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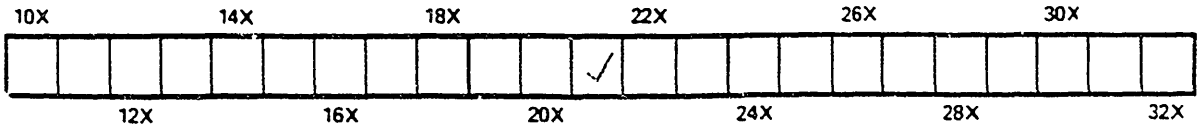

THE INSTRUCTOR,

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

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Modern Literature and Elementary Instruction in the Middle Ages.—No. 3.

In the two preceeding articles on this subject, we attempted, briefly, to show the state of society, so far as literature and elementary knowledge is concerned, down to the end of the sixteenth century of the Christian era. Our object is not to show in detail, the nature and number of discoveries and improvements made, during the various periods of the world's history, for such a task would occupy volumes, but simply, to show, in a summary manner, the leading features in the march of intellect. And it is only as we descend the stream of time and arrive close at our own day—the region of a more full and authentic history, that the clear day-light of historic truth begins to enliven the picture.

Many are the gradations through which the mind of man must necessarily pass, in advancing from that state of barbarism and ignorance, in which the great mass of society once was, to that high degree of civilization and intellectual refinement, which many countries have subsequently attained. Having at length passed through the mists of tradition and the dreary waste, which occupied so long a space in the intellectual chart, and reached the confines of a region characterised by an extraordinary degree of intellectual progress, we feel as if standing on sacred ground; the invention of paper and printing, and the practical use of the compass, was about to cause a revolution in the state of the world, by the spread of knowledge. After this long period of darkness had passed, like a mighty incubus over society, education became a prominent part of State deliberations. England, France, Prussia, Germany, and other nations, laid plans for the spread of knowledge; but the education given, was principally confined to the higher classes—the common people still ignorant. Shortly previous to this time many of the nobility of England and France could not sign their names. Macauley, the historian of England, speaking of an English esquire of the 17th century, says, that it was "un-

lettered," and indicated "a nature and breeding thoroughly plebian." If such were the esquires, with regard to education, what must have been the state of the plebians? In the times of Charles the second, the "literature, which could be carried by the post bag then formed the greater part of the intellectual nutriment ruminated by the country divines and country justices;" and few knights of the Shire had libraries so good as may now perpetually be found in a servant's hall, or in the back parlor of a small shopkeeper. * * No circulating library, no book society then existed even in the capitol. * * And as to the lady of the manor and her daughters, their literary stores generally consisted of a prayer book and a receipt book. * * And during the last part of the seventeenth century, the culture of the female mind seems to have been entirely neglected. If a damsel had the least smattering of Literature, she was regarded as a prodigy. Ladies highly honored, highly bred, and naturally quick-witted, were unable to write a line in their mother tongue without solecisms and faults of spelling such as a charity girl would now (1849) be ashamed to commit. And the sale of books was so small that a man of the greatest name could only obtain a pittance for the copyright of the best performance. * * Pedagogues knew no way of imparting knowledge but by beating their pupils."

The most important step taken, in order to promote education was that adopted by the Scottish parliament in 1696. An act passed, says Macauley, ordaining "that every parish in the realm should provide a commodious school house and should pay a moderate stipend to a schoolmaster. The effect could not be immediately felt. But, before one generation had passed away, it began to be evident that the common people of Scotland were superior in intelligence to the common people of any other country in Europe. To whatever land the Scotchman might wander, to whatever calling he might betake himself, in America or India, in trade or in war, the advantage which he derived from his early training raised him above his competitors. If he was taken into a warehouse as a porter he soon became foreman. If he enlisted in the army, he soon became a sergeant. Scotland, meanwhile, in spite of the barrenness of her soil and the severity of her climate, made such progress in agriculture, in manufactures, in commerce, in letters, in science, in all that constitutes civilization, as the old world had never seen equalled, and as even the New World has scarcely seen surpassed. This wonderful change is to be attributed, not indeed solely, but principally, to the national system of education."

The above extract shows not only the importance of education and its effects upon mankind, but also the advantages of system. The Scottish system of education was the only national system, except the Waldensian, in existence at that time, and for a long time after. Prussia, and the United States of America, were, we believe, the next to adopt a general system of public instruction; England has no national system yet; France, and a few other countries have recently adopted systems of education.

In examining the state of educational systems, whenever established, they appear to be in a transition state; no country has yet adopted an absolute system; the changed circumstances of the Scottish people, is calling for a change in their educational system; and so it is in other countries, no matter to what height the state of civilization may have run; —change is written upon every thing.

It was change in the circumstances and relations of society that caused a revival of literature in the 16th century. A political, moral, and intellectual change. Among the political causes of this change, may be enu-

merated,—the fall of the eastern empire, and the conquest of Turkey and Greece by the Saracens; resulting in the dispersion of men of learning, through the continent of Europe; giving rise to a better system of jurisprudence, by which civilization was promoted; oppression subdued—and finally the consolidation of the civil governments of Europe, under the administration of more enlightened Monarchs, who became the zealous patrons of education.

The literary causes of this important change in the state of society, arose to a great extent from the invention of printing, and the division of the the commonwealth of letters into different departments. This art, says Stewart, "rendered the taught less dependent on their teachers, and by opening more widely the sources of knowledge, served quickly to break down the ancient barriers, and emancipate the human mind from its bondage." By means of this art, those stores of ancient learning, which had been immersed in monastic institutions for ages, and were scarcely known to exist, were brought to light. At this time upwards of twenty men, eminent in scholastic attainments arose, who created a taste for the study of Grecian and Roman literature.

Among the moral causes for the restoration of letters, may be named, the Reformation; it exerted a mighty influence on the state of the world, and the intellectual attainments of the mass of society.

During the 17th century alone, there arose nearly one hundred men who figured in the restoration of literature, among whom may be named —Copernicus, Repler, Galileo, Napier the inventor of logarthions, Des Cortes, Pascal, the two Bernoullis, Leibnitz, and the immortal Newton, as he is called. These may be called the morning stars of genious and scientific research, who rose during the period under consideration, and by their labours dispelled the darkness that overspread the earth, and presaged the rising of the sun of science, and the spread of general knowledge.

Still, the leading minds of the world of letters were principally directed to the restoration and improvement of Astronomy, Mathematics generally, Euclids elements of Geometry, Optics, and the various branches of Natural Philosophy; subjects generally speaking, too intricate to be comprehended by the unintellectual mind. Yet a spirit of inquiry manifested itself in the public mind, that gave rise to a more extended knowledge;—a knowledge of the various affairs of life, and an inquiry into the works of the ancients,— but more especially, a knowledge of the scriptures. Monastic libraries were explored for MSS of the Old and New Testaments, which were collected, if not with the critical acumen of modern philologists, yet with a degree of diligence and research that was highly commendable.

It was Newton, says a distinguished writer. "that predicted the dilate spheroidal figure of the earth * * and scanned the cycles of the firmament, and elicited from the scroll of enigmatical characters which himself had framed, the secrets of a sublime astronomy, that high field so replete with wonders, yet surpassed by this grandest wonder of all, the intellectual mastery which man has over it. That such a feeble creature should have made this conquest—that a light struck out in the little cell of his own cogitations should have led to a disclosure so magnificent—that by a calculus of his own formation, as with the power of a talisman, the heavens, with their stupendous masses and untrodden distances, should have thus been opened to his gaze—can only be explained by the intervention of a Being having supremacy over all, and who has adjusted the laws of matter and the properties of mind to each other. It is only thus we can be made to understand, how man by the mere workings of his own spirit,

should have penetrated so far into the workmanship of Nature; or that, restricted though he be to a spot of earth, he should nevertheless tell of the suns and the systems that be afar —as if he had travelled with the line and plummit in his hand to the outskirts of creation, or carried the torch of discovery round the universe."

Among the writers of the 17th century, whose works were more easily comprehended by the body of the people,—were those of Bacon and Loch—these men, to use strong language, rent "the veil of awful obscurity which then covered the face of nature," and unfolded to man his complete nature, and the duties he owed to his Creator.

Bacon's ethical works, though less celebrated than his treatise on logic and metaphysics, is characterized by profound thought, inventive genius, brilliant fancy, and correct reasoning. His work, "The Georgies of the Mind," in which he proves the importance of education, and the development of the intellectual character, is well worthy a perusal, even at this distant day.

And Loch's celebrated "Essay," is still considered a work of great importance, —embracing within its range almost every topic that comes within the sphere of moral and intellectual science.

Such works as these, with others of similar import, were well calculated to lead the public mind into a right frame of inquiry, and advance the literature of those times.

From a work now before us, by the Messrs. Chambers of Edinburgh,—1846, we find the state of education in several of the different countries of the world, as follows:

In England the proportion of school-going pupils is as 1 to 11½ of the population: Scotland 1 to 9; Ireland 1 to 17; Prussia 1 to 6; France 1 to 12; Spain and Portugal, 1 to ?; Switzerland 1 to 9; Italy—Papal States 1 to 50; Lucca 1 to 55; Tuscany 1 to 66; Neapolitan territory, 1 to 70; Lombardy 1 to 13; females are not educated, and "there are thousands in every province who never saw the form of a letter;" Greece 1 to 8; In Austria every child from 5 to 13 years of age, is compelled to attend school, and these receive general instruction; in Germany 1 to 8 of the population attend school; in Holland education is very general; Belgium 1 to 11; Denmark 1 to 7; Sweden 1 to 1000; Norway 1 to 7; Russia 1 to 360. The state of Asia, with reference to education, is very low,—few able to read; the civilization of Africa is little above semi-barbarism; United States 1 to 9 of the entire population; and in South America the scale of education is exceedingly low,—few being able to read.

Such, was the state of education, in the principal countries of the world, fourteen years ago. In some of these countries great changes have since taken place, both as to the quality and the quantity of education imparted.

The proportion of children, says a work published in France in 1856, to the entire population is,—Children between five and ten years of age are in Ireland 1 in 7.35 of the inhabitants; England 7.62; Scotland 7.90; Sweden 10.16; France 10.23. Children between ten and fifteen years age. In Ireland 1 in 8.20; England and Scotland 1 in 8.70; Sweden, in 10.17; France 1 in 10.67.

M. Hodgins in the American Journal of Education, on this subject, says:—The number of persons to one pupil, without distinguishing the age of pupils; Maine, 3; Upper Canada, 4.4; Denmark, 4.6; United States; 5.6; Sweden, 5.6; Saxony, 6; Prussia, 6.2; Lower Canada, 6.7; Norway, 7; Great Britain, 7.5; Belgium, 8.3; France, 10.5; Austria, 13.7; Holland, 14.3; Ireland, 14.5, Greece, 18; Russia, 50; Spain, 65; Portugal 81.7.

The per centage of children between seven and fourteen years of

age, attending school in the following countries, is of recent date:—Saxony 100 nearly; New England States, 95; in Holland, 92; Prussia, Switzerland, Denmark, Sweden and Norway, Belgium, Austria, Scotland and England, each a per centage of 45. In India, with her two hundred millions of inhabitants, the average proportion of persons who can read, is not more than two out of every one hundred of the entire population.

In Ireland, by the census of 1841, in seventy-four towns, each with a minimum population of 2500, there was not a single bookseller; and still worse, there were six counties, Donegal, Kildare, Leitrine, Queen's Westmeath, and Wicklow, which had not a bookseller, or a single circulating library. These, says the *Literary Gazette*, may be considered strange, and most assuredly they are startling facts; the same authority says that Scotland, with a third of the population, has three times the number of booksellers, being in the proportion of nine to one.

Prince Albert stated in a speech recently delivered in London, that while in half a century population has only doubled itself within the British Islands, the number of schools has increased as 14 to 1; that in 1801 the number of Schools in England and Wales was between 3000 and 4000 while in 1851 it had risen to 46,000; and while the proportion of day Scholars to the entire population was in 1818, 1 to 17, it was in 1833, 1 to 11, and in 1851, 1 to 8. England having no national system of education, the School attendance is very fluctuating,—in 1850, 37 per cent of the population attended School, while in 1857 the School attendance fell to within a fraction of 27 per cent.

A system of education has existed in Piedmont, for upwards of seven hundred years, "more rational and efficient (says Dr. Dick,) than has yet been established in the British Isles."

In the year 1765, Silesia established a School system which has been since improved, and provides that "the boys must all be sent to School from their sixth to their thirteenth year, whether the parents are able to pay the school tax or not. * * Every parent or guardian who neglects to send his child or pupil to School, without sufficient cause, is obliged to pay a double tax."

(To be Continued.)

Education of the Eye.

It is assuredly then a thing to be profoundly regretted, that not one man in a thousand developes the hidden capacities of his organs of visions, either as regards its utilitiarian or its æsthetic applications. The great majority of mankind do not and cannot see one fraction of what they were intended to see. The proverb that "None so blind as those that will not see" is as true of physical as of moral vision. By neglect and carlessness, we have made ourselves unable to discern hundreds of things which are before us to be seen. Thomas Carlyle has summed this up in the one pregnant sentence. "The eye sees what it brings the power to see." How true is that? The sailor on the look-out can see a ship where the landsman sees nothing; the Esquimaux can distinguish a white fox amidst the white snow; the American backwoodsman will fire a rifle-ball so as to strike a nut out of the mouth of the squirrel without hurting it; the Red Indian Boys hold their hands up as a mark to each other, certain that the unerring arrow will be shot between the out-spread fingers; the astronomer can see a star in the sky, where to others the blue expanse is

unkroken; the shepherd can distinguish the face of every sheep in his flock; the mosaic worker can detect distinctions in colour, where others see none; and multitudes of additional examples might be given of what education does for the eye.

Man is a harp whose cords elude the sight,
Each yielding harmony, disposed aright;
The screws reversed (a task which if He please,
God in a moment executes with ease),
Ten thousand thousand strings at once go loose,—
Lost, till He tune them, all their power and use.—COWPER.

—*From the School and the Teacher.*

The Best English.

We may say in Latin-English, "Fidelity attends virtue;" but if we use Saxon English, "Well-being arises from well-doing;" it is a far better wording of the same idea. And mark the strength, expressiveness, and majestic movement of the following lines from the "Departments of Sennacherib," in which nearly all the words are Anglo Saxon:—

"For the Angel of Death spread his wings on the blast;
And breathed in the face of the foe as he pass'd;
And the eyes of the sleepers wax'd deadly and chill
And their hearts heaved but once, and for ever grew still!"

The French and Latin elements of our language, of course, have their place and use, and cannot be left out; but the Anglo-Saxon should furnish the staple of our common writing and talk.—*English Sunday School Magazine.*

Number of Words in the English Language.

The Hon. Geo. P. Marsh, in a recent lecture on the English language says, that the English words found in use by good writers hardly fall short of 100,000. Even if a man was able on extraordinary occassions to bring into use half of that number, he generally contented himself with far fewer. Each individual used in his daily life a repertory of words to some extent peculiar to himself. Few scholars used as many as 10,000 English words; ordinary people not more than 3000. In all Shakespeare there were not more than 15,000 words; in all Milton, 8000. Of the Egyptians hieroglyphics there were but 800, and it was said that the vocabulary of the Italian opera was scarcely greater.

Boys Dont Give Up.

A Chinaman will contend at the annual literary examination till he is seventy or eighty years old, although with the bare possibility of ultimate success. Mr. Cabaniss, a missionary at Shanghai, says, that his teacher saw a man at the last examination who is 84 years old, and who has not yet despaired of graduating.

We are sad dunces in the school of life, reading our lessons slowly. And when Grief, with her sharp dagger, pricks our heart string sore (seeing our little sorrow magnified through the false microscope of selfishness,) we cry out, 'Wo!' as if God were not just; as if the power which paints the tender flowers red, blue, or purple, as

best pleases it, feeds them with sunshine, strengthens them with storms, and moulds them perfectly, were not the same which builds our lives up; knowing not, if we live passively as they do, in His hands, we, too, should grow up perfect in His sight, through good and evil, and our star of faith, for every night of woe, would lengthen out, a rainbow pavement, which our souls might climb to grasp the light beyond.—*N. Y. Teacher.*

Home Duties and Home Enjoyments.

"There is a class of blessings so quiet and peaceful, that men seldom pause to take note of them; and yet no others on earth are so precious. I mean social blessings. But, invaluable as they are, their history is unwritten. The achievements of armies, the machinery of governments, and the lives of great men, are nearly all that the historian has recorded. In fact, most that makes up the social life of people cannot come before the public eye. It lies in the shadow of more imposing objects, and the veil of privacy covers it. But should their history be written, they would be found to have governed, unseen, those greater events on which men gaze with wonder. The great ones, who have led in public affairs, and stamped their impress on their age, have themselves come from the bosom of social life, and from the shaping power of its silent influences. They have been borne up on the flood they seemed to guide. They were the index, not the contents of their age.

But if much of private life is insignificant to the world, and much too dark to look upon, still, it might present some of the brightest pictures, which it were refreshing to study. If it does not show us heroes in the battle-field, and kings in palaces, it might exhibit many a peaceful community thriving in all arts of industry; many a neighbourhood consulting its common interests in unpretending council, or gathering in smiling circles of friendship; and many a hamlet and cottage sprinkling valley and hillside: every day the centres of honest toil and pleasant cares, and every evening gathering a joyous company around a cheerful fire to mingle the voices of innocent mirth, and song and praise—the homes of affection, and virtue, and peace. You might see greatness without its show, worth without its pretence, and every kindly feeling of humanity rooting itself in warm hearts, and blooming out in its own freshness and beauty.

We are all made for society. The best virtues are dwarfed, the best sympathies dry up, and man's whole nature becomes one-sided and selfish when he isolates himself from common interests and the common weel. He needs to link himself to the living trunk of human society, or, like a severed branch, he falls withered and useless. The vitality of our nature must flow into it through those various ties which hold men together in a social life. Every natural tie feeds some natural affection; every affection is a source of some new joy; and thus all social ties were intended to enter into one still higher, stronger, and happier, that binds us to the beneficent Author of every joy.

But, like all other natural gifts intended to bless, if perverted, they may bring a curse. It is, then, an important question, how the advantages designed to grow out of the social relations may be secured.

The social enjoyments of a people depend upon their social character; their social character is very much the result of social training, and this training is mostly in the household—the family at home. And if we notice, also, the wider relations of society branching out through all its depart-

ments, we find they rest on the same basis; their corner-stone is home. To the question, then, how can social enjoyments be promoted? The answer is—make your homes happy.

Let us suggest, then, some things which may tend to promote the happiness of home.

1. Each in the home circle must have a benevolent spirit, or have a disposition to make the rest happy. If one be heedless of the wishes of the others, but tenacious of his own gratification, he acts on a selfish principle, which can sunder all humar ties. A benevolent spirit will lead to frequent self-denial for others' good, and it is the corner stone on which the happiness of home must rest.

2. Avoid the positive causes which tend to mar the peace of home. Everything which will be likely to displease, if unnecessary, should be avoided. The happiness of a day may be destroyed by a single word or action, and its repetition may keep a family in constant turmoil. Small things may embitter life. He who would knowingly give unneccessary pain is wanting in humane feelings.

3. Each must have a forbearing spirit.

No one, that knows himself, imagines that he is perfect, even as a social being. He needs the forbearance of others, and he must be willing to extend it to them. To ask perfection in others, when one has only imperfections to give in return, is not a fair exchange. There will often be difference of opinion, but there need be no alienation of feeling. Let the judgment lean to the side of charity, and what charity cannot cover, let forbearance excuse.

4. Be ready to ask forgiveness.

Many are too little to do this. But nothing can so stamp one's character with the seal of true greatness, as a free, open, penitent acknowledgement of a wrong, whenever it has been done And when such spirits are together, harmony cannot long be broken, though the house be small.

5. Cultivate an open, communicative spirit.

An open expression of thought and feeling leads to a wider comparison of views, to more intelligent judgments, and to a knowledge of one another, which removes distrust, and forms the only true basis of mutual confidence and sympathy. Minds cannot flow into one another unless they know each other—unless they are open and communicative. Most subjects may be familiarly conversed upon. At least, a spirit of reserve should be avoided. If characteristic of a family in their relations to each other, it stops the spontaneous outflowing of feeling and thought; it deadens sympathy, chills affection and thus breaks the sweetest charm of home.

6. Another requisite is the faithful performance of relative duties.

Every social relation involves corresponding social duties. Husband and wife, parent and child, brother and sister, owe to each other respectively the duties of these relations. It is a fundamental law, in all the relationships of society, that they involve reciprocal duties which balance one another. And if a person sustain a relation and neglect its duties, he violates the very principle of harmony in the social system. He disowns his own nature. He is worse than an infidel.

7. Cultivate a relish for useful knowledge.

Some of the family, at least, have leisure. Let them so use it as to increase the common stock of knowledge. If a family dwell only on the routine of daily affairs, or on events of mere local importance, their minds will want vigour and scope. The hour of leisure will drag heavily. Life will pass in a dull monotony. Home will be wanting in attractiveness. But enlarge and elevate the thoughts of home circle, and it will give vigor to the intellect and freshness to the feelings; it will waken the spirit of inquiry, prompt, to diligent reading and study, and pour into the

daily conversation vivacity, variety, and elevated sentiment. Let young minds grow up surrounded by a spirit of intelligence which reads, which investigates; not mere news of the day, but that which is of substantial importance—the very kernel of truth. It is dangerous to the happiness of a family, if its leading members sink into mental sluggishness. Many a young mind has sought low and vicious excitement abroad, for want of proper mental employment at home.

8. Cherish the social affection.

Nothing can supply the want of these. They give to domestic life its bloom and fragrance. Under their influence every burden is light, every employment cheerful, every care sweet. Without them all mutual service is a kind of task-work, and life itself cold and cheerless. A sense of duty, however strong, is not sufficient. A determination to do just what one is obliged to do in the thousand little cares of domestic life overtasks the conscience, and leaves little room for the play of the affections. These are not altogether spontaneous. They may be cherished—directly, by little attentions and kindnesses which feed them; indirectly, by avoiding whatever drinks up their life—seeking pleasure abroad, apart from the family—self indulgence, too absorbing pursuit of wealth or honor—anything which does not give room for the growth and play of the social affections. We are too much a restless, outgoing, worldly people. There is a wearisome plodding which exhausts the body, depresses the mind, hardens the sensibilities, and drinks up the warm, the playful, and the affectionate, those heart-smiles which are the sunlight of home. What is stern, overreaching, and ambitious in active life preponderate over what is cordial, confiding, and affectionate, in social life. We need a more tropical atmosphere to breathe its blandness and transparency through our feeling and manner. Our social character wants depth, and warmth, and simplicity, and genuineness. We are too calculating, selfish, unsympathising, heartless. We should be more ready to rejoice with them that rejoice, and to weep with them that weep; to look, not every man on his own things, but also on the things of others; to be kindly affectioned one to another, in honor preferring one another. And until that religion which comes from the atmosphere of heaven shall breathe its own true spirit in our hearts, to temper our worldliness, to deepen our feelings, and to open the fountains of sympathy, we shall have a wintry climate; the frost will creep in to the very hearthstone of domestic joys, and freeze up the fountains of social happiness.

Of what pure affections and warm sympathies has a kind Providence made us capable! And He instituted the social relations for them, that they might grow out from them, and, like blossoms on our sterner nature, shed their sweetness upon human life. Tender and precious are the ties that bind us to the dear circle of home. Husband and wife, parent and child, brother and sister—the nearest, the sweetest ties that earth can know; and these, gathered up and sheltered under one roof, and blending together all their endearments.

If one have a happy home, he will carry its cheerful spirit with him in the world; it will shine out in the smiles of his countenance, and others that sit not by his fireside will feel its warmth. It matters not so much that in the jostle of a selfish world one sometimes meets its stern competition, its coldness, or even its treachery, if he can turn daily to refresh himself in a home of true smiles and genuine virtue, and warm affections. There is in this world no place like a happy home! There is no computing its influence on happiness or character. Nothing has such a shaping power as home influences. They are first and deepest, and habitual. They are penetrating and all-pervading. They touch every spring

and element of the character. It is here one appears what he is. Abroad he may be another person. Temporary feelings may govern him. He may wear the dignity of station, or ape the manners of fashion. At home he is himself. And how refreshing if we are permitted to lift the curtain which conceals the private life of one honored by the world, to find that he has all those lively traits of social character, those fresh, and simple, and kindly feelings which go out playfully of their own accord, in a thousand ways, and are the genial sunshine of home. If we reverenced the man before, we love him now, and raise our estimate of his true greatness. Would that all who are honored and useful abroad, were qualified to be happy and to make others happy at home. But the qualities essential to this do not come of themselves; they must be sought and cherished. Oh, to have light in one's dwelling—in one's early first home! so that in after years, whenever he wanders in a dark world, he may think of one bright spot the home of his childhood, and in hours of sadness feast upon his hallowed recollections, and dream of it as the sweetest image of heaven."

Education in Upper Canada—1858.

There is no part of the British Empire that holds a more proud position, so far as elementary education is concerned, as that of Canada East.

The schools of this Province are in a healthy state; though there has been, it is true, a falling off in consequence of "hard times," in the school revenue, still the school attendance has slightly increased.

Number of schools 3,866—increase 135. Attendance of pupils 293,683—increase 21,046. Total receipts for school purposes during the year £311,122—decrease £12,482. Total amount paid to teachers £230,171. Legislative grant £33,250. Amount contributed by Municipalities £692,376, which is £34,376 in excess of the sum required by the law, and £5,672 more than raised in 1857.

The number of children between five and sixteen years of age, is set down at 360,578.

Of those who attended school during the year 1858, 160,633 were males, and 133,050 females; showing an increase of more than ten per cent. on each item.

Of the teachers, 856 were first class; 2,364 second, and 683 third class teachers.

Number of free schools 1936—increase 229. There were 94 seperate schools—decrease six. The seperate schools cost double that of the public schools; and half a dollar per pupil more than non-sectarian schools. The supporters of seperate schools pay less than two and a half times the amount paid from the public chest, while non-sectarian schools contributed nearly nine times the amount of the public grant.

These facts tell powerfully in favor of free schools, and the free school system.

In 1,708 schools the daily exercises were opened and closed with prayer. In 2516 the scriptures only were read.

In addition to the above statistics, there were 75 grammar and senior County schools attended by 4,459 students.

Number admitted into the Normal school 162. The public libraries have been largely augmented during the year.

The above facts, considering the commercial pressure that bore so heavy on Canada, in common with a large portion of the world, testify in favor of the system, as well as to the efficiency of Dr. Ryerson, the Chief Superintendent; and the other officers connected with the administration of the school law.

Education in India.

During the time that the attention of the public is still directed to India, and where such revolting and heart-rending occurrences have within the last two years transpired, it may not be unprofitable to enquire into the state of education in that benighted portion of the earth; especially when education, both as to the quality and quantity, has so much to do in moulding the minds of the people.

From recent official enquiries into the work of education in India, it is lamentable to contemplate, that not more than from two to six adults out of every one hundred, of the millions that form the population of that vast empire can read.

In five districts of the Bengal Presidency, the most intellectually favored section of India, the proportion of adults who have received any degree of education is six per cent. of the entire population; so that ninety four persons out of every one hundred remains destitute of education; in the least favored districts there are ninety eight out of every one hundred, destitute of elementary instruction.

Out of thirty eight millions, the population of Upper and Lower Bengal, fourteen millions may be set down as children, two thirds of whom are of an instructible age, as children go to school there at the age of five. Now, from the data collected it appears that only seven per cent. receive any kind or amount of education; it follows that nine millions of the children, and twenty three millions of the adult population of Upper and Lower Bengal are without education altogether.

Such being the state of native education in this section of the Indian empire, it would not be difficult, considering that females are entirely devoid of education, except the natch-girls, to ascertain the number of uneducated persons in British India, which cannot be less than one hundred and thirty four millions. A fearful amount of ignorance, superstition and vice, in the power of a fanatic priesthood, and evil-minded chieftains, to employ at pleasure to their own bad ends.

In Calcutta, Bombay, and Madras a few high schools have been recently established by the natives, where the Persian, Arabian, Sansarit languages, general literature, rhetoric, law, logic, medicine, and astrology, are very imperfectly taught. The average number of students at any one of these institutions does not exceed seven. The teachers are most of the Braminical caste, many live in extreme poverty, while others receive salaries incommensurate with the amount of instruction imparted.

Within the last ten years quite a number of works, compared with the extent of education have been published in India, consisting of absurdly fabulous and disgustingly immoral recitals of dramas, poems, and histories—works calculated to instruct and excite the people in every thing that is false, base and cruel. The works on grammar, logic, etc., are few and imperfect. The medical department, inculcate absurd quackeries of every description.

The condition of the common schools, which are few and far between, is still worse,—they are little better than a negative evil—fitting the few who enter within their walls to be cruel, licentious, and deceptive.

The following extracts from an able article in a late Number of "Crambers Journal," from which this article is condensed, will show the state of these schools:—

"The course in these seminaries is to place the young scholar during a month after his first entrance to practice the formation of the alphabet; which he does by writing on the loose sandy floor of the school room with one of his fingers or a small stick. From this initiatory stage he is promoted to the next class, where he is

taught to construct words and short sentences by writing on a palm-leaf with an iron style. Thence he proceeds to use the finer leaf of the plantain; and finally, when well advanced, he is taught to write on paper hardened by the juice of the tamarind tree, and to draw up petitions, business documents, accounts, &c. In some of Hindi, though not in the Bengali schools, a wooden board or a brass plate smeared over with mud, or cloth and water, is employed for tracing words by means of a wooden style, as well as for calculations in arithmetic."

The teachers are miserably poor, and have to employ themselves between the hours of teaching, at any pursuit that will enable them to add a few pence to their small pittance in order to make a living; and "the village school will frequently be held in an open shed, occasionally in the covered place in which the weekly market is held, on which day a holiday is given to the scholars, and the pedagogue occupies himself in the busy duties of what, in Europe, we should call the clerk of the market."

The language employed in the common schools, now under notice, is Bengali in Bengal proper, and Hindostani in Behar and other districts. The Urdue language, though much richer in variety and force of expression, (the language of the Pulpit) has not found its way into any of the class-books of the elementary schools, where it might be advantageously used.

Among the teachers employed, the Brahmins, contrary though it is to them, in consequence of their high caste, to give instruction in the elementary branches, are the most numerous. The people being divided off into castes, and each caste keeping at a respectful distance from the other. "Twenty years ago, it was rare indeed that the least degree of instruction was enjoyed by any of the lower castes of tailors, water drawers, sweepers, or such like;" recently some change has taken place in this respect.

The domestic instruction as is imparted in families is still more unsatisfactory than that taught in the common schools. The high caste men will not send their sons to the elementary schools along with the sons of the lower orders of society, consequently in some instances they remain uneducated.

In contrast with the state of indigenous education in India, is that established by the christian Missionaries. Wherever these labourers in the field of truth would locate themselves, schools would arise, and elementary instruction be imparted in the vernacular tongue. Through the instrumentality of the Rev. J. Long and others, useful books in the language of the country have been prepared and put in circulation in the schools Before the recent rebellion good results were produced in many places from these works.

The Bengal government have established a system of education, and appropriated a large amount of money in aid thereof; but from the extravagance, in its expenditure,—paying a large staff of officers; the real workers, the teachers, get very little for their labour.

The Calcutta colleges, and Company's colleges, have done but little for the education commensurate with the exertions made, nor will they ever do much for the elevation of the Indian mind, until CASTE—the curse of India—be trampled under feet.

Hints on English Composition.

BY GEORGE R. R. COCKBURN, ESQ., M. A. RECTOR OF THE MODEL GRAMMAR SCHOOL FOR UPPER CANADA.

In a country, like Canada, where every one who aspires to occupy any position is more or less called upon to express his sentiments publicly, either orally or through the medium of the press, we should imagine that English Composition would hold a prominent place in the schedule of our school duties. But our daily experience tells us that such is not the case, and that we are generally left to acquire that art in a loose, nondescript manner, after we are supposed to have finished our education. We believe, however, that many of our zealous teachers are fully sensible of this defect, but have been deterred rom giving this branch a prominent lace in the regular curriculum of tudies, from an exaggerated idea of the difficulty of training the youthful mind to the art of composition. With a view to remove this difficulty, and to answer various inquiries, we desire to offer the following few simple hints on English Composition. We would commence by remarking that the bugbear in the way of teaching English Composition, has been that the subjects given out by the master have not been adapted to the mental powers of the pupil. Any one may be convinced of the truth of this remark, by turning over the pages of any ordinary composition class-book, in which, among the list of subjects for essays, he will find such nice abstractions as "Virtue is its own reward," "Honesty is the best policy," "Benevolence," "Charity," "Beauty," "Envy," "Vice," "Truth," "Justice," "Time," &c. Now these nuts are rather hard for any one to crack; and to set any ordinary man —far less a child, with its feeble, undeveloped powers—to write about such airy, fleeting abstraction, is simply absurd. The food is too strong and not adapted to the intellectual digestive organs of the child. You must tempt it by a lighter, simpler, and more nourishing diet; and that you can easily procure, by adopting the following recipe:—Take a short pithy, fairy tale, or heart-stirring deed from History; read it carefully over once, or twice if necessary, to the little fellows, who will listen to it with breathless attention. Then encourage one of them to repeat, as he best can, on the spur of the moment, the same story; and when he has done so, tell the whole class to reproduce it as carefully as they can, but to use *every freedom* in the handling of the subject. In this manner you will help to cultivate—what in a young class it is most essential to cultivate—the habit of attention and sustained intellectual effort; and the fact of one of their class-mates having repeated the story, will encourage the dullest to persevere. You can then cause two or three boys to reproduce, on the black-board, their essays, in whole or in part, which you can thus publicly criticise.

After warning the class against similar errors, you may send them all to their seats, to write a second or improved copy, by which means you bring vividly before the boy the fact of his progressing—one of the greatest levers in self education. When in this manner they have had sufficient practice in composing in a variety of styles, so as to be able to punctuate correctly (which may be taught in a very few lessons by the analysis of sentences,) and to write pretty fluently, the next step is to throw them more on their own resources, by suggesting to them various subjects for original composition, taking care, however, that these be confined to things which they have seen or handled, or can easily imagine. They may thus describe a shipwreck, fire at

sea, cricket match, boat race, battle scene, holiday excursions, &c. The teacher can thus allow full scope to individual taste and talent, and can help the backward,—but let him beware of compelling his pupils to write a theme nicely cut up and dissected into so many dry *morsels, labelled* with equally dry names, and thus attempt to force every boy to *think* alike and in a regular order.

The higher style of composition may now be safely entered upon by the more advanced pupils, to whom the master may give critical or parallel biographies; historical, imaginative, or other themes, which require a fairly cultivated mind and taste, and powers of nice discrimination. In these higher subjects he will find it almost indispensible to have at his command a fair school library, to which he can refer the pupils for consultation or preliminary reading. Let them have full time to digest what they read, so that their thoughts may not be mere crude repetitions of the ideas of others.

Such is a rough outline of the manner in which we conceive English Composition may be taught. The judicious teacher may also avail himself of other means to aid the pupils in acquiring that art. Thus, by making it a rule, at least in the junior classes, to admit no answer which does not contain a clearly expressed definite proposition,—by teaching history not so much by questioning as by demanding an oral or written account of a particular lesson or subject, —by *requiring in the classics a full*, good English (not Latin-English) translation of every passage, instead of allowing both languages to be murdered piecemeal by that curious grammatical hybrid termed "*construing*," by causing the pupils themselves to comment on and recite choice pieces of our best authors; by avoiding the pernicious habit of correcting pages of bad grammar, which is one of the surest methods of teaching a boy bad grammar, by familiarizing him with it; by instituting among the senior pupils a carefully conducted debating society; by these and such similar appliances as will occur to every one who has studied the philosophy of the human mind, in connection with instruction, the art of English Composition can be easily and pleasantly acquired, and a good mental training be at the same time secured. In conclusion, we would draw the particular attention of every teacher to the orthography of his pupils, and the necessity of curtailing their spasmodic effusions.

Physical Development in America.

For eighty years we have existed as an independent power among the nations, asserting by brain force and nervous skill our equality with the older races from which we sprang, and doing credit to the Teuton and Celtic tribes (who were our originators), in point of intellectual power and vigorous thought. This statement is one which we believe will be acknowledged by the most prejudiced commentator on our social system. But while we proudly indite such a fact, we are also compelled to acknowledge that we have deteriorated in physical development. The causes of this deterioration have been a consequence of our independence; for to prove that we were capable of doing what in the revolutionary days we said we could achieve, it was requisite that for a time we should forget our personal materiality, and think only how best to use the "dweller in the temple," regardless of the temple itself. Having now, however, proved the position that our forefathers assumed and being able to keep it with the exercise of an ordinary amount of brain force, it is necessary that we

should look to the walls of the temple, in order to preserve it in that sound and weather-proof state that its Grand Designer intended it to be.

Nearly every lecture this season has had something bearing on this question; and there is in the press a mighty surging, that indicates truly the waves of argument that are to come, and wash muscle, bone, and sinew into the American child. On every hand we see it exciting good men's attention; and even from the pulpit we have heard, so to speak, muscular Christianity, preached. Pure health in a normal man is more the natural balance of thought, feeling and bodily vigor than the mere absence of disease, and with us this balance has been somewhat impaired, and would we keep that power to go a head as we wish—would we show that our thoughts are good or great, our principles noble or sublime—we must keep in healthy action and perfect tune the instrument through which they reveal themselves to the outer world. This is the body (the frame-work) that contains our individuality—"the house we live in."

That pleasant philosopher, Dr. O. W. Holmes, says in a recent number of the *Atlantic Monthly*, "——the strong hate the weak. It's all right. The arrangement has reference to the race, not the individual, Infirmity must be kicked out, or the stock run down." Harsh as this may appear, it is true; for we cannot afford, our bodies being necessary agents to effect the objects of our wills, that they be constitutionally weak, and incapacitated for the labor they have to do, and that the will commands, or the thought inspires them to perform. There is a bodily insanity as well as a mental one; and as excess of any kind induces the one so does want of air, exercise, and equalizing action produces the other.

There is another grand cause of bodily infirmity in this country, and that is, the vast amount of quack medicines which are annually swallowed by persons, for purposes honest and dishonest, and which, if they do not inflict punishment on the partaker of them, yet surely stamp upon the offspring—our future greatness—the mark of a father's folly or a mother's weakness.

We have no fear, however, that there will be a sufficient number to look on the melancholy side of the question; therefore let us prefer, as pioneers, to show the road to health and national *physique*. This physical education must begin with the young; and to their improved condition, the result of training, must we look for an athletic American people. The first grand necessity of life is fresh air; and we can assure many persons who act as if they thought the reverse, that fresh air will not ordinarily kill babies, in fact, the youngest child should have as much fresh air as possible, should be loosely clad, and allowed to crawl about a great deal. The educational system should include the gymnasium, and regard the art of calisthenics as a very fundamental part of learning. Boys, and even girls should be encouraged in vigorous sports—flying the kite, bowling the hoop, or similar games. We sometimes count, in one day, half-a-dozen or more target companies passing our office, to shoot for prizes at some suburban lager bier garden; and we have thought how much better it would be, and how much more good it would do the country, were those young men to try their skill at leaping, vaulting, throwing the hammer, or anything that called forth muscle, rather than shooting at a painted board. And it would be more patriotic, too, for the use of the gun is quickly acquired, should it ever be wanted for war; the muscle and strength to use that gun are not to be had quickly, but are the results of constant activity and exercise.

Our habits are, also, altogether too sedentary, and the ladies, we say it respectfully, are too much within doors, and know too little of rustick

roads and the pleasure of country walks. Let them, therefore, try and walk a little more; as much from the cities as possible, and as little into them. Oh! if the ladies would but make walking a fashion, what a blessing it would be. Again, we want more ventilation in our schools, churches, and houses, and the sanitary condition of our cities is capable of great improvement. Better drainage, more water facilities, and a system of ventilation in the humbler portions of our city, would, we are sure, reduce the mortality two per m one year; and the good that they would do by improved general health, is incalculable.

We think that we are right when we say that man should not only be intellectually the superior over the brute creation, but that as an animal, he shou'd be the first; and this is only to be obtained by exercise, fresh air, and cleanliness. We wish sincerely to see the American a splendid specimen of physical development, and this is to be impressed on the American mind more strongly than it has ever yet been. In some measure we look to the public schools to start the movement, by affording the pupils every facility for the exercise of their bodies as well as minds. The instructors of the young must learn the laws of hygiene as well as logic, and teach gymnastics in conjunction with the Latin or French grammar. If they will but do this, it will be a grand step towards giving the children better ability to think and study, by being the possessors of healthy bodies, and it will much aid physical development in America.—*Scientific American.*

MISCELLANEOUS.

THE UNIVERSITY OF BERLIN, Prussia, has a staff of one hundred and fifty professors; and the number of students in attendance frequently exceeds four thousand.

LIGHTNING.—Thunder is said to be caused by the passage of electricity. If the air in the clouds has more electricity the "stroke" comes from above; if, however, the air on the surface is fuller of electricity, then the stroke is upwards. This is the reason, in many cases, why men and animals are killed by lightning in the open fields. There is more danger in sitting at an open window, than when the window is closed; as glass repels lightning. "Lightning or electricity," says Hall in his "Journal of Health," "has a love, so to speak, for metals—has an affinity for them, or seeks for them; hence the loss of iron, or steel, or other metals you have about your person during a thunder storm in summer the safer you are."

LIVERPOOL, England, in 1857 exported to the value of £55,000,000; tonnage of vessels owned in this port in the same year was 636,022 tons,—being 76,882 tons greater than that of London; there entered and cleared 9 000,000 tons; of the 212,875 British emigrants in that year, nearly 156,000 sailed from Liverpool. The docks of Liverpool extend for seven miles along the edge of the water, they cover an area of 400 acres. The sea along one side of the Mersy, by shipping in the docks is protected from wind and storm, is one of the greatest works of any age; its length is upwards of five miles, average thickness eleven feet, and its average hight from the foundations, forty feet.

SQUARING THE CIRCLE.—The following, from the New York *Observer*, is one mode of "squaring the circle," a practical, if not a theoretical solution of a problem which has defied the sagacity of philosophers for many ages.

The condition of this squaring is that every line, horizontal and vertical shall be a known word.

C I R C L E
I C A R U S
R A R E S T
C R E A T E
L U S T R E
E S T E E M

WHAT IS NEEDED.—The following extract from an address on hygiene, delivered by Dr. Hamilton, to the graduates of the Buffalo College, is well worthy of a careful perusal:—

"We need for our dwellings more ventilation and less heat; we need more out door exercise, more sunlight, more manly, athletic sports; we need more amusements, more frolic, and noisy, boisterous mirth. Our infants need better nourishment than colourless mothers can ever furnish, purer milk than distilleries can manufacture; our children need more romping, and less study. Our old men more quiet and earlier relaxations from the labors of life. All men, both young and old, need less medicine and more good counsel. Our cities need cleansing, paving and draining. The Asiatic cholera, the yellow fever, the plague, and many other fearful epidemics are called the opprobria of our art, and our fellow citizens upbraid us with the feebleness and inefficiency of our resources in staying their fatal progress. When will they learn that although we do not fail to cure these maladies, the more precious secret of prevention is in our possession, and has been for these many years?"

TOMATA AS AN ARTICLE OF FOOD.—Professor Bennett, of Edinburgh, has drawn attention to the value of this fruit, partly as an article of daily use upon the table, and particularly as a means of relieving the loaded liver. In the latter case the tomata becomes a valuable remedy in some forms of dyspepsia, and the professor believes that before long a chemical product of the tomata will become a general substitute for mercurial preparations in treating such complaints. The taste for the tomata is an acquired one; but when it is properly served, the fruit is highly relished, either with animal food or taken alone.

OILING HARNESS LEATHER.—Oils, when applied to dry leather, invariably injure it, and if to leather containing too much water, the oil cannot enter. Wet the harness over night, cover it with a blanket, and in the morning it will be damp and supple; then apply neatsfoot oil in small quantities, and with so much elbow greese as will insure its disseminating itself throughout the leather. A soft pliant harness is easy to handle, and lasts longer than a neglected one. Never use vegetable oils on leather, and among the animal oils, neatsfoot is the best.

POPULATION, ETC.—The population of Russia is 65,331,568; that of the British Empire 161.501,034; and that of the United States (1850) 23,-363,327. Area of Russia 7,906,397 square miles; the British Empire contains 7,568,821 square miles; United States 2,963,460.

THE TELESCOPE.—By Lord Ross's telescope objects 100 feet high can be distinctly seen on the moon. It is just 250 years since Galileo's memorable discovery of the telescope took place. Being at Venice his house was thronged with visitors to see the curiosities and wonderful properties of his instrument.

The tallest chimney in the world is being erected in Glasgow, Scotland, which will be 460 feet high.

INTEREST.—To find the interest of £130 for one month at 6 per cent. Rule—add to the units figure one fifth of itself, and call the result pence, the other figures will express shillings, thus—£13 is 13s.

What is the interest of £55 for two

months—add 1 to the units figure and it will stand thus,—56—the first figure is shillings the second pence, 5s. 6d. multipled by 2 is 11s. the interest required.

ASSESSMENT FOR SCHOOL.—The public mind of the Lower Provinces is now being directed to this important subject. The press of New Brunswick is taking a noble stand with reference to this matter. Those we have observed, in favour of this view of advancing education, are, The Courier, Colonial Presbyterian, The News, New Brunswicker, Church Witness, Globe, Herald, St. Andrews Standard, Carleton Sentinel, Westmorland Times, Borderer, in a word, the great majority of the press of the Lower Provinces, is in favour of direct taxation for Schools. Another subject of no less importance is also being discussed—namely; Provincial aid to Sectarian institutions of education; several of the leading journals of the Provinces condemn, in no measured terms, the present system of making such large appropriations in favour of Sectarian Colleges, &c.

CHINA.—Sir John Brown says that China contains a population of more than 400,000,000 of human beings; and that there is between 40 and 50 millions of British capitol invested in that country. Speaking of the language of China he say: —"The written language of Caina was understood by 500,000,000 of the human race. The study of this language was the study of a life. In an elementary school in China it was necessary for a lad to learn 700 characters before he could read the easiest book; and there were 6 or 7,000 which it was necessary for him to know in order to carry on a diplomatic correspondence with the higher authorities.—There were no less than 70,000 words in the language, and the large dictionary consisted of 70 volumes, folio. There was a great taste for knowledge in China, because it was the stepping stone to rank, authority, wealth and dignity. There was no Chinaman who was not a good arithmetician, and in his long intercourse with China, he never knew a Chinaman who made a mistake in an accouut. Children, servants, everybody, presented correct accounts, unless disposed to cheat, and a mistake in a Chinese account was scarcely ever discovered. Everything was reckoned by decimal system, and he was glad of an opportunity of stating how much the introduction of that simple principle faciliated education.

TANNING.—The *Scientific American* says, "it is well known that by keeping the hides and the tanning substance from coming in contact with the air, the tanning process is materially faciliated. In order to effect this practically, the only way is to carry on the tanning in vacuo."

COMPULSORY EDUCATION.—In Saxony, Baden, Wirtemberg, Bavaria, and other States of Germany, all children are bound to attend School from six years until fourteen, under pain and penalties; still the moral and intellectual character of that country is *by no means high. Such systems of* advancing knowledge only tend to cramp the mind. Slavery is the password in infancy; and in old age the same.

White Specks in Butter.

In reading the November number of the *Farmer*, I see in your request for essays, one which will find a response from the ladies, namely:—"What is the cause of, and best remedy for, white specks in butter?"

In answer, I will give my opinion, from an experience for many years in butter-making. I have found whenever a current of air has come directly upon the milk, that the cream would become hardened in small specks on the surface, which the process of churning would not break, and they would become incorporated in the butter. In windy weather, these particles are the most quickly formed.

My remedy for this defect, is not to allow a draught of air direct upon the milk nor to allow the milk to stand so long that the action of the atmosphere will harden the cream; but to skim it as soon as sour, and, if possible, before the milk thickens. A tablespoonful of salt is thrown into a jar,—which is kept in a cool place—into which the cream is put, and briskly stirred, whenever cream is put in, with a stick kept in the jar for that use, till sufficient is accumulated for churning. The cream is put into the churn, after it has been well soaked in warm or cold water, as the weather admits; adding to the cream a quart or two of new or sweet milk, which, in cold weather, is heated sufficiently to warm the cream. This obviates the necessity of standing the churn in a warm corner until the cream is at a proper temperature for churning and the addition of the milk thins the cream, so that when the butter forms it will be perfectly clear. Sometimes when the buttermilk begins to separate, water is thrown in, a little at a time, but never when sufficient sweet milk has been added before churning. The churning is always done in a short time. Butter that is put down for market, should have as little water used about it as possible.

When I observe these rules, I always have solid, golden-colored butter, free from white specks, which, when properly packed, with all the buttermilk worked out, will keep sweet as long as you may desire, and be fit for the daintiest palate.—*Com. Genesee Farmer.*

Notice to Agents, Subscribers, &c.

THE INSTRUCTOR.—Having at much personal inconvenience and expense, enlarged this Magazine, and otherwise varied its contents; rendering it more generally useful to the educationist, agriculturist, and general reader, without adding to its cost to subscribers.

We hope those who ar in arrears in payment will see the necessity of making early remittances. The yearly subscription is merely nominal, and should be paid in accordance with our terms. Namely, IN ADVANCE

Errata in February Number.

Page 29, second column—for "good moral" read good *novel*. In line 19, for "remarks" read *works*. Page 30, second column, last of page, for "unwillingness" read *willingness*. Page 33, for "Prinee Edward Island School Loan," read Prince Edward Island School *Law*.

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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.