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EDUCATIONALIST.

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"Knowledge is Power."

[AFTER THREE MONTHS ONE DOLLAR.

VOLUME I.

BRIGHTON, CANADA WEST, NOVEMBER 1, 1860.

NUMBER 4.

Doct's Corner.

FRIEND KATE.

She lives a patient life,
A peaceful art she bears,
And amid every change
A placid brow she wears.

And yet a brow uncrowned
By honor or by fame,
The world it knoweth not
The echo of her name.

Yet we count her worthier
Of plaudit and of praise,
Than they who govern realms
Or sing immortal lays.

Her life's a nobler thing
Than sketch by painter's brush,
Melodious in its flow
As music's holiest gush.

A poem is her life,
Which still we read and ponder—
A hymn, which, as we hear,
Awakes our deepest wonder.

Wonder at deeds so pure;
Wonder at words so true;
For, oh! they are but rare,
The faithful are the few.

Then, sister, long live on,
Crowned by thy sweet content,
Till somewhat of thy grace
Unto thy friends is lent.

Till gazing on thy face
Thy smile our own has caught,
And with the same deep peace
Our hearts and lives are fraught.
LIZZIE STODDERFORD.

HOW TO READ.—No. 1.

In this portion of the VISITOR it will be our aim to make reading and declamation as agreeable as singing; and in the first place, we would say, that the voice must be all engaged. We do not promise any benefit to the pupil who uses but a portion of his vocal power. The lungs must be used. The heart, somewhere in the same neighborhood, must be enlisted, and both must be employed in this work of vocal training.

2. The position of the reader should be erect, with head upright as a man, and shoulders thrown back, so that the lungs may have fair play. One voice, the talking voice, is enough. Lay aside that spelling-book voice which is sometimes heard echoing dolefully and lone, in the school-room, seeming like the melancholy tones of the widowed turtle dove, mourning her departed.

3. The pupil needs to use his lungs to get a full, clear, musical tone of voice; and the heart to understand the meaning of every word he utters. His thoughts must be with the sentiment of the author he reads; and that meaning traced in words, must come out in earnestness from the heart. He must have an ambition

to be the very author of the sentiment he pronounces, and that feeling must be told in his tones and sparkle from his eyes.

4. By no means should a pupil be required to read words beyond his comprehension. Little children should use little words. They will fail to put the proper tone to a word out of their play-way vocabulary.

5. Articulation will claim first notice in this article. Only by patient drill can good articulation be acquired. See that every letter in a word has its proper sound; and when this exercise is given, let it be done heartily. The only way to do a thing well is to leave none of it undone. Do it all. Practice much upon the vowel sounds, until every one can be correctly given.

6. We need not occupy room here with tables of elementary sounds; we refer the pupil to any School Reader for exercise. It would be well to learn accurately the number of sounds belonging to each vowel, before proceeding further.

7. The vowel sounds are not difficult of utterance; it is because the letters by which they are represented have no uniform sound, and are often silent, that one is apt to be substituted for another. For example, we hear *sudden, hyphen, sloven, fountain, certain, Latin, gospel, chapel, poem*, pronounced as if spelled *suddn, hyphn, slovn, founth, certn, Latn, chapl, pomc*; and the same might be said of a great number of common words.

8. Another fault is to suppress the *e* and *o* in such words as *prevent, provide, &c.*, calling *prent, provide*.

9. Every one who detects himself in any errors of this kind, should make out a list of such words as he fails to articulate distinctly, and practice upon them repeatedly, until he can utter them gracefully and well.

10. In the following sentences will be found some difficulties for the untutored organs of speech. They may be practiced to advantage:

(1.) And oft *falke's* sounds sunk near him
(1.) The lengths, breadths, heights, and depths of the subject.

(3.) He is content in either place. }
He is content in neither place. }

(4.) That morning, thou that *slumber'st* not before,
Nor *sleep'st*, great ocean, *laid'st* not thy waves to rest,
And *hush'd'st* thy mighty minstrelsy.

(5.) Call her, her cholera at the collar scorn
ing.—Faults? He had faults. I said he was not false.—In either place he dwells; in neither fails.—Over wastes and deserts, waste and deserts straying.—The stalk these talkers strike stands strong and steady.—Rude, rugged rocks re-echoed with his roar.

11. Robert Kidd, in his admirable work on Elocution, gives the following rules in regard to

BREATHING.

(1.) "Stand or sit erect, keep the head up and the chest expanded, throw

the shoulders well back, place the hands upon the hips, with the fingers pressing upon the abdomen, and the thumbs extending backward; inhale the breath slowly, until the lungs are fully inflated, retaining the breath for a few moments, then breathing it out as slowly as it was taken in.

(2.) "Let the chest rise and fall freely at every inspiration, and take care not to make the slightest aspirate sound in taking in or giving out the breath.

3. "Continue to take in and throw out the breath with increasing rapidity, until you can instantly inflate, and, as suddenly, empty the lungs. Repeat this exercise several times a day, and continue it as long as it is unattended with dizziness or other unpleasant feelings."

EMPHASIS:

12. The term emphasis, from a Greek word, signifies to *point out*, or to *show*. It is used in reading and speaking to indicate the importance attached to a special word or words in a sentence.

13. A reader who pays no attention to emphasis is in danger of being called stupid. He will be certain to emphasize some parts of a sentence—right or wrong. A wide awake pupil will make a sentence mean something; while a sleepy pupil will dream nonsense with a thrilling truth glowing under his very eyes! Here are examples, showing the importance of proper emphasis.

(1.) "Go and ask how old Mrs. Remnant is," said a father to a dutiful son. The latter hurried away, and soon returned with the report that Mrs. Remnant had replied, that "it was none of his business how old she was." The poor man intended merely to enquire into the state of her health; but he accidentally put a wrong emphasis on the adjective *old*.

(2.) A stranger from the country, observing an ordinary roller-rule on a table, took it up, and on asking what it was used for, was answered, "it is a rule for counting-houses." After turning it over and over, and up and down, and puzzling his brain for some time, he at last, in a paroxysm of baffled curiosity, exclaimed, "How in the name of wonder do you count houses with this."

14. We will conclude the present article with two short reading exercises, selected not so much to illustrate what we have already said, as to furnish pastime for the present and remark for the future. The use of inflections, modulations, &c., will be the subject of our next month's lesson on Elocution.

EXERCISE I.

(1.) "Then God said unto him, because thou hast asked for wisdom and understanding, and hast not asked for

thyself long life, nor riches, nor the destruction of thy enemies, behold, I will give thee wisdom so that there shall be none like unto thee; and I will also give thee what thou hast not asked; both riches and honor; and if thou wilt walk in my ways, and keep my laws, as thy father David did, I will give thee long life also. And Solomon awoke; and, behold, it was a dream!"

EXERCISE II.

Charge of the Light Brigade at Balaclava.

(1.) Half a league, half a league, half a league onward, all in the valley of Death, rode the six hundred. "Charge!" was the captain's cry; theirs not to reason why; theirs not to make reply; theirs but to do and die! Into the valley of Death rode the six hundred.

(2.) Cannon to right of them, cannon to left of them, cannon in front of them, volleyed and thundered. Stormed at with shot and shell, boldly they rode and well; into the jaws of Death, into the mouth of Hell, rode the six hundred.

(3.) Flashed all their sabres bare, flashed all at once in air, sabering and gunners there, charging on an army, while all the world wondered. Plunged in the battery smoke, fiercely the line they broke; strong was the sabre stroke, making an army reel, shaken and sundered. Then they rode back; but not—the six hundred!

Flashed all at once in air, sabering and gunners there, charging on an army, while all the world wondered. Plunged in the battery smoke, fiercely the line they broke; strong was the sabre stroke, making an army reel, shaken and sundered. Then they rode back; but not—the six hundred! When can their glory fade? Oh, the wild charge they made!—all the world wondered.—Honor the charge they made—honor the Light Brigade!—Noble six hundred!—*School Visitor.*

ARE GRAVITY AND ELECTRICITY THE SAME THING?

There is no question occupying more attention among the highest order of intellects than the question of the identity of the several invisible forces of nature. The relations of magnetism, electricity, chemical affinity, heat and light, are certainly very close and very complicated. Each one of these forces is capable of producing either or all of the others. They may also all generate mechanical power, and mechanical power, on the other hand may generate all these forces. Perhaps as good an illustration of this as any is to be found in the electric light invented by Professor Way, of London, which we described last week. First, the mechanical power of a steam engine turns a wheel which carries a number of permanent magnets at its periphery, these magnets, as they are carried past the ends of soft iron cores which have insulated wires wound around them in helical form, cause waves of electricity to flash through the helical wires; the electricity, darting along from drop to drop of an exceedingly slender stream of flowing mercury, produces

an intense light; it also generates heat, by which the mercury is evaporated. But whence comes the mechanical power of the steam engine? That results from the expansion of steam caused by heat, and the heat is produced by the combustion of fuel, which is its chemical combination with oxygen; in other words, *chemical affinity*.

If we replace the steam engine by a water wheel, we have the several forces produced by gravitation. It is to be remarked, however, that gravitation cannot, be generated, in its turn, by any of the other natural forces or by mechanical power.

It is known that sound is simply motion of the particles of the air. The vibratory theory supposes that light, also, is nothing but the vibration of the particles, of a very subtle ether pervading all space. This theory is now almost—if not quite—universally adopted, and is regarded by many sound minds as absolutely demonstrated. There is also a plausible theory of heat which regards it as simply vibratory motions in a subtle ether or in the particles of the heated body. Iron may be heated red hot by simply pounding it. As the heat will generate motion, so the destruction of motion will generate heat. It is thought that one cause of the sudden heating of meteoric stones, as they pass through our atmosphere, is the destruction of a portion of their motion by the resistance of the air. Professor Newmann's *Journal*, on the great meteor of Nov. 16, 1850, goes into a calculation of the amount of heat that would be imparted to the meteor by the destruction of its velocity, and finds it sufficient to evaporate iron or any other known substance.

From these several facts, and others of the same kind—enough to fill volumes—the grand and simple idea has been suggested, that all the forces in nature are the same thing; merely matter in motion. This suggestion implies that all the countless phenomena of chemical combination—all the appearances produced by light; its endless variety of color and shade, its refractions, reflections and polarizations, with the miraculous revelations which these have given us through the telescope and the microscope—the tremendous power of heat, with its contractions, expansions, freezings and evaporations—all the swift and subtle operations of electricity in the galvanic battery, the lightning rod and telegraph, and, finally, the growth and decay of plants and animals, and action of the muscles, the stomach, the lungs, the nerves, in short, all the phenomena of the universe—are produced merely by changes in either the velocity or the direction of the motions of matter.

Such is the doctrine of the homogeneity of forces. A sublime and comprehensive theory, whether true or false! A few pretty capable men have committed themselves to it fully, but most able philosophers regard it as unproved, though it seems to us that there is a general leaning towards it—a prevalent feeling that it will turn out to be true. As the relations of the natural forces to each other caused the conception of the theory, so the

pronunciation of the theory has led to a very close study of these relations; and the field is as rich in curious and wonderful facts as any that has ever been explored by the student of Nature.—*Scientific American.*

"PERSEVERANTIA VINCIT OMNIA."

This good old Latin exaggeration, so much relied on by teachers and leaders to stimulate the industry and ambition of their pupils and followers, besides helping to effect a great deal of good, has contributed towards accomplishing a vast amount of mischief. It has been the encouragement and the excuse of thousands of young persons, who, dazzled by the brilliant career of certain masters in their professions, have applied their time and energies to pursuits for which they were conscious they had but little natural aptitude, in the fond persuasion that equal success might be realized by themselves if the single condition implied in the above inspiring motto were faithfully observed.

"Perseverance conquers all things," says a young man to himself, after listening to an eloquent discourse by the Rev. Dr. So-and-so, "It has made of the speaker before me one of the first divines in the country,—why may it not do as much for me? I have abundant energy to carry me through the necessary preparation; I would gladly assume the cares and trials incident to the ministerial profession, if thereby I might assist in the great work of a world's reformation; and if in any way I lack fitness, those animating words '*Perseverantia Vincit Omnia*,' that have helped me through many a hard task, give assurance that patient industry will supply all deficiencies.—Yes, I will be a preacher." Accordingly, he enters on the work of preparation,—he studies hard,—he strives to gather all the graces of ancient and modern literature to embellish his style; and he assiduously cultivates the arts of oratory to lend persuasion to his speech,—he passes a triumphant examination, obtains a charge, undergoes the usual ceremonies of ordination, and commences the career of a Minister of the Gospel. For a time, no doubt, he is well pleased with the life he has chosen—he sees that he is improving—the preparation of his sermons costs him less time and labor than at first; they are besides of better quality, and he receives plenty of fair words from his hearers. But, by and-by, when he comes to look about for the result of his preaching, the chances are that he finds but little to encourage him. It is small satisfaction to him to hear his praise from the lips of his parishioners,—he seeks rather to read it in their lives—and if any perceptible good effect of his efforts exists there, it is so insignificant, compared with what he promised himself, that discontent begin to creep into his soul. Unwilling to believe the fault lies in himself, he meditates a change of location: he will try what a difference in his latitude or longitude will do for him; he goes West, perhaps. But he takes the old self with him, and human nature is the same everywhere. After

dragging through some sad, discouraging years, conscience rouses him to a rigid self-examination; he looks searchingly within, and he sees that the preacher's heart is not in him—that Nature denied him the advantages of a reformer—and he no longer feels justified in pursuing the vocation of a preacher.—He will betake himself to some manual employment; for there he is sure of being able to accomplish a greater or less amount of good. He has found that perseverance does *not* conquer all things.

If we could know how many of the persons who yearly enter the professions do so with little regard to any special fitness for the pursuits they choose, but are attracted to them by mere fancy—supported by faith in the power of patient study to make good all defects; doubtless the knowledge would surprise us. The far greater proportional number who abandon the profession for agriculture and mechanical employments, than leave manual occupations for law, medicine, &c., indicate plainly enough, that the young understand the above motto as having reference to professional life—as pointing to intellectual rather than physical triumphs.

Now, endeavor, so it be towards something useful, is always worthy of respect. We may smile at the efforts of a man striving after something far beyond his reach, or we may regard with pity him, who, to our view, wastes his talent by directing it to an inferior pursuit; but, still, there is always something about even misapplied effort that commands respect. So long as a man works at something—so long, as he tries to better his own or others' condition, physical or spiritual, there is hope of him. Yet, it is by no means a matter of indifference whether a young man who can work more efficiently at farming or some other handicraft than at preaching or the practice of law, shall try his fortune for a time, at one of these latter employments—then, through disappointment and disgust, relinquish it for something to which his powers are better adapted—or, before fixing on a vocation, try to find out what Nature intended him for, and choose the right thing first. Even if it were certain that his pride would allow him to give up a profession to which he had committed himself for some more congenial employment—to change what seems to him a ceiling of high honor for one of less esteem—he cannot carry to his new pursuit the freshness and enthusiasm necessary to enable him to work at it to the best purpose. His failure as a doctor of divinity or a doctor of laws may not disable him from becoming a good farmer, but there is little risk in saying that he would have been a better one had his energies been given to agriculture before his spirit was broken by disappointment and defeat in another pursuit. Let those, then, who have influence in directing the ambition of the young, teach them that there are as grand conquests to be made in the physical as in the intellectual world; and let the favorite motto of school professors,—"Perseverantia Vincit Omnia"—be preceded, and its application modified, by the truth so pointedly expressed by the Latin poet—

"Though you drive out Nature with a fork she will return again."

PHYSICAL TRAINING IN COMMON SCHOOLS.

We see that the Superintendent of the Boston schools recommends the general adoption of gymnastic exercises as a regular part of school training. It seems to us that there is no movement of the day of greater importance to the scholars individually, or which is destined to have a greater influence upon the well-being of the country, than this of systematic physical training of children. For success in life, vigorous health is of far greater importance than high intellectual culture.—Energy is what rules the world. Take two boys, equal in every respect, box one of them up in school from morning till night and from year to year, cultivating his mind at the expense of his body, till his nerves have outgrown his muscles, and his brain has outgrown his stomach; while the other boy receives a fair but equal development of both mind and body—and what is the result in the two cases? The scholar graduates perhaps with the highest honors, but he leaves college a feeble and complaining invalid; intellectual and refined, he shrinks with nervous sensitiveness from the rude shocks of the battle of life. The result is, that he is thrust aside in a corner, or trampled under foot in the race. On the other hand, the man who comes forth upon his career in possession of a vigorous constitution, has the backbone, the nerve, the energy, that enable him to win the great battle that every human life is. His days are filled with healthful and happy activity; his slumbers are sweet at night; his cheerfulness (the natural effect of good digestion) makes his presence a pleasure to all who know him; he becomes the father of healthy offspring, and fills his home with merry voices; in short, fulfills all the purposes of his being, and leads a prosperous, happy, useful and successful life.

But we have conceded too much in yielding the palm of intellectual superiority to the scholar whose brain is over-stuffed. John Whipple once asked Daniel Webster to what he attributed his marvelous power of mastering complicated and difficult questions; Webster replied that he attributed it to his habit of never using his brain when it was in the least degree fatigued. The great fact that the time during which the human brain can continue its action is limited, is one of the utmost importance, but it seems to have been generally ignored by those who have had the management of our schools. A New York school commissioner, with leather lungs and a cast iron head, may insist that a child, who has been boxed up six hours in school, shall spend the next four hours in study, but it is impossible to develop the child's intellect in this way. The laws of nature are inexorable. By dint of great and painful labor, the child may succeed in repeating a lot of words, like a parrot, but, with the power of its brain all exhausted, it is out of the question for it to really master and comprehend its lessons. The effect of the system is to enfeeble the intellect, even more than the body. We never see a little girl

staggering home under a load of books, or knitting her brow over them at seven or eight o'clock in the evening, without wondering that our citizens do not arm themselves at once with carving knives, pokers, clubs, paving stones or any weapons at hand, and chase out the managers of our common schools, as they would wild beasts, that were devouring their children. Indeed, they are worse than wild beasts, for those destroy only the body, but these fiends consume both body and mind of the helpless innocents who fall into their clutches.

In Boston, the system of studying out of school has been prohibited in relation to the girls, and we should be rejoiced to see this city take the lead in extending this prohibition to all the scholars. We are very glad to see that the time for gymnastic exercises is to be taken from the study hours, and not from those given to play—"Experience having shown," says the Superintendent, "that the scholars learn more when a portion of the time is given to these exercises than when all is devoted to study."

We hail the introduction of physical training into our common schools as being calculated to make the Americans the finest race of men, physically, that the world has ever seen; but we value it more as an important step in carrying to a still higher point the unparalleled intellectual cultivation of our people.—*Scientific American*.

TAKE CARE OF YOUR EYES.

One of the most eminent American divines, who had for some time been compelled to forego the pleasure of reading, has spent some thousands of dollars in vain, and lost years of time, in consequence of getting up before day, and studying by artificial light. His eyes will never get well. Multitudes of men and women have made their eyes weak for life by the too free use of their eyesight in reading fine print and doing fine sewing. In view of these things, it will be well to observe the following rules in the use of the eyes:—

Avoid all sudden changes between light and darkness.

Never begin to read, write or sew, for several minutes, after coming from darkness to a bright light.

Never read by twilight, or moonlight, or on a very cloudy day.

Never read or sew directly in front of the light, or window, or door.

It is the best to have the light fall from above obliquely, over the left shoulder.

Never sleep so that, on the first awakening, the eye shall open on the light of a window.

Do not use the eyesight by light so scant that it requires an effort to discriminate.

The moment you are instinctively prompted to rub the eyes, that moment cease using them.

If the eyelids are glued together on awaking up, do not forcibly open them, but apply the saliva with the finger—it is the speediest dilutant in the world; then wash your eyes and face in warm water.—*Hall's Journal of Health*.

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THE EDUCATIONALIST.

NOVEMBER 1, 1860.

PROCEEDINGS OF THE COLBORNE TEACHERS' CONVENTION.

Teachers met at the Grammar School, in Colborne, Saturday, 6th Oct., 1860.

Present—Twenty-five.

E. Scarlett, Esq., Local Superintendent, in the chair.

The following is a list of the subjects, together with the names of the Lecturers:—

Time—9½ to 10½. Subject—Euclid to end of 20th proposition, Book 1st.—E. Scarlett.

10½ to 12.—English Grammar.—B. Brisbin.

1 to 2.—Algebra, Simple Rules.—J. B. Dixon.

2 to 2½.—History, 5th Reader, to end of sixth Era.—Dr. C. Gould.

2½ to 3.—Geography generalized to end of third chapter.—F. J. McMillan.

Moved by R. Easton, seconded by J. Macoun,—That in accordance with the spirit of our Annual County Convention, the different subjects of study be treated of by Lecturers duly appointed by this Association.—*Carried.*

Moved by W. J. Black, seconded by W. Rixon,—That our meetings be opened and closed by prayer.—*Carried.*

Moved by J. B. Dixon, seconded by S. Trumpour,—That R. Easton act as Secretary, for the remainder of the present year.—*Carried.*

A discussion having arisen as to the *Eternity of Matter*, and the question being deemed both interesting and important, it was moved by Mr. G. Young, seconded by J. S. Spafford,—That at our meeting in December, from the hour of 1 to 3 P. M., the following question be discussed, viz., "Is Matter Eternal?"—*Carried.*

Mr. F. J. McMillan and G. Young were then appointed leaders, the former taking the affirmative, and the latter the negative. Doors will be open for the admission of the public.

Subjects for Meeting to be held first Saturday in Nov., 1860.

Time—9 to 10½. Subject—Euclid Book 1st; 20th to 35th proposition.—J. Dixon.

10½ to 11.—English Grammar, 402nd page 5th Book.—E. Scarlett.

11 to 12.—Arithmetic, Single Rules in Sangster.—J. Macoun.

1 to 2.—Algebra, Fractions.—S. Trumpour.

2 to 2½.—History, Jews to A. D. 70.—F. J. McMillan.

2½ to 3.—Geography Generalized, 4th and 5th chaps.—J. S. Spafford.

3 to 4.—Essays and Miscellaneous business:

Mr. W. J. Black, R. Easter and Miss M. E. Frazer were appointed to write essays which they are to read at the next convention.

Written for the Educationalist.

TO TEACHERS.

That our school system, during the last ten or fifteen years, has been rapidly approaching a state of perfection, few men

will deny. The law has been simplified, and so far as its operation is concerned, trustees with a modicum of common sense find no difficulty. The old log school houses have been superseded by good substantial stone or brick edifices, which, besides being useful, are an ornament to the country. Maps and apparatus are easily attainable and at a small cost; consequently most schools are furnished with every thing tending to advance knowledge. And the broken down gentlemen, make-shifts, old topers &c., who once moulded the mind of young Canada, have disappeared; their place being supplied by a class of respectable men, energetic and well qualified to impart the rudiments of secular knowledge.

Still a great deal requires yet to be done. Many imperfections, trivial in themselves, but often injurious in their results, remain to be rectified. Teachers themselves are to blame for a good many of its defects; they stand too much aloof from each other. There ought to be more union amongst them and less jealousy.—Every one is like a king in his own little domain—despots in fact, who are apt to become dogmatic and arrogant by the submission of inferiors; and hence rendered unfit to associate with their equals.

Teaching is progressive, especially as regards the case of the young teacher, and even the most experienced will admit that they have been benefited by a casual hint, either on school organization or the mode of imparting instruction. Such being the case, what is to hinder teachers from meeting occasionally, say those in a Township, and hold converse about schools and school matters? I know that there are a number of Teachers' Associations in the country, but they are nothing to what they ought to be. Every Township ought to have an Association, from which delegates might be chosen to attend a Provincial Convention held once a year,—to watch over the interests of education,—to petition parliament for, or against, amendments to the school law, &c.

Like all other things, it merely requires a beginning; and now, since we have got the *Educationalist* as a medium of communication, teachers at least can express their views upon the matter, and then we will see what can be done. Mc.

THE INTELLECTUAL CULTURIST.

Among the thousand avocations of human life, where mental strength and energy are requisite, the teacher's task is the most difficult. All the way from the sage and hoary-headed professor of our Collegiate Institution, down to the gay school-mistress of sixteen, the same motives prompt, the same responsibilities weigh. They labor for the same purpose, toil for the same great end. Yet, most of all, are *primary teachers* responsible, for they are moulding human minds, stamping with their own hand impressions that must remain forever—pruning a twig that shall become a tree, from which the intellectual world shall gather a harvest of rich fruit, or warping the tender stem so that it shall develop itself into a distorted and ungainly figure—kindling that God-given spark of intelligence into a

great fire of wisdom, or smothering its feeble light until it shall go out in darkness and obscurity. The discipline which the child receives is the foundation upon which is reared the superstructure—the man, and his character formed of materials gathered when he first set out upon the great journey of life.

Not all plants will flourish beneath the same soil and temperature—neither will all minds develop themselves under the same course of instruction. There are beautiful flowers flourishing beneath arctic snows in the polar regions—and there is beauty and fragrance in the bright blossom of the sunny south—there are minds apparently stupid and inactive, that could you lift the veil, could you penetrate the darkness in which outward circumstances has enveloped them, you would find beneath that dull exterior, the germ of a plant more beautiful than any beneath polar snows—a brighter flower than mother earth can boast. As every perfect seed contains within itself the embryo of a new plant, so every perfect cranium contains the rudiments of a human mind. A seed will not germinate unless exposed to moisture and the atmosphere, and that too at a proper temperature—neither will the mind develop itself unless exposed to such influences as serve to call into exercise those faculties with which nature has endowed it. As the plant absorbs moisture and the gases, and puts forth leaves to be nourished by the genial atmosphere, so does the mind absorb truth, and put forth thoughts to the great world without. We may trace still further the corresponding development of mind and matter.—When the plant has become a tree, and is, as it were, matured, its growth to our eye is less rapid, in fact, 'tis exceedingly slow, though many years may have added their circle there, and the increase of size is scarcely perceptible. Not that the earth has ceased to nourish, or the tree to absorb nutriment, but there is more surface over which it must be equally distributed—a larger tree to be fed by earth and air. And, as it increases in age and size, it becomes less and less susceptible to outward influences. Though the winter frost may chill it to the core, it cannot drive life from its sturdy frame—though the winter winds may rack it fearfully, it holds its footing firm and sure,—though time's huge wheels may have borne a century into eternity, still it stands unshaken in its strength.

When the man has become matured, his character and habits formed, his progress to us is less perceptible, though he is constantly thinking new thoughts, and developing new ideas. He grows within himself, though the outward observer may not perceive it, since 'tis enveloped in the same exterior which presents to the eye no change. It is nourished, and fed, and strengthened by the great universe of intelligence, and from that mighty chaos of mind it arranges, develops, and embodies thoughts, and sends them forth, beautiful and living truths. And, as he becomes strong within himself, he yields less to the ever-varying tide of popular prejudice,—is governed less by a capricious and changing world's opinion. Though the chilling winds of adversity like a wild hurricane howl around, he neither falters nor trembles, for his strength of mind

and high purpose never fail. He rears for himself a high standard of right, and lives up to the mark he has set there.—He weighs every man's arguments in his own scales of reason, and accepts them only as the balance is against himself.—He measures other men's thoughts, feelings and motives, by his own, and in proportion as they are wide and high, so are they pure and true. But the narrow, pigmy, uncultivated intellect—is like a stunted, scrubby tree,—neither agreeable to look upon, nor useful to the world—there it stands a firmly rooted evil. And there the ignorant, his perverse nature clinging to all that is unclean, recognizing nothing above the material and animal—reigns supreme. We cannot prune the stunted shrub and develop it into a beautiful and flourishing tree, neither can a mind, matured in ignorance, be developed into a just and true representative of the individualized intelligence it was created.

But if that plant, while it were young and susceptible, had been watered, watched, and cultivated with care, it might not have been the puny ill-shapen brush it now is. So is it with mind that has been allowed to mature in ignorance. Hence the responsibility of those who assist in the growth and expansion of the intellect—the *far-reaching and deep-searching intellect*—the great motive power of being, and the mighty propeller of the giant wheels of progress. How can it be otherwise than that we should feel the responsibility of even our puny efforts, since the instructions which we impart take deepest root, are more strongly impressed, and consequently the longest retained.—The works of the *least* do follow us, not only do the thoughts we send forth ripple upon the waters of time, but vibrate even upon the waves of eternity.

PATIENCE IN THE SCHOOL-ROOM.

What qualification does a teacher need to possess more important than that of patience, real, genuine patience? Not a careless indifference that says, by and by all will come right, *only wait*; not a sluggish waiting that says I can do nothing more, time will accomplish what I fail to perform; but an earnest, working patience; a patience that will persevere.—This qualification is not unfrequently brought to mind by the exclamations of parents and others who visit our schools. "What an amount of patience one needs to possess to get along with so many different dispositions," says one; "I should think your patience would be severely tried sometimes," says another, "My patience would soon be entirely exhausted," remarks a third. Very few speak of the knowledge it requires; they do not even think it must require a vast amount of knowledge to be able to teach. Our attention is also directed to the subject of patience by those who would advise and suggest the best methods of teaching. We should employ no incentives to study which might seem to buy the pupil's interest, but labor patiently in "striving to imbue them with the true spirit of a scholar."

We should not be discouraged if a class fails in the recitation of a difficult

lesson, but patiently explain some of the difficult points, and perhaps relate an anecdote and give some information not contained in the text-book. We should not severely punish a scholar who has thoughtlessly committed a slight offense, but with kindness and patience reprove him, and if he is a true scholar, he will be more thoughtful, more careful in the future.

Patience is needed in every situation in life, but in the school-room it is surely indispensable; here the true, genuine article never "ceases to be a virtue."—*N. H. Teacher.*

THE VALUE OF ACCURACY.

It is the result of every day's experience, that steady attention to matters of detail, lies at the root of human progress, and that diligence, above all, is the mother of good luck. Accuracy is also of much importance, and an invariable mark of good training in a man. Accuracy in observation, accuracy in speech, accuracy in the transaction of affairs. What is done in business must be well done; for it is better to accomplish perfectly a small amount of work, than to half-do ten times as much. A wise man used to say, "Say a little, that we may make an end the sooner." Too little attention, however, is paid to this highly important quality of accuracy. As a man eminent in practical science lately observed to us, "It is astonishing how few people I have met in the course of my experience who can define a fact accurately." Yet, in business affairs, it is the manner in which even small matters are transacted, that often decides men for or against you.—With virtue, capacity, and good conduct in other respects, the person who is habitually inaccurate cannot be trusted; his work has to be gone over again; and he thus causes endless annoyance, vexation, and trouble.

SIR MATTHEW HALE'S PLAN OF INSTRUCTION.—The great lawyer, Sir Matthew Hale, in his "Advice to his Grandchildren," and "Counsels of a Father," has left the following course of instruction for sons. Till eight, English reading only. From eight to sixteen, the grammar-school. Latin to be thoroughly learned, Greek more slightly. From sixteen to seventeen at the university, or under a tutor; more Latin, but chiefly arithmetic, geometry and geodesy. From seventeen to nineteen or twenty, "logic, natural philosophy, and metaphysics, according to the ordinary discipline of the university," but after "some systems or late topical or philosophical tracts" the pupil to be chiefly exercised in Aristotle. Afterwards, should he follow no profession, yet to gain some knowledge of divinity, law, and physics, especially anatomy. Also of "husbandry, planting, and ordering of a country farm." For recreations, he advises "reading of history, mathematics, experimental philosophy, nature of trees, plants, or insects, mathematical observations, measuring land; nay, the more cleanly exercise of smithery, watchmaking, carpentry, joinery work of all kinds."

OUR MANHOOD.

There is deep-seated in the soul a feeling of independence, a something which we cannot describe, but which all have felt at one time or another, breathing around the prison walls of their hearts and seeking to make its influence felt on the outward world.—a feeling which prompts us to attempt great deeds, or launch out on the broad ocean of hidden knowledge in search of new discoveries. Who has not felt while contemplating the works of genius, a consciousness of the latent power existing within himself, and which, for aught he knows, shall yet burst forth into life and energy. As we wander in the deep solitude of the forest, with naught to disturb and distract the mind from solemn thought and heavenly musings,—as we contemplate the vastness of Omnipotence while beholding the lofty mountain and the wide, unbroken plain, or while listening,

"When old ocean roars,
And heaves huge surges to the trembling shores,"

the mind seems to expand; to grow large with the consciousness of its own might, and we are lifted, "from Nature up to Nature's God," whose creative power seems to us no longer a mystery, while within we feel the power to scan the Universe,

"To read creation, read its mighty laws,
The plan and execution to collate."

To the man who has become imbued with the "great idea" of his manhood—to whom it is given to know the high prerogatives which he may justly claim, the mountains of difficulties and impossibilities of former years dwindle into mole hills, or seem as but stepping-stones to greatness. Let the contest between spirit and flesh be once commenced,—let our antagonisms be fully aroused,—let us be convinced of the great deeds that are waiting for our performance, and how little it matters what opposing forces may array themselves against us?

How oft does the soul of the boy throb with joy as he thinks of the great deeds manhood has marked out for him; and those "child-dreams," as they are called, are but beliefs, the realizations of which are destined to shape the pillars of earth's old heathen temples, and teach an unbelieving world the greatness of the soul.—Palissy was laughed at by many, and regarded with commiseration by others; but the dream of restoring a lost art to the world had taken possession of his youth and grown into a belief, and in spite of opposition, scorn and derision, he labored on through long weary years until success crowned his efforts, and his glad "Eureka" shout taught the world the truth of his belief. When Timanthes beheld the cherished production of his pencil in ruins, its only effect was to engender within him the purpose to create something more enduring, and as a result, we behold the "Sacrifice of Iphigenia."

Let any one but once realize that within him exists a soul, which the Almighty has endowed with the ability to reach forth and grasp a universe of knowledge, and he will rise up in his strength and shake off the fetters of earthliness. What matters it to him if poverty and obscurity are his portion? His manhood depends

upon something more noble than the mere circumstances of position and wealth, and more refined impulses than the gratification of the merely selfish propensities urge him on to action. To him it is the height of pleasure to meet with new difficulties. He no sooner attains the summit of the loftiest peak which met his gaze, than he beholds another, and still another *Alp*, each offering a greater and more noble victory, because assimilating him towards his Creator. "I am a man," he cries, brother to that Divine Man who, eighteen hundred years ago lived and died for fallen humanity. All then great and good of by-gone days are my brothers, bound together by the ties of a common parentage, and I am tending towards the same Eternity to which they have departed. When countless ages shall have rolled their eyes round, I shall still exist, and when my mind, by reason of increased strength shall have explored the farthest confines of space, still shall it behold an undiminished field for research.

It is a beautiful belief that in a future state we shall be constantly progressing towards, but never reaching, a state of perfection; our attainments commencing there where they end here. Why then, with so glorious a hope for the future, should we despair? To the man who, rather than "be the sport of circumstances" makes "circumstances his sport," the battle is half fought. When the brave three hundred stood at the Pass of Thermopylae, and beheld approaching, the Grecian hosts, innumerable as the leaves of the forest, it was remarked, that the arrows of so great a multitude would darken the sun. Then, was the heroic reply, "*Melius itaque, in umbra pugnabimus.*" "Then we shall the better fight in the shade."

TO THE YOUTH OF OUR SCHOOLS.

You are now in the morning of life.—You know naught comparatively of its rough and thorny path,—behold nothing in the cup but happiness, smiles, and sunshine; even if a passing cloud intervenes, it is of transient duration, and the joy that awaits you seems *thrice* more welcome. Oh! childhood's tears serve to wash away the dust from the mind,—to dispel the petty trials, annoyances and anxieties attending some long, difficult task in Arithmetic or Geography,—some perplexing, brain-bewildering parsing exercise, and the like. But as you advance in life, you will perceive,—yea, more, realize, that this is all *right*,—all just that you should be called thus early to conflict with some trials. It is necessary, before the soldier enters the army, that he should be thoroughly trained and disciplined, that he may be well prepared to act his part. So it is with you; you need to meet some cares, some troubles, that you may be able to withstand the mightier waves and breakers with which your frail bark will have to contend. A few short weeks, or even years at most, and you will be called forth into life's battle-field. Therefore how necessary it is that your minds be properly disciplined, that you study *carefully, thoughtfully*, with regard to the directing of your affairs, knowing

in what direction to go, what path to pursue, and how to avoid the tempests of pride, of avarice, and passion.

There are many heavy toll-gates erected along Life's pathway, which will beggar both the brain and the purse, unless you understand how to avoid them. They appear lovely,—they charm the eye, and fascinate the ear, they scatter roses under your feet, and lead you on by presenting to your vision pictures of happiness, day-dreams of unparalleled bliss, and they keep pointing you *on and on*; your eye becomes dim with the mists of age, your ear no longer has the power of listening to these siren charmers, you behold the roses crushed and withered, and perceive around you only discontent—longings to be some other than what you are, yet the reality is in the distance, and ever will be.

Strive, then, for that which is more stable,—yea, strive for wisdom, cultivate the intellect, discipline the mental faculties—let Improvement be your watch-word, Truth your object-glass, Honesty your surveying-chain, Integrity and Perseverance your armor. You must not be content to stand still. The world is moving, science and literature are advancing, and we, as rational beings, must keep pace with the age. It is a duty we owe ourselves, our fellow-beings, and our Creator. Man was made for progress, and it is no unworthy aspiration when this desire fires the youthful mind. Cultivate and cherish it, prune and direct it in the right path, and above all, learn to think, *think for yourselves*; and when you have thought correctly, properly, and justly, put those thoughts into execution. Be worthy of self-approbation, and as you honor yourselves, so will you be honored.

How many there are who are called good scholars in our schools, of whom we hear nothing after they go forth into the world. Their good scholarship gives them no impulse to go on to greater attainments for themselves. They are mere book-worms, walking libraries, their learning is either that of reception, as the sponge takes in water, or that of mere memory. They have none of that self-reliance which impossibilities alone can subdue. In the same school there are others known as "dull, heavy scholars," distinguished in no way but for their stupidity, who, in after life, fairly outstrip their fellow.—And why is this? The proper course of educating and training these youthful minds has not been properly understood; people will not always go in leading-strings, and, again I repeat, they must think for themselves. Their instructors can, if they understand their vocation, (by degrees, it is true,) call forth these dormant minds and turn the active into a more healthful channel. Happy will be the day when human nature is so understood, and the science and art of education so comprehended, that every mind may be directed and direct itself into its proper sphere. It cannot be done for you; advice and assistance may be given, which shall greatly enhance your progress; but it depends chiefly on yourselves, whether you will be thus educated or not. As Improvement is your watch-word, you must be prepared to detect and avoid the errors of your instructors. Remember,

education has reference to the whole man,—the body, the mind, and the heart.—To the frame it will give vigor, activity and beauty; to the senses, correctness and acuteness; to the intellect, power and truthfulness; to the heart, virtue. Soon will the affairs of the nation devolve on you; so on will you be called upon to fill the places your fathers occupy. And will you be prepared to do it with nobleness and honor? Some of you must be Statesmen, Lawyers, Judges, Ministers, Physicians, Farmers, &c. A few more suns may rise and set,—a few more snows of winter, now falling on the silver locks of your parents, will soon fall on their graves. But remember their advice, imitate their noble example. Be not like the meteor, glaring upon the startled vision with its sudden flash, but besilently gathering materials to support the more enduring light of the morning-star, which anon will arise in majesty and glory. Do not sit down and allow the worthy efforts of your fathers to sink back to dust.—Ever let *Excelsior*, the motto of the Empire State, be your motto.

PARENTAL DUTY.

A writer in the *London Leisure Hours*, makes the following remarks, which are full of truth as they are of good common sense:

"The father who plunges into business so deeply that he has no leisure for domestic duties and pleasures, and whose only intercourse with his children consists in a brief word of authority, or a surly lamentation over their inevitable expensiveness, is equally to be pitied and to be blamed. What right has he to devote to other pursuits the time which God has allotted to his children? Nor is it an excuse to say that he cannot support his family in their present style of living without this effort. I ask, by what right can his family demand to live in a manner which requires him to neglect his most solemn and important duties? Nor is it an excuse to say that he wishes to leave them a competence. Is he under obligations to leave them that competence which he desires? Is it an advantage to be relieved from the necessity of labor? Besides, is money the only desirable bequest which a father can leave to his children? Surely, well cultivated intellects; hearts sensible to domestic affection, the love of parents, of brothers and sisters; a taste for home pleasures; habits of order, regularity, and industry, hatred of vice and vicious men, and a lively sensibility to the excellence of virtue, are as valuable a legacy as an inheritance of property, simple property, purchased by the loss of every habit which would render that property a blessing."

It is better to yield a little than quarrel a great deal. The habit of standing up, as people call it, for the (little) rights, is one of the most disagreeable and undignified in the world. Life is too short for the perpetual bickering which attends such a disposition, and, unless in a very momentous affair indeed, where other people's claims and interests are involved, we question if it is not better to lose somewhat of our precious rights, than squabble to maintain them.—*Selected.*

HINTS TO NEW TEACHERS.

The *Michigan Journal of Education* contains some important Hints to New Teachers—some that will prove of service to those just entering on the duties of their responsible profession.

1. Meet your school at the outset with a quiet and natural demeanor. Affect neither sternness nor affability. Feel and say, in a few simple words, that you hope to do them good, and will try to do the best you can for them.
2. If whispering or disorder occur, pause at once, and do not proceed till order is restored. The mere pause is generally sufficient for this.
3. Remember that good discipline is the principal thing, without this there can be no successful teaching.
4. Govern yourself. Do not fret or fly into passions; never stamp or scold; do not threaten or talk too much. Let a kindly interest in your pupils temper all your actions.
5. Have the school-room kept tidy and comfortable; wash off scribbles and ink-spots, and hang up charts and maps, to give the room an attractive appearance.
6. Let the lessons be short, but thoroughly mastered. Go over the same ground again and again in review. No lofty superstructure can rise except on solid foundations.
7. Foster in your pupils a spirit of justice and generosity, kindness and forbearance, reverence for truth and duty.
8. Make daily preparation for your work, the oldest and ablest teachers do this. You will thus be able to give clear explanations, and to infuse life and spirit in your instructions.
9. Remember that your every act is closely watched, and that example teaches more powerfully than precept. That teacher who is a gentleman in dress and demeanor, whose language is simple, pure, and truthful, whose deportment is gentle, graceful and kind, will awaken a respect in both pupils and parents, that will make his task easy.
10. Put yourself into communication with neighboring teachers. If there is no Teacher's Association, organize one as soon as possible.
11. Take an educational journal; you cannot afford to do without its suggestions.

A WORD TO LITTLE GIRLS.—Who is lovely? It is the little girl who drops sweet words, kind remarks, and pleasant smiles, as she passes along; who has a kind word of sympathy for every girl or boy she meets in trouble, and a kind hand to help her companions out of difficulty; who never scolds, never contends, never teases her mother, nor seeks in any way to diminish, but always to increase her happiness. Would it not please you to pick up a string of pearls, drops of gold, diamonds, or precious stones, as you pass along the streets? But these are the precious stones that can never be lost.—Take the hand of the friendless. Smile on the sad and dejected. Strive everywhere to diffuse around you sunshine and joy. If you do this you will be sure to be loved.—*Home Journal.*

Fictions are revelations not of truth, for they are most unreal, but of that which the soul longs to be true, they are mirrors not of actual human experience, but of human dreams and aspirations of the eternal desires of the heart.

A THOUGHT FOR YOUNG MEN.

More may be learned by devoting a few moments daily to reading, than is commonly supposed. Five pages may be read in fifteen minutes; at which rate one may peruse twenty-six volumes of two hundred pages each in a year. You say you have none to guide you. The best scholars and men of science will tell you that by far the most valuable part of their education is that which they have given themselves. Volumes have been filled with the auto-biography of self-taught men. Think of *Franklin, the printer*; of *Linne, the shoemaker*; of *John Hunter, the cabinet maker*; of *Herschel, the musician*; of *Dolland, the weaver*; of *Turner, the printer*; of *Burritt, the blacksmith*. Love learning and you will be learned. Where there is a will there will be a way.

Begin at once, take time by the forelock, and remember that it is only the first step that costs, and having begun, resolve to learn something every day—Strike the blow, and avoid the weakness of those who spend half of life in thinking what they shall do next. Always have a volume near you, which you may catch up at such odd minutes as are your own. It is incredible, until trial has been made, how much real knowledge may be acquired in these broken fragments of time, which are like the dust of gold and diamonds.—*Dr. Alexander*

THE SECRET OF SUCCESS.

When Newton was asked how he came by those discoveries which looked like the institutions of a higher intelligence, rather than the result of a mere research, he said he could not otherwise account for them, unless it were that he could pay longer attention to the subject than most men cared to do. In this way he became the most renowned of British sages. The discovery of gravitation, the grand secret of the universe, was not whispered in his ear by any oracle. It did not drop into his idle lap, a windfall from clouds. But he reached it by self-denying toil, by midnight study, and by bending all the powers of his mind in one direction, and keeping them thus bent.

Whatever be the subject of your pursuit, if you have any natural aptitude for it, there is no limit to your proficiency, except the limits of your painstaking.—There is no wishing cap which will fetch our knowledge from the east or from the west. It is not likely to visit you in a morning dream, nor will it drop through your study roof into your elbow chair.—No lucky hit will make you an orator, an artist, or a scholar, on the spot. To attain any excellence, you must make up your mind it is worth attaining, and then march steadily toward it, not counting that day's work hard, or that night's watching long, which advances you one step.—*Selected.*

YOUTH AND AGE.—Those habits which dignify, or dishonor manhood, obtain their shape and complexion during our earlier years. The fruits of summer and autumn vegetate in the spring, and the harvest of old age germinates in youth.

PUBLIC OPINION.

Few persons realize the extent to which public opinion influences our motives, thoughts and conduct. By public opinion, I do not mean the Tribunal before which all things, of a nature to interest the great body of mankind, are carried. The daily newspaper speaks of Opinion as a sapient philosopher who scans, criticises, and re-adjusts religious and political matters; acquits or condemns individuals, and exercises a general supervision over human affairs. It is not this which creeps into our private life, our daily concerns. The best of us are too unimportant in this respect to become subjects of observation to the "eye of the World." The influence to which I refer, may perhaps be better, though less briefly described as *what others will think or say of us*. Thus deference to others is almost universally carried to excess. There are few independent natures who can truly say that their consciences are their only governors, and there are others—a much greater number than these—who, dead to both human and Divine influence, no longer care what others think. But I feel sure that almost all who reflect will confess, with meekness, that this undue deference has led them often astray.

Dr. O. W. Holmes, an admirable delineator of human nature, says that every individual embodies *three personalities*, and thus explains, in the person of one "John:"

1. The real John; known only to his Maker.
2. John's ideal John; never the real one, and often very unlike him.
3. His friends ideal John, never the real John, nor John's John, but often very unlike either.

God has created us, and is ever present with us. Each thought of our hearts is known to Him, therefore we attempt no concealment, no palliation before him.—With ourselves we see, or think we can see, a thousand things which serve to ease our consciences, and which, if set before others in the light in which we view them, would lessen censure and increase admiration. Therefore we seldom clothe the outer manner in the garb of the inward mind. As a landlord who has reached the bottom of his beer barrel, carefully draws off the few remaining drops that no dregs may appear to tell the customer of its impurity; so the human heart, when it gives out its thoughts, draws them carefully, reserving the dregs to itself, that those which go forth may indicate the quality of the whole.

"And is not this right?" Many will say that it is, inasmuch as peace and unity would be almost annihilated, did we not conceal many things concerning ourselves and others. The right and wrong, however, depends much upon the motive.—When one refrains from circulating an unkind thought or remark, from charity towards another, or a wish to suppress evil communication, the motive is a proper one. On the contrary, when one listens to such remarks without opposition or reproof, their motive is evidently not good. Fear, a slavish fear of others, keeps them silent. The same fear might perhaps prevent their committing the same wrong, but not always, if their desire is popularity.

Were it possible, by a scrupulous regard to our conduct and language, to please others, or to satisfy them of our good intentions, then we should possess, in their esteem, some reward for our efforts. But it is in vain to hope for this. We know, or think we know, ourselves, that is, we have some motive for every word or action, and, as it is a law of nature that mankind should think well of themselves, we generally suppose our motives to be good and sufficient. It is useless to endeavor to make others see us as we see ourselves, as useless as the reverse. As Dr. Holmes says, what we appear to our friends is after all very different from what we appear to ourselves or our Maker.

Then is it not a waste of time, a weariness of mind, to say nothing of its irreverence toward our Creator, thus to make our souls subservient to the opinions and wishes of equally short-sighted and fallible beings? It makes us prisoners, slaves—it is a clog upon our mental progress and improvement, as strong, if not as galling, as the iron ball and chain. Supposing that we could receive true answers to our questions, we should be astonished to find how much evil is the result of fear for what others think.

There are gay butterflies of fashion whose hearts are warm and feelings kind, if they had but proper stimulus. Ask them why they waste their precious time, their health and sensibility upon hollow pleasures. "O, the world requires it of us. What would people think if we abjured fashion and folly, and set to improving our minds and morals, or those of humanity?" Ask the slanderer, the hypocrite, why they pollute the hearts of their fellow mortals with their evil thoughts. They will tell you that others do the same, though, perhaps, not as openly, and should they reform, they would be set down as more hypocritical than before. Ask more than half our ministers (there are some honorable exceptions,) why their voices are not heard from the pulpit and from the press, crying out against the abuses that sit unrebuked before their eyes in the midst of their congregations. They would doubtless say,—“Hush! Were we to preach as you say, we should have no congregation in a little while, we should soon have no pulpit. What would people think?” Ask our own weak, wavering hearts, on which glimmerings of new light have fallen, and which are longing to cast off old sins, old habits, to put on the life that is born of holiness, to gird themselves in the armor of an approving conscience, looking for the smile of God as their only reward; ask them why they still shrink and hesitate. The "All-seeing-eye," with all its clearness, gentleness, and penetration, has not yet overcome their dread of the searching, censorious, changeable, and anoharitable "eye of the World." C. A. H.

For the EDUCATION OF GIRLS in this country there is a variety of means provided, and among these none has more extensive influence upon the welfare and happiness of social life than the myriad of seminaries embraced in the title of "boarding-schools." Too many of these are called "fashionable," and are merely

superficial—justifying the satirist who characterizes them as "doing nothing for their pretty voices but supply them with intellectual varnish and gilding, and feed them with whipsyllabub at very extravagant prices. A languishing, sinpering, Rosa-Matildaish manner, a little colloquial French, indifferently pronounced, a silly, sentimental, ah me style of English composition, tolerable skill on a piano-forte, a few paintings in oil, with finishing touches by the teacher, and badly done at that, a few pencil sketches, ditto, or at best so-so; these are the sum of the accomplishments for which fond and doting fathers annually pay a great store of redeemable bank notes."

But schools of a higher style are not scarce. There are enough of them to be found, where the truest views of school education prevail, and where the required talents in teachers and the most judicious superintendence and discipline preside to direct the sound and wholesome and practical education of the young woman, preparing her to discharge gracefully and usefully the duties of her influential position in the social circle of after life—Let such good schools be appreciated and patronized by discriminating parents, and it will still be found that the supply of thorough schools for sound and whole some education keeps pace with the demand.—*Educational Herald*.

PROSPECTUS

OF

THE EDUCATIONALIST.

"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 centralisation, has induced the publisher, advisedly, to undertake to publish a semi-monthly, bearing the title of the *Educationalist*.

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

The literary articles of the *Educationalist* will embrace *seriatim* all the subjects taught in our Common Schools, and the articles on Chemistry, Mineralogy, 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 *Educationalist* 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 technical 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 *Educationalist* will be strictly neutral in Politics and Religion, while it will strenuously uphold and maintain the sacred truth that "Righteousness exalteth a nation."

Teachers and Superintendents are respectfully requested to act as agents for the *Educationalist*, and forward the names of subscribers to H. Spencer, Publisher, Brighton P. O., C. W. The first copy will be issued as soon as a sufficient number of subscribers can be obtained.

The *Educationalist* will be published at 50 cents a year in advance and if not paid until the end of three months one dollar will be charged.