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THE JOURNAL OF EDUCATION AND AGRICULTURE,



PROVINCIAL, NORMAL, AND MODEL SCHOOLS, TRURO, N. S.

FOR THE PROVINCE OF NOVA SCOTIA.

1221

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Vol. II.

Halifax, Nova Scotia, June, 1850.

No. 1.

INTRODUCTION TO VOLUME SECOND.

THE attentive reader of the first volume must have observed how rigidly we have adhered to the plan laid down at the outset, in discussing the two great subjects to which our Journal is devoted. We stated it to be our purpose to consider both these subjects in their theoretical and practical bearings, and to this we have strenuously endeavoured to conform.—Our object in adopting this mode of treatment, in reference both to Education and Agriculture, was to show that each of these two important branches of a nation's welfare ought to be regarded as a science as well as an art; and not only so, but that the true way of making advancement in the latter, is by a sound and thorough knowledge of the former. Nothing, perhaps, has so much impeded the progress of the one or the other of these as their being treated purely in their practical aspects, without any reference to the principles involved.—Matters in this respect have, it is true, undergone a material change, and to this may be traced the great improvement that has recently taken place. To what do we owe the rapid strides that have been made in the practice of Education and Agriculture, within the last twenty-five years, but to a better acquaintance with the philosophical principles lying at the foundation. And it is our firm belief that in very proportion to the progress made in the science will be that of the art; and hence the vast importance of giving every possible en-

couragement to the study of the science, and to the appropriation of the public funds towards its furtherance. Men are slow to admit this position. They can understand and appreciate the practical and the utilitarian view, and that just because they can see and feel its effects;—but, as to the scientific, they have no apprehension of its importance, and they, consequently, care little or nothing about its promotion. Nevertheless, it is our intention to continue to press this relationship, assured that it is the only way by which to elevate the practice both of Education and Agriculture to a higher and more commanding platform, and thereby promote man's economic and moral welfare. We are well aware that in pursuing this course we are running the risk of failing to secure the amount of popularity which we might otherwise do, but we cannot sacrifice the useful for the sake of what may seem to not a few the more agreeable, without frustrating the very object we had in view in the publication of our Journal. We shall endeavour to furnish even a greater number of important practical facts in this than in the preceding volume, but we must persevere in viewing these facts in connection with the philosophical principle or principles involved; and that not merely for the purpose of elevating the employment of the Teacher and Farmer above a mere mechanical process, but of imparting greater importance and magnitude to the facts themselves.

Our readers must also have observed the consecutiveness

of the articles. Our primary design is to benefit Educationists and Agriculturists; and we have deemed it more advantageous for them, that instead of presenting the various subjects in an isolated, disjointed, form, to do so in natural order or consecutively, so that the one follows the other in the same way as the various parts of the superstructure follow one another, after a solid foundation has been laid. By this arrangement a full view of the subject is presented to the mind of our readers, and by their carefully preserving the successive numbers and getting them annually bound, a full and comprehensive treatise of any particular subject is in their possession, and ready for reference when any special emergency arises, or when farther instruction is required regarding it. We earnestly hope that not a few of our readers have preserved the numbers of the preceding year, as it is they, and they alone, that are capable of appreciating our plan and of deriving from it the benefits intended. In this respect, too, we shall pursue the same course with the second volume. We do not bind ourselves to give in every number an article under every head, but we do hope to be able to present every subject in consecutive order, so that full justice shall be done to it, in all its aspects and bearings, whether theoretical or practical.

Need we again repeat the gratification it will afford us to receive communications touching any department of our subjects either from professional or non professional men, either from Agriculturists or Horticulturists. One grand object we had in view in starting our periodical was to open up a channel by which a free and honourable discussion might be given to any topic falling under our province, or by which any experiment or course of experiments made by the skilful cultivators of our soil might be reported for the general benefit, or by which enquiries might be made on any point of educational or agricultural interest. Whilst we would acknowledge our obligations to the few, the very few, that have forwarded to us such contributions, we would at the same time express the hope, the earnest desire, that these will be multiplied tenfold. We are specially anxious to hear from the Graduates of the Normal School, as to their diligence in carrying out that system of education in which they have been indoctrinated, with accounts of the difficulties and encouragements they meet in doing so; we fondly hope that they will be, for the future, much more attentive in sending us occasional reports of their proceedings, in whatever sphere they may be labouring.

EDUCATIONAL.

I.—THEORY OF EDUCATION.

MORAL EDUCATION—IMPERFECTIONS OF NATURAL THEOLOGY—NECESSITY OF BIBLE AS AN INFALLIBLE GUIDE—HOW BIBLE SHOULD BE USED IN SCHOOLS.

We have already shown the necessity of Moral Education. If man is possessed of a moral nature—and that he is we have proved at length—then it is clear that this part of his constitution requires cultivation and strengthening as well as his

physical and intellectual. Indeed, just because his conscience constitutes the grand regulator or fly wheel of his whole nature; as it is by it as by a helm, that the whole of his compound being is directed aright, and, in all its parts, rendered subservient for the accomplishment of those purposes for which they were created, it must appear palpable to all reflecting minds, that this conscience claims, imperatively demands, the highest possible cultivation and training, and that, without it, his physical and intellectual education is comparatively nugatory. We have also endeavoured to show that conscience is strengthened by use and impaired by disuse; that its education, like every other power or energy of the mind, is affected by exercise, and that exercise continued, aye, and until the evil is abandoned and the good has assumed the force of a habit. Moral education therefore is something more than moral instruction—it is moral knowledge or moral precept reduced to practice, and this, in so far as the conscience is concerned, constitutes the grand peculiarity of our system.

And here the question arises;—Is conscience of itself an infallible guide? If it were so, we should now have exhausted our subject; but we know that it is not; and hence an equally important question presents itself,—What means are we to call in for its enlightenment and guidance? The answer to this question constitutes the theme before us.

That the moral faculty, has shared in the disastrous consequences of the Fall is a position which, we believe, none will dispute. Innumerable, accordingly, are the obligations under which man is laid to his Creator and to his fellows which his unaided conscience does not discern. And when his obligations are acknowledged, man frequently errs in respect to the mode in which they are to be discharged. But even when he both knows his obligations, and the way in which they are to be discharged, he wilfully disobeys the monitions of conscience. And hence the hackneyed confession—

“Video, proboque meliora
Deteriora sequor.”

Whether then are we to betake ourselves, in order that we may obtain a clear and accurate knowledge of our duty, that conscience may be thoroughly and infallibly illumined?—Whether are we to go that we may realize that motive force by which our conscience shall rise superior to and triumph over passion, over the selfish and sinful infirmities of our nature? Are we to unfold the volume of nature and by the science of Astronomy to scan the heavens above, or, by the science of Geology, to explore the structure and formation of the earth below? Are we to cast our eyes abroad upon the world we inhabit and survey it in all its amplitude and glory; or, circumscribing the limits of observation, are we to confine our attention to a single object,—it may be the meanest insect or the most insignificant plant? Are we to study one department of the kingdom of nature, whether the mineral, the vegetable or the animal? or are we to survey them in all their gradations, relations or dependencies? We may do all this and perceive at every stage of our inspection and investigation the most indubitable evidences of a power that is infinite, of a wisdom that is unfathomable, and of a goodness that is unbounded. But all this knowledge of the attributes of God can never impart any realizing conception of His character as the Great Moral Governor and Legislator, to whose law, as his moral creatures, we are amenable. We may, in this way, deify and pay idolatrous homage to these perfections, but

we obtain thereby no apprehension of God as the Living One, as the Being with whom we have to do, and, consequently, no illumination, or guidance, or direction to the conscience. Do we turn from the works of nature to the dispensations of Providence? Here we have pointed out somewhat more clearly the extent of our obligations and the manner in which they can best be discharged, as well as presented with additional motives to the practice of virtue. And yet how utterly insufficient are all these assistances as a means of human reformation? Has not the whole history of man exhibited a constant tendency to deterioration? Have not the systems of religion among the heathen, instead of possessing any tendency to make man better, a manifest tendency to make him worse? And have not the ethical systems of religion, as instruments of moral reformation, proved themselves to be utterly inoperative? And why all this? It arises from the very nature of the case, from the mode in which natural religion inculcates its lessons:—1st. It cannot show the connection between the transgression and the punishment, except in the more advanced periods of society; in other words, its lessons must, from their very nature, be lessons of experience, and therefore come when too late, both in reference to man individually and to man collectively:—2nd. It is incapable of teaching facts authoritatively, and nothing short of this can meet the requirements of this viceroy of divinity within:—and, 3dly. It derives all its certain motives from the present world, and these do not meet the aspirations and longings of the immortal spirit. Where then are we to go? If neither the works of creation nor of providence are fitted to illumine or guide the conscience when in its natural condition, whether are we to betake ourselves? We have a more sure word of prophecy, whereunto we do well to take heed, even as unto a light that shineth in a dark place. The Bible is the only infallible light, the only unerring directory, the only sufficient guide for the conscience. It makes the most adequate provision for supplying all the imperfections of nature. It unveils the character of God and the principles of his moral government. It sets forth our relations to him, not only as our Creator and Preserver, but as our Redeemer and Sanctifier, with all the obligations arising therefrom. It brings before us an array of motives and ends in meekest adaptation to our condition and character and circumstances, and pre-eminently calculated to raise us to the highest elevation and dignity of which our natures are susceptible. It provides the very *material* for the whetting, the cultivating, the strengthening and the refining of the conscience. It furnishes all the necessary requirements for its being reinstated in its forfeited position in our constitution, and thereby serving the great end for which it was designed by the Creator—even the regulation and control of all the other parts of our complex being. And it is by this gateway—the gateway of the divine word, or, perhaps we should rather say—of faith in that word, that we prosecute the study of nature with true and lasting profit. The sentiment of the Poet “looking up through nature unto nature’s God” is simply an impossibility. We can obtain no knowledge of the true character of God through nature alone. We may obtain some knowledge of his natural perfections through this medium, but this is all; and so long as our knowledge is thus limited, we can hold no fellowship with him, for we are in a state of rebellion against his authority as the Moral Governor—of insubjection to his law as the Great Legislator of the Universe. When, however, we prosecute the study of nature

and of providence, after having passed through this gateway, the gateway of Calvary, being no longer in a state of enmity but of reconciliation, we hold endearing fellowship with Him, in his works and ways—every object we contemplate but brings us nearer to the fountain of all truth and excellence, and every stage we advance in such study but expands and ennobles intellect, and renders it all the more capable of higher flights of deeper, more patient and persevering investigation.

But the Bible, that it may form an infallible guide to conscience, must be used. If the moral part of our nature is to be cultivated, if the formation of character in the education of the young is to be regarded as of paramount importance, and if the Bible can alone effectuate all this; then it is clear that this precious volume must be daily and hourly resorted to, not merely as a Directory in devotional exercises, but in all the intercourse between teacher and taught, between scholar and scholar, as well as the only unalterable and authoritative standard in all incentives to diligence and good conduct. What would be thought of the navigator on some unknown sea, who, though in possession of a chart and compass to guide him on his course, obstinately refuses their assistance, and the vessel in which he sails strikes upon some latent rock and all on board perish? Would he not be considered as worthy of all blame, and the highest condemnation passed upon him? Or what would be thought of the traveller in a dark and dreary night, when journeying on some road encompassed with dangers and perils, and who, though he has a lamp to guide him on the path, hides that lamp, and is precipitated over some tremendous rock? Would he not be declared as but meeting his merited doom? And should not that man engaged in the moral education of the young, and in possession of an infallible guide, but who nevertheless prefers to rely on his own resources and to follow the sparks of his own kindling, till he lands in some inextricable labyrinth and a complete failure is inscribed on all his efforts, should not he be considered worthy of far heavier censure and condemnation? But there are few, if any, who entertain enlightened views on the subject of the moral education of the young, who deny the use of the Bible in some shape. The grand difficulty seems to be the way in which it ought to be used so as not to give offence to any body of professing Christians, on the one hand, and to escape even the semblance of proselytism, on the other. To master this difficulty—a difficulty we verily believe vastly more formidable in theory than it is found to be in reality—many plans have been proposed and expedients resorted to. Some, for example, recommend extracts from the Bible. In order to avoid what they consider controverted points, they make selections, chiefly from the historical and preceptive departments, get these bound up together in a volume, and place them in the hands of the scholars in lieu of the Bible. Now it appears to us that there are strong and serious objections to the adoption of such a course. In the first place, it cannot be said to be the Word of God that is placed in the hands of the young, and therefore it were altogether unreasonable to expect that they will treat these extracts with that solemnity, respect and reverence to which the Word of God as such is entitled. And is not all this fitted to lessen the authority and influence of the sayings contained in these extracts? Secondly, it seems to us an unwarrantable interference with the completeness of the Canon of Inspiration, and a sinful deprivation of the young of what they have as much right to, as they have to the air they breathe or to the rays of that sun which illumine and warm

our earth. Thirdly, those very portions of Sacred Writ that are withheld may, for aught we know, be the very portions that are best adapted to the case and character and circumstances of a certain number attending those schools where these Extracts are used. And are not we incurring a fearful responsibility by such an act? Fourthly, if the Bible is only of real service when the divine blessing accompanies its use, and that blessing is promised in answer to prayer, how can we with any sincerity crave that blessing, on the perusal of these extracts, when their very existence is a virtual impeachment of the wisdom and goodness of the Author of the Bible? And, lastly, this compromising expediency, wherever it has been resorted to, has been found practically to be of little or no service and has oftentimes been abandoned by those who were originally its main promoters. In illustration of this statement we have only to look to Ireland, where this method has been tried on a grand scale, and where, by reason of its very abortiveness, it has been authoritatively discontinued by the National Board.

Another method resorted to for the purpose of obviating the difficulty above referred to, is the use of the Bible in Schools, *without note or comment*. This qualification is evidently designed to prevent everything in the shape of denominationalism or proselytism, and is as applicable to what is spoken as well as to what is written. Now there are two things indicated by this prohibitory clause worthy of consideration. There is, first of all, the tacit admission of the catholicity of the Bible itself. This is a precious truth. How beautifully and forcibly does Cheever dilate on this point: "The Bible is the only unsectarian book and system. The Bible is religious instruction, all-pervading, pure, perfect, but not distinct or sectarian, as opposed to this or that sect; just as the atmosphere is, omnipresent, translucent, vital, but not as oxygen or nitrogen. The moment any sect claims that the Bible is sectarian, and therefore would have it excluded, this would be just averring or intimating that they are themselves opposed in it; but no sect will avowedly do that." But it is maintained by some that though the Bible is in the original unsectarian, the English translation is a Protestant or sectarian translation. This objection to the English version is thus met by the same writer: "There is no such thing as a Protestant version; there never has been; it is a mere signment used to cover the attack against the Word of God. There is a Romish version, but there is no Protestant version. There is an *English* version for all who read English; the work was begun by Wickliffe in the Romish Church, before the art of printing; it was renewed and continued by Tyndale, Coverdale, Matthew and others in the same Romish Church, before the public protestation against the errors of that Church. It was printed, published and circulated by the authority of a Romish King, King Henry the Eighth, with a license procured by Cranmer, and the Vicar General Cromwell, of the Romish Church, permitting, in Cranmer's words, that it might be 'read of every person, without dangers of any act, proclamation, or ordinance heretofore granted to the contrary, until such time that we the Bishops shall set forth a better translation, which I think will not be till a day after doomsday.'—This very translation, which in the main was that of Tyndale, was substantially taken as the basis of the translation under King James, it was in effect adopted by the forty-seven translators employed by him, so that our present incomparable English translation of the Scriptures cannot be called a Pro-

testant translation, but simply the English translation, and of such perfect freedom from anything sectarian as between Romanism and other sects, that the learned Dr. Alexander Geddes, an ecclesiastic of the Romish Church himself, called it, 'of all versions the most excellent, for accuracy, fidelity, and the strictest attention to the letter of the text.' The learned Selden called our English translation 'the best version in the world.'"

Again, this prohibitory clause supposes that if any religious instruction is given, the distinctive tenets of some particular denomination must be inculcated. But is this at all necessary? "Must we either," says Mayhew, "exclude religion altogether from our common schools, or teach some one of the many creeds which are embraced by as many different sects in the ecclesiastical calendar? Surely not. There are certain great moral and religious principles in which all denominations are agreed, such as the Ten Commandments, our Saviour's golden rule—everything, in short, which lies within the whole range of duty to God and duty to our fellow-men. I should be glad to know what sectarianism there can be in a schoolmaster's teaching my children the first and second tables of the Moral Law; to love the Lord their God with all their heart and their neighbour as themselves; in teaching them to keep the Sabbath holy, to honour their parents, not to swear, nor drink, nor lie, nor cheat, nor steal, nor covet? Verily, if this is what any mean by sectarianism, then the more we have of it in our common schools the better. It is a lamentation, and shall be for a lamentation, that there is so little of it. I have not the least hesitation in saying that no instructor, whether male or female, ought ever to be employed who is not both willing and able to teach morality and religion in the way I have just alluded to. Were this faithfully done in all the primary schools of the nation, our civil and religious liberties, and all our blessed institutions, would be incomparably safer than they are now. The parent who says, I do not send my child to school to learn religion, but to be taught reading, writing and grammar, knows not 'what manner of spirit he is of.' It is very certain that such a father will teach his children anything but religion at home; and is it right that they should be left to grow up as heathens in a Christian land?—If he says to the schoolmaster, I do not wish you to make my son an Episcopalian, a Baptist, a Presbyterian, or a Methodist, very well. That is not the schoolmaster's business. He was not hired to teach sectarianism. But if the parent means to say, I do not send my child to school to have you teach him to fear God and keep his commandments, to be temperate, honest and true, to be a good son and a good man, then the child is to be pitied for having such a father, and with good reason might we tremble for all that we hold most dear, if such remonstrances were to be multiplied and prevail."

Such are the sentiments of Mayhew, one of the most popular writers on Education in America, and with these we most cordially sympathise. We would not undervalue the boon of the reading of the Scriptures in School, even when accompanied with the restriction, *without note or comment*. It is a boon infinitely greater than that of reading some historical or preceptive extracts of the Sacred Scriptures. Still it is exceedingly defective, and cannot in moral education serve the end it was designed and fitted to serve. That education consists in whetting and in imparting sensitiveness and vigour to the moral sense. This can only be done by supplying and using the means adapted for this purpose. The Bible, and

the Bible alone, furnishes the means—it provides the food most congenial to all its parts, and, when legitimately employed, never fails to influence and strengthen the discriminative, the impulsive and the emotional. But how does it reach the conscience? Plainly through the medium of the understanding. And how does it reach the understanding? In the very same way that all other knowledge does, viz., by explanation or analysis. But there is one peculiarity by which the Bible is signalized, and that is, its abundance of figures, similitudes, parables and analogical illustrations;—indeed, it may be said that the Bible is neither more nor less than a continued series of emblems, setting forth spiritual lessons under natural or visible objects or things. And how can the scholars understand these emblems, except some one guide them? And here comes in the office of the educator, viz., to exhibit the leading lineaments in the emblem; and if this is well and properly done the scholars themselves will draw the lessons intended to be conveyed. And with what power will they thus come! And how will they press upon and stimulate conscience! Thus we hold it to be indispensably necessary, if the Bible is to occupy that place in moral education we have assigned it, that it be explained and analysed, or else it will never reach the conscience. And let no one imagine that all this savours of a proselytizing spirit. The faithful educator will be constantly plying the cultivation of conscience, and this will keep him aloof from all the peculiarities or distinguishing tenets of the various denominations of professing Christians. If, then, we are to have moral education in our Schools, we must have the Bible, and we must have the Bible in use, as free and unfettered as the air which surrounds our globe. Why should we be more fearful of our children understanding the plain meaning of a passage of Scripture than a rule in Grammar, the meaning of a word or phrase, or a lesson in Geography, Geology, or Botany! If the one is needful for practical purposes, far more is the other.

Let no one imagine that, however fine and plausible all this may appear in theory, it is altogether vain to attempt to reduce it to practice, that, however beautiful may be the idea of training up the young in a sound Christian morality, it is impossible to do so without encroaching on the peculiarities or the distinctive tenets of the various branches of the Christian Church. Instead of this it is our decided conviction—a conviction formed and matured on no small range of experience and observation, that the chief formidableness of the difficulty of a thorough moral education, founded on the free and unfettered use of the Sacred Scriptures, is not so much of a practical as of a theoretical character, and that wherever it has been fairly and honestly acted out, all the fears and alarms of the jealous sectarian and of the too sensitive conscience have been dissipated, and the path of the adventurer rendered a great deal more smooth and easy than he had any anticipation of. In corroboration of this view, we might appeal to innumerable cases. We might refer to the Provincial Model Schools, attended by children belonging to all the leading denominations, and where a thorough moral education founded upon Bible principle, explained and understood, is endeavoured to be carried out, where every effort is made to reduce the precepts of the Bible to practice in the whole intercourse between teacher and taught and between scholar and scholar, and where the Bible is appealed to as the only infallible standard and guide in all matters of duty, whether these refer to diligence in study or correctness in moral deportment; and yet

no practical difficulty is experienced in the course pursued, and no objection has been lodged against our procedure by parents or others, as if it fostered a spirit of sectarianism or encroached on any of the peculiarities of any one denomination.

We might cite too the case of the Model Schools in connection with the Normal School of Glasgow, the foundation of the Training System, where the moral education of the young, founded on Bible principle, holds such a conspicuous place, constituting, in fact, one of its essential characteristics. "For twenty-six years," says Stowe, "children of all denominations have attended our Model or Practising Schools, including Episcopalians, Quakers, Socinians and Roman Catholics. . . . The average attendance of pupils during the last nine years of all these denominations has been 800. The Normal students also have been of various religious communions, and were natives of nearly every county of England and Scotland; several from the Colonies also have attended." "And yet all these have been trained together in the same classes, both in secular and scriptural subjects, without any difficulties or objections."

But we give another testimony, bringing out still more forcibly the soundness of our views, and establishing the point that the religious element may be introduced into the Common Schools without sectarianism and without offence to any conscience. "Dr. Candlish then showed the non-sectarian character of the education given in the Free Church schools, as indicated by the fact that it appeared from the returns of 568 of the schools, that there were in these schools 31,999 scholars whose parents belonged to the Free Church, 10,054 belonging to the Established Church, 614 Roman Catholics, and 9,223 belonging to other denominations. It is a principle of our scheme, said Dr. Candlish, as I believe it is generally in schools in Scotland, that parents may withdraw their children from religious instruction altogether. They may avail themselves of any one branch of education, and decline to avail themselves of any other branch. That liberty is conceded in most schools in Scotland. I think it a proper principle, and one which greatly facilitates the right settlement of the question. Of the 618 Roman Catholics attending our schools, I have not learned an instance—and I do not believe there is one—of an application for the exemption of their children from religious instruction. . . . The second statement I have to make on this point is this:—We selected 75 schools in the large towns of Scotland, and found that there were in them 4,658 children of parents belonging to the Free Church, 1,904 belonging to the Established Church, 212 Roman Catholics, and 3,357 of other denominations—in all, 4,658 of Free Church children, and 5,487, or a considerable majority, belonging to other denominations; so that our scheme manifestly bears on the face of it the character of thorough catholicism, thorough unsectarianism."

We have now we trust satisfactorily shown that the Bible, and the Bible alone, forms the only infallible light and guide to conscience, and that if that power or sensibility of our nature is to be improved and cultivated and strengthened, so that it shall serve the high and important purposes for which it was given, the Bible must be used, not merely read, but explained and analysed, its truths and precepts not merely grasped by the understanding, but, by the divine blessing, implanted in the heart as great living principles, and thereby

reduced to practice in the life. We have also considered the expedients some have resorted to for the purpose of obviating the difficulties connected with the free and unfettered use of the Bible in Schools, and we trust we have been able to show that these expedients, though preferable to a purely secular policy, are nevertheless lamentably defective for all the ends of a thorough moral education, and that there is no real practical difficulty in the way of securing such an education in perfect consistency with the purest catholicity and the inalienable rights of conscience.

In a subsequent number, we shall endeavour to show at length how the Bible may be most advantageously used in School.

II.—PRACTICE OF EDUCATION.

MENTAL ARITHMETIC—FUNDAMENTAL RULES.

In a former number we furnished an outline of the course to be pursued in carrying on the education of very young children in this important branch of knowledge. We showed how the child might be led along by the aid of objects, step by step, until he had become strong enough to lay aside his crutches and walk alone. In other words, we had him prepared for abstract numbers. Resuming the subject at this stage, the first thing that we would impress upon the mind of every teacher is the importance of having his pupils thoroughly grounded in the four fundamental rules, Addition, Subtraction, Multiplication and Division, both of integral and fractional numbers. Upon these rests the whole science of Arithmetic. There is not a single arithmetical question, however difficult, which cannot be solved by means of these; and not an operation, however simple, which can be performed without them. From Simple Addition to the Cube Root, and from the Cube Root to the last of the Miscellaneous Exercises at the end of the volume, at every step you must add, subtract, multiply or divide. How important then that the pupil should early acquire accuracy and quickness in these rules! We do not refer to integral numbers only. Fractions, having been early introduced, have been taught simultaneously with whole numbers, and should still receive a large share of attention. Our limits would not permit us to enlarge on this topic, and present an outline of the different steps to be taken in the attaining of expertness in the fundamental rules. But this is unnecessary. It matters little what be the course pursued, so long as the object is kept in sight, and every exercise is made subservient to the furtherance of that object. Many books have been issued in the neighbouring Republic admirably adapted for this purpose; among which "Colburn's Intellectual Arithmetic" is perhaps the most deservedly popular. But these books, on account of the entire absence of our currency from them, are unsuited to our wants. To teachers, however, who wish a guide in the department of Mental Arithmetic now under consideration, Colburn will be found to render essential service.

Readiness in addition and subtraction is to be acquired only by continued practice. The scholar can avail himself of few

contractions in either. In multiplication and division, the result in many cases may be found without the actual operation by the usual method. And in mental calculation, such contractions are of great advantage, inasmuch as it is often exceedingly difficult to retain in the mind the long array of figures necessary in multiplying or dividing large numbers. It is highly important that the pupil be able to multiply together any two numbers not exceeding one thousand. There are many rules for particular cases, by which the product of two numbers can be very readily found. And these are useful as mental exercises, but are of little practical utility, because they can only be employed in a very few cases. The desideratum here is a system of contractions of general application. Such a one evidently must be founded on the decimal notation. Let us see what can be done.

To multiply by 10, 100, 1000, &c., we have only to annex one, two or three cyphers respectively: for example, $147 \times 10 = 1470$; $147 \times 100 = 14700$; $147 \times 1000 = 147000$.

Five is half of ten, therefore if we multiply by ten and take half the result, we shall have the same as if we had multiplied by five. So we have only to annex a cypher and divide by two, to obtain the product of any number by five. *Ex.* Multiply 329 by 5:— $3290 \div 2 = 1645$. And the same applies to any multiplier composed of 5 and any number of noughts, as 50, 500, &c. viz., to multiply by 50 annex two cyphers and divide by two; to multiply by 500, annex three cyphers and divide by 2. *Ex.* Multiply 128 by 50:— $12800 \div 2 = 6400$. Multiply 736 by 50:— $736 \div 2 \times 100 = 36800$. Multiply 128 by 500:— $128 \div 2 \times 1000 = 64000$. Multiply 736 by 500:— $736 \div 2 \times 1000 = 368000$.

Twenty-five being one-fourth of one hundred, to divide by 4 and multiply by 100 is the same as multiplying by 25.—Thus, to multiply 168 by 25, divide 168 by 4 and annex two cyphers, ($168 \div 4 \times 100 = 4200 = 168 \times 25$). Extending this rule as we did the former, to multiply by 250 we have only to divide by 4 and annex three noughts instead of two; and to multiply by 2500, annex four.

Seventy-five is not quite so convenient a multiplier as twenty-five; for it, being three-fourths of one hundred, requires that the multiplicand be both divided by 4 and multiplied by 3, before the two noughts are annexed. *Ex.* Multiply 73 by 75:— $73 \times 3 \div 4 \times 100 = 5475$. This rule may be extended like the two former.

To multiply by any number having a cypher annexed, as 20, 30, 40, &c.; multiply by the significant figure and annex a cypher. Thus, $276 \times 20 = 276 \times 2 \times 10 = 552 \times 10 = 5520$. $276 \times 30 = 276 \times 3 \times 10 = 828 \times 10 = 8280$. $276 \times 70 = 276 \times 7 \times 10 = 1932 \times 10 = 19320$. If the multiplier contains two or more noughts, the student has only to multiply by the digit and annex the cyphers, be they more or less in number.

Fifteen is ten and half of ten; therefore increasing any number a half and multiplying by ten, is the same as multiplying by 15. Thus, 82 and half of 82 make 123; $82 \times 15 = 123 \times 10 = 1230$. Thirty-five is three times ten and half of ten; therefore three times a number increased by its half, multiplied by 10, is equivalent to the same number multiplied by 35. Thus $(38 \times 3 + 38 \div 2) \times 10 = 133 \times 10 = 1330 = 38 \times 35$. Once again, 95 is 100 minus 5; therefore to multiply by 95, from the product by 100 subtract the product by 5; that is, by previous rules, from the number with two cyphers annexed, take half the number with one

cypher annexed. *Ex.* $16 \times 95 = 4600 - 460 \div 2 = 4600 - 230 = 4370$.

Thus we see how any number may be multiplied by any number whose units' figure is either 0 or 5. The intermediate numbers are all done on the same principle. Twenty-four times any number are 25 times that number, less once the number, and 23 times any number are 25 times the number less twice the number. Thus, $32 \times 24 = 32 \times 25 - 32$; and $32 \times 23 = (32 \times 25) - (32 \times 2)$. Again, $32 \times 26 = 32 \times 25 + 32$; and $32 \times 27 = (32 \times 25) + (32 \times 2)$. Thus by connecting two numbers more and two numbers less with our 15, 20, 25, 30, &c., we have all the intermediate numbers.

Division is performed by reversing these processes. It is more difficult than multiplication, and in it the scheme of contractions cannot be carried to so great a length. Yet many useful abbreviations may be discovered by the teacher who gives careful attention to the subject.

The system of contractions above presented is the one for giving the pupil the ability to grapple with difficult questions in Mental Arithmetic. It covers the whole ground. No matter what be the number to be multiplied or what the multiplier, the scholar who has been thoroughly drilled in it, will be able to perform the operation more easily than can one who must have recourse to the usual way, as upon a slate.—And in most cases, not a tithe of the usual mental labour is required.

We will now present some contractions which, though not of very great practical utility, as regards their application to the solving of general questions, will be found to be of use as a mental discipline; and, on account of their extreme simplicity, very pleasing to the children.

To multiply by 11, arrange in decimal order, the units' figure, the sum of the figures, and the figure in the place of tens. *Ex.* Multiply 43 by 11:—add 4 and 3 together and insert the sum, 7, between the 4 and 3, crowding 4 into the place of hundreds, and we have the product, 473. Multiply 72 by 11:— $7 + 2$ are 9; place this 9 between the 7 and the 2, and we have the product, 792.

To find the product of any two numbers of two figures each, when the units' figure in each is 1. Arrange in decimal order 1, the sum of the tens, and the product of the tens. *Ex.* Multiply 41 by 31:—the units' figure of the product is 1, 4 and 3 are 7 tens, and 4 times 3 are 12 hundreds,—1271.—Multiply 61 by 31:—the units' figure is 1, 6 and 3 are 9 tens, and 6 times 3 are 18 hundreds,—1891.

To find the product of two numbers, when the sum of the units is ten and the preceding figures are alike in each.—Multiply the units together for units, and the preceding figures of the one by the preceding figures of the other increased by 1, for hundreds. Thus, multiply 71 by 79:—9 times 1 are 9 units, and 8 times 7 are 56 hundreds,—5609. Multiply 113 by 117:—7 times 3 are 21 units, and 12 times 11 are 132 hundreds,—13221.

To square any mixed number whose fractional part is $\frac{1}{2}$.—Multiply the integral part by itself increased by 1, and annex $\frac{1}{4}$. Thus,—square $3\frac{1}{2}$:— $3 + 1 = 4$; $4 \times 3 = 12$, annex $\frac{1}{4}$ and we have $12\frac{1}{4}$. Square $11\frac{1}{2}$:—11 times 12 are 132, annex $\frac{1}{4}$ and we have $132\frac{1}{4}$.

To find the product of any two mixed numbers whose fractional parts are halves. Increase the product of the integral parts by half their sum plus $\frac{1}{4}$. *Ex.* Multiply $3\frac{1}{2}$ by $7\frac{1}{2}$:—half

the sum of 3 and 7 is 10; add this, plus $\frac{1}{4}$, to their product, 21, and we have $26\frac{1}{4}$, which is the product of $3\frac{1}{2}$ and $7\frac{1}{2}$. Multiply $5\frac{1}{2}$ by $11\frac{1}{2}$:—The product of 5 and 11 is 55, and their half sum 8; to the sum of these annex $\frac{1}{4}$, and we have $63\frac{1}{4}$, the required result.

To find the square of any number whose fractional part is $\frac{1}{4}$. To the square of the integral part add one half of itself and annex 1-16. *Ex.* Square $8\frac{1}{4}$:—the half of 8 is 4; add this to the square of 8, (64,) annex 1-16, and we have $68\frac{1}{16}$, which is the square of $8\frac{1}{4}$.

These hints upon contractions have extended farther than we intended. And no one must imagine that we recommend that time be devoted to them in school in proportion to the length at which they are here discussed. They, being only the reasoning of Mental Arithmetic, should never be mistaken for the substance. A few such exercises, intermingled with those which require more severe mental exertion, have a wonderful effect in exciting the interest and reviving the flagging energies of the child. But the teacher must not lose sight of his object; viz., the preparing of the pupil to grapple with the difficult problems in Arithmetic. And this can only be done by meeting and conquering the difficulties as he passes along. And knowledge of Arithmetic is not the only object attained by this exercise. It is an important one, and well worth the trouble and time spent in the study. But there is a higher, a nobler end to be gained by its practice, of which the teacher should never for a moment lose sight,—even the cultivation and development of some of the noblest faculties of the intellect. Clearness of comprehension, fixity of thought, patience in investigation, correctness in reasoning, and confidence in truths arrived at in conclusion, are all specially nurtured. But to attain this, the teacher must never proceed without the undivided attention of the class. The pupil must be required to solve each question, merely from hearing it once stated, and then give a clear account of his mental operations. In our next, we will treat of the subject in its practical application to the computation of prices.

III.—OFFICIAL NOTICES.

STATEMENT RESPECTING THE PROVINCIAL NORMAL SCHOOL.

Notwithstanding all the efforts we have made to diffuse information regarding the proceedings and workings of this Institution it appears, from the notes of enquiry we are almost every week receiving, that no small amount of ignorance still prevails. On this account we have felt it to be our duty to draw out a sort of programme of its more prominent features and operations, which we purpose inserting in several numbers of the *Journal*, in the hope that we shall thereby save ourselves much time and labour in correspondence.

OBJECT OF NORMAL SCHOOL.

The object of this Institution is to qualify those who intend to devote their time and energies to the education of the young for a more efficient discharge of their duties; and this is done in two ways, first, by more accurate and extensive attainment in all the branches of a common and more advanced education, and, secondly, by an acquaintance both theoretical and practical with that system of education generally designated the Natural or Training System.

SUMMER AND WINTER TERMS.

There are two Terms in the year, the Summer and Winter, the former commencing on the second Wednesday of May and finishing on the last Thursday of September, the latter commencing on the second Wednesday of November and finishing on the last Thursday of March. In Summer the

School meets at 8 o'clock A. M. and closes at 3 o'clock P. M., and in Winter at 9 o'clock A. M. and closes at 4 o'clock P. M., with an hour's interval. None are admitted later than a week after the commencement of each Term. Licensed Teachers may attend as spectators, but they cannot graduate unless they enrol as regular pupils, and attend the whole Term.

ADMISSION OF PUPIL TEACHERS.

Each Board of School Commissioners has the right of sending to the Normal School, at the commencement of any of its Terms, one pupil, either male or female, for every one hundred pounds received by the Board from the Provincial Treasury. The Principal may admit twenty additional Pupil-Teachers on their being examined and taking the necessary pledge. All licensed Teachers are admitted. The Principal may admit ten pupils, not intending to teach in this Province, at such rate of fees as he may think proper, (£2 per Term is the fee charged.) None are admitted save those above sixteen years of age, and who are able to stand a satisfactory examination in Reading, Spelling, the simple rules of Arithmetic, the elements of Geography and of English Grammar.

All regular Pupil-Teachers, when enrolled, declare it to be their intention to devote themselves to the profession of teaching within the Province for three years at least.

COST OF ATTENDANCE AT NORMAL SCHOOL.

Instruction and the use of Text-Books are free to all Pupil-Teachers.

Boards of School Commissioners are required to pay the travelling expenses of the Pupil-Teachers they recommend, to and from the Normal School, at the rate of 3d. per mile.

The Pupil-Teachers have nothing to pay save Board and Lodging, which they may obtain in and around the village of Truro from 8s. to 15s. per week. The whole actual cost of Term will thus be about £10.

TEACHERS OF NORMAL SCHOOL.

Principal and Lecturer on Professional Department and Natural Science, Rev. A. Forrester, D. D.; English and Classical Department, C. D. Randall, Esq.; Mathematics, Natural Philosophy, &c., W. B. Mulholland, Esq.; Theory and Practice of Music, Professor Williams.

COURSE OF STUDY PURSUED.

English and Classical Department.—All the branches of an English Education, commencing with the elementary and proceeding to the more advanced;—such as Reading, Spelling, English Grammar, Composition, Geography in all its branches, History, Astronomy—Classics, from Grammar up to the highest Classical Authors, according to the nature of the Diploma for which the Pupil-Teachers intend to compete. French is also taught. Books used, in English—Irish National Series, Reid's Composition, MSS. Lectures by Master—Classics, Latin and Greek Grammar of Edinburgh Academy, with Delectus—Anthon's Edition of Classics—Ahn's French Grammar—L'Historie de Canada.

Mathematical Department.—Drawing and Penmanship—Mental and Slate Arithmetic, Geometry, Algebra, Use of Globe—Outline Lectures on Natural Philosophy. Books used—National Series, Thomson's Arithmetic, Euclid's Geometry, Chambers' Algebra—MSS. Lectures by Master.

Professional Department.—Course of Lectures on Teaching as a Calling or Profession, embracing the What, the How, the Who and the Wherewithal, or the Science, the Practice, the School-Master, and the whole support of this branch of the public service.

Under the Science of Education, after presenting an outline of the whole, the Physical, Intellectual and Moral Education of the young is discussed in all its aspects and bearings, in connection with a regular Course of Lectures on Animal Physiology, on Intellectual and Moral Philosophy.

The How embraces everything appertaining to the Practice of Education;—such as School Premises, School Organization & School Government—Different Systems of Education—Different Branches taught in Common and more advanced

Schools—System adopted, its distinctive features and its application to the various branches taught.

Under the Who comes everything belonging to the Living Agent, the Schoolmaster;—such as the Office of Teacher—his Qualifications and means of obtaining them—his Duties—his Difficulties and his Rewards.

Under the Wherewithal falls to be considered whatever belongs to the External System;—such as the Party on which devolves the responsibility of this branch of the Public Service—The mode of raising the Adequate Support—External Systems of National Education, with an examination of the system pursued in this Province.

From the connection subsisting between one prominent feature in the Training System and Natural Science, Dr. Forrester also delivers an Outline Course of Lectures on Chemistry, Mineralogy, Botany, Zoology and Geology, all which are applied to the scientific cultivation of the soil.

Music.—Instruction is given twice in the week on the Theory and Practice of Music,—the great aim being to make the Pupil-Teachers acquainted with ten or dozen tunes, so as to enable them the better to carry out the various physical exercises, &c. of the system.

CONNECTION BETWEEN NORMAL COLLEGE AND MODEL SCHOOLS.

Six weeks after the commencement of a Term, the students of first section are required to go into the Model Schools, first as spectators, and then as practitioners,—at least, for two or three hours every week. For example, they have received, in course, instruction in the way in which Mental Arithmetic should be taught in accordance with the Training System. But they require to see that mode exemplified; any more, they require to practise it themselves, ere they can teach it with efficiency. And all this, they do, first, in the Primary, then, in its more advanced stage, in the Intermediate, and more advanced still, in the High School department,—and so on with the other branches. The other sections of Pupil-Teachers pass through the same ordeal, though, in consequence of their deficiencies in scholarship, they cannot afford to give the same time to the Model Schools.

MODEL SCHOOLS.

These schools are erected within a few yards of the Normal College, and are intended to furnish the best exemplification of the Training System, as well as to afford a favorable opportunity for the Pupil-Teachers to practise the same.

They consist of three departments, Primary, Intermediate, and High, with Female Industrial; and embrace all the branches of a Common and Grammar School education, including the higher branches of Mathematics, Greek and Latin, with French and German.

Teacher—Miss S. CHRISTIE, Primary.

Miss JANE GRAVES, Female Industrial.

Mr. J. WEBSTER, Intermediate.

Mr. J. B. CALKIN, Head-Master.

The fees paid in advance are, per quarter, for Primary, 6s. 3d.; for Intermediate, 8s. 9d.; and for High School, 11s. 3d. The commencement of Quarterly Terms is the first of May, August, November, February, and none are afterwards admitted without paying the full fee. Holidays from 15th July to 15th of August.

The Books used are the Irish National Series, with Edinburgh Academy Greek and Latin Grammars—Ahn's French and German Grammar.

Commissioners, Trustees of Schools, and others, desirous to procure Normal-trained Teachers at the end of the present Term, are requested to correspond with the Principal at as early a date as possible.

THE TEACHER'S OWN EXAMPLE, &c.

(From the Teacher's Manual by W. Ross.)

1. The power of example is proverbially great; and the Teacher's personal example is obviously one of the most effective disci-

plinary means within his power. With respect to the influence of example, it may be truly said, in general, that the disciple is not above his master, and this is perhaps more strikingly true when applied to discipline than to direct intellectual instruction. A Teacher, for instance, may possess a considerable amount of attainments, and yet from having but an indifferent facility in adapting his instructions to the capacities of the juvenile mind, and from other causes, he may fail in impressing his own intellectual stamp upon his pupils; but this can hardly be the case in reference to the example which he exhibits.

(2) Example teaches insensibly, as it were, yet powerfully and effectively. As a disciplinary instrument, indeed, it is not only powerful, but is, in a certain sense, irresistible. Children cannot withstand its influence. In this sense, it is emphatically true, that "as the master is, so is the school." This adage holds good to an extent greater than those unacquainted with the practical working of popular Education would readily credit. Some, indeed, go so far as to say, that whatever faults are discovered in the pupils, the prototypes of such faults are to be looked for in the Teachers themselves. But this is probably going too far, especially in the case of large towns, where the children frequently remain but a comparatively short period at the same school, and where the Teacher's instructions and example are opposed by a multiplicity of adverse influences. To say the least, however, a very great degree of responsibility attaches to the Teacher's example; and he can hardly be too solicitous that the influence which he thus exerts may be in every respect salutary.*

We need hardly say that the Teacher ought to studiously avoid in himself all eccentricities of manners, which have the semblance of, or may be construed into, breaches of decorum.†

It were an easy matter to dilate at length upon what the Teacher ought to be, what he ought to do, and what he ought to avoid, but our space does not admit of this, nor, indeed, does our inclination, nor our sense of what is required, prompt us to this course. We would merely beg to add on this subject one short but comprehensive rule—one that is easily remembered, and well worth remembering, and adopting as a rule of conduct:

BE WHAT YOU ARE, AND BECOME WHAT YOU CAN.

(3) Next in importance to the Teacher's own example, which is of course constant, are to be reckoned the visits of influential persons to the School, and especially the visits of the Clergy. It is hardly possible to rate too highly the beneficial influence which the Clergy, by their connexion with their Schools, exercise upon the popular education of the country. Truly has Mr (now Bishop) Field observed, speaking from an extensive experience as Inspector of Schools—that "nothing can compensate for the absence of the Clergy from the Schools; no body can supply their place; Let then every Teacher, though a subordinate co-operator with his Clergyman, take care to prove himself in all things, a hearty, right-minded, and a zealous one.

(4.) The influence of the example exhibited by the elder pupils, who are often, as it were, ring leaders of the others, also de-

* It is to be regretted when the Teacher labours under any physical malformation, or bodily infirmity. The Committee of Council on Education esteem this matter of so much importance, that in their Minutes of July, 1847, they thus minutely specify what classes of persons shall be held to be ineligible for the office of schoolmaster under their scheme:—"A constitutional infirmity, such as scrofula, fits, asthma, deafness, great imperfections of the sight or voice, the loss of an eye from constitutional disease, or the loss of an arm or leg, or the permanent disability of either arm or leg, curvature of the spine, or hereditary tendency to insanity, are to be regarded as positive disqualifications." [for the office of Teacher.]

† "The example of the teacher," says Bishop Short is one of the most powerful engines for good or evil, in a school, because children learn almost all that they acquire by imitation."

"The mere fact of associating with persons of a good or bad habit of mind, will stamp a corresponding character on the young persons so associated. Therefore, as it is important to set the children a good example, so it is of the utmost consequence that the habits of the Teacher should be really good, for children will inevitably discover the fraud, if any species of deceit be practised on them."

‡ Speaking of the influence of the Clergy, it has been beautifully remarked, that "A Parish Priest is officially a party to all the most important and touching incidents in the lives of his flock. He is the only person living in whom it is not an impertinent intrusion to enquire into their comings and goings, their works and ways, their joys and griefs; for he is their natural adviser and counselor; it is through his mouth that all they love, or reverence most, speaks."

"People talk of the power of demagogues;—but what could the subtlest bawler oppose to the influence of him, who visits the poor man's hearth as a familiar friend; who makes peace between him and his neighbour; who watches over the education of his children, who reclaims the one from his wanderings; stands by the sick bed of the other and instructs its anxious but ignorant mother how to alleviate its pains; and when it dies, binds up her broken heart, and after he has blessed the soul where its body is laid to rest, ceases not to direct her thoughts to its spirit in Heaven;—the man who is witness and partaker of the deepest joys and sorrows of his life, and whose vocation it is to hallow them all."—Austin.

erects the attention of the teacher. In most Schools there will generally be found a comparatively small number of the elder pupils from whom, to a considerable extent, the disciplinary tone of the School seems immediately to take its complexion. It is, therefore, obviously of great importance that such pupils should, in their entire conduct, co-operate with the Teacher, and corroborate his plans and influence in the School generally; for,—

At their command others break through every rule;
Whomsoever governs they count the school.

Vexes could do that mischief in a day,
For which not Rome, in all its power, could pay;
And these boy-tyrants will their slaves distress,
And do the wrong no master can redress.
The mind they load with fear, it feels disdain
For its own lossness, and yet it true in vain
To shake the admitted power,—the coward comes again
To more than present pain these by this give;
Long as we've life some strong impressions live;
And these young tyrants in the soul will sow
Seeds of all vices that on weakness grow.*

* Crabbe.

THE CO-OPERATION OF PARENTS.

(From the same.)

(1) The natural Teachers of the child are obviously his parents. On them, in their relation of Parents, devolve this duty. Whether there are any circumstances that can release them altogether from this sacred duty, and, if so, what these circumstances are, it is foreign to our present purpose to enquire. We may however observe that,—1st, when the parents do not possess the ability to impart to their offspring a suitable education,—or, 2nd, when they have the ability, but cannot command the necessary time to do so; and 3rd, when from whatever cause they bring them up in the knowledge and practice of what is evil rather than what is good—then is a partial substitute for them obviously to be preferred. Such a substitute is the Teacher, and this, if we mistake not, is his true relation to his young charge. He is, then, a co-operator with the parents, and it were both well and pleasant for him, if he found himself always in this position, but observation compels us to acknowledge that such is far from being the case universally.

(2) Whence then arises this adverse feeling, which we find too often manifested on the part of the parents towards the School and the Teacher? Evidently from ignorance and misapprehension. It is not that poor parents do not love their children, that they have not natural affection for them. One would rather attribute it to the opposite of this, to an over-weening, but mistaken fondness for them. The answer to the question, however, is in one word, ignorance.†

(3) There are various opinions as to the usefulness of the practice of visiting the parents of the children at their homes. Probably in this case, as in many others, very much depends upon circumstances, and the spirit in which the thing is done. It is, therefore, difficult to speak positively respecting it. Whatever means may be employed to create and preserve it, there can, however, be but one opinion as to the desirability of a cordial feeling between the Teacher and the parents of his pupils. The Teacher ought not, therefore, to be indifferent about their good opinion. On the contrary, he ought to endeavour, not only by the suavity of his manners, but by the faithful and efficient discharge of all his scholastic duties, to acquire their respect and confidence.

(4) Acting in this spirit he will avoid giving the parents any just cause of complaint against him, and when misunderstandings do arise he will meet their hastiness, unreasonableness, and pretentiousness with calmness, patience, and becoming dignity of manner. At the same time, he must not allow the caprice of parents to interfere with any of his general arrangements which he is convinced are for the good of the whole school.

(5) The parents ought to be informed when their children

* It will be understood, that we here refer especially to parents of the poorer classes, many of whom have not themselves enjoyed the advantages of a literary education.

† It were much to be wished that we possessed a sound and wholesome literature of education, of such a form as would render it both popular with the poor and easily accessible to them. In the meantime the Teacher ought to endeavour, as far as in him lies, both in his intercourse with the parents and in his entire conduct, to remove those misapprehensions and prejudices in matters of education to which we have alluded, and which he will find exist, and militate against his efforts more or less powerfully in most neighbourhoods.

absent from school, or very unpunctual in their attendance. It is usual to notify absence by forwarding to the parents a printed form prepared for the purpose in which the Teacher has merely to insert the child's name.

(6) On such occasions, however, a visit from the Teacher now and then, could not be considered intrusive, and might be attended with advantage, as also when any of his pupils have been detained from school for some time by an illness, which is not contagious.

(7) The practice of the parents giving presents to the Teacher and to some extent, more particularly in rural districts; and it may not, therefore, be out of place to observe, that the Teacher ought to exercise discretion and prudence in the acceptance of such presents. Beware of compromising a proper feeling of independence.

(8) In some cases Rules or Hints are issued for the use of Parents with a view of enlisting their hearty co-operation in the right up-bringing of their children. The following we think as appropriate as any thing of the kind that has come under our notice. We know not who is their author.

TO THE PARENTS OF CHILDREN AT — SCHOOL.

MY GOOD FRIENDS,

You have wisely brought up your children here to be instructed by the Church, and that, in accordance with the prayer of God's Priest at your marriage, you "may see them christiandy and virtuously brought up," try, then, to observe strictly the following recommendations:—

1. Always send your children from home, clean and neat, before the hour for beginning school; because when they arrive too late, you teach them, through your own bad example, habits of unpunctuality, and, above all they learn, by their absence from the prayers, with which our daily work is hallowed, to neglect, in after life, to pray to God.

2. If, however, you cannot send them on account of sickness, or any other case of necessity, never omit afterwards either to bring them yourselves, or at least to send a note or other proof of the cause of their absence, to prevent them from learning to make idle excuses for themselves, or from having the temptation to tell falsehoods.

3. Be very cautious how you interfere with the discipline of the school, or with the means taken to correct your children when they offend, and do not look upon the master and mistress as hired servants, only paid to act as you please, but as persons deeply interested in your children's welfare.

4. If, however, you have any reasonable cause of complaint against them, be sure that you do not hurry away in a passion to abuse them, but go direct to the clergyman, under whose especial charge the school is placed, and by whose authority every thing there is done.

5. By no means suppose that you have a right to speak angrily or disrespectfully to the teachers of your children; nay, on the contrary, they have the strongest claim to your gratitude and support.

6. Strive to discountenance every attempt your children make to bring home idle tales about their school, and endeavour to impress upon them, that their master and mistress stand, in your absence, in their parents' stead.

7. Take all the interest you can in what they learn, by occasionally finding time to ask them questions, for so you will not only encourage them to persevere in their work, but will obtain information in many cases for yourselves.

8. And yet, if you see them backward, do not directly find fault with the school, and prepare to remove them to another; as that backwardness most probably has arisen from their own idleness and inattention, or perhaps from their not being clever enough to get on, or again, may you not yourselves have prevented their improvement by neglecting to send them regularly to school, or by checking them through your indifference from trying to do well?

9. Avoid, then, in their presence every sinful act; such as lying, swearing, drunkenness, loose conversation, neglect of the Lord's Day, and the like; lest by your bad example, you undo the good work begun at school, and destroy not only your own souls, but those of your little ones also.

10. Make them to understand that so much trouble is taken in their behalf entirely for their own benefit, and that the best thing you can give them is a good education.

11. Remember, however, that this education does not only consist in their being "good scholars;" "knowledge puffeth up" says the apostle, [1. Cor. VIII. 1.]; but in their being trained to carry out, in holy lives, the solemn vows of their baptism, that is, in learning practically how to do their duty towards God and towards their neighbour.

12. Pray, then, for them fervently, as the most sacred trust that God has given you; pray that they may be obedient and faithful

member of Christ's Church: pray that they may be true and honest citizens of the State; pray too for their teachers, your clergyman and the school, and so shall it be your blessing to bring up your children in "the fear and nurture of the Lord, and to the praise and glory of His Holy Name."

IV.—EDUCATIONAL INTELLIGENCE.

COLONIAL.

NOVA SCOTIA.

From the Christian Messenger.

EDUCATION AT DIGBY NECK.

It is a truism that the interests of education in this Province has been too much neglected. In this respect, however, there is a perceptible change for the better; and there are cheering indications that the public mind is being awakened in reference to the matter, and that the masses generally are beginning to appreciate and desire the blessings of mental culture. In many of our rural districts, where, not long ago, schools and school-masters were but little esteemed and inadequately supported, a spirit of laudable enthusiasm with regard to education is now exhibited.

This change and improvement in public sentiment may be attributed to several concurring causes; but the principal cause, no doubt, may be traced to the annual visits of the efficient and indefatigable Superintendent of Education. His visits in this locality have, it is certain, been productive of great good. In the spring of 1858 he delivered one of his most stirring lectures to the inhabitants of this place, the effect of which was almost magical. We were convinced that it was not enough to raise a school and employ a teacher, but that we should obtain a teacher of the right stamp. Too often had we been imposed upon by pretenders, who, in moral as well as scholastic attainments, were destitute of the qualifications necessary for taking charge of a school; and we were determined to procure the services of some of the teachers whose capacity for the work had been authenticated by a diploma won at the Normal School.

Through the agency of the Rev Dr Forrester, Miss Helen M. U. Layton of Truro, was induced to take charge of our school; and the results have transcended our most sanguine expectations. The new system of teaching (for a new system it is) which she introduced into the school has wrought wonders, and compelled us to acknowledge the value of our Provincial Normal School.

It was announced, by advertisement, that Dr Forrester would again lecture in this place on Saturday evening, 23rd April, and a multitude gathered, with eager desire, to hear another of his thrilling appeals in behalf of education. The day, however, was stormy—the wind was tempestuous—the lightning flashed—the thunder rolled—and the rain fell in torrents. Therefore, the Doctor, who had thirty miles to travel that day, could not fulfil his appointment. He reached our village on Sabbath morning, and preached three times during the day and evening. If any one had been apprehensive that his mind has become too much secularized by his constant labours in the educational department of usefulness to occupy the pulpit with efficiency it was soon apparent that such a natural apprehension was entirely groundless. His devotional exercises as well as his sermons convinced his hearers that if he was at home on the platform he was no less so in the pulpit. His doctrine and the tendency of his discourses were entirely in harmony with those of our Baptist ministers.

The Doctor spent the ensuing Monday forenoon, accompanied with some friends, in visiting spots in this locality more than ordinarily rich in objects of geological interest. The

Rev David Freeman, A. M., was present on his College Agency at the same time; and these divines, perambulating the hills and shores together, possessed themselves of some magnificent specimens of "precious stones." In the afternoon the Doctor examined Miss Layton's school, and seemed quite pleased with its condition and the manifest progress of the pupils.

In the evening the Baptist Meeting-house was literally crowded, while the Doctor, in masterly style, expatiated upon the interests of Education. Could such an address, rich in thought, expressed in glowing words and enforced by appropriate gesticulation, be delivered annually in every school district in Nova Scotia, the people would soon become impressed with a sense of the value of intellectual improvement. Next morning he left, and the same forenoon gave a lecture on the same subject to the inhabitants of Trout Cove, (five miles distant,) with corresponding results. In fact, it may be said that Dr Forrester's official visits to Digby Neck have greatly tended to promote the interests of the cause to which his labours and energies are specially dedicated.

On the subsequent Friday, (April 29th.) Miss Layton's school underwent a public examination, greatly to her own credit and to the satisfaction of the community. At the close she was presented with the following address, signed by the parents of her pupils:

"DEAR MISS LAYTON,

We cannot permit you to withdraw from the charge of the School in this district without assuring you of our high appreciation of your merits as a teacher.

During the period that our 'little ones' have been committed to your care, your most strenuous efforts have been employed in striving to promote their best interests,—mentally and morally, and your superior scholastic qualifications, to say nothing of the excellent system of education you have pursued, have been productive of the most satisfactory results.

Under your teaching our children, and especially our daughters, influenced by your salutary example, have been beneficially impressed with a sense of the value of morality and virtue, without which the highest intellectual attainments are of comparatively trifling moment.

Not only in the active duties of the school-room have you elicited our esteem: but in our domestic, social and religious circles your amiable deportment, has been such as to win our affections as well as our respect.

In bidding you adieu, we beg, with a whole-hearted sincerity, to assure you that you will have our prayers for your welfare and prosperity.

Fare thee well! and if forever,
Still forever fare thee well!"

Thus closed the term of Miss Layton's engagement at Sandy Cove. She has been succeeded by Mr Alexander McKay of Earltown, another Teacher, bringing with him a first class diploma from the Normal School.

We have erected a school-house 34 feet by 24, which is rapidly progressing towards completion and which it is designed to finish and furnish in first rate style. The reader will readily apprehend, from the foregoing facts, what have been the effects of Doctor Forrester's two visits to Sandy Cove. The Normal School may be considered one of the most useful educational institutions in the Country. Its effects are beneficially felt even in this obscure nook of the Province.

At Trout Cove, too, our sister settlement, a spacious School Room has been conveniently fitted up, and Mr Angus Ross, another of the Normal School Teachers, is employed in imparting instruction to the rising generation there.

A VILLAGER.

Sandy Cove, June 21st, 1859.

DISTRICT NO. 4, GRANVILLE, ANNAPOLIS CY.
To the Rev A. Forrester D. D.

DEAR SIR,—As Mr John B. Jefferson has to give up Teaching School for a short time, on account of his health,

and feeling that he has discharged his duty faithfully, that he has instilled into the minds of his scholars a love for learning, and that his scholars appreciate his labors and study diligently for the benefit they expect to derive from the knowledge they gain. I send now the following address delivered by the scholars at the close of the present term, hoping that you will give it a place in your valuable Journal:—

MR JOHN B. JEFFERSON:

RESPECTED SIR,—As we the pupils of District No 4 are about to separate for the present, perhaps never all to meet again on earth, please allow us to present you with a verbal acknowledgement of our sincere thanks and esteem for the faithful and efficient manner in which you have endeavoured to instruct us, for the past two years.

We hope that, in some measure at least, we can appreciate your exertions to impress upon our minds correct views of Education, and our future careers will alone prove how much we have profited by your instructions.

And now, dear Teacher, when we reflect on the past and take a backward glance on the two years that have transpired since we met you in this room, the scenes in which we have mingled, the toils we have undergone, and the ties we have formed, we think of their influence upon the future. And to you and to us, Sir, that future is of the greatest importance.

Yours, most respectfully,

WHITMAN ARMSTRONG.

May, 1859.

STATE OF EDUCATION IN NEWFOUNDLAND.

According to the census of 1857, the population of Newfoundland is 119,304. Of these, 63,995 are Protestants, and 53,309 Roman Catholics. The Protestant population has thus a majority of 8,686. The sum voted by the Legislature in 1858 for the support of Elementary and Commercial Schools was £10,525 Sterling. In addition to this, £1700 were voted for the support of four Academies; £750 for the training of teachers; and £200 for repairs of school-houses &c. Thus the large amount of £13,175 Sterling, or one seventh of the entire revenue of the colony, is annually appropriated for educational purposes. That the people, through their representatives, expend such a large sum out of the public treasury, in promoting the cause of education, is most creditable to them; and were it wisely and economically expended an excellent education might be secured for the youth of the colony. Unhappily, however, owing in a great measure to the division of the educational grant between the two great religious denominations, and the separate school-system that has been followed, the aim of the people has been defeated, and a very inefficient system has hitherto been in operation.

The sum of £10,525 Sterling voted for the support of Elementary and Commercial Schools, is divided between the Protestants and Roman Catholics in proportion to their respective numbers. The Protestants receive £5,612. 16s; the Catholics, £4,912. 4s. Adding to this the sum of £200 granted for repairs, &c., and supposing it divided equally, we find the Protestant portion of the grant to be £5712. 16s.; the Catholic £5012. 4s. In each educational district a Protestant and Roman Catholic Board are appointed; and each Board receives a portion of the educational grant, in proportion to the population of the district. Thus local Boards expend the money voted by the Legislature, in accordance with the provisions of the Education Act. Protestant and Catholic children are educated in separate schools; and each Board is permitted to make their own bye-laws, rules and regulations, subject to the approval of the Governor in Council. The fees ordered to be paid in the Elementary Schools are as follows:—for each child learning the alphabet, &c, two shillings and six pence per annum currency; for each child learning to write and cy-

pher, five shillings per annum; other branches, seven shillings and six pence per annum. Let us now inquire how this machinery works, and what are the results.

Two Inspectors, one Protestant and one Catholic, were appointed in 1858, and laid their respective reports, for the first time, before the Legislature, during the session recently closed. These reports have been published, a short time since; and from them we may gather a correct idea of the condition of education in Newfoundland. The Protestant Inspector reports the total number of Protestant Schools, excepting academies, to be 131—attended by 6,521 pupils, of whom 2,934, or 45 per cent, were able to read the Scriptures. It thus appears that nearly one in nine of the whole Protestant population attend these schools. Of the whole number of schools, 98 are controlled and supported directly by the Educational Boards; and 33 are denominational, receiving a grant out of the Education Fund, but are not under the direction of the Boards. The total amount of salaries paid to 98 teachers is £3,571 currency—being an average of £36 10s. for each teacher. The sum divided among the remaining 33 is £923 currency or nearly £28 each. The teachers of this latter class, however, receive additional support from their respective denominations. The fees of the whole 131 schools amounted only to £500 currency, or about £1 per school, or 1s. 6d. per scholar per annum. Taking the whole expenditure on education, the average cost per pupil is £1 4s. currency, or £1 sterling. In Nova Scotia the average annual cost of teaching each pupil, in the Common School, is 13s. 8½d. currency, or nearly one half less; while the average salary of each teacher is £38 16s. 11d.

The first thing that strikes us on looking at this statement is the disproportion between the sum entrusted to the Boards and that paid in salaries to teachers. The sum placed at the disposal of the Protestant Boards is £5,712 16s. sterling, or £6,591 currency. The amount of teachers' salaries is £4,497 currency—leaving a balance of £2,094 currency. Out of this latter sum must come school repairs, furniture, and incidental expenses of the Boards. Only 98 schools have those to be provided for; and thus we find an outlay of no less than £22 5s. per school, per annum for repairs, furniture, and incidentals. The school-houses, however, are mostly very humble erections, and cost little indeed for repairs. The school-books are required to be paid for by the children. If we allow an average expenditure of £10 per school for repairs, furniture, and incidental expenses, it would be more than sufficient. In most instances not nearly so much is expended. This estimate would leave £1,114 unaccounted for. The Inspector puts down the actual amount expended by the Boards on school-houses and requisites for the whole year, as £1,713—which would leave £1,310 unaccounted for. There is no misappropriation of the money—the Boards are composed of men quite incapable of that; but owing to the want of proper superintendence, and the careless way in which business is transacted, this large sum appears to be annually wasted. The administration under local Boards and the Separate School System, result in the loss to the cause of education, of this large sum. Were it properly expended, a great improvement in the existing system might be effected.

The Roman Catholic Inspector reports the number of schools in operation to be 91, attended by 4,522 children. In addition to these there are five convent schools, not examined by the Inspector, but aided by a grant from the education fund, and attended by 1148 children—making a total of 5,670 pupils, or about the same proportion to the Catholic population as in the Protestant Schools. Of these, 1811, or about 40 per cent., are able to read. The total amount of salaries paid to teachers is £2,687 currency, being an average of £29. 10s. for each teacher. The five convent schools received £548 currency, making a total of £3,235. The fees of the whole 91 schools amounted only to £109 currency or £1. 3s. per school per annum or 7s. 4d. per pupil. The average cost of educating each pupil is £1 2s. 2d. currency. The total amount entrusted for educational expenditure to the

Catholic Boards, is £5,012 4s. sterling or £5783 currency. Deducting the above expenditure of £3,235 currency for salaries and grant to convent schools, there remains £2,548 currency to be accounted for. This would allow £28, or nearly the amount of each teacher's salary, to 91 schools, for repairs, furniture, and incidentals. It is preposterous to suppose that any thing approaching this large sum is thus expended upon the humble school-houses of the settlements. The Inspector complains that he found a large proportion of the schools utterly deficient in books, furniture, &c, and several closed altogether; and that he had no returns to show what the outlay of the Boards in this department was. Allowing as in the Protestant Schools £10 per school for such purposes, we find the large sum of £1638 remaining unaccounted for; and as it is quite impossible to suppose there is any misappropriation, we must refer it to careless and wasteful expenditure. Adding together the two sums thus lost to the cause of education, we find them to amount, at the lowest estimate, to £2,948. No one seems to be aware of this state of matters; and in the face of such waste, the Inspectors ask the Legislature to make a large addition to the Educational Grant. It is clear there is need of some improved supervision in this matter. The Education Act requires each Board to furnish a detailed statement annually of their expenditure; but very few of the Boards comply with this. The others totally disregard it; and thus this large absorption from the educational Grant is unknown or disregarded. If devoted to an increase in teachers' salaries, the sum in question would add no less than an average of £15 17s. to each, and thus secure a much better class of teachers. Or were a portion of it devoted to a Normal School for training teachers, the schools would soon assume another character.

Comparing the Roman Catholic and Protestant Schools, we find that the average salary given to the teachers in the latter is £36. 10s.—in the former, £29. 10s. The fees in Protestant Schools, average £4 per school; in Catholic, £1 3s. Thus the total average income of teachers in Protestant Schools is £40 10s.; in Catholic Schools, £30. 10s. In Protestant Schools 45 per cent. can read,—in Catholic Schools 40 per cent. After paying Teachers salaries Protestant Boards retain, to meet all other expenses, £2094 currency, or £22 5s. per school,—being, according to the above calculation, £12 10s. currency per school beyond the necessary outlay. Catholic Boards retain, for the same purposes, out of a smaller sum, £2,548 currency, or £28 per school—being £18 per school beyond a necessary expenditure.

One of the most discouraging features of the educational system in Newfoundland is the want of a Normal School. Seven hundred and fifty pounds sterling, per annum are voted for training teachers. Each Board is permitted to send two pupils to one or other of the Academies to be educated as teachers; and £25 per annum are paid out of the above grant for their board and education. Owing, however, to the poor remuneration given to teachers, by the Boards, not a single pupil offers; and thus no education is imparted to teachers of Elementary Schools, and at present there is not one under training. It is melancholy to contrast this state of matters with that in Nova Scotia. There a noble Normal School is sustained, at a cost to the colony of £750 per annum, and from it, properly qualified teachers are sent out all over the province. When teachers are wanted in Newfoundland for Elementary Schools, the Boards have to draw them, for the most part, from the labouring population—the best that will offer to submit to the drudgery for salaries ranging from £10 to £50 per annum.

Looking to the future, it is deeply to be regretted that no brighter view presents itself. It is now contemplated to subdivide the Protestant Grant between Episcopalians, Wesleyans, and other Protestants. A bill for this purpose was introduced last session,—was read a first time,—and met with no opposition; and next year it will probably be the law of the land. The effect of it will be that Episcopalians and Wesleyans will have Sepa-

rate Schools;—their children will no longer receive contamination from one another, by sitting on the same form. The Episcopalians number 42,638—Wesleyans, 20,144—other Protestant denominations 1,213. The Protestant Educational Grant will be subdivided into three shares, proportioned to these numbers. The consequence will be that the number of schools in the different settlements will be augmented, and, as a necessary result, the salaries of teachers lowered, and the poor education already attainable, it is to be feared, will be deteriorated. Jealousies, rivalries and denominational differences will be increased and embittered;—the Protestant denominations, educated apart from one another, will be more alienated and less capable of united action; and there will be no counteractive to Sectarianism. The progress that has hitherto been made in education will be checked; and money will be handed over to each denomination to be expended very much as they please. Teachers will be practically under dominion of their respective clergy. All the evils that have arisen from division will be inveterated. In settlements where one school would be sufficient, and where one teacher might have a respectable income, there will be three poorly qualified teachers on wretched pittance. Thus, if abuses have resulted from division hitherto, the increase of that division will multiply and perpetuate the evil.

The condition of the schools and the character of the education imparted, as shown by the Inspectors' reports, will form the subject of another short article.

ALPHA.

BRITAIN.

IRELAND.—A movement on a grand scale is at present going on in Ireland, with the view of destroying the Mixed System there established and of substituting Separate Schools.

SCOTLAND.—The National System of Education in Scotland is entirely under the control of the Established Church in that land, and no one is allowed to hold a school under that system without subscribing the Formula of that Church. This state of things arose from the fact that when the Parochial System of Education started in Scotland, there were almost no Dissenters in existence. Matters, however, in this respect are now greatly changed;—the adherents of the Established Church scarcely number a third of the population. In consequence of this, the Parochial Schools cannot now be said to be the National System. An effort is now being made to abolish the Tests, so that all qualified Teachers, irrespective of their religious creed, shall be eligible. This movement is preparatory to the establishment of a thoroughly National System.

AMERICA.

The Report of the Superintendent of Education of City of New York for the past year is before us. It is an admirable Report, containing much important information relative to the condition of Education in that city, as well as throwing out many valuable suggestions for further improvement. It is arranged under the following Heads:—1. Condition of the Schools; 2. Course of Instruction; 3. Normal and High Schools for Girls; 4. Improvement of the Schools; 5. Christian Education—the Bible. We can only afford space for a few extracts under the first and last Heads:—

CONDITION OF THE SCHOOLS.

The system of public instruction in the city and county of New York, as organized by the Board of Education, in accordance with the provisions of the existing law, comprises a Free Academy for the complete collegiate education of boys; four Normal Schools for the instruction of teachers; fifty-seven Ward Schools, including fifty-one grammar-schools for boys, forty-eight grammar schools for girls, and fifty-five primary departments for both sexes; thirty-five primary schools; forty-two evening schools (twenty three of which are for male and nineteen for female pupils,) and eleven corporate schools. The number of pupils under instruction in the Free Academy is 775; In the boy's grammar schools, 29,309; girl's grammar

schools, 27,991; primary departments, 59,276; primary schools, 23,760; evening schools, about 20,000; normal schools, 850, and corporate schools, 10,697. The whole number on register in the several ward and primary schools and departments is 139,441, and the average attendance 51,130.

The whole number of teachers employed in the several schools under the charge of the Board is 1,400; two hundred of whom are males and twelve hundred females. There are also eleven corporate institutions in different sections of the city, which participate in the distribution of the school fund, but are in no other respect under the jurisdiction of the Board.

The whole amount of money expended during the past year to December 29, for the maintenance and support of these schools, was \$1,466,266 99, of which sum \$556,445 33 was paid for the salaries of teachers in the ward schools and janitors of the school buildings; \$288,810 13 for the erection of new school-houses, the purchase of sites, and repairs and alterations of existing edifices; \$25,217 08 for the purchase of fuel; \$165,328 31 for books, stationery and school apparatus; 23,398 51 for salaries of superintendents, clerks and officers of the Board; \$45,831 73 for support of the Free Academy, including repairs; \$64,515 03 for support of evening schools; \$11,290 22 for support of normal schools; and \$15,427 05 for contingent expenses connected with the administration of the system.

Of the aggregate sum thus expended, \$212,889 55 were apportioned by the State Superintendent from the income of the Common School Fund, and the balance raised by taxation of property in the city of New-York.

The Superintendent is happy in being able to state, that at no preceding period in the history of the system have the schools of the city, collectively considered, been in a more flourishing condition. With very few exceptions, in unfavorable localities, a decided advancement has been made, during the past year, in both the grade and scholarship of the several departments—the average attendance has been considerably increased, and the general character and efficiency of the schools have been sensibly augmented. The course of instruction prescribed by the Board has been more fully and generally carried out than has heretofore been found practicable; while in many of the schools and departments additional branches of study have been pursued.

CHRISTIAN EDUCATION.

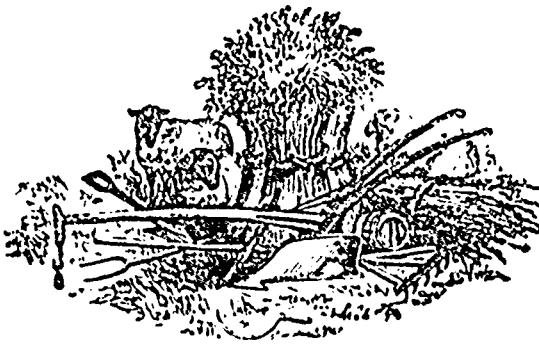
We desire to *force* neither the Bible nor Christianity upon the conviction or belief of any one; nor, on the other hand, do we desire that our own deep seated reverence for its truths, and heart felt attachment to its divine lessons of wisdom and love, should be wantonly outraged by its deliberate expulsion from the schools in which we educate our children. We have hitherto uttered no complaint against the omission of the School Officers of one or two Wards to direct the reading of the Bible in any of their schools—but when we find them acting aggressively, and proceeding to *exclude* this holy volume and to prohibit its use in those schools where it has found, ever since their first organization, an honored place—when we find that its continuance in all or any of the public schools of the city is to be made dependent upon the result of a political struggle at the polls, in the midst of a most degrading and demoralizing influence, and this too in the face of a unanimous and earnest recommendation of the Board of Education, that it shall be read at the opening exercises of every school—we cannot but believe that the time has come when some decided and efficient stand should be made in its favor—when, at least, the question should be definitely settled, either by the Board or the legislature, whether the Christianity which enters into and is officially recognized by every department of our government—national, state, and municipal—shall be excluded from our public schools.

I have been thus earnest in the expression of my views on this subject, not only because I firmly believe that the most perfect and complete education, apart from the elements of Christianity, as expounded by its Great Author, can afford no adequate security for the happiness and well being of its recipient, or for the faithful discharge of the duties and responsibilities which are to devolve upon him as a member of society, but because the official exclusion of the Bible from a portion of our schools accompanied with the assertion of the right to follow it up by a similar exclusion wherever the power exists to do so has immeasurably weakened, and must necessarily continue to weaken, the public confidence in our system of public instruction. Already has it been proclaimed from the pulpit and the press that our schools are "Godless schools"—institutions in which the intellect only is cultivated, while all the solemn obligations of religion are neglected or ignored. Is it wise in us to widen the slender foundation upon which charges like these have hitherto reposed, and by allowing the Scriptures themselves to be ignominiously expelled from one after another of our public schools, afford the strongest confirmation to the allegations thus preferred? Shall we not much rather consult the dictates of a wise policy and expediency, by boldly

and manfully taking our stand upon the broad and enduring platform of Christianity, and by firmly and definitely resolving that come what may, the Bible, once in the schools, shall there remain, as the only infallible guide to truth—the only unerring exponent of Christianity—the only sure palladium of individual and national happiness and prosperity?

We rejoice to observe that the Board of Education of the City of New York have by a large majority decided that the Bible, without note or comment, shall be used in all the Schools under their jurisdiction.

AGRICULTURAL.



I.—PRACTICE OF AGRICULTURE.

SPECIAL WORK FOR THIS MONTH.

THE principal operations of this month are weeding, thinning and transplanting Root Crops and Haymaking.

Destroy all weeds wherever they are growing, and destroy them as soon as possible. They exhaust the soil of the nutritive substances, and thereby neutralize all the effects of cultivation and fertilizing. Destroy them, even when they are growing by the road side or the sides of the fields. They rapidly form seeds, which, if scattered, reproduce plants. Thus the pests are increased and frequently conveyed from out-of-the-way places to the fields. Pasture fields should be gone over to extirpate Gowans, Ragweeds, Thistles and Docks.—It is, we believe, in consequence of this not being attended to that the Ragweed is spreading so rapidly around Pigeon. A few heads of its seed are sufficient to spread over a whole field. As it is not indigenous, it is to be hoped, that it will not be allowed to go over the whole Province.

Thinning and cleaning Turnips.—Do this when it should be done, and do it well. As soon as the leaves are between two and three inches long, run a plough between the drills, taking away the earth on each side to within about two inches of the plants; this will make a little ridgelet between each drill, and cover up all the weeds; and if the horse hoe is run about a week afterwards, they will be found quite rotten, and form a good manure for the land. Then set to work with the hand hoes and thin the plants five inches apart; do not be afraid of stripping the roots of the plants, as the more they are exposed the better; when the plants are a good size and the leaves begin to touch each other, a second hoeing must be given, cutting out every other plant; this will leave them ten inches asunder, taking away, at the same time, any weeds that are between them.

Transplanting Turnips.—Though the Turnip is less easily and less profitably transplanted than Mangold Wurtzel, it may be tried, where the Turnip-fly has committed its ravages.—The best way to do this is to make a hole first, then lift the young plant with the hoe, retaining as much of the earth as possible around the root.

Mangold Wurtzel—Cultivate pretty much the same way as the Turnip. It may be transplanted with far greater likelihood of success. Where the ground is rich, it may be thinned to fourteen inches.

Carrot.—Thin about two and a half inches apart. When the Carrots are about the size of a man's thumb, they should be lightly moulded with earth, like Potatoes.

Parsnips.—These should be singled whenever the plant can be seen, to a distance of eight inches apart in the drill—the stems and leaves spreading more than those of the Carrot, require more room. The after-hoeing and cleaning of the land of weeds with the drill-grubber, are conducted in the same manner as those for the Turnip and Carrot. The drill should be set up with the double mould-board plough, to heap the earth as much about the root as possible, as in the case of the Carrot.

Potato.—This plant should also be kept perfectly clean of weeds. The more the earth is stirred up about the tubers by the cultivators,—the hoe and plough,—the larger and better will be the crop.

HAYMAKING.

With the appliances which the modern agricultural mechanic affords the farmer in the way of improved mowing machines, horse rakes, &c., the task of making grass into hay has of late years become more easy, certain and expeditious. The old system was both troublesome and expensive, and the results not unfrequently problematical. Now, by putting into requisition the modern improved implements, when the barometer and other indications denote a settled state of the weather, a large breadth of grass may, in a few days, be safely housed as hay, affording healthy sustenance to live stock during our long and commonly inclement winters.

A very frequent error is committed in allowing the grasses to become too old before cutting. The reason assigned for this practice is that the largest weight of hay is thereby obtained. Even as to the mere weight the practice is very questionable; while the quality has been deteriorated to an extent which few can understand. The true rule for cutting the grasses, whether it be timothy, clover, or any other kind is when they are in full bloom. It is when they possess the largest amount of those nourishing ingredients which sustain the health and promote the growth of stock. To allow the seed to form and ripen before cutting, and which is often shaken out in the field and lost in the process of curing, a large portion of the starch and sugar becomes changed into woody fibre in the thick cuticle of the stem, a substance containing but very little nourishing power.

In our extremely hot weather, hay, during the process of making, is often exposed too much. Much shaking is injurious, particularly to clover, the leaves of which are so liable to fall off. No more shaking and exposure should be permitted than are absolutely required to effect the necessary evaporation, to prevent the hay fermenting too much when put into the rick or barn. Hay is always more or less injured by being allowed to be spread abroad during the night. Our copious dews are as injurious to it as a slight shower. It ought always to be left either in windrows or cocks; the latter being safer. The practice of salting hay in the mow is to be commended, particularly when it has sustained injury by wet during the process of making.—*Canadian Agriculturalist.*

ROTATION OF CROPS.

Under the head of manures some remarks were offered as to the impropriety of sowing so many flint crops. It was shown that the number of acres of these, as compared with Great Britain, were two to one respectively. It was also shown that those nations who had reached eminence in agriculture engaged to a greater extent, in raising and fattening

cattle. To do this it will be necessary to have a system of rotation of crops.

It has been already stated that some crops exhaust the soil more than other, and that if these crops be continued for some time the return is but trifling. This sterility of the soil does not arise from the want of all the substances necessary to form plants, but from the want of a sufficient quantity of a particular ingredient to continue the growth of a particular crop. A soil therefore in this position is not barren, but will produce other crops, requiring larger quantities of the other ingredients. These suggest the necessity of a rotation by which all the ingredients are brought into action, and have time to accumulate again before the rotation is completed. There are different reasons which prevent the use of root crops in this country to as great an extent as in other countries—as the want of artificial manures to raise them, and their insufficiency for maintaining the animal heat should they be raised in sufficient quantities, some of our common grains being of much more use for this purpose. In planning a rotation it should be done so as to keep the land clean, without the necessity of a bare fallow; for unless the fields are stony, and have many a stump, &c. which require removing, bare fallows are both unprofitable with regard to the fertility of the soil and the loss of the land for one year. The following has been practised, and being planned in accordance with the principles of science—as far as the state of the country will admit—is suggested: (1) drill crops of all kinds including Indian corn; (2) spring wheat, barley or oats; (3) clover meadow; (4) pasture; (5) peas or beans; (6) fall wheat. The greatest tendency of this rotation will be to exhaust the potash, phosphoric acid and lime; but being “forewarned” the farmer is forearmed,” and can prevent this result.—*lb.*

CHEMICAL ADVANTAGES OF DRAINING AND SUBSOILING.

It is an admitted fact that water, if it pass over or through the surface of the soil, acts beneficially, but this is not the case if it be allowed to stagnate. Science has shown that plants require air and warmth as well as moisture. Now moisture, if allowed to saturate the soil, prevents the ingress of these, which we see illustrated by the evaporation going on from undrained lands, evaporation always producing cold. If the land be drained this moisture sinks, and is carried off by the drains. If rain falls now it sinks into the subsoil, purifying the surface soil, and giving out heat and ammonia which it has acquired in passing through the air. These effects produce beneficial results. The advantages of draining may be summed up as follows:

(1) Heavy lands may be more easily and cheaply worked if drained.

(2) Lime and manures go further and have more effect.

(3) Larger crops are reaped and of better quality.

(4) Seed time and harvest are earlier and more sure, and naked fallows are rendered less necessary.

(5) A better system of rotation of crops can be introduced; as large crops of wheat, &c., have been raised by its means on land which before produced only poor crops of oats and buckwheat.

(6) The climate in general is made much more healthy, and the attacks of insects on domestic animals are in a great measure prevented.

Subsoiling has been tried to a considerable extent, and has been found not to answer the expectations of many that have practised it. Scientific truths teach us when this should be performed, and easily explain the reason of the failure, which may be experienced by all who perform their operations as it were in the dark, or in ignorance of the circumstances on which success must depend. Subsoil and trench ploughing change injurious compound, as oxide of iron, into beneficial ones by exposing them to the air, but must be done with due regard to drainage.—*lb.*

FRUIT TREES.

IMPORTANCE OF PROCURING VARIETIES ADAPTED TO SOIL AND CLIMATE.

So far as my experience goes, I have come to the conclusion that, the chief cause of the failures sustained by the cultivators of orchards in Canada West, is to be found in the fact that, nurserymen persist in propagating and sending out varieties constitutionally unadapted to the sections of the country to which they are sent. It is true that the planter should only order such varieties as are adapted to his own locality; but how many are experienced enough to tell this? Almost all our nurserymen have copied wholesale the popular varieties of the neighbouring States, and however excellent many of these may be in sections to which they are adapted, I have no hesitation in asserting that more than one half of them are too tender for Canada West.

The Baldwin is one of the very best of apples through an extensive section of country. “It is a native of Massachusetts and is more largely cultivated for the Boston market than any others sort.” Downing, in speaking of this fruit in his section of the State of New York, says: “It bears most abundantly with us, and we have had the satisfaction of raising larger, more beautiful, and highly flavoured specimens here than we ever saw in its native region.”

Of this popular variety I cannot raise a single tree; it is altogether too tender for this section. Yet it is propagated in the different nurseries in this very neighbourhood. It must be remembered that many tender varieties of trees can be successfully raised to a certain height in a sheltered and crowded nursery, that will, to a certainty, be cut down by the first or second winter after they are removed to an exposed orchard. Again, some varieties are sufficiently hardy to succeed for a few favourable seasons, but when they come through a more than ordinarily severe winter they are either altogether killed, or left in such a shattered condition that they never recover the effects of it.

But before we can hope for any great improvement, much requires to be done. We must, by the aid of Fruit Conventions, or other means, endeavour to select from the standard varieties of the day, such as are fit for general cultivation in this Province. We must also ascertain what varieties are best adapted to certain localities, for there are many that will succeed in some favourable sections, that will to a certainty fail in others. We have many excellent seedling varieties which should not be overlooked; they should be well treated, and if found worthy, propagated, named and introduced into our catalogues. It may be said to be an established fact, that a variety which has been originated in any particular section of the country, will be constitutionally better adapted to that section than any imported variety.

But we should not stop even here. We should endeavour to originate more new varieties suited to our respective localities. By sowing the seeds of those varieties nearest to what we would wish to produce, and when these seedlings produce fruit, sowing the seeds of the best varieties of them, we stand a chance of making some improvement.—*lb.*

111.—AGRICULTURAL INTELLIGENCE.

TO THE SECRETARIES OF THE NOVA SCOTIA AGRICULTURAL SOCIETIES.

We have received only eight replies to the Circulars we issued a month ago, and have to request that those who have not yet sent in their returns may do so, with as little delay as possible. We are anxious to obtain these returns, that we may know the condition of the different Societies throughout the country, whether they are dead or alive, and, still more,

that we may be put in possession of much valuable local information regarding Agriculture. We have to return our best thanks to those who have already forwarded their returns.—Some of them throw out valuable hints for the improvement of Agriculture, which we mean to publish in the next number of the *Journal*, for the general benefit of the Province.

We have ordered a copy of the *Journal* to be forwarded to you, and shall feel obliged by your bringing it under the notice of your committee and the members of your society. Please inform them that its pages are open to the reception of any communication or local information.

In our next number a much larger space will be given to Agriculture.

The Seventh Annual Exhibition of the United States Agricultural Society, will be held within the environs of Chicago, on the 12th of September.

PROSPECTUS
OF THE
SECOND VOLUME
OF THE

“Journal of Education and Agriculture.”

EDITOR—REV. ALEXANDER FORRESTER, D. D.,
SUPERINTENDENT OF EDUCATION.

THE June number will finish the first year of the existence of this periodical. Though the *Journal* has not received the support that might have been expected from the parties for whose benefit it was mainly intended, still, taking all things into account, it has had a fair circulation for the first year of its history, and both the Editor and the Publishers would gladly avail themselves of this opportunity of tendering their best thanks to the friends of Education and Agriculture, and especially to the Graduates of the Provincial Normal School, throughout the country, who have exerted themselves so strenuously in obtaining subscribers. It is not our intention to make any material change upon its management during the on-coming year, but should its circulation largely increase, which we hope it may, to add considerably to its bulk without any additional charge.

We trust that the Clerks of the different School Boards will continue as heretofore to act as Agents, as well as those to whom copies of this Circular may be forwarded.

We hereby request and authorize all the Teachers in the Province to act as Agents in their locality;—and in their so doing, and thereby increasing the circulation of the *Journal*, we are persuaded they are but promoting their own usefulness and comfort.

As the first number of the second volume will be issued on or about the 10th of July next, the present subscribers will require to renew their subscriptions with the Publishers or Agents.

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