunk down faint-hearted into a grave of hopeless obscurity! Many an aspiring youth has had his brightest anticipations shivered, because the bark of his hopes sprung a leak on the out-jutting rocks of opposition; whereas, if he had repaired the breach and sailed perseveringly onward, he would soon have left all obstacles behind, his course would have been unimpeded by the fierce blasts of envy, and he might have succeeded in the effort of inscribing his name on the scroll of fame, and have left a better memorial of his existence behind than the simple slab which marks his grave.

Let *perseverance*, then, be the watchword of every true progressionist, and like the heroes of the past—like the Patriots of the American Revolution, *never cease to persevere until the end sought is gained.*

ON EDUCATION.

I think we may assert that in a hundred men, there are more than ninety who are what they are, good or bad, useful or pernicious to society, from the instruction they have received. It is on education that depends the great difference observable among them. The least and most imperceptible impressions received in our infancy, have consequences very important, and of a long duration. It is with these first impressions as with a river, whose waters we can easily turn, by different canals, in quite opposite courses, so that from the insensible direction the stream receives at its source, it takes different directions, and at last arrives at places far distant from each other; and with the same facility we may, I think, turn the minds of children to what direction we please.—*Locke.*

TRUE VIRTUE.

Whatever tends to the perfection of the mind and that leads it to the felicity suitable to its nature, is truly virtue, and the law of philosophy, and all things that tend only to a certain human decency are only shadows of virtue that hunt after popular applause, and whose utmost care is to appear virtuous to the world.—*Mitrods.*

There are 30 newspapers published in the empire of Brazil, some of them of large circulation.

Few persons are aware how much a habit of thought creates a power of thought.

MATERIALS FOR THE MEMORY.

Orations, fables, and passages of poetry, are not materials for the memory; they injure instead of helping the power of invention, but every fact and circumstance which is to be known in the natural world, is a proper article for the memory, and reason or imagination may make use of it, according to the genius or purpose of the possessor.—*Williams, on Education.*

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OF

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