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# EDUCATIONALIST.

FIFTY CENTS A YEAR IN ADVANCE.]

"Knowledge is Power."

[AFTER THREE MONTHS, ONE DOLLAR

VOLUME I.

BRIGHTON, CANADA WEST, AUGUST 16, 1861.

NUMBER 23

## Poetry.

### TRUE FREEDOM—HOW TO GAIN IT.

BY CHARLES MACKAY.

We want no flag, no flaunting flag,  
For Liberty to fight;  
We want no blaze or murderous guns,  
To struggle for the fight  
Our spears and swords are printed words;  
The mind our battle plan;  
We've won such victories before,  
And so we shall again.

We love no triumphs sprung of force—  
They stain her brightest cause,  
'Tis not in blood that Liberty  
Inscribes her civil laws.  
She writes them on the people's hearts,  
In language clear and plain;  
True thoughts have moved the world  
before,  
And so they shall again.

We yield to none in earnest love  
Of Freedom's cause sublime;  
We join the cry, "Fraternity!"  
We keep the march of Time.  
Aid yet we grasp no jilts or spear,  
Our victories to obtain,  
We've won without the aid before,  
And so we shall again.

We want no aid of barricade  
To show a front of wrong;  
We have a citadel of truth,  
More durable and strong.  
Calm words, great thoughts, unflinching  
faith,  
Have never striven in vain;  
They've won our battle many a time,  
And so they shall again.

Peace, progress, knowledge, brotherhood—  
The ignorant may sneer,  
The bad deny; but we rely  
To see their triumph near.  
No widow's groan shall load our cause,  
No blood of brethren slain;  
We've won without such aid before,  
And so we shall again.

### THE OLD SCHOOL HOUSE.

How many pleasant memories, how many endearing recollections, come thronging to my brain as I look back to boyhood's sunny hours, when, with my books under my arm, I went whistling with gay, light-hearted companions towards the old school-house, by the big pine tree.—How joyous and full of gladness were those days, when, after reciting our lessons, (which we sometime thought outrageously long,) we were let out on the grassy lawn to make things "hum" for awhile with our noisy glee. How we tumbled, wrestled, and played the thousand games and sports known only to the school-boy, and then, when we heard the

tinkling of the good old master's bell, with what a happy shout would we disperse, each trying to outstrip the others in the race for the school-room door. How we loved that old master, and how patiently would we sit, and with the strictest attention, listen to him, while he recounted anecdotes without number, of terrible deeds performed in battle,—of men who crossed the sea to find new worlds,—all of which we, with big eyes, and wide open mouths, would swallow with heart-felt admiration. Ah! those were happy days—but they have passed never to return.

Where now are the boys that thronged that grassy lawn?—where now is the old master?—where the old school house? The boys are gone; some of them to take an active part in business life; some to hold the reins of government; some are great and famous; others are lowly and obscure; while some, alas, "Life's fitful fever over, sleep well."

The kind old master, who labored so hard to make us useful and prominent members of society, was long since gathered to the graves of his fathers. The old, time-worn school-house has given way to a more costly edifice, which looks too cold and formal to me, as I think of the little brown building of years ago. But the old tree stands there, more beautiful and majestic than ever,—other boys play beneath its broad-spreading branches, making the welkin ring with their thoughtless gaiety, while it looks down smilingly upon them as it did upon us, in the years long since gone.

### THE ASTRONOMER AND HIS CHILD.

A very learned astronomer had passed the whole night in his observatory, watching the course of the stars. The next morning he entered the room to greet his wife, with a scroll under his arm, and his eyes sparkled with joy and self-satisfaction.

'Look here,' said he, as he opened the scroll, which was covered with figures and signs. 'See here the fruit of a happy and glorious night! What a science is that which can predict the courses of the intumescible host of heaven, from which

they cannot swerve either to the right hand or to the left, and can measure the height of the mountains of the moon. And how delightful a feeling to have mastered such a science!'

Whilst he was talking in this manner, to the intense admiration of his wife, his little boy took him by the hand, and interrupted him by calling out, 'Father! father!' But he checked the child, and said, 'Be quiet, my boy.'

The little fellow, however, did not leave off, but pulled his father, and cried, 'Do look, father!' Then his father turned round, and the boy pointed to the clock on the wall, and said, 'I know all the numbers on the face, and now the hand is at seven.' And the boy nodded very seriously with his head, and looked at his father.

The mother smiled; and the father did the same, and did up the scroll, saying, 'Really, the boy is my teacher.'

### KIND WORDS DO NOT COST MUCH.

They never blister the tongue or lips. And we have never heard of any mental trouble arising from this quarter. Though they do not cost much, yet they accomplish much:

1. They help one's own nature and good will. Soft words soften our own soul. Angry words are fuel to the flame of wrath, and make it blaze the more fiercely.

2. Kind words make other people good natured. Cold words freeze people, but hot words scorch them, and sarcastic words irritate them, and bitter words make them bitter, and wrathful words make them wrathful.

There is such a rush of all other kinds of words in our days that it seems desirable to give kind words a chance among them. There are vain words, and idle words, and hasty words, and silly words, and empty words, and profane words, and boisterous words, and warlike words.

Kind words produce their own image on men's souls. And a beautiful image it is. They soothe and quiet and comfort the hearer. They shame him out of his sour, morose, unkind feelings. We have not yet begun to use kind words in such abundance as they ought to be used,

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## THE EDUCATIONALIST.

AUGUST 16, 1861.

### PROVINCIAL TEACHERS' CONVENTION.

The second Annual Convention of the Teachers' Association for Canada West was opened on Tuesday the 6th inst., in the Mechanics' Institute, Toronto, the Rev. Dr. Jennings in the Chair. The Rev. Chairman offered a few pertinent observations on the advantages of which such conventions would be productive, when conducted on the principle of brotherly fellowship. He regretted his inability to preside longer, as other important duties connected with the Synod had demanded his presence. He was, however, with them in spirit, and trusted their deliberations would prove a blessing to themselves and to the Province. On leaving

A. McCallum, Esq., Principal of the Central School, Hamilton, took the Chair in the unavoidable absence of T. J. Robertson, Esq., President of the Association.

A letter was read from Revd. Dr. McCaul, complying with the request of the Association to deliver a lecture for the benefit of the members in attendance at 8 o'clock p. m. The thanks of the Association were gratefully offered to the Rev. Dr. for having opened the doors of the

University from 9 till 12 o'clock for the use of the teachers assembled in the city, and also to Mr. Longman for opening the reading room and library to the teachers.

The consideration of the constitution framed in January last was then taken up, and became the subject of a lively and animated discussion, in which many present joined.

The meeting adjourned at 6 o'clock, and met at 7 o'clock, when the Constitution and by-laws of the Association were taken up.

At 8 o'clock Rev. J. McCaul, L.L.D., President of the University, delivered a very eloquent and argumentative address before the Association, on the Advancement and Dissemination of Knowledge in ancient and modern times, which elicited frequent bursts of applause. The learned gentleman's address lasted for one hour. At its conclusion he was waited upon by many of the teachers soliciting him to accept the office of President of the Association, a proposition to which he consented, to the great satisfaction of all the teachers, of whom there were 118 present from all parts of the Province.

The first business taken up was the consideration of the following preamble to the constitution and by-laws, which after some discussion was adopted:

The objects of this Association are,

1st. To secure the general adoption of the most approved system of imparting instruction.

2nd. To secure the improvement of our text books or the adoption of others more suitable to the wants of the country.

3rd. To enlarge the views of teachers and stimulate their exertions for the advancement and diffusion of knowledge.

4th. To encourage the frequent interchange of ideas and kindly intercourse among the members of the profession throughout the country.

The meeting adjourned at 12 o'clock, and reassembled at 2 o'clock.

The Rev. Dr. Burns then delivered a most excellent dissertation on the educational duties of teachers and the qualifications which they should possess to mould and develop the tender mind of those who may be entrusted to their care with a view to their physical, moral and intellectual culture. The Rev'd Dr. concluded his very able address amid the hearty applause of the members of the Association.

The following officers of Association were then appointed for the ensuing year:—

President—Rev. Dr. McCaul, President of University College; 1st Vice-President—A. McCallum, Head Master, Central School, Hamilton; 2nd do—J. Herbert Sangster, A. M., Normal School; 3rd do—J. H. Boyle, Head Master, Central School, London; 4th do—Thomas McKee, do. do., Oshawa; 5th do—Thos. Nixon, Superintendent, Newmarket; 6th do—W. Anderson, Head Master, Park School, Toronto; Mr. Alexander, Treasurer; Mr. Aores, Secretary.

COUNCILLORS FOR COUNTIES—Ontario, Mr. Kobins; Middlesex, Mr. Anderson; Peel, Mr. Morton; Hastings, Mr. McShea; Stormont, Mr. Hay; Halton, Mr. Breckenridge; Oxford, Mr. Vardon; Brant, Mr. McFarlane; Northumberland, Mr. Young; Wentworth, Mr. R. Young; York, Mr. Rose; Carleton, Mr. G. Henderson; Wellington, Mr. Kidd; Perth, Mr. Strafford; Lambton, Mr. Taylor; Elgin, Mr. G. H. Brown; Durham, Mr. Rowse.

The Chairman (Mr. McCallum) in bringing the business to a close, said that he was highly gratified, not only with the manner and spirit in which the deliberations and discussions of the Convention had been carried on, but also with the kindness and courtesy extended to himself. He had been unexpectedly called upon to discharge the duties of the President of the Association, whose absence they all so much regretted. He (the Chairman) felt satisfied the present meeting had been interesting and profitable to all present, and that the next would be even more so, as the discussion of practical questions would then be more mingled with those of a theoretical and preliminary kind. The prospects of the Association were most encouraging, and it only required that its members and friends should do their duty in bringing its claims fairly before the teachers of the country to secure their earnest co-operation and support. No less than seventeen counties were represented in the present convention, and no less than eighty teachers had already become members. (Cheers.) He expected that the next meeting would be held in Hamilton, and he took the present opportunity of giving them a most cordial invitation to the ambitious, not little but great city. (Laughter and applause.)

It was then moved and seconded that Mr. McCallum do leave the chair, and Mr. J. B. McGann be called thereto.—Carried.

Mr. John Herbert Sangster moved,

seconded by Mr. H. Irwin.—That the thanks of this Association be and are hereby tendered to Mr. McCallum, for the able, courteous, and impartial manner in which he discharged the duties which devolved upon him as Chairman of this Association. The resolution was carried amid much applause.

It was then agreed that the next annual meeting be held in Hamilton on the first Tuesday in August, 1862.

The Convention then adjourned.

For the Educationalist.

### TO TEACHERS.

Cecil was once asked how he could tell people of their faults without their becoming offended with him. "When there is love in the heart one may say any thing," was the reply, dictated by a profound knowledge of human nature.

This is a maxim of rare value to the educator of youth. First gain the true and hearty affections of your pupils, and you can not only say anything to them, but you can also do anything with them. A strict and uncompromising course in exacting obedience is necessary. Nothing but the contempt of the pupil is gained by a contrary course. But in every other respect show a willingness to sacrifice your own ease, your own taste, to that of your scholars. Lay down cheerfully any interesting book to give the necessary instruction respecting the arrangement of a doll's dress, or to disentangle the tail of a kite, instead of growling out, "Do not interrupt me, it is very rude to disturb one when reading." But never indulge those under your care by yielding points of duty. Let your laws be like those of the Medes and Persians, which alter not; and be sure that punishment invariably follows transgression. Yet with all this shew your pupils that you really do love them. But you will say, "How can I love those very bad children? I have one in my school now who is so obstinate that I can find in her nothing to love." I reply in the words of the poet, "She is human, and some touch of good must live within her nature." Have you tried to waken it? Seek to ascertain some gentle chord in the child's breast, and touch it. If it responds you have gained your point and have only to go on. One who for twenty years had watched over young people, said, "If you can secure one single step in self-improvement, it will be the teacher's fault if the child does not proceed onward in the same course. For there is so much

positive pleasure in such a course, that if once commenced it will not easily be forsaken." No one who has felt the delight of watching the results of moral experiments with youth but knows that one cannot long do it without feeling a great and growing interest in the objects of such experiments. It will be well to make the attempt, and you will no longer want interest in your scholars. But if you will not, I do not know what course to recommend. One thing I know. A teacher who has one pupil he does not love, should either dismiss that individual or himself leave the school. It is impossible to do one's duty as an educator under such circumstances. Can any thing but true love bear and forbear as a teacher must? How differently do we view a fault committed by a beloved friend and the same fault in one with whom we are scarcely acquainted. I give this as a test—a test whether or not you are doing your duty. Do you love your pupils? Not en masse, but each one in particular. Do you so love them that your tenderest sympathies are enlisted in their behalf?

When a struggle is being made against anger, evil speaking, and the like, does your ready smile of encouragement shew that you have marked and approved? Is your place of instruction pleasant to you? If you go to the school-room with reluctance, and quit it with joy, your heart is not in the work, and you are not discharging your duty to those under your care. If you value the testimony of a clear conscience it will be necessary to cultivate love for your pupils.

N. M.

**PRODUCTIVENESS OF FOWLS.**—Experiments to ascertain the comparative productiveness of the different breeds of poultry, have been made this spring in the Zoological Gardens of the Bois de Boulogne. The number of eggs laid by the fowls in that establishment has been immense. It appears that the Asiatic breeds of Nankin and Brahmapootra are the best layers; the French *Crevecoeurs* come next; the Houdans third; the La Fleche fourth; and after them the Dorkings and a Dutch breed. The Nankins and Brahmapootras are also remarkably precocious; and, according to some breeders, they begin laying in February, and keep on almost to the end of the year.

**A SENTIMENT.**—The ladies: May their virtue exceed even the magnitude of their skirts, while the faults are still smaller than their bonnets.

### STATISTICS OF BRITISH CITIES.

The new census of Great Britain was taken last Spring, and some statistics of the leading cities have already been published.

The total population of England and Wales is 20,205,504, being an increase of 2,160,576 during the past ten years.—With Scotland, estimated at 3,200,574, the total population of Great Britain is now nearly twenty-three and a half millions, which, with the population of Ireland of six and a half millions, will give the United Kingdom a population of thirty millions. The emigration from the United Kingdom to different parts of the world during ten years has been 2,249,355.

The population of London is now no less than 2,803,054, an increase of 440,798 since 1851. It is the largest city in the world, and is growing with a rapidity that is perfectly astonishing.

Liverpool, which is the chief seat of American trade with England, had a population of 375,955 in 1851; it has now 430,000 inhabitants.

Manchester, the great cotton city of the world, had a population of 217,000 in 1851; it is now 367,000—this includes the suburbs.

Glasgow, the chief engineering city of Great Britain, had a population of 360,138 in 1851; it is now 446,395, including the suburbs. It is the second city in Great Britain.

**THE OFFICE OF EDUCATION.**—In the middle of the first century a great dispute arose among astronomers respecting one of the planets. Some, in their folly, commenced a war of words, and wrote hot words against each other; others, in their wisdom, improved their telescopes, and soon settled the question forever.—Education should imitate the latter.—*Grace Mann.*

Great souls make us feel that sincerity is more excellent than flattery. They deal so plainly with men and women as to constrain the utmost sincerity, and destroy all hope of trifling.

In an Irish provincial journal there is an advertisement running thus:—"Wanted, a handy laborer, who can plow a married man and a Protestant, with a son or daughter."

Humboldt tells us that he met, one day in his travels, with a naked Indian, who has painted his body so as to represent a blue jacket and trousers with black buttocks.

## MORAL EDUCATION — ITS IMPORTANCE—THE BIBLE.

*From the Teacher Thought.*

Plato, in his writings, teaches that the end of education and of the instruction of youth is to make them better; not simply more intellectual, but more moral. He says of Pericles, he "filled Athens with temples, theatres, statues, and public buildings; beautified it with the most famous monuments, and set it off with ornaments of gold; but can any one name the man, native or foreigner, old or young, that he made wiser or better?" From the time of Pericles, the Athenians began to degenerate; they become idle, effeminate, babblers, and busy-bodies, fond of extravagance and vain superfluity.

Education, in the common and popular sense, is limited to the cultivation of the intellect, and to an acquaintance with the elements of useful knowledge. One is said to be well educated who has been accurately taught the rudiments of what is called learning. Let it be remembered that he is not in the true sense educated who is not made wiser and better.

Man has not only an intellect, but a heart: not only reason and judgment, but passions. In childhood and youth, the emotions are strongest; the faculties of the understanding are not developed until a later period. In the infant, the lowest active emotion, such as a desire for food, is first developed; at a later period, the passive emotions, as fear, love, anger, &c., begin to be developed. Every thing around children is calculated to call forth and exercise the passions. We do not find it necessary to strengthen them; the great thing is to guard, control, or direct them properly; they must be curbed, and brought under the dominion of the understanding, the faculties of which would unfold more slowly. Education has something to do with the heart as well as the head.

In educating the understanding, we teach children the principles of science, both the theoretical and practical; but what shall we teach children in order to elevate the tone of their moral feelings, and qualify them to act well their part in the various relations of life? A knowledge of geography, arithmetic, and philosophy, will not make children more honest, nor more fond of truth. Every day's experience gives proof of this. The fraternity of forgers, swindlers, and cheats, so numerous and formidable, consists for the most part of those whose intellects

have been cultivated by science: but their moral education having been neglected, their learning is a curse to them and all about them. What book shall be used as a text-book by those who would give moral instruction? A high tone of morals cannot be expected in any community from which the Bible is excluded. The principles inculcated in this book, coming, as they do, from "Him in whom we live, and move, and have our being," and being enforced, as they are, by such powerful motives, cannot be taught without producing some beneficial results. The truths contained in this book, God has directed us to communicate to children. "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up."—(Deut. vi. 7.) Children are to be brought up "in the nurture and admonition of the Lord," i. e., they are to be brought up "in the instruction and information of the Lord," in a knowledge of the Scriptures. All men are required to search the Scriptures, to adopt them as the rule of life. If it be asked, "How shall a young man (a youth) cleanse his way?" the answer is, "By giving heed thereto according to thy word." If God designed the Bible to be a light to the feet, and a lamp to the path of children, then we have no right to withhold it from them. It has been the text-book of morals to the children and youth of New England, from the beginning, and it has been like salt, preserving the people from corruption. Its principles wherever faithfully inculcated, have produced internal quietness, sweetened all the relations of social and domestic life, imparted moral courage for the discharge of difficult duties, smoothed the pillow of the sick and dying, and thrown a light upon the darkness of the grave.

All who have read this volume with diligence and care, I have no doubt, are fully convinced that its influence upon the moral condition of the community is highly beneficial. Boyle, an English philosopher of the 16th century, testified that "the Bible is a matchless volume, which it is impossible to study too much, or to prize too highly." Sir Isaac Newton said, "We account the Scriptures the most sublime philosophy." Sir Christopher Hutton, an eminent statesman, advised his friends to study the Bible seriously; for, said he, "it is deservedly accounted a piece of excellent knowledge to understand the laws of the land and the customs of a

man's country; how much more to know the statutes of Heaven and the laws of eternity, those eternal and immutable laws of righteousness!"

It is easy to collect testimonies in favor of the study of the Bible. Not only philosophers and statesmen, but judges, poets, orators, and indeed men in all ranks of life, have found it an antidote for moral evil. Lord Byron recommends the Bible, in the following lines:—

"Within this awful volume lies  
The mystery of mysteries;  
O! happy they, of human race,  
To whom our God has given grace  
To hear, to read, to fear, and pray.

\* \* \* \* \*  
But better had they ne'er been born  
Who read to doubt, or read to scorn."

The Bible is the book from which those lessons of moral instruction are to be derived, with which the minds of children and youth ought very early to be imbued.

Some perhaps may say, that school teachers are hired to teach the elements of human sciences. It is true, but this is not all; correct moral principles must be inculcated in the Common School; for a portion of the children, in almost every school district, will grow up under the influence of immoral instruction, if they do not receive it from the school teacher.— Their parents will not teach them, and they seldom if ever attend a Sabbath school; unless, therefore, moral and religious instruction be made to bear upon them in these nurseries for training the young, they will be nuisances to society. The State very wisely directs the Teachers of Common Schools, "to exert their best endeavors to impress on the minds of children and youth, committed to their care and instruction, the principles of piety, justice, and a sacred regard to truth; love to their country, humanity, and universal benevolence; sobriety, industry, and frugality; chastity, moderation, and temperance; and those other virtues which are the ornament of human society, and the basis upon which a free constitution is founded; and it shall be the duty of such instructors to endeavor to lead their pupils, as their ages and capacities will admit, into a clear understanding of the tendency of the above-mentioned virtues, to preserve and perfect our free constitution, and secure the blessings of liberty, as well as to promote their future happiness, and also to point out to them the evil tendency of the opposite vices."

I am aware that there is a great diversity of opinion in regard to the manner in which the Bible ought to be used. Some would use it as a reading book; but

others think that to use it for a common and secular purpose will destroy, or rather prevent, the formation of those sacred associations that ought to cluster around the Bible. I confess myself to be of this number. I think it should not be considered as a book in which the child is to be drilled in emphasis, cadence, inflection, and pauses. I would have children read from it once a day, but I would endeavor to impress upon their minds that it is a more important book than the one in which they usually read; that God is its author; that He requires all to be doers of his word, as well as hearers or readers, and that we "shall be judged out of those things written" in the book.

A school teacher of a former generation mentions the following method of using the Bible in school:—Two or three times in a week, he told his pupils to study hard thirty minutes, and then they might lay down their books and he would tell them a story. He always selected a story from the Bible, and related it in a familiar, but serious and dignified style. When he had finished, he would ask the scholars if any of them recollected to have ever heard or read the story. Sometimes a scholar would recognize it, and sometimes not.—They were then told to turn to a certain chapter and verse, and read the story for themselves. By this means a very great desire was awakened among the children to read the Bible through. At the close of his school one winter, he found that several children had begun to read the Bible in course; some had gone almost half way through. Among the children that winter that were most eager to read, were two or three from the family of a Deist, who was opposed to employing this man to instruct. At the close of the school the Deist voted to employ him a month or two longer, and proposed raising his wages five dollars per month, provided he would not stay without. He said he found the children would learn, and he was willing they should read the Bible, if the teacher would make good scholars of them.

Similar to this was the method adopted by another teacher, contemporary with the former. On Saturday he would tell the children some singular fact, and request them to find the story, and read the chapter containing it on Monday, instead of the usual reading lesson. One object was, to induce the children to spend their Sabbaths in searching the Scriptures. It had the desired effect. His lessons were given out in this manner: "You

may find the chapter that tells about the king whose eyes were put out;" or, "the chapter that tells about the king's son who was lamed by the carelessness of his nurse;" or, "you may read about the captain who was cured in consequence of what a little captive girl told him of the ability of a prophet to heal him."

There is another method that has been adopted with very beneficial results. If a contentious spirit, or if any scholar exhibits the occasion selections of Scripture touching that subject; or if any scholar tells lies, is disobedient to parents, or is indolent, or profane, or conducts in any way improperly, appeal to the law and testimony of God on the subject, and require the offender, or the class to which he belongs, to read an appropriate selection from the Bible. Selections should be made by the teacher at his leisure, and kept in readiness.

If the Bible is used somewhat in the manner now recommended, it will not fail to produce a beneficial effect upon the consciences, the passions, and upon the intellects of the rising generation. In schools where the Bible is used, and acknowledged as the standard of morality and religion, as containing the principles of *Common Law*, there will be more order and quietness; the children will be more easily governed, and will make greater proficiency in their studies. It seems that the human mind, while the powers of the intellect are unfolding and strengthening, need the influence of the Bible to curb the passions, and throw light upon the conscience. If facts prove the truth of this position, as I think they do, then the theories spun in the study of speculative philosophers, against the use of the Bible, fall at once. I know teachers, who, by the aid of moral power, by moral instruction and example, have succeeded well in promoting the intellectual improvement of the young, when it was plain that they had not mental vigor enough to sustain themselves.

What is true of schools is true of individuals; every man needs that influence which the Bible is fitted to produce, in order to give a proper balance to his mind, and to cast light upon the path of duty. Sir William Jones was in the constant habit of studying the sacred volume. Boerhaave spent the first hour of each day in reading the Scriptures. It may be said of Milton, Locke, Matthew Hale, and many others distinguished for their scientific and literary attainments, that

they were constant and delighted readers of the Bible.

It is pleasing to know that so many teachers are inclined to watch over the morals as well as the minds of children. It is a sound doctrine, that "the fear of the Lord is the beginning of knowledge." In order to derive the greatest possible benefit from such instruction, and that benefit without which New England, and all the States in the Union, will sink in feeble importance more deeply, we can teach the Scriptures at home, still it is important that he who informs the understanding, should at the same time attempt to improve the heart. If parents only preferred teachers who would educate the whole soul of a child, the emotions and affections, as well as the reason, memory, and imagination, and would signify that preference, teachers, I have no doubt, would qualify themselves for that department. As it is, they give moral instruction or not, as they please. I know a small town in this State that formerly furnished many school teachers. Within twenty years, two of their teachers have been laid in a drunkard's grave, another has been put into the State's Prison, and two others have embraced infidel sentiments. Wo to the youth of New England, if such men are to be their teachers.

Plutarch says, respecting the customs of the ancient Greeks, "It is our fashion to discuss whether virtuous habits and upright living can be taught; we also wonder that skillful orators, good architects, and navigators are so plenty, while good men are known only by report; they are as rare as giants or Cyclops. We are taught to play on musical instruments, how to read, to put on clothes, and to prepare food; but the object for which all this is done, to wit, to live a good and useful life, remains untaught." Is it not too true, that how to live a good and useful life, too often remains untaught in the Common School? How few teachers, when asked what they can do in their profession, can say, "I teach the children of my country to like that which is good."

RIFLEMEN'S BELTS.—To polish enameled leather, take half a pint of the best cream, a quarter of a pint of linseed oil, make them each lukewarm and then mix them well together. Having previously cleaned the leather, rub it over with a sponge dipped in the mixture; then rub it with a soft dry cloth until a brilliant polish is produced.

## AN INCIDENT IN SCHOOL LIFE.

Incidents trifling in themselves have an important influence in determining the character of a life. A word spoken in season, a cruel taunt, wounding the heart to its core, have been the turning points in destiny, and put a young mind on the high road of fortune, or sent it downward to ruin. Almost every person can recall some occurrence in early life which gave tone and impulse to effort, and imbued the mind with vigor. We give place to the following true narrative, as an illustration of this fact, and because it inculcates a truth which every man, woman and child may profitably bear in mind.

Years ago, when I was a boy, it was customary and probably is now, to some extent among district schools in the country, to have spelling schools in the winter term. These gatherings were always anticipated with great interest by the scholars, as at those times was to be decided who was the best speller. Occasionally one school would visit another for a test of scholarship in this regard. Ah! how the little hearts would throb, and big ones thump in their anxiety to beat the whole.

Once on a time a neighboring school came to our school, and on a certain day in the afternoon, they would meet in our school house for one of these contests. As the time was short, most of the other studies were suspended, and at school and at home in the evenings all hands were studying to master the monosyllables, dissyllables, polysyllables, abbreviations, &c., &c., which the spelling-books contained.

At length the day arrived, and as our visitors were considered rather our superiors, our fears and anxieties were proportionably great. The scholars were ranged in a standing position on opposite sides of the house, and the words pronounced on each side alternately, and the scholar that missed was to sit down. His game was up.

It did not take long to thin the ranks on both sides. In a short time our school had but eight on the floor, and theirs but six. After a few rounds the contest turned in their favor, as they had four standing to our two. For a long time it seemed as though these six had the book by heart. At length the number was reduced to one on each side. Our visitors were represented by an accomplished young lady, whose parents had recently arrived in town, and ours by myself, a ragged little boy of ten summers, who had sat up night after night,

while my mother, with no other light than that produced by pine knots, pronounced my lesson to me. The interest of the spectators was excited to the highest pitch, as word after word was spelled by each.—At length the young lady missed, and I stood alone. Her teacher said she did not understand the word. She declared that she did; that the honor was mine, and I richly deserved it. That was a proud moment for me. I had declared victor.—My cheeks burned, and my brain was dizzy with excitement.

Soon as the school was dismissed, my competitor came and sat down by my side, and congratulated me on my success, enquired my name and age, and flatteringly predicted my future success in life.

Unaccustomed to such attentions I doubtless acted as most boys would under such circumstances, injudiciously. At this juncture, master G——, the son of a rich man in our neighborhood, tauntingly said to me, in the presence of my fair friend and a number of boys from the other school—"O, you needn't feel so big—your folks are poor, and your father is a drunkard."

I was happy no more—I was a drunkard's son—and how would I look my new friend in the face? My heart seemed to rise up in my throat, and almost suffocated me. The hot tears scalded my eyes—but I kept them back; and soon as possible, quietly slipped away from my companions, procured my dinner basket, and, unobserved, left the scenes of my triumph and disgrace, with a heavy heart, for my home. "My folks are poor—and my father is a drunkard." But why should I be reproached for that? I could not prevent my father from drinking, and, assisted and encouraged by my mother, I had done all I could to keep my place in my class at school, and to assist her in her worse than widowed state.

Boy as I was, I inwardly resolved never to taste of liquor, and that I would show master G——, if I was a drunkard's son, I would yet stand as high as he did. But all my resolves could not allay the gnawing grief and vexation produced by his taunting words and haughty manner. In this frame of mind—my head and heart aching, and my eyes red and swollen—I reached home. My mother saw at once that I was in trouble, and enquired the cause. I buried my face in her lap, and burst into tears. Mother, seeing my grief, waited until I was more composed, when I told her what had happened, and

added, passionately: "I wish father wouldn't be a drunkard, so we could be respectable as other folks." At first mother seemed almost overwhelmed, but quickly rallying said:

"My son I feel very sorry for you, and regret that your feelings have been so injured. G—— has twitted you about things you cannot help. But never mind my son. Be always honest; never taste a drop of liquor; study and improve your mind. Depend on your own energies, trusting in God, and you will, if your life is spared, make a useful and respected man. I wish your father, when sober, could have witnessed that scene, and realize the sorrow his course brings on us all. But keep a brave heart, my son. Remember you are responsible for only your own faults. Pray God to keep you, and don't grieve for the thoughtless reproaches that may be cast on your father's account."

This lesson of my mother's I trust was not lost upon me. Nearly forty years have gone since that day, and I have passed many trying scenes, but none ever made so strong an impression on my feelings as that heartless remark of G——'s. It was so unjust and so uncalled for. Now, boys, remember always to treat your mates with kindness. Never indulge in taunting remarks towards any one, and remember that the son of a poor man, and even of a drunkard, may have sensibilities as keen as your own.

But there is another part of this story. The other day a gentleman called at my place of business, and asked if I did not recognize him. I told him I did not. "Do you remember," said he, "of being at a spelling school at a certain time, and a rude, thoughtless boy twitted you of poverty, and being a drunkard's son?" "I do most distinctly," said I. "Well," continued the gentleman, "I am that boy. There has not probably a month of my life passed since then, but I have thought of that remark with regret and shame, and as I am about leaving for California, perhaps to end my days there, I could not go without first calling upon you, and asking your forgiveness of that act." Boys, I gave him my hand as a pledge of forgiveness. Did I do right? You will say yes. Well, then, let me close as I began. Boys, never twit another for what he cannot help.—*Buffalo Courier.*

A man is relieved and gay when he has put his heart into his work, and done his best; but what he has said or done otherwise shall give him no peace.

## TO MOTHERS—"WHO EDUCATES YOUR CHILDREN?"

In the year 1800, Bonaparte met the accomplished Madame De Staël, at Copet. She having requested a private audience, spoke to the first Consul of the powerful means afforded by his situation to provide for the happiness of France, and made an eloquent display of her own plans for the accomplishment of that object, which she was desirous to have that giant among great men adopt in his management of public affairs. He heard her patiently, until she had finished her speech, when he coolly asked, "Who educates your children, Madame?"

What must have been the effect of that very significant question upon the mind of that great woman! She had, in the opinion of the discerning First Consul, neglected the most important of all duties—the education of her children, to waste the energies of her gifted mind upon a fruitless effort to ameliorate the condition of France. Her objects were laudable, but the sacrifice was too great, and therefore she found the most severe rebuke in the question, "Who educates your children?" We have no disposition to censure the course taken by that most accomplished lady, whose writings will ever live to adorn the literature of France.—We wish merely to put the same question to every mother in the land, and request her serious consideration of its import.—It was one that Madame De Staël, the most learned and accomplished woman of her day, could not answer; she had neglected this first and most binding of all obligations, and consequently felt more deeply the sting of self-reproach which Bonaparte's question created. She neglected the education of her children that she might elevate her own position, and shine among the most eminent of French authors. But how is it with mothers in our country? Is it not often the case that the most trivial things upon which the human mind can rest, will interfere with the sublimest of all the duties imposed upon the mother—duties which affect her own happiness and that of her children—duties which, if well performed, will bring the richest reward to society, and confer inestimable blessings upon children and parents.

How often we are told when asking mothers to visit the school, that they have no time, by those who will waste hours in decorating their person to spend an evening at a party. How much time is worse than wasted at home, which should

be devoted to the education of their children by those mothers who never inquire about the condition of the school, the character of the Teacher, or the appliances by which their sons and daughters are to be qualified for an honorable and useful career in life. To them we submit the question, "who educates your children?"

The same mother who can deny the child a necessary school book, or suitable reading matter at home and who can refuse to take a well conducted paper for the improvement of her family, will spend many times their cost for ribbons and gew-gaws to meet the arbitrary and foolish demands of fashionable life, and plead the necessity of "keeping up appearances" for her gross perversion of the means God has given her to enrich the minds of those she loves. To such an one we say, when you stand before the glass arranging your useless ornaments, ponder well the question, "who educates your children?" Cease to deny the proper means of improvement to your family—that you may consume their cost in doing homage to the shrine of fashion. There are thousands who pay the teacher most grudgingly and ask almost a gratuitous service at his hands, and yet lavish money most freely to gratify a senseless vanity. They act as if the body was of more value than the soul, and as if a pleasure party was worth more to society than a school.

The mother who can find more enjoyment in a dress-displaying, gossip-making assemblage than in the well-conducted school to which her children are sent for instruction, will feel, unless the God of this world has destroyed her sense of maternal obligations, no slight rebuke in the answer she gives to the question "who educates your children?"

Would you give a satisfactory answer to this question, go to the school and there learn what are the privileges it affords your children—become acquainted with the Teacher—sustain him by a generous and grateful sympathy, in discharging those duties you have delegated to him, and aid him by liberally providing for the educational wants of your children, and by faithfully devoting your time to their mental and moral improvement when out of school. Act upon common sense principles in this matter, and manifest as much interest in the adorning of the mind as you do for their bodily comfort, and you will be able to render an answer to the question "WHO EDUCATES YOUR CHILDREN?" that will satisfy your conscience, and meet the requirements of your obligations to your children and to society.

GREAT RIVER.—Admiral Hope, of the British navy, has succeeded in ascending the great river of China, Yang-tse, to a distance of 570 nautical miles from its mouth, without any accident, and it was stated that it was navigable for 157 miles further up, making in all 727 miles, or about 912 statute miles from the sea.—The Yang-tse, therefore, although it be in point of navigation neither the Mississippi nor the St. Lawrence, far exceeds the Ganges, the Rhine and the Danube; it is, indeed, the finest navigable river of the Old World.

— A retired school-master excuses his passion for angling by saying that, from constant habit, he never feels quite himself unless he's handling the rod.

— An old gentleman says that he is the last man in the world that would tyrannize over his daughter's affection. So long as she marries the man of her choice, he don't care whom she loves.

It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude.

When thou seest misery in thy brother's face, let him see mercy in thine eye; the more the oyle of mercy is poured on him by pity, the more the oyle in thy cruse shall be increased by thy pity.

Everything has its use. Were it not for the flies, people in summer would sleep two hours longer than they do, and thus lose the best part of the day—the portion de devoted to sunrise and meadow-larks.

Why are sheep the most dissipated and unfortunate of animals? Kase they gambol in their youth, frequent the turf, are very often blacklegs, and are universally fleeced.

'Tis much safer for thee to reconcile an enemy than conquer him. Victory may deprive him of the power for the present, but reconciliation disarms his will.

Men and actions, like objects of sight, have their points prospective; some must be seen at a great distance.

The stoical scheme of supplying our wants, by lopping off our desires, is like cutting off our feet when we want shoes.

An exchange says that the Indian Chief, Billy Bowlegs, is called by fashionable ladies, William Cruikshanks.



## THE GREAT MYSTERY.

The following beautiful passage is taken from Timothy Titcomb's "*Preaching upon Popular Proverbs*," which the Springfield Republican is now giving to the world:

"The body is to die; so much is certain. What lies beyond? No one who passes the charmed boundary comes to tell. The imagination visits the realm of shadows—sent out from some window of the soul over life's restless waters—but wings its way back with no olive leaf in its beak as a token of emerging life beyond the closely bending horizon. The great sun comes and goes in heaven, yet breathes no secret of the ethereal wilderness. The crescent moon cleaves her nightly passage across the upper deep, but tosses overboard no message and displays no signals. The sentinel stars challenge each other as they walk their nightly rounds, but we catch no syllable of their countersign which gives passage to the heavenly camp. Shut in! Shut in!—Between this and the other life there is a great gulf fixed, across which neither eye nor foot can travel. The gentle friend whose eyes we closed in their last sleep long years ago, died with rapture in her wonder-stricken eyes, a smile of ineffable joy upon her lips, and hands folded over a triumphant heart; but her lips were past speech, and intimated nothing of the vision that enthralled her."

**ENGLISH LITERATURE.**—It is astonishing how much substantial nutriment can be obtained from books. English literature presents to the hungry reader a rich variety of solid dishes. One can take a cut of tender and juicy *Lamb* or a slice of *Bacon*; nor are the *Greens* wanting. If he is not fond of smoked meat, there is the original *Hogg*, or he may choose a *Suckling* or a *Kyd*. He may have a *Boyl*, if not a roast; and if he is fond of fish, there's *Pollok*. Some like a dish of *Crabbe*—a little crusty, yet many prefer a poet still more *Shelley*. And what for dessert? *Opic*. To wash all these good things down there is plenty of *Porter*, and flowing *Bowles*, with a *Butler* to serve them. With such a feast before him, one may "laugh and grow fat" until he gets *Akenside* and all *Scott* free. What the *Dickens* can he want *Moore*?—*Home Journal*.

☞ Praise is not pleasing to the mind of men, yet it is the original motive of almost all our actions.

## GOOD ADVICE.

If the poorhouse has any terror for you, never buy what you don't need.—Before you pay three cents for a jew-harp, see if you can't make just as pleasant a noise by whistling, for such nature furnishes the machinery. And before you pay seven dollars for a figured vest, young man, find out whether your lady love would not be just as glad to see you in a plain one that cost just half the money. If she wouldn't, let her crack her own walnuts and buy her own clothes.

**COOL IMPUDENCE.**—The editor of a western paper owes a bank \$1,000, for which they hold his note. The defaulting wag announces it thus in his paper:—"There is a large and rare collection of the autographs of distinguished individuals deposited for safe keeping in the cabinet of the Farmers' and Merchants' Bank, each accompanied with a note in the handwriting of the autographs. We learn that they have cost the bank a great deal of money. They paid over a thousand dollars for ours. We hope great care is taken to preserve these capital and interesting relics, as, should they be lost, we doubt whether they could be collected again. Should the bank, however, be so unfortunate as to lose ours, we'll let them have another at half price, in consequence of the very hard times."

A great aim in family discipline should be to provide for each of the juveniles some line of pursuit which will give them a sense of their usefulness and necessity to the household. This feeling properly instilled into their minds will make them members of society valuable to others and happy in themselves. The Creator, who makes nothing in vain, does not in vain send human beings into the world if only they would find their places and fill them. Idle men and women are the bane of any community. They are not simply clogs upon society, but become, sooner or later, the causes of its crime and poverty, its folly and extravagance. In plain old English, every family motto should read:—"Be somebody; do something; bear your own load."—*Philadelphia Amer.*

☞ Nature has strange ways of doing the most beautiful things. Out of the oozy earth, the mud and rain of early spring, come the most delicate flowers, their white leaves borne out of the dirt, as unsoiled and pure as if they had bloomed in the garden of Paradise.

## NOT QUANTITY, BUT QUALITY.

The man of ideas is a man of few words. It has been said that words are ideas—and so they are; but they are elemental, and from the implements of the mind with which it fashions and builds images of its thoughts and emblems of its sentiments. As a man may handle bricks all his life without building a house, so a man may repeat words without conveying an idea, save of the words uttered. A bungler may use tools, and only waste the material he works on, while the skillful workman will add value to everything he touches. In like manner, a man may use words to the waste of his own and the time of his hearers, while the man of thought will convey a truth in every sentence.

**CAUTION TO MOTHERS.—DON'T RIDE YOUR BABIES BACKWARDS.**—It is a very common thing to see mothers and servant girls pushing along the sidewalk the little carriages in which they are giving infants an airing on pleasant days. An exchange remarks that the practice is a very dangerous one and is liable to do great and permanent injury to the child. The position of a child riding backwards instead of forwards is an unnatural one, and directly affects the brain. Some grown persons, even, cannot ride backwards in a railroad car without experiencing a sense of faintness, and to expect a child to do what a strong adult cannot, is unreasonable, to say the least. It is believed by medical writers that infants have died from disease produced by being ridden backwards.

**NO PENSIONS TO COMMON SCHOOL TEACHERS UNLESS THEY SUBSCRIBE TO THE FUND.**—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." No pension will be granted to any teacher who has not subscribed to the fund.