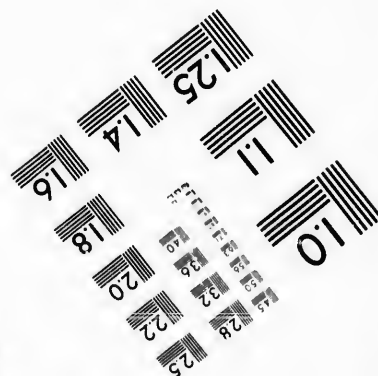
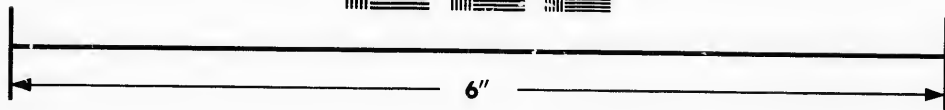
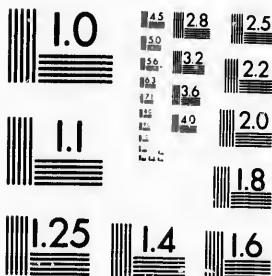


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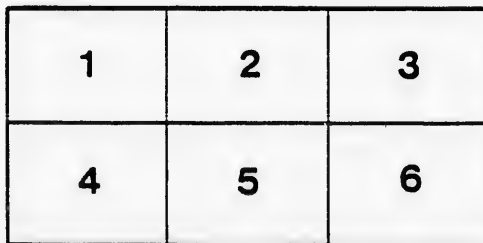
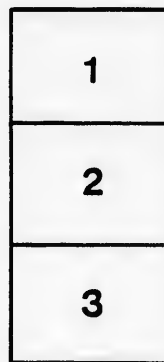
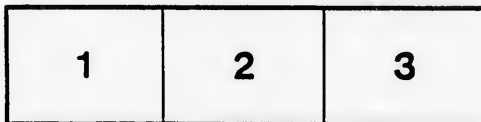
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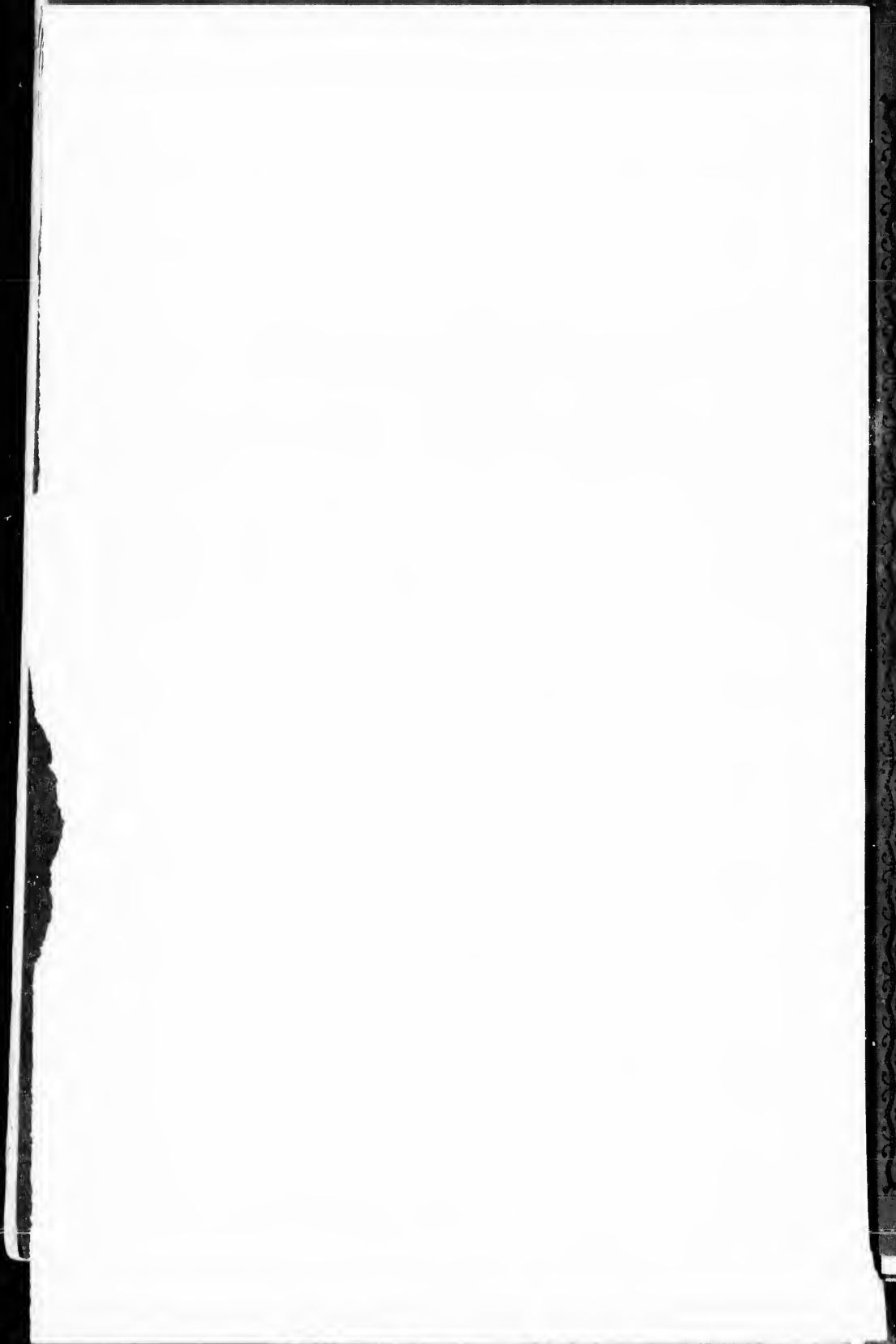
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THE UNIVERSITY OF CHICAGO

EDUCATION AND AGRICULTURE

GENERAL INFORMATION

FOR THE YEAR 1900

CHICAGO, ILL.

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# THE INSTRUCTOR,

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

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EDITED BY - - - ALEXANDER MUNRO,  
Bay Verte, New-Brunswick.

All Communications to be addressed to the Editor, POST PAID.

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TERMS.—3s. 9d. per annum. Single copies 4d. To Clubs, see Cover.

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Vol. 3.

JANUARY, 1860.

No. 1.

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## “THE INSTRUCTOR.”

At the solicitation of some of our friends and patrons, especially in Nova Scotia, where the number of our subscribers are increasing, and where there are no Parish School organizations, we have changed the name of our Magazine, from the “*Parish School Advocate and Family Instructor*,” to the more comprehensive cognomen—“THE INSTRUCTOR”—devoted to *Education, Agriculture, and General Intelligence*.

EDUCATION.—Under this department we intend, as heretofore, to advocate improvement in the educational laws and systems inhering in the Lower Provinces; and the advancement of education in its three-fold aspect—moral, intellectual, and physical. Believing that education will not assume its proper position in the social scale, until the assessment principle is introduced; we, therefore, shall continue to be the advocate for its general adoption.

And believing, also, that separate institutions of Education, whether elementary or collegiate, are detrimental to its best interests, we shall, to the best of our humble ability, plead for the abolition of all grants from the public funds of the country to such institutions; and hope that the day is not far distant when a thorough university will be established in each of the Lower Provinces, or what would be far better, one University for Nova Scotia, New Brunswick, and Prince Edward Island—where every department of knowledge could be cultivated and taught; and where the youth of our country could obtain an education equal to that of any other country in the world.

AGRICULTURE.—To this subject also we intend to devote a portion of our space; believing, that second only to our educational stands our agricultural interests. We shall attempt to point out the fallacies of our



present systems of tilling the soil, the best means of improvement, and the best sections of the provinces for agricultural operations.

#### TO OUR SUBSCRIBERS AND PATRONS.

We take this opportunity of thanking our Patrons for past favors, and hope to merit a continuation of support.

In addition to matters of an educational and agricultural nature, we intend to devote a portion of our space to *Miscellaneous Intelligence*, and otherwise render THE INSTRUCTOR a useful family periodical.

It will be observed that we have added several pages of reading matter to this volume, without increasing the price; making THE INSTRUCTOR the cheapest, and we hope the most *instructive* periodical published in the lower provinces.

#### TERMS.

THE INSTRUCTOR will be issued on the first of every month, and contains nearly twenty pages of closely printed reading matter per month; and only costs the small sum of *three shillings and nine pence* per annum; and to clubs of five, FIFTEEN SHILLINGS; and to clubs of ten, THIRTY SHILLINGS, with one additional copy to the getter up of the club.

#### AGENTS.

We publish the names of a number of gentlemen, who have consented to act as Agents for THE INSTRUCTOR; and who will forward to us at Bay Verte, and at our expense, any monies that may be paid to them, the receipt of which will be acknowledged.

#### TO CLUBS.

Those who are getting up clubs will please forward the names of Subscribers, and monies, at as early a date as possible—when copies will be dispatched without delay.

Through circumstances, over which we had no control, the issue of "The Parish School Advocate" was not continued throughout the latter part of the past year.

But we have made arrangements to have THE INSTRUCTOR regularly issued in future at the beginning of each Month. We send the numbers to former subscribers; and are enabled, through a personal agency, to add several hundreds of new subscribers to our former list.

☞ As to TERMS.—See Second Page of Cover.

## Ancient, Literature, and Elementary Instruction.

## No. 1.

We purpose reviewing the state of Ancient, Literature, and Elementary Instruction, from the beginning of the antediluvian period; and to the intellectual enquirer, whose object it is to mark the operations of mind and the progress of knowledge—this subject is one of deep interest. From the many blanks presented by the pages of early history, we shall be necessarily brief; in truth, many of the periods into which history has divided the world, presents little more than a barren and dreary waste, so far as the extension of elementary knowledge among the mass of mankind was concerned.

The Scriptures, the only authentic history of the antediluvian period is silent respecting literature and scholastic attainments; and from all the testimony we can gather, it is not probable that there was any written language during this period of the world. But this age is none the less characteristic of great events. It was at the beginning of this ever-memorable era that God conversed with our first parents, probably in the Hebrew tongue,—hence the introduction of an oral language also, that the serpent infused the first taint of sin in the bosom of man. No sooner did God breathe the breath of life into man, the noblest of all his wondrous works, than by the same supernatural agency the power of utterance was given to the first of our race—the power to hold converse with his fellow man and with his God.

During this period, man's great longevity, and in all probability strong and vivid intellectual ability, was favorable to such a state of social and intellectual existence; having no written language, all transactions and commands could be minutely handed down and acted upon to the time of the Deluge, which occurred in the 1656th year of the world. Speaking of the knowledge of the antediluvians, Gauguet says that "all deeds at that time were *verbal*, and were authenticated and ascertained by being made in presence of all the people."

The next period under our proposed arrangement is from the Deluge down to the birth of Christ; and here again the sources of knowledge are still meagre, and we think, do not afford all the evidence connected with the march of intellectual improvement of that age. But, as in the previous age, this period is characteristic of great events; it was during the early part of this period that Moses was commanded to ascend the mount, and there to receive the law; "the tables, we are told, were the work of God, and the writing was the writing of God, graven upon the tables;" it was soon after this period that Moses was commanded to write the laws in a book—to write a copy of the law for future kings—to record the laws that they might be read, etc.

We have no doubt but that it was during the typical forty days—the time spent on the Mount, that Moses was taught the use, probably the perfect use of alphabetical writing, and that too, by the Creator of the Universe.

Thus it would appear that *oral* and *written* language were miraculously introduced,—the former in the garden and the latter on the mount; the introduction of the former accompanied the fall of man; the latter was introduced, accompanied by lightnings, thunderings, flame and smoke; both were introduced under the most momentous circumstances ever recorded.

Leaving this part of our subject to be treated upon by those better acquainted with philological science than we profess to be,—we pass on to trace the progress of Alphabetical writing through the mists, in which all things ancient are so deeply enveloped.

That alphabetical writing was thus early introduced is beyond dispute, but as to what portion of the human family became the recipients of this, in the first place, heaven-born gift, it is impossible to say. The only educational Institutions mentioned in the early part of sacred history, are the "Schools of the Prophets," where the "sons of the prophets" were educated, so as to be able to conduct the civil and religious ser-

views of the nation. Were it not that the system of worship under the Jewish economy was more of a ceremonial than of a preceptive nature—consisted more of an appeal to the senses than to the understanding, we should be inclined to believe, in the absence of direct testimony to the contrary; that the mass of the Hebrew nation, during the Theocracy, would be able to read and write. The laws were read and expounded, and the ceremonials prepared in presence of all the people—so that, probably, all were made to understand them by means of oral teaching.

Judea may therefore be considered the birth-place of learning; and from hence, in consequence of the universality of her language; her central position among the nations; the learning of her prophets, her poets, and her historians; education extended its boundaries to the surrounding countries. It is doubtful whether the Pagan nations possessed any knowledge of alphabetical writing, previous to the days of Solomon, whose reign was peace, and whose court was the most enlightened that ever existed. One thing, however, is certain—that hieroglyphical writing was introduced among the Egyptians probably through the Phineecians and Caldeans at an early age; and learning of various kinds was also introduced as their intercourse increased with the Jewish people.

Josephus, the Jewish historian and orator—born A. D. 37—informs us that the Jewish nation did “not encourage those that learn the languages of many nations, \* \* because they look upon this sort of accomplishment as common, not only to all sorts of free men, but to as many of the servants as please to learn them.” Speaking in the same connection, of those who were fully acquainted with Jewish laws, and become “able to interpret their meaning;” he says—“there have yet hardly been so many as two or three that have succeeded therein, who were immediately well rewarded for their pains.”

The same author further informs us—that the Greeks and Athenians, who pretend to be aborigines, had no public records of their early national transactions; and “as to the Arcadians, \* \* it was still later before they got their letters and learned them, and that with difficulty.”

Our historian informs us that the Jews paid great attention to the education of their children, and were also particular in keeping a true record of the transactions of their nation; while the Pagan nations, who entrusted all their public affairs to the care of the priests, were for a long time without having made any record of the transactions of their countries; and when they did so, they were not always particular as to truth—hence the difficulty of compiling a correct history. The idea that Josephus intends to convey as to the education of the Jewish children probably is—that they were particular in having them instructed orally in the rites and ceremonies of the temple worship; for frequent reference is made to the reading of the law, etc., in the presence of the people; but no mention is made of their reading for themselves. Why it pleased the Almighty to have instruction conveyed to the mass of the Jewish people, in an oral manner for so many ages, it is not for us to determine.

The mass of society among the heathen nations must have been in a deplorable state of ignorance. We are informed that in that “exceeding great City Nineveh, the Capital of the Assyrian Empire, which was three days journey”—or sixty miles in circumference—there were “more than six score thousand persons that could not discern between their right hand and their left hand.”

During the palmy days of the Chaldean, Venetian, and Egyptian dynasties, the study of astronomy, and the distribution of the heavenly bodies into constellations, and time into periods—was studied by the Chaldean Magi—under the cognomen of *Judicial Astrology*; and every object of study was mixed up with the most fabulous and untenable doctrines imaginable, and the whole made to portend the will of the Gods.

The term *philosophy* was applied indiscriminately to every object of human knowledge, whether physical, moral or intellectual. And the few who possessed learning were designated *wise men*.

In descending the stream of time we find the different nations who have in different ages divided among themselves as a kind of inheritance, the vast continent of Asia, were the Chinese, the Indians, the Tartars, the Arabs, and the

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Persians—who probably were included in the ancient Assyrian Empire. Which of these subdivisions, China or India, is the oldest, it is difficult to determine; but that all of these nations, along with the other nations of antiquity, did cultivate literature at some period of their existence is beyond dispute.

*China*—Much has been said of the antiquity, literature, and complicated language of China; but with what degree of truth it is difficult at this distant day to determine. Little is known of this country previous to the reign of Confucius, their first king, who lived six centuries previous to the christian era; and little is known of his reign beyond the composition of their religious code, which is ascribed to him. The mind of the mass of the people appears to have been grossly ignorant of elementary instruction.

*India*—on the other hand, claims to have made some proficiency in the kindred sciences of arithmetic, algebra, geometry, and astronomy—and also in navigation and geography.

*Persia and Arabia*.—The early history of these nations seems to be enveloped in obscurity; that from the traces of civilization, and some ancient manuscripts that have been discovered, it is asserted that they must have possessed a knowledge of some of the sciences which were cultivated by their national neighbors—but to what extent is unknown.

*Egypt and Venetia* have been claimed as the birthplace of learning among the heathen nations; the origination and cultivation of astronomy, land surveying, and hence geometry, along with several departments of useful knowledge have been attributed to them; a knowledge of these sciences have been conveyed to other nations.

A knowledge of astronomy formed an important part of the education of the ancients; the study of this subject, along with some of the other occult sciences, seemed to suit the state of society which followed. The lofty and sublime nature of astronomical science only tended to fill the mind of the ignorant with more fabulous and irrational ideas, both of religion and science.

The destruction of the Alexandrian Library has deprived the world of much valuable information, concerning oriental literature.

During the fabulous and succeeding times of Grecian history, there arose a number of men, eminent for scholastic attainments, who exercised a kind of intellectual despotism over the understandings and opinions of the vulgar; their proverbial sayings were handed down from age to age with a sort of religious veneration; their commands were obeyed, and after their death divine honors were in some instances paid to their memory.

Through the great number of wise men and philosophical sects which arose in Greece, numerous schools of philosophy were established throughout the land, which eventually extended to and spread over the Roman empire and the greater part of the civilized world.

Thales, the chief of the seven muses of Greece—born 640 years before Christ—originated the *Ionic* schools; and Pythagoras originated the *Italic* sect. These sects, multiplied in number until they formed seventeen prominent bodies, each headed by some eminent philosopher.

The subjects principally taught were physical science, logic, metaphysics and ethics. To these sects the world is indebted for many of the best works on mathematical and other sciences. The system of communicating instruction in the schools of Greece appears to have been oral. Socrates adopted the interrogative mode of communicating information.

But as the Grecian empire began to decay, and the Roman empire become divided, these schools lost their former worth, and ultimately in the lapse of time, through political and social changes, ever common to the heathen nations, the mass of society sunk deeper and deeper into ignorance and barbarism.

The result of our findings, so far as we have been able to discover truth is, that the number who could read and write during the first two ages of the world were very few—the mass remaining in ignorance—and those few who possessed a knowledge of alphabetical writing were generally employed in an official capacity, and were looked upon by the uncultivated mass as so many oracles.

Although the nations of antiquity were distinguished for the magnitude of their cities, their massive walls, elevat-

ed towers, spacious and magnificent temples and palaces, and other vast works of art—works more vast than any of the present day; still the people were sunk in the deepest depths of barbaric ignorance.

This lesson teaches us that to make proper and substantial advances is, to

educate the mass of society—extend the boundaries of knowledge—elevate the social and moral condition of the people—making the Bible the basework of the whole superstructure; then, and then alone, will a nation become truly great and prosperous.

### The Christian Missionary the best Teacher.

Among the various classes of Teachers abroad in the earth—bad and good, better and best—none, we are satisfied, comes up to the standard of real usefulness like the Christian Missionary. It is those who have attended Heaven's Normal and Training College, that make the best instructors of our race; it is those who go forth with the Bible in hand, and with minds richly stored with the truths which it contains that make the best and most successful teachers; in a word, it is those who follow closest in the foot-steps of Him who taught as never man taught, that make the best instructors.

It is on entering the land of superstition, ignorance, and gross idolatry—the land which moral degradation has marked out, as it were, for itself, that the honorable vocation of teaching becomes in the hand of the missionary teacher doubly honorable. Here, the first lessons given, have for their object the abolition of worshipping "gods many," "gods unknown;" and the necessity of worshipping the one living and true God through a Redeemer—the best education that can be given.

The Missionary Teacher may be set down as the pioneer of civilization. On entering heathen lands, he first learns the language, customs, and habits of the heathen; then imparts mental culture, combining it at the same time with moral cultivation. He not only teaches the alphabet of civilization, and the best means of rendering the resources of the country of his adoption most subservient to their interests, but he frequently has to teach the heathen the alphabet of their own language. And what is still worse, the language may be without an alphabet, as is frequently the case,—for alphabetical writing being the first

step in the ladder of civilization is unknown in many heathen countries. In further prosecution of the civilizing process, after having prepared an alphabet, books, and a grammar, *education* and the erection of school houses, in connection with places of worship, assumes a prominent place in the scale of progress. The next step in the order of advancement is, the qualification of some of his pupils for the work of teaching—as native teachers tell powerfully on the heathen mind.

The system of imparting instruction adopted by the Missionary is the best that can be employed; he addresses the heathen in the name of God, and from the book of God—the Bible; and teaches them that the volume of creation is one of the books of God and should be studied, but not worshipped, and that both volumes are beautifully blended; the one, the works of God's hands—the other, his revealed will to man.

No sooner does the heathen mind comprehend these facts than a mutual anxiety is at once created—a thirst for more knowledge. As soon as they are taught that the word and the works of God completely harmonize, the work of civilization is more than half done.

Every Missionary who enters the domain of heathenism, and who fully comprehends and appreciates the object of his mission—"go teach and preach," begins by the establishment of *schools*—schools for the infant—schools for youths and schools for adults.

The christian church is the most intellectual and civilizing engine that can be brought to bear upon the dark places of the earth—those places which are "filled with horrid cruelty."

During the last two or three centuries, but more especially the last twenty

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years, Missionary enterprise has assumed, and deservedly so, a prominent place in the councils of christendom. All denominations have contributed a quota to the work; the dark places of the earth have been entered, and love, order, and institutions, where there were none, have been established. And now, we have a Duff and a host of others—men of great moral and intellectual worth, penetrating the darkest abodes of our race, and there erecting schools, churches, and colleges—where many of the youth of these countries are being qualified to take their stand as ameliorators of the condition of their race.

The spirit of Missionary enterprise is not confined to the older countries of christendom—Great Britain and the United States; other and comparatively obscure places are sending forth Missionary Teachers.

Little, probably, did Captain Cook think in 1774, when he discovered the Island of Anseiteum, in the South Seas, that little Nova Scotia—then itself only recently discovered, would send a missionary to teach its inhabitants—Cannibals—the truths of christianity. There are now upwards of fifty schools, and several churches established on this island. Similar examples might be adduced to illustrate the importance of missionary teaching in heathen lands.

And at the feet of these Missionaries may be seen the infant learner, who but for the timely interposition of the christian teacher would have been sacrificed, as all his brothers and sisters had been; there also may be seen the hand that would have done it, tracing the alphabet, or reading its title, by pursuing a different course to a more noble destiny; there, the parent is seen learning of his child; and there the female is seen acquiring knowledge, or imparting instruction to others—where once her presence would have been deemed pollution, and have incurred her destruction.

If the infant killer has ceased in some countries appeasing the anger of his gods, by destroying the infant of days: if the ganges no longer receives its accustomed number of new-born babes:

if the females of heathen countries are being allowed to assume their proper position in the scale of being—who were the subjects of degradation, insult, and suffering—all this, and much more, had been effected through the instrumentality of the Christian Teacher. Thousands of homes have been made happy in Africa, Polynesia, China, India, and numerous other sections of the world.—Still the field is great, and the laborers are comparatively few.

There are nearly three hundred thousand persons at the present time in heathen lands, who, in the memory of the "oldest inhabitants," were gross idolaters—now receiving the blessings of a well-grounded education. Thus philanthropy is doing a work, vastly more important in the redemption, so to speak of our race, than that effected by all the military and naval displays of the world. Missionary teaching is doing a work in the moral and mental cultivation of mankind, that will result, ere long, in large portions of the superstitious, idolatrous, and down-trodden nations of the earth—taking their place among the more enlightened and civilized countries of the world.

Every year tells fresh and cheering tales of men having left their homes, the places of their early associations, and all that is near and dear to them on earth; and not under the auspices of governments; not commissioned as ambassadors by the crown-heads of the earth; not decorated in tinsel array—but what is far better, these men go forth, commissioned by the "King of Kings, and Lord of Lords," to the most ignorant and benighted places, supported by the prayers and money of christian lands. Of all the systems of education in being, and of all the teachers extant, none have a higher claim upon the sympathies of the civilized world than the Missionary Teacher; he, who enters the darkest abodes of our race, at the risk of life, and there commences the work of civilization and instruction; to none have we a better right to wish "God speed."

**IMPORTANT.**—A contemporary says:—"There is a man up in our country who always pays for his newspaper in advance. He never has been sick a day in his life; never had any corns nor the toothache; his po-

tatoes never rot; the weevil never eats his wheat: the frost never kills his corn or beans; his babies never cry in the night; and his wife never scolds!"

### Lecture on Mohammed.—Continued from P. S. Advocate.

Mohammed could see that the probabilities were in his favor. But he knew that secrecy inviolable is necessary to success. He gave up business and retired to the Cave of Hira, three miles from Mecca. There alone with the Monk (who figures in the Koran as the Angel Gabriel,) the plan of the new religion was sketched; the Koran was prepared, and there too, we suspect, he diligently applied himself to learn to read and write—poetry and eloquence also received a share of his attention. Having spent the day at his studies in the cave, he returned at night to tell his wife the wonderful revelations that had been made to him by the Angel Gabriel.—Thus his life passed in obscurity for fifteen years. He had now reached his fortieth year, the same in which Moses, whom he copied, made himself known to his people. He resolved to commence his mission. About this time either the Monk died, or more probably, as some suppose, he put him out of the way lest he should disclose his imposture. At all events, he had no more use for him. This brings us to the third great period in his history to wit, *His Mission*.

His first convert was his wife, and she converted her uncle Waraka, who, it appears, had some knowledge of the *Old Testament Scriptures*. He professed to believe that Mohammed was the *great Prophet* foretold by *Moses*. His slave was next converted, and for his faith manumitted. His third disciple was his cousin Ali, a boy of fourteen years.—Thus for three years he continued to make proselites to the new faith in secret, which consisted in believing *That there is One God, and Mohammed is His Prophet*.

In the fourth year of his mission he had made eleven converts, and some of these were principal men in Mecca. He now felt himself strong enough to make a public declaration of his claims as a Prophet. To secure a favorable hearing he made a feast, and invited all the descendants of Motalleh his grandfather; about forty of them came. After the repast Mohammed arose and thus addressed them: "I know of no man in Arabia who can make his relatives a better proposal than what I now make you; I of-

fer you the happiness both of this world and that which is to come. God Almighty hath commanded me to call you unto him. Who, therefore, among you will be my vizer." No one replied until Ali, his boyish cousin, rose and said—"O Prophet of God, I will be thy vizer; I will beat out the teeth, pull out the eyes, rip up the bellies, and cut off the legs of all who dare to oppose thee."

Mohammed then calmly arose and tenderly embraced the boy, and said—"This is my brother, my deputy, and my Caliph; therefore, submit to him and obey him." The company laughed to scorn both Ali and the pretended prophet; but Mahommed, unabashed by this unpropitious beginning, resolved to preach in public. His piercing wit and lively imagination, combined with great strength of memory, had been improved by both travel and study. And such was the beauty of his person, and the fascination of his address, that he was likely to be very successful in proseliting the people.

All this, however, was counterbalanced by his cutting rebukes of their senseless idolatry. The men of his own tribe rose against him, and declared themselves his enemies. His uncle Abutaleb still protected him from their fury, though he was an unbeliever in his doctrine and claims. Persecution now ragged so fiercely that many of the followers of the prophet were forced to flee across the Red Sea, and seek protection from the King of Ethiopia. Among the fugitives was his own daughter and her husband.

In the seventeenth year of his mission the great families of the Korish formed a league against the Hashamites, because they would not give up their relative Mohammed to their fury, engaging to have no communion with them, and to contract no marriages with their families, and to make this covenant more solemn, they reduced it to writing, and placed the document in the *Caaba*. Thus the great tribe of the Korish became divided. At the end of three years from this disruption Mohammed told his uncle Abutaleb that God had showed his disapprobation of the league of the Korish against them, by sending a worm

to cat out every word of the instrument—except the name of God. Of this accident Mohammed, doubtless, had some private information.

His uncle at once made known to the Korish what the prophet had told him, and offered, if it proved false on examination, to deliver up Mohammed to their will. But on the other hand, that if it proved true, he insisted that the league should be declared null and void. They agreed to this proposal; and on examination it was found, as the prophet had announced, and the league was annulled.

A short time after this his great friend and patron Abutaleb died. One adversity never comes alone—for three days after his noble uncle's death he lost his other most faithful and devoted friend, namely: his wife Cadiga. To commemorate these events, he called this period the year of mourning. Notwithstanding these bereavements he continued to preach in public to the pilgrims that came from a distance to the holy Shrine, and made some converts. The principal of these were some men from the city of Yathrel—afterwards called Medina. These men, when they returned home, told the story of the prophet and the new faith to their kinsmen, and recommended its adoption. They applied to Mohammed for a teacher to instruct them in the new doctrine, which request was at once granted. This proved afterwards to be the dawning of the prophet's day of success.

We have now reached the twelfth year of his mission. In this year he made some converts among the principal men of Mecca; and still further, to advance his cause he fabricated his famous night journey to heaven—which is both too absurd and tedious to relate here. Suffice to say that the evident absurdity of it, but for the strong asseverations of Abubekir, would have ruined his cause altogether.

On the thirteenth and last year of his mission his cause prospered at Medina exceedingly. In this year he made a convert of one of his powerful uncles, and administered the oath of allegiance to seventy-three proselytes of Medina, who engaged to protect and defend him, as they would their wives and children. In answer to their question "If we be slain in thy cause, what shall be our re-

ward?" He replied, Paradise! So they took the oath.

The success of the prophet's new religion at Medina alarmed the infidels at Mecca to a very great pitch. So, to settle the matter for ever, the tribes of the Korish resolved to send each a man, to assassinate Mahommed in his own house; each of them was to have a blow at him with his sword, so that all might be equally guilty of his death, and thus prevent, by intimidation, the Hashamites from seeking bloody revenge, as they would not be able to fight them all.

It appears that at this critical juncture the Prophet was on the alert for his own safety. He had early intelligence of this conspiracy, and prevented its fulfilment by a timely flight at night, accompanied by the powerful Abubekir, whose daughter he had now espoused. To baffle pursuit, they fled to an unfrequented, and all but unknown cave in the mountains, some distance from Mecca. At the time that Mahommed made his escape to gain time and deceive the conspirators, he left Ali, his cousin, wrapped in his green cloak, and lying upon his bed. The conspirators watched around his house during the night, and looking in, saw as they supposed the prophet, wrapped in his mantle, resting unconscious of danger. They waited, expecting him to rise and come forth in the morning, when they would at once execute their bloody commission. To their great disappointment they found they were deceived; and as they had no commission to kill Ali, they let him go unmolested. The search now commenced in earnest for the fugitive Prophet; and, at one time a party of his enemies reached the mouth of the cave where he was secreted; but a pigeon's nest, which they found there, so deceived them that they did not explore it. Mahommed and Abubekir lay hid in the cave for three days; on the fourth, when they supposed the pursuit would have stopped, they took a bye-road along the coast of the Red Sea to Medina. But they were pursued and overtaken by a select body of horsemen, led by a young Arab named Soraka, the prophet's greatest enemy.

When Abubekir saw the enemy he exclaimed—O Prophet of God, behold



our persecutors, and we are but two.—“Fear not, God is with us, said Mahommed.” His courage and presence of mind saved him from capture and death; for wheeling the camel, upon which he rode in a moment, he shouted Soraka in a tremendous voice. Soraka’s horse startled, either by the noise or at the camel wheeling in his path, stumbled and fell and threw his rider, stunning him with the fall. Soraka’s superstition triumphed over his courage—he was converted by the accident, which he doubtless believed was a prodigy, and asked the Prophet’s pardon, which was readily, and you may be sure thankfully granted. Mahommed met no further interruption in his journey until he reached the precincts of the city of Medina.

This event is the great epoch in Mahommedan chronology. It is denominated the Hegira or flight; it occurred in the year A. D. 622.

Thus we are brought to the fourth period of the Prophet’s history; to wit the Hegira. He was met at a short distance from Medina by five hundred of the inhabitants, who hailed him with joy as their Prophet and King. Mounted upon a camel, shaded by a canopy of palm leaves, with a turban unfolded as a standard, and surrounded by the bravest of his followers, he made his public entry into the city. His first act in Medina was to build a magazine. Next he consummated his marriage with Aysha, the daughter of the faithful Abubekir, a girl of nine years of age. His next act was a master-stroke of policy—to wit, the institution of the *Armed Fraternity*. By the laws of this association a refuge from Mecca was coupled with an auxiliary of Medina, as brothers in arms.—This kept peace among his followers, who otherwise would have not only ruined Islamism but themselves, with their disputes about pre-eminence.

The leaders of the French revolution, who were disciples of Savary, and of course true Muslims (as was the first Bonaparte) copied Mahommed in this, and were but too successful. Thus, from a fugitive, Mahommed became a monarch. He combined in his own person the civil and religious power; he was leader of his army, judge of his people, and pastor of his flock. Mahommed, being now firmly established in power,

gave his subjects the first prohibitory liquor law, by legal enactment upon record, and a real stringent one it was.

We are almost tempted to think in view of this fact, that Neal Dow must have partly copied Mahommed’s institute, and called it “The Maine Liquor Law.” We wish he had given the whole of the Mahommedan statute unbridged, and then we would have had not only a prohibitory liquor law but also a law against card playing and gaming of every kind. Mahommed was, perhaps, the greatest total abstinence man that ever lived. He has made more total abstinence men than any other; nay, more than all others, ten thousand times told. This was the best thing about him. It would have been well for Christian rulers had they followed his example in this respect. It is impossible in a short lecture to give anything like a detailed account of Mahommed’s wars during the last ten years of his life; that is, from his settlement at Medina. Suffice it to say, that historians reckon twenty seven expeditions, which he personally commanded, nine of which were regular pitched battles, independent of others conducted by his generals. Thus, in “a few years by the success of his arms, notwithstanding he sometimes came off with the worst, he considerably raised his credit and power.”

In the seventh year of the Hegira he besieged a colony of Arab Jews, who owned a town and strong castle in one of the Oases of the desert, and took the place after being several times repulsed. After the capture of the town and castle he took up his quarters at the house of Hareth, one of the chief of the inhabitants. Zind, Hareth’s daughter, while preparing a meal for the conqueror, to be revenged upon him for the death of her brother, inserted a quantity of poison in a shoulder of mutton, which she served up at the table. Bashor, a companion of Mahommed who had partaken freely, was seized with convulsions and died on the spot. Mahommed

spit out what he had in his mouth, crying, "this sheep tells me she was poisoned." Though he thus escaped instant death, the poison had fatally entered his system.

Soon after this his general defeated in Syria an army of Greeks, one hundred thousand strong, and took great spoil. Flushed with success, with two thousand veteran warriors he marched to the City of Mecca. The inhabitants surrendered and saved their lives by becoming his disciples. He entered their sacred Caaba, and broke their idols to the number of three hundred or above; thus he ended idol worship among the Arabs. The poison was beginning to operate slowly but surely. He made the "pilgrimage of valediction" to Mecca, accompanied by 114,000 proselites. All Arabia had now yielded to his power. Other countries were either yielding to his arms or ambassadors. But his life was fast drawing to a close—his dreams of glory cannot last; acute pain in the head and violent fever, gave warning of his approaching end. Having summoned his fifteen wives to his presence, and addressed them, he directed that Ayesha should nurse him in his sickness. He was removed to her apartment.—He said the veins of his heart were breaking of the poisoned food he eat at Chatbar. On the eleventh day of his sickness he died with his head on Ayesha's lap; this occurred in the eleventh year of the Hegira, and the sixty-third of his age—A. D. 632.

In this rapid sketch of Mahomed's life we have been obliged to veil his shameful and unbridled sensuality, because we could not expose it without offence to the decencies of christian life. He was emphatically a bad man. While the wretched victims of his power were sacrificed to his cruelty or policy, a still severer fate awaited the female captive, who was compelled to submit to the base and inordinate desires of a barbarian conqueror, and was forced into those arms which were stained with the recent slaughter of a lover—a brother or a parent.

tion and lust divided the empire of his heart.

In conclusion, allow me to correct the vulgar error about his burial.—After his body had been embalmed with aromatics, it was dressed in white robes, and buried beneath the chamber where he died. The story which the Latin writers seem to have borrowed from Pliny's description of a temple at Alexandria, describes his coffin of iron suspended by the power of contending loadstone at Mecca.—Though this has been generally received as the truth, yet there is really no foundation for this nation, since it is well known that he was buried at Medina and not at Mecca, and that coffins are not used by the Arabs.—Thus lived—thus died—and thus was buried the founder of the saracenic empire and the Muslem faith. But his influence did not die, it still lives. The winds of twelve and a half centuries have not yet cleared away from the world that dismal smoke of the bottomless pit, generated by him in the cave of Hira. Recently the black clouds of this noxious vapor have settled down upon the Arabia of the New World—I mean the desert of America, Salt Lake City, the head quarters of Mormonism in the United States, whose apostle and founder, Joe Smith, was neither more nor less than the slavish Yankee Copyist of Mahomed, in every thing, even to poligamy. When the dark smoke of Mahomedan delusion settled down upon the East, the star of Bethlehem, like the star of the empire, travelled West. But oh! how cheering the thought that we are warranted by revelation to hope that the light of truth shall yet shine from the West upon the distant East, that the crescent shall wain out before the doctrines of the Cross of our Mighty Redeemer; and that soon the remotest tribes of the desert shall hear the voice of the christian Missionary saying—  
"Land of Ishmael, free and bold,  
Land of waste from the days of old;  
Land whose wonders are not told—  
I come to thee.

Press no more to Mecca's shrine,  
Seek no righteousness of thine;  
Take the justice that is mine—

I come to thee.

Tidings blessed to thee I bring,  
Tidings blessed aloud I sing—  
Of the Heaven anointed King;  
Of his cross and mighty love,  
Which the soul with power can move,  
And to heaven conduct above—

I come to thee.

You who dwell in wilderness,  
With the Queen of Sheba raise,  
Highest notes of holy praise;  
And with Seba at the gate  
Of his temple ready wait,  
To adore his heavenly state—

I come to thee.

Thou from misery shalt be free,  
Then, "Araby, the blessed," shall be,  
And God's glory full shall see—

I come to thee

### The Year that is Past.

The ancient and once renowned dynasties of the world have passed away as a dream that is told, and Eighteen Hundred and Fifty-nine years of the present era have been numbered with the past; the pages of history are replete with the sayings and doings—lessons, solemn, and many of them awful, are left on record for us of the present to study.

What is the present era, but the product of the past? and what is the present century, but the product of the past? and what was 1859, but the product of 1858? and what is all history, but the grey-haired fathers of the past teaching the children of the present, and leaving their teachings unmistakably written on the sands of time? and what is that present, but the inexperienced of to-day, learning from their predecessors the experience of yesterday? the past has left a powerful posthumous influence. The ceaseless waves of time are sweeping among the traces of despotism, ignorance, and superstition, and bringing to light the hidden beauties of brighter day, which so long lay veiled in the mists of darkness. What wonders, what new revelations does a year unfold?—When we read the pages of current history, we once in a while, at the expiration of every year at least, stop and enquire what peculiarities have been written upon the dial-plate of the "the year that is past?" We seem to stand as it were between two great

epochs in the midst of one dispensation. When we look back to the time when gross darkness covered the world, it appears to be but as yesterday; in fact the spots of earth, whose inhabitants are brought under the power of civilization, are but very limited compared to the whole. But the most hopeful feature in the case is "the spirit of enquiry is abroad;" the nations of the earth are beginning to enquire—beginning to read. Arts, sciences, literature, and the dissemination of useful knowledge are prominent features of the age. The Bible—"the book of books," is finding its way through the influence it leaves behind it into the interior of the dark places of the earth; consequently, liberty of conscience—liberty to read—liberty of the press—and the diffusion of light and knowledge are the culminating points.

In 1858 India was the spot to which the public mind was directed; in 1859 Italy and the Italians, the all-absorbing topic. During the struggle, which was commenced and ended during the last year, nearly one hundred thousand human lives have been sacrificed in Italy; still the Italians are not free. But the way is opened up—despotisms are falling; knowledge is spreading; the Italians are acting for themselves. Sardinia's king surrounded by those witnesses for the truth the Waldenses, has plead the cause of civil and religious liberty, and it is obvious that

down-trodden Italy will in a short time take its stand as a great nation among the nations of the earth.

And while others have been summoned from their homes in vast bodies, to engage in bloody conflict, we of the British North American Provinces have been permitted in the Providence of God, to continue in the enjoyment of freedom, and to pursue amid the pleasures and comforts which our country affords, peace and prosperity. The soil of the Lower Provinces has, in every department of agriculture, again produced its quota towards the sustentation of man and beast.—The labors of the husbandman have been most abundantly rewarded.—Commerce and manufactories are recovering from the great prostration into which they have been thrown.

Education and the spread of knowledge have been making slow but stea-

dy progress in the maritime provinces. Railways and Telegraph lines have been extended; and the development of the latent resources of the country have been taking place. So that every thing in these provinces apparently tend to improvement. And for these, and the unnumbered other blessings which have been poured upon us, individually and collectively, we should ever keep in mind that we owe the homage of gratitude to Him from whom these mercies flow.

And as to the commencing year, 1860, who can tell what will be its leading characteristics? Whether the sword, a common pioneer of civilization will again be unsheathed; or whether the attention of the world will be directed to the development of its resources—whether their mind, matter, or both, is hid from us in the future?

### Multum in Parvo.

**ELECTRIC TELEGRAPH.**—Fifteen years ago there was not an Electric Telegraph line in the world—now, there are upwards of eighty thousand miles.

**CRIME.**—In England there are four murders committed to every million of the inhabitants; Belgium, 18; Sardinia, 20; France, 31; Austria, 36; Lombardy, 45; Tuscany, 56; Bavaria, 68; Sicily, 90; Papal States, 113; and Naples, 174.

**A GREAT CANAL.**—The Spanish government has sanctioned the construction of a Canal, to run from Bilbao, in the Bay of Biscay, thence to the Cantabrian Mountains and the Valley of the Ebro, by Saragossa and Estella to Alfaques Bay in Catalonia—Mediterranean. The length will be 285 miles, 340 feet wide, and 30 feet deep. The distance from Northern Europe to the Mediterranean will be shortened by over one thousand miles. An Englishman is the contractor.

The Mammoth Cave in Kentucky

is said to extend ten miles under ground; at the extremity is a dark pit some 200 feet deep.

A new Submarine Cable, weighing ten tons per mile, has recently been laid between England and Franco.

**LICENSED SCHOOL MASTERS**, actually employed as such and not having property, are not required to perform statute labor in New Brunswick.

**DR. ROBERTSON.**—This extraordinary man is self-educated, and was first a ploughman; then a Schoolmaster; then a Minister; now a D. D., a Professor, a dean of the Chapel Royal, and one of the leaders of the Church of Scotland; he has been the means of raising £340,000, for the endowment scheme of his Church.

**CURE FOR SPRAINS.**—If the ankle is sprained for instance, let the feet be held with the thumbs meeting on the swollen part; the hands of the operator having been previously greased, are pressed successively with increased force on the injured and painful part

for about fifteen minutes. The application repeated several times will, it is said in the Paris hospitals, enable the patient to walk when other means fail.

**ORIGIN OF BAYONETS.**—The bayonet was invented in Bayonne in France, in 1651, and employed in 1670.

**DEMISE IN ROYAL FAMILIES.**—During the year 1859, the King of Naples the King of Sweden, the Queen of Portugal, an Austrian Archduke, a Princess of Wurtemberg, the Princess of Leichtenstein, a Tuscan Archduchess, and some others connected to Royal families have passed from earth.

United States Seaboard consists of 6,821 miles on the Atlantic coast; 3,467 miles on the Gulf coast; 2,282 miles on the Pacific—making the total 12,569 miles.

The London Times says, that 100,000 persons have lost their lives in the Italian wars of 1850.

**BIBLE SOCIETY.**—The British and Foreign Bible Society circulated in 1858 1,602,187 copies of the Scriptures; the expenditure during the year was £153,177. This society has, during the fifty-four years of its existence, circulated 33,983,946 copies of the Scriptures, and expended £4,646,276.

M. About, a Frenchman, who has written a work on Italy, it is said, with the express sanction of the Emperor of France; of the States of the Pope he says: they "have a strange mixture of character, with *no education, not even in the alphabet*; they are creatures chiefly of emotion and instinct." And "It seemed to me that the activity and prosperity of the subjects of the Pope were in exact proportion to the square of the distance which separated them from Rome."

**RELIGIOUS PRESS OF NOVA SCOTIA.**—Christian Messenger, Baptist, started 23 years ago. Presbyterian Witness, started 12 years ago. Provincial Wesleyan, Methodist, started 11 years ago. Church Record, Episcopalian. The Christian Instructor; The Free Church Record; Missionary Register; The Record of the Church of

Scotland—Presbyterian Monthlies.

**WAR FORCES.**—Battle of Solferino, 250,000 on each side. Near the same ground, Maringo, under Napoleon the 1st, 32,000, Austrians 40,000; at Austerlitz, French 70,000, Russians and Austrians, 90,000; at Wagram, French 130,000, Austrians 100,000; Waterloo, French 75,000, Allies 110,000; and at Inkermann, in the Crimea, Allies 13,000, Russians 46,000.

The late Robert King, referred to in our February issue, left a family of five, four of whom have entered the list of School Teachers.

"Education and labor," says the Governor of Illinois, in his prorogation speech, "which were once deemed almost incompatible, should go hand in hand. Agriculture is the life of commerce; it is the food of business upon railroads, and rivers, and lakes, and in cities. It must necessarily be one of the great foundation stones of the prosperity of this state. It must enter largely into the basis of all calculations of a dense population. Sufficiently removed from the ordinary incitements to vice and excess, the farming population are the great bulwark of safety in the hour of peril or threatened degeneracy. They are safer for defence than standing armies, and better depositors of a nation's wealth than national treasuries. I would place this great feature of our state upon a basis which would not only bring its operations in generous rivalry with each other, but I would also bring their productions into proud competition with the world."

**ADMINISTERING CHLOROFORM.**—The administration of chloroform is still, it is to be feared, too often entrusted to the hands of inexperienced persons, who are not sufficiently conversant with the indications of danger, or the means of averting it. There are many who still think that chloroform may be administered conscientiously upon a loose handkerchief, without any means being taken to regulate exactly the intensity or the quantity of the dose. We are of an-3



ther opinion. It is true that there are a few men of large experience, who have, by observation, attained to a sort of rule of thumb, and who are enabled to manage the handkerchief so as to admit always a good and sufficient proportion of atmospheric air. But these are exceptional in their power; and it is certainly not desirable that others should pass through the dangerous training necessary to attain the like dexterity.—*Lancet*.

**SALTING MEAT.**—A French professor denounces the use of saltpetre in brine intended for the preservation of flesh for food. That part of the saltpetre which is absorbed by the meat, he says, is nitric acid, a deadly poison. He ascribes to this chemical change all the diseases which are common to mariners and others, who subsist principally upon salted meat—such as scurvy, sore gums, decayed teeth, ulcers, &c., and advises a total abandonment of saltpetre in pickle for beef, &c.; the best substitute for that article being a small quantity of sugar, which renders the meat sweeter and more wholesome.”

**THE DOOM OF THE WORLD.**—The *North British Review*, discoursing on the doom of the world, has the following remarks:—“What this change is we dare not even conjecture; but we see in the heavens themselves some traces of destructive elements and some indications of their annihilative power. The fragments of broken planets, the descent of meteoric stones upon our globe, the whirling comets wielding their loose material at the solar surface, the volcanic eruptions in our own satellite, the appearance of new stars, and the disappearance of others, are all foreshadows of that impending convulsion to which the world is doomed. Thus placed on a planet which is to be burnt up, and under heavens which are to pass away; thus residing, as it were, on the cemeteries and dwelling upon mausoleum of former worlds, let us learn the lessons of humility and wisdom, if we have not al-

ready been taught in the school of revelation.”

**RECIPTS FOR TESTING EGGS.**—There is no difficulty whatever in testing eggs; they are mostly examined by a candle. Another way to tell good eggs is to put them in a pail of water, and if they are good they will lay on their sides, always; if bad, they will stand on their small end, the large end always uppermost, unless they have been shaken considerably, when they will stand either end up. Therefore, a bad egg can be told by the way it rests in water—always end up, never on its side. Any egg that lies flat is good to eat, and can be depended upon. An ordinary mode is to take them into a room moderately dark, and hold them between the eye and a candle or lamp. If the egg be good—that is, if the albumen is still unaffected—a light will shine through a reddish glow; while, if affected, it will be opaque or dark.—*Springfield Republican*.

**SCIENCE OF MILKING COWS.**—It is a matter of great importance that the milk should all be drawn from the cow's udder. Careful experiments made in England show, according to a report recently published, that “the quantity of cream obtained from the last drawn cup from most cows, exceeds that of the first in a proportion of twelve to one.” Thus a person who carelessly leaves but a teacup full of milk undrawn, loses in reality about as much cream as would be afforded by four or six pints at the beginning; and loses, too, that part of the cream which gives the richness and high flavor to the butter.

**VARIETY IN CREATION.**—There are 36,000 species of plants exhibited in the Museum of Natural History in Paris. The whole number of species in earth and sea cannot be less than four or five hundred thousand. These are of all sizes, from the invisible forests in a bit of mouldiness, to the towering trees of Malabar, fifty feet in circumference, and the banyans whose shoots cover a circumference of five

acres. Each of these has a complicated system of vessels for the circulation of its juices. Some trees have leaves narrow and short; others—as the talipot of Ceylon—have leaves so large that one of them can shelter fifteen or twenty men. Some exuviate their leaves annually, as a whole robe, leaving the tree nude, its bare stem towering aloft and its branches spreading themselves uncovered in the sky; while the leaves of others drop off one by one, new ones constantly growing in place of the dis-

membered ones, and the tree retaining its perpetual verdure. There have actually been ascertained, in the animal kingdom, about 60,000 species of living creatures. There are 600 species of mamalia—those that suckle their young—the most of which are quadrupeds. Of birds there 4,000 species; of fishes 3,000; of reptiles, 700; and of insects 44,000 species.— Besides these there are 3,000 species of shell-fish, and not less than eighty or one hundred thousand species of animalculæ invisible to the naked eye.

## The Choice of a Path in Life—or, what shall I be?

### A CHAPTER FOR OUR SONS.

"Hurrah!" exclaimed Owen, "this is the first New Year's Day I have felt really joyful for many a year, because the first of January has seemed a warning that the holidays would soon be over. Now we have no more school—no more fagging in Latin and Greek! Come, Edmund, why do you not join my shout of triumph? You look as grave as if you meditated undertaking all the cares of the nation!" he added, laughing, as he fixed his eyes upon the thoughtful countenance of his cousin.

"I have always been very happy at school," replied Edmund. "I like my schoolfellows, and we all loved our good tutor, so that leaving such friends is not altogether joy to me. Besides"—and he paused.

"Besides what?" rejoined Owen; "let us have it all out."

"Well, and besides," continued Edmund, "it seems to me rather a serious matter, to step out of boyhood into youth."

"Oh!" answered Owen, "I shall reckon myself quite a man now, I assure you."

"In what respect?" inquired Edmund, drily.

"In the first place, then, you know we shall not be plagued with any more lessons; nor shall we be forced to

obey our tutor's orders, or keep school rules, but may do as we please all day, and go where we choose. In short, we are independent now!"

"I should be sadly at a loss if I were independent yet," rejoined Edmund. "But are you not going into any business or profession, Owen?"

"Time enough for that, when I have had a year or two of relaxation, after studying so hard. I hope to get a little travelling before I buckle-to for riches."

"That will not do for me," said Edmund. "I must buckle-to at once, in good earnest, for a livelihood, and need not aspire to riches; moreover, I have heard my father and tutor both say that lads would not fancy work a hardship if they did not get a taste for dissipation between leaving school and fixing in life."

Owen opened his eyes wide at this speech, for the cousins had been educated, both at home and at school, under very different auspices.

"Pray, what shall you be then?" he asked.

"That is the very question that perplexes me," answered Edmund; "and fills my thoughts continually."

"Well, pray fix on something gentlemanly, and do not do anything that will spoil your hands."

"If I can be an honourable character and maintain myself honestly by my own exertions, I shall not trouble myself about white hands and gentlemanly notions, Owen, I assure you.

These two lads were about the same age, and, in accordance with an annual custom, were visiting, with a large family party, at their grandfather's mansion. Just as Owen had uttered his last remark, the prayer-bell rang, and their venerable relative entered with the usual salutations of the new year. Their own response was chastened by the conviction that he could not survive to witness many more such anniversaries, and that each returning period might be the last of their family gatherings round his cheerful fire side. He might have heard some part of our friends' conversation, but he made no allusion to the circumstance, save that, in his morning supplications at the domestic altar, he prayed most fervently that "the God of their fathers would bless the lads now standing on the threshold of active life, with guidance as to their future course on earth, and crown its close with an abundant entrance into eternal life."

"Mr. M—— complained of difficulty in speaking to young people upon religious subjects, yet they perpetually felt how warmly he was interested in their welfare; and many of his grandchildren regarded him as their most confidential and indulgent friend, a title which he richly merited and sedulously turned to their advantage.— After breakfast he distributed the customary New Year's Gifts to all except Owen and Edmund, whom he invited into his study to receive the neat substantial watches which he always presented to those who had just quitted the routine of school.

"This is an important era to you, my dear lads," he remarked, as he contemplated the delight with which they examined the bright little mementos, which they deemed a great addition to their dignity. "You read of epochs of time in history, of critical

junctures in the career of heroes, of 'golden opportunities' in every individual's life, and all these unite in the experience of to-day! Having completed one brief period of preparatory discipline and study, you have arrived at a point where many ways meet, or rather, where many paths branch off; and need direction as to the one you should choose for your onward course. Have you thought at all what you should be?"

"Oh, yes!" replied Owen. "I mean to be a gentleman; that has been decided long ago."

A smile lurked for a moment in Mr. M——'s eye, as he turned towards Edmund with the query, "And you, is your choice made?"

"I must be a worker, sir," answered Edmund, "and suppose I shall follow my father's profession, and try to cure, or at least to alleviate, my neighbors' sufferings."

"Well, that is a very honorable, useful, and influential post, Edmund, though involving much self-denial, much patient study, and much persevering activity; and I trust you will be blessed and made a blessing to thousands in your day and generation."

"I had thought of the law, or engineering, or mercantile pursuits," continued Edmund, "but I felt afraid of the temptations I might encounter there."

"There is no sphere free from temptations, my boy; and some fancy the medical student is more exposed to scepticism, infidelity, and dissipation than most others; but there is one, Edmund, able and willing to shield all who seek his protection. While preserving your own integrity, he may enable your steady consistency to attract your associates to the service of the same Master."

"And so, Owen," pursued Mr. M——, turning to his other grandson, "your design is to be a gentleman?"

"Yes, sir, I hate work, and shall have a handsome income when I am of age; so I think it will be a good



plan to make the most of my youth, and enjoy myself as much as I can."

"Certainly! if you fulfil both these intentions; but, remember, riches may take to themselves wings and fly away, and *enjoyment* is apt to elude her most eager votaries, and steal in unawares among the plodding workers, who marvel how their labors have become so lightened."

"Then there is a chance for my cousin Edmund having a stray visit from her now and then," said Owen.

"Indeed, I should not much wonder if she takes up her abode with him and his fellow-workers," answered Mr. M—. "But, Owen, you say you intend to be a gentleman, and I am glad to hear it, for a true gentleman comprises every variety of attractive worth, both in character, attainment, deportment, and influence. He is the most self-denying of mortals, ever preferring the convenience of others to his own; improving his time in the cultivation of his talents, exerting his influence, and using his wealth for the counteraction of evil; employing his energies for the social weal; and all this in the most agreeable manner that can be devised. You must, indeed, make the most of your youth to attain such a distinction."

Owen was so astounded at this interpretation of a gentleman's qualities, that he could not utter a single exclamation. So his grandfather continued, "Whilst courteous to others, a true gentleman is not unmindful of himself; but always nice in his person, and unobtrusive in his dress; no tawdry tinsel, no shabby finery, betray his dependence upon outward adornment. He is refined in his habits and his language, indulging in no low phrase; no vulgar tricks, even in private. Considerate of the feelings of others, he would forego a joke rather than inflict a pang. His politeness is as assiduous in the domestic circles as in royal saloons, and he is so well informed as to be able to converse on congenial topics with the mechanic as well as the statesmen, with the merchant or

no divine, with the little child or the matured philosopher. The gentleman is welcome in every society; is prepared to do as much good, to all classes of the community, as he possesses leisure to attend to them."

"Stop, dear sir," said Owen; "you are describing a perfect character, but I only meant a gentleman to travel, and amuse himself, and so on."

"Well, to travel as a gentleman, you must be well acquainted with the language, history, and customs of the countries you visit; for ignorance of these things is beneath a gentleman. You must be a judge of paintings, sculpture, and architecture—they are parts of a gentleman's taste and knowledge; and for amusement, a gentleman cannot course or hunt—these pursuits involve so much low companionship and noisy revelry; he cannot gamble, for he would distress his antagonist, and lose his own equanimity; he cannot frequent the theatre, and those public resorts where his ears would be offended by profanity, his delicacy wounded by impunity. In short, the gentleman rightly estimates his own position, his own conduct, and his prospects, and would be the last to make a mistake on either point."

"You have portrayed a vastly superior personage to any that I ever dreamt of, sir," replied Owen.

"Possibly; but as you have thought sufficiently of your future course, to choose a special path, you would surely ascertain all that belongs to that path."

"The fact is, my dear sir, I begin to feel that I have never really thought about the matter."

"Ah, 'tis an old and common error, my lad. The Great Jehovah lamented in ancient days, 'My people do not consider.' And so now, we flutter along the gay garden of childhood, heedless of all but the passing moment; then plunge headlong into the activities of life with reckless ardour, and only pause on the confines of eternity, to wish we could begin again, and redeem the unprofitable past!"

"I am sure that cannot be your case, sir," interposed Edmund, with an affectionate smile. "You have always been busy and useful ever since I can remember."

"You remember but a very small portion of my three-score years and ten, my boy, and I will not now detail the many events which sadden my memory, and induce the heartfelt prayer that you may be taught so to number your days, that each shall add lessons of wisdom and works of acceptance in the sight of our holy Judge; not that by any works of righteousness we can merit His favor, but that we may thus prove how much we love Him who first loved us and gave Himself for us."

Mr. M—— paused, but the boys perceived he had more to say, and their attention being more fully roused, they begged him to proceed.

"We have spoken of your profession for this life, my dear grandsons, but your decision for eternity is of infinitely greater importance."

"Of course," said Owen, "I should not think of neglecting public worship, omitting to read the Bible, and

when I am a little older and settled in life, I shall think what more I can do."

"Would not wisdom suggest that you should first seek the salvation of your soul, Owen. Life is frail, and many a healthy youth has been cut off suddenly by accident or disease, just as the most promising prospects were opening before him. Others have been arrested by the veiling of the mental faculties; insanity has abridged the day of grace; but when once you have planted your foot firmly on the Rock of Ages, and have been admitted into the Church of the living God, it is highly necessary, that you should become transformed into a living epistle of his Spirit, that may be known and read of all men. In these days of latitudinarian theories, and multifarious 'phases of faith,' young people should be well grounded in the 'sound doctrines,' so strangely insisted upon by the Apostle Paul. Cling first then to the Word of Truth, which is able to guard you in that 'path which shineth more and more unto the perfect day.'"—*British Mothers' Journal.*

### Reviews.

#### NEW BRUNSWICK, NOVA SCOTIA, AND PRINCE EDWARD ISLAND.—BY ALEXANDER MONRO.

The following flattering review of this work is from the *European Times*:

"The object of Mr. Monro in this elaborate work is to convey to the world on both sides of the Atlantic a knowledge of the resources of the Lower Provinces of British North America. These minor dependencies of the British crown, however vast, was in extent, fertile in resources, and hopeful in their future, are in danger of being overshadowed by their more powerful neighbors, the Canadas. In fact "British America" and "Canada" are, in our common estimation, almost convertible terms. When either is sounded in our ears our thoughts unconsciously travel to the banks of the

St. Lawrence; forgetting that even Canada, large as it is in comparison with Great Britain, is itself a mere section of the vast domain that "calls us lord" on the Western Continent.— Few, we believe, are aware of the fact stated by Mr. Monro, "that British America includes a larger area than that under the government of the United States!" According to Judge Haliburton British North America is a country about one quarter larger than all Europe, and Canada alone is as large as England, France, and Prussia put together.

Leaving, therefore, the larger provinces, which have already afforded employment to so many pens, Mr.

Monro confines his attention to what are called the "lower provinces," consisting of New Brunswick, Nova Scotia, and Prince Edward Island. To show the extent of the inquiry instituted by Mr. Monro into the condition and attributes of these provinces it might suffice to quote from his title-page that the work professes to detail "their history, civil divisions, geography, and productions; with statistics of the several counties; affording views of the resources and capabilities of the provinces, and intended to convey useful information, as well to their inhabitants, as to emigrants, strangers, and travellers, and for the use of schools." This, it will be admitted, is a pretty wide field, and a rather comprehensive programme; but, when we state that the work extends to nearly 400 octavo pages, it will be allowed that the author has amply fulfilled its conditions. Mr. Monro is the author of a previous treatise on theoretical and practical land surveying, and his antecedents, therefore, qualify him for the kind of research required for a work of this description. The volume, indeed, contains the most minute particulars, under the heads above enumerated, respecting these countries which the most curious inquirer could desire to know; whether it were his object to trade with the country, or to settle in it, or simply to gratify a general thirst for information. In each of these respects our author literally exhausts the subject, and leaves nothing whatever for the future statist except to dig in the mine he has here laid open, or to record those changes which the lapse of time may produce. These, indeed, it is impossible to predict. The progress of these countries has already been so extraordinary, their boundaries are so vast, and their resources so exhaustless, that to trace their future career would baffle the foresight of any prophet who was not endowed with the gift of inspiration. In the meantime the object of Mr. Monro's work is to aid this development and stimulate

this progress by disclosing to the world the capabilities and advantages of these infant colonies; and thus to draw within their borders and interest in their prosperity the hearts and hands of those who are capable of cultivating the soil, extending the fisheries, increasing the trade, and consolidating the liberties of those outlying bulwarks of the British crown.

The exports from these and other infant colonies, of course, consist of the rude productions of the soil, or the no less valuable treasures of the deep. The character of these cannot greatly be varied, within any definite period of time, because they are furnished by the hand of nature rather than by the art of man. True, even these may be greatly modified, in the course of time, by human ingenuity and the requirements of commerce. But the quantity of the natural productions of a country may be indefinitely enlarged by the increase of its population, and the ever growing demands of its trade. A certain proportion must always exist between the exports and imports of any country which hopes to enjoy a fair share of material prosperity. The "balance of trade" is as important an element in commercial greatness as "the balance of power" in the political relations of states. \* \* \* \* We consider it a valuable contribution to the stock of our information respecting these important provinces of the British empire, whose ultimate importance no man can estimate, but which in the meantime are in some danger of being altogether overlooked. Mr. Monro has done for New Brunswick and its lesser neighbors what was done by Mr. Montgomery Martin many years ago for more extensive regions of our colonial empire. He has collected and arranged data valuable to the statesman, the merchant, the emigrant, and the philosopher; and the realization of his hopes in the adequate peopling and cultivation of these fair provinces will materially contribute to the prosperity and happiness of a con-

siderable portion of the human race. That this is no Utopian dream may be inferred from the following description of the elements of prosperity existing in the provinces as given by the author:—"A healthy climate: an excellent soil for agricultural purposes; inexhaustible forests of valuable timber, accessible by an extensive seaboard, and by navigable rivers; immense mineral resources, and an unparalleled coast and river fishery."

We say nothing of the style or literary merits of the author. A work whose chief object is the accuracy of its statistics is not of course quite so entertaining as a romance, or "the last new poem"—as poems used to be. Mr. Monro has bestowed more pains upon his facts than his ornaments.—This renders his work less showy but more valuable than it might otherwise have been. Like the wound of Mercutio, it is not so wide as a church-door nor so deep as a well, but—"it will do."

The typography is creditable to the Nova Scotian press, and in addition to a geographical map of the country there is a supplementary one showing the roads, railroads, and minerals.

*Bell's Weekly Messenger* says:—

"NEW BRUNSWICK; WITH A BRIEF OUTLINE OF NOVA SCOTIA AND PRINCE EDWARD'S ISLAND.—By Alexander Monro, Esq. In this goodly volume, extending to nearly 400 pages, and which we have received from Halifax (N.S.), the reader is presented with a copious account of the history, civil divisions, geography, and productions of the above named portions of British North America. The work is evidently the production of one who has had a passion for his object, and who, by an almost incredible amount of industry, has collected together, and ar-

ranged in a most lucid manner, a large mass of facts on every subject calculated to throw light upon the past history, the present condition, and the future prospects of one of the most important and valuable portions of our immense colonial empire. The space at our command will not allow us to enter into a detailed account of the contents of this volume; but we can honestly assure those of our readers who wish to become acquainted with the resources of the provinces above named, and which, though, comparatively speaking, close to our very doors, are a *terra incognita* to Englishmen generally, that they cannot consult any book, so full of information, and thoroughly trustworthy, as the one now before us. Had the nature of the climate of these provinces, their agricultural capabilities, their inexhaustible forests, their mineral wealth, and their unparalleled coast and river fisheries, been better known, we should not, year after year, have seen the tide of emigration flowing almost exclusively towards Australia, or even the Far West; but multitudes of our countrymen, who have either perished at the gold diggings, or are wending their way home from the so-called land of freedom, shattered in health and ruined in pocket, would have been living in comfort and comparative wealth, in our North American colonies, helping to lay deep, under the Ægis of their fatherland, the foundations of an empire that promises to perpetuate to the remotest ages the greatness and glory of England, without its faults and weaknesses."

The edition of the above work is nearly disposed of. A few copies are for sale at W. L. Avery's and Messrs. Barnes' Book Stores, St. John, N. B.

### Education in Newfoundland.

The following brief outline of the state of Education in this Island, is condensed from the correspondence of

*The Journal of Education, etc., Nova Scotia:*—

The population of Newfoundland,

according to the census of 1857, is 119,304; of these 63,995 are Protestants, and 53,309 Roman Catholics.—The legislative grant for educational purposes in 1858, was £13,175 sterling, amounting to £16,468 currency—a magnificent sum. The educational instructions are divided into three classes—Elementary and Commercial Schools, four Academies, and five Convent Schools; the two former classes of Schools receive of this grant £10,525; the four Academies £1700; £750 for the training of teachers; and £200 for repairs of Schoolhouses, etc. The Separate School system exists on this Island; of the £10,525 sterling, the Protestants receive £5,612 16s.; the Catholics £4,912 4s. The £200 granted for the Repairs of Houses, is also divided between these two bodies. Each denomination has a separate Board of Education, who superintend the expenditure of the School fund, in proportion to the population of the respective districts. "Thus local Boards expend the money voted by the Legislature, in accordance with the provisions of the Educational Act;" each Board makes its own bye-laws, etc., subject to the approval of the Government.

The inhabitants are required to pay, by way of fees, towards the support of the Elementary Schools:—For each child learning the alphabet, etc., Two Shillings and Six Pence per annum, currency; learning to write and cypher, Five Shillings; and for learning other branches, seven shillings and six pence per annum. There are two Inspectors, one Protestant and one Catholic, who submit separate reports to the Legislature.

The Protestant Inspector reports the total number of Protestants schools, excepting Academies, to be 131—attended by 6,521 pupils, of whom 2,934 can read the Scriptures. Of these schools 98 are controlled and supported directly by the Boards; and 33 are denominational, receiving a portion of the public grant, but are not under the direction of the Boards. The sa-

larics of the 98 teachers is £36 10s. each; of the 33 each receive £28, with additional support from their respective denominations. The average cost per pupil is £1 4s. currency. Pupils have to supply their own school books,

From the Inspectors report there appears to be £1,310 of the school fund unaccounted for; and the expenditures made, "owing to the want of proper superintendence, and the careless way in which business is transacted," is not satisfactory;—the Board is composed of men quite incapable of doing an intentional wrong.

The Catholic Inspector reported in 1858 91 schools, attended by 4,522 children; in addition to these are five Convent schools, aided by the educational fund, not under the control of the Inspector, attended by 1148 pupils—making a total of 5,670 pupils; of these 1811 are able to read. Each teacher gets a salary of £29 10s. The five Convent schools receive £548 currency. The average cost of educating each pupil in the elementary schools is £1 2s. 2d. In the expenditure of the £5783 currency, entrusted to the Catholic Boards, there appears to be £1638 unaccounted for; thus, between the two Boards, Protestant and Catholic, there is £2,948 wasted.

"It is clear," says our authority, "there is need of some improved supervision in this matter. The Education Act requires each Board to furnish a detailed statement annually of their expenditure; but very few of the Boards comply with this. The others totally disregard it; and thus this large absorption from the Educational grant is unknown or disregarded."

The following tabular form will show more clearly the state of the matter:—

PROTESTANT.	
Population, . . . . .	63,995
School Grant, . . . . .	£5,712
Number of Schools, . . . . .	131
Pupils, . . . . .	6,521
Able to read, . . . . .	2,934
Average salary of teachers, £40 10s.	



Fees paid per school, . . . £1  
 Balance unaccounted for, . . . £1,510

CATHOLIC.

Population, . . . . . 53,309  
 School Grant, . . . . . £5,012  
 Number of Schools, . . . . . 91  
 Pupils, . . . . . 5,670  
 Able to read, . . . . . 1,811  
 Average salary of teachers, £30 10s  
 Fees paid per school, . . . . . £1 3s.  
 Balance unaccounted for, . . . . . £1,638

The Legislature appropriated £750 sterling, per annum, for the purpose of training Teachers; but none avail themselves of it, in consequence of the small amount of salaries received for teaching; and there is no Normal School on the Island. So that the state of elementary education in Newfoundland is by no means flattering; and "looking to the future, it is deeply to be regretted that no brighter view presents itself. It is now contemplated to subdivide the Protestant grant between Episcopalians, Wesleyans, and other Protestants. A bill for this purpose was introduced last session—was read a first time—and met with no opposition; and next year it will probably be the law of the land. The effect of it will be that Episcopalians and Wesleyans will have Separate Schools; their children will no longer receive contamination from one another, by sitting on the same form. The Episcopalians number 42,638—Wesleyans, 20,144—other Protestant denominations 1,213. The Protestant Educational Grant will be subdivided into three shares, proportioned to these numbers. The consequence will be that the number of schools in the different settlements will be augmented, and, as a necessary result, the salaries

of teachers lowered, and the poor education already attainable, it is to be feared, will be deteriorated. Jealousies, rivalries and denominational differences will be increased and embittered;—the Protestant denominations, educated apart from one another, will be more alienated and less capable of united action; and there will be no counteractive to Sectarianism. The progress that has hitherto been made in education will be checked; and money will be handed over to each denomination to be expended very much as they please. Teachers will be practically under dominion of their respective clergy. All the evils that have arisen from division will be inveterated. In settlements where one school would be sufficient, and where one teacher might have a respectable income, there will be three poorly qualified teachers on wretched pittance. Thus, if abuses have resulted from division hitherto, the increase of that division will multiply and perpetuate the evil."

Although the preceding statements does not show by any means a flattering state of educational matters in Newfoundland, according to the large expenditure of money by the Legislature, still, on the whole, though the instruction for the want of properly trained teachers, cannot be equal to that imparted by the teachers of elementary schools in the Lower Provinces; the number of pupils at school, in proportion to population, is not far behind that of New Brunswick or Nova Scotia. New Brunswick sends one-ninth nearly; Nova Scotia one-ninth; and Newfoundland a fraction over one-tenth of their population to School.

63,995  
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 131  
 6,521  
 2,934  
 40 10s.

# AMHERST FEMALE SEMINARY.

PRINCIPALS,  
**Mrs. C. E. RATCHFORD and Miss YATES.**

### TERMS :

BOARD AND WASHING (white dresses excepted), with instruction in Reading, Writing, Arithmetic, Use of the Globes, Ancient and Modern Geography, Ancient and Modern History, Grammar, and Rhetoric, Natural and Mental Philosophy, Astronomy, Botany and English Composition—£30 per Academical Year.

### EXTRA CHARGES.

#### MUSIC.

Piano or Spanish Quiter,....Three Lessons per week, £2 per quarter, or half term.  
Singing, .....Five Lessons per Week, 10s. “ “

#### DRAWING.

Pencil or Crayon,.....Five Lessons per week, £1 per quarter, or half term.  
Colored Crayon,.....Five Lessons per week, £1 10s. “ “  
Water Colored Drawing } ...Three Lessons per week, £1 10s. “ “  
(Landscape) }

#### FRENCH.

Five Lessons per week.....£1 10s. per quarter, or half term.

#### ITALIAN.

Three Lessons per week,.....£1 10s. per quarter, or half term.

Instruction is also given in the following branches, viz—Oriental Painting, Wax Flowers, Feather Flowers, Fancy Wool Work, Chenille Flowers, Ornamental Hair Work, &c.

Bills payable quarterly in advance.

There are two Terms per year. The Winter Term commences 5th January, and ends 31st May. The Summer Term begins 1st August and ends 21st December. The intermediate Quarters or Half Terms commence 13th October and 29th March. Pupils will also be received at any time, and charged only from date of entrance.

The French Department is under the care of Madame Eugenie Jeanpert, recently from Paris, who teaches on the Ollendorff system, and also gives lessons in Music. Daily conversation in French is insisted on.

Five other ladies are employed in the English Department, Music, Drawing, Painting, Italian, Botany, &c.

No pains will be spared to promote the health of the Boarders by proper exercise and those young ladies whose parents wish them to ride, are allowed the use of a quiet saddle horse.

Each young lady is required to bring with her one pair of sheets, one pair of pillow slips, six towels, six towels, and four table napkins, marked with her name; and pupils remaining in the Seminary during the vacations, will be charged Twelve Shillings and six pence per week for Board and Washing.

There are six Pianos in the Establishment, and Pupils boarding in the vicinity will be charged Five Shillings per Quarter for the use of an instrument to practice.

Any Books or Stationery which may be required, can be supplied by Mr. Ratchford, at Halifax prices.

The Seminary is situated within a few minutes walk of four different places of public worship, and near to the Telegraph Station and Post Office.

Three months notice required, under ordinary circumstances, before the removal of pupil.

AMHERST, 1860.

C. E. RATCHFORD.

REFERENCES.—The Lord Bishop of Nova Scotia, the Hon. Judge Stewart, C. B., Thomas A. S. DeWolfe, Esq., Halifax; Rev. George Townsend, A. M., Rev. Alexander Clark, D. D., Amherst; Rev. Charles Tupper, D. D., Aylesford; Rev. Charles Elliott, A. B., A. P. Ross, Esq., Pictou; Harry King, Esq., D. C. L., Windsor; Rev. John Frances; Rev. E. B. Demill, A. M., John McGrath, Esq., St. John Hon. John R. Partelow, Fredericton.

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