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# EDUCATIONALIST.

[FIFTY CENTS A YEAR IN ADVANCE.] "*Knowledge is Power.*" [AFTER THREE MONTHS ONE DOLLAR.

VOLUME I. BRIGHTON, CANADA WEST, SATURDAY, SEPTEMBER 15, 1860. NUMBER I.

## Poet's Corner.

### THE PALACE OF IMAGINATION.

BY FRANCES FULLER BARRITT.

Full of beauty, full of art and treasure,
Is the Palace where my soul was bound;
Filled harmoniously with every pleasure
Sweet to sense, or exquisite of sound.

Light whose softness rival summer shadows—
Shadows only softer than the light,
Like those clouds that dapple the June meadows,
Make its chambers rarely dark and bright.

Nightingales are nested in its bowers;
Unseen singers r the fragrant air;
Fountains drop their musical, cool shadows
Into basins alabaster fair.

Ancient myths are storied here in marble,
Busts of poets people every nook—
Forms so like the living, that the warble
Of their voices thrills you as you look.

Rare creations of times and ages,
Wrought by inspiration of high art,
Live in sculpture, speak from gilded pages.
[illegible]

In the Palace did my soul awaken,
From what Past it thirsted not to know,
With the bright existence it had taken
Wandering, tranced — like Cherubim aglow.

Till, from dreaming, rose unquiet fancies—
Frightful phantoms glided in and out:
Gnomes and ghouls read of in old romances,
Haunted all its shadowy halls about!

Then my soul sat with averted vision,
Cold and pallid in a nameless fear,
Seeing with inward eyes a new elysian
Dream of pleasure, inaccessible here.

And she uttered, sighing deep and sadly,
"Here, tho' all is fair, yet all is cold;
I would change my matchless Palace gladly
For one hour of life in Love's warm fold."

This she said, and straight the sapphire air
In the Palace, rosy grew, and gold;
Statues pale, and pictures heavenly fair,
Blushed and breathed like forms of earthly mold.

Happy laughter with the zephyrs mingled,
Sweet young voice murmured Love's soft words;
Lightning rays along my soul-nerves tingled
Till it fluttered like its young bread birds.

Now my soul no longer pale or pining,
With sweet mirth makes its rare Palace sound;
Golden light thro' every shadow shining,
Shows the beauty lying waste around.

### TRAINING CHILDREN.

Written for Moore's Rural New-Yorker.

"Train up a child in the way he should go, and when he is old he will never depart from it."

In looking through this corner of the world, and measuring children and people generally, (by my own standard of perfection, of course,) I often meet with those who seem not to have been "trained up in the way they should go," or, if they have, the old proverb is untrue, for they certainly have "departed" from behavior. Therefore, for the benefit of anybody who can profit therefrom, I make the following remarks relative to the proper "training" of children.

First, *Crying* is one of the most important points in the discipline. It expands the lungs, strengthens the abdominal muscles, gives force to the vocal organs, sweetens the temper, and imparts a most beautiful expression to the countenance, especially while the child is giving his undivided attention to the matter in hand. Then, by all means, teach your child to *cry lustily* on all occasions. This can be done at an early period and in the following manner. Whenever he makes a request, affect not to hear it until he has repeated it a dozen times, more or less, at or before which time his patience will become exhausted—he will be somewhat angry at your want of attention, and in nine cases out of ten he will [illegible] a sufficient length of time, you can with propriety grant his request. Another mode of producing the same result. When your child asks for anything, say, "Yes, dear, in a minute," but don't be so stupid as to go and get him what he wanted until he has asked again and again, and you have tormented him for at least half an hour, with "Yes, darling, mother will in a minute." By this time the child will so key his voice as to make it command attention. Teach him that he can have *anything*, even his father's razor or the looking-glass, by crying the required length of time for it. When he asks for something that you do not wish him to have, say, "No, sonny can't have it." Then if his previous training has been proper he will scream bewitchingly, and stamp his pretty feet in sublime rage till the whole house, from cellar to garret, vibrates with his music. Then, to prevent your cranium from being exploded by the multiplicity of ornamental notes you must grant his request, whatever it may be.

Second, Whip him. "Spare the rod and spoil the child." Give him a good, sound thrashing periodically—say once a week—but be sure that you *threaten* to whip him at least a dozen times every day. Box his ears occasionally. It makes his brain active; that is, it makes him think, (if he don't say it,) "Old woman, when I'm big enough, I'll pay you for this." Whipping him when he offends you teaches him a very important lesson, viz., to strike his little sister when she offends him, for his young mind reasons upon the matter thus:—"If father and mother whip me when *they think* I'm naughty, I have a right to whip sister and my playmates when *I know* they are naughty." Children have a great desire to do as "big folks" do. "The spirit of imitation is contagious." So by all means whip your child. Another very good way of teaching him the beauty of being revenged on whatever offends him is this,—(which can be taught him at an earlier age than the foregoing)—when he happens to hurt himself with any of his playthings, take a whip and chastise said offending toy, severely, for being so naughty as to hurt "muzzy's pressus darlin." This has a very beautifying effect upon the mind of the child, and is also extremely soothing to his bodily pain.

Third, Scold him—scold him unmercifully at least once an hour. Call him "a dirty little pig"—"a vagabond"—"a torment"—and all the little hard names you can think of. It gives him a very exalted opinion of your true dignity of character, elevates his mind above the low vulgarities of the world, and makes him feel that his mother sets her heart upon him. Be sure that you scold and whip him for his smallest misdemeanor, letting the larger ones go unnoticed, or rewarding [illegible] such a course inspires him with lofty ideas of justice and equity.

Fourth, Teach him obedience, i. e., "make him mind" once in a while, say once in four or five weeks. That is often enough. It is injurious to conquer a child too often.

Finally, Keep him eating—every hour in the day have him gormandizing *something*. This will keep his stomach and other digestive organs in a continual commotion, which will greatly facilitate his crying, lubricate the joints of his defensive apparatus, and make him amiably disagreeable in general.

A. MOTHER.

Out West, July, 1858.

### THE ART OF THINKING.

To think clearly is among the first requirements of a public teacher. The faculty may be improved, like other faculties of the mind and body. One of the best modes of improving in the art of thinking, is to think over some subject before you read upon it, and then to observe after what manner it has occurred to the mind of some great master; you will then observe whether you have been too rash or too timid, in what you have exceeded, and by this process you will insensibly catch a great manner of viewing questions. It is right to study, not only, to think, but from time to time to review what has passed; to dwell upon it, and to see what trains of thought voluntarily present themselves to your mind. It is a most superior habit of some minds to refer all the particular truths that strike them to other truths more general; so that their knowledge is beautifully methodized, and that

the general truth at any time suggests the particular exemplifications, or any particular exemplification at once leads to the general truth. This kind of an understanding has an immense and a decided superiority over those confused heads in which one fact is piled upon another without the least attempt at classification and arrangement.—*Sidney Smith.*

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THE EDUCATIONALIST.

SATURDAY, SEPTEMBER 15, 1860

## *WANTED.*

WANTED IMMEDIATELY, good responsible Agents, to canvass for the *Educationalist.* Steady employment, and fair remuneration will be given.

## *THE EDUCATIONALIST.*

Since we have commenced the publication of the Canada Educational *Advocate,* we have been obliged, for obvious reasons, to change its title to the *Educationalist.* The Journal is yet in its infancy, and until a few numbers are issued, it cannot reach that perfection which it will when we get our arrangements consummated.

A large number of the *Educationalist,*—more than we have been able to obtain subscribers for—has been published, which we mail to friends, hoping that it will be received a welcome visitor, and worthy of the small sum of Fifty Cents. Those to whom we send it will be considered as subscribers, and held responsible, unless the first number of the paper is returned before the next number is mailed.

## TO GRAMMAR SCHOOL STUDENTS.

The attention of Grammar School Students is respectfully invited to the following article on the pronunciation of the Latin Language.

The pronunciation of the Greek and Latin languages (to adopt the remarks of one of our literary journals) is not, as many students in their closets have supposed, a subject of mere curiosty, and worthy only to employ the learned leisure of an antiquary. On the contrary, every man who has had occasion to travel, and to have intercourse with the learned of any other nation than his own, has felt the want of a common pronunciation of those languages. We in this country are indeed apt to consider even the Latin as a *dead* language; but no sooner do we reach the continent of Europe than we find our mistake. We then discover that it is in very common use, not only as a medium of intercourse between learned strangers of different nations, but also in the lecture-room, between the professor and the pupil of the same nation. One of the first things, therefore, which we find ourselves obliged to do, upon coming into the society of the continental scholars, is to sit down to the humble task of studying, like school-boys, the familiar dialogues of Erasmus and other writers, who furnish us with as pure colloquial Latin as can at this day be attained.—But, after we have accomplished this, our *English mode of pronouncing* the language presents a fresh obstacle to our intercourse with the scholars of the old world; and we are continually exposed to the censure which Joseph Scaliger bestowed upon one of our English brethren, who attempted to hold a dialogue with him in Latin. "Even the most learned of the English," says he, "have such a *depraved* pronunciation of Latin, that once, in this city, when an individual of that nation conversed with me in that language for a full quarter of an hour, and I did not comprehend him any more than if he had been talking *Turkish,* I begged him to pardon me for not understanding what he said, as I was not acquainted with the *English* language."

This practice, indeed, of our English brethren, as well as ourselves, attempt to justify by the example of the European nations in general, who also pronounce Latin, for the most part, as they do their own languages. But this justification rests upon a *fallacy;* for the English language, as Bishop Horsly observes, "differs in the power of the vowels from every other language upon the earth;" while the other European languages resemble each other in their principal alphabetic sounds, which are undoubtedly much the same with those of the Latin and Greek. The same rule of pronunciation, therefore, which may be a very good one for the continent of Europe, will be a very fallacious one for the island of Great Britain,—we mean of course the *English* part of the island—for the pronunciation of the *Scotch is so near* that of the continent, that they are easily understood by the continental nations generally. It was observed by King the first that all the university and learned men of Scotland express the true and native pronunciation of both the Latin and Greek languages. Page 99 Appendix Grove's Greek Lexicon, 1858. North Amer. Rev. for April, p. 272. Horsly on the Prosodies of the Greek and Latin Languages, p. 23. Besides we further observe, that the best general scholar in England, Lord Brougham, and the best Oriental Linguist and Biblical critic in England, Samuel Davidson, L. L. D., of Halle, and D. D. of Aberdeen, pronounce the Latin language—not according to the English, but according to the Scotch analogy. Dr. Davidson is a Professor in the Independent College, Manchester, England.

## THE MOST REMARKABLE FORMS OF THE YEAR.

The variable solar year of the Egyptians consisted of twelve months, each of which consisted of thirty days, with five supplementary days. The Chaldeans and Babylonians are generally supposed to have adopted the same form of the year as the Egyptians, and it is probable that their civil years was divided into lunar months, like that of all the semitic nations, Syrians, Arabians and Hebrews. The Greeks had a lunar year of twelve months, consisting alternately of thirty

and twenty-nine days. Three months were intercolated every eight, or seven every nineteen years.

The month was divided into three decades. Their day began at sunset, like other nations such as the Jews and Mahometans, whose division of time was governed by the revolution of the moon. Until the year B. C. 45, the Roman mode of computing time was very unsettled, and imperfect. In the year B. C. 45, Julius Cæsar established a settled method of computation by the adoption of the solar year, with an intercalary day once in four years. The Roman month was divided into three portions, the Calends, the Nones, and the Ides. They reckoned also by weeks of eight days. The Roman day began at sunrise (and was of variable length,) but afterwards at midnight.

The Christians availed themselves of the Julian calender, but at the same time borrowed from the Jews the division of the year into weeks, and named their days after the saints. The council of Nicæa decided that the feast of Easter should fall always on the first sunday after the full moon, following the spring equinox. In the middle ages, the begining of the year varied in different nations, some reckoning from the 1st of January, others from the 1st of March, the Annunciation of the Blessed virgin, Easter, Christmas, &c., nor was it until the end of the 17th century, that the 1st of January was adopted (by an ordinance of Pope Innocent XII) as the invariable commencement. The Julian calendar, according to which every year had an excess of 11,′ 14,″ 30,‴ was amended by Gregory XIII; ten days (the aggregate amount of the excess) being left out in the year 1582, an arrangement by which the 15th of October was made immediately to follow the 4th, it being settled that in future three days should be left out in every 400 years. His Gregorian calendar was gradually adopted by the Protestants in the 18th century; but the Russians and Greeks still reckon their time according to the Julian, which now numbers twelve days less than our amended calender.

The Mahommedans alone reckon their time exclusively by the moon, and have an intercalary day eleven times in thirty years. They reckon the day from sunset. Their week contains seven days.

The Republican calendar of the French may be compared to a meteor, which shines for a short time and then disappears. Their year began on the 22nd September, and had twelve months of thirty days, the names of which were intended to indicate the various phases of nature. These names were, Vendemiaire, Brumaire, Frimaire Nivose, Ventose, Pluviose, Germinal, Florial, Prarial, Messidor, Themidor, Fructidor. There were also five, and in leap-year six supplementary days. The months were subdivided into three decades, the days of which were distinguished by numerals and contained ten hours of 100 minutes each.

## LIGHTNING RODS.

Sometimes lightning, instead of passing from cloud to cloud, discharges itself into the earth, and then strikes objects that comes in its route, as houses, trees, animals, and sometimes man. As electricity always selects in its passage, the best conductors, Dr. Franklin first suggested the idea of protecting houses by means of lightning rods. If these are properly constructed the lightning will always take its passage through them in preference to any part of the house, and thus they will afford complete protection to the family. There are three or four conditions in the construction of a lightning rod which are essential to insure complete protection. The rod must not be less than three-fourths of an inch in diameter—it must be continuous throughout, and not interupted by loose joints—it must terminate above in one or more sharp points of some metal, as silver, or gold, or platina, not liable to rust—it must enter the ground to the depth of permanent moisture, which will be different in different soils, but usually not less than six feet. A rod thus constructed will generally protect a space * * * every way from it of thirty feet,

It is usually best to apply the rod to the chimney of the house; or if there are several chimnies, it is best to select one as central as possible. The kitchen chimney, being usually the only one in which fires are maintained during the season of thunder storms, requires to be specially protected, since a column of smoke rising from a chimney is apt to determine the course of the lightning in that direction. If therefore the lightning rod is attached to some other chimney of the house, either a branch should proceed from it up the kitchen chimney, or this should have a separate rod. As lightning, in iti passage from a cloud to the earth, selects tall pointed objects, it often strikes trees, and it is therefore, never safe to take shelter under trees during a thunder storm. Persons struck down by lightning are sometimes recovered by dashing on them repeated buckets of water.—*Professor Olmsted.*

☞ Perfect virtue is to do unwitnessed what we should be capable of doing before the whole world.—*La Rochefoucauld.*

Gems of Wisdom.—Few men are so utterly reprobate, so imbruted by their vices, as not to have some lucid, or at least quiet and sober intervals; and in such moments few can stand up unshaken against the appeal to their own experience,—what have been the wages of sin? What has the devil done for you? What sort of master have you found him? Then let us, *in befitting detail, and* by a series of questions that ask not loud, and are secure against any false answer, urge home the proof of the position, that to be vicious is to be wretched; adding the fearful corollary, that if even in the body vice is found to be misery, what must it not be in the world to come?—where nothing of vice remains but its guilt and misery.—*Coleridge.*

☞ There is a vast value in genuine biography. *It is good to have real views* of what life is, and what Christian life may be. It is good to familiarize ourselves *with the history of those whom* God has pronounced the salt of the earth. We cannot help contracting good from such *associations. How a human spirit* contrived to get its life accomplished in this confused world—what a man like us, and yet no common man, felt, did, suffered—how he fought, and how he conquered,—if we could only get a clear possession and firm grasp of that, we should have got almost all that is worth having in truth, with the teachnicalities stripped off, for what is the use of truth, except to teach man how to live?—*Robertston.*

## MATHEMATICAL CORNER.

The questions asked in this corner will be answered in the next issue of the *Educationalist.*

1st. State the proportion according to which the degrees of Longitude decrease.

2nd. How do you find the difference of latitude, departure, course, and distance, with compound or traverse courses?

3rd. How do you construct a chart for any part of the globe, on Mercator's projection?

4th. How many cases are there in spherical trigonometry?

5th. State Lord Napier's five circular parts by which the sixteen cases in right-angled spherical trigonometry are performed.

6th How far can a sailor see, standing at the top mast of a ship, 144 feet high.

7th. What is the present value of an annuity of £65, during the joint lives and life of the survivor, of a man aged 45, and his wife aged 35.

The above questions are not speculative, but such as occur in the transactions of every day.

## EDUCATIONAL SELF-DEVELOPMENT.

A WRITER in the North British Review furnishes us with the following thoughts on this subject: "It cannot be too earnestly insisted upon, that in education the process of self-development should be encouraged to the greatest possible extent. Children should be led to make their own inferences. They should be *told* as *little* as possible, and induced to *discover* as *much* as possible. They should be put in the way of solving their own questions. To *tell* a child this, and to *show* it that, is not to show it how to observe, but to make it a mere recipient of another's observations; a proceeding which tends to weaken rather than to strengthen its powers of self-instruction; which deprives it of the pleasures resulting from successful activity; which presents this all-attractive knowledge under the aspect of formal tuition; which thus generates that indifference and even disgust with which its lessons are not unfrequently regarded. On the other hand, to pursue the natural course, is simply to guide the intellect to its appropriate food, to join with intellectual appetite their natural adjuncts; to induce, by the union of all these, an intensity of attention which insures perceptions alike vivid and complete; and to habituate the mind from the very beginning to that practice of self-help that ultimately follow."

THE EDUCATIONALIST.

SATURDAY, SEPTEMBER 15, 1860.

## TO OUR READERS.

The Prospectus of the Educational *Advocate* has been in the hands of our friends for a short time, and we respectfully remind them and other friends of education who have heard of our enterprise that we are resolved to make the *Advocate* the best literary journal in Canada. We publish this statement in full view of the difficulties which must be encountered in issuing a periodical which receives no support from the public chest. We rely altogether on the good taste, intelligence and public spirit, of the friends of general education in the Province for the success of our undertaking, and we have confidence that we shall not be disappointed. On the other hand we will spare no pains to make the *Advocate* worthy of the reasonable expectations of an enlightened community. It will form no part of our duty in striving to promote the cause of education to write flaming editorials for the support or censure of a political party, or any sectarian religious creed. Our main object will be to make the best and most judicious selections from the latest and most approved works on all the subjects which ought to receive the attention of a literary editor There are many books, lectures, and periodicals on education being published in Europe and America which are inaccessible to the generality of readers and we shall make the best possible arangements to transfer to the columns of the *Advocate* whatever these books, lectures, and periodicals, may contain, in a cursory and condensed form.

We hope to be favoured with original communications from time to time from teachers and others who desire to promote the advancement of knowledge, and the moral and intellectual development of our highly favoured land. We desire to see our country great, and this desire can be accomplished by no other means, than intelligence, morality and virtue.

If the merits of the *Advocate* fall below the expectations of friends we will retire from the enterprise, cheered at last with the reflection that we made an humble effort to scatter the seeds of knowledge over the land of our birth, a land which we consider second to none in her capabilities; and also in her title to moral and intellectual elevation.

## NORMAL SCHOOLS, OR TEACHERS' SEMINARIES.

By a Normal School, or Teachers' Seminary, is meant an institution for the traning of young men and young women who aim to be teachers, to a thorough and practical knowledge of the duties of the school-room, and to the best modes of reaching the heart and intellect, and of developing and building up the whole character of a child. It aims to do for the young and inexperienced teacher, all that the direction and example of the master-workman, and all that the experience of the workshop do for the young mechanic—all that the naval and military schools do for those who lead in any capacity in the army or navy—all that the law school, or the medical school, or the teholögical seminary do for the professions of law, medicine or theology. In every department of mechanical, artistic, or professional labour, the highest skill is attained only after long and appropriate training under wise superintendence; and the Normal School aims to impart this previous training by providing a thorough course of instruction, under competent teaching, with reference to teaching the same things to others. This course of instruction involves the whole art of teaching—a knowledge of human nature, and of a child's nature in particular—of the human mind and especially of a child's mind and of the order in which its several faculties should be called into exercise, of the best motives by which good habits of study can be cultivated in the young; of the arrangment and classification of scholars, and of the best means and appliances for securing obedience and order, and keeping alive an interest in the daily exercises of the school. And this art of teaching must be illustrated and exemplified by those who are to apply it in a model school.

The first school specially designed for educating the teacher in the principals and practice of his profession, was instituted by Franke, in connection with his Orphan House, at Halle, in 1704. Previous to this date, lectures on the art of teaching were delivered in connection with the higher seminaries of education, at Gotha, Wesel, and Brunswick.

In 1735, the first regular seminary for teachers in Prussia was established in Pomerania, and the second at Berlin in 1748, by Hecker, a pupil of Franke. By a royal ordinance in 1752, Frederic 2nd enjoined that all vacancies in the country schools on the crown lands in certain sections of his kingdom, should be supplied by pupils from Hecker's Seminary. The King at the same time allowed an annual stipend for the support of twelve alumni of this establishment, a number which in 1788 was raised to sixty. In 1773 the schools established at Rekahn, in Branderburg, became the model school to which young men resorted from every part of Germany to be trained in the principals and practice of primary instruction. Prior to 1800 there were but six of these institutions in Prussia. The establishment of teachers, seminaries still went forward; that at Konigsburg in 1809, at Branersburg in 1810, and at Breslau in 1812. But content with establishing these seminaries at home, the most promising young teachers were sent into other countries to acquire a knowledge of all improvements in the science and art of education.

Normal Schools were introduced into Hanover in 1757 into Austria in 1767; into Swizerland in 1805; into France in 1808; into Holland in 1816; into Bel-

gium in 1843, and into England in 1842. In Prussia and most of the German States, there are now enough of these institutions to support the demand for teachers in the public schools.

*Saxony, with a population about equal to that of Canada West, supports five Normal Schools*, and Saxo-Weirnan with a population nine times less than Canada West supports two. Prussia with a population of fourteen millians, has at this time forty-nine Seminaries for training teachers. In the State of New York there is one Normal School located at Albany, but in some twenty Academies there are departments for the training of teachers, which department receives an annual appropriation from the State.

In the State of Massachusetts, with a population much smaller than the population of Canada West, there are three Normal Schools located respectivly at West Newton, Bridgewater and Westfield. The School at West Newton is appropriated exclusively to females; those at Bridgewater and Westfield admit both sexes.

The terms of admission require that male pupils must have completed the age of *seventeen years*, and females, of sixteen; and they must be free from any disease, or infirmity. They most undergo an examintion, and prove themselves to be well versed in orthography, reading, writing, English Grammer, Geography and arithmetic.

Term of Study.—The minimum, or shortest term of study is one year, and this must be in conseceutve terms of the schools. For those who wish to remain at the school for more than one year, and for all belonging to the school as far as their previous attainments will permit, the following course is arranged.

First orthography, reading, grammar, composition, rhetoric and logic.

2. Writing and drawing.

3. Arithmetic, (mental and written,) algebra, geometry, book-keeping, navigation, surveying.

4. Geography, (ancient and modern,) with chronology, statistics and general history.

5. Human Physiology and hygiene, or the laws of helath.

6. Mental Philosophy.

7. Music.

8. Constitution and History of Massachusetts and of the United States.

9. Natural Philosophy and Astronomy.

10. Natural History.

11. The principals of piety and morality, common to all sects of Christians.

12. The Science and art of Teaching.

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NORMAL SCHOOL, TORONTO, CANADA.

It will be seen by comparison that Canada West, with a population of over one million and a half, has only ONE training establishment for teachers, while Saxony, with about an equal population, has five, and the State of Massachusetts, with a population of about one million, has three. In Toronto, by a hot-house operation, teachers can be trained and qualified in one session of five months, while in Massachusetts it requires three sessions, or a period of twelve months. The shorter time required in the Normal School in Toronto may be accounted for in various ways; and among these, the superior qualifications of those who enter for training combined with the superior system pursued by the training masters in Toronto, must be taken under consideration. Their reasons, however, do not satisfy our minds that a session of five months is any thing like sufficient to qualifiy the great majority of those who enter the Provincial Normal School to become teachers adequate to the increasing requirements of Canada. We state facts; and the Archbishop of Dublin says they are stubborn things. We say that having undertaken a system of public instrucion, it is the solemn duty of all to make that system as perfect as possible. The following question from the *Globe*, bearing on this subject, will be found in 147th page of the Journal of Education for Upper Canada, 1848:—

"We look to the Normal School, to the intelligence and earnestness of Trustees, to have first rate teachers and to the young men qualifying themselves by study, and by attending several sessions.

*The idea, that because a man has been six months at the Normal School, he is therefore qualified as a Teacher is absurd.* We know not what the rule is, or if there is any rule, but most decidedly we would have a law, that none be licensed as qualified teachers till they have attended THREE sessions, and had a diploma."

As we gave the course of study in the Massachusetts Normal School, where three sessions are required, we will conclude by giving from the British Colonist a list of the subject in which the students were instructed during five months session of the Normal School in Toronto, leaving our readers to form their own opinion of the thoroughness which they could have acquired in the time. "The students," says the colonist, "were instructed in Grammar—the Pilosophy and rudiments of Logic" (*a new science this philolophy of Logic,*)— "Geography—Mathematical, Physical, Political, with the rudiments of the use of the Terrestrial Globe; Linear Drawing, Mulhauser's system of writing, rudiments of Trigonomity, with a view to land surveying with the Thodolite; Composition, Orthography, art of teaching, with daily practice in the Model School; General History, mode of Teaching the National School Books, the art of reading, science and practice of Arithmetic, Algebra, Geometry, Heat, Electricity, Galvanism and Magnetism, Mechanics, Hydrostatics, Pneumatics, Agricltural Chemistry and Animal Physiology. They also received instructions in Music according to Wilhelm's systim, as Anglicized by Hullah.

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## EVILS OF MENTAL PRECOCITY.

The following paragraph from Dr. W. A. Cornell's late work, entitled "How to Enjoy Life," presents a subject which should be well understood by parents and teachers of precocious children:

"The premature development of the mind and neglect of the body, have long been prominent evils in our educational system. It is often very pleasant to fond parents to see how bright, intelligent and witty their child is; and they often find great satisfaction in showing to others the brilliancy and mental sprightliness of their precocious darlings. Such parents know not what they are doing. All the praise lavished by such parental folly, and fond aunts, and doting grand-parents, and injudicious friends, tends to the serious injury, and almost certain destruction of their children. Their keen flashes and sparkling witticism are but the indications of an overstretched mind, and a neglected body. Our many systems of education thus destroy many children every year. This neglect of the physical, and stimulating the mental man, is the more to be deplored, from the fact that this early *precocity* is wholly unnecessary; because, many of the best educated and useful men the world has ever seen, were very *dull* pupils, in early childhood. Andrew Fuller, Sir Walter Scott, and Daniel Webster, were all very dull scholars when children; and yet, who has ever done more in theological discussion than the *former? Or who in the whole world of* intellect, than the second? Or who, at the Bar and in the Senate, than the latter?

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☞ It is not wisdom, but ignorance, which teaches men presumption. Genius may be sometimes arrogant, but nothing is so diffident as knowledge.

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☞ The greater a man is, the less he necessarily thinks of himself; for his knowledge enlarges with his attainments.

## EDUCATION WITHOUT STUDY.

Is this a new *invention?* No. The theory has been in practice for years. what is the result? *Graduated dunces.* Is it a scheme of parents or children? Both. Do explain—what is it? The parent thinks, as he pays high tuition, he ought not to concern himself about his children's education, and the child is very glad not to be examined and have his acquisitions tested, so gets along smoothly—studies as much as he pleases and plays the remainder of his time, which is the larger portion. But where is the education? The teacher will impart that any how—he is so learned a man. Without the efforts of the pupil? Certainly, what is he good for, if our children have to endure all the drudgery of study? That is the idea, the invention, to *imbibe* knowledge from the instructor as plants imbibe moisture from humid ground. If this is the plan, why not make a scholar out of a piece of *sponge* which has very strong imbibing powers? Fit up the machinery to hold the books, and see what a *scholar* would be produced.

But the planter knows that unless the grass and weeds are kept under and the soil cultivated, the crop will be very small and the grain immature; so if you depend upon the *imbibing process*, you will be but a *nubin* scholar at best. Study stands in relation to scholarship as does food to life: as he that eats little or nothing, just enough to sustain *sloth* or *snail* existence, will reach only to pigmy size; so with study, for it alone can produce scholarship. The hungry boy asked for a breakfast, and stood by the fire while the cooking process was going on, and was satisfied by the savory order of the dishes and refused to pay for the meal: the magistrate to whom the case was referred for adjudication, decided that the boy *should jingle his money* in the cook's ears as long as the other enjoyed the savor of the dishes. But the poor cook was no richer, for things, like money, have no power to impart benefits by the *tinker*; it must be possessed or does no good If you can enrich a man by the jingle of money, so you may store the mind with knowledge by *imbitution* without study

But are there not *self-made men?* True, but they studied more diligently than 99-100 of your College boys. the illustration you would borrow from this fact is against you, it inculcates study, study, hard study all day and most of the night. The theory of education without study is deceptive and fallacious, it is founded in ignorance and indolence. Do you remember the little girl that was informed by another how she always recited her lessons so well, that she *prayed for aid*: the girl was pleased with the theory, but made a splendid failure and reproached the other for deceiving her. Did you *study* your lesson? "No, I only *prayed* that I might recite well." If you depend upon your new invention, you will fare as badly as the little girl.

This plan is a very accommodating one for lazy boys and inattentive girls, who seem to think the teacher is paid to *think* for them and furnish them a good education, and *the pay* secures the object. But it is a sad mistake—the whole is so rotten that it does not *deserve* the pains of exposure.

When a Railroad is constructed to run up the Hill of Science, I may give credit to the plausibility of the theory—not before, for a thorough education will be acquired by neither—the one depends upon the teacher, the other upon *the cars*, but as only *footmen* ever ascend the Hill, so *students*, studying boys and girls, not *imbibers*, will have an education with the name. The *thirsty* man must *drink*, not depend upon *imbibing* moisture through the pores, he will die of thirst, and you, you passive imbiber of knowlege, *will die of ignorance.*—"PARENT," *in Georgia Journal of Education.*

## VERY YOUNG CHILDREN AT SCHOOL.

The statistics show that a large number of children are sent to school at too early an age. We sometimes hear parents object to the rule adopted by Committees, excluding all under four, and, in some towns, five years of age. It is a question whether the limit should not be higher than lower. In some cases it is frankly acknowledged that "they are sent to school to get them out of the way," and, as this educational fever is intermittent and hebdomanal, uniformly most prevalent on Mondays, the motive may be no better where there is less frankness in its avowal. The confinement of children at so early an age must be prejudicial to the proper development of their physical powers. Action is as necessary to the health of a little child; as the atmosphere is to life. To keep a child still and unoccupied; is doing violence to its physical nature. In its very sports and plays, a child may be learning what are, for its age, the most important and practical lessons.

It is true, a precocious developmet may be secured, by a premature stimulus of the mind, carried on in advance, and to the neglect of physical and moral training. Dr Johnson's suggestive question, "What becomes of all the clever children?" fitly indicates the value of such precocity A few years ago, infant schools suddenly became very numerous, and little lispers astonished wondering spectators by their ready answers, from "Infant Philosophy," "Physiology made easy," etc. Some thought a new era in education was about to dawn upon the world, and predicted that those precocious prattlers were the *harbingers of "the good time coming."* Time, however, has not verified their predictions. But the eager attempts still made in certain directions, to convert our schools into nurseries, show that some vestiges of this exploded theory still remain. The number of children under five, attending Public Schools in Massachusetts, the last year, was 12,370. It is gratifying to observe that there was a decrease for the year of 1,238.—*Massachusetts Teacher.*

## THE RIGHT TRAINING OF WOMEN.

The *Church of England Review* has an article on Female Education, from which we take the following:

Much remains to be done in winnowing out of peoples' mind ridiculous ideas of a certain purely fastidious style of living, without which it is impossible to keep house. There are plenty of young men who have yet to unlearn the foppery of expenses disproportioned to their means, and the sordidness of luxuries which feed not self respect, but gluttony and pride. The possibility must be secured to daughters and young sisters growing up to be rational, appreciative companions, girls who, if they ever marry, will choose and value their husband for what he is, and be interested in his calling and his opportunities for observation, women who will estimate the grave and sweet realities of wife and motherhood beyond any accident of precedence or superfluity. By dismissing false and foolish notions of respectability, by refusing the cheap fascinations of a paltry education of display, by discountenancing restraints misdirected or too rigorous, by cultivating an intelligent and unassuming mode of intercourse, by a careful foresight in assisting young people to prepare themselves for the exertion and cost of one day being the centre of a peaceful, hospitable home; in these and other ways much may be done to remove obstructions to that unaffected respect and attachment which lead on to happy marriage.

In the meantime it may be well to think, with not only the sympathy, but the veneration they deserve, of among those who will never marry; to assist in multiplying the too few occupations suitable to women, or open to them; above all, not to preach by implication or otherwise, that a woman's life need ever be dwarfed to a negation, cosumed miserably away by causes absolutely out of her control. There are women strong enough to keep their womanly dignity and sweetness, and to organize around them the moral elements, at all events, of an independent existence. They whose steps are feeble need the more to be helped, rather than hindred in the struggle with their fainter and more yielding self. If they fail here, is it all certain that in wedded life their lot would have been suspicious? Alas! how many a faltering will has been bent and "given" beneath sanguine, unfulfilled resolutions, to reclaim and humanize the husband, who has pulled the wife down to his mean wretched level. Marriage is not lottery; but it is mere willful blindness to forget that in all its higher aspects, it may be wofully inverted or appallingly debased. Not all the grand provisions of tender ties and gracious instincts which surround one of the greatest of Divine ordinances, will make people pure or happy who insist on being peevish or frivolous, or worldy, sensual and devilish.

Wedded life is a great and holy mystery, and a source of power for good, often far beyond estimation; but unless there be at least one soul filled with unsolved love, and strong in an unflagging faith, the formal union of two persons is no guarantee whatever for a will ennobled, or affections enlarged and cleansed. And the faith which so works by love can make a sunshine in a shady place, without an infant's or a husband's eye to look into. The harmonics of a developed and trans-

figured womanhood, have been set many a time to other music than that of wedding bells. She who is enthroned never, under any roof, in a mother's holy sovereignty, may earn the right in many a house of compelling every soul to love her. She will create or find an atmosphere in which to keep, unwithered, and in full pulsation, "the heart out of which are the issues of life." Her hands will redeem the time, and her brain not be idle. Living singly, yet not solitary, when she dies it will not be till, "smote' by many a touch of gratitude and cheerful, reverential sympathy, "the cord of self has, trembling, passed in music out of sight.

## RESPONSIBILITY OF PARENTS.

"Time was, when settling on thy leaf a fly
Could shake thee to the root; and time has been
When *tempests* could not."

If to pilot a ship across the ocean be a work of great responsibility, requiring prudence and judgment, as well as knowledge and experience, much more is it such a work to guide an immortal spirit through the tumultuous sea of youthful passion and childish impetuosity, and to secure for it a safe passage through the dangers and perils of manhood and old age. A ship on the ocean may founder and go to the bottom, and no one, perhaps, suffer a single pain, or breathe a single sigh; but an immortal soul, wrecked upon the shores of time, may spend an eternity in sighs and groans, but they cannot undo the past, or rectify a single mistake.

What the pilot is to the ship, the parent is to the child. The one conducts the frail bark far out to sea, beyond the reach of special dangers, and then surrenders his charge into other hands. The other guides a deathless spirit through the perils and quicksands of childhood and youth, and then leaves it to the mercy of a treacherous world, to drift upon the tide of circumstances, or to follow the bent of its inclinations, given to it by parental training and discipline. Though the parent cannot insure a successful issue, yet he is in a great degree responsible for the future career and the fate of his child, for it is expressly commanded, "Train up a child in the way he should go, and when he is old, he will not depart from it." If, then, the words of the wise man are true, and if the children do depart from the way they should go, or, rather, are never taught to walk in it, and go down to destruction and to eternal death, whose fault is it, if it is not the parent's?

Parents cannot be too deeply impressed with the weight of responsibility which presses upon them, or of the importance of the early religious training of the immortal spirit entrusted to their care. Next to their own salvation, there is no subject of so great importance, or that should command so much of their attention, their time, and their labor, as the spiritual and intellectual education of their children. It is their duty to train them for heaven—to fit them for usefulness in this world, and for the enjoyment of the rest and felicity of the redeemed. This obligation is laid upon them; and it is in their power, in a measure, so to do, else the injunction of the apostle had never been given them to bring up their children in the nurture and admonition of the Lord. Yet how many there are in every community, children even of professing Christians, who, through the negligence of their parents, or the force of their evil example, or the want of timely or judicious instruction, have grown up in ignorance, to become vicious, profligate, and wicked men, a cause of grief to their parents, and a source of moral contagion to the wide circle of acquaintance in which they move. Many parents there are who see these evils, and charge them to their proper source, who at the same time are little conscious that the course which they are pursuing with their own children is tending to the same results—to profligacy and ruin—*Advocate and Guardian.*

## RIGHT KIND OF TEACHERS.

Hiram Orcutt, Principal of the Ladies' Seminary at North Granville, in a little work entitled "Gleanings from School Life Experience," thus speaks in relation to teachers:

"A blight upon the trusting mind of youth."

"We need the noblest order of minds for this work. We need persons of ripe, extensive, thorough scholarship, persons of refined, elegant tastes, and high and commanding intellects; but they must be individuals of perfected power, who can communicate *themselves*, as well as their learning—individuals of profound impulses and burning sympathies, who have souls to move the world. There is an acknowledged want of this kind of personal power in many of our teachers. They may exhibit no prominent defects, either in character or attainments; nay, indeed, be living editions of text-books, capable of patient elaborations and learned comments on the subjects before them, but they are destitute of all vital, transmissive, inspiring influence; no virtue goes out of them as they mingle with their scholars; they never stir the deep fountains of their souls, nor waken in their bosoms those lofty sentiments that incite to greater efforts and nobler deeds. The teacher who cannot rouse his pupils to think and act for themselves, who is satisfied to drag the almost lifeless body of an uninterested class through formal recitations, does not deserve the name he bears. No matter how great his abilites, or how extensive his learning, his main work is undone. The high office of the teacher reaches far beyond the mere formalities of the school-room. Where acquisition ends, the highest education begins; hence, the paramount aim of the teacher should be to cultivate the faculties and cherish the spirit of a nobler life. If he possesses such a power, an unconscious tuition will be felt upon all around him; his spirit will have all the glow that imagination kindles, and will be filled with impulses more stirring than chivalry ever excited. Such a spirit will consecrate him to his work, and bear him through his labors as a glorious pastime."

☞ He that knows useful things, and not he that knows many things, the wise man.

## COMMON SCHOOL STUDIES.

One of the most prevailing vices of the present system of education, is the disposition to attach undue importance to collegiate, and undue indifference to common school studies. Without thinking that collegiate education, if not built upon thorough common school training, is mere gilding on mud, people are eager to see their children flaunting their Latin attainments or their mathematical astonishments, as if these were the end of all instruction, instead of being only one process, and by no means the most important, in training the mind for life labors. The encouragement of this feeling we cannot think either a healthy indication, or a possible benefit, and we therefore regard with some mistrust the great and growing disproportion between seminaries and common schools. Not that there are likely to be too many seminaries, but that there are too few common schools. We must have good nurseries if we are to have fruitful orchards, and we shall be apt to find the best education in those States that give the best care to common schools. They are like the pennies of Franklin's proverb, take care of them and the seminaries will take care of themselves. We need collegiate education, far more of it than we are likely to get soon, but we need much the thorough, systematic conscientious training of common schools. When our colleges turn out graduates ever year who can't spell, who blunder in grammar, who can't solve a single arithmetical problem, though they may construe Longinus correctly, and demonstrate the binomial theorem easily, it is time that a little more attention was given to common schools.—*Indiana Journal,*

## MENTAL DISCIPLINE.

The highest and most important object of intellectual education, is *mental discipline,* or the power of *using the mind to* the best advantage. The price of this discipline is *effort.* No scholar ever yet made intellectual progress without intellectual labor. It is this alone that can strengthen and invigorate the noble faculties with which we are endowed. We are not to look for any new discovery or invention that shall supersede the necessity for mental toil; we are not to desire it. If we had but to supplicate some kind genius, and he would at once endow us with all the knowledge in the universe, the gift would prove a curse to us and not a blessing. We must have the discipline of *acquiring* knowledge in the manner established by the author of our being, and without this discipline our intellectual stores would be worse than useless. —*W. H. Wells,*

☞ There is an elasticity in the human mind capable of bearing much, but which will not show itself until a certain weight of affliction be put upon it; its powers may be compared to those vehicles whose springs are so contrived that they get on smoothly enough when loaded, but jolt confoundedly when they have nothing to bear.

## THE ART OF CONVERSATION.

There is one defect in American education, or rather in American character, and that is, our young people do not learn to converse well. They think—they act—when roused they are eloquent—but they seldom converse well. The boy is taught to declaim—to store his mind with those ideas that will instruct and even move the multitude—but very rarely to converse with ease and elegance. The girl is disciplined to sing, and play, and dance, and sit gracefully. She is even prepared for those womanly duties she must perform in after life—duties of the nursery and the houshold. Her moral powers are cultivated likewise in this country, so that she becomes a useful, benevolent, amiable being. But she is not taught to converse.

"She can talk enough," says the crusty old bachelor, "pray do not teach her, to any greater degree, the use of her tongue." Talking is not conversing. There is no deficiency in the former with our girls. To talk, and to talk well, are very different. The latter requires ease, tact, self-confidence, good sense, a well conducted education, a desire to please, and an amiable temper.

In neither sex should conversation be high flown, declamatory, or above the condition of the hearers. The voice should be modulated to the subject, and never raised to an oratorical pitch. The style should be easy, natural, playful if the occasion required it, with no strained and far-fetched attempts at wit or glitter.

There are occasions when the very essence of entertaining and successful conversation consists in being a good listener, and in drawing out others upon these topics about which you know they can furnish information. We have said before that the great secret of pleasing consists in making others pleased with themselves. It is so inconversation. To be a good listener, is one of the secrets of a conversational power. It is said that Daniel Webster remarked that he never was in any sensible man's company a quarter of an hour, but what he learned something. He had the tact of drawing them out on subjects with which they were familiar, and in this way, gained information himself, and made others pleased with him.

When girls think too much of their beauty, they are very apt to forget that the powers of conversation are needed to please. Beauty may strike a severe blow on the heart, but it requires conversational powers to follow up the blow and render it effective. A plain woman who converses well will soon cause the want of beauty to be forgotten by her powers of entertainment. Madam De Stael Holstein was an exceedingly plain woman, but such were her conversational talents, that Byron declared she could talk down her face in a quarter of an hour, and be felt to be positively beautiful.

But the question occurs, how can this be acquired? It needs some native confidence and much good judgment to lay the foundation for it. Instructors can create it, by always requiring their pupils to give the ideas of their lessons in their own language, and not in the words of the text book. Parents, too, can early begin to encourage their children to converse on sensible topics, by calling out their opinions. All should learn to converse.—*Hartful Courant.*

## MONOTONY OF SCHOOL EXERCISES.

All teachers have felt the creeping shade of depression and enervation, which naturally results from a regular order of exercises in the school-room. The teacher is not alone the sharer of this incubus of monotony; the same is both felt and acted in the person and spirit of the pupil. This is the rock upon which so many of the craft are ruined. This with that other, and not less dispiriting cause, the departure of a class of mind that held the front rank in the school-room, upon whose characters the teacher has given the last stroke of his skill, ere crossing the threshold to struggle in life's battle. With them too often goes the life, the energy and the courage of the teacher. Having smoothed the rough boards of their minds, and fitted them for their position in the social fabric, he feels disheartened as a new supply of the rough material rolls itself up before him for the same care, handiwork, and burnishing process as before.

The mind, upon which any one of those causes so operates as to discourage and unfit it for labor, needs to look well to the nature of things, and see if there is not a remedy for this evil, which loses to the profession many of the noblest and most successful of workmen. We think that the cause lies in the fact, of keeping within the narrow limits of instruction, and not enriching and amassing intellectual wealth—current truths connected with every branch we teach—to be imparted as freely as obtained. In so doing, we invigorate our own thoughts, keep in constant expectancy the minds of those we instruct, and dispel wholly that appalling cloud of monotony, so begrimed with gloom and despair. Every task should be made a living embodiment, a real life, created anew, stripped of formality, and dull verbiage. To effect this, the teacher must be an eclectic, a gleaner, a kaleidoscope, turning up new shapes and beauties at all hours in the day. Let us do this, and the flickering shadows of monotony will be lifted, and an intellectual sunlight will be felt reciprocally by both teacher and pupil.—*New York Teacher.*

☞ There is a wisdom that looks grave, and sneers at merriment, and again a deeper wisdom, that stoops to be gay as often as occasion serves, and oftenest avails itself of shallow and trifling grounds of mirth, because if we wait for more substantial ones, we seldom can be gay at all.

☞ Men have worshiped some fantastic being for living alone in a wilderness; but social martyrdoms place no saints upon the calendar.—*Friends in Council.*

## ALGEBRAICAL PROBLEM.

A Gentleman has a tract of land, containing 648 acres, which he wishes to divide among 3 sons and two daughters, in proportion to their ages; each daughter receiving four-fifths as much (in proportion to her age,) as each son. The eldest son is 14 years older than the youngest daughter, who is two-thirds as old as the youngest son. The eldest daughter's age, divided by 5, is equal to two-ninths of the age of the seconds son, who is three years older than the youngest son; and the sum of their ages is 87 years. How many acres of land does each one receive.


## PROSPECTUS OF THE "CANADA EDUCATIONAL ADVOCATE,"

"*Knowledge is Power.*"

The want of a periodical on Education, established on a free, enlightened, and common basis, through whose columns, every teacher, and friend of free and unfettered education in the Province of Canada may express his views without official censorship or interested centralization has induced the publisher, advisedly, to undertake to publish a semi-monthly, bearing the title of the "Canada Educational *Advocate.*"

As Teachers form the minds intellectually and to a great extent morally of the youthful population of our country, a large share of the *Advocate* will be devoted to their interests and improvement.

The literary article of the *Advocate* will embrace *seriatim* all the subjects taught in our Common Schools and the articles on Chemistry, Minerology, Physiology, &c., will not be mere scraps, but a well digested series of easy reference for both teachers and families.

It is the intention of the publisher and his friends to make the *Advocate* the best Educational Periodical in Canada, and the assistance of some distinguished scholars and practical teachers has already been secured.

An article on Agricultural Chemistry free from tecnical language will find a place in every issue.

The history of Canada and all matters connected with its industrial, and natural developments will obtain a prominent place in its columns.

The *Advocate* will be strictly neutral in Politics and Religion, while it will strenuously uphold and maintain the sacred truth that "Righteousness exalteth a nation."

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