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abstruse and unfamiliar. Such phraseology should undoubtedly be learnt by children, but they are too often confined to it. Teachers suppose that if the facts are learnt in book language their work is done, and nothing more is necessary; forgetting that the facts require to be set before a young mind in a great variety of forms, and that it is especially necessary to *translate* the language of a school-book into that of ordinary life, in order to make it interesting or even completely intelligible. Moreover, the desire for exactness and precision in statement, which is in itself a commendable thing, often makes teachers afraid to deviate from the phraseology which is used in books, or which they themselves have been accustomed to use when they studied the subject. The private reading, also, especially of the best and most faithful teachers, is apt to be confined almost exclusively to professional books, or to books whose main purpose is to furnish facts. Thus they are apt to acquire a hard, professional and unattractive style of expression, which they habitually use, without being conscious that there is anything remarkable or pedantic about it.

The great cause, however, of the prevalence of this evil, is the tendency which exists, in all but persons of the highest cultivation, to do their work mechanically, and to be content with only one way of doing it. Routine is, after all, much easier than an independent or original method. Mechanical teaching, in the words prescribed for us by others, is not absolutely impossible, even when but half our minds are occupied; but the teaching which invests the subject with a new dress, and which presents knowledge in exactly the form best suited to the learners, requires the whole mind. The true reason for the dullness, for the meagreness of language, and for the coldness of style so often complained of in schools, is that teachers do not always give their whole minds to the subject. They do not sufficiently identify themselves with it, nor make it thoroughly their own before they teach; above all, they are content to be the channels by which the words of others are to be conveyed to a learner's memory, instead of living fountains of instruction, imparting to others what springs naturally and spontaneously from their own minds.

The consequences of the deficiency to which we refer are often shown in many ways. Children feel an interest in their lessons in exactly the same proportion in which these lessons appeal to their own sympathies and to their own consciousness of need; but their attention is languid and their progress slow, when no such appeal is made. Unless the subjects talked about in school connect themselves with the duties of ordinary life; unless the

## STYLE AND LANGUAGE IN TEACHING.

A complaint not unfrequently made against teachers is, that they lack variety and flexibility in their language. It is said that even when the subject of the instruction is understood, the phraseology in which it is conveyed is too often bookish and technical, and that in this way the teaching of elementary schools is not only less interesting, but far less effective than it should be. There is too much truth in these accusations. The most pains-taking and conscientious teachers of course get up the knowledge of their subjects from books; but they often aim only at conveying that knowledge in the language of those books. The best lessons are marred by the too frequent use of technical terms. The master learns teaching as a profession, and therefore throws much of his instruction into a professional form. Hence there is a want of life, of vividness, of force, of adaptation, to the real needs and comprehension of children, and therefore a want of interest and practical value in a large majority of school lessons.

It is not difficult to assign, at least in part, the causes for this state of things. One may be found in the character of the ordinary school-books; which are for the most part, as indeed they ought to be, filled with information put in a concise and condensed form. The language employed in them may possibly be the best language; but it is necessarily technical, often

mode of treating them in school bears some relation to the mode in which they are to be treated elsewhere; the learner begins to feel that he lives in two worlds—one in the school-room and one outside it—and that the language, the pursuits, and the modes of thinking of these two regions are wholly unlike. The one is a world of duty and restraint, the other of pleasure and freedom. In the one he speaks in a sort of falsetto, and uses words which are not natural to him; in the other he speaks his own language, and feels at ease. Some of this is perhaps necessary and proper; but the worst is, that he too often feels that there is no intimate relation between the two; that the duties of the one have nothing to do with the requirements of the other; and that it is possible to fail in one and succeed in the other. It is not only by the substance but by the style of school lessons that this impression is often unconsciously conveyed, and when once gained, it doubles the work of teaching, and goes far to destroy a learner's interest in his school work.

If any teachers are conscious that these remarks apply even partially to themselves and their own experience, we may remind them that one or two simple correctives for the evil are in their own hands. We will speak of these in order, and will not apologise to teachers for using in this case the briefest form of expression,—the imperative mood.

Study the school books thoroughly for yourselves. Make yourself completely familiar with their contents, and try to bring as much information as you can obtain from other sources to bear upon their illustration. Do not be satisfied with an explanation of the hard words which occur; but be ready to give a clear, effective, and interesting paraphrase of the entire lesson. You will then be entitled to require answers to your questions in other words than those of the book, and to demand frequent exercises in paraphrasing and varying the language from the children themselves.

Never let the reading of the school be confined to books of information. Writers whose great aim is to give the largest number of facts in the smallest possible compass, frequently and almost necessarily write in a crabbed and repulsive style. Some portion of the reading lessons in every school ought to consist of passages, chosen for the beauty and purity of the language, rather than for the subject itself. The learning of such passages, and the reproduction of them in an altered form, are exercises of quite as much importance as the acquisition of facts. Every effort should be made, even from the first, to familiarise children with the use of choice language. By occasionally causing passages from good authors to be learnt by heart; and by taking care that such passages furnish the basis of all grammatical exercises and logical analysis, something will be done in this direction.

Select a number of well told stories, striking dialogues, and attractive passages from good authors; and read them aloud to the upper classes occasionally. Perhaps once a week each class might be led to expect a treat of this kind, on condition that its ordinary work had been well done. When the teacher is himself a fine reader, such an exercise will not only be very popular, but very efficacious in improving the taste and raising the tone of the school. But it is of course necessary that the teacher should be a good reader, and should be able to read with such fluency, intelligence, and accurate expression, that it shall be a pleasure to listen to him. The power to do this can only be acquired by much practice, and by a habit of entering thoroughly into the meaning of the words which are read. If a teacher will take pains to become a really effective and pleasing, as well as accurate reader, he may do very much to familiarise himself and his scholars with good modes of expression, and therefore with improved habits of thought.

Never be satisfied with one way of presenting a lesson to a class, but endeavour to become master of a variety of methods. Cultivate the power of putting the same truth in many shapes, of looking at it from different points of view, and of varying your illustrations as much as possible. Notice the kind of explanation which, when you yourself are learning, seems best to lay hold of your descriptive power, which makes past and distant scenes seem as if they were real and present, do not be content until you have acquired the power, nor until you can so tell a story, or describe a place you have seen, that children will listen not merely without weariness, but with positive pleasure.

Beware also of adhering too closely to a particular order in the development of your lessons. Many teachers, after hearing a good model lesson, think it necessary, especially in collective teaching, to fashion their own on the same type. Now methods are admirable servants, but they are bad masters; if a teacher knows how to select the best, and to adapt them to his own purposes, they are very valuable; but if he allows himself to be fettered by them, and to twist all his lessons into the same shape, they are positively mischievous. Almost every lesson requires a different mode of treatment; and a skilful teacher will endeavour to vary the arrangement of his matter, as well as the language in which it is expressed, in such a way as to give to each subject a freshness and new interest of its own. Our

habit of "getting up" books, as students, and "going through" books, as teachers, will beguile us, unless we are very watchful, into formalism, and into a slavish adherence to a particular routine, and it is necessary therefore to watch ourselves in this respect.

Lastly, do not limit your own reading to school-books, or to books specially intended for teachers. Much of the poverty of expression complained of among teachers is attributable to the fact, that their reading is not sufficiently wide and general. Every teacher, over and above the books needed in his profession, of course reads some books for his own enjoyment and mental improvement. *These should always be the best of their kind.* In history, for example, compendiums will not serve the purpose. The great historians should be read. The most accessible books, perhaps, in natural philosophy and history, are mere summaries of the works of great philosophers or naturalists; but a teacher should not be content with these, he should go to the great authors themselves. So, if his inquiries lead him to the study of mental or moral philosophy, or to poetry, he should read the works of the poet or philosopher for himself. Always, when studying any subject, study the works of the ablest men who have written on it. Never be content to know what has been written about English literature. Read for yourself the best works of those men who have made English literature famous, and who have secured a permanent place in its annals. Do not complain that such books are not expressly written for your profession; the best books that are written are not expressly written for any profession. Nor is it wise to wait until some one selects and adapts from the works of a great poet or historian, so much as will suit your special needs. Obtain such works for yourself, and adapt them to your own needs. Make the style of such books an object of special study, and occasionally write brief themes on the same subjects, and compare your own style with your model. In this way you will acquire a wide range of new thoughts, and a dexterity and facility in the use of language, such as can never be obtained by merely reading school books and periodicals and modern popular works on science and history. And do not suspect that in the study of Milton, Pope or Addison, or Bacon or Locke, or Grote or Mill, or Wordsworth or Southey, nothing will occur which will help you in your daily work. Every such author will help to make you think more clearly and see more deeply, will give you a command of more copious illustration, will add to the general culture and refinement of your mind, and therefore will certainly make you a better teacher.—*English Educational Journal.*

## II. Papers on Practical Education.

### 1. DISCUSSIONS ON SCHOOL GOVERNMENT.

At a recent annual meeting of the Massachusetts Teachers' Association, one of the questions appointed for deliberate discussion was this: "What are some of the most efficient agencies of a judicious School Government?"

Mr. A. P. Stone, of the Plymouth High School, opened the discussion. He said:

"I consider a school judiciously governed where order prevails; where the strictest sense of propriety is manifested by the pupils towards the teacher, and towards each other; where they are all busily employed in the appropriate duties of the school-room, and where they seem to be under the influence of a teacher as a leader and guide, but not as a driver. There is some difference of opinion as to the degree of stillness possible or desirable in a school. Some teachers and school officers are so nervous, so fastidious and fidgety, that they regard the slightest noise as blameworthy. Others look upon a little occasional noise as allowable, and oftentimes necessary. In a machine shop, or cotton mill, the rattle of a machinery is not considered annoying, because it necessarily grows out of the business. So in a busy school, there will be the slight noise of industry, like the hum of the bee-hive that seems unavoidable, and perhaps, unobjectionable. We all agree, however, that for a still school, all unnecessary noise must be excluded.

"How to govern a school, is a vital question to the teacher, yet not to all teachers alike. An assistant teacher, or one who has a small, select, private school, may never be called upon to consider the question of government in the same light as does the teacher of a promiscuous school of a hundred, or several hundred pupils. We have all heard teachers remark, "I like to teach, but not to govern." Now, I think, Mr. President, that every teacher should have something to do in the government of the school, or of the classes, at least. I cannot do justice to myself as a growing teacher, or to my pupils, in developing their characters, if I do nothing but hear their recitations.

\* \* \* \* \*

"Let the teacher commence his work in such a manner that his pupils shall see that what is right and proper is expected as a part

of their duty, and what is wrong and improper will not be allowed at all. It is dangerous business for a teacher to write out, and read to the school, a code of rules all in the imperative mood. It used to be done, and is now by some; but such rules cannot always be carried out, and when they cannot, the government is good for nothing, and amounts to nothing. Cautiousness in this respect is, therefore, a very important agency in judicious school government.

"The first impressions made by the teacher upon his pupils materially affect his success. He should, therefore, be *gentle, polite, and obliging*. A teacher who is boorish, uncouth and vulgar, will not secure the sympathy of his pupils, and will not govern them easily. I once knew a troublesome boy who was the pest of the school and the neighbourhood. He had a savage delight in "vexing the teacher," and seldom did a day pass without trouble with him. At length a new teacher entered the school. Days and weeks passed without any conflicts formerly so common with this old offender. A schoolmate asked the reason of this wonderful change. His reply was, "That teacher is a gentleman. When I am wrong, he tells me of it and corrects me; but does not attempt to annihilate me. Bad as I am, you do not suppose *me mean* enough to give *him* trouble?"

"The teacher must be *consistent*. He must regard the feelings, the faults, and failings of his pupils. I have great confidence in young people as reasonable beings. The person who stands behind the pupil—the parent—is often more unreasonable than the child. The teacher should be reasonable with his pupils, especially in his reproofs and punishments. The habit of whispering, for instance, is a source of much evil in school, and unless checked or eradicated, especially if the school is large, will thwart the best efforts of the instructor. But the teacher who represents whispering as a heinous crime, as much so as rebellion against the authority of the school, and worthy of punishment in the house of correction, commits a fatal mistake. Whispering in school is a pernicious habit, an offence, and should not be allowed; but it is not the *greatest crime* that can be committed there. It is not reasonable to represent it as such. Unreasonable reproofs and punishments are the source of much trouble, and of many failures in school government. Many a teacher in such cases, for the want of discriminating judgment, often finds himself in the predicament of the redoubtable knight in his well-known contest with the windmills. Another important agency for the teacher is the ability to know the material upon which he works; the dispositions and peculiarities of his pupils. He cannot adapt all his pupils to the Procrustean bed, stretching those that are too short, and chopping off the extremities of those that are too long, until they are all the same length. In governing a school, as elsewhere, there must be a fitness, an adaptation of means to the end. Several pupils may have the same faults, or may have committed similar offences; but it by no means follows that the correction, reproof, or punishment needed will be the same. Their temperaments, their sense of right and wrong, the temptations under which they acted, and other circumstances, must all be considered. The teacher must know his pupils—their peculiarities, the influence they are under at home and in the street—and adapt his methods of government and discipline to the peculiarities of each case. The artist who makes his mould in clay, uses not the same implements as does he who works in marble.

"An ability to disarm pupils of prejudice and hostility, is a very happy faculty in a teacher. It is also a rare faculty. Physical ability and sternness of countenance alone, cannot govern a school. The coöperation of the pupils is necessary, and must be secured. The ship-master, who governs his crew by main strength, will tell you that it wears upon his health and spirits; that his sailors care more for their wages than for his good-will, and will desert him in foreign ports. The teacher must be enthusiastic, fond of teaching; and his interest must be seen in his work. They who teach for pay merely, or because they can do nothing else, will not be earnest teachers, and they have not within themselves the elements of success.

"Freedom from ambition to assume and to exercise too much authority, is another efficient agency. Teachers are frequently too jealous of their authority, and become imperious and repulsive. In their over-anxiety to govern, by forbidding offences before they are committed, they suggest transgressions to the pupil, who otherwise would never have thought of them. All teachers must expect many provocations, but must, nevertheless, be forbearing.

"The teacher's character should have a decided moral tone. He will then stand high in the estimation of his pupils, and will govern by a kind of magnetic—an unseen influence. From his own personal influence his pupils will soon become imbued and impressed with a sense of right, and with such a degree of conscientiousness that will lead them to govern themselves—one of the most desirable objects he can hope to attain. We were told in the lecture last evening, that faith is one of the great lessons of school and life. The teacher, in order to succeed, must have and exhibit unwavering faith in his ability

to govern his school. The coöperation of parents must be secured by convincing them that you are the earnest friend of their children, and earnest in your efforts for their improvement and welfare. Where parents are convinced of this, they will sustain the teacher in all reasonable and wholesome discipline. A favorable state of public opinion is also very desirable. To a certain extent it is in the teacher's power to shape public opinion in this respect, and, most certainly, it is always for his interest. When the public generally feel their responsibility in regard to their schools, and manifest a lively interest in their improvement; when they point to them as the pride of their village or city, and the fountain of good influences to their children and to the world, then the teacher has, in his behalf, an agency that is enviable indeed."

Mr. J. Kimball, of the Dorchester High School, followed Mr. Stone. He said:

"In regard to what constitutes a judiciously managed school, a great variety of opinion exists, even among the teachers themselves. A very successful teacher of my acquaintance, now in the West, gave as his idea of a school that he would like to teach one composed of a large number of boys from all possible classes of society, to be seated together, and accustomed to move with military precision at the word of command for recitation, recreation, and dismissal—one in which punishment followed close upon transgression, where no idler could escape judgment, no laggard be endured. He was a very successful disciplinarian, highly esteemed by his pupils and their parents.

"I have a friend who manages his school on principles far removed from this perpendicular strictness; who is animated, active, energetic; saying the prompt word at the moment; of much impulsiveness and humor, tempered with excellent common sense and judgment. Emphatically his school is managed by his personal influence—in fact, by what I may call his inspiration; whether one day shall be like another, is a question about which he does not trouble himself. About trifling offences he is not inclined to make too great ado; but setting before himself the main point of *progress*, he concentrates his entire strength thereupon, so that catching the spirit and coming fully within the circle of his sympathy, his pupils essay so much which is important, that their diligence and fervor scarcely need to be reminded that such a thing as a discipline exists. But his is not one of those still, constrained schools, that impress the visitor with a mental chill. Good order there certainly is, and the diligence of study alternates with energetic recitations. Though very unlike the former, no one could hesitate to say that such was truly a judiciously governed school. And thus there may be many schools *variously* managed, yet all well managed.

"A judicious school government induces and easily sustains good habits of study, personal propriety, and a careful regard for school regulations.

"The agencies to bring about this state of things are two-fold, viz, *external*, and those *within* the school-room; to each of which let me ask your attention.

"No teacher can assume that he "is the people, and wisdom will die with him." We are all influenced by the external circumstances which aid or oppose us. We need particularly the support of a good school supervisor. There are all varieties of men placed upon school committees in this State. Some are of high and liberal culture, and of much experience in school affairs, as well as deeply imbued with the general lessons of human nature. Others are practical men, understanding matters of finance; construction, ventilation, heating, and business in general. A third class possibly think they embody the excellences of both with the deficiencies of neither. Now the support of a varied school committee is one of the strongest on which the good order of a school can lean, and he is a fortunate teacher who has connection with such men as have the intelligence and moral courage and common sense adequate to make them good advisers.

"The coöperation of parents is another agency of much value, and in this I fully agree with the remarks of the gentleman who has just spoken. Our influence over them must be acquired, not by being all things to all men, in the inferior sense, but by a strong determination to do the best for our charges that we can. We must, if possible, convince them that not our stipend alone interests us, but that our aim is to advance the true interest of their children.

"In entering upon the duties of a new school I think it a judicious and desirable measure to acquaint the pupils with one's ideas of school management, and thus, as far as may be, enlist their confidence and coöperation. The objects to be accomplished and the necessary measures, well stated, go far towards putting things on a right footing at once. This coöperation being once intelligently secured, by a steady pursuit of the same open policy, misunderstandings in reference to subsequent acts may be prevented, and the easy obedience of the pupils gained.

"To the furtherance of good management it is also necessary to

recognize fully the moral sense of every youth under our charge. Not less in the case of those drawn from the lowest ranks of society, and even from the haunts of vice, than in the more favored children of fortune or refinement, must this be regarded. Although different appliances must be brought to bear upon the one than upon the other, they are both the creation of a common parent, and the teacher who ignores this faculty deprives himself of one of the strongest agencies which can be brought to bear upon the school.

"Much is said, and said well, of the importance of a gentlemanly and courteous bearing towards scholars. In this connection let me advert to the propriety of personal kindness in carrying out good government in school. Not that kindness which wastes itself in unmeaning commendation, but that other aspect of it which converses with the young upon their future aims, which suggests the realities of life, with its temptations and repulsions, which counsel them as those who will soon be men and women, and calls upon them thus early to improve every opportunity, since their utmost preparation can be none too extensive for the realities before them. More than one thoughtless boy has been brought to diligence by a proper presentation of the consequences thus dependent upon his present moments, and has shown to his teacher and the world talents and results otherwise unanticipated.

"Vigilance is another important agency in judiciously governing a school. If 'eternal vigilance is the price of liberty,' no less must it be exercised here. Every teacher has his hours of personal fatigue, or, it may be, of debility. The wearied brain craves repose; the pained limbs seek for relief; and at such times we are likely to feel that some indulgence is our due. But just at such moments the spirit of disorder, if ever, is abroad. Let the teacher see written on all about him 'vigilance' for it is when you are weak that the idle and the troublesome are strong, and the relaxation of minutes may prepare the labor of hours.

"Promptness in perfection of any conceived measure is another important prerequisite in good government. Doubly valuable here is the principle 'not to put off till to-morrow what ought to be done to-day.' Some valuable thought, suggested by a passing occurrence, strikes you. If seized upon and followed out, the results may be most happy. A distinguished poet always had by his bedside materials for writing, so that not a thought or a felicitous conception might be lost, but noted for future use. So should the teacher constantly note down the suggestions of passing experience, that these may not fly about and be blown away, but take upon themselves forthwith a tangible shape, and act their part in carrying out more effectively the best aims of the teacher.

"Another adjunct to good management is, carefully to distinguish between things wrong *per se*, and those so conventionally. Whispering has been alluded to as one of the pests of school. It is doubtless so—one of those annoyances that take hold upon the nerves in most unpleasant manner; and yet it is no wrong in itself. We may not speak of it as a crime, as we do of another class of offences. It is a violation of a good rule established for the benefit of all, but should never impart to a boy a character *essentially* bad, like swearing, stealing, or lying; for this would be perpetually to confound in the young mind the great distinctions established by God himself, and instead of aiding the instructor in obtaining a moral hold upon the consciences of his pupils, would tend to prevent them from attaining that sensibility to the monitor of our internal director which all should so assiduously cultivate.

To conclude, a proper application of penalty when it is needed, is one of the prominent agencies in good school administration. The infliction should take place when removed from the causes of excitement, and not in presence of the school. Thus is avoided all tendency on the part of rogues to caricature attitudes and aspects, as they sometimes will, all determination to 'stand out' on the part of the offender, the hardening influence too often induced in the sensibilities of the other pupils, and the shame arising from public disgrace—a shame much more likely to hinder than to help subsequent good deportment. Though concurring in the sentiment that, under some circumstances, the apostolic direction of 'rebuking them that sin, before all, that others also may fear,' is good, yet nothing is more likely to be pushed to excess among our profession than favorite Scripture quotations, one of which I would gladly wish this might never become. Let the penalty then be exacted as a penalty, in all kindness and firmness, and do not, by a public exposure, oblige the offender to undergo double punishment in the taunts and jeers of ill-natured companions, who may intimate in the play-ground or the street whatever may be thought to aggravate his mortification and disgrace.

## 2. TESTS OF A GOOD GALLERY LESSON.

In measuring the success of a collective lesson, and in criticising its merits and defects, the following are the points which require most attention:—

I. *Language*.—This should be simple, adapted to the age and attainments of the children, free from pedantry and affectation, yet well chosen, fluent, and accurate. The faults which most frequently occur under this head are, inattention to minor matters of pronunciation, aspirates, and distinct utterance; the use of unfamiliar or unsuitable words; and inattention to the grammatical structure of sentences. Long, entangled, or obscure sentences ought to be specially avoided.

II. *Matter*.—The choice of the subject, and its fitness for the comprehension of the class of scholars, should be first regarded; then the selection of the right facts, the exclusion of all irrelevant matter, and the careful limitation of the lesson to such a number of facts as children can be reasonably expected to learn within a prescribed time. It often happens that in the delivery of a lesson a teacher aims at imparting much more than ought to be attempted, or can possibly be remembered; or he does not consider the special needs of the class of children whom he has to teach; or he fails to connect the subject with their previous knowledge and experience; or he is imperfectly provided with information; or has not a sufficient variety of illustration at command. Sometimes, too, a lesson on a common object errs by confining itself to common facts, such as children would necessarily learn out of doors; as if there could be any value in a lesson on a familiar thing, unless some unfamiliar or new knowledge were superadded to whatever the child knew of the subject before. All these faults may be avoided by careful and thorough preparation, and by writing out full and systematic notes beforehand. In connection with the subject, it should be remembered that, although every teacher should determine to keep close to the subject in hand, and not to introduce more facts than fairly lie within its compass—he, himself, should have a considerable *reserve* of information on the point, and should know more than he attempts to teach; otherwise, he will be unable to offer explanation of any new difficulty which may seem to rise out of the lesson. Moreover, a teacher always feels embarrassed with the consciousness that he is approaching the limits of his own knowledge; and this feeling will destroy his confidence, and greatly interfere with the success of any lesson.

III. *Method*.—This includes the orderly and logical arrangement of the facts to be learnt; the right employment of questions, of illustrations, and of ellipses; judicious recapitulation at the end of each division of the subject; exhaustive recapitulation at the end of the lesson; spelling of difficult words; careful registration of the facts in order on a black-board, as soon as they are learnt; and many other points. The commonest errors in the method of a collective lesson are the employment of technical terms before the use or need of them has been understood; the neglect of the inductive process; the telling of facts which could with a little trouble have been elicited from the children; the too rapid transition from one fact to another, before the first has been thoroughly understood; the careless uses of ellipses in cases where they are supplied merely by echoing a word just uttered; the unequal distribution of questions throughout the class, by which a number of the scholars are often wholly neglected, and the readiness to depend on simultaneous answers. The method of a lesson is always defective if thought is not encouraged on the part of the children; if they have not been led to *observe* minutely and attend carefully; if the sequence of facts and reasonings and moral lessons is not perfectly logical and natural; or if the children have not been led to desire the instruction even before it was imparted.

IV. *Illustration*.—This may be of two kinds—visible, and nearly verbal: the former should, whether in the form of maps, pictures, diagrams, models, or objects, always be simple, unencumbered, plain, and very intelligible. Much judgment is required in the selection of the best illustrations of this kind, and still more in the dexterous and effective use of them. The oral illustrations depend on the pictorial or descriptive power of a teacher, and form a most important element in the success of a lesson; they require to be skilfully chosen, and to be put forth in the simplest language; they may, unless great care be taken, betray a teacher into redundancy and looseness, and if the analogies or similes be not perfectly sound, they are very apt to mislead learners, and leave false impressions. Hence, in judging of the value of such illustrations as are employed in a lesson, it is necessary to consider first their fitness and appropriateness; and secondly, the discretion and judgment with which they are used.

V. *Manner*.—If this is pleasing and yet dignified—if the teacher can manifest sympathy with the class, and yet show a determination to teach—if he is self-possessed and free from embarrassment, and yet not hard, arrogant, or sarcastic—the success and moral value of the lesson will be in a great measure secured. Among young teachers especially, there is often a tendency either to an ungentle and harsh demeanour which repels the learners, or a familiar and jocosé style, which does still more mischief. The characteristics of a good manner in lesson-giving are ease and alacrity of movement, quick-

ness of observation, earnestness, and a demeanour which, while it invites confidence, secures authority, and rivets attention.

VI. *Discipline.*—No lesson can be regarded as successful, in which the order of the class is not sustained from beginning to end. If the first symptoms of disorder and inattention are not instantly detected and checked; if the supervision is not complete and effective over every child; if any needless threats are uttered, or if, after announcing any intentions as to rewards and punishments, the teacher fails to fulfil these intentions, the lesson will be defective in this important particular. Of course, the main preservatives for the discipline of a class are the interest and general attractiveness and efficiency of the teaching; but next to this, order will be found to depend on vigilance, and on quickness of eye and of ear, on the teacher's part, as well as on the firmness with which he insists on obedience to all his commands.

VII. *Results.*—Finally, the success of every lesson can only be judged of by the result. If the final recapitulation shows that little has been really appropriated by the children, or if, when they are tested by written examination or otherwise, they cannot reproduce what has been taught, the lesson must be regarded as a failure. No apparent skill in the design, or clearness in the delivery of the lesson, will compensate for deficiency under this head. In summing up the merits of a lesson, it will, therefore, be necessary to take into account, first, the number of facts which have actually been received and understood by the learners; and, secondly, the proportion of the whole number of learners which has thus received and understood them. Both of these circumstances require to be well considered.

It is in the belief that model lessons and lessons for criticism are now given much more frequently than heretofore in good schools, and the pupil-teachers and assistants generally will find the systematic criticisms of such lessons a very valuable exercise, that we have thus sought to enumerate some of the main points to which attention should be directed in estimating the success and excellence of gallery lessons generally.—*Educational Record.*

### 3. HOW SOCRATES PRACTISED THE ART OF QUESTIONING.

Socrates, the Athenian philosopher, lived more than 2000 years ago, and his name and influence survive even in this age. Socrates had the reputation of being a very great teacher, yet he never lectured nor preached. He had not even a code of doctrine or of opinion to promulgate. But he lived in the midst of a clever, cultivated, yet somewhat opinionated people, and he made it his business to question them as to the grounds of their own opinions; and to put searching and rigid enquiries to them on points which they thought they thoroughly understood. He believed that the great impediment to thorough knowledge, was the possession of fancied or unreal knowledge, and that the first business of a philosopher was, not to teach, but to prepare the mind of the pupil for the reception of truth by proving to him his own ignorance. This kind of mental purification he considered a good preparation for teaching; hence he often challenged a sophist or a flippant and self-confident learner with a question as to the meaning of some familiar word; he would receive the answer, then repeat it, and put some other question intended to bring out the different senses in which the definition was either too wide and included too much, or too narrow and comprehended too little. The respondent would then ask leave to retract his former definition and to amend it, and when this was done, the questioner would quietly proceed to cross-examine his pupil on the subject, applying the amended definition to special cases, until answers were given inconsistent with each other and with the previous reply. Now as Socrates never lost sight of the main point, and had a remarkable power of chaining his hearer to the question in hand, and forbidding all discursiveness, the end of the exercise often was, that the pupil, after vain efforts to extricate himself, admitted that he could give no satisfactory answer to the question which at first seemed so easy.

I will give you a translation from one of Plato's dialogues in which this peculiar method is illustrated. There was one of the disciples of Socrates named Meno, who had been thus probed and interrogated until he felt a somewhat uncomfortable conviction that he was not so wise as he had thought; and who complained to the philosopher of what he called the merely negative character of his instruction.

"Why Socrates," said he, "you remind me of that broad sea-fish called the torpedo, which produces a numbness in the person who approaches or touches it. For, in truth, I seem benumbed both in mind and mouth, and I know not what to reply to you, and yet I have often spoken on this subject with great fluency and success."

In reply Socrates says little, but calls to him Meno's attendant, a young slave-boy, and begins to question him.

"My boy, do you know what figure this is?" (drawing a square upon the ground with a stick.)—"O yes. It is a square."

"What do you notice about these lines?" (tracing them.)—"That all four are equal."

"Could there be another space like this, only larger or less?"—"Certainly."

"Suppose this line (pointing to one of the sides) is two feet long, how many feet will there be in the whole?"—"Twice two."

"How many is that?"—"Four."

"Will it be possible to have another space twice this size?"—"Yes."

"How many square feet will it contain?"—"Eight."

"Then how long will the side of such a space be?"—"It is plain Socrates, that it will be twice the length."

"You see, Meno, that I teach this boy nothing, I only question him. And now he thinks he knows the right answer to my question; but does he really know?"

"Certainly not," replied Meno.

"Let us return to him again."

"My boy, you say that from a line of four feet long, there will be produced a space of eight square feet, is it so?"—"Yes, Socrates. I think so."

"Let us try then." (He prolongs the line to double the length.) "Is this the line you mean?"—"Certainly." (He completes the square.)

"How large is become the whole space?"—"Why it is four times as large."

"How many feet does it contain?"—"Sixteen."

"How many ought double the square to contain?"—"Eight."

After a few more questions the lad suggests that the line should be three feet long; since four feet are too much.

"If, then, it be three feet, we will add the half of the first line to it, shall we?"—"Yes." (He draws the whole square on a line of three feet.)

"Now if the first square we drew contained twice two feet, and the second four times four feet, how many does the last contain?"—"Three times three, Socrates."

"And how many ought it to contain?"—"Only eight, or one less than nine."

"Well now, since this is not the line on which to draw the square we wanted, tell me how long it should be?"—"Indeed, sir, I don't know."

"Now, observe Meno, what has happened to this boy: you see he did not know at first, neither does he yet know. But he then answered boldly, because he fancied he knew, now he is quite at a loss; and though he is still as ignorant as before, he does not think he knows."

Meno replies, "What you say is quite true, Socrates."

"Is he not, then, in a better state now, in respect to the matter of which he was ignorant?"—"Most assuredly he is."

"In causing him to be thus at a loss, and in benumbing him like a torpedo, have we done him any harm?"—"None, certainly."

"We have at least made some progress towards finding out his true position. For now, knowing nothing, he is more likely to enquire and search for himself."

Now I think those of us who are Sunday school teachers can draw a practical hint or two from this anecdote. If we want to prepare the mind to receive instruction, it is worth while first to find out what is known already, and what foundation or substratum of knowledge there is on which to build; to clear away misapprehensions and obstructions from the mind on which we wish to operate: and to excite curiosity and interest on the part of the learners as to the subject which it is intended to teach. For, "Curiosity," as Archbishop Whately says, "is the parent of attention; and a teacher has no more right to expect success in teaching those who have no curiosity to learn, than a husbandman has who sows a field without ploughing it."—*From the Art of Questioning, by Joshua G. Fitch, M. A.*

### 4. TAKING A THING FOR GRANTED.

One of Her Majesty's School Inspectors gives the following account of a school examination:—

"I was once inspecting a school, to speak in slighting terms of which would convey an utterly incorrect impression of its relative quality. As compared with other schools it was a very respectable and thriving institution. The clergyman learned, assiduous, pious, and most deservedly of high position and repute; beloved in his parish, and esteemed beyond it. The teacher was accomplished, industrious, humble-minded, and zealous in his work. The first class had read a portion of the Sermon on the Mount. I asked them whose were the words they had been reading. No answer. I repeated the question in many varied forms; but still no answer. The clergyman said they could not understand my way of putting

the question. I therefore showed them some very bad penmanship of my own, which lay upon the table, addressed to the correspondent of the school, and asked whose words those were; and they gave the answer with terrible precision. I asked whose were the words of the sermon they had heard last Sunday; they replied (I have no doubt with equal accuracy), 'the clergyman's.' I asked whose were the words of St. Paul's Epistle to the Romans; and they said, 'St. Paul's.' I now repeated my first question, 'Who spoke the words of the Sermon on the Mount?' No answer still. The visitors grew uncomfortable; the teacher distressed; and the clergyman, assuring me that the children could answer the question if intelligibly proposed to them, accepted, at my request, the responsibility of putting it. 'Now, my dear children,' he proceeded, 'I am going to ask you precisely the same question as the Inspector, which I am sure you can answer. 'Who spoke the words of the Sermon on the Mount.' But before answering it, think for a moment who it was; and as you pronounce his name, make a bow or courtesy of obeisance, for it is written, 'at his name every knee shall bow.' So, now; whose words were they.'

"I need not add that the question was answered by a shout more accurate, triumphant, and unanimous, than reverential; that comfort and good humor were restored, and that I was looked upon as an incompetent and discomfited examiner. But when afterwards alone with the teacher, a frank and candid person, I thought it well to inquire whether it was supposed that the children had been really able to answer the question which I in vain put to them. No, it was readily acknowledged they had not. Had they ever been told whose words those were? No, most likely not; it had been taken for granted that they knew so simple a thing as that. Would the children ever, of their own accord, have inquired whose they were? No, it was not in their way to do so.

"And yet several of these children would have answered questions far more difficult than any that I should have dreamed of putting to them; questions in the books of Deuteronomy, or Daniel, or the Epistle to the Hebrews."—*English S. S. Teachers' Magazine.*

### 5. TEACHERS' CHARACTERISTICS.

An interesting paper, recently read before the English United Association of Teachers, contains the following important generalizations:—

Teachers of limited capacity, or whose command of language is limited, invariably teach best with text-books, or by the individual system of instruction.

Men of fervid imagination, having great command of language and enthusiasm of character, almost invariably become superior teachers.

Decision of character almost invariably forms an element in the qualifications of a superior teacher.

Men who are deficient in general knowledge and enthusiasm of character, are generally bad teachers, even though they may possess great technical acquirements.

Presence of mind, and that self-confidence which is based on self-knowledge, are essential elements in a good teachers' character.

Success in teaching is more dependent upon the capabilities of the master for teaching than upon his technical acquirements. Teaching power is not always associated with superior talents or acquaintance.

### 6. THE EARLY EDUCATION OF CHILDREN.

[The following article is taken from the last annual Report of Prof. Robert Allyn, late Commissioner of Public Schools in Rhode Island. It treats of a subject worthy of especial consideration, and should not escape the attention of Local Superintendents, as they are frequently urged to grant certificates to teachers sadly deficient in qualification, because "only small children" are to be under their charge.—*Ed.*]

"Allow me to call your particular attention to the early education of children. The general practice is, to neglect the little ones, and provide more carefully for the older and larger. Our school district trustees will very often urge the examiners to give a certificate to a teacher hired at a small salary, and therefore with very deficient qualifications, because their school is composed of small scholars; Whenever this is true, it pleads for a better teacher, and not for an inferior one. The district may not be able to pay for a long school, or for any other school, without drawing largely on the private resources of the inhabitants. But it should never make an excuse that because it has only small children, it can therefore be both penurious and recreant to duty. Because the children are small, and are capable of receiving, in the shortest time, the most enduring impressions, they ought to be placed under the care and guidance of one who knows the most of knowledge, and who understands the best means of communicating it, and the readiest way of forming and establishing excellent human character. Large scholars can, in some good

degree, both govern and instruct themselves, especially if they have been rightly trained early in life. But small ones can do neither. The older children in a school are not hurt and degraded by harsh and inconsiderate words and unkind treatment, neither are their morals debased by careless actions and examples, as are the tender little ones. How much of ill temper in after life; how much of contempt for law and authority; how much of idleness and vice, not to say of crime and ruin, in the latter life of mankind, may be the legitimate result of some cold neglect or bitter reproof, or hard cruelty, offered to the little innocent child, in the first days of his education, either at home or at school, no man can tell with any certainty; but it is entirely safe to infer, inasmuch as these things cannot be without influence on his sensitive nature, that the teachers and parents of one, now a morose and miserable old man, are not always free from blame. The silver coating on the iodized plate, prepared for the daguerreotype, is not more sensitive to light than the young mind is to kindness and cruelty, and it can hardly catch an impression sooner, than will such a heart take and foster to itself the impressions of the power and goodness of those who surround it. During a child's early school days, therefore it is, that he should be specially cared for, and then the law of love and kindness should lead and sway him, just as the great law of gentle, unperceived attraction sways all the heavenly bodies. To say that "it is only a child, and therefore he needs only a poor teacher," is not only to insult a nature nearer the angelic than any other on earth, but is to disregard the great lessons of Divine goodness, and to overlook all the experience and philosophy of man himself. When the child's limbs are weak and his feet are tender, then, more than at any other time, should a gentle hand guide him along a pathway strewn with flowers. Then should he find "the ways of wisdom, pleasantness, and all her paths peace." Then he should be induced to travel in that road with zeal and diligence, not driven by a whip of scorpions, but allured by every delightful will, and every elevating and ennobling aspiration. No illiterate dunce or boorish idler, too ignorant for a clerkship and too lazy to labor, should be hired to teach him, because he proposed to work at a cheap rate; to instruct him since "he is only a child." No stern man of iron, or prim woman of steel,—too unaccommodating and surly for business, and too much wanting in common sense to earn a living in an innocent way,—should be put into the school-house to govern him, because he can keep order and is a good disciplinarian, and the "little one is not very forward in his studies." Surely, if the Great Redeemer of souls, who knew all things, thought it a part of his duty to rebuke this spirit in his early disciples, it cannot be amiss for his children in these later days to study the same great lesson, and to remember how he took the infants in his arms and blessed them, declaring that of such is the kingdom of heaven, not only in innocence, but in capacity for knowledge and goodness. He, therefore, who neglects the child, because he foolishly reckons him to be ignorant, or incapable, or unworthy of the highest attention, sins against childhood, and also against the law of Christ and his own humanity.

By seeking the best teachers for our young children, great gain will accrue in more than one direction. The noblest benefit of a true education is, that the youth and men of the coming generation will be more virtuous, intelligent, refined, and worthy of their great work and destiny as human and immortal beings. Thus to fit men for the labor, the sufferings, and the duties of this life, ought to be the great business of each generation. For this, philosophy should speculate and reason; and practical duty should regard this as its greatest and noblest idea, if not as the particular sphere that includes all the ramifications of its work. Christianity may well reckon on this as the best means of bringing in that day when the desire of all nations shall be accomplished, and when the earth shall be once more the kingdom of God. Not only will the work which truth and love sigh for, be better performed by giving attention to the early education of our children by the best qualified teachers; it will be accomplished much sooner, and therefore, on the whole, at a vast saving of expense. There cannot be a doubt on this point,—that the best instructed and most wisely experienced teachers will educate children with far fewer failures and in far less time; and still smaller will be the doubt that the children thus educated, will be more powerful for good, and be far more energetic in philanthropic deeds than those educated, or rather, not educated, by cheap instructors and incompetent men. Look at this matter of expense in its proper light. If we can teach children earlier in life, without detriment to health,—a point not hard to prove,—then the time thus saved will be used by older, stronger, wiser, and more virtuous laborers in all the departments of life, and is so much direct gain to the community. Suppose it requires a common teacher ten years, that is, the period between the ages of five and fifteen, our school age, to educate forty children. It costs four hundred dollars a year for the teacher, and, including all expenses of board, clothing, books, and the loss of what the child would have earned, say one hundred and twenty-five dollars a year for a each of these children, a large estimate probably. Allowing it to cost six thou-

sand dollars for a school house and repairs during these ten years, and the whole expense of educating these forty children will be represented by sixty thousand dollars. Now, hire a teacher at twelve hundred dollars a year, who knows how to begin, and how to apply motives, discipline, and instruction, so as to finish his work in eight years, and as the better, will, at the same time, make the children stronger in body, more upright in character, and more energetic. Here, on the same estimate as before, is an expense of fifty-eight thousand dollars, and the children are now set free to earn, and to labor for the good of the society. Thus the better teacher, in one school, saves during eight years two thousand dollars in money, and eighty years, two years for each child, of very valuable time. Now, how much better are these well-taught scholars for clerks, for artisans, for teachers, for students in the higher branches of learning, than the others! Count, if you can, in addition to this saving of money, all the noble and desirable things above enumerated, and a thousand others that cannot be named, and you can get an idea of the profit, pecuniary and otherwise, to a community that shall give its attention more carefully to the training of small children. Here is matter of thought for the political economist, as well as for the philanthropist, the educator, and the parent. School committees should not overlook it; and teachers, if they would smooth their future pathway and that of their successors, and render success far more certain and far more abundant, should attend more to the little ones "on the small seats," even if they are compelled to seem to neglect those "at the large desks." The statesman should examine this matter carefully. The children are the best estate of any community. A nation may abound in resources of iron, silver, copper, lead, coal, gold, and precious gems, and in streams that bring perennial power to her mill wheels; she may have the finest soil and the noblest harbours, and may enjoy a climate such as the sun makes for no other land; yet, if she have not the men,—not simply so many material forms possessing bones and blood thews and sinews,—but men, possessing free and energetic souls, fiery courage, keen intelligence, and unconquerable wills, she will be weak and uninfluential. But if she have the men, it will matter comparatively little whether she have the resources at hand or not. If her sons are hardy and daring, honest and resolute, skilful and persevering, they will find harbors, or at least, safety for her commerce in the mid-ocean even; they will bring the gold of the West, and the diamonds of the East, to build and adorn her palaces and deck her beauties; they will gather the down from the cotton field, and the fleece from the flocks of all climes, to cloth her millions; they will bring up fuel from the bottom of the mountains distant by the space of a hemisphere, and make it melt and forge the iron nourished at the antipodes; they will reap harvests to fill their granaries, which grow on virgin fields of far-off continents; and they will sell, at almost fabulous profit, her skill-woven fabrics to the people of other climes. Yet, if a people will be thus powerful and prosperous in all future time, they must not disguise the matter at all, or attempt to ignore their duty to their offspring. These must be their chief care. Not stocks, nor commerce, nor armies, nor navies, nor any pursuit of material wealth, must be its first aim; but its sons and its daughters, its jewels of brighter lustre and highest value, must first be cared for, and then all other things will grow naturally and healthfully. It will not answer to put them off with a slight care, reckoning that they are intelligent and self-willing, and that, as the whole spirit of the age is aroused to grasp knowledge, diffusing as well as discovering it, they will therefore, of necessity, learn and grow to be all that the commonwealth demands them to know and to be. They must have special attention, and that must be given early, and be most assiduous.

#### 7. HOME DISCIPLINE — FAMILIAR THOUGHTS BY A MOTHER.

"Train up a child in the way he should go, and when he is old, he will not depart from it." Mothers, if we wish to train our children in the way they should go, we must first learn that way ourselves, for it is impossible for us to teach our children what we do not know. Mothers, read your Bibles prayerfully, and carefully, and He who has promised to hear and answer prayer, will teach you that way. Pray often; teach your little ones to pray; pray with and for them; it is necessary that they should often be with you when you pray; they learn lessons there never to be forgotten; the knowledge that a mother prays for her children makes a great impression on their minds.

We must teach them both by precept and example. If we fret and scowl among our children, they will fret and scowl among themselves; if we are pleasant and agreeable among our children, they will be so among themselves.

Mother! when you look on that sweet little babe, and see and know that it is yours, your own sweet little babe, what are your feelings? Do you not feel as if he was given you for some wise purpose? and that when you come to the bar of the Allwise Being, you will have to render to Him an account of the manner in which

you have trained that child? And if he becomes wicked, you will cast reflections on yourself in this life. How important it is, then, for mothers to study the will of God, search the Scriptures, and pray daily. As your babe grows, and his mind develops, you discover that he is capable of learning, and that his little mind will catch at everything it comes in contact with; now is the time to teach him; he may forget the words you tell him, but the impression remains. Never look on him with a frown, to show a friend how quick he will cry; mothers know that a child perceives the difference between a frown and a smile very young. Never give your child anything but pleasant looks and fond caressings while he is very young; when he grows old enough to commit disobedient acts designedly, then is the time to show displeasure; but go about your duty in a very mild manner, take him in your arms, and tell him of his fault kindly, and act towards him as God has commanded you. If you study the Lord's will each day, I do believe you will know when and how to correct your children. Children often commit disobedient acts, which amuse us; be careful, mother, about laughing or speaking of them in their presence, for such things have a great influence on their minds. Never deceive your children, for if you do they will most assuredly imitate you in that respect; but teach them to abhor deceit in all its colours. Do not allow them to shake their fists or strike at any person or thing—this and many other little things that appear smart in children to some, are in my eyes very great sins, for they inculcate a principle that will never be eradicated.

I know that there are many mothers who suffer their children to do a great many things when they are small, that they do not intend they shall do when they grow older; but remember, mother, it will be very hard to overcome a habit formed in childhood. Be very careful in regard to the conduct of your children. Temptations are numerous. Take advantage of every suitable occasion to teach them their duty. I do not mean that you should be constantly watching and talking to them about their faults; that would render you and them unhappy.

When you give a command, act in a manner that will give the child to understand that he must obey you, of course. That is the only way to begin to teach little ones obedience. If you train in this way with love, you will have an obedient child; but if you give him to understand that his will is your pleasure, you will have a lost and ruined child. Just say, "Now, my child, come; won't you do thus, and so?"—see how he hesitates!—Then speak to another, with, "well, you will wait on mother; won't you?" you have surely made another failure. Now, reader, how do you view such commands as these, given from parents to children? Is it teaching disobedience directly or indirectly? It may be indirect, but I would as soon tell my children to disobey me, as to speak to them in that manner. Teach your child obedience. Your commands should not be unreasonable; but if you can succeed in building a wall of obedience around each of your children's hearts, you will probably have a happy family—the older ones will guide the younger in a great degree.—[*British M. Journal.*]

#### 8. HOME INFLUENCES.

Home of my childhood! What words fall upon the ear with so much of music in their cadence as those which recall the scenes of innocent and happy childhood, now numbered with the memories of the past. How fond recollection delights to dwell upon the events which marked our early pathway, when the unbroken home-circle presented a scene of loveliness, vainly sought but in the bosom of a happy family! Intervening years have not dimmed the vivid colouring with which memory has adorned those joyous hours of youthful innocence. We are again borne on the wings of imagination, to the place made sacred by the remembrance of a father's care, a mother's love, and the cherished associations of brothers and sisters.

But, awakening from the bright dream—too bright for realization—we find ourselves far down the current of Time, which, then but a sparkling rivulet, playfully meandering through flowery meads, has swelled to a broad and rapid stream, upon whose bosom we are carried forward, with the vast moving world, to the shoreless sea of eternity. Where are those who watched with anxious solicitude our early course! Where now is that paternal counsellor, and that maternal guide, and those kindred spirits that then journeyed with us? The former, "gone with the years beyond the flood;" the broken circle, widely sundered, if not diminished by the grasp of the remorseless spoiler. The parent stalks lie withered, ere yet their sun of life had begun to decline; and before their offspring had attained maturity of body or mind, an inheritance of orphanage and sorrow was entailed upon us.

But, amid the general gloom cast over the mind by the early removal of parents, there is sweet consolation in the recollection of their virtues, and their earnest efforts to lead us in the way to heaven. The teachings of a pious, though long since departed mother,



are treasured up in the heart of the grateful child, as the richest legacy earth can bestow. He blesses Heaven for the inestimable gift of a godly mother; and resolves, through divine assistance, to attain to holiness and heaven. And even of the wayward child, how often does the silent influence of a mother's love overcome the stubborn heart; and the seed sown in tears, and with trembling, bring forth fruit to the glory of God! Honoured is that mother, and thrice blessed her children, who, in the fear of the Lord, trains young immortals for the kingdom of glory. May the mothers whom I address be thus honoured, and their children be thus blessed!

Other influences tend to render the home of childhood lovely in retrospect. Who can estimate the value of a devoted brother or sister, whose liveliest sympathies are freely bestowed upon the mutual friend, and upon each other! Second only to a mother's love, is the pure flow of generous feeling from a sister's heart. Where harmony unites the members of the family—alas! that it should ever be otherwise—the source of happiness is sufficient to fill the mind with bright memories, and the heart with all the dear delights of mutual love. And when, superadded to congeniality of sentiment and feeling, the happy group are one in hope of future glory with the saints above, then may be experienced the "unity of the spirit in the bonds of peace."

To the mothers of the land are committed the high and holy labours of love, which shall make the fireside the most attractive and lovely spot on earth; from which shall go forth a purifying and elevating influence, to cast a halo of glory on the future of our beloved country. Let me entreat the readers of the *Journal*, both mothers and children, to cultivate a spirit of entire consecration to the great work of mentally illuminating, and morally elevating the young of our own happy land, by making the influences of home such as themselves shall enjoy, angels delight to witness, and God shall bless to the glory of his name.—[*British Mothers' Journal*.

# JOURNAL OF EDUCATION,

Upper  Canada.

TORONTO: OCTOBER, 1858.

\*.\* Parties in correspondence with the Educational Department will please quote the number and date of any previous letters to which they may have occasion to refer, as it is extremely difficult for the Department to keep trace of isolated cases, where so many letters are received (nearly 800 per month) on various subjects.

## OFFICIAL REGULATIONS IN REGARD TO RELIGIOUS INSTRUCTION IN THE SCHOOLS.

As very many persons do not appear to be aware of the facilities provided by our present educational system for religious instruction in the Common Schools, we insert in this number of the *Journal of Education* the following official Regulations on the subject, adopted by the Council of Public Instruction, 3rd Oct., 1850:

"GENERAL REGULATIONS IN REGARD TO RELIGIOUS AND MORAL INSTRUCTION.—As Christianity is the basis of our whole system of elementary education, that principle should pervade it throughout. The fourteenth section of the common school act of 1850, securing individual rights, as well as recognizing Christianity, provides 'That in any model or common school established under this act, no child shall be required to read or study in or from any religious book, or to join in any exercise of devotion or religion, which shall be objected to by his or her parents or guardians: Provided always, that within this limitation, pupils shall be allowed to receive such religious instruction as their parents or guardians shall desire, according to the general regulations which shall be provided according to law.'

"In the section of the act thus quoted, the principle of religious instruction in the schools is recognized, the restrictions within which it is to be given is stated, and the exclusive right of each parent and guardian on the subject is secured.

"The common school being a *day*, and not a *boarding* school, rules arising from domestic relations and duties are not required, and as the pupils are under the care of their parents and guardians

on sabbaths, no regulations are called for in respect to their attendance at public worship.

Minute adopted by the Council of Public Instruction for Upper Canada, and printed on the inside cover of each School Register, on the 22nd April, 1857, in regard to RELIGIOUS INSTRUCTION:

"That in order to correct misapprehensions, and define more clearly the rights and duties of Trustees and other parties in regard to religious instruction in connection with the Common Schools, it is decided by the Council of Public Instruction, that the Clergy of any persuasion, or their authorized representatives, shall have the right to give religious instruction to the pupils of their own Church, in each Common School house, at least once a week, after the hour of four o'clock in the afternoon; and if the Clergy of more than one persuasion apply to give religious instruction in the same school house, the trustees shall decide on what day of the week the school house shall be at the disposal of the clergyman of each persuasion, at the time above stated. But it shall be lawful for the Trustees and Clergymen of any denomination to agree upon any other hour of the day at which such Clergyman or his authorized representative may give religious instruction to the pupils of his own church, provided it be not during the regular hours of the school."

OPENING AND CLOSING EXERCISES OF EACH DAY.—The following regulations in regard to the opening and closing exercises of the day have been adopted by the Council on the 13th Feb., 1855, and apply to all common schools in Upper Canada:

"With a view to secure the Divine blessing, and impress upon the pupils the importance of religious duties, and their entire dependence on their Maker, the Council of Public Instruction recommends that the daily exercises of each Common School be opened and closed by reading a portion of Scripture and by Prayer. The Lord's Prayer alone, or Forms of Prayer provided, may be used, or any other prayer preferred by the Trustees and Master of each school. But the Lord's Prayer should form a part of the opening exercises; and the Ten Commandments be taught to all the pupils, and be repeated at least once a week. But no pupil shall be compelled to be present at these exercises against the wish of his parent or guardian, expressed in writing to the Master of the School."

It may be proper to add in this connection the following extract from a circular addressed to County Councils in 1850. Its counsels are no less salutary in 1858 than in 1850:

"In the great work of providing for the education of the young, let partizanship and sectarianism be forgotten; and all acting as Christians and patriots, let us each endeavour to leave our country better than we found it, and stamp upon the whole rising and coming generations of Canada, the principles and spirit of an active, a practical, a generous and Christian intelligence."

### 2. NEXT SESSION OF THE NORMAL SCHOOL.

As intimated in the last number of this *Journal*, the next Session of the Normal School will not commence until the 8th of January, 1859. The present Session terminates on the 15th instant. The number of students in attendance was unusually large, not less than 196 having presented themselves for admission to the advantages of the Institution. It is confidently anticipated that the recent improvements in the programme of the course of study will contribute largely to the advancement of sound education throughout Upper Canada, as well as to the greater usefulness and influence of Teachers themselves.

### 3. TRUSTEES' SCHOOL MANUALS.

In reply to numerous applications for copies of the Trustees' Manuals of the School Act, we have to state that, as the old

edition has been exhausted, a new edition is now in press. Copies will be sent to the local Superintendents for distribution as soon as they are printed.

#### 4. PRIZES IN SCHOOLS.

The Chief Superintendent will grant one hundred per cent. upon all sums not less than five dollars transmitted to him by Municipalities or Boards of School Trustees for the purchase of books or reward cards for distribution as prizes in Grammar and Common Schools.

#### 5. PUBLIC SCHOOL LIBRARIES.

"Township and County Libraries are becoming the crown and glory of the Institutions of the Province."—*Lord Elgin at the Upper Canada Provincial Exhibition, September, 1854.*

The Chief Superintendent of Education is prepared to apportion *one hundred per cent.* upon all sums which shall be raised from local sources by Municipal Councils and School Corporations, for the establishment or increase of Public Libraries in Upper Canada, under the regulations provided according to law. Remittances must not be in less sums than five dollars.

#### 6. SCHOOL MAPS AND APPARATUS.

The Chief Superintendent will add 100 per cent. to any sum or sums, not less than five dollars, transmitted to the Department from Grammar and Common Schools; and forward Maps, Apparatus, Charts, and Diagrams to the value of the amount thus augmented, upon receiving a list of the articles required by the Trustees. In all cases it will be necessary for any person, acting on behalf of the Trustees, to enclose or present a written authority to do so, verified by the corporate seal of the Trustees. A selection of articles to be sent can always be made by the Department, when so desired.

#### 7. SCHOOL REGISTERS.

School Registers are supplied gratuitously, from the Department, to Grammar and Common School Trustees in Cities, Towns, Villages and Townships by the County Clerks—through the local Superintendents. Application should therefore be made direct to the local Superintendents for them, and not to the Department. The present year's supply for Common Schools has been sent to the County Clerks. Those for Grammar Schools have been sent direct to the head Masters.

#### 8. PENSIONS—SPECIAL NOTICE TO TEACHERS.

Public notice is hereby given to all Teachers of Common Schools in Upper Canada, who may wish to avail themselves at any future time of the advantages of the Superannuated Common School Teachers' Fund, that it will be necessary for them to transmit to the Chief Superintendent, without delay, if they have not already done so, their annual subscription of \$4, commencing with 1854. The law authorizing the establishment of this fund provides, "*that no teacher shall be entitled to share in the said fund who shall not contribute to such fund at least at the rate of one pound per annum.*"

### IV. Original Communications.

We propose hereafter to devote a portion of the *Journal* to such original communications on general Educational topics as may be addressed to the Editor. All controversial or disputatious subjects will of course be excluded, as has been the practice since the first publication of the *Journal*; but, within that limitation, papers containing the practical experience of teachers or embodying valuable suggestions for the improvement of the

schools in their management and discipline, will be readily inserted. Anonymous letters will receive no attention.

### FRIENDLY SUGGESTIONS TO TEACHERS.

*By one of themselves.*

We insert the following letter from "a Teacher," containing suggestions upon the duty of teachers to elevate the profession and to avail themselves of the facilities which the school system provides for that purpose, &c. :—

"Granting that some other professions are deemed more respectable, and several others more highly paid, can it be said that the remedy does not lie within the reach of teachers themselves, or that it does not remain for them to apply it? Let teachers as a class avail themselves of the advantages of attending the Normal School, or even of the benefit to be derived from intercourse with those who have attended it; let them spend their spare hours in preparing themselves for teaching more efficiently; they will thus elevate the standard of their profession, with the certainty that as cause and effect follow each other, so sure will teaching be respected in proportion, and be remunerated accordingly. Can this admit of doubt, if we consider that ever since the Normal School was established, by means of which a more efficient class of teachers has been provided than previously, teaching as a profession has become more respected, and the salaries in general have risen from 25 to 50 per cent., and even more in some School Sections. As teachers are now paid, they can live comfortably, not to mention the fund now provided in which they can lay up something for the future when they become superannuated, can it be reasonably said that teaching is not a calling which should be adapted for a lifetime? With respect to the fund, some may reply that many who were old teachers when it was instituted, have since claimed the benefit as superannuated Teachers; and that some others who had not been teaching during a number of years previously to the existence of the fund, and were otherwise provided for, have also been permitted to draw from it. Respecting the former, seeing that they have spent the prime of their days in the service, and many of them with very low salaries, it appears reasonable that they should get this aid in their old days; but with respect to the latter, if any local Superintendent be aware of an instance of misrepresentation, or of an individual unduly drawing from the fund, he ought to report the same to the Chief Superintendent; indeed, he is highly culpable if he does not.

"Teachers whose names are not yet entered on the list of subscribers to the fund, allow not the present year to pass without transmitting the sum required as your subscription to it, to the Chief Superintendent, for the published notice states that none others will have any claim to the fund. In fine, Teachers as a class, view teaching as your business for life—shrink not from its responsibilities, but devote your *whole* energies to it, and strive to become eminent in the calling. Reflect, that in the very nature of things, teachers must necessarily be writing ideas of some kind on the minds of their pupils; and that those ideas are likely to exert a most important influence over them during their after lives. You may sometimes hear of breaking the stubborn will of a child, but is not the teacher's duty rather judiciously to control, direct and educate the wills of his pupils? and in some instances he requires, as it were, to infuse a will. A deep sense of the sacred responsibility of their position should ever pervade the minds of teachers, and their constant aim should be to educate their pupils' mind and body, so that they may "step on the platform of the world, prepared to take a noble part in it." Endeavor to develop the powers of the mind and train them. \* \* Omit not to subscribe for the *Journal of Education*, nor to peruse its pages. The selected matter is most appropriate to teachers. It is a periodical that conveys general information respecting every thing connected with the sound education of the young, than which a better may not be found."

### V. Miscellaneous.

#### 1. CHILDREN.

Come to me, O ye children!  
For I hear you at your play,  
And the questions that perplexed me  
Have vanished quite away.

Ye open the Eastern windows,  
That look toward the sun,  
Where thoughts are singing swallows  
And the brooks of morning run.

In your hearts are the birds and sunshine,  
In your thoughts the brooklets flow,  
But in mine is the wind of Autumn  
And the first fall of the snow.

Ah! what would the world be to us  
If the children were no more?  
We should dread the desert behind us  
Worse than the dark before.

What the leaves are to the forest,  
With light and air for food,  
Ere their sweet and tender juices  
Have been hardened into wood,—

That to the world are children;  
Through them it feels the glow  
Of a brighter and sunnier climate  
That reaches the trunks below.

Come to me, O ye children!  
And whisper in my ear  
What the birds and the winds are singing  
In your sunny atmosphere.

For what are all our contrivings,  
And the wisdom of our books,  
When compared with your caresses,  
And the gladness of your looks!

Ye are better than all the ballads  
That ever were sung or said;  
For ye are living poems,  
And all the rest are dead.

H. W. LONGFELLOW.

## 2. A TRIBUTE TO QUEEN VICTORIA.

At the municipal dinner in New Jersey, to Captain Hudson and the officers of the *Niagara*, on the 3rd inst., the following very complimentary remarks towards Her Majesty and Great Britain generally, were made by Capt. Hudson:—

Capt. Hudson rose to respond, and was received with loud applause. He said—Mr. Mayor and gentlemen, I rise here to thank you, as best I may, for the eulogium passed upon myself and the officers of the *Niagara*. We claim to have done nothing more than our duty. (Cheers.) And not we alone.—The names that you see around (pointing to the names on the canvas on the walls), belonging to the English navy, have taken their whole share in all the work; and the Queen, whom you have just toasted, has been first and foremost with the Atlantic Telegraph Company in giving all the aid that lay in her power. (Cheers.) I was rejoiced to see her toasted as she was to night. She is an honor to her sex. (Bravo and cheers.) She is, perhaps, the best sovereign that ever reigned upon the British throne. (Applause.) Orders were given throughout her dominions to admit us to the dock-yards, and to do everything for us that we required to have done.—They went further than that—liberties and privileges and free access were given in the navy yards to every officer of the American ships (applause); such privileges as were not allowed to their own officers. I believe that there is a feeling throughout England more favorable towards America than we in this country imagine or believe. ("Good, good," and cheers.) They have evinced it in all their intercourse with us, in their courtesies, their hospitalities. They have left no stone unturned, no measure untried, for the purpose of making us feel at home. We were at home. (Cheers.) We knew no distinction, save that we had not our families immediately around us. We supposed at first, and it may have been the case, that England was a little jealous of America. She may have been jealous, but it was the jealousy of a gay widow towards her own daughter, when she thinks that the daughter receives the attentions which should be paid to herself. (Laughter and applause.) But she loved her daughter, and the English people love us. (Cheers.) I do not stand here as the apologist of Great Britain. I stand here simply to render her that justice which is her due. In the work of laying this cable we have done simply our duty. I say we—the credit belongs to the engineers, the officers, and the men. We have not stood alone. We knew no England and no America in the duties between the two squadrons. Gentlemen, we talk a good deal of science.—Science is to be honored. I honor it. It adds to the happiness of mankind, and to the improvement of the age in which we live.—Science is well worthy our homage and praise. But we must not stop here. Look at what has been done by the scientific world of London. At the last yearly meeting of the *savants* of London, the gold medal was given for the best paper that had been

read; and what do you think were the contents of that paper? It was the utter impossibility and impracticability of ever laying that telegraph wire. (Great applause.) Scientific men are apt to forget Him who is the great architect of the universe. I take occasion here to say that while we have simply done our duty, (and I wish I could speak it in trumpet tones to the universe) we owe the success of the enterprise to an almighty and overruling power. (Applause.) We have evidences around us, while at the work, that we have God with us; and it is to Him, (and so I will say on all occasions) and not to us, that belongs all the honour and praise. (Loud cheers.)

## 3. THE PRINCESS ROYAL IN PRUSSIA.

The Berlin correspondent of the *Daily Telegraph* writes as follows: The reserve maintained at the royal palace has given rise to various rumors, which have caused much delight to the good people here. The heroine of the incidents I refer to is Princess Victoria. You must know that on state occasions there is comparatively little ceremony observed here, while the every day life of the royal family seems to be regulated more strictly on the principle of etiquette than that of Queen Victoria. A Prussian Princess, for instance, is not allowed by her Mistress of the Robes to take up a chair, and, after having carried it through the whole breadth of the room, to put it down in another corner. It was while committing such an act that Princess Victoria was lately caught by Countess Perponcher. The venerable lady remonstrated, with a considerable degree of earnestness. "I'll tell you what," replied, nothing daunted, the royal heroine of this story, "I'll tell you what, my dear Countess, you are probably aware of the fact of my mother being the Queen of England?" The Countess bowed in assent. "Well," resumed the bold Princess, "then I must reveal to you another fact. Her Majesty the Queen of Great Britain and Ireland has not once, but very often, so far forgotten herself as to take up a chair. I speak from personal observation, I can assure you. Nay, if I am not greatly deceived, I noticed one day my mother carrying a chair in each hand, in order to set them for her children. Do you really think that my dignity forbids anything which is frequently done by the Queen of England?" The Countess bowed again and retired, perhaps not without a little astonishment at the biographical information she had heard. However, she knew her office, and resolved to prove not less staunch to her duties than the Princess to her principles. A scene similar to the one narrated recently happened, when the Countess Perponcher, on entering one of the remote chambers, took the Princess by surprise, while busily engaged in that homely occupation of arranging and stowing away a quantity of linen. But all objections the Countess could urge were again beaten back by another equally unanswerable argument, taken from the every day life of the mistress of Windsor Castle. After having gained these two important victories, Princess Victoria, true to the auspicious omen of her name, carried the war into the enemy's camp. The chambermaids, whose proper business it is to clean the rooms, discharge the duties of their position in silk dresses. The daughter of the richest sovereign in the world decided to put a stop to this extravagance. One fine morning she had all the female servants summoned to her presence, and delivered what may be considered a highly successful maiden speech. She began by telling them the expense of their dresses must evidently exceed the rate of their wages. She added, that as their wages were not to be raised, it would be very fortunate for them if they were allowed to assume cotton articles of clothing. "In order to prevent every misunderstanding," the Princess continued, "I shall not only permit but order you to do so. You must know that there ought to be a difference in the dress of mistress and servant. Don't think that I want to hurt your feelings; you will understand my intention at once, if I tell you that—" and now came the same unanswerable argument from the Court of St. James. She told them briefly that at that Court people in their position performed their duties in cotton, and that she liked to be ruled by her mother's practice.

## 4. ROYAL AND IMPERIAL VISITS TO CHERBOURG.

The *Moniteur de la Flotte* gives an account of such visits from the earlier times. It says:

"The first sovereign whose presence at Cherbourg is clearly known was Harold, King of Denmark. William the Conqueror was there several times. Henry I, King of England and Duke of Normandy, visited the place with his Court, in 1110. The Empress Queen Mathilde, daughter of Henry I, and widow of the Emperor Henry V., landed on the coast of Cherbourg in 1145, after a violent tempest, during which she made a vow to raise a church to the Virgin wherever she might first touch the shore. Hence the origin of the Chapel of Notre Dame du Vœu, which was destroyed when the maritime port was enclosed, and replaced under the same name by a parish church, commenced in 1850, and not yet finished. In

1163 and 1181, King Henry II. of England paid two visits to Cherbourg. St. Louis honored the town with his presence in the early part of April, 1256. He passed the *fêtes* of Easter at Avranches and at Mont Saint Michel. In 1278 it was visited by Philippe-le-Hardi. Edward III. of England presented himself before Cherbourg in 1345 to lay a siege to it, but he did not enter the place. Charles the Bad, King of Navarre, who had the province of Normandy as his apanage, visited the place twice—in 1303, remaining there two months, and in 1366, to relieve the inhabitants from feudal servitude in giving them the title of *pair à baron*. During his first residence he was visited by Peter I. of Lusignan, King of Cyprus. Henry V. of England landed at Cherbourg in 1420. This strong place, which was long in the possession of the English, was taken from them on the 12th of August, 1450, and has remained ever since under the authority of the crown of France. Francis I, accompanied by the Dauphin, afterwards Henry II, visited it in 1532, and remained there three days. Joseph II., Emperor of Germany, and brother of Marie Antoinette, going through France incognito, under the name of Count de Falckenstein, visited Cherbourg in September, 1781.

It is stated, says Madame de Geulis, that in walking in the port of Cherbourg, one of the officers who accompanied him was pushing the people aside, when the Emperor said, "Be quiet, sir; it does not require so much room for a man to pass." The formation of the breakwater was decided on in 1781. Louis XVI. visited the works in 1786; he arrived on the 22nd June, and left on the 26th. Another great work, the establishment of a military port, consisting of vast docks cut in the rock to a depth of 18 metres, was decreed in 1803. Napoleon, having resolved to inspect this colossal enterprise, entered Cherbourg on the 26th May, 1811, accompanied by the Empress Maria Louisa, Prince Eugene, and a numerous suite. He remained there till the 30th. The Empress Maria Louisa, Regent of the Empire, returned to Cherbourg in 1813 to preside over the inauguration of the military port. Her Majesty arrived on the 25th August and staid till the 1st of September. Charles X. and all the royal family, banished from France by the revolution of July, embarked with their suite at Cherbourg on the 16th August, 1830, in two American packet boats, the *Great Britain* and the *Charles Caroll*, which were freighted at Havre. Don Pedro I., Emperor of Brazil, and the Empress his consort, daughter of Prince Eugene Beauharnois, being expelled from their states by a revolution, were taken to Cherbourg in the English frigate *Volage*. They landed on the 10th June, 1831, with a small suite. Their daughter Donna Maria, who died Queen of Portugal, having been brought to Brest by the state vessel the *Seine*, rejoined them on the 23rd July. Don Pedro afterwards proceeded to Paris with his family, and thence to London. Louis Philippe visited Cherbourg on the 1st September, 1833, with his sons the Duke de Nemours and the Prince de Joinville, accompanied by Marshals Soult and Gérard, and Admiral de Rigny. Queen Maria Amelie, the Dukes d'Aumale and de Montpensier, the Princesses Marie and Clementine, and Madame Adelaide, the King's sister, arrived there the same night. The royal family remained at Cherbourg four days. Lastly the Emperor, when President of the Republic, honored the town with a first visit in 1850. He made his entry the first September, in the evening, and remained until the morning of the 9th, after having examined the breakwater and arsenal.

##### 5. ENGLAND'S STRENGTH.

England is not quite so unprotected as some may think, and as many say she is. In one week we might assemble at Spithead or in Cherbourg roads, fifteen sail of powerful screw ships of the line, including some of the most powerful now afloat, and in a fortnight twenty-five sail of the line, with large frigates and steamships. These ships would all be in efficient fighting condition, and would speedily be fully manned. They are now, in part, distributed along our sea coasts, but the electric telegraph would in a short space of time concentrate the whole at any given point. Independent of our war ships, we have some hundreds of merchant steamers calculated to bear an effective armament; and as we have often stated, an unprovoked and aggressive movement on the part of an enemy, would be sufficient to kindle a flame of patriotism in the breasts of thousands of the Queen's subjects now engaged in peaceful occupations, and stimulate them to volunteer their services to fight for their homes and firesides. We repeat, therefore, that Cherbourg is not an object calculated to occasion any unpleasant feeling in the breasts of the subjects of Queen Victoria.—*United Service Gazette*.

##### 6. TEACH CHILDREN TO PRAY.

If you love your children do all that lies in your power to train them to a habit of prayer. Show them how to begin. Tell them what to say. Encourage them to persevere. Remind them if they become careless and slack about it. Let it not be your fault, if they

never call on the name of the Lord. This is the first step in religion which a child is to take. Long before he can read, you can teach him to kneel by his mother's side, and repeat the simple words of prayer and praise which he puts in his mouth. If there is any habit which your own hand and eyes should help in forming, it is the habit of prayer. Many a grey-haired man could tell you how his mother used to teach him to pray, where he knelt, and what he was taught to say. It will come up as fresh before him as if it were but yesterday.—*Ryle*.

##### 7. SHALL WE TEACH OUR CHILDREN TO REPEAT PRAYERS?

I have heard mothers express doubts with regard to the propriety of teaching their young children to repeat a form of prayer. Some have said they should not be taught to pray, until they can understand and use their own language; that the duty of prayer should be inculcated, and they left to do it voluntarily, and in their own words. But I have thought and practised otherwise. I have taught my children to say, "Now I lay me," etc., as soon as they could lisp it, and the Lord's Prayer as soon as they could speak intelligibly; and as soon as they are old enough, I encourage them to add a prayer in their own language.

To me this habit of prayer seems invaluable. True they may not always understand or think what they are repeating; yet I am inclined to the idea that they think of it oftener than we imagine. Often, when I have thought that my children were saying their prayers carelessly, they have surprised me, by asking the meaning of some petition.

A circumstance recently occurred in my family, which has led me to think more than usual on the subject. My little boy, who is in his fifth year, was dangerously ill. Though affectionate in his disposition, he is naturally impetuous, and has caused me considerable anxiety in his training. His disease produced slight congestion of the brain, which caused him to lie in a torpor, as if asleep, a large part of the time. He had been consecrated to God, and instructed in the nature of his duties to God and his fellow-creatures. His understanding being good, I felt that his accountability, as a moral being, might have already commenced. I knew not how to part with my dear child, without something upon which to rest my faith that God had accepted my consecration, and taken him to Himself. I prayed earnestly; not for his life, no—I could not offer one petition for this, for I had given up the temporal interests and lives of my children unreservedly into his hands, and I could submissively say, "Thy will be done;"—but I prayed most earnestly that He would give me some token on which I might rest my hope of his being redeemed by the blood of Christ.

One Sabbath afternoon I left him, as I thought, to take tea in an adjoining room. Hearing him speak, I immediately went in to attend him. He lay with his eyes closed, repeating the Lord's Prayer, after which he said, "Now I lay me down to sleep," etc., as he usually does when he goes to sleep for the night. I thought he might be asleep, and said to him, "Henry, are you saying your prayers?" He said, "Yes, mother." I asked him again, "Did you think it was night?" He said, "Yes, and now I will go to sleep; God will keep me, won't He, mother?" I told him, "Yes, if you commit yourself to his care." Then he turned his head over a little, and seemed to sink into a quiet and peaceful sleep, while I sat down by his side, and wept tears of joy, although I then thought that perhaps God was intending to remove my dear child, and, in answer to my prayer, had given me this token. And had he that night slept the sleep of death, I should think that his last prayer—

"If I should die before I wake,  
I pray the Lord my soul to take,  
And this I ask for Jesus' sake!"

had been heard and answered. It seemed to me an infinite reward for all my labours to teach my child to pray. God taught me also, during the sickness of my dear boy, that religious instruction is not forgotten. Very often, when we thought him asleep, he would break out and speak of things that had been taught in his Sabbath-school lessons. But God dealt very, very kindly with me. He gave me this encouragement to persevere in training my children for Him, and having taught me this lesson, He gave me the life of my child. The Lord grant that his life may have been spared to love and serve Him on the earth, and that he may be a co-worker with Him in the conversion of the world. Christian parent, who can tell the influence this habit of prayer may have upon your child, when he shall have gone from under your immediate supervision and instruction?

Perhaps in the turmoil and bustle of life's day he may have forgotten his God, and sought only the honour, fame, and riches of this world; but when night's curtain closes around him, and he seeks his bed to rest his weary body and spirit, this early habit will throw its influence around him. He hears, as it were, his mother's subdued voice, as she taught him to say, "Our Father, which art in heaven,

hallowed be thy name." Perhaps he may have sunk still lower, and have been tempted to partake in scenes of wickedness and crime; but when away from these scenes he will retire, and remember that his mother taught him to pray, "Lead us not into temptation, but deliver us from evil;" and who can say, even in this dark hour, if these influences may not be his salvation.

Perhaps your child, after he may have become a disciple, will be tempted to wander into by and forbidden paths; yet, as often as night returns, he cannot break away from this early habit. And who can tell if God will not use the influence of this habit to secure him from being drawn away by the world, and to preserve him in a constant "walk with God."

An instance of the value of this habit occurs to me. A man was converted when between forty and fifty years of age. In relating his religious experience, he says:—"I had a pious mother. When I was a child, she taught me always to say the Lord's Prayer at night, and such was the power of this habit, that I do not think I have ever retired at night without repeating it to this time. It was the influence of this habit that led me to feel the necessity of prayer, and, under the influences of the Holy Spirit, resulted in my conversion, and brought me to pray in sincerity, that the God of my mother, who had long before entered her rest, would save me from my sin. I trust He has heard my prayer; and I feel that I shall bless Him throughout eternity that He gave me a mother who taught me to pray, 'Our Father, who art in heaven.'"—*British Mothers' Journal*.

### 8. PRAYING MOTHERS.

Not long since, being present where two gentlemen were mutually relating some portions of their experience, I was so deeply interested in their recitals that I felt they must not be lost.

One of them said he lost his father when very young, and consequently found a home in some other family, but his praying mother still lived, and would pray for, and with him too, whenever he visited her. "Oh!" said he, "I could stand everything else better than my mother's prayers." "That was the way with me," said the other. The first proceeded by saying that "Thomas Paine's as well as Voltaire's writings were placed before him, vain and trifling amusements were bountifully supplied, but his mother's prayers would haunt him still."

They were both converted after they became men. Their early history seemed much alike, save that one lost both parents when quite young, yet he dwelt just as much on the prayers of his mother, although they soon ceased.

As I listened to those men, and viewed them so near the whirlpool of infidelity—then snatched away—one of them a preacher—something seemed to say, "pray on." My hopeless cases seemed hopeless no more. My heart seemed cheered, and I thought there might be some one else, who would be cheered with the same rehearsal.

If I may be excused for speaking of myself, I must say that I shall never forget the apparent awe and sanctity of the place, as I unintentionally, in my early days, approached my mother's room at her hour of prayer, and heard her plead—"Lord, bless my children; turn their hearts to Thee!"—[*British M. Journal*].

### 9. A CHILD'S SYMPATHY.

A child's eyes,—those clear wells of undefiled thought,—what on earth can be more beautiful? Full of hope, love, and curiosity, they meet our own. In prayer how earnest; in joy, how sparkling; in sympathy, how tender! The man who never tried the companionship of a little child, has carelessly passed by one of the greatest pleasures of life, as one passes a rare flower without plucking it or knowing its value. A child cannot understand you, you think: speak to it of the holy things of your religion, of your grief for the loss of a friend, of your love for some one you fear will not love in return; it will take, it is true, no measure or soundings of your thought; it will not judge how much you should believe, whether your grief is rational in proportion to your loss: whether you are worthy or fit to attract the love which you seek; but its whole soul will incline to yours and engraft itself, as it were, on the feeling which is your feeling for the hour.—*Christian Miscellany*.

### 10. PERIODS OF CHILD LIFE.

After the age of 14 years, the object of school life should be to educate the reasoning and reflective faculties. The mind should be taught to draw correct inferences, and to form a right judgment. The study of the higher part of grammar which may hitherto have been to abstract becomes very suitable to this age. The grammar and analysis of sentence, as distinguished from the grammar of words, and the practice of composition belongs to the period.

Geometry and Algebra are powerful instruments for cultivating, the reflecting faculty in boys of this age. They are the more

valuable because they relate to subjects that lie within the grasp of the senses as to *distance, number, and motion*.

The study of the *physical sciences, chemistry, geology, and botany* develop the reasoning faculty in another direction. It converts the circumstances of every day life into opportunities of mental improvement and reflection. A knowledge of these sciences apart from their practical utility aids us to observe and to trace the relation of cause and effect.

The *understanding* of the child should be appealed to in religious education as well as his *conscience and feelings*. Much of revealed truth will outline the reach of the highest intellect, but that is no reason for not bringing down truth, as far as we can, the apprehension. By parable the Saviour taught us, and even teachers now may employ illustration from objects within his observation.

A child is soon old enough to know the nature of sin, but the way to enforce that truth is not to present him with set terms and fixed formulas in which this truth is set forth, but to seize those occasions which will enable us to show by proof that the love of sin is natural to child-nature, however young, and which proves, not upon authority but upon fact, the said truth of original depravity. So again the spontaneous love of God can be shown in the gift of His Son; the spontaneous love of Jesus Christ in all His beautiful parables and merciful miracles, and self-denying, unresisting sufferings; the love of the spirit is His softening, hallowing greetings upon the human spirit. The separate Persons of the Trinity can be set forth by dwelling upon their separate offices, the Divine nature of each by always speaking of them as Divine, and so a gradual conception of the Christian doctrine of the Trinity in Unity would unfold itself as each of these views, or at least, these separate notions would fall into their places, as the mind advances in growing intelligence, though, it may be, all at once, more clearly than if we had confounded the mind attempting to make clear what even the most dogmatic teaching must leave mysterious to the maturest intellect. We insist upon this method of dealing with the youthful mind. Present the child with the *promises*, and when older he will draw the *inferences*. Imbue the child with consequences and the adult will understand the causes; in other words, make the child to know *what God does*, and the adult will know *what God is*.

Another principle to be observed, which is after all but a development of the last, is this—that all we inculcate upon a child should be connected, as skilfully as possible, with his own felt and conscious experience. To refer again to the doctrine of human sinfulness, we should not only enforce the truth by illustration rather than by statements, we should illustrate it not by facts of history, but those which come within the range of a child's own observation. One fact that comes home to a child's mind, because it occurs within the circle of his own knowledge, will furnish a lesson upon the depravation of the human heart far more impressive than the doings of evil men in distant ages or lands, though they were the greatest enemies of the human race that the world has ever known. And so, again, if the overwatching Providence of God be the subject we wish to impress, we should point to an instance in the family, the school, or the neighbourhood, where a deliverance from a certain death, as it seemed was open to their own observation, and created a sensation in every mind, and we may expect to produce an impression of the Divine superintendence more deep and lasting than were we to fetch our illustration, however more remarkable it may be in itself, from distant ages or far off lands. That such a mode of instruction rests upon the principles of our nature is proved by the practice of Him who is the Lord of Nature. He it was who taught us as we should teach our children, illustrating great mysteries by the simple accidents of every day life, and making the fresh-drawn water of the well, or the lilies that were growing in the hedge-row, or the ravens that were flying across the sky, little and earthly as all these were, to speak of the things of Heaven and of a far-off eternity.—*Papers for the Schoolmaster*.

### 11. THE INFLUENCE OF KIND WORDS.

Were I to live my life over again, I am sure I would endeavor, more earnestly and prayerfully, to dispense all around me the influence of kind words. They cost but little; they are easily uttered. If we will but accustom ourselves to the utterance of them, they will flow as naturally as pure streams of water from their native hills; and, like these streams, they refresh and gladden the earth all along their course. Who has not a thousand times felt the influence of a kind word to be of inestimable value? Who has not seen the sun of hope shine through a shower of tears, as he heard the kind voice of some one whom he loved whispering words of tenderness and affection? A kind word is often of more value to the invalid than all the nostrums of the *materia medica*. It is sometimes almost as life from the dead. Then, too, how like magic it allays the fever of the soul, harassed by the cares, anxieties, and trials incident to manhood and womanhood. It acts like oil on the troubled waters.

I have sometimes thought that the conventional usages of society, especially among the higher classes, are unfavourable, to some extent, to the free utterance of those precious words which exert so kindly an influence. It may not be so, but I have scarcely been able, at times, to resist the conviction of its truth. When I have yielded my seat in a crowded omnibus to a lady of genteel appearance, and exposed myself to the tender mercies of a thunder-storm for her sake, without so much as a glance, still less a word of an acknowledgment, I have thought it must be true. If such is the fact, it were certainly better to break away from the forms of genteel life, at least so far as these words of civility and kindness are concerned. The caprices of fashion should not be allowed to control implicitly all the indices by which the heart reveals what is going on within it. This world is not so full of the fountains of happiness that we can afford to have them dried up by the factitious arrangements of society.

But the value of this simple specific, sufficiently apparent in all relations, is especially marked in the family. The whole domestic economy may be entirely vitiated by an occasional harsh word among its members. On the other hand, where the utmost pains are taken to cultivate the habit of speaking kindly and affectionately, every wheel in this beautiful and delicate machinery moves without the least jar or friction.

All this may be sufficiently apparent to most people of ordinary discernment; but I apprehend that with many it may be admitted in the abstract, but denied or neglected in its practical details. Persons often find a great deal of fault with their children for any considerable infraction of the laws of kindness in their intercourse with each other, and perhaps punish them severely for it, although they have omitted to instil into the minds of their children the sentiment of this philosophy of kind words. In most lessons where virtue and ethics are concerned, positive precepts are of more worth than negative injunctions. If I tell my child not to say a harsh word to his sister, for it is very wrong, and makes her feel unhappy, I give him good counsel, it is true; but the counsel were better still, it seems to me, if I said, "My son, you should learn to speak kindly to your sister always, for it makes her happy to hear you speak so."

I have said that different members of the family should form the habit of speaking kind words. I wish to repeat the proposition, and to add to it that they should use these words frequently, and even seek occasions for using them. Let no one say that this sentiment, reduced to practice, would induce a want of sincerity, and that it would engender hypocrisy. To speak frequently otherwise than as we feel would have this tendency; but that is not what I am pleading for. I simply ask that the habit be formed of exhibiting a spirit of tenderness in the selection of words, and in the tones of voice with which they are uttered. There is among many persons of mature years an inexhaustible fount of kind feeling and affection—all that could be desired in the bosom of the family—which, nevertheless, almost never finds any outlet. It is there, and that is well; though it were better if it could be expressed in words. It is said, that "actions speak louder than words." Perhaps they do. They have a voice of thunder sometimes, it cannot be denied. But if they speak louder, they are not always more grateful, methinks. The value of an observation is not invariably dependent upon the volume of voice with which it is uttered. The "still, small voice" that spoke to the seer of Israel, was more significant and more precious to him than the blast of the north wind.

It may be said that, as words are only the indices of ideas, and those who are dear to us are perfectly assured of our kindness and love, there is no necessity for the repetition of these indices. Grant, for a moment, that there is no absolute necessity in the case. If there is but a probability that their occasional use will add to the happiness of our friends, certainly, as the cost of them is so trifling, they ought not to be suppressed. But I am by no means sure they are not, in many cases, at least absolutely necessary. It does not follow, as a matter of course, that because we loved a person tenderly and ardently, half a dozen years ago, that we love him as tenderly and ardently now. And when the husband leads the object of his choice to the altar, and convinces her, by the various modes in which the affections of the heart are expressed, that she is as dear to him as his own life, and that she occupies the place in his heart next to God, it does not certainly follow that he will always love thus. There is a strong probability, it is true; but there is no absolute certainty. There is a mighty power in those words, once pronounced so often, and with so much fervour, "I love you." But when they fail to be used, and the other multifarious expressions of love become fewer and fewer, until they almost entirely cease, if a change gradually comes over the spirit of that wife, is it at all wonderful? Is it not, on the other hand, a result perfectly natural and philosophical? I think so. If, by the allotments of a wise Providence, the man's physical system was placed in a state of catalepsy, and he remained in this condition year after year, unable to utter a word or exhibit any signs of consciousness, while his friends had

reason to believe the operations of his intellect were undisturbed and as vigorous as ever, the case would be far different. But to know that his heart has the same avenues of communication with the outward world as in former years, and that through those avenues no rills, such as once flowed so freely from them may issue to gladden another heart—so closely connected with it—that is hard to bear. It is hard to bear, whichever the suffering party may be—whether a husband or wife, a brother or sister, a son or daughter, a father or mother. And it should not be so. What if it should seem to us that our friend—the dearest on earth, perhaps—expects none of these words of tenderness, looks for none of them, scarcely considers himself entitled to them? Shall we therefore deny them? Shall we refuse to scatter a few seeds which cost us nothing, and which we know will spring up and yield the fruits of gladness along the pathway of that friend?

There is a vast responsibility resting upon every parent, and especially upon every Christian parent, in this matter. The father and mother not only have power, by their example, to infuse a spirit of kindness and love into the entire family circle, which shall exhibit itself in corresponding words, but they can contribute greatly to form and foster this spirit in their children, in the green and tender period of childhood and early youth. They can teach them how to employ kind words, so that in time they will become their habitual mode of expression. Words have an effect on the individual who utters them, as well as on those to whom they are addressed. If a person is angry, and speaks angrily, his language will add fuel to the fire. So if a child is assiduously taught early to speak in words only of kindness, those very words will induce a kind and tender spirit.

There are a great many parents who regard those little acts of politeness which are accounted proper from members of one family to those of another, as entirely superfluous among members of the same family. But I do not so regard them—certainly the most of them. I see not, for instance, why those who assemble at the breakfast-table from different apartments in the same house, should not say as hearty a "good morning" to each other, as those who, not connected by family ties, meet accidentally in the street, or at each other's dwellings. I see no reason why such civilities should not be observed by all the members of the family, young and old, in their intercourse with each other. On the contrary, I think I can perceive abundant reason why they should be observed. To use them habitually is to draw the cords of love closer around the family circle; and no agency that will accomplish this is to be despised or lightly esteemed.

I have written more at length on this topic than many will think it demands. But for years I have been deeply impressed with a sense of its importance, and I cannot resist the conviction that it should occupy a higher place in the Christian family than is too frequently assigned to it.

REV. FRANCIS C. WOODWORTH.

—[*British M. Journal.*]

## 12. THE DOOR SCRAPER.

Those who have read "Northend's Teacher and Parent," a book which every teacher and every parent ought to read, and which is supplied to the public libraries of upper Canada, will recollect the following beautiful and instructive story. Read and see how cheaply a great good may be done.—*Ed. Journal.*

The silent, though powerful and expanding influence of example is so evident, that no one should be employed to train the young who is careless in his habits, or regardless of his personal appearance, "What the teacher is, in these respects, the pupils will generally be, and unless they see better patterns at home, the standard of the teacher will be theirs also. If they see the teacher addicted to any habit, they will think it manly to imitate him. If he smokes, they will be likely to do the same. If he spits upon the floor, they will imitate his example. If his boots are seldom cleaned, theirs will be quite as seldom." The following story will wrongly illustrate our position. It was taken from the *Christian Register*, and the incidents took place in a village where the teacher was particular in his personal appearance, and required his pupils to regard theirs. "When he took charge of the school, he noticed that the pupils, in muddy weather, were accustomed to enter the school room, and stamp the mud upon the floor; or carry it to their seats, and soil the floor for a large space around them. No sweeping could clean such a floor; and, of course, none had been attempted oftener than once a week. Determined to make an attempt at reform, the teacher obtained a piece of iron hoop, and nailing one end to the door, he fastened the other to a walnut stake that he drove into the ground. Every child was required to scrape his shoes before he entered the room; and the consequence was, that the true floor became visible through the crust that covered it. The next step was, to get a rug for the entry; and a neat farmer's wife very readily gave them an old rug, that she could spare. It did not take him long to induce the habit of scraping and wiping the shoes; and a lad or a miss,

who did not do this, was soon noticed by the rest, and made to feel that he or she had not done all that was required. Soon after the rug was introduced, the teacher ventured to have the whole floor of the school room washed,—not scoured, for he had to do it himself, one Saturday afternoon,—and washing was all he was competent to do. When the scholars came, on Monday morning, it was evident they were taken by surprise. They had never seen the like before, the very knots in the floor were visible; and they gave several extra rubs and scrapes before they ventured to set foot on the beauties so strongly exposed. This is always the case; and we have known a man who exercised the muscles of his under jaw by chewing tobacco, and who would have spirted the saliva, without compunction, upon the floor of a school room, running round a carpeted room like a crazy man, to find a place of deposit for his filth. So true is it, that neatness begets neatness, and a nice school room is better treated by the untidy than a neglected one. The teacher thus introduced one thing after another, taking care not to go too fast; and although he had no penalty for a breach of the rules of neatness, he introduced a public sentiment which restrained the pupils more effectually than the rod; and, as his own example was always made to second his rules, the children found no hardship or injustice in them. Amongst the scholars, was one little fellow, about eight years old, named Freddy Gerrish, whose parents were poor, and cared but little for appearance, if the children had bread enough to eat from day to day. Freddy was the oldest of five children, and when not at school, he was generally minding his brothers and sisters,—as the Irish term what we call tending, or taking care of them.—One day on his way home from school, he found an iron hoop, and before night, he had a scraper at the only door of the house. It so happened, that, when his father came home, his boots were covered with bog-mud, and, almost for the first time in his life, he looked around for something to clean them. The scraper that Freddy had placed there was just the thing; and the little fellow was praised for his ingenuity. Soon after a sheep was killed by a dog in a field near Mr. Gerrish's house, and, no one caring for it, Freddy offered to bury it, if he might have the skin, which had but little wool on it. He borrowed a jack-knife of a larger boy, and soon stripped off the skin from the body, and then, cutting as large a square out of it as he could, he went home, and proposed to his mother to nail it down in the entry. This was done, to please Freddy; and the baby was allowed to sit on it until father came home. The effect of Freddy's attempt to reform was soon felt; and his mother was no longer heard to say, as she often had done, "It is of no use to sweep." "Wife," said Mr. Gerrish, one evening, "your floor is whiter than the wall; I must get some lime, and white-wash it, for Freddy's scraper seems to have a tail to it."—The room was shining white before another day was passed; and as the cooking utensils began to look ill, standing round the stove, Mr. Gerrish, who was a good farmer, changed work with a carpenter and had a set of shelves made, with a cupboard under them. One day, after she had scoured the floor, Mrs. Gerrish said to herself 'I wonder whether I cannot paint this floor well enough for poor people; for though a white floor looks well, it is easier to clean a painted one. Freddy was despatched to the coach-maker's to ask what some suitable paint would cost. 'How big is your room?' said the man, who had often noticed that Freddy was never among the boys that were doing mischief. 'Four times as long as I can reach, one way, and five times, the other,' said Freddy. The man applied the rule to Freddy's arms, and said, 'it will cost you half a dollar. Who is to do the painting?' said the man. 'Mother, sir, is going, to try, because she can't afford to pay for the paint and painting too; and she wants to do it before father comes home.' 'You love her, don't you?' said the coach-maker. 'I guess I do,' said Freddy; 'and she loves me, too, because I made a scraper at the door like Master Hall's, at the school. She says if it had not been for the scraper, she never would have thought of the paint: and we are going to stay in the bed-room, or o' doors, till the paint is dry.' 'I see through it,' said the man: 'go home and tell your mother I will come presently and paint the floor for nothing.' The boy was starting off, when the coachmaker recollected that half the charm was to consist in the wife's doing the work, and surprising her husband with a floor painted with her own hand; and he called the boy back, and asked him if his mother had any money. 'A little,' said he; 'she bought some yarn and knit three pairs of stockings while the baby was asleep, and sold them. 'Here is the paint,' said the man; 'I give it to you, my little fellow, because you love your mother.' The little fellow's eyes glared with astonishment at the idea of possessing so much paint, and being paid for so easy a task as loving his mother; and as the big tears began to roll down his cheeks, he said, 'Mother will be able to buy the Bible, now.' 'What Bible?' said the coach-maker, who had become interested in the boy. 'The Bible for me to read every night and morning as the master does.' 'I have some Bibles to give away,' said the man; 'and if you will not spill the paint, you may take one under your arm.' 'I declare,' said Freddy, 'I don't know what mother will say to all this. How will she pay you, sir?' 'Would you like

to do a little work for me, my little fellow?' 'I guess I should,' said Freddy; 'if I was big enough, I would work for you ever so long.' 'I want just such a scraper at my door as you made your father; and if you will make me one, I will take it in full pay for the paint and the Bible.' 'I can't make one good enough for you,' said Freddy bashfully. 'That is my look-out,' said the man; 'so carry home the paint, and come when you can and make the scraper.' Freddy went home; and when his mother saw him, with a book under one arm, and both hands holding on the paint-pot, she exclaimed, 'Why, Freddy, what have you done? I only told you to ask the price of the paint.' 'I know it,' said Freddy; 'but the man made a trade with me; and he is to give me all these, if I will make him a scraper for his door; and I am going to do it.' To make a long story short, the scraper at the school door was the making of Mr. Gerrish and his family. The entire change of habits introduced into their humble dwelling not only led to neatness and order, but to thrift and comfort. The scraper was made for the coach-maker, who continued to do a hundred other friendly acts for them,—Freddy obtained an excellent education, and is an intelligent and wealthy farmer; and when he built his new house, he carefully placed the old scraper by the side of the door, as if it were a talisman. Master Hall taught from section to section; and being of a slender constitution, his health early failed, and he was quietly laid in the churchyard of a country town, unconscious that the seed he had sown had ever produced any fruit like that we have described. Freddy could never discover his resting place; but he erected a cenotaph to his memory, near the school house, which he also rebuilt, and, once a year, he collects the children of the village around it, and tells them the story of the scraper at the old school door."

### 13. GOOD MANNERS, THEIR WANT, AND THEIR INFLUENCE.

There are not a few who are accustomed to associate the idea of politeness, with pretension and hypocrisy; and this erroneous opinion exerts an unfortunate influence upon the manners and social bearing of millions. I say *unfortunate* influence, for the reason that every cause of coarseness and vulgarity deserves to be deeply deplored.

Few characteristics are worthy of higher estimation than true politeness, dignified and genteel deportment. And that none should mistake my intention, let me remark that by the term *politeness*, I mean something far higher and nobler than may seem to attach to the idea. There is much that passes with the ignorant and dishonest as politeness, which deserves not the name, and should find no advocates among sober and intelligent people. To bow with grace, and smile with complaisance, to assume a manner of sauvity and kindness which has no benevolence, no heart in it, to put on the manner courteous bearing merely to serve a purpose, and to lay it aside when the occasion which called it forth has passed by, is the mere counterfeit of the manners of well-bred and genteel society. Dancing-masters, fops, and flirts may be excused for the practice of this spurious style of politeness; but that which respectable and intelligent people should possess, and which should be taught in all our schools, is as unlike this, as gold is unlike its cheapest counterfeit. It has its origin in the heart. It is the development and exercise of the principle of good will to those with whom we associate. It is the outward manifestation, the practical application, of the royal law, "Whatsoever ye would that men should do to you, do ye even so to them." As we wish others to treat us with kind respect, showing a regard for our feelings and a desire for our happiness, so should be our manner toward them. This spirit will ever induce genuine courtesy and politeness, as a characteristic of human intercourse. And the possession and exercise of this spirit among all people, would go far to induce the highest well-being of society. Dissension, strife, bitterness, and numberless other sources of misery, would seldom arise.

But the tendency of things at the present day, is not in the direction of this temper and tone of bearing, but decidedly the reverse.

And in this respect, as in regard to health, there manifestly has been rapid progress in the wrong direction, during the last score of years.

Phrenologists affirm that the organ of reverence is much less prominently developed upon the crania of our youth, than upon those of their parents. However this may be, it requires but little investigation to make the discovery that Young America acknowledges no superiors within the circle of his acquaintance. He has heard so much nonsense in regard to the unparalleled greatness and glory of the American people, their wisdom and prowess, their vast and overwhelming superiority to all other nations, that he has come to the absurd conclusion, that "We are the people, and wisdom will die with us." And unfortunately for him, he has in some way deduced the conclusion, that among all the thirty millions of wise men and heroes, who make up

this great nation, no one is quite so wise and heroic as his own individual self. This elevated self-estimation leads him to take on airs not at all expressive of respect for the opinions of others. To treat them deferentially, would be to treat himself with indignity. This temper of necessity leads to coarseness and rudeness of bearing; to gross violations of all the principles of true courtesy, of genuine politeness.

In regard to this matter the schools of our land have not been faultless. The new race of teachers doubtless have done much to foster this evil. People who are now forty years of age, very well remember that in their school days the practice of politeness, in form at least, was a requirement *which none could disregard with impunity*. No boy entertained such just and appreciative ideas of the virtue which there is in the rod and ferule, as he who had been guilty of what the Teacher held to be an infraction of the rules of good manners. When, going to or returning from school, the children met any persons who were their elders, they ranged themselves in a line upon one side of the road, and made obeisance. And when out in the streets during their recesses, however vociferously interested in their pastimes, no traveller made his appearance whose approach did not cause an immediate hush of voices, and suspension of exciting sports. The tribute of a bow was cheerfully paid, and not till he had passed beyond their immediate neighborhood, did they resume their plays. When they entered or left the school-room, when they took and retired from the place of recitation, the bow and the courtesy were the preliminary and finale of the performance.

Although this practice, in itself considered, was of little worth, yet as a token of respectfulness, as a sign of good will, it was of high value. It was an outward manifestation, or symbol, of an inward state, or spirit, which it would be well for all to possess, and which should be assiduously cultured in the minds of the young.

But where, in all our land, does this good old practice now prevail? Where are the evidences in our children of the possession of that spirit of kind respect and appropriate regard for their superiors in years and wisdom? Who does not know that bows and courtesies, on the part of our boys and girls, are obsolete, both in idea and practice, and are numbered with the lost arts of the ancients? It has been remarked that "there are thousands of boys in this great country, not one of whom has ever made a bow, unless when he had occasion to dodge a snowball, a brickbat, or a boulder."

Some eight or ten winters since, Ex-Governor Everett, of Massachusetts, with the late Amos Lawrence, was, in a sleigh, riding into Boston. As they approached a school-house, a score of young boys rushed into the street, to enjoy their afternoon recess. Said the Governor to his friend, "Let us observe whether these boys make obeisance to us, as we were taught fifty years ago." At the same time he expressed the fear that habits of civility were less practised than formerly. As they passed the school-house, all question and doubt upon the subject received a speedy if not a satisfactory settled ment; for each one of those twenty juvenile New Englanders did his best at snow balling the wayfaring dignitaries.

This is, perhaps, an extreme instance of the unfortunate change which fifty years have wrought in the habits of the young. In the language of Mr. Northend, the distinguished Principle of the Connecticut State Normal School. "That more regard should be manifested by the young to rules of etiquette and courtesy, must be admitted by every observing mind. There is too little reverence for age and authority; too slight a respect to laws of both man and God. The transition from boyhood to imagined manhood is altogether too rapid, as by it the son is, often placed above the parent, and the taught become wiser, *in their own estimation*, than their teachers. Boys in their undue anxiety to become men, are neither men nor boys, but form a new, peculiar race."—*Report of Rev. A. Smyth, Commissioner of public schools, Ohio.*

#### 14. THE HUMAN COUNTENANCE.

The chief beauty of the face depends upon a mysterious expression of the mental qualities which it conveys; of good sense, or good humour; of sprightliness, candour, benevolence, sensibility, or other amiable dispositions. How it comes to pass, that a certain conformation of feature, is in our ideas, connected with certain moral qualities, and whether we are taught by instinct, or by experience, to form this connection, and to read the mind in the countenance, is not easy to be solved. The fact however is certain, and universally acknowledged, that what forms the human front's distinguishing perfection, is its expression or possibility of disclosing the mind.

#### 15. PUBLIC PLAYGROUNDS.

Some of the English provincial journals are agitating this question. A correspondent of the *Ipswich Express* says:—"It is not for the children of the rich, whose grounds afford ample space for recreation and amusement, that I plead, but for those whose play-

grounds at home are a myth—for those who, pent up in schools, manufactories, &c., during the day, require the unrestrained liberty to enjoy that recreation and relaxation which is so essential to their physical development and well being. Morally considered, the absence of a playground which the boys can call their own, is attended with much evil. Turn the entire youthful population of Ipswich into an open space, and instinctively they would classify themselves, when, being upon their own undebatable ground, each would unconsciously obey the laws of their little commonwealth. At present they seek to pass their time 'skylarking,' with ribald jests upon aged and infirm, in acts of cruelty, and in language which for coarseness is not surpassed in any town in England. I am sure the police will bear me out in my assertion—that it is impossible to walk our streets on any evening without the ears being painfully assailed by the most shocking language from both sexes."

## VI. Educational Intelligence.

### CANADA.

— Distinguished visitors at the Educational Department.—Toronto was recently favored with a visit from Lord Ribblesdale, a Peer of the Realm, and Danby Seymour, Esq., M.P. They visited the Educational Department and Museum, and expressed themselves much pleased. They were both highly delighted with the admirable copies of the Italian Masters which they saw there. Lord Radstock also visited the Museum, and expressed much pleasure at his visit. Cyrus W. Field, Esq., his lady and two daughters, the Rev. Mr. Field, his father, and E. M. Archibald, Esq., the British Consul at New York, also visited the Museum with his lady. The party visited most of our other public institutions, and expressed themselves highly gratified with all they saw. Attorney General Macdonald, and other Ministers, with the Chief Superintendent of Education, and several prominent citizens, paid them their respects. During the recent Provincial Exhibition, great numbers visited the Museum of the Department, and seemed greatly interested and pleased with the fine collection which it contains.

— Pic-nic Celebration for the Pupils of the Public Schools of Pembroke.—From the letter of a Correspondent we learn that "on the 18th September several ladies of Lower Town, desirous of shewing their appreciation of the manner in which the pupils of Mr. Ferguson's school had acquitted themselves at a recent examination, resolved to give the children a pic-nic and pleasure excursion up the river Ottawa, as far as the Des Joachim. They chartered the Steamer "Pontiac," Captain Cummings, and gave invitations to the teacher and children of the Upper Village, and to a large number of citizens. At 6 o'clock the teacher and children of the lower school, with their parents and the trustees, embarked, those of the Upper Town a few minutes after seven o'clock. It was a pleasing scene, two ensigns, a union jack and a temperance flag, besides two mottoes, bearing respectively the inscriptions "Education is the Glory of Canada," "Religio, Scientia, Libertas," with the appropriate devices—all floated in the breeze, and clad in this holiday attire the "Pontiac" started with her three hundred passengers, all animated with the hope of a pleasant excursion through the unrivalled scenery of the Upper Ottawa. When they reached Fort William, after passing through the lovely islands and islets below, which may be fairly regarded as a miniature picture of the Lake of the Thousand Islands, the party received quite an addition in the persons of George McTavish, Esq., Hudson's Bay Factor, with several of the people of the Fort and other persons. We soon passed the "Oiseau" rock, which is noted by all tourists, on account of its abrupt, precipitous, ferruginous appearance, and bald summit, and which is so called ("Oiseau" or "Bird" Rock) from the following occurrence: "A number of Indians," said our kind informant, "were encamped on the gravelly beach below the rock, and whilst the party were engaged in their various domestic duties, with their children playing around, an eagle swooped down suddenly, caught a little papoose and bore it up to the lofty crest of this rock." The legend does not tell whether the infant was rescued from the talons of the eagle or not, but ever since, it is said, they have called it "Oiseau" or "Bird Rock." From this point where the river narrows, and which is designated Deep River, from the depth of the water in its now narrowed channel, a magnificent reach of water stretched forward some sixteen miles, flanked by the blue hills on either side. Onward we sped, and soon reached the fine rapids of Des Joachim. Shortly after we reached the landing, where we were greeted by hearty cheers, refreshments were served on board the boat, grace



was said by the Rev. Mr. McMerkin, Local Superintendent of Schools for Pembroke, and after dinner the children and party strolled out to see the rapids, and the slides erected by Government for the timber on its passage down the river. After three hours pleasantly spent in this manner, the bell again rang and the company embarked for home. On the way the children were arranged in order on the upper deck and sang several pieces of music, after which they were addressed in an earnest and appropriate manner by the Local Superintendent, who pointed out to them the many facilities they enjoyed for acquiring a polite and liberal education, and inculcated upon them especially, the principles of truthfulness, obedience and patriotism. The kindness of the ladies in providing the refreshments, was duly acknowledged by the teachers, Messrs. McNab and Ferguson; and all parties separated highly pleased with the first picnic excursion got up for the entertainment of the scholars of the public schools of Pembroke.

— CHURCH OF ENGLAND SYNOD ON SCHOOLS.—At the Synod of the Diocese of Toronto, held last week, the following resolution was moved by the Hon. J. H. Cameron, seconded by Dr. Bovell, and adopted unanimously:—"That a petition be presented to the Legislature at its next session, praying that such alterations may be made in the Common School Acts in Upper Canada as shall recognize religious instruction in the schools; by authorizing the opening and closing of the schools with prayer, the reading of the Bible, the use of the Lord's Prayer, the Ten Commandments, and the Apostles' Creed, and the right of all denominations of Christians to impart instruction, according to their own persuasion, at specified times, to be set apart for that purpose; and that if, by the law as it now stands, the members of the Church of England cannot have Separate Schools in cities or towns, that such further amendments be prayed for as may remove any doubts that now exist as to the right of any denomination of Protestants to have Separate Schools in cities or towns, on compliance with the requisitions of the 19th section of the School Act of 1850, whether the teacher of the Common School in any School Sections, in which such Separate School is demanded, be a Roman Catholic or not." [See page 152.]

## BRITISH AND FOREIGN.

— IRELAND REPRESENTED AT THE RECENT COMPETITIVE EXAMINATION IN ENGLAND.—The Dublin Correspondent of the London *Times* states that the result of the recent competitive examination of candidates for admission into Woolwich has furnished a theme for the Dublin journals, and great satisfaction is naturally expressed at the continued success of Trinity College. The *Freeman's Journal* thus summarises the issue:—

"The number of admissions at the recent examinations was 29, but we are not informed how many were the candidates. Of the admissions, within a fraction of one-third were educated in Ireland: Trinity College supplied eight, and the Kingstown School, conducted by the Rev. Dr. Stackpole, the ninth. Thus Trinity College has maintained its old position, which is sufficiently remarkable, when we consider the disproportion in talents and acquirements which must exist among the classes that compete annually. Who would have thought that an institution in the semi-French island of Jersey should have furnished the premier candidate? Victoria College has wrested the honor this year from Trinity College, and Eton comes next. Trinity College obtained the third, and Eton again succeeded to the fourth, followed by King's College and Trinity for the fifth and sixth. If the success of Jersey be remarkable, that of Havre College is no less surprising. An *eleve* of that establishment, named Gehle, gained the seventh. Of the great public schools besides Eton, Rugby and St. Paul's put in one each. One of the most singular features of the examinations is the number of the successes marked 'privately,' being nearly one-third of the whole, or equal to the number gained by Ireland. With the exception of the Dublin University, none of the great foundations have had a success; Cambridge is nowhere, Oxford ditto; London University, together with all the Scotch Colleges, are equally blanks."

With higher ground for a pardonable display of national pride than could be afforded by the admission of a number of mere boys to the Woolwich Academy, the Dublin journals refer to the recent result of the examination for the Indian civil service as striking evidence of the advance of the Irish University towards its proper place as one of the great educational institutions of the empire. Whenever a rare occasion offers for unanimity here, the unanimity is wonderful, and the present is one of them. Tory and Radical, Roman Catholic and Protestant, are of one

mind upon the subject. It is stated that the number of candidates from Trinity College was but seven in all, and of these six won prizes—namely, the first, second, third, sixth, twelfth, and fifteenth places. The gentleman who took the sixth was one of the first Roman Catholics who obtained a non-foundation scholarship in the Dublin University. A morning paper (the *Express*) has the annexed remarks in reference to the examination:—

"It is very remarkable that the largest number of successful candidates came from classical Oxford; and that of the six successful Irishmen, five are holders of classical scholarships in Trinity College. The weight of classical knowledge and kindred acquirements in such an examination is at once evident from this result, and ample means should be afforded by the University and our public schools for increased activity in that department. The present examination differed in some particular points from the preceding. In the first place, the Court of Examiners had not only a complete internal organization, but there was a superintending and regulating council. All was done according to a preconceived system. The nature of the questions, their relative value, the weight of each subject in the whole examination, were all accurately decided beforehand. Hence it is that there was no fluctuation in the scale of marks, and the peculiarities of an examiner could produce no effect upon the value of the answers. This was a most important point as regards the fairness of the adjudication. Hardly less important was the introduction of a *visd voce* examination on each subject. The commissioners rightly thought that, however valuable an acquirement accuracy in paper-work may be, yet the State requires public servants of quick and ready talent, who may be able, in a moment of emergency, rapidly to enunciate their thoughts or exhibit their knowledge. They therefore gave an allotted portion of time to paper-work, in which minute exactness was essential, and then tested the candidates as to their quickness of intellect and facility of answer, combined with a good manner of expression. We are informed that the introduction of *visd voce* examination had a marked effect upon the success of the Irish candidates. The examination, also, was in some degree a public one. While the *visd voce* examination was proceeding, some of the commissioners and examiners who had set their papers, and the official friends of both, gathered round the examiner's chair, and added life and excitement to the trial. We are told that the *visd voce* examination was the most deeply interesting portion of the proceedings, and we think this innovation should become a permanent regulation. The public service requires not only quick and ready officers, but men who will not be deficient in fluency of expression or abashed before a numerous auditory."

The *Evening Post* states that two of the Trinity College men obtained the first place for answering in mathematics, beating the best student from St. John's College, Cambridge, which had enjoyed a high reputation in this branch. Another of the Dublin men stood first in the Latin paper at these examinations.

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