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EDUCATIONALIST.

FIFTY CENTS A YEAR IN ADVANCE.]

"Knowledge is Power."

[AFTER THREE MONTHS ONE DOLLAR.

VOLUME I.

BRIGHTON, CANADA WEST, APRIL 1, 1861.

NUMBER 14

Walt's Corner.

THE ISLE AND STAR.

BY GEORGE D. PRENTICE.

In the tropical seas
There's a beautiful isle,
Where storms never darken
The sunlight's soft smile
There the hymn of the breeze
And the hymn of the stream
Are mingled in one,
Like sweet sounds in a dream.
There the song-birds at morn
From the thick shadows start,
Like musical thoughts
From the poet's full heart.
There the song birds at noon,
Sat in silence unbroken,
Like an exquisite dream
In the bosom, unspoken.
There the flowers hang like rainbows
On willow and leaf—
O, say wilt thou dwell
In that sweet isle with me?

In the depths of the sky
There's a beautiful star,
Where no ye exists a shadow
The bright scene to mar.
There the rainbows ne'er fade,
And the dews are ne'er dry,
And a circlet of moons
Ever shines in the sky.
There the songs of the blest,
And the songs of the spheres,
Are unceasingly heard
Through the infinite years.
There the soft airs float down
From the airy bowers,
All faint with perfume
Of Eden's own flowers.
There truth, love and beauty
Immortal will be—
O, say wilt thou dwell
In that sweet star with me?

The Blessings of Poverty.

If there is anything in this world which a young man should be more grateful for than another, it is the poverty which launches us in life under very great disadvantages. Poverty is one of the best tests of human quality. A triumph over it is like graduating with honors at Oxford or Cambridge. It demonstrates mental stamina. It is a certificate of worthy labor faithfully performed. A young man who cannot stand this is not good for anything. He can never rise to affluence or station. A young man who cannot feel his determination strengthened as the yoke of poverty presses upon him, and his energy rise with every difficulty which poverty throws in his way, had better never enter the lists with the champions of self-reliance.

Poverty makes more men than it ruins. It ruins only those who are destitute of sterling energy of character; while it makes the fortunes of multitudes whom wealth would have ruined.

Now, if any man with a good fortune, and in possession of that which is commonly called an excellent opening in life, reads this paper, let him be warned in time. His advantages may be anything but what they seem; they many turn out to be the bane of his life; the full pocket, in the long run, may be beaten by the empty purse; for money never makes a man, and never did in the whole course of the world's history.

No, young man; if you are poor, thank Heaven, and take courage. You have the prospect of making your own way through the world. If you had plenty of money, ten chances to one it would spoil you for all useful purposes. Do you lack education? Have you enjoyed but little schooling? Remember that education does not consist in the multitude of things which a man possesses. What can you do?—that is the question which settles the matter for you. Do you know your business? Has your mind, by any means whatsoever, received that discipline which give to its action power and facility. If so, then you are more of a man, and a thousand times better educated, than the youth who has graduated at college, but who knows nothing of the practical business of life. As to wealth, there are very few men in the world less than thirty years of age, and unmarried, who can afford to be rich. One of the greatest benefits to be reaped from great financial disasters is, the sowing of a large crop of young men. They are taught that they must help themselves; they get energy of character, and personal enterprise, and industry, in place of foolish dependence on the wealth which their fathers or grandfathers have accumulated before them; they are made to work, and work gives to their character that nobility and manhood which are not to be obtained without it.

In regard to the choice of a profession, every young man must consult his own inclination. If you adopt a trade or

profession, do not be persuaded to resign it, unless you are perfectly satisfied that you are not adapted for it. Advice of all sorts you are certain to receive; but if you follow it, and it leads you into a profession which starves you, those who gave the advice never feel bound to give you any money. You have to take care of yourself in this world, and you had best choose your own way of doing it, always remembering that it is not your trade or profession which makes you respectable, but that respectability depends on the manner in which you discharge the duties devolving upon you.

Manhood and profession or handicraft are entirely different things. God makes men, and men make lawyers, doctors, carpenters, bricklayers, all the trades or occupations of life. The offices of men may be more or less important, and of higher or lower quality; but manhood is nobler than any, and distinct from all. A profession or trade is not the end of life; it is an instrument taken into our hands by which to gain a livelihood.—Thoroughly acquired and assiduously followed, a trade is still to be held at arm's length. It should not be allowed to tyrannize over, to mold, or to crush a man. It should not occupy the whole of his attention. So far from this, it should be regarded only as a means for the development of manhood. The first object of living is, the attainment of true manhood, the cultivation of every power of the soul, and of every high spiritual quality. Trade is beneath the man and should be kept there. With this idea in your mind, look round you and see how almost everybody has missed the true aim of life. They have not striven to be men, but to be lawyers, doctors, tradesmen, or mechanics—they have missed the chief end of life; and though they may become influential in their professions, they have failed to make the right use of their existence.

Elihu Burritt cultivated the manhood that was in him until his trade and his blacksmith's shop ceased to be useful to him, and he could get a living in a more congenial way.

It is not necessary that you should be a "learned blacksmith," but it is necessary that you should be superior to your occupation, and that to attain manhood should be the great end of your struggle with the world.

INSECT LIFE.

A Lecture delivered before the Mechanics' Institute of Port Hope, Whitby, Newcastle, and Belleville,

BY THE REV. DR. SHORTT.

(From the Home Circle.)

Continued.

Most insects perish soon after they have deposited their eggs in suitable situations, with, in some cases, a supply of food to be ready for the young, the moment they leave the egg. This is not, however, the case with all; a species of bug, inhabiting the birch tree, keeps near her eggs, and collects and takes as much care of the young, when hatched, as a hen does of her chickens. The earwig does the same, an insect perfectly harmless, though the object of much dislike from the mistaken idea that it gets into the ear. The female earwig sits upon its eggs in the manner of a hen, until they are hatched; nor does her care then cease, the young ones run after her wherever she moves, and she continues to sit on them, and brood over them, with the greatest affection, for many days. If the young ones are disturbed or scattered, or if the parent be taken away from them, she will, on the first opportunity, collect them again, and brood over them as carefully as before, allowing them to push her about, and cautiously moving one foot after another, for fear of hurting them.

Every one must have remarked a small green insect that clusters in great numbers on the stalks and branches of rose bushes. Various species of them inhabit different vegetables, shrubs and trees, and wherever they are they do no good to the branches that nourish them. It is extraordinary what large sums of money depend on the circumstance of these Aphides, or *blights* being numerous or few in number, on the hop plant, especially. Like the weevil in the wheat, they are very small creatures, but they sometimes do an immense amount of damage. Is there not something humiliating to the natural pride of the human heart, in the thought, how much the comfort and prosperity of mankind depend upon insects of the most minute size and insignificant appearance. And yet does not this very fact show how entirely we, and the whole creation, are dependant on the will of the Mighty Creator and governor of all, who orders all things after the counsel of his own wise will, and who doth all things well. Who can resist his dependance.

power? but what creature need be alarmed at any danger, when Omnipotence is engaged on his behalf?

A singular circumstance respecting the Aphis is thus referred to by Mr. Robert Patterson, in his delightful little book on "the Natural History of the insects mentioned in Shakspeare's Plays":—

"On a fine day in September, I noticed a holly tree, on which a number of wasps were continually alighting, running rapidly over its leaves, and flitting from branch to branch. I sat down beside it, to endeavour to ascertain what peculiar attraction this tree possessed, and soon found that the wasps were not its only visitors. A number of ants were plodding quietly along the twigs and leaves, exhibiting by their staid and regular deportment a singular contrast to the rapid and vacillating movements of the wasps.— I now discovered that both ants and wasps were attracted by a substance which was plentifully sprinkled over all the leaves—the celebrated Honey-dew of the poets. This substance is a secretion deposited by the Aphis. The liquid they deposit is perfectly pure and as sweet as honey. The ants not only suck it up with eagerness, wherever it can be found, but they possess also the art of making the Aphis yield it, by patting them gently with their antennæ; and one particular species of ant is said to confine the Aphis in apartments constructed solely for that purpose, to supply them with food, to protect them from danger, and to take, in every respect, as much care of them as we should do of our cows."

Another writer, mentioning these curious insects, confirms this singular statement. He says "The other day I pulled up a large thistle that grew on an ant-hill, and thus I brought to light a whole colony of the white Aphis. I had long known of the great value which ants set on these little creatures; so I looked down some stems of them from the thistle root, amongst the ants, which were all astir at the distance I had come to their dwelling. No sooner were the ants aware of the presence of the Aphis, than they began to fondle them with their legs, to tap them on the back with their antennæ, and to lick them with their tongues; they then took hold of them with their jaws, lifted them from the ground, and carried them, with the greatest care, off by one into the recesses of the nest. I walked by the same way about three hours afterwards, and found the nest all quiet and orderly, and not an Aphis to be seen; so

I went to work with my knife, and scraped down the side of the hill, and soon came to the Aphis; they were clustered together, on little bits of thistle root, which had been broken off in the ground, and they were attended by numbers of ants. When the ants found that their cattle were again in jeopardy, they drew them gently from the root, and carried them still further into the nest.

I have often watched an ant go from one Aphis to another, and stand behind each, and gently squeeze the body with its forelegs; the Aphis gave out a small drop of honey, as clear as crystal, which the ant instantly swallowed.

Among the insects of the most remarkable habits are the *secton beetles* whose instinct prompts them to lay their eggs in the bodies of dead animals, both for the sake of placing them in security, and also for providing the grubs with a sufficient supply of food when hatched. With great labor they bury the dead body in the ground previous to laying their eggs in it. If the body, be it a rat, mouse, bird, frog, or mole, be in a ploughed field, they have little trouble; but if on grass, or among stones, much labor is needed to draw it to a suitable place. The operation of burying is performed by the male beetle, the female mostly hiding herself in the body or sitting upon it, and allowing herself to be buried with it. The male begins by digging a furrow all around the animal, at the distance of about half an inch, turning the earth outside. His head is the tool used in this operation; it is held sloping outwards, and is exceedingly powerful. After the first furrow is completed, another is made within it, and the earth thrown into the first furrow, then a third is made, and so on, the earth rising in a rampart round the body, which gradually sinks. When this has been done sufficiently, the beetle pushes the earth into the grave, with its broad head downwards. Of the unwearying industry shown by these beetles some idea may be formed by the results of experiments conducted by M. Gleditch, who found that in 50 days, four beetles had interred in the small space of earth allotted to them, 12 carcasses; viz. 4 frogs, 3 small birds, 2 fishes, 1 mole, and two grasshoppers, besides the entrails of a fish, and two morsels of the lung of an ox. In another experiment, a single beetle buried a mole 10 times its own bulk and weight, in two days.

This great comparative strength of insects is remarkably shown in their

powers of locomotion. Some insects are constructed with limbs that possess enormous powers of spring. The locust leaps with ease 200 times the length of its own body. The Cicada or grasshopper leaps to a distance which is equivalent to a man of ordinary stature vaulting through the air the length of a quarter of a mile. An insect of the genus *Elater*, whose legs are so short, that when placed on its back it cannot turn itself, has a peculiar organization of its body, by which it is enabled to spring up into the air, and turning round, come down on its feet. If it fails in the first attempt, it repeats the spring till it succeeds. This perseverance affords an example which illustrates the lesson of "try try again." "If at first you don't succeed try try again." Probably you are all aware of the tradition, which states that King Robert Bruce imparted this lesson to some effect from the patient perseverance of the spider. Having failed several times in his patriotic efforts for the good of his country, he lay, cast down in mind and desponding, in some obscure hut on the sea shore, considering whether he should not consult his own personal safety, and leave the liberation of his native land to some more auspicious time, or more successful hands.

As he lay, his attention happened to be drawn to a spider, which was endeavoring to connect his web with some distant object; time after time the insect failed, and as the number of times approached the number of his own failures, Bruce began to feel a keen interest in its proceedings. At last the spider gained his object. Bruce took this for a good omen, and, willing to learn from the spider, determined to try again. He succeeded, and his success is a fact, that has often encouraged the desponding, and excited them to renewed and persevering efforts.

There is something very extraordinary in the Engineering faculties of spiders.—The *Scientific American* gives the following instance of the wonderful art of these insects:—"Some few days since, while writing on the primitive machines, I had just finished treating of the cord as one of these, when my attention was directed to a small spider descending from the underside of a table in the corner of the room, where it had stationed itself, unharmed. A large house-fly, many times too large for such a very small spider to manage, had by some means, become disabled, and lay on the floor. The spider descended to the fly, and with some caution, began to entangle it in its web, and soon had it

completely bound. The Spider then ascended to the table, but soon descended again; and thus continued to ascend and descend for some time, fastening the fly more completely each time it returned. I was at a loss to know its object in binding the fly so safely on the floor. Soon however it ceased descending, and appeared to be busily employed at its station near the table. I could not conceive what its intention was in passing about so very actively; but imagine my surprise when, in a short time, I saw the fly leave the floor, and begin to ascend toward the table. This was soon explained. The spider had attached a number of cords to the fly, extending from the table, and by stretching each to its greatest tension, and confining the upper end, the elasticity of all the cords (some 50 or more) was combined in raising the fly.—By continuing the process of tightening one end at a time, in some fifteen or twenty minutes, the fly was raised to the spider's web under the table and then deposited for further use. The principle upon which the spider acted was exactly the principle of the pulley, only somewhat differently applied; in each case the sum of the tension of all the cords equalled the intensity of the force.

(Concluded in our next.)

MIND YOUR OWN BUSINESS.

It may seem a broad assumption, and be condemned as an exaggerated expression, yet we are constrained to believe that if the practice which appears so completely, and fanatically to influence multitudes of mankind to meddle, to pry into and acquaint themselves with other people's business—to comment and judge with freedom and harshness upon their manners and action, when profoundly ignorant of the motive or cause, and report and discuss all their impudent assurance has discovered, no matter at what sacrifice of justice or truth, or how much to the detraction or injury of the person under espionage, were completely wiped out from practice, two-thirds of the sin, the disturbance and malice current in human society would be utterly expunged. Were all the idle regiments now engaged in completing Satan's mischief, to seek some useful employment, and make over them a motto and rule of action, obeying strictly its sentiment: and teaching, would they not soil to much greater profit and pleasure, than to labor where the "wages is death," and a most happy reformatory result? It is almost a universal fact

that each community or neighborhood, however small or retired, numbers among its members a class who find no employment other than tending to the concerns of others, too many of whom profess belief and obedience to the precepts and teachings of that neglected Book of moral code and elevating and ennobling sentiments have never yet been equalled here, utterly ignoring and forgetting its commands and exhortations.

"A little fire kindleth a great matter." So, even one of these Paul Pry's in a community, whose tongue and limbs are never weary in reporting, commenting, and spreading all that his prying curiosity has learned, will stir up strife in brotherhoods, sunder friendships, and destroy the peace of families, and harmony of neighborhoods. And how little peace and quiet, or time to work with their own hands, can one have who is constantly occupied in meddling and studying into the affairs of others? No action or business, however private or personal, is sufficiently sacred or respected, to prevent their Argus eyes from discovering, or their unwearied tongues from publishing, in detail, and criticising and remarking freely, as the mood may find them.

How much of the unhappiness and evils in society may be traced to such a source—innocence blighted, character defamed, friendship made a mockery, and life a burden, by these vampires in human society. There can be no advantage or improvement derived from such a class.—"They have taught their tongues to speak lies, and weary themselves to commit iniquity." Their friendship is the charm of the bewitched—their company the shade of the Uras.

—"like a moral pestilence,
Before his breath, the healthy shoots and
blooms
Of social joy and happiness decay."

Rich and full are promises to the attentive and industrious, and of the hand of the diligent shall bear rule—"while the tale bearer shall be out off, and to the slothful want shall come as an armed man, and though he beg in harvest he shall have nothing.

—The mold on decayed fruit, stale bread, moist wood, &c., is shown by the microscope to be plants, bearing leaves, flowers and seeds; and increasing with incredible rapidity, for in a few hours the seedlings up, arrive at maturity, and bring forth seeds themselves, so that many generations are perfected in a day.

GOODNESS.—The wind is unseen, but it cools the brow of the fevered one—sweetens the summer atmosphere—and ripples the surface of the lake into silver spangles of beauty. So goodness of heart, though invisible to the material eye, makes its presence felt, and, from its effects upon surrounding things, we are sure of its existence.



THE EDUCATIONALIST.

APRIL 1, 1861.

NOTICE.

In order to extend the circulation of the EDUCATIONALIST, we issue a few copies more than we have subscribers for, which we send to our friends, whom we will hold as subscribers unless the papers are returned before the next number reaches their post office.

MAGNITUDE OR SIZE OF THE EARTH.

Having ascertained the figure of the earth, our next inquiry must be as to its magnitude; and since it is a globe, all that we are required to know is the length of its diameter. If a line were described surrounding the globe, so as to form a circle upon it; the centre of which should be at the centre of the globe, such a circle is called a great circle of the earth. Now if we knew the length of the circumference of such a circle, we could easily calculate the length of its diameter. For the proportion of the circumference to the diameter is exactly known. But we could calculate the circumference if we knew the length of one degree upon it; since we know that the circumference consists of 360 degrees, we should, therefore, only have to multiply the length of one degree by 360 to obtain the circumference, and should thence calculate the diameter. It will be necessary, at this stage, to show how the latitude of a place is obtained— Now let us suppose two places selected which are upon the same meridian of the earth, and therefore have the same longitude, and which are not very far removed from each other. Let the two places selected be such that the distance between them can be easily and accurately measured. Now let the latitude of the two places be accurately determined, and let us suppose that the difference between these two latitudes is found to be a degree, and a half, and suppose that on measuring the

distance between them that distance is found to be one hundred and four miles, we would then infer that such must be the length of one degree and a half of the earth's surface, and that consequently the length of one degree would be two-thirds of this or 69 2/3 miles. Having thus found the length of a degree, we should have to find by the usual mode the diameter of the earth, which would prove to be a little under 8000 miles. We conclude then that the earth is a globe eight thousand miles in diameter.

DISTANCE OF THE EARTH FROM THE SUN.

When we say that the distance of the earth from the sun can be measured with the same degree of accuracy, with which we ascertain the distances of bodies on the surface of the earth, those who are unaccustomed to investigation of this kind usually receive the statement with a certain degree of doubt and incredulity; they cannot conceive how such spaces can be accurately measured, or indeed, measured at all. Thus when they are told that the sun is at a distance from the earth amounting to 95,000,000 of miles, the mind instantly revolts from the idea that such a space could be exactly ascertained and measured. But let us ask why is this difference? why is this unbelief? Is it because the distance thus measured is enormously great? To this we reply that the magnitude of a distance or space does not constitute of itself any difficulty in the measurement. In fact, on the contrary, it is often the case that we are able to measure large distances with greater accuracy than small ones; this is frequently so with surveys conducted on the surface of our globe. If then the greatness of the magnitude does not constitute of itself any difficulty, to what are we to ascribe the doubt entertained in regard to such measurement? But some object by saying that the object is inaccessible to us; that we cannot touch it; that we cannot travel over the intermediate space, and measure it. But again, let us ask whether this circumstance of being inaccessible constitutes any real difficulty in the measurement of the distance of an object. The military engineer, who directs his force against the buildings within a city, which he besieges, can, as we well know, level above his own position a high tower of any individual building, and he may have been forced to add this to the

distance between them. Yet the building is inaccessible to him; the walls of the town, the fortifications, and perhaps a river intervene. Yet he finds no difficulty in measuring the distance of this inaccessible building. To accomplish this, he lays down a space upon the ground he occupies, called the base line, from the extremities of which he takes the bearings, or directions of the building in question. From those bearings, and from the length of the base line, he is enabled to calculate, by the most simple principles of geometry and arithmetic, the distance of the building. Now imagine the building to be the sun, and the base line to be the whole diameter of the globe of the earth, in what respect would the problem be altered? The building within the town is inaccessible—so is the sun—the base line of the engineer is exactly known—so is the diameter of the earth—the bearings of the building from the end of the base line are known—so are the bearings of the sun's centre from the extremities of the earth's diameter. The problems are in fact, identical. In short, the measurement of distances of objects in the heavens is effected upon principles, in all respects similar to those which govern the measurement of distances upon the earth, nor are they attended with a greater difficulty, or more extensive sources of error. Thus then the distance of the earth from the sun is calculated to be 95,000,000 of miles.

The earth is not always the same distance from the sun. And it is a remarkable fact that the earth is most remote from the sun at midsummer, and nearest to the sun at midwinter. But how is it known that the earth is nearer the sun at one time than at another, and that it is nearest in midwinter? Well, it has been ascertained by the following observations; In astronomical telescopes, there are placed by a particular arrangement within the eyepieces, certain very fine threads or wires which are extended parallel to each other across the field of view. These wires are so constructed, that by a simple mechanical contrivance, they may be moved towards each other, preserving, however, their parallelism. The mechanism which so moves them, is made to measure exactly the distances between them. When such a telescope is presented to the sun or moon, the wires may be adjusted by turning a screw, till the one of them shall touch the upper, and the other the lower limb of the object, and the distance between them, as measured by the mechanism, will be the distance of the object from the earth.

Written for the Educationalist.

THE TEACHER'S POSITION.

I very frequently hear my professional brethren complain that their labor is underpaid and undervalued, and I believe that the complaint is in many cases not unjust. I purpose, therefore, through the columns of the *Educationalist*, to set forth the results of some little meditation on this subject.

I shall divide my discourse into three parts. First, The duties of parents. Second, The duties of trustees. Third, The duties of teachers.

It is too usual to consider a teacher merely a *teacher* who sells education as a grocer sells sugar, and conceive that the services of a thoroughly educated person are sufficiently remunerated when his salary is paid; but this is not the case.—“Cash payment,” as Carlyle truly says, “is not the sole *modus*.” It is true that you may, by the expenditure of certain monies, secure the services of an individual who will take charge of your children for some six hours a day; but if you want your children *educated more* than this is necessary. You must strive to impress on their minds the necessity of application; to show by every word and deed, that you respect the person, into whose charge is delivered the training of the youthful mind; you must show to the teacher that his labors are appreciated, and you must do your share in assisting his endeavours. You must yourself take a part, and not the least important part in the training of your children: It is absurd to suppose that mere school instruction is the sole end of education. The teacher is not employed merely to pump knowledge into children's brains. True education takes a far higher range; its object is, as the word implies; to “bring out” the faculties of the mind, to make, not *knowing*, but *wise* men. There is a vast distinction between these. Bacon probably *knew* less than many a school-boy of the present day; but where shall we now find a philosopher who approaches him in wisdom.—I am not sure that the capacities of the human mind are improved by the more extended knowledge of these latter times. There is less exercise for the observant and analytical faculties of the brain. To discover the reason of many of the phenomena which we daily observe, it is requisite not to think, but to read; and thus we gain a habit of trusting to others, rather than of working ourselves. It is the duty of the teacher to counteract this

necessary effect of our progress in science, and to do this he must himself own high powers of mind, such as few possess. And the dearest reward he can look to, is the consciousness that his toils have been in some degree crowned with success. Men like to see their work finished, whatever that work may be. The farmer delights in viewing the fields he has ploughed and sown waving with golden grain; the merchant in seeing the prosperity of the village, the business of which he has helped to increase; the mechanic in admiring the building which he has raised and beautified. And what grander reward can he hope for, who has devoted his time and talents to the improvement of the minds of children, than to see these children as they grow up discharging thoroughly and faithfully their allotted tasks in life, and to be able to say with a pardonable pride, “that successful merchant, that rising lawyer, or that skillful manufacturer owe their standing in the world partly to my teachings.” Strive then to bestow on the honest and faithful teacher this reward. Do not ask for a frequent change of instructors; remember that they are no more perfect than other men, and do not expect to find that which never has yet appeared—a human being without faults. Again, one of the most important duties of the people of this Province is the selection of school trustees. Let this be carefully performed. Let all party-feeling be thrown to the winds on occasions of this kind.—What matters it whether a man be a reformer or a ministerialist, whether he advocates one set of local measures or another, so long as he is a man who will carefully and with judgment discharge the duties of his office. But this brings me to the second portion of my subject, viz: How is the teacher's position affected by the character of trustees?

It sometimes happens that a teacher finds his endeavours frustrated by those who are invested with the management of school affairs. Now a school trustee should be a man of some degree of education, one capable of appreciating its advantages; one who will carry out our excellent school-law in the spirit in which it is devised, and who is resolved to have a really efficient school, who will not grudge a few paltry dollars which we be abundantly repaid by the extra facilities afforded for imparting instruction; and share all things, one who will discharge the duties of his office unflinchingly, without favor or fear. These duties are frequently neither light nor pleasant. He must not expect

to please everybody. A. will want one measure carried out, while B. demands something diametrically opposite; and both will find fault with the board if their requirements are not complied with. A trustee should therefore be one who has a mind and will of his own, and will dare to act up to his own opinions, careless of the good or ill will of those factious persons, a few of whom are to be found in every school section. And many of the remarks which I have made with respect to the duties of parents will apply with redoubled force to those of trustees. The teacher should receive every support and consideration. His suggestions should be listened to with respect. He, from his position, must necessarily know more than any one else of the requirements and the peculiar position of the school under his charge. No two schools are exactly alike, and it is absurd to say that because Mr. So-and-so, in the next school section, manages without certain articles, which Mr. What's-his-name in your section requires, that the latter shall also dispense with them. Mr. So-and-so's pupils may not be so far advanced, or his plan of teaching may be different. It is at all events bad policy to deprive an efficient teacher of any facilities which will enable him to discharge his duties more comfortably or more thoroughly. Remember that “time is money” in teaching as well as in any other trade and profession; and every minute is of importance. It is true a good teacher will do much without apparatus; he may sketch a tolerable map on the blackboard, or construct a machine which will illustrate the various motions of the earth, &c., with an apple or an orange; but the doing so takes up much time which may be more valuably employed, and the school suffers in consequence.—A carpenter might construct a pretty good box with a back-saw and a jack-knife, but it would be bad policy to restrict him on that account, to the use of these. And a teacher no less than a builder, or an engineer, will get on the faster, the better the tools he has to work with. But I have been arguing on the supposition that the teacher is thoroughly efficient. Unless this is the case nothing will be done, and the children had better be running loose, than conduct for a year under the guardianship of one who is incapable of imparting any valuable instruction. And how are teachers to be rewarded, moral competency for the discharge of their duties, or the mere fact of their being in the office. This is a subject which I approach with

were diffidence as I am addressing many who are my superiors in acquirements and experience. Having however alluded to the faults of others, I must not pass lightly over those of my own brethren. It is often, I may say generally, the case, that our profession is adopted, not as a permanency, but as a stepping stone to something which is considered better, or higher in the world, thus we miss that spirit of emulation which is of such advantage in other professions. A man is too apt to say to himself, "I shall only teach for a year or two, and so long as I can get on for that time with my present acquirements, why should I labor and study as though I were fitting myself for the occupation of a life-time?" But this is a very poor way of looking at the subject. We are told "Whatever thy hand findeth to do, do it with thy might."—What mines of wisdom are there in that command! Whatever your work may be, strive to excel in it. One member of the British House of Commons taunted another with having, as a boy, blacked his boots. "Did I not black them well?" was the admirable reply. All work is honorable, that is well done. Labor is worship, said the monks of old, and negligently performed labor is as disgraceful as lip-worship. But no man will work well who does not honor his work. And truly if all work is meritorious, that of the school teacher is worthy of all honor. Let us "magnify our office," if that is possible. What an awful power we wield for good or evil! On the Common School Teacher depends, even more than on the College Professor, the character of succeeding generations. He has to mould and form the plastic clay, which the latter but decorates and varnishes. He bends and directs the young shoot, and many a noble tree bears evidence of his training hand, while many a gnarl and rough excrescence may tell the tale of his abuse or neglect. The mind of youth has been compared to a blank tablet ready prepared to receive every impression. Let naught be written on that tablet, but what is pure and elevating. I said just now that we have an awful power—be sure that no less awful is our responsibility. To whom much is given, of him shall much be required. Then how ought we to strive to render ourselves worthy of our high calling. We should strive to inculcate virtue and morality, not by talking, but by acting nobly—by living such lives as we should wish to see our pupils live. We should "do noble things, not dream

them," or preach them "all day long.

And so make life, death, and that great forever.

One grand sweet song"

We must discharge our duties lovingly towards those tender minds, to whom we stand in some degree in a parent's place, and unless we feel that we can really do this, we have no business to be teachers. We must interest ourselves not only in the studies, but in the sports of children. I have been sometimes blamed for taking too much interest in the amusements of my pupils, and have been told that I was in a fair way to make them better cricketers than scholars, but I have found that I could do as much real good, during a game of cricket or a country walk, as in my place in the school-room. And do not let it be imagined that a teacher is forfeiting any of the influence of his position, or injuring the discipline of the school, by taking a share in childish games. On the contrary, if children see that you are really fond of them, and glad to find a chance to amuse them, they will obey you far more readily from love for you, and a desire to please you, than they will from fear or cold respect.

We must try also to render ourselves worthy of our profession, by becoming thoroughly competent in it. For this, continual study is necessary. It is impossible to attain perfection in any subject; but, the nearer we advance towards it the better shall we be able to illustrate our lessons. One great fault frequently committed by teachers is restricting themselves too much to one narrow round of studies. Our stock of information should be not only deep, but extensive. The different branches of knowledge are mutually dependent, and one illustrates the other; so that is a great mistake to suppose, as too many do, that the subjects laid down in the programme for our examinations are all to which we need devote our attention. One means of improvement to which great importance should be attached, is found in Teacher's Conventions. I consider these as a good substitute for that special training for the profession which is afforded by the Normal Schools; and this advantage pertains to them, that, whereas a Normal School education is conducted according to one slightly varying routine, at a Teachers' meeting we have the opportunity of hearing many different modes of teaching discussed, and adopting that best suited to our own ideas or circumstances. Another advantage is, that they

serve to increase that spirit of emulation, which is always beneficial, and to form personal attachments among the members of our truly noble profession. So that I have, with pleasure, heard the remark made in a district where these meetings are frequent, "How those teachers stick together!"

In concluding these desultory remarks, let me remark that our position can only improve as our attainments progress, and that if a word that I have said has stimulated a single person to increased exertions, I shall feel repaid for the time occupied in preparing this article, by the conviction that I have thereby helped, though in a most infinitesimal degree, to improve the standard of a calling of which any one may feel justly proud.—that of

A COMMON SCHOOL TEACHER.

March, 1861.

Written for the Educationalist

SIMILITUDE

Walking in the woods one bland May noon, I turned my footsteps through a narrow pathway that led up the breezy summit of a hill. A tiny gleam of silver, flashing before my eyes, caused me suddenly to pause. A spider had drawn its gossamer bar from one green hub to another, and I must break it or leave the path. Plucky as the barrier was, hanging there in the sunlight, I involuntarily dropped the hand which was raised to destroy it, and turned aside into the long grass. Groping through the thick undergrowth of hazel bushes, I became bewildered, and at length found myself far down the tangled hillside. Ah, thought I, while striving to retrace my steps to the upland, how frequently are persons beguiled from high aims. And the current of a life, how often it is wholly changed by obstacles as trifling as this. A gay joke it may be; a meaning glance, an idle presentiment, something we might dissolve with a breath, but there is a power in its very weakness to which we yield.

N. M.

TEACHERS ARE NOT REQUIRED TO MAKE FIRES.

The teacher is employed to teach the school, but he is not employed to make the fires and clean the school house, much less to repair the school house.—*Journal of Education.*

A great part of mankind employ their first years in making their last miserable.

BIG WAVES.

When the great ocean is disturbed, it forms surface waves, which are sometimes of great magnitude. In a gale, such waves have been more than once measured, and it is found that their extreme height from the top to the deepest depression of large storm waves, has been nearly fifty feet, their length being from four to six hundred yards, and their rate of motion through the water about half a mile a minute. Such waves, breaking over an obstacle of any kind, or mingling strangely with the clouded atmosphere raging above, are the wildest, grandest, and most terrible phenomena of nature. When they approach land, they break up into much smaller bodies of water, but these are often lifted by shoals and obstructed by rocks till they are thrown up in masses of many tons to a height of more than a hundred feet. The tidal wave is another phenomenon of water motion of a somewhat different kind, producing an alternate rise and fall of the water over all parts of the ocean every twelve hours.

In addition to the true waves there are also many definite streams or currents of water conveying large portions of the sea from one latitude to another, modifying the temperature of the adjacent land, and producing a mixture of the waters at the surface or at some depth which cannot but be extremely conducive to the general benefit of all living beings. Storm tides; or those waves which occasionally rush without any pause along narrow and confined seas or up funnel-shaped inlets, have occasionally proved disastrous to a fearful extent. Thus it is recorded that upward of one hundred thousand persons perished in the year 1832, and again in 1842, in this way numerous complete villages and towns being washed away by a wave advancing from the North Sea over the low lands of Holland. Between Nova Scotia and New Brunswick the ordinary spring tide often rises to a height of one hundred feet, sweeping away the cattle feeding on the shore.—*Dickens "All the Year Round."*

REARING CHILDREN.

The following rules for rearing children are deserving the attention of every man and woman:

1. Children should not go to school until six years old.
2. Should not learn at home during that time more than the Alphabet; religious teachings excepted.

3. Should be fed with plain substantial food, at regular intervals of not less than four hours.

4. Should not be allowed to eat anything within two hours of bedtime.

5. Should have nothing for supper but a single cup of warm drink, such as very weak tea of some kind, or cambric tea, or warm milk and water, with one slice of cold bread and butter—nothing else.

6. Should sleep in separate beds, or hair mattresses, without caps, feet first well warmed by the fire or rubbed with the hands until perfectly dry; extra covering on the lower limbs, but little on the body.

7. Should be compelled to be out of doors for the greater part of daylight, from after-breakfast until half an hour before sun-down, unless in damp, raw weather, when they should not be allowed to go outside the door.

8. Never limit a healthy child as to sleeping or eating, except at supper; but compel regularity as to both; it is of great importance.

9. Never compel a child to sit still, nor interfere with its enjoyment, as long as it is not actually injurious to person or property, or against good morals.

10. Never threaten a child; it is cruel, unjust, dangerous. What you have to do, do it, and be done with it.

11. Never speak harshly or angrily, but mildly, kindly, and when really needed, firmly—no more.

12. By all means arrange it so that the last words between you and your children at bed-time, especially the younger ones, shall be words of unimixed lovingness and affection.

THE ART OF LAUGHING.

A merry heart—a cheerful spirit, from which the laughter bubbles up as naturally as gold-bright heads from a glass of champagne—are they not worth all the money-bags, stocks, and mortgages that Wall Street holds? The man that laughs is a doctor without a diploma; his face does more good in a sick room than a bushel of powders or a gallon of bitter draughts. If things go right he laughs, because he is pleased; if they go wrong he laughs, because it is cheaper than crying. People are always glad to see him—their hands instinctively go half way out to meet his grasp, while they turn involuntarily from the clammy touch of the dyspeptic who speaks on the groaning key. He laughs you out of your faults, while you never dream of being offended

with him; it seems as if sunshine came into the room with him, and you never know what a pleasant world you are living in, until he points out the sunny streaks on its pathway. A good-humored laugh is the key of all hearts. "Satire," says a keen observer, "is the most useful of all forms of writing; sentiment is literally wasted on sixteen readers out of twenty!" The truth is that people like to be laughed at in a genial sort of way. If you are making yourself ridiculous, you want to be told of it in a pleasant manner, not to be sneered at. And it is astonishing how frankly the laughing population can talk, without treading on the sensitive toes of their neighbors! Why will people put on long faces when it is so much easier and more comfortable to laugh? Tears are too plentiful in this world by far—they come to us unsought and unbidden. The wisest art in life is to cultivate smiles; to find the flowers where others shrink away from thorns. The man that laughs is on the high road to discover the philosopher's stone.—*Life Illustrated.*

BLESSED CHILDREN.

Christ, in blessing the little ones of Judea, blessed all children; and meant that we should reverence them as the hope of the world. How when life grows dark before us—when its woes oppress, and its crimes appal, we turn instinctively to little children; with their brave, sunny faces of faith and good cheer—their eyes of unconscious prophecy, and drink from the full fountain of their fresh young natures, courage and comfort and deep draughts of divine love and constancy. How a child's pure kiss drops the very honey of heaven into the heart soured by worldly misfortune! How a child's sweet smile falls like oil on the waters of thoughts vexed by worldly care, and smooths them into peace!—*Grace Greenwood.*

In one of the Washington churches last Sunday a pretty occurrence took place. After service a young man who carries the collecting plate, as usual, put his hand in his vest pocket to place upon it a piece of money before starting to collect. He dropped, as he supposed, a quarter on the plate, and, without looking at it, passed around among the congregation. Instead of silver, however, he had inadvertently placed a conversation lozenge in the centre of the plate, and all were astonished at seeing the lozenge with the words staring them in the face, "Will you marry me?" The young ladies, probably thought that was an unusual mode of "proposing," but no doubt it was the signal of those which caused the... etc.

A FRAGMENT.

Her work is done.
 Closed are those azure orbs that gleamed
 with light,
 Silent those lips that opened but with smiles,
 And cold and motionless the robed hands
 Lie white and wax-like on the pulseless
 breast,—
 Pulsed-as alike to note of joy or woe.
 Bring here the orange wreath to deck her
 brow.
 The bridal robes she thought to wear to-day,
 Alas! she heeds them not,—she is a bride,
 But 'tis the bride of Death.
 Roses wreath her hair—rose-buds nestle
 close
 Among the foldings of her snowy robe.
 They were her own,—trained by her gentle
 hand,
 She watched their opening beauty with
 delight,
 And said she'd wear them on her bridal eve.
 Truly she wears them, but she knows it not.
 Alas! she watcheth them no more, she's gone
 Where roses never fade,—where buds unfold,
 But only those immortal, changeless ones,
 That bloom in Paradise.

THE OLD-FASHIONED MOTHERS.

The old-fashioned Mothers have nearly all passed away with the blue check and homespun woolen of a simpler but purer time. Here and there one remains, truly "accomplished," in heart and life, for the sphere of home.

Old-fashioned mothers—God bless them—who followed us with heart and prayer, all over the world—lived in our lives and sorrowed in our griefs; who knew more about patching than poetry; spoke no dialect but love; never preached nor wandered; "made melody with their hearts," and sent forth no books but living volumes, that honored their authors and blessed the world.

The old homestead! We wish we could paint it for you, as it is—no, we dare not say, as it is—as it was; that we could go together from room to room, sit by the old hearth, round which that circle of light and love once swept, and there linger, till all those simpler, purer times returned, and we should grow young again.

And how can we leave that spot, without remembering one form, that occupied, in days gone by, "the old arm chair," that old-fashioned Mother—one in all the world, the law of whose life was love; one who was the divinity of our infancy, and the sacred presence in the shrine of our first earthly idolatry; one whose heart is far below the frosts that gather so thickly on her brow; one to whom we never grew old, but, in "the plumed troop" or the grave council and children still; one who welcomed us coming, blessed us going, and never forgets us—never!

And when in some closet, some drawer, some corner, she finds a garment or a toy that once was yours, how does she weep, as she thinks you may be suffering or sad.

And when spring

"Leaves her robe on the trees,"

does she not remember *your* tree, and wish you were there to see its glory?—*Selected.*

OUR TEACHERS.

How thoughtless must they be who can appreciate no lessons but those that they receive from professed teachers; and how illiterate must they be whose guide in practical life is confined to the say-so of books? Books are great helps, and they point us to the beautiful objects that surround us, the formation of which displays the skill of a superhuman artificer; they inspire us, too, with lofty aspirations, and kindle the flame of human ambition. But who would be willing to confine their knowledge of this world to what they may learn from professed teachers and books? Let us ramble abroad, with eyes open, and see these things for ourselves. Behold the modest, blushing flower as it springs forth from the bosom of mother earth; it clings to her like a fond child to its parent; it sucks from her unbounded resources all its rosy tints and mellow hues—and is nature impoverished by thus giving? No. Look again,—that flower begins to fade, its love-blushes are gone,—the soft blending of light and shade in its velvet petals have disappeared; it wilts and droops upon the strong arm of nature, and she takes back the precious draughts she gave, enriched by the sweet consciousness of having done good. Let us learn a lesson from the flower, and as we drink in so bounteously of nature's goodness, let it bud for the into new life, losing none of its varied richness by a blighting and withering influence; but gathering fresh impulses from every contact with our natures, tuning our voices to sweet melodies, making our hands more helping, and our heart more easily impressed with one's relations to humanity and our duty to our maker.

Microscopic Bodies in Snow.—Professor Pouchet, of Rouen, has examined snow which fell near that city, for the purpose of discovering what substances it swept down in the atmosphere. The snow was placed under the glass and allowed to thaw, and on the surface of the water thus obtained or precipitated from it were plenty of "snuts," a number of starch grains (some of which were colored blue, as if already acted upon iodine), a few diatoms and a very small number of remains of infusoria. After many hundred observations, he failed to discover the eggs of animals, or spores of vegetables, except two eggs of infusoria and two spores of *Aspergillus*, at the hall.—*Scientific Am.*

Use of Knowledge.—Some men think that the gratification of curiosity is the end of knowledge, some the love of fame, some the pleasure of dispute; some the necessity of supporting themselves by their knowledge, but the real use all knowledge is this, that we should dedicate that reason which was given us by God to the use and advantage of man.—*L. rd Bacon*

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