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Corrig School Record.

FIRST YEAR.
VOL. I. NO. 3.

VICTORIA, B. C., 1ST OCTOBER, 1887.

50 CENTS
PER ANNUM.

FOUR EPIGRAMS.

A KIND WORD.

A kind word often so endears:
It echoes sweetly through the years,
Forgotten by the tongue that spoke;
Remembered by the heart it woke.

CURIOSITY.

Watching the bees, he oft is stung
Who o'er the hive too close his head
has hung.
So, too, and righteously, he fares
Who thrusts himself in other folks'
affairs.

IMAGINATION.

12.
3.
66/6
99
396
Off our imagination brings
Such pleasant things to view.
We fold them in our memories
And love to think them true.

FORGIVENESS.

Crush the rose, its odor rises,
Giving sweetness for the pain.
Grieve a woman, and she gives you
Sweet forgiveness, poured like rain.

—§§—

LETTERS FOR THE YOUNG CONTINUED.

ABSTRACTION IN STUDY.

The first great object of education is to discipline the mind. It is naturally like the cold, wild and un-governed. Let any man who has not subdued his mind, more or less, by close thought, sit down and take hold of a subject, and try to "think it out." The result will be that he cannot hold his thoughts upon the point. They fly off—they wander away. He brings them back, and determines now to hold his attention there; when at once, ere he knows how, he again finds himself away. The process is repeated till he gives up in discouragement, or else goes to sleep. A young man was once heard complaining that he could not keep his mind fixed on a point. "It rolled off like a barrel from a pin;" and he gave some hints that possibly it might be that his mind was so great! His gravity altogether

exceeded that of his associates, to whom he was giving the explanation. How many great minds would there be if such indications were relied on!

In the period which belongs to you as a *student*, it is not important that you should try to lay up a vast amount of information. The object now is, to fit the mind for future acquisitions and future usefulness. The magazines will be filled soon enough; and we need not be too anxious to fill it while we are getting it ready for use. It is desirable that you should have it strongly impressed on the memory that the great object now is, to set the mind out on a course which it can successfully pursue itself, and that too, through life. Your present object is to form habits of study, and to learn how to study to advantage.

Let your first effort be to fix and hold your attention upon your studies. He who can do this, has mastered many and great difficulties; and he who cannot do it, will in vain look for success in any department of study. "To effect any purpose in study, the mind must be concentrated." If any other object plays on the fancy than that which ought to be exclusively before it, the mind is divided, and both are neutralized so as to lose their effect. What is commonly called *abstraction in study*, is nothing more than having the attention so completely occupied with the subject in hand, that the mind takes notice of nothing without. One of the greatest minds of modern times has been known to be so engrossed in thinking about a particular subject that his horse waded through the corner of a pond, yet, though the water covered the saddle, he was insensible to the cause of his being wet. I mention this, not to recommend such an abstraction, but to show that he who has his at-

tention fixed, and the power of fixing it when he pleases, will be successful in study. Why does the boy, who has a large sum upon his slate, scowl, and rub out, and begin again, and grow discouraged? Because he has not yet learned to command his attention. He was going on well when some new thought flashed into his mind, or some new object caught his eye; and he lost the train of calculation. Why has that Latin or Greek word so puzzled you to remember, that you have had to look it up in the dictionary some ten or a dozen times? And why do you not look at it as a stranger, whose name you *ought* to know, but which you cannot recall? Because you have not yet fully acquired the power of fixing your attention.

The difficulty of confining the attention is probably the secret of the plan of Demosthenes, who shut himself up in his celebrated dark cave for study; and this will account for the fact, that a person who is unexpectedly deprived of the use of his eyes, will not unfrequently make advances in thought, and show a strength of mind, unknown before. I have frequently seen boys take their books on a summer's day, and flee from their room to the grove, and from the grove back again, full of uneasiness, and in vain hoping that changing the place would give them some new power over the roving attention, and that indescribable restlessness, so inseparable from the early efforts to subdue the mind. It is all in vain. You cannot fly from yourself; and the best way is to sit down directly in your room, and there command your attention to fix itself upon the hard, dry lesson, and master it; and when you have thus brought this rover to obey you once, he will be more ready to obey the next time. Attention will be more ready to come at your call to-morrow than to-day.

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The great mass of teachers are themselves but partially educated and of mediocre talents.

In the proper definition of the term, Education, the great mass of citizens who have grown up and passed from our public schools are not educated people. A part only of what constitutes an education is taken cognizance of by the State; and that part but imperfectly understood and still more imperfectly carried out.

Sixty months is ample time for the average boy or girl to learn all that is taught in our common schools. How comes it that with treble the time, we have in so vast a number of instances an infinitesimal result?—*The School Chronicle.*

THE HOLY SCRIPTURES.

The New Testament is that part of the Holy Scriptures written after Christ's ascension by certain of His Apostles and their immediate disciples. It contains the History of Our Lord and Saviour Jesus Christ and of the first propagation of Christianity, with an exposition of the doctrines He taught for the salvation of mankind.

The word Testament is derived from the Scriptures, as in St. Mark XIV, 24; 2 Cor. III, 6, and other passages, and it was applied by St. Paul, himself to the Books of Scripture, as in the second passage referred to.

In the original Greek, the word has a two-fold meaning, that of a *covenant*, and that of a *testament* or *will*; according to the first meaning, which is the most generally received the New Testament is a book containing the terms of the New Covenant between God and man. It was written by eight persons, and comprises twenty seven books handed down to us in the Greek language. These books are divided into the Historical, the Epistolary, and the Prophetic portion, and they are called the Canon of the New Testament, because they convey to us the rule or standard of a Christians faith and practice. If we deny the authority of these Scripture, we deny the truth of some of our Lord's most frequent teachings, and with it the Divinity of His mission. Even as a literary composition, the sacred Scripture forms the most remarkable book the world has ever seen. Those of the Old Testament are of all writings the most ancient, and they with the New, have the strongest claims upon our attentive and reverential regard.

The books of the New Testament are said to have been collected and admitted to the Canon by St. John. This, however, is uncertain; but the list, as we now have it, first appeared in the Canons of the Council of Laodicea, A. D. 364.

From the time of the Apostles to the invention of printing, a period of fourteen hundred years, the only method of multiplying copies of the New Testament was by *transcribing* or *writing them out*; and these copies were called *Manuscripts* (MSS.) No one Manuscript (MS.) was free from error. This resulted from various reasons. *Letters* were sometimes omitted, or exchanged, or inverted improperly, and words would be mis-spelled. This might arise partly from carelessness, or ignorance, or from the faded condition of the M S., or the abbreviated and slovenly way in which it may have been written, or from the attempt of the copier to improve, as he would think, the style and idiomatic expression of its author, or from

incorporating in the body of the text the marginal annotations, ignorantly supposing them to have been omitted, or perhaps, in some cases, by wilful corruption made for sectarian purposes. MSS. were also often written from the dictation of another. Consequently many passages are found differently worded in different copies, or as it is technically termed have *various readings*. To these and other variations was the Greek text liable till the invention of printing.

There are still extant copies of the New Testament printed in Greek, dated Basil, 1516, edited by Erasmus, and in Greek and Latin, dated Alcalá (in Spain) 1514. These two editions form the basis of the Received Text, the first edition of which was printed by Elzevir, in 1654. At that time there were MS. copies of the Scriptures in most of the public libraries of Europe. Upwards of 640 MSS. have been examined for recent editions of the *Greek Testament*.

Original copies were probably written on papyrus roll, the writing was in uncial, or large capital letters, with no divisions between words, and no accents, breathings or stops, as the following from St. John's Gospel will illustrate:—
INTHEBEGINNINGWASTHEWORDANDTHE
WORDWASGOD.

If a MS. of each book of the Bible in the author's handwriting were still extant, and if the fact of it being such could be proved, every copy that agreed with the MS. would be perfectly genuine. The MSS. written by the Apostles themselves, or their amanuenses have however long since been lost. The earliest MS. of the New Testament yet discovered cannot be traced beyond the *fourth* century; the most of them are of a much later date; and yet there are circumstances attending the preservation of the MSS. of the Scriptures, which prove their genuineness with nearly as much certainty as if the first copies were still in existence.

To be Continued.

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With many the opinion prevails that the ideas, and methods of labour of today are far in advance of those of any previous century. That this is the case in some respects, we may not reasonably venture to question; but we very much doubt if it be correct in reference to the system of education that now finds favour with many. The popular educators of today seem to be throwing to the winds the methods of former generations, and vying with each other to add new subjects to the long list that, in our opinion, tends rather to dissipate than to concentrate and strengthen the mental powers of the young; and this is done under the delusion that the mind is being educated.

The 17th, 18th, and the first half of the present century produced a grand array of educated men, famous as essayists, philosophers, historians, mathematicians, theologians, jurists, poets or translators. Their works are unrivalled for depth and beauty of thought, extent of research, and power of expression. Those men owed their success, in a great measure, to the training derived from a thorough study of the ancient classics, mathematics, and history. They concentrated their powers upon a few subjects, and consequently reached a high degree of excellency in them. After a thorough training begun in school, and continued at college, they came forth educated men in

the true sense of the word, endowed with the capacity for keen observation, capable of dealing with the questions of the day, and equipped for pushing on to new discoveries.

The training that could produce such results must have been good. To-day the theory of education appears with many to be reversed: it is no longer the "*Multum in parvo*" but if we may use the expression, *parvum ex multis*—not the desire of becoming proficient in a few subjects, but an attempt to get a smattering of many. The bare fact, that the curriculum of a high school shows a score or more of subjects to be studied each week, passes with many as a conclusive proof of the utility of such an institution.

It is also noticeable that subjects, which, if pursued to a reasonable extent, are useful, are frequently so misapplied that the study of them becomes not only distasteful, but an absolute waste of time. It must be admitted that the ability to spell correctly the words of our English language is a necessary accomplishment, but when words, really useful because of the frequency with which they occur, are hastily passed over, and the pupil is kept stammering day after day over unusual words, and perhaps deprived of his liberty and compelled to write out a thousand times such a word as "fillibustering" for having misspelled it, we venture to question the reasonableness of such a system. The same may be said of geography, history, and other primary subjects, the value of which, when reasonably taught, probably no one would question. It is admitted that every intelligent person should have a general knowledge of the physical and political divisions of the world, their various products and forms of government; he may also with profit trace the causes that led to the rise and fall of political and social institutions that he may be qualified to form reasonable ideas for the future; with many, but a brief period from the time of youth may be allotted to this purpose, and if

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this is fritted away in trying to commit to memory the latitude and longitude of a number of cities, or the height of mountain peaks, or the length of rivers, and numerous dates of, in some cases, comparatively unimportant events, merely for the purpose of passing an examination, we question if the training is not bad, and the true idea of education misconceived. Were the same amount of drill spent upon a parrot, might it not approach the standard of qualification attained by some of these boys?

A great mistake, it appears to us, is made by trustee-boards, and many teachers also, in regard to the true meaning of the word, education. The system mostly in vogue with them is that of crowding, or rather "cramming" facts into the mind, which they appear to look upon as a vast, empty repository into which rules of grammar, rules of arithmetic, rules of spelling, rules of algebra, numbers representing areas, heights, depths, propositions of geometry, rules in reference to circles, apothems, zones, lines, hyperbolas, pyramids &c &c &c, are to be crowded in as short a time as possible. If such irrational, and mechanical operations can be remembered long enough to pass the next examination, they may then be forgotten, which, we venture to affirm, is done in an iota of the time it took to memorize them, and the pitiable subjects of this hot-house, forcing process, are left nearly as mentally weak and empty as they were before.

Can this be considered an over drawn statement of what frequently transpires, in a greater or less degree, in many of the schools of to-day?

True education is quite an opposite process. The etymology of the word, *e*, out or forth, and *ducere*, to draw, shows its real meaning. Intellectual education is the process by which the latent energies of the mind are aroused. Some subjects are especially useful for this purpose. Dr. Whewell, a former master of Trinity College, Cam-

bridge, in a lecture before the Royal Institution of Great Britain said, the two great elements of a thorough intellectual culture were Mathematics and Jurisprudence, which we derive from the two great nations of antiquity. The mathematical portion of such an education would give clear habits of logical deduction, and a perception of the delight of demonstration while the study of jurisprudence would guard the mind from the defect, sometimes ascribed to mere mathematicians of seeing none but the mathematical proofs, and applying to all cases mathematical processes. A young man well imbued with these, the leading elements of Athenian and Roman culture, would, we need not fear to say, be superior in intellectual discipline to three-fourths of the men of our day, on whom all the ordinary appliances of what is called a good education have been bestowed.

It has been suggested that, for ordinary purposes, the study of the Latin and Greek languages and their literature be substituted for jurisprudence.

A comparatively few facts, or rather principles, should be brought before the pupil's notice. By his natural apprehension of number and space, he will perceive the principles referring to them; from these he is to be directed, by the application of his mental powers, in the evolution of other truths, This was the process adopted by Euclid in his remarkable work the *Elements*. A few axioms or self-evident truths were noticed, and with only the three permissions stated in the postulates, he proceeded to demonstrate upon the sand the beautiful theorems that have provided instruction and amusement to both old and young of succeeding generations. How is this beautiful plan distorted, when it ceases to be used as an intellectual awakener, and becomes a mere act of memorizing; and yet, strange as it may appear, such a method of learning geometry actually exists

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in some schools.

What has been said of Euclid applies also to many other subjects, the method of instruction is bad. We can call to mind a school that has a large attendance, where the young are supposed to be well and intelligently instructed. In Arithmetic this is done by setting them sums in the four elementary rules but without showing them methodically the manner and nature of the various combinations, and how they may be most easily remembered and used. Mark the intelligent work at which the little ones are engaged hour after hour! Stimulated by a hint from a fellow pupil, the child when attempting to add 4 and 6, makes upon the slate four ones, 1 1 1 1, and six ones 1 1 1 1 1, which it adds together. It proceeds in a similar manner with subtraction, multiplication, and division. The principles and rules of arithmetic being neither philosophically deduced, nor explained, the acquisition of others is almost impossible, or only the result of much wasted time. After weeks of such useless drudgery, what has the pupil acquired that it might not have obtained for itself?—little except perhaps the beginning of a deformed spine, the result of sitting hour after hour on high benches without backs, or faded cheeks from days of little more than wasted confinement. We will not state the teacher was guilty of teaching the child this old, but nevertheless remarkable method of working the four rules; we will not assert the teacher taught it anything of particular importance, in arithmetic, at least judging from the results that invariably follow such a course.

And if the beginning is bad, so will the whole course necessarily be. Whoever is incapable of teaching the first four rules of arithmetic, we may safely conclude is equally incapable of leading the child further. With such a class, the process of deduction, by which from certain fixed principles, by chains of proof, conclusions are deduced, is considered too tedious,

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and everything is done by rule. Day after day comes "rule upon rule," week after week, and month after month, comes the invariable rule after rule; and when the various chances have been rung on vulgar, decimal and denominate fractions, the young head has been distressed by the vain endeavor to learn and retain about *thirty* rules. In course of time, the youth may with a reference book before him, be able to do ordinary work; but we claim that even this amount of progress will be due rather to his own ability than to any material aid received from the teacher.

The poor results now obtained in many schools is owing in a great measure to the want of a reasonable method,—one that would be exactly the reverse of the prevailing one. Instead of attempting to inject into the mind a large amount of what will only tend to confusion, let the true meaning of the word, education be followed, and every skillful effort be made to draw out from the mind. What we want are *educated* men, not merely men of *knowledge*. Of what avail will it be amid the duties that fall to man, to have a mind stored with the spelling of unusual words, long lists of dates of kings' births and deaths, wars and inventions, or the multitude of things that are frequently learned in reference to mountains, rivers, and lakes? These facts may be acquired when necessary, every



library contains works to which reference may be made by an ordinary reader; but a trained, disciplined mind is the result of years of systematic labour, and in acquiring it, time and labour are well spent,

The powers of the mind are all within itself; they may be weak because they are dormant, but as with the good seed in the ground the vitality is there. The mind has all the necessary resources in itself, all it requires is development. It expands by being *drawn out*, and, though it seems paradoxical, the more it is drawn out the stronger it becomes, and capable of greater production. The faculties of retention, perception, association, imagination, and many others are these, and by being used, they increase in activity and power. Under inadequate treatment, *some* only of them are set in operation, but by a complete system of training they may all be developed. Then the mind is prepared to apply to its own use the wisdom of others, and to reach out into the great region of discovery and invention whether in philosophy or political economy, law or medicine, language, agriculture or commerce.

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Clergy Suits A Specialty.

A curious story has been going the round of the papers which looks uncommonly like a hoax. A London curate, both popular and of "interesting appearance," received a visit from a young lady, who was clothed in melancholy garb and in a profoundly despondent state of mind. She was unable, however, to unbosom her grief except at her own abode, to which in piteous strains she besought the clergyman to pay her a visit. This he did, when she revealed to the clergyman, whom she knew to be a celibate, the hopeless passion she had conceived for himself. She was aware because of his dedication to a single life, that she could not become his wife, but she asked as one little solace, which alone would keep her from the gulf of despair, that before they parted he would imprint one kiss upon her cheek. This the curate, somewhat agitated, yet touched with pity, at last granted, and left the house. However, to his amazement he received a few days after a photograph of himself in the amorous act of kissing the lady, with the information, couched in tender terms, that there were a dozen taken by the instantaneous method, and that they were 20*l.* apiece. Should he not require them the lady would dispose of them in another quarter. The adventure appears to us to be a little too romantic. But whether the curate be a real or imaginary person, there is a moral to the story which is, avoid "fair creatures" who can only unburden themselves at a particular place of their own choice, and always act with the remembrance that "there is nothing hid, which shall not be manifested."

PRINCIPLES OF EDUCATION.

BY J. CURRIE.

Education comprises all the influences which go to form the character. In early infancy, the child is educated by the experience he acquires through the natural activity of his instincts. In childhood and youth, his education proceeds under the superintendence of the family circle and the school. In mature years, he is again thrown upon the resources of self-education, now with the power of controlling these for definite ends; and he finds in the intercourse of society, in his own reading and reflection, and in the ministrations of the Christian Church, the means by which his nature is to reach its destined measure of perfection. The peculiar importance of the education of childhood lies in the consideration, that it prepares the way for the subsequent self-education of manhood. It brings the man into command of his faculties, and enables him to use his opportunities of progress; it equips him with intellectual, moral, and practical principles, but for which he would pass through life without any self-improvement, and without the power of profiting by its experience. The family circle and the school share between them the responsibility of providing for the education of childhood. The duty of the family in this matter is neither optional, nor, within a certain degree, transferable; no plea can be sustained for neglect. It is as bound to educate the child, as to provide

for its bodily sustenance. The function of the school, when properly ordered, is to support and supplement the education of the family. Equally with the family, the school is bound to maintain the pupil's bodily health; it must foster the growth of the morality and religion which the family implants, so far as its opportunities admit; it must educate his mind, on the one hand, in the acquisition of certain instrumental branches which are required in all conditions of life, and on the other, into the love of knowledge in general, and the mode of acquiring it; it must accustom him to habits of steady and strenuous application. The public judgement is formed of a school generally by witnessing a few brilliant results of a sort not difficult to be obtained by anyone who will condescend to labour for them. Its applause is quite within the reach of the most undignified mechanical drudgery. And this accordingly is the teacher's temptation, that he shall content himself with appearance, instead of seeking, by a higher and more self-denying labour, to cultivate in his pupils good intellectual and moral habits, which pass for little or nothing in the vulgar judgement, because beyond its appreciation.

SCOPE OF SCHOOL EDUCATION.

School education, like education in general, has to deal with man in all the aspects of his nature, as a physical, moral, and intellectual agent. From the influence which it exerts on his moral and intellectual nature it is highly necessary to preserve the well being of his physical nature. No exertion of mind can be carried on efficiently or permanently with a languid or indis-

posed body. The forcing of it in such circumstances will only injure both; the one, by accustoming it to a languid mode of work and an imperfect estimate of its power; the other by draining it of energy which it cannot spare. It is equally certain, though perhaps less clearly recognized, that the state of the body has a strong influence on the moral sentiments. When vigorous, it is best able to resist those appetites, which, when indulged in, lower the tone of the whole nature. The state of the bodily health and spirits is therefore an object of great importance in a school.

A distinct provision should be made for cultivating the moral nature. On it, more than on any other part of our nature, depends our happiness, and the use we shall make both of the physical and mental powers with which we may be endowed. Yet how seldom it is specially cared for! Intellectual exercise is that most attended to in school: and the hope is entertained that somehow moral advancement will be secured along with, and through it.

PERSONALS.

Arthur Hamilton is at Lincoln College, Sorel, Quebec. By letter from him we gather that his remembrance of days spent at Corrig, is pleasant, and we have his good wishes.

We occasionally hear from our old friend R Musgrave who, like Cincinnatus of yore, OCCUPATUS EST CUM REBUS RUSTICIS.

We have to regret the removal from our midst of Albert Langley. Though young, he showed good mental qualities, and we hope to hear a good report of his progress in study.

Graham Abbot, we regret to learn, has had an attack of fever. He is now convalescent, and will soon leave for Lincoln College, whither our warmest wishes will follow him.

Douglas Macdonald joined our number on the 26 of August. August L. Pendola arrived from Savona on 2nd Ult. Hamilton Abbot arrived from Vancouver on the 9 Ult.

We acknowledge, with many thanks, the receipt of \$1 from Mons. H. Jcrand, and \$10 from C. Spring Esqr. for the RECORD.

Publishers will find the columns of the RECORD a convenient means of bringing new publications to the attention of the public. Books and Magazines submitted to the RECORD will receive due notice.

LIGHTS OF TWO CENTURIES is the title of a new work edited by Rev. E. E. Hale and published by A. S. Barnes & Co., New York and Chicago. It is a handsomely bound 8vo volume of 603 pages, printed in large type. It contains a selection of the names of the master minds of the last two centuries, in Sculpture, Painting, Prose, Poetry, Music and Invention, and is embellished with fifty well executed portraits among which are those of Reynolds, Canova, Hogarth, Scott, Thackeray, Rousseau, Carlyle, Johnson, Emerson, Voltaire, Handel, Schubert, Beethoven, Mozart, Schumann, Haydn, Chopin, Mendelssohn, Edison, Bessemer, Fulton, Watt, Arkwright, &c. The Editor does not attempt to embrace in the work ALL the great names in literature and art, but selects the names of the MASTER SPIRITS whom posterity joins in honouring. The short biographical sketches show careful preparation, and embrace a large amount of history and anecdote though compressed into an average of about 12 pages each. The volume would be a valuable reference book for the general reader as well as a handsome addition to any library. It may be obtained of the British Columbia Stationery Co., next door to the Post Office, Victoria, B. C.

EXCHANGES.

The Notre Dame Scholastic for September is at hand. The first page is embellished with a well executed engraving of the University. Exclusive of advertisements it contains 16 pages of well arranged matter. It has entered upon its twenty first year, under the motto, DISCE QUASI SEMPER VICTURUS; VIVE QUASI CRAS MORITURUS.

The Knox College Monthly is well edited. The articles on the neglect of studying Hebrew, by Ministers, and History as a Force in Modern Culture are very thoughtful and interesting.

The King's College Record presents a fine typographical appearance, and one worthy of the ancient University from which it issues. It is a most welcome visitor, and we should enjoy seeing it more regularly.

The Phonographic Magazine from the Phonographic Institute, Cincinnati, is a very useful magazine for the students of Ben Pitman's system of Short-hand. Single numbers, 15 cents.

The Modern Office from Columbus, Ohio, contains illustrations and descriptions of many useful accessories for Accountants' Offices. It says:—The CORRIG SCHOOL RECORD, of Victoria, B. C., August number, is a most interesting exchange sheet from a foreign country.

Golden Days, issued weekly by J. Elverson Philadelphia, is an illustrated and exceedingly interesting paper for boys. Price \$3 per annum.

THE SCHOOL CHRONICLE, Monmouth, Ill., contains short but excellent advice to teachers and is a useful publication.

PENMAN'S ART JOURNAL, D. T. Ames, editor, 205 Broadway, N. Y., \$1 a year, and—

CINCINNATI PUBLIC SCHOOL JOURNAL, Mt. Washington, Ohio, and the—

AMERICAN JOURNAL OF EDUCATION, St. Louis, Mo., are illustrated and full of very interesting matter.

THE EDUCATIONAL LEADER, Findlay, Ohio, and the—

NATIONAL EDUCATOR, Allentown, Pa., are welcome visitors.

THE PRESBYTERIAN COLLEGE JOURNAL, Montreal, is the largest of the college exchanges received by us, being a large octavo or 96 pages. Its mechanical execution is excellent, especially as the work was done on an amateur press by one of the students.

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