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# The Parish School Advocate,

## AND FAMILY INSTRUCTOR:

### FOR NOVA SCOTIA, NEW BRUNSWICK, AND PRINCE EDWARD ISLAND.

THE PARISH SCHOOL ADVOCATE, and FAMILY INSTRUCTOR: is Edited by ALEXANDER MONRO, Bay Verte, New Brunswick, to whom Communications may be addressed,—  
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Vol. I.

MARCH, 1858.

No. 3.

#### PROSPECTUS.

WE propose to publish a Monthly Magazine, under the above caption, to be devoted principally to the advancement of Parish School Education in the lower provinces of British North America.

While other countries have their numerous periodicals devoted to the advancement of education, and all departments of provincial interest in these provinces are fully represented, that of Education is without any special advocate.

This deficiency we propose, in a measure, to obviate, by publishing a periodical, in the columns of which we shall endeavour to call attention to this important subject, and do all in our power to encourage parents, teachers, and governments, in the education of the youthful mind.

#### PLATFORM.

1. FREE SCHOOLS, and their support to a limited extent by direct assessment.
2. The BIBLE, the testmark of moral obligation, without which education is useless.
3. No POLITICS, further than what relates to education.
4. Articles on general literature will be admitted when space permit.

## OBJECTS OF EDUCATION.

MAN'S physical nature harmonises with the material universe, while he differs widely from the lower orders of created existences, in being possessed, not merely of a physical nature, but of moral powers and intellectual faculties, all of which require cultivation. The elephant, the dog, the horse—these sagacious animals—of to-day, are just as wise and no wiser than the first of their species. Though in an ignorant and uneducated state man is a savage, still he is capable of acquiring knowledge to an indefinite extent, and possesses powers and faculties, which to be useful, only require to be drawn out, nourished, and taught. As soon as man enters upon the stage of action—an active being in the busy world—a great school-house with many departments—he begins to acquire knowledge; and according as the knowledge acquired—the education obtained is good or evil, he will take his stand on the platform of society.

The young are but the germs of humanity, and their training and education are solemn and responsible duties. Every generation leaves its impress upon the social, moral, and intellectual phases of its successor; each generation, as it plays its part upon the human stage, owes its character in a great measure to its predecessor.

All ages of the world have been characterised by peculiarities in their educational systems, the utility and usefulness of which have depended much upon their social and political condition.—Useful knowledge has been observed to spread and prosper wherever the political institutions are elevated, and the reason and understanding of the people appealed to as arbiters. But wherever political despotisms exist, trifling crimes made capital, the youth taught to be cruel and superstitious, enlightened education is unknown. However, we are proud to say that there are some bright sides to the picture, and men are beginning to think that the human faculties are too lofty to be tied down by sensual appetites, degrading and unduly restraining laws, which stamp cruelty and crime as virtues. Man has arisen, at least in many parts of the world, from his moral slumbers, and assumed a position more compatible with the teachings of the Divine law; he has spurned the chains

and thrown off the shackles that would have enslaved him, and now stands forth as a progressive being.

In every thorough course of education man must be regarded in his three-fold capacity,—his physical nature must be properly exercised, his moral powers elevated, and his intellectual faculties enlightened and cultivated.

In all ages, education, in this three-fold state, has been neglected. In some countries the physical and intellectual education of the people have been well attended to: secular education, gymnastic exercises, and olympic games were once the order of the day in some countries, while the moral culture of the people upon enlightened principles was not thought of; drunkenness and profligacy were held up as virtues. It is no wonder that nations thus degraded have been blotted from the pages of living history, and their acts recorded upon the pages of the past, for us the living to reflect upon and shun their example.

On leaving ancient Greece, which still lies in the lap of Europe, with other unenlightened countries, and turning to Asia, and transporting ourselves across the wall, and on entering China, we find a people old in nationality, upholding an intellectual education among the mass of the people, along with the morality of Confucius. Recent accounts from China inform us that the great bulk of the Chinese can read and write to such an extent as to be able to perform the ordinary business of the country, beyond which standard few advance. The inhabitants of this exclusive and now tottering nation adhere to the morality of Confucius, in which, among many gross absurdities, there are many good things taught,—for example, the golden rule of enlightened countries, of doing unto others as we would wish to be done by, is taught in China along with some other commendable acts.—However, the morality and intellectuality of China is at a very low ebb—it does not tend to elevate the millions untold of this vast empire. This peculiar nation—a nation of hermits—has been kept distinct for thousands of years; and it is only recently that some of the natives of this country have looked upon other sections of the earth.

It is fully obvious from the education-

al movements of unenlightened countries—the want of real progress made—that education to be useful must be based upon a complete developement of the physical, moral, and intellectual character of man.

In more recent times, the Scotch and Prussian systems of advancing education have taken the lead. These systems, when compared with the bad systems of some of the countries of Europe and Asia, and the no systems of other parts, have worked well. An uneducated person among the lowlanders of Scotland is almost considered an anomaly.

The Prussian educational system, though despotic, has some valuable features. The law compels parents to keep their children at school from seven to fourteen years, and the breach of this law is punishable with fines and imprisonments. The Bible is daily used in the public schools of Prussia. The teachers, before entering on their duties, have to undergo three years special training, and are required to teach a greater number of branches than those of any other country. Physical education also forms a prominent part.

Notwithstanding the apparent efficiency of this system, it has failed, in consequence of its despotic provisions, to elevate the standard of the Prussian mind. Its workings, when compared with those systems in operation in Canada West or the New England States, at once show the superiority of freedom and free institutions over those of despotic Prussia. Under the one system, education is free to all without distinction,—under the other, education is forced by pains and penalties. In Canada, the people adopted the present law throughout the several municipalities of the West, from a desire for education, and a conviction that the law now in operation would work well; and they have not been disappointed. The efforts of the legislature, the press, and public men, were brought to bear upon the people of Canada, enlightening them as to its utility and usefulness,—in other words, the people were educated into the excellencies of the provisions of this law before its final adoption by the legislature and the country at large. Hence it is the law of the people, and is easily administered. These facts fully testify that it is almost useless to enforce education, any more than morality or religion.

Leaving for the present the further consideration of these two opposing systems of advancing education, and turning to the primary steps which should be taken in laying the foundation, it is evident that every child should be so educated as to be able to distinguish between good and evil, and to discern and chose in the various and conflicting questions which at every step present themselves. The conscience and moral discernment are to be awakened and enlightened, and the will directed; the intellectual faculties require to be cultivated in order that the whole man may be properly trained and fitted to grasp, perceive, and combine ideas with that force and command of language and readiness of expression required.

The formation of character does not so much take place in the school room as one at first might be led to think. It is at home—around the social and domestic hearth, and in our social intercourse with mankind at large, that the most lasting impressions are made. It is not the general drill of the school room, though it may, and no doubt does have its effect, that moulds the character of the man; it is under the parental roof that the child beholds the first object, lisps the first word, walks the first step, imbibes the first impression, forms the first idea,—in fact learns all those first lessons, either good or evil, which seldom fail to characterise after life.—How important then it is, while the first lessons are being taught, that the right word should be in the right place, the right thought expressed and at the right time, and the right act performed by the instructors of youth—the fathers, mothers, teachers, and society at large.—As all mankind who breathe the air of the social circle are both teaching and being taught, it behoves every one to be careful how they speak and act, what kind of associates and companions they choose. And while society, taken on the broad principle, should be careful to teach right principles, and set proper examples, and form right habits, the state should not forget to make proper provision for the moral, physical, and intellectual training of its subjects. By so doing, governments and people would be acting together for the attainment of one common object—the education, socially, morally, and intellectually of the human family.

## EDUCATION OF THE FACULTIES.

UNTIL very recently the principal feature in the education of youth was the storing the memory with a great mass of matter upon the various subjects of inquiry, in place of cultivating all the powers and faculties alike, according to the ability of the pupil to receive knowledge. This system, which took its rise at a period of the world's history when the subject of public education was little thought of, has, within the last thirty years, undergone a great change: though it is still the practice over a large portion of Europe to force children while at school, to commit to memory a great mass of facts without being made acquainted with practical illustrations, and full exercises of the whole faculties of the child—without drawing out the mind and setting it thinking and reasoning for itself; and on failing to comply, on the part of the pupil, with this system of committing to memory the ideas of others, disgrace and heavy punishment was the penalty. This mode of inculcating knowledge among pupils must tend to discourage at the outset, and destroy that beauty, satisfaction, and usefulness, which is derived by the student in the satisfactory pursuit of knowledge. Such a system, when pursued to its utmost extent, is not knowledge, for every mode of communicating instruction which does not call into exercise all the powers of the learner, according to his ability, or cultivates one faculty to the exclusion of the exercise of all the rest, must be deficient, and unsuited to the genus of the human family. However, such, to a great extent, has been the workings of the educational systems of a large portion of the world—the school house has been more like a place of drill for soldiers and marines, than a place where the faculties were exercised and trained to think aright on the various subjects of human inquiry; and even to this day the schools of the British provinces of North America are not free from its workings.

There are still some of these old fashioned teachers to be found among us, who think, and act accordingly, that pupils should be continually committing to memory long passages from books, and if they fail when called to be able to recite their "tasks,"—in other words if their young memories have become sour-

ed and unable to grasp so much crude matter, the penalty is a thorough beating.

Teachers of youth should take a lesson from surrounding nature on this point, and see how this great teacher, nature, acts towards her pupils,—supplying them at every step with full views and illustrations of the various subjects of inquiry, and at every phase she varies the scene, shows her beauties, and invites her students to a full exercise of all the powers and faculties of the mind.—The fact of man being endowed with physical, moral, and intellectual powers as the grand distinguishing feature of his being on earth, is sufficient evidence of the necessity of calling these properties, all equally alike, into active operation. To familiarise the mind with the subjects taught, the student should be supplied with representations, illustrating the exercises in which he should be an active agent. The study of geography, geometry, astronomy, or any of the sciences, by committing the whole to memory, without maps, globes, black boards, or any means of illustration, would be of little real service to the learner. Memory, indispensable though it be, like theory without practice, holds but a subordinate place amongst the other intellectual powers. When children are allowed to draw their own conclusions, and express their own opinions in their own language, the mind becomes expanded, drawn out, and begins to reason upon every other subject that presents itself; but when their knowledge is merely obtained by rote, and cramming the memory with matters which they cannot comprehend and make their own, it is utterly useless to expect satisfactory results.

In further illustration of this subject, though the picture is somewhat overdrawn, we quote a passage from a lecture on education by John M. Stark, Esq., Inspector of Schools for Prince Edward Island, which contains extracts from the works of Charles Dickens, who is a keen observer of human nature.—The name of the teacher of the school as described by Mr Dickens, is styled Mr McCheckumchild, who looked upon the pupils in his school "as so many small vessels, which were to have imperial gallons of facts poured into them till they were full to the brim." The patron and founder of the school, Thomas

Gradgrind, Esq., who is a man of calculations, on introducing the teacher makes the following speech:—"Now, Mr McChockumchild, what I want is Facts. Teach these boys and girls nothing but Facts. Facts alone are wanted in life. Plant nothing else, and root out every thing else. You can only form the minds of reasoning animals upon Facts: nothing else will ever be of any service to them. 'This is the principle on which I bring up my own children, and this is the principle on which I bring up these children. Stick to the Facts, sir! stick to facts!'" "The speaker's obstinate carriage; square coat, square legs, square shoulders,—nay, his very neck-cloth; trained to take him by the throat with an unaccommodating grasp, like a stubborn fact as it was, all helped the emphasis." "In this life, we want nothing but Facts!" He then turned to the children, who were ranged in a gallery, and to shew what kind of teaching was expected of him, asked a little girl to give her definition of a horse,—the girl having been only two days at school, had not learned the set phrases, and was silent and perplexed. "Girl number twenty unable to define a horse!" said Mr Gradgrind. "Girl number twenty possessed of no facts, in reference to one of the commonest animals! Some boy's definition of a horse. Bitzer, yours," pointing to a boy who was on an upper seat. Bitzer rose, and answered the question in the following words:—"Quadruped. Graminivorous. Forty teeth, namely twenty-four grinders, four eye-teeth, and twelve incisors. Sheds coat in the spring; in marshy countries, sheds hoofs, too. Hoofs hard, but requiring to be shod with iron. Age known by marks in mouth." Thus (and much more) Bitzer. "Now girl number twenty," said Mr Gradgrind, "you know what a horse is." A third party, a friend of the Patron, stepped forward to address the children. "Very well," said this gentleman, briskly smiling, and folding his arms. "That's a horse.—Now, let me ask you, girls and boys, Would you paper a room with representations of horses?" After a pause, one half of the children cried in chorus, "Yes, sir!" Upon which the other half, seeing in the gentleman's face that "Yes" was wrong, cried out in chorus, "No, sir!"—as the custom is, in these examinations. "Of course, No. Why

wouldn't you?" A pause. One corpulent slow boy, with a wheezy manner of breathing, ventured on the answer, "Because he would not paper a room at all, but would paint it." "You *must* paper it," said the gentleman, rather warmly. "You *must* paper it," said Thomas Gradgrind, "whether you like it or not. Don't tell *us*, you wouldn't paper it. What do you mean, boy?" "I'll explain to you then," said the gentleman, after another and a dismal pause, "why you wouldn't paper a room with representations of horses. Do you ever see horses we king up and down the sides of rooms in reality—in fact? Do you?" "Yes, sir!" from one half, "No, sir!" from the other. "Of course, no," said the gentleman with an indignant look at the wrong half. "Why, then, you are not to see any where, what you don't see in fact; are not to have any where, what you don't have in fact. What is called Taste, is only another name for Fact." Thomas Gradgrind nodded his approbation. "This is a new principle, a discovery, a great discovery," said the gentleman. "Now, I'll try you again. Suppose you were going to carpet a room. Would you use a carpet having a representation of flowers upon it?" There being a general conviction by this time that "No, sir!" was always the right answer to this gentleman, the chorus of "No" was very strong. Only a few feeble stragglers said "Yes;" among them girl number twenty. "Girl number twenty," said the gentleman, smiling in the calm strength of knowledge. She blushed, and stood up. "So you would carpet your room—or your husband's room, if you were a grown woman, and had a husband—with representations of flowers, would you?" said the gentleman. "Why would you?" "If you please, sir, I am very fond of flowers," returned the girl. "And is that why you would put tables and chairs upon them, and have people walking over them with heavy boots?" "It wouldn't hurt them sir. They wouldn't crush and wither, if you please, sir. They would be the pictures of what was very pretty and pleasant, and I would fancy——" "Ay, ay, ay! But you mustn't fancy," cried the gentleman; quite elated by coming so happily to his point. "That's it! You are never to fancy." "You are not," Thomas Gradgrind solemnly repeated, "to do

any thing of that kind." "Fact, fact!" said the gentleman. And "Fact, fact!" repeated Thomas Gradgrind. "You are to be in all things regulated and governed," said the gentleman, "by fact! We hope to have, before long, a board of fact, composed of commissioners of fact, who will force the people to be a people of fact, and of nothing but fact. You must discard the word Fancy altogether. You have nothing to do with it. You are not to have, in any object of use or ornament, that would be a contradiction in fact. You don't walk upon flowers in fact; you cannot be allowed to walk upon flowers in carpets. You don't find that foreign birds and butterflies come and perch upon your crockery; you cannot be permitted to paint foreign birds and butterflies upon your crockery. You never meet with quadrupeds represented upon walls. "You

must use," said this gentleman of facts, "you must use for all these purposes, combinations and modifications (in primary colours) of mathematical figures which are susceptible of proof and demonstration. This is the new discovery. This is fact. This is taste." The girl curtsied, and sat down. She was very young, and she looked as if she was frightened by the matter-of-fact prospect the world afforded."

"This picture of education," says Mr Stark, "somewhat exaggerated though it be, and presenting a more ludicrous side than we usually find in reality, has unhappily but too much of truth. It may be Fiction, but it is founded on Fact. That kind of teaching which is contented with cramming the young mind with ready-made knowledge, is far from uncommon."

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## SCHOOL TRUSTEES.

THE duties of this important class of parish school officers have generally varied at every new phase our school laws have assumed, which, along with the onerous character of the duties imposed, and the want of remuneration, have rendered the office of parish school trustees a mere nominal part of our school machinery.

The duties of trustees have in a general way extended to the division of their respective parishes into school districts; agree with the inhabitants in the employment of teachers; dismiss teachers for incapacity or immoral conduct; admit a limited number of poor scholars into each school; call public meetings where the people are desirous of adopting the assessment principle; and they are also required to visit the schools in their several parishes, by some laws twice, but more generally four times a year.

The power and duties of trustees of common schools in Canada West, differs from the powers conceded to trustees in the lower colonies. In this section of Canada the trustees are a body corporate in their respective localities, and are invested with the ownership and control of the school premises; have to provide apparatus and text-books, employ teachers, fix the amount of teacher's remuneration,

determine the number and kinds of schools with the necessary amount of expenses, call public meetings when required, manage the assessment principle, and see that the schools in their several localities are conducted according to law.

In the lower colonies the general complaint has been that trustees seldom do their duty; on the other hand, trustees say that the duties are too burthensome to be done in a satisfactory manner without some remuneration. It is certainly strange while so many laws have been enacted by the legislatures of these colonies, that no provision has been made for the payment of trustees, who are the most important class of officers connected with our parish school machinery.—Whenever a change in the laws takes place, large sums have been bestowed upon superintendents, inspectors, and clerks, for doing comparatively nothing towards the advancement of education. The public have practically come to the conclusion to "let those who receive the fees do the work." Under such a line of procedure, however, it is fully evident that our common schools will not assume that standard of usefulness so much desired by every well-wisher to the spread of education.

In new and sparsely peopled countries

—countries where the economical devotion of time is a first principle, there are comparatively few persons who have time to devote to public business without remuneration. Hence, it is not uncommon in these provinces for trustees not to get sworn into office as the law requires, nor ever visit the schools at all, or assist in the selection of the teachers.—If no complaint is made by the people, the trustees generally sign the teacher's report, so as to enable him to draw the government allowance, without inquiring as to his fitness, or conduct in school. Disputes seldom arise between the teachers and the people, unless the former insist upon money payments for their stipends, and absolutely refuse to take sicks, mittens, buckwheat, potatoes, etc. as payment for their services. The government of schools, as now instituted, generally devolves upon the teachers and inspectors; the people and the trustees, who should be the active and most interested parties, paying little or no attention to it; while the county inspectors and educational boards do little more than furnish the government with lists of figures and long reports, showing the number of schools, branches taught, the numbers learning each branch, religious persuasion and classification of teachers, along with a voluminous amount of other matters of similar import, which are not seen, read, or cared for by one out of every five hundred of the inhabitants.

We firmly believe that our educational systems will never assume a standard commensurate with the importance of the work to be done—the education of the public mind—until county organizations are established, providing the means for instructing and training of teachers in the art of conducting schools, and lecturers sent to every settlement of the country, to lecture to the people upon the necessity of education, and the best means of advancing it; the trustees elected by the people, and their powers extended, and their services paid for.—

There are plenty of persons in almost every parish in the provinces, who are fully competent to do the duty of trustees and inspectors. In place of paying inspectors, let the trustees be required to visit each school in their several parishes, say four times a year, for which service they should get five shillings for each visit—amounting to twenty shillings per annum for examining and reporting on each school in the province. It will be seen, that by paying trustees thus, the work would be done one-third cheaper, and we have no doubt, equally as well; besides, the people would have the direct control of the schools—they would be considered establishments of their own founding and fostering, which they should be in all free countries with free institutions. The provinces are now burthened with a great number of sectarian academies, etc., drawing large revenues from the public funds, which the governments do not pretend to control by appointing inspectors. We certainly can see no good reason why the government of the schools, and the money of the schools—the academies of the people—should be vested in the governments of the country, and the people at large deprived of this right.

It is now generally conceded that gratuitous services are hardly worth having, because seldom well performed. Such has been the case with trustees of schools. They have been called upon to perform an amount of gratuitous labour, respecting an important duty, without one shilling for their trouble,—duties which no other class of parish officers are required to perform without some remuneration: it is no wonder that the work is badly done.

It is high time that the public take a stand on this point, and insist that the legislatures invest the trustees of parish schools with more extensive powers, and pay them for their trouble, when the schools would assume a new and more prosperous aspect.

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## ASSESSMENT FOR SCHOOLS.

This subject is now beginning to assume a more important aspect among the more intelligent portion of the inhabitants of the lower colonies than it has ever done before. Every one who has

given the subject any attention seems to be prepared for the adoption of the assessment principle in support of parish school education. Those who oppose the measure, do so, generally speaking,

from selfish motives, or from ignorance of the workings of the assessment principle in other countries where it has been long introduced, and its utility and usefulness fully ratified and confirmed by time. Persons thus opposing, forget that the true ends of *self* would be much better subserved by its adoption than by clinging to imbecile systems, such as has from time to time prevailed in the lower colonies—systems which are being abandoned in other, and older countries.

The principal objections raised against the assessment principle in support of parish school education is, that persons are taxed who have no children to educate; and others say, that if we allow the legislatures to impose a tax in this particular, it will only be the stepping stone to the adoption of a general system of taxes; forgetting that we are already taxed in an indirect way for the very moneys we obtain from the public treasuries of the provinces at present in aid of education, the construction of roads, and a hundred other things. It is now generally admitted by political economists, that one half the money thus collected, if expended under the supervision of the people in their municipal capacity, would do much more good in educating the public mind and developing the resources of the country, than under existing arrangements. It would be very difficult at the expiration of each year, if we were asked what became of the large sums of money at present collected by the provinces, to give satisfactory answers.

But to return to the subject of local assessment in part support of education, there is another and much more appalling feature in the case than simply paying heavy indirect taxes as at present, and that without producing a commensurate amount of good;—it is universally admitted by all intelligent thinkers on the subject, that crime arises out of moral and intellectual ignorance, and that countries and communities and families become notorious in the perpetration of crime in proportion to the want of moral and intellectual culture. The punishment of vice we have to pay for: and how much more satisfactory must it be to every right thinking person to be called upon to pay for the education of the child rather than the punishment of the man. There is no such thing as standing still in society—we are always

in motion—forward or backward we must go. If forward is the word, then let us educate our families—morally and intellectually—for morality and intellectuality are inseparable in an educated man,—let us adopt such laws and regulations as will best conserve our interests, individually and collectively, by training the youthful mind in the way they should go, and if so, we are assured by the highest authority that they will not depart from it—they will not run into vice and sinks of moral pollution: but, on the contrary, the people so educated would be crowned with untold blessings.

Let those whose fears of taxation run so high as to exclude a system of education fraught with so many advantages, as that of direct, local and voluntary assessment in aid of education, remember that they are now paying taxes, indirectly, it is true, for every thing imported into their houses, and for the erection and maintenance of poor-houses, work-houses, court-houses, jails, and for the trial and punishment of criminals.—Who that has ever observed the state of communities, but will admit that these institutions are fostered and supported in proportion to the presence or absence of well regulated intelligence in such communities. Another feature in favor of the direct assessment principle in aid of education is, its cheapness. We actually pay more at present for the education of our families than we would under the proposed assessment measure. Many of our schools are in a miserable condition because a large portion of the more wealthy of society stand aloof from rendering any support; while many others, in equally good circumstances, are so careless as to the education of their families, that they also keep at a distance from school assistance. The present laws of these provinces make provision for the reception by each school of a limited number of poor scholars.—In country places there are few who avail themselves of this, so called, law,—the feeling appears to be, rather to remain in ignorance than be stamped with the character of “poor scholars.” But if all should be allowed to drink at one common fountain—the rich, the poor, the high, the low—and the property of all made to pay for it, how different would the state of society be; we would be able to cope with other coun-

tries—our position would be raised to the rank of true aristocracy—not an official and landed aristocracy—but an aristocracy having for our titles, moral and intellectual intelligence.

In the New England states, where this system has been long and successfully in operation, it would be difficult to find an individual who cannot read and write, and keep accounts; the labouring classes are well informed on all the leading political and religious topics of the day, and fondness for reading is very general. Books treating on almost every subject are extensively circulated, particularly by means of social and circulating libraries; and they are in general well prepared for the common business affairs of life; and those who have only the common advantages of education, gain knowledge sufficient to enable them to manage extensive business concerns. Hence, the proportion of educated men is very large: and the means generally employed to effect this end is, through the common schools. And in this boasted land of the free—and free institutions—the coercive principle of advancing education exists, and has existed for upwards of two centuries, and was made compulsory by legislative enactments, and that by a people who were emigrants from the mother country, where taxation no doubt has existed to a burthensome extent: but the men who enacted this law in the Union were men of great learning, and were urged to the act by the mass of the people, who were intelligent also. Now it is somewhat strange, that if this law is as burthensome as some would have us believe it would be, if introduced into these provinces, that it has not long ago been repealed, and some one of our systems introduced in its stead. But no: this system is still the boast of the States, and the man who would attempt its repeal would be considered by the public to be on the verge of becoming an inmate of a lunatic asylum.

It must be remembered that we are not asking the enforcement of this law upon the people of these colonies against the will of the majority; we ask the parliaments of these colonies to take steps to educate the public as to its utility and workings,—by sending com-

petent persons into every settlement, however remote, in the colonies, who shall lecture to the people upon the benefits of, and best means of advancing education, and disperse useful books and periodicals among the mass of the people. The government should give increased advantages to such parishes as may adopt the assessment principle, by increased remuneration of teachers, and grants of land should also be made to such parishes as adopt this law, from which revenues might be raised for the erection of a better class of school houses and the establishment of school libraries; and let wholesome laws be enacted for its government. If such encouragements were held forth, and the people instructed as to the necessity of such a law, we have no doubt but that every parish in the lower colonies, like Canada West, would, before two years roll round, voluntarily adopt it. It is just as useless to talk of enforcing this law upon the people, without first educating them into its importance, as it would be to enforce morality or religion;—the day has long passed by that coercion will either educate or moralize the people of these provinces. Such a principle may do for some time to come among the serfs of Russia, the slaves of America, or the despotic governments of Europe: but the time is approaching when such dominancy will be overruled, and the bondmen of these countries will burst the chains and shackles with which they are now trammelled, and come forth into the light of day. One of the most formidable examples of the despotic enforcement of education at the present day is to be found in Prussia, where the people are bound to submit to law at the point of the bayonet, and made to attend school for a limited period, and learn a certain amount of matters, under pains and penalties: but the result is, though the people are educated intellectually, they are generally very immoral, and in many parts of the empire much degraded.

Education, to be useful, should be freely accepted by the people at large, the fountains of truth and knowledge should be freely opened to all, so that even the wayfarer might be induced to drink freely of the waters of moral and intellectual life.

## ACADIAN GEOGRAPHY.

WE propose to devote a part of each of the succeeding numbers of the *Parish School Advocate* to a systematic treatise on the Geography and peculiarities of Nova Scotia, New Brunswick, and Prince Edward Island, which should be studied by every child in these provinces.

The name "Acadia," was the original name under which these provinces, along with a portion of the state of Maine, hailed during the early settlement of the country.

It is often said and with much truth, that many of our provincial youth are much better acquainted with the leading peculiarities of the United States and other countries, than they are with the land of their birth. It is not uncommon to find numbers of our youth well posted up in a knowledge of far distant countries—countries from which we receive little or no advantages, and at the same time so ignorant of the resources of the land of their birth,—the country in which they live, eat, drink, sleep, get married, and enjoy the necessaries, yea, even the luxuries of life, as not to be able to tell, if asked, how many counties there are in the province they live in, to say nothing of their situation and other leading peculiarities. This want of knowledge of *home*, we are aware, very frequently arises out of the want of books containing the necessary information—the important topics of provincial interest.

The first part of the secular education of every youth, should be a knowledge of ourselves our country, and institutions. Until we appreciate more fully our own country and institutions, it is useless to expect such a proper development of our vast resources as will enable us to profit thereby. Our knowledge of

our country should extend beyond merely a knowledge of the latitude and longitude of each colony, along with the false statements usually found in books of geography, saying that the inhabitants of these colonies subsist by lumbering. It is now generally conceded that we have a valuable country,—a wholesome climate, an extensive seaboard, numerous navigable rivers every where penetrating the country, our internal and external waters teeming with a great abundance and variety of valuable fish, our soil capable of producing food for many additional millions of human beings, the bowels of the earth richly stored with valuable minerals, and the forest clothed with as fine a growth of timber as is to be found on the American continent. We shall endeavour to treat these various departments in such a manner as not to be tedious, and at the same time afford such an epitome of provincial facts as every youth of the country should be acquainted with.

Those who are not supplied with copies of the "Parish School Advocate," and are desirous that their children should become acquainted with the peculiarities of the lower provinces, should procure copies as soon as possible. The number of copies contained in this volume is very limited, and there are only a few copies to dispose of, which will be forwarded along with the back numbers to order.

Subscribers to the "Parish School Advocate" would do well to preserve the different numbers, especially if they have families, as the whole volume at the end of the year will form a large store of reading matter, which might be found useful for family reading, as well as for reference.

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## EDUCATION.

### ITS ORIGIN AND OBJECTS.

THE supremacy of human nature is one of mind. Man with no more knowledge than a brute would be as powerless. His constitution as a rational being, gives him an inevitable superiority over the lower orders of animal existence. But he is also capable of diversified and extensive attainments which can

only result from a voluntary application of his faculties. (This application and its results we are accustomed to denominate education. The term is derived from the Latin word *educō*, which signifies "to nourish," "to bring up," "to draw out," "to teach or instruct."—These definitions obviously include the two-fold idea of organic development

and scientific acquisition. But it is one thing to determine the etymological import of a word, and another to fix precisely the character of the facts of which it is made the representative; for it is well known that words are not always used with strict regard to their original meaning, nor applied alone to the things which are clearly understood. In the present instance, there can be no dispute as to the different meanings which the original word will bear, but it may well be questioned whether these are all equally applicable to the subject of mental improvement. Education is generally understood to aim no less at invigorating the intellectual faculties, than at imparting useful knowledge; both objects are considered legitimate, if not necessary results of the process. But if these faculties neither need nor admit of any direct cultivation, as I have stated in the previous chapter, it follows that the prevalent opinion is unfounded and ought to give place to a more philosophical estimate of the human intellect. The notion of organic improvement carries with it a discouraging tendency, inasmuch as it represents the mind to be nothing or next to nothing, until it has been expanded and strengthened by education—an idea more absurd than would be the supposition that we had no eyes until they were elicited and brought to maturity by the action of light and the process of vision. In the latter case, our eyes would still be provided for by an arrangement of nature, though somewhat delayed: but in the former case, mind, overlooked by Providence, becomes solely the creature of education—that is to say, the noblest attribute of man is not original but acquired. It is remarkable that the prevailing system of education affords no countenance to this absurdity. Every science taught in our schools, has been introduced for the ostensible reason that it relates to useful facts. No object is formally pursued but the acquisition of science. Accordingly, the progress of the student is usually facilitated regardless of the effect which his attainments may have upon his mind. He studies to know things, and knowing them, nothing more either is or ought to be required. Some sciences, it is true, have been thought to exert a more powerful influence than others in disciplining the mind; but this discipline is never formally attempted, because the practical

philosophy of mankind repels their speculative errors. The difference of effect is owing to the nature of the several truths themselves, or to the method in which they are acquired, and not to any organic power which they are able to impart to the mind. Truth is powerful, and enables the mind to do what ignorance has made impossible. What we impute to discipline belongs only to knowledge; it is the same intellect acting with greater advantages—the same agent employed under more favourable circumstances. The mode of studying some sciences—a mode rendered necessary by their abstract nature, doubtless requires greater attention as well as more careful observation, and thus by employing the mind more fully, adds corresponding advantages, without any increase of essential power.

I am obliged, therefore, to conclude that knowledge is the principal object of education. Science is to be cultivated, and not the mind. In the invention and acquisition of science, there is an ample field for the best abilities of human nature, and a field where each is competent to act without the aid of previous preparation. He who is furnished with knowledge acquired by his own industry, is to be considered as educated, and his education is valuable or worthless just in proportion to the character of the facts which he has learned. Mere assistance does not vary the case; science may be improved and the labour of acquisition abridged: but the nature of the practical effort, and of its attendant effects, is unchanged. The manner, as well as the matter of our scientific pursuits, must be estimated solely by its tendency to enrich the mind with useful knowledge.

Education includes the means no less than the end—the application of the mind no less than the knowledge by which it is sure to be rewarded. As in all other instances, so in this, we find a constant connection between cause and effect. The common theory which ascribes our attainments, in part, to an increased constitutional ability, does indeed assign a cause, but one that is wholly imaginary. In the true spirit of conjectural philosophy, it overlooks the real and simple cause to fix upon one more imposing in a fiction of its own creation. Mental activity is an invariable condition of knowledge. Mind must think in order to know, and probably

must know whenever it thinks. Thus a process of thought becomes an indispensable part of education, and the mind, by a voluntary observation of truth, is seen to collect those treasures of science so essential to its dignity and usefulness. Diligence here often displays itself in favour of mediocrity of talents, while genius, regardless of the law of improvement, and unconscious of its relative superiority, or vainly relying upon its powers, falls behind through idleness. We must not, however, suppose that education is intended to teach the mind how to think. Such assistance must be superfluous, as nature furnished the requisite skill for every intellectual process, when it formed the mind a cogitative being. Then the power of thought was placed beyond the reach of contingency, and to education was assigned the humbler office of directing, in some measure, the application of our faculties.

From these observations it is evident that education begins with the first, and ends only with the last attempt to learn. But we usually employ the term to express those acquisitions of knowledge which are the results of a more special application of the intellectual powers. Such efforts are made at school, and hence we properly speak of acquiring education at places of this kind; not that we can acquire it no where else, for that would be to suppose, either that we had no minds except at school, or that they were useless in every other place. An attempt to confine the use of the word to such acquisitions as are made at school, can only have the effect to destroy its meaning. With many, education has now become altogether an ambiguous term, in consequence of its being so frequently misapplied. According to the present usage the dunce who passes a few years in some literary institution is considered educated; while the talented and faithful, but secluded student, may spend his whole life in intellectual pursuits, and yet die uneducated. Judged by this rule, such men as Franklin, Bunyan, Baxter, and Shakespeare, had no education; they are believed to have been persons of great mind and great industry, but cannot be allowed a place among educated men.

The acquisition of knowledge is the great object, and whatever conduces to this, whether it is literature or the want of literature, the presence or absence of

any assignable advantage or disadvantage, is a means of education, and valuable just in proportion to its efficiency in accomplishing the desired results.—All that the prevalent system of instruction can claim, is that it aids to some extent in the work; it pretends to no sovereign efficiency, nor can it boast of any triumph over constitutional impediment. Its aim is to be a servant of mind, and aid it in gathering the treasures of science by means of those faculties, which, without some foreign assistance, are too apt to be concealed even from their possessor, and useless both to him and the world.

#### THE WANT OF EDUCATION.

For the last half century, perhaps, there is no subject which has occupied so large a share of public attention—on which so much has been written and so many eloquent speeches have been made, as on the subject of national education. The advantage and the blessings resulting from the spread of education amongst the people have been so universally admitted by all parties, that to attempt to argue the matter now would be quite as uninteresting as it would be necessarily unprofitable and useless. It is, however, much to be feared that, although a great deal has been said, yet that comparatively but little has been done in the way of spreading education among the masses. While philanthropists—and, no doubt, sincere and conscientious philanthropists—have been declaiming at public meetings as well as within the walls of parliament, about the benefits that would flow from a properly conducted system of education, the masses have still been left in the same state of darkness and hopeless ignorance. It is true that, as far as education is concerned, the country is in a much better state now than it was fifty years ago, when the *Edinburgh Review* first began to enlighten the public on the subject. But what we contend for is, that the means which have ACTUALLY been taken to educate the masses are not at all in proportion to what might have been expected from the earnestness with which the matter has been discussed, the frequency of appeals which were made to the public, and the extraordinary degree of attention which the subject has appeared to excite. On Friday last, Mr Baron Rolf, in addressing the Grand

Jury at Durham, made the following observations upon the state of the calendar:—"There is, however, one general observation, which I cannot abstain from making, that in a calendar containing forty names, or thereabouts, one half, or more than a half, have not received the most elementary rudiments of education; for about one half can neither read nor write at all; and beside that, more than three-fourths have received so slight an education that they scarcely know more than their letters. Now, that observation cannot but suggest to you, and to every one, the expediency of encouraging by all possible means the general and more extensive diffusion of education, as the means of diminishing crime. It would be absurd to suppose that because all men were educated they would abstain from being guilty of offences; but, when one sees the composition of this calendar, and when one witnesses the same thing in the calendars of other countries—that the great mass of offenders are those who have received no education at all—the matter is no longer a mere question of theory, but proves, by a sort of positive demonstration, that to extended education we must ultimately be indebted for any diminution of crime." These remarks, coming from such high authority, are suggestive of many grave reflections.

Young Man's Book.

### PROGRESS AND EFFECTS OF EDUCATION.

THE general desire for education, and the general diffusion, is working, and partly has worked, a great change in the habits of the mass of the people. And though it has been our lot to witness some of the inconveniences necessarily arising from a transition state, where gross ignorance has been superseded by a somewhat too rapid communication of instruction, dazzling the mind, perhaps, rather than enlightening it, yet every day removes something of this evil.—Presumption and self-sufficiency are sobered down by the acquirement of useful knowledge, and men's minds become less arrogant in proportion as they become better informed. There cannot be a doubt, therefore, but that any evils which may have arisen from opening the flood-gates of education, if I may so say, will quickly flow away, and that a clear and copious stream will succeed, fertil-

izing the heretofore barren intellect with its wholesome and perennial waters.

Bishop of Lichfield.

### EDUCATION OF THE WHOLE MAN.

EVERY boy should have his head, his heart, and his hand educated: let this truth never be forgotten.

By the proper education of the head, he will be taught what is good, and what is evil; what is wise and what is foolish; what is right and what is wrong. By the proper education of his heart, he will be taught to love what is good, wise, and right; and to hate what is evil, foolish, and wrong; and by the proper education of his hand, he will be enabled to supply his wants, to add to his comforts, and to assist those who are around him.

The highest objects of a good education are to reverence and obey God, and to love and serve mankind; every thing that helps us in attaining these objects is of great value, and everything that hinders us is, comparatively, worthless. When wisdom reigns in the head, and love in the heart, the hand is ever ready to do good; order and peace smile around, and sin and sorrow are almost unknown.

### INTELLECTUAL CULTIVATION.

If we look to the scientific world, we see every department occupied in a manner of which the history of science affords no precedent. The multitude of persons devoted to such studies has supplied an augmented stimulus to exertion. Every branch of knowledge has been divided and subdivided in a manner peculiar to our times, in order that the whole might be better understood, as the result of a better attention to the parts. Acquirement and skill, which would once have been accounted extraordinary, now have their place as so much moderate attainment. The men possessed of such attainments are found every where.—Disciplined mind, accordingly, is every where: and the ever increasing number of such minds is the constant diffusion of a power which cannot fail to distinguish between the instructed and the uninstructed, the skillful and the unskillful, in preaching as in other things. Such men may not have been students of divinity, nor have given much attention to the teaching contain-

ed in books on the subject of pulpit oratory; but the mental training which has given them the power of clear and vigorous conception on one matter, is inseparable from considerable power of judgment in relation to many other matters, and especially in regard to such qualities as are of the greatest importance in a sermon, viz., a real knowledge of the subject, together with order, precision, adaptation, and force in the manner of treating it. In all these respects it is with the world of letters as it is with the world of science. Every where we find men capable of sympathising with the spirit of our general literature, and men who can themselves use our language in a manner fitted to meet the public eye. Even the men occupied in the regular craft of authorship would seem to be almost as numerous as the members of the most crowded profession. That easy, accurate, and effective style of writing, which secured so much fame to our Drydens and Popes, our Addisons and Johnsons, would now appear to be within the power of almost any man choosing to attempt it. Not only does the periodical press abound with compositions of that high order, but even the cheapest production of that description, meant for the humblest class of readers, frequently exhibit a literary power scarcely inferior to that displayed in the most costly publications. In this ready mastery of our mother tongue—in this power over the material of thought—in this aptness in all matters of arrangement, description, argument, and eloquence, we see the standard with which the intellect of our times is familiarized, as regards the manner in which topics of discourse or appeal should be treated in the pulpit, if the pulpit is to be what the age demands. In this aspect of the public press, very much is implied both as to the widely diffused power of a highly cultivated authorship, and as to the still more widely diffused capacity to appreciate such authorship. Ignorance, dulness, feebleness, are no where—success is bound up with the reverse of such things.

Dr Vaughn's Modern Pulpit.

#### READING.

Of all the amusements that can possibly be imagined for a hard working man, after his daily toil, or in the intervals, there is nothing like reading an interesting book, supposing him to have a

taste for it, and supposing him to have the taste to read. It calls for no bodily exertion, of which he has already had enough, or, perhaps, too much. It relieves his home of its dullness and lonesomeness. It transports him into a livelier and graver, and more diversified and interesting scene; and while he enjoys these, he may forget the evils of the present moment, fully as much as if he were ever so drunk, with the great advantage of finding himself the next day with his money in his pocket, or at least laid out in real necessities and comforts for himself and his family, and without a headache. Nay, it accompanies him to his next day's work; and if the book he has been reading be any thing above the very idlest and lightest, gives him something to think of, beside the mere mechanical drudgery of his every day occupation—something he can enjoy while absent and looking forward with pleasure to. If I were to pray for a taste which would stand me in stead under every variety of circumstances, and be a source of happiness and cheerfulness to me through life, and a shield against its ills, however things might go amiss and the world frown upon me, it would be a taste for reading.

Sir J. Hershel.

#### CHOICE IN READING.

It is a striking fact which long ago impressed me deeply, and may impress you, with the importance of care in selecting what you read, that of the millions on millions of books in the world, a student of extraordinary diligence can in forty years, read only about sixteen hundred volumes, of five hundred pages each. This estimate allows him fifty pages a day; double the quantity that most readers can digest of solidly valuable works. How unspeakable the necessity then of forethought, and of guarded scrutiny, in singling out from so countless a host the few productions which silently, but surely, tend in a great degree to shape your character, guide your life, and rule your destiny? With what severe justice, with what unyielding self-denial, should you reject the mass of time wasting and mind weakening, if not heart corrupting lore, which accident, or fashion, or an idle mood, or common-place friends, are forever throwing in your way, and pressing upon your attention.

## BOOKS.

WHAT grateful feelings a man of liberal education entertains towards the great minds of former ages! The obligation which he owes to them is incalculable. They have guided him to truth. They fill his mind with noble and graceful images. They have stood by him in all vicissitudes, comforters in sorrow, nurses in sickness, companions in solitude. These friendships are exposed to no danger from the occurrences by which other attachments are weakened and dissolved. Time glides by—fortune is inconstant—tempers are soured—bonds which seemed indissoluble are daily sundered by emulation or by caprice. But no such cause can affect the silent converse which we hold with the highest of human intellects. That placid intercourse is disturbed by no jealousies or resentments. These are the old friends that are never seen with new faces, who are the same in wealth and in poverty, in glory and in obscurity. With the dead there is no rivalry. In the dead there is no change. Plato is never sulky. Cervantes is never petulant. Demosthenes never comes unseasonably. Dante never stays too long. No difference of political opinion can alienate Cicero.—No heresy can excite the horror of Bossuet.

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### THE CLAIMS OF UNIVERSAL EDUCATION.

It is not uncommon for those who have never reflected upon the subject to consider it unjust, under any circumstances, to tax the property of one man to educate the children of another.—Such are ever ready to inquire, Of what interest is it to me whether the children of others are educated or not? True, the whole subject has been thoroughly discussed, and its bearings clearly shown again and again; yet there are still found in almost every community, some whose minds remain unenlightened. To such it is therefore necessary to present anew the considerations which have led thousands of others (who once thought as they now do,) to believe that a liberal provision for free education is the cheapest and best insurance which can be effected upon property, and the surest guarantee for the safety of property, reputation and life. Among these are the following:

The statistics of *crime* inform us that nine-tenths of all the criminals confined in jails and penitentiaries are deplorably ignorant, as well in regard to science and knowledge in general, as in respect to morals and religion. Had they been properly educated in childhood and youth, instead of preying upon its best interests, they might have contributed to the improvement of society, or honoured its highest stations.

If proper inquiry be made, a large proportion of the paupers sustained at public expense, will be found to belong to the ignorant class, and to have been brought to their present condition by their want of the intelligence necessary to enable any one to manage business for himself. A good common school education would have saved them from becoming burdens upon society, and enabled them, beside maintaining themselves respectably, to bear their share of those burdens which are unavoidable by human foresight or sagacity.

Could the statistics of intemperance be fully ascertained, it would be found that the great majority of those who have ruined themselves and beggared their families by intemperate drinking, have, by the neglect of the culture of their minds, been rendered unable to enjoy any other than sensual pleasures. Does not every observing person know that those who frequent the grog-shop are not generally the intelligent.

It can be shown that more than one half the sickness in our country is the result of ignorance, of a want of acquaintance with the laws of health which might easily be obtained, and that consequently more than one half of the expense occasioned by illness, and the loss of time, labour, etc., attendant upon it, might be saved if the whole community were properly educated.

It is well known that a large proportion of the litigation in this country arises from the inability (or the indisposition occasioned by a want of facility in doing it properly) to keep a proper record of business transactions. Let every young person be made familiar with arithmetic and the elements of book-keeping, and taught to keep an accurate account of his dealings with others, and one half or two thirds of all the petty law suits which are constantly disturbing the peace of neighbourhoods would never occur.

It can be demonstrated that those who are respectably educated can earn for themselves, or others, from twenty five to fifty or one hundred per cent. more than those without education : and that, too, in employments were physical labor and manual skill are mainly concerned ; to say nothing of other occupations, where mental culture and a profound acquaintance with science are required. Every thinking man knows that it is far cheaper to hire a man who is intelligent, than to employ an ignorant, stupid one, who needs an overseer to prevent him from slighting his work or destroying the material on which he operates. It costs no more to board a good workman than a bad one.

It can be proved by the best of testimony that without that intelligence and virtue which is the aim of the friends of universal education to secure, so far as human agency is concerned, to every youth in the land, a Constitutional government and our free institutions cannot be perpetuated.

It can be shown with equal clearness that without general intelligence, piety cannot be expected to prevail ; since without it, religion is ever in danger of degenerating into superstition or fanaticism.

The facts establishing these conclusions may not be familiar to all, but they have been frequently presented in the reports of School officers and those in charge of alms houses, and other public institutions ; and both the truths and the facts which sustain them are familiar to all who have sought for such information, as household words.

Ohio Journal of Education.

### THE TEACHING POWER.

It is a most fallacious notion, that if a man be a good scholar he will necessarily make a good teacher. We continually find men who possess plenty of knowledge, without having the slightest power of communicating it to others, especially to classes of children. To make a good elementary schoolmaster demands, above all things, a natural aptitude for teaching. A man who has such an aptitude will make a far better teacher, though he should possess the knowledge that he requires to convey and no more, than another with great attainments, but who has not this special qualification for the work. It is

thus that we sometimes hear it paradoxically but truly observed of a man, that " he teaches more than he knows." He may not himself impart a great amount of actual information, but he so thoroughly trains the minds of his pupils, that they soon become accustomed to independent action, which is the ultimate object of all education. That man, of course, will make the best teacher, who combines technical knowledge with teaching power ; but we think most experienced instructors will agree with us, that the latter is far more necessary than the former. We are also of opinion that the knowledge is far more easily acquired than the special qualification, however much this may be despised. In fact, it appears to us that teaching power cannot be acquired at all. It may be much improved by training but if a man does not possess it naturally as a part of his original endowment, he will never possess it in any great degree. Technical knowledge may be acquired more or less by all ; superior teaching power is the gift of nature, and is only possessed by few.

The term *teaching power* affords in itself a confirmation of the fact, that the talent spoken of is a real natural faculty, peculiar to certain individuals. The Germans still more emphatically call it *Lehrgabe*, or *teaching gift*. We make these remarks, because the truth which we assert has not yet been sufficiently understood or acted upon in this country, and because this ignorance or disregard of it has been proved, and may still prove an obstacle to the progress of popular education.

English Journal of Education.

We take the liberty of forwarding copies of "The Parish School Advocate" to a number of gentlemen in different sections of these colonies, and pray that they will do us the kindness to put them into the hands of such persons as will take an interest in obtaining subscribers, and forwarding their subscriptions to the Editor, at Bay Vert, New Brunswick.

### The Parish School Advocate,

WILL be published once a month, at the price of 1d. per single number, or 3s. 9d. per annum, payable in all cases in advance.

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