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The Parish School Advocate,

AND FAMILY INSTRUCTOR:

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

THE PARISH SCHOOL ADVOCATE, and FAMILY INSTRUCTOR: is Edited by ALEXANDER MONRO, Bay Verte, New Brunswick to whom Communications may be addressed,— post paid; and Printed by JAMES BARNES, Halifax, N. S.

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EDUCATION IN ENGLAND.

The subject of National Education has lately occupied the attention of the British parliament. A resolution passed through parliament asking "that an humble address be presented to her Majesty that she will be graciously pleased to issue a Commission to inquire into the present state of popular education in England, and to consider and report what measures, if any, are required for the extension of sound and cheap elementary instruction in all classes of the community."

At a late meeting of the Free Church at Edinburgh, this great social question was fully considered; and the Rev. John Nelson was appointed to prepare an Essay setting forth the free school systems of the New England States and Canada, with a view to the instruction of the public mind in the systems which have worked such wonders on this side of the Atlantic.

In the course of discussion in parliament on Sir J. Packington's resolution,

a great number of important facts were adduced to show the ignorance of a large portion of the people, and the inefficiency of the present educational system of England.

The percentage of children under ten years of age attending school in England, in 1850, was 37, while in 1857 it had fallen to 27. Taking the educational standing of seventeen different countries, England stands tenth upon the list; Scotland, though far behind the New England States and Canada, was in advance of England in her popular education. Some of the facts adduced by Sir J. Packington in evidence, presented a deplorable picture of ignorance. From a report of the Chaplain of the goal at Preston, in Lancashire, it was shown that forty percent of the inmates of that prison were ignorant of the very name of Christ, and nearly seventy percent did not know the name of the present sovereign of England. These, along with many other facts of an equally de-

plorable nature, had convinced the speaker, "first, that there were large masses in the country in a state of general ignorance, which was deeply to be lamented, and, secondly, that in a considerable portion of the country, whether rural districts or towns, there were either no schools at all, or schools so ineffectual and so inefficient, as to be totally inadequate to the purposes of national education."

Mr Cowper, Vice President of the Committee of Education, in the course of his remarks, argued, that the failure in the progress of education was more to be attributed to the negligence of parents than to the system in operation. He said that the government had encouraged education by "first, improving the buildings; second, by raising the standard of the masters; third, by the employment of pupil teachers; and fourth, by improvement of the books." He disapproved of the German system, which compels parents to send their children to school, and believed that the English system was better adapted to the English people than the German system was to the German people; and that "the two great hindrances to the general spread of education were, the early age at which the children now left the schools and the irregularity of their attendance—evils attributable to the indifference of their parents. These impediments existed not in this country only: but in France where the attendance not being compulsory, there were 850,000 children who never go to school at all. . . . He believed that education owed almost all its force and support to the religious bodies and the government of the country. The great bulk of the owners of property and of the middle classes, he feared, did not appreciate education to the extent that those persons did who were actively employed in carrying it on."

Among the members of the English parliament of the present day, none stand forth more prominently in the advancement of popular education—the education of the masses, than Lord John Russell, a part of whose speech, delivered on the night of the eleventh of February last, on Sir J. Packington's resolution, is given below, and should be read by every one feeling an interest in the spread of moral and secular education.

His Lordship said:—"The Vice-

president of the Committee of Council has told you that there are about 570,000 children receiving education in these schools, while, according to the report of Mr Horace Mann, which is the latest we have on the subject, but which is at the same time very general, there are 2,000,000 of persons between 5 and 15 receiving education at school. But, besides that, Mr Mann states that there are about 1,000,000 who are at work and who do not go to school. He makes another allowance for a certain number of children who are out picking pockets and theiving in the streets, and who, he says, cannot be expected to attend school while thus engaged. (A laugh.) Again, he reckons a number who are neither at work or at school; making altogether somewhere about 4,000,000 children, of whom, as far as the reports of the inspectors are concerned, we know nothing. (Hear, hear.) The right gentleman who spoke last objects, as it seems to me somewhat inconsistently, to the proposed inquiry. He said in the latter part of his speech that children are apt to lie and steal, and that they should be taught not to lie or steal because it is contrary to the commands of God. I quite agree with him, but why? If that is to be taught to the children who attend school, is it not to be taught to those who are running about the streets and who do not go to school? (Hear.) Is it an advantage or is it not, that the children of this country should receive a religious, a moral, and a secular education? I believe it is an advantage. Some gentlemen deny that it is an advantage. With regard to them there is an end of the question, and I cannot dispute it. There are 4,000,000 or 5,000,000 children in want of education. The present system extends to only 570,000. Why is it restricted to that number? The answer is easy. It was proposed to assist by grants the means of those who were willing to build schools and carry them on, but who could not themselves provide all the resources necessary for that purpose. The hope was that the establishment of these schools would lead by example to the establishment of others, and that thus the system might spread. It was very much in the nature of an experiment, and it remained to be seen whether that extension of education took place rapidly and generally, or whether it was a slow

and partial process. The system has been now in operation for about 18 years, and I must say that, though with regard to those children who are under education it has been very successful, it has not spread so rapidly or so extensively as could have been wished. Let me ask, then, what is to be done? You are not making any very great progress, because, I believe, if any one will look at the amount and increase of the grants, and then look at the increase of the number of children, he will find that at least the 70,000 who have been added recently to the list of scholars are receiving grants from the State to a much larger proportionate amount in money than the 500,000 who first received the benefits of the system. (Hear, hear.) If that is the case, I think it is deserving of inquiry how the system can be beneficially extended. I can conceive many ways in which it might be beneficially extended. For example, I believe that in many cases the clergy of the established church, as well as the ministers of dissenting denominations, would be willing with their congregations to contribute to a certain amount, not, perhaps, complying with all the conditions of the Committee of Privy Council, but yet making better schools than now exist. Would not that be a desirable object? (Hear, hear.) I believe we have greatly improved the quality of education, but we ought not to lose sight of quantity, and if we find in certain districts education is making no progress, is it not desirable to examine whether, by restricted grants and less stringent conditions, we may not be able to extend the present system? (Hear, hear.) A bishop of the established church has told me that he thinks much might be done, and pointed out to me that there were whole districts in his diocese in which there were no schools of any value whatever. (Hear, hear.) I have heard others who have great practical experience say that while in their own places there were schools very well conducted, that the grants of the Privy Council were not only sufficient but were munificent, you might go for 10 or 12 miles from their parishes and not find a single locality in which a valuable school existed.

You cannot at present inquire into these facts; your inspectors cannot tell you anything about them. Is it not worth while then to have an investigation which shall inform you as to the actual state of things? (Hear, hear.) The right hon. Mr. Henley has truly said that in any plan of education which I have proposed I have always insisted upon at least a knowledge of the Bible being communicated to the children. I think it would be a very great misfortune if, in order to smooth over difficulties and put an end to jarring among different sectaries, any system of secular education were established by which religion should not be made the foundation of the instruction to be imparted in the schools. (Hear, hear.) I cannot but think that mere secular education would be regarded in this country in no other light than as being adverse to the Bible. (Hear, hear.) The people of England may, however, in my opinion, without adopting any such scheme, or indeed any very general scheme, be induced to extend that system of education which is already in force. It is said that the appointment of a commission would be productive of considerable expense. I may, however, remark that, as we have been told this evening 600,000*l.* are annually spent for educational purposes, we may very legitimately endeavour, by means of the labour of the proposed commission, to ascertain whether that sum might not be so managed as to go further than it now does in the extension of education in this country. (Hear, hear.) I am, then, of opinion that if this motion be carried, a very considerable object will be effected. It binds us to no particular system of education, while it lays the groundwork of future improvement. We possess in this country the inestimable advantage which the people enjoy in being at liberty to read at their schools the great works of our English authors. They are brought up in habits of liberty suitable to our constitution. No compulsory action could produce anything like the advantages which result from that freedom, and I for one cannot give my assent to any scheme which would tend to deprive them of its happy influence. (Cheers.)”

EDUCATION IN NOVA SCOTIA.

We have been favoured by the Rev. Dr Forrester, Head Master of the Training and Model Schools of this Province, situate at Truro, a central part of Nova Scotia, with the Educational Report for 1857.

In the April number of the *Parish School Advocate* we presented our readers with a brief comprehensive statement of the schools of the province; we now draw more fully from the report itself, giving some of the views of the learned Principal on the subject of education, especially as applicable to this province.

FIRST.

The numerous defects arising out of the manner in which the province is divided into school districts are shown, and suggestions made setting forth that "a careful and formal revision and readjustment of the school sections in each county ought to be effected, under the auspices and direction of some special local commission, and provision made for a repetition of the same every ten years." It is further recommended that any community in order to be entitled to a school, should be able to send fifty or sixty children to school; that the minimum extent of a school district should be three miles square; with many other recommendations having in view the improvement of the district schools.

We cannot see how it is possible in new and sparsely populated countries like Nova Scotia or New Brunswick to establish any regular system of allocation of school edifices; for, if a limited extent of country, a certain amount of population, and a limited number of pounds, are to be taken as the standard upon which school houses are to be established, a large portion of the youth of the country must remain without education. Officers having charge of the division of the country into school districts, should be men of experience, judging each application for a public school upon its own merits, and affording the facilities of education to every neighbourhood, if possible, where a few families are gathered together.

SECOND.

Reference is made to the "monies expended in payment of the salaries of

the teachers of the common and grammar schools; and reflecting on the manner in which teachers are employed throughout the province; that about a third of the teachers do not "follow teaching as a profession, but as a mere matter of convenience," which "presses thereby upon the legislature the indispensable necessity of instituting a thorough investigation into the literary and professional qualifications of our teachers, and, founded thereon, a new and formal classification of the same."

The following enlightened and well-arranged views of the means by which sound education can be best advanced, are well worthy of perusal. The report says:—"And here the question presents itself—what is the best method of providing for the support of education, so that the end to be aimed at in all systems of popular education may be most extensively secured and perpetuated, viz.: that every child in the state or province shall receive a sound, wholesome education? We unhesitatingly reply—*direct assessment*; the practical recognition of the principle that the property of the state should educate the children of the state, and the right of the majority to levy a direct tax for the whole population; so that every child shall be provided with the means of education, the poor having the same right as the rich."

The number of schools:—winter, 879; summer, 1065; total support from people, £32,055; total support from government, £13,379. The people pay £2 5s. 23-4d. for every pound paid by the province. Total average cost of each pupil, 12s. 10 3-4d.; average salary of each teacher, £45.

THIRD.

We extract the following statistics from the tables:—Total number of pupils in winter, 32,626; summer, 37,087; male, in winter, 19,519; summer, 19,265; female, in winter, 12,852; in summer, 18,256 pupils.

The report stated that an increase of school attendance; including private Schools, Academies, Colleges and Grammar Schools have brought the proportion to 1 in 7 attending school." In the New England States, where the free system, as it is called, has been in operation for upwards of 200 years, the

average proportion of the children attending school is 1 to 4 of the population. In the states of Maine, New Hampshire, and New York, the average is 1 to 3. On the continent of Europe, in those nations where more attention has been paid, and that for a lengthened period, to the cause of national education, the proportion is 1 to 6. And in other less enlightened nations, it is considerably less. In England, where there is no national system, it is 1 to 10; in Ireland, where there is, it is 1 to 7; and in Scotland, where the population has far outgrown the national system, it is 1 to 8.

FOURTH.

It is shown that much neglect exists throughout the province as to the state of school houses; a large portion of them are unfit for the reception of pupils, situated in unhealthy and unpleasant places, ceilings too low, and without sufficient space to ensure health, and the want of other accommodations, etc.

By the table it appears that there are: Male teachers, in winter, 755, summer, 579, female teachers, in winter, 250, in summer, 520. The number of common schools teaching classics, 13; number teaching geography and grammar, 127; frame houses, 469; log houses, 186; good buildings, 398: bad, 171; library books, average for the year, 6,025; school books, do., 5,476; globes 56; Maps, 2,521; and black-boards 640.—Average duration of each school, 10 months, 2 weeks, 1 day.

FIFTH.

The Rev. Principal complains, no doubt very justly, of the irregular attendance of pupils, "for example, the great disparity between the attendance in summer and in winter. There is, too, the vast difference between the number enrolled and the daily average attendance. There is also no small amount of irregularity, some of the members of a family attending for one quarter, or, it may be, even for a shorter period, and others for another;—a practice, this, almost inseparable from the mode in which education is supported in this country;—a practice which, however much it may suit the convenience of parents, neither does justice to the children, nor to the teachers, nor to the system they are pursuing."

The report refers to the evils arising out of the prevailing course pursued by parents in taking their children from school at the very time when they are making the most proficiency; and also to the great evils arising out of the repeated change of teachers, "at the very time when his instrumentality is likely to be most effectual, when he has become acquainted with the peculiar phase and character of the intellects of his scholars, and when they have acquired familiarity with his method of teaching, if method he has, does he repair to some other situation, leaving, it may be, some 40 or 50 fine children, without any apparent compunctions, to the next teacher who may pass along, and that may not be for months to come."

We cannot fully agree with the Rev. Dr in casting the whole blame, for the repeated change of teachers, upon the teachers themselves. This practice, so prevalent, and detrimental to the advancement of education, arises, in too many instances, out of the envious and fault-finding dispositions of school constituents, along with, in some instances, the nomadic habits of the teachers;—the great fondness that exists in society for change—for something new, is as much applied to the change of teachers, as it is to the arbitrary change of fashions.

This section of the report very eloquently concludes by saying, that "the grand end to be aimed at in all education is the cultivation and development of the various powers and energies which the Creator has bestowed on his rational offspring. Knowledge is necessary for this purpose: but it is so merely as a means. It is the instrument by which the end is effected; and, in very proportion to the importance of the end so is the instrument. But is it not much to be feared that with too many knowledge constitute the *summum bonum* of all education. And hence the all but universal cry is—"give us quantity or variety;"—and hence, too, the prevalence of the notion, that, if the mind is stored with facts, and the memory duly cultivated, it is all that is requisite to constitute an accomplished scholar. Such attainments may fit or qualify for a creditable discharge of the duties of a particular vocation or profession: but they will never elevate man to that nobility of position which his nature and his destiny alike entitle him to claim."

SIXTH.

The report states that as to the subject of text-books and apparatus "there exists no small diversity." It recommends, in order to uniformity in this respect, that the Irish national series be generally adopted, because, "of its being the series used by all denominations of Christians in Ireland and in Upper Canada, and its extreme cheapness." The legislature makes an annual appropriation of £600 for the purpose of purchasing school-books for the poorer districts.

SEVENTH.

The £500 granted by the legislature for the purpose of purchasing school libraries, has not been expended for the last two years, in consequence of the diversity of opinion among the people as to the adaptation of the books previously introduced for this purpose, and the partial manner in which they have been distributed. The report recommends the adoption of some plan by the government before making further appropriations of this nature.

Sections EIGHTH and NINTH of the report refers to the higher institutions of education, to which we may hereafter refer.

TENTH.

The Normal and Model Schools appear to be in a healthy condition,—preparing a large number of the youth of Nova Scotia for the important profession of teaching. The report says:—"All who obtain diplomas at the normal school will make vastly better teachers than they would if they had never attended the institution. This is all that is practicable—it is all we aspire to. And I believe that, generally speaking, the normal-trained teachers throughout the province will stand the test."

The attendance of students at the normal school, since its establishment in 1855, ranges from 40 to 64. Of this number the males vary from 18 to 34, and the females from 34 to 41. The average of pupils at this school amounts to 161 per annum,—each county furnishing as follows:—Halifax, 20; Lunenburg, 9; Queens, none; Shelburne, 2; Yarmouth, 6; Digby, none; Annapolis, 6; Kings, 15; Hants, 12; Colches-

ter, in which the schools are situated, sends 109; Cumberland, 4; Pictou, 22; Sydney, 8; Guysborough, 14; Inverness, 16; Victoria, 7; Cape Breton, 10; Richmond, 1. The religious persuasion of the students at the normal school,—taking the average for the three years, are, Episcopalians, 4; Presbyterians, 34, nearly; Baptists, 8; Methodists, 6. The religious persuasions of the teachers of the normal and model schools are:—Episcopalians, 3; Presbyterians, 3; Baptist, 1; Methodist, 1.

The normal and model schools of Nova Scotia, like those of other countries, have two great difficulties to contend with namely,—their local, and apparently sectarian character;—all institutions of the kind, where there are only one for a province, have to be made stationary in some central part of the country,—hence the principal part of the school attendance belongs to the locality in which the schools are situate, and to a great extent destroys the provincial character of the institution; and also, the great number of sectarian institutions that are springing up throughout the country all tend to limit the provincial attendance at these schools; and we have become so accustomed to sectarian institutions of education, that if the head teacher, even of a normal school, should be an Episcopalian, Presbyterian, etc., he is set down as an exponent of sectarianism in his schools; and these objections are urged on by political parties who make use of this circumstance to enable such party to maintain political power.

The school law of Nova Scotia differs from that of New Brunswick, inasmuch as the former does not provide for the classification of teachers, while the latter does. Hence, any teacher who may be desirous of advancing in the art, and making teaching a profession, has to attend the training school in New Brunswick.

The learned Principal, in his report, urges a similar arrangement and classification of teachers in Nova Scotia to that existing in New Brunswick. Such an alteration in the school law of Nova Scotia, along with an increased remuneration to teachers, will be the best means that can be adopted to secure a letter and more general attendance at the normal and model schools.

SELF-EDUCATION.

The common opinion seems to be that Self-education is distinguished by nothing but the manner of its acquisition. It is thought to denote simply acquirements made without a teacher, or at all events without oral instruction—advantages always comprehended in the ordinary course of instruction. But this merely negative circumstance, however important, falls far short of giving a full view of the subject; it is only one of several particulars equally characteristic of self-education as contrasted with the popular system. Besides the absence of many, or of all the usual facilities for learning, there are at least three things peculiar to this enterprise, namely, the longer time required, the wider range of studies, and the higher character of its objects.

Our schools claim only a few years; they graduate students after a comparatively limited time, and never again exact lessons from them. It is not so with the *Alma Mater* of the self-educated; she claims life as the term of study and gives instruction to the last.

The course of study in our best literary institutions is far from including all that might profit the student. Reference is always had to the brevity of the period to which his acquisitions must be confined; and as a consequence many branches of science, which under other circumstances would have had a place in the list of studies, are necessarily excluded. Self-education, by bringing into requisition the whole of our available time, provides for an enlargement of the course of study. Its plan is commensurate with human ability, and exceeds the popular standard by all that the mind is capable of acquiring beyond the task imposed upon it at school.

In the schools, as at present constituted, all acquisitions are confined to pre-established science. No provision is made to enlarge the boundaries of knowledge, nor is there any ambition to do more than fairly understand what others have written. This is an unavoidable trait of such institutions; it is impossible to infuse into them a spirit of invention and discovery without weakening too much that reverence for authority, on which their dignity depends. Schools are organized solely for the diffusion of knowledge, not for its improvement.—

Their highest object is to tread undeviatingly in the beaten path of science, without once entertaining those perplexing questions which address themselves to such as are engaged in original inquiries. But the limits of self-education are far from being thus restricted. In addition to cultivating an acquaintance with the attainments of former scholars, the student is expected to extend his researches to new departments of knowledge. The known and the unknown are equally legitimate objects of pursuit; they are both embraced in the same comprehensive design, and thus united constitute a task worthy of the intellectual faculties.

Now, although all these co-ordinate points of distinction are necessary to a complete survey of this subject, yet we do not wish it to be understood that the question is not one of much consequence, even when considered as involving nothing but the mode of attainment. Let the schools be taken as the standard and it becomes desirable to know whether the knowledge they communicate can be obtained by other means. If it cannot, then we are obliged to admit, as a principle in mental philosophy, that the powers of the mind are measurably dependent upon these institutions. This being the case, those who are shut out from such advantages must of necessity acquiesce in an inferior scholarship.—Considered in this light alone the question is one of more than ordinary interest. It is, however, only by advancing to the other peculiarities which have been mentioned that we can perceive the true dignity of self-education. Its means, its plans, its objects, to be fully appreciated must be compared with the more circumscribed scheme of popular education. Regarded in this connection it no longer appears doubtful and imperfect—a questionable substitute for scholastic facilities; but it assumes an elevation which the artificial system can at best feebly approximate. It becomes the great method—the exclusive method of improving science; and it opens to the mind the only field sufficiently extensive for the exertion of its abilities. Certainly, in this view, the correctness of which cannot be disputed, we may justly say with a late writer, that “The subject is one of immense importance.—

If language contains one word that should be familiar—one subject we wish to understand—one end on which we should be bent—one blessing we should resolve to make our own,—that word, that object, that end, that blessing should be in the broadest sense of the expression, *self-improvement*. This is alike the instinct of nature, the dictate of reason, the demand of religion. It is interwoven with all to which it is possible, either to aspire or to rise. It appeals to us as men—calls us to the highest and noblest end of man—reminding us that God's image is upon us, and that as men we

may be great in every possible position of life. It tells us that the grandeur of our nature, if we will but improve it, turns to insignificance all outward distinctions; that our powers of knowing and feeling and loving—of perceiving the beautiful, the true, the right, the good—of knowing God, of acting on ourselves and on external nature, and on our fellow beings—that these are glorious prerogatives, and that in them all there is no assignable limit to our progress. Such is Self-education.

Hosmer.

GEORGE STEPHENSON.

THERE is no one man, engaged in the arts, to whom society is so deeply indebted, within the last thirty years, as it is to the indomitable courage, perseverance and energy of the self-taught and self-made George Stephenson.—Speedy locomotion—thirty, forty, even seventy miles an hour—by rail-cars; the increase of commerce; the rapid spread of knowledge, from state to state, from province to province, is in great measure due to the iron road;—and the vast improvements recently effected in this modern means of transit, is due to the man whose name stands at the head of this article. Not only does the mi-

ner, whose business it is to excavate, and draw from the bowels of the earth, those vast stores of mineral wealth which are so extensively employed throughout all the ramifications of commerce, pour upon Mr Stephenson his heartfelt blessings for his invention of the "safety lamp." But the world is also greatly indebted to this railway engineer for the numerous benefits bestowed on science and the arts. His life and achievements, recently published, should be read by every youth of the land—a life pregnant with great results—and teaches the principles of self-reliance.

MISCELLANEOUS.

A TOUCHING INCIDENT OF FRATERNAL LOVE.

A French paper says that Lucille Rome, a pretty girl with blue eyes and fair hair, poorly but neatly clad, was brought before the Sixth Court of Correction, under the charge of vagrancy. "Does any one claim you?" asked the magistrate. "Ah! my good sir," said she, "I have no longer any friends, my father and mother are dead; I have only my brother James, but he is as young as I am. Oh! sir, what can he do for me?" "The Court must send you to the House of Correction." Here I am, sister—hear I am! Do not fear!" cried a childish voice from the other end of the court. And at the same in-

stant, a little boy with a lively countenance started forth from amidst the crowd and stood before the Judge. "Who are you?" said he. "James Rome, the brother of this poor little girl." "Your age?" "Thirteen." "And what do you want?" "I come to claim my Lucille." "But have you the means of providing for her?" "Yesterday I had none, but now I have. Don't be afraid!" "Well, let us see, my boy," said the magistrate; the Court is disposed to do all that it can for your sister. "But you must give us some explanation." "About a fortnight ago, sir," continued the boy, "my poor mother died of a bad cough, for it was very cold at home. We were in great trou-

ble. Then I said to myself I will become an artisan, and when I know a good trade, I will support my sister. I went apprentice to a brushmaker. Every day I used to carry her half my dinner, and at night I took her secretly to my room, and she slept on my bed while I slept on the floor. But it appears that she had not enough to eat. One day she begged on the Boulevard, and was taken up. When I heard that, I said to myself, come, my boy, things cannot last so; you must find something better. I soon found a good place, where I am lodged, fed and clothed, and have twenty francs a month. I have also found a good woman who, for those twenty francs, will take care of Lucille and teach her needle work. I claim my sister." "My boy," said the Judge, "your conduct is honorable. However, your sister cannot be set at liberty till to-morrow." "Never mind, Lucille," said the boy, "I will come and fetch you early to-morrow." Then, turning to the magistrate, he said, "I may kiss her, may I not, sir?" He then threw himself into the arms of his sister, and both wept warm tears of affection.

The little ones are near to God. just as the earth—a small planet—is near to the sun.

Toronto Journal of Education.

THE TRUE TEACHER.

THERE are three attributes, next to being educated, which a teacher should possess, in order to attain ultimate success in his vocation:—

1. He should possess an indomitable will, which will shrink from no responsibility, however great, nor obstacles, however appalling. He should, upon first entering his school room, exhibit to the pupils there assembled, his firmness of will, — in his look, his carriage, in his every action. Children are much better physiognomists than men and women. They arrive, by a species of miraculous intuition, at an accurate estimate of the character of their teacher. A teacher who is endowed, in an eminent degree, with the first attribute, will have very little difficulty in preserving perfect order in his school. The rod and ferule will repose amid the classic dust of his book-case, as useless promoters of peace and good order among the belligerent spirits of the school-room.

2. The true teacher should aim to be the perfect embodiment of a thoroughbred gentleman. He should be courteous to his pupils, and graceful in his movements about the school-room; the tones of his voice should be soft and persuasive, and his language should always be correct and elegant. Being thus the example of good manners, he could not fail to make a durable impression on the minds of his pupils.

3. The Teacher should be deeply imbued with proper religious sentiments. I do not mean that by being religious, he should consider himself a "Legate of the Skies," and enforce his own peculiar views of religion upon his pupils. No! he should, while pointing out to them the many eminent stations to which the noble and deserving students can aspire in this favored land, at the same time endeavor to awaken in their susceptible minds, principles of moral rectitude and religion; that they, while struggling on through the ceaseless mutations of this world, may make their "election sure"—before they pass to that world which knows no change.

American Educator.

THE INTERIOR OF NORTH AMERICA.

PROFESSOR Henry, of the Smithsonian Institution, has collected facts respecting the interior of the United States, which will command the attention of scientific men and statesmen. The induction from these facts is, that the entire region of the United States west of the 97th degree, west longitude, (say the western boundary of Minnesota) with the exception of a small portion of Western Texas, and the narrow border along the Pacific, (including California,) is a sterile waste, of comparatively little value, and which can never be available to the agriculturist. The importance of this statement will be more fully comprehended when it is considered that the line of professor Henry, which extends southwards from Lake Winnipeg to the Mexican Gulf, will divide the surface of the United States into two nearly equal parts. The intense heat and extreme dryness of this region, which will make the Great American Plains a barren waste forever, is caused to a large extent, according to Professor Henry's theory, by the fact that the returning Trade

Winds, sweeping over the elevated masses of the Rocky Mountains, are deprived of their moisture; in other words, the heated air which ascends at the equator, saturated with moisture it has extracted in its passage over the ocean, after depositing a portion of its vapour in the tropics at the "rainy seasons," is farther desiccated by the ridges and mountains which it meets, the vapor being condensed on the windward side by the cold due to the increased vertical height, and it finally passes over and strikes the plains as dry as a sponge that has been thoroughly squeezed. Without moisture there can be no fertility, no agriculture; and a great portion of this wilderness, according to Professor Hairy is as irredeemably barren, for the purposes of agriculture, as the deserts of Africa. If this theory be true, it will greatly modify the opinions which have been entertained by politicians and statesmen, of the future destiny of the Great West.

Upper Canada Journal of Education.

ON READING FOR INSTRUCTION.

THE object of all reading should be instruction. If you do not grow wiser, in some way, by what you read,—that is, if you are *only* amused, and not instructed, by what you read,—you are throwing away the greater part of the time spent in reading. To gather instruction from the pages of a book, you must understand them: and you can not understand without consideration and thought. While it is desirable that you should select such books and publications as you can master, it is indispensable that you should exercise the powers of your own mind, and be determined to master them.

Do not complain of the words of many syllables that a writer uses, so long as he speaks to you in fair and honest English. It is better for you—better a thousand times—that you should come upon a word or a phrase, now and then, the meaning of which you should have to seek out by inquiry, or by the help of the dictionary, than that you should be written to in such words and forms of expression only as you are already acquainted with. If authors were to write down to the comprehension of the lowest intellects, they would never succeed in raising them to a respectable stand-

ard: and instead of promoting the popular improvement, they would retard it.

It is an old saying, that if you wish to make a person a dunce, you have *only to treat him as a dunce, and he is sure to become one.* There is much truth in this, and it is not less applicable to a class than to an individual. If the uninstructed classes are written down to, be sure of one thing—they will be kept down.

When a man or a lad acquires a taste for reading, he makes a grand discovery; he enters upon a new world—a world as new to him as America was to Columbus when he first set foot upon it—a world full of marvels and mysteries, and, what is better than these, full of wealth and wisdom of which he may help himself to as much as he can carry away, and make it honestly his own.

The great drawback is, that he finds he can not carry much of it. The land of literature is to him a strange land, and its language, to a considerable extent, a strange language. In this dilemma he is apt to make the mistake of supposing that if simpler language had been used, he should have understood the subject at once, and enriched himself by a new possession. In the present day this idea is generally without foundation.

There was a time when knowledge, which was not thought good for the common people, was boxed round with a kind of learned pedantry which rendered it accessible only to a few; but that time has gone by, and the best writers now address themselves to the largest classes—for a very sufficient reason, namely, that in these days, when books are sold so cheap, it is only from the patronage of the multitude that they can hope for adequate remuneration. It is the interest of all popular writers to simplify their propositions, whatever they may treat of, as far as possible; but this practice of simplifying can only be carried out to a limited extent, after all, for a reason which, on a moment's consideration, will be obvious.

What are words? Words are nothing more nor less than the names of ideas; if any combination of letters of the alphabet suggests no idea to the mind, such combination is mere gibberish, not a word. All the words that an illiterate man is acquainted with have their corresponding ideas in his mind; and

all the ideas in his mind have their corresponding words in his memory.

Now, if he turn the faculties of his mind to a new subject,—a subject entirely different from anything which has before occupied his attention,—it is as certain that he will meet with new words as that he will meet with new ideas; and, simplify as much as we may, it is not easy to perceive how he is to make himself master of any new subject through his old stock of words. Thus, in order to get new ideas, you *must* get new words: and in the proportion that you master their meaning will be your knowledge of the subject to which you turn your attention.

To profit by literature, then, you must learn its language. All that has been done, or can or will be done, in the simplifying processes, will never do away with that necessity. Remember that the language you have to learn is your mother-tongue; that the words whose signification puzzles you are on the lips of your fellow-countrymen every day and all day long; that you have a living dictionary in your teacher or parent, who will help you; that you can buy a Webster's pocket dictionary for a quarter of a dollar; and remember, too, that every step you advance will render the next step easier.

Take advice, if it suits your case.—Select a volume of average reading.—Begin the perusal of it with a determination to understand the whole before you have done with it. Do your best with every sentence, using your dictionary with discretion. A sentence which may not be plain enough on the first reading may be so on the second or third. By this means you will learn the meaning of thousands of words which you did not know before.

The language of literature once acquired, the world of literature is before you. It is a boundless field of delightful inquiry, if you make the right use of it. We will not promise that it shall lift you to worldly prosperity, but it shall build you up to a nobler state of being, and make you a credit and an ornament to any position you may be called on to fill.

Sargent's School Monthly.

READING TO PUPILS.

It is an excellent practice to select, occasionally, a passage or paragraph,

full of instruction on some practical subject, to be read by the teacher to the pupils of a school, or, it may be, to an older class, according to its nature and application. In a school where there may be a class of lads looking forward to business, the following selection may be read with advantage, to be followed by judicious remarks from the teacher, drawing a parallel between the performance of duties in the school-room and in the employment of the merchant.

Few boys will fail of receiving a stimulus from counsels so tersely presented as these. The lad who cannot be made to perceive and feel that the spirit, manner, and tact which business will demand of him hereafter must begin to be exhibited in the school-room, may be set down as an unpromising candidate for success in the great school of life.

The passage is taken from that valuable publication, *Hunt's Merchant's Magazine*.

COUNSEL TO MERCHANT'S CLERKS.

Make yourself indispensable to your employers: that is the golden path to success. Be so industrious, so prompt, so careful, that if you are absent one half hour out of the usual time you will be missed, and he in whose employ you are shall say—"I did not dream George was so useful." Make your employer your friend, by performing with minuteness whatever task he sets before you; and above all, be not too nice to lend a hand to dirty work, no matter how repugnant; your business in after years depends upon how you deport yourself now. If you are really good for anything, you are good for a great deal. Be energetic; put your manners into your business; look as well as act with alacrity; appear to feel an interest; make your master's success your own, if you have an honest one. Let your eye light up at his request, and your feet be nimble; there are some who look so dull and heavy, and go with so slow and heavy a pace, that it is irksome to ask them what it is your right to demand of them; be not like these.

Be the arch upon which your employer may rest with safety; let him feel that he may entrust with you uncounted gold.

If you do an errand lightly, you begin to lose his confidence; if you forget twice

some important request, you cannot be trusted.

If you accustom yourself to loose and untidy habits, you will gain no respect, but rather contempt. Avoid theatres, card-rooms, billiard saloons, as you would a pestilence; *little faults are like so many loopholes in your character, through which all that is valuable sifts out, and all that is pernicious sifts in to fill the empty places.*

But you say you want some pleasure! Make your work a pleasure. There are two ways of seeing sunrise,—one with a dull, complaining spirit, that if it could, would blot out the great luminary with its washy flood of eternal complaints; the other with joyous, lark-like pleasure, soaring out upward, and seeing along the western path, gates of gold and palaces of ivory. So there are two ways of doing work; one that depresses the soul by its listless, formal, fretful participation; the other that makes labor a boon and a blessing,—pursues it not only for gain, but the higher exaltation of the mental and moral being.

Massachusetts Teacher.

FILIAL OBEDIENCE AND LONG LIFE.

“Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.”

HERE is, no doubt, a promise of temporal good to all such as respect and honour, love and obey their parents.—Their days shall be prolonged—they shall live longer—shall live in the enjoyment of more earthly blessings—shall bask in the sunshine of God's countenance. They shall live longer. There is a general promise to this effect—the days of the righteous shall be prolonged—the fear of the Lord prolongeth days, but the years of the wicked shall be shortened. This is, no doubt, true as a general maxim; for, aside from the divine promise, there are natural principles at work to bring about such a result. Sin contains the elements of death. It is the seed of destruction. When it has conceived it bringeth forth death. Sin works death. It is not simply true that death or final dissolution is the consequence of sin; but disease and all the preliminary steps of death are to be traced back to sin, their rightful progenitor. The laws of nature (of which are the

laws of our bodily structures) run parallel with, or rather, are the laws of God. Sin as inevitably does violence to the one as to the other. Sin is the great shortener of life. Other things equal, the greater the sinner, the less his chances for long life. Every sin does a greater or less violence to his nature.—He is, too, more exposed to the casualties of life—more in the way of violence and danger—more liable to disease and premature death, than the man who is pursuing the even tenor of a pious life.

These are the general principles, which, when applied to children and youth, afford a most pleasing confirmation of our sentiments.

Childhood and youth—better to say infancy—childhood and youth are the season for laying the foundation of a healthful constitution, a good conscience, and a wholesome character; which, in their turn, are the best security for a long life. But how shall they gain this security? I hesitate not to say that neglect of parental instruction and reproof is productive of more evil in these respects than any other, or all other together. * Parents are the natural guardians of their children, and though often the authors of many foolish things in respect to their offspring, they are really the authors of nearly all the good their children experience. Perhaps, nine-tenths of the bad constitutions with which some are afflicted through life—nine-tenths of the bankrupt characters which work death in the physical as well as in the moral man, may be traced back to some early neglect of parental precept and precaution. It is not too much to say that the child who does not respect the opinion, and improve by the reproof, and obey the precepts of his parents, will, in general, be unqualified to meet the ever varying vicissitudes of life in a manner to shield him from its thousand ills, to give that peace of mind, and stability and purity of character, and that practical wisdom and forethought, so necessary to the comfortable prolongation of life. There is both truth and reason in the assertion, the wicked shall not live out half their days. Nothing is so conducive to health, comfort and long life, as a good conscience, a pure and irreproachable character, and the undisturbed flow of the religious affections. Of pure and undefiled religion it is said: “Length of days is in her right

hand, and in her left riches and honours.

And there is not a more effectual way of securing the pearl of great price, than by first learning to yield the will to parental authority. The child that has never learnt thus to yield his will, is the last to bow in submission to his God. If he can be ungrateful, unkind, undutiful to his earthly parent, whom he has seen—whose care has been unremitting—whose love has been unabated—if he has never brought his spirit to bow before the visible hand of his earthly parent, how shall he yield to the mandates of his Father in Heaven, whom he hath not seen? There is, indeed, little hope that the disobedient child will ever become the obedient servant of his divine Master. Nor is there more hope that he will ever become a good friend, neighbour or citizen. He has never learned to yield.

And not only do obedient children contract habits, and form a character, and pursue a course of conduct that gives a warrant for a longer life, but they possess more and enjoy more of life while they do live, than generally falls to the lot of the opposite class. They have more of life—have life in its better and higher type.

British Mothers' Journal.

PROFANE WORDS.

As polished steel receives a stain,
From drops at random flung;
So does the child, when words profane
Drop from a parent's tongue.

The rust eats in, and oft we find
That nought which we can do,
To cleanse the metal of the mind,
The brightness will renew.

ARGUMENTS IN FAVOUR OF FREE SCHOOLS FOR ALL.

C. R. BURDICK has an article in the December number of the *New York Teacher*, on Free Schools for All, and All in the Free Schools. He takes the ground that it is the duty of every State to provide schools for all her children, and then to take care that all attend them. This should be done, because general education is essential to the safety of life and

property. All nations should provide for the perpetuation of their institutions, particularly our own, which seems to be the result of a world's struggles for liberty. The warnings of history should be regarded: Greece and Rome fell because they did not educate their masses. Though we appropriate large sums to educational purposes, and have numerous academies and colleges, the writer thinks that a vast portion of our population is growing up in ignorance, schooled only in the school of vice. This mass is increasing yearly, especially in our cities. New York is taken as an example; it needs no prophet to predict the future history of this city, unless a more stringent system of education, intellectual, moral and physical, is there adopted. Abundance of school accommodation should be provided for all, and attendance should be secured by law. Civil disabilities should be laid upon ignorance. Not only should children be punished for truancy, but parents should be subjected to fine or imprisonment for permitting it, or for neglecting to send their children to school. Nor should parents be allowed to withdraw their children till they have gone through a certain routine of studies, at least in the primary branches. Danger from the wholesale distribution of the elective franchise should be averted by allowing no man, either foreign-born or home-born, the rights of citizenship, unless able to read and write well, and tolerably versed in arithmetic.

Journal of Education Upper Canada.

GENTLENESS TO CHILDREN.

Be ever gentle with the children God has given you; watch over them constantly, reprove them earnestly, but not in anger. In the forcible language of the Scripture, "Be not bitter against them." "Yes, they are good boys," I once heard a kind father say—"I talk to them very much, but do not like to beat my children—the world will beat them." It was a beautiful thought, though not elegantly expressed. Yes: there is not one child in the circle round the table, healthy and happy as they look now, on whose head, if long enough spared, the storm will not beat. Adversity may wither them, sickness may fade, a cold world may frown on them;

but amid all, let memory carry them back to a home where the law of kindness reigned, where the mother's reproofing eye was moistened with a tear, and the father frowned "more in sorrow than in anger."

A MOTHER'S INFLUENCE.

"WHEN I was a child," said a good man, a short time ago, "my mother used to bid me to kneel beside her, and place her hand upon my head, while she prayed. Ere I was old enough to know her worth, she died, and I was left too much to my own guidance. Like others, I was inclined to evil passions, but often felt myself checked, as it were drawn back, by a *soft hand upon my head*. When a young man, I travelled in foreign lands, and was exposed to many temptations. But when I would have yielded, that *same hand was upon my head*, and I was saved. I seemed to feel its pressure as in the days of my happy infancy, and sometimes there came with it a voice, in my heart, a voice that must be obeyed,—'Oh! do not this wickedness, my son, nor sin against thy God.'"

Teacher's Guide.

REMARKABLE WORKS OF HUMAN LABOUR.

NINEVEH was 14 miles long, 8 wide, and 40 miles round, with a wall 100 feet high, and thick enough for three chariots abreast. Babylon was 56 miles within the walls, which were 75 feet thick and 100 high, with 100 brazen gates. The temple of Diana, at Ephesus, was 420 feet to the support of the roof: it was 100 years in building.—The largest of the pyramids is 481 feet high, and 653 on the side: its base covers 11 acres; the stones are about 60 feet in length, and the layers are 208. It employed 330,000 men in building. The labyrinth, in Egypt, contains 300 chambers and 12 halls. Thebes, in Egypt, presents ruins 27 miles round, and 100 gates. Carthage was 29 miles round. Athens was 25 miles round, and contained 359,000 citizens and 400 slaves. The temple of Delphos was so rich in donations that it was plundered of \$50,000,000, and Nero carried away from it 200 statues. The walls of Rome were 13 miles round.

OUT-DOOR EXERCISE AND RECREATION.

SOME few weeks since the London *Times* published an article on the relative degrees of health and longevity of people of Great Britain and of the United States, in which the superiority of the former country in both respects was broadly asserted. The author attributed the dwindling of the American race, as he was pleased to term it, to the endemic diseases of yellow and other fevers with which portions of the country are unhappily afflicted, and to the impropriety in the manner of living. To the latter more than to the former cause is owing, we think, the results mentioned. The errors in this respect commence with the child. Instead of giving it such an education as will produce a full physical developement, by constant out-door exercise, it is confined in a close nursery and subjected to a mode of treatment precisely opposite to the proper one.—The frame is at the outset made weak and puny; and habits are engendered and diseases contracted which cling to it during the time when verging towards what should be a maturity of strength and beauty, which it never reaches.—And thus, in the very morning of life, when the sensations have the untiring activity which novelty begets, the mind is, through the lack of vigour and development of the body, filled with languor, dejection and despair, and diverted from its most noble and elevated aspirations.

There is but one method of establishing and preserving the good health and physical developement of a people, and that is, a proper degree of healthy exercise and recreation, both before and after the period of intellectual maturity. Infants should be upon all suitable occasions carried into gardens and other open spaces of country, where they can breathe fresh air, and as soon as they are able to walk, and at a later period, should be allowed to walk, romp, and indulge in the various delightful amusements which the impulses of ingenious youth dictate. The unhealthy restraints in dress which foolish fashion has imposed should be abolished, in order that the lungs and less delicate organizations of the system should have full play to perform their functions, and expand to

their greatest natural developement — With the advance of the more vigorous and aspiring efforts of intellect, athletic games and employment of a more manly and corresponding character should be freely indulged in, having in view the increased physical strength and more mature judgment. These exercises should take place daily, and as much as possible in the open air, and walking at different periods of the day should constitute one of their most important features. And, finally, when the delightful impulses of youth give place to the cold, cautious and calculating ideas of the experienced, this bodily exercise should be daily continued, and with hours set apart for it should be also allotted hours for intellectual and other recreations, which shall unbend the mind from the cares and vicissitudes of business and household duties, and give it a corresponding vivaciousness and healthy exercise with the body.

Scientific American.

The above remarks should be read, and the truths therein contained, applied by the inhabitants of the British provinces also, ere the robust constitutions, and otherwise healthy appearances everywhere to be met with throughout the length and breadth of these comparatively healthy colonies, give way, through bad physical education, to paleness, dyspepsia (becoming very prevalent), and consumption.

Densely populated cities and towns, where the most danger from epidemics and ill treatment of children are to be apprehended, and where the same facilities for healthy out-door exercise do not exist, do not, it is true, multiply so fast with us as in the neighbouring republic: but still the evils arising from "the unnatural restraints in dress which foolish fashion has imposed" in older countries, is every day becoming more manifest among us. We are a highly imitative people, — endeavouring to imitate the manners and customs of the mother country, from whom we, generally speaking, came, and from where we are every year receiving fresh accessions, however limited, to our population; and no small amount of our customs, etc., are imported from the Union, where "restraints in dress which foolish fashion has imposed," preventing the expansion of the chest, along with other

evils are very prevalent. We see an increasing tendency among us to an unreasonable curtailment, as we think, of the operations of the youthful mind and the physical development of the system. There is a strong tendency among youth generally, to cultivate their own physical systems, which they should be encouraged to do, by the adoption of innocent and healthy amusements, and at the same time means should be used to give the mind a moral tendency. In too many instances our dwelling houses, in place of being nurseries of moral and physical health, are nothing less than prisons, where children are kept, not round the good old-fashioned fire-place, where the obnoxious effluvia and steam from the cookery, so injurious to health, escaped through the chimney: but round *close* and *cooking stoves*, where all the matter that escapes from these utensils spreads throughout the house, and is alternately inhaled and exhaled by the inmates, and which contributes, no doubt, in no small degree, to lay the foundation of disease and premature death.

FRENCH FORCES IN THE CRIMEA.

THE French War Department has given details of the supplies of men and material that were sent to the Black Sea during the war with Russia.

The soldiers sent numbered 309,268. Of this number 70,000 were killed, or died in the hospitals, etc.; 93,000 were wounded and survived. Horses, 43,974, of which only 9000 returned to France. The great-guns were 644, besides 603 furnished by the navy, and 500 for the light artillery, — in all, France sent 4,800 wheel vehicles for cannon. Of shells and cannon balls, 2,000,000; of gunpowder, 10,000,000 pounds; and 66,000,000 ball cartridges. 100 batteries; 50 miles of trench; 10 miles of defensive works; and 5 miles of subterranean galleries in the solid rock were constructed.

The food sent from France was also immense: — 30,000,000 pounds of biscuit; 96,000,000 of flour; 14,000,000 pounds salt beef and lard; 7,000,000 of preserved beef; 4,500,000 pounds of coffee; 8,000,000 pounds rice; 6,000,000 pounds sugar; 2,500,000 gals. of wine; 10,000,000 head live cattle; 1,000,000 pounds Challet's preserved vegetables. There were sent 85,000 tons of hay; 90,000 tons of oats and barley; 20,000

tons of wood; 20,000 tons of coal; 140 presses to press hay, and 150 ovens to bake bread.

In the article of clothing there were sent not less than 200,000 of each article; 15,000 sheepskin paletots; 250,000 sheepskin gaiters; and 250,000 tents for men.—There were sent 800,000 horse-shoes, and 6,000,000 horse-shoe nails. They sent 27,000 bedsteads for invalids; 27,000 mattresses, and 40,000 coverlets; provision by way of ambulances for 24,000 sick men; 600 cases of instruments; and 700,000 pounds of lint, bandages, and dressings of various kinds. The most ample provision was made for the sick, such as concentrated milk, granulated gluten, essence of beuillen, etc.—The money expended at the seat of war was £14,000,000, provincial currency.

Such is the immense value expended by France, exclusive of that expended by Great Britain and Sardinia, in the two and a half years of the Crimean war. If this amount had been expended in the moral and secular education of the French people, what a revolution it would have been the means of effecting in the French mind; how much more stable it would have made the people of that great empire, and how much more safe would the life of the Emperor be at the present time among his own people. But the vast amount of human life and suffering, along with the pecuniary wealth of the nation, was thus expended by infidel France in order to keep the northern bear (Russia) from devouring her southern Mahomedan neighbour, Turkey.

SCHOOL LIBRARIES OF UPPER CANADA.—1858.

In addition to a large number of maps, globes, and various school apparatus, which is manufactured in Canada,—the public libraries amount to 28,059 volumes on history: zoology, 11,602; botany; phenomena, 4,665; physical science, 3,644; geology, 1,342; natural philosophy, 2,482; chemistry, 1,157; agricultural chemistry, 687; practical agriculture, 7,169; manufactures, 7,435; literature, 15,733; voyages, 11,689; biography, 17,751; tales, sketches, etc., 43,585; teacher's library, 1,720;—making a total of 160,794 volumes of valuable books now in circulation among

the free schools of Upper Canada, exclusive of 2,300 volumes which have been given as rewards to meritorious pupils in the schools. The circulation of books among the schools of this part of Canada amounts to nearly 2,500 per month; and the cost of all the books and apparatus supplied to the schools in 1857, amounted in the aggregate to £10,000.

“Of the nature of these helps and encouragements in school instruction,” says the Journal of Education, “too high an estimate can scarcely be made. . . . The fact that applications have been made from the municipalities, chiefly rural, for nearly 2,500 volumes per month during the past year, besides applications for school maps and apparatus, and the sending forth of such a continuous stream of enjoyment and instruction to the remotest parts of the province, is at once an indication of the progress, the spirit, and the prospects of the country, at which every patriotic heart must rejoice.”

FREE SCHOOLS.

At a public meeting recently held at Mauderville, in the county of Sunbury, N. B., a resolution was adopted, almost unanimously, to support the schools of that parish, along with the usual government allowance, by direct assessment. This is a move, by the inhabitants of Mauderville, in the right direction.

When will the intelligent parish of Westmorland, in the county of Westmorland, do likewise? Suppose we call upon the trustees to advertise a public meeting to be held in some central part of the parish and test public opinion on the subject.—What do you say, friends?

ACADIAN GEOGRAPHY.—The article under this head is crowded out of this number of the *Parish School Advocate*. This subject will be resumed hereafter.

The Parish School Advocate,

Will be published once a month, at the price of 4d. per single number, or 3s. 9s. per annum, payable in all cases in advance.

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