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THE MISSIONARY
AND
SABBATH SCHOOL RECORD.

Vol. VII.]

MAY 1, 1850.

[No. 5.]



THE DOVE.

A bird clean by the Mosaic law, and often mentioned by the sacred writers. In their wild state, they dwell principally in holes in the rocks. They are innocent in their dispositions, and make no resistance to their enemies. They are very much attached to their mates; and when one is absent or dies, the other, or survivor, laments its loneliness.

There are various allusions to the mildness, peacefulness, and affection of doves. The church is called a turtle-dove and a dove, or compared to it, Ps. lxxiv. 19. Sol. Song, i. 15; ii. 14; iv. 1; v. 2; vi. 9. Where "doves' eyes" are spoken of in these passages, allusion is made to the

meekness of their expression. It is thought by eminent critics, that Sol. Song, v. 12, is wrongly translated; that allusion is made to a deep blue colored pigeon, common in the east, and that it is meant to compare the white of the eye to milk, and the iris to a blue pigeon; and that the comparison is, "His eyes are like a dark blue pigeon, standing in the middle of a pool of milk." It was in the manner of a dove that the Holy spirit descended upon our Saviour at his baptism. Hosea compares timid Ephraim to a "silly dove without heart," and says, that when the Jews shall be called to their own land, they shall "tremble" or fly, "as a dove out of

the land of Assyria." David in his distress wished that he could fly from his troubles as the doves do to warmer climates on the approach of winter. The appearance of the dove is spoken of as an emblem of spring, Sol. Song, ii. 12.

The dove is mentioned in an interesting part of the history of the world, as being sent out by Noah that he might discover whether the dry land had appeared.

The dove was used in sacrifices. It was among other animals, prepared by Abram, when god manifested his intention to bless him, as narrated in Gen. xv. 9. When a child was born, the mother was required within a certain time, to bring a lamb and a young pigeon, or turtle, for offerings; but if she was too poor to afford a lamb, she might bring two turtles, or two young pigeons. Thus we may judge of the poverty of Mary, the mother of Jesus, when, upon his birth she brought to the temple at Jerusalem the two birds instead of a lamb. It was to supply mothers with animals for sacrifice that those persons sat in the temple with doves to sell, whom our Lord forced to leave it, because "the House of prayer" was not a fit place for buying and selling.—*Bible Dictionary*.

THE LITTLE MISSIONARY COLLECTOR'S FIRST ATTEMPT.

A little while ago, a teacher in a London Sunday School was telling his class about the state of the heathen, and trying to persuade them to subscribe their pence towards sending out Missionaries to teach them. In that class there was a little boy ten years old. His name was George. But it was a sad thing that, though he had been to a Sunday School for a long while, and had sometimes even gone to a Missionary Meeting, he had till now thought little, and cared less, about the ignorant and miserable millions in other lands. It seems never to have entered his mind that he ought to do something to help

them out of their sad state. But this afternoon, after hearing his teacher describe the condition of the poor people in India, George and the other boys of the class promised to collect some money for the London Missionary Society, and to bring it to the school that day month; but George, though he wished to do this as much as any of them, did not know how; and, if you had watched him going home from school that afternoon, you would have seen that he did not run, and jump, and laugh, as some bad boys were doing, and as George himself had done at other times, but he walked by himself with his hands in his pockets, his eyes on the ground, and his face quite thoughtful and serious. The reason of this was, that he *felt* what his teacher had told him, and was asking himself how *he* could help to send Missionaries to the heathen. But this was a question which he could not answer. He had no money of his own, and never had but one penny in his life, and that was given to him by a kind lady, who came to their house one very cold winter when his mother was ill and his father was out of work, to bring them some medicine and clothes. That lady George had never forgotten, and he thought within himself how glad he should be if she were to come to their house again; and, had he known where she lived, he would have gone to ask her for another penny. And there was nobody else that he *could* ask, except his father or mother. But they had enough to do with their money to find him and his little sister clothes and food; and besides, they did not know or care anything about the heathen. Now George's father, though he loved his boy, worked all day so hard, that when he came home at night or sat in the house on Sunday, he spoke very little to any body, and did not wish his children to trouble him. George, therefore, did not like to speak to him on the subject, and he let a week pass by without trying to get money for the Society. When he went to school on the next Sunday he heard the boys telling one another how much money they had got.

This hurt him a great deal. He knew he could never collect so much as some of them, and yet he could not bear the thought of having nothing to give at the end of the month. Just then, as the teacher heard some of the boys boasting about the money they had collected, he read to them the story of the widow and her two mites, and shewed, that if we give or get what we can, whether it is a pound or a penny, God will be equally well pleased with us. This raised George's courage, and he thought how happy he should be, if he could get even a penny. He made up his mind, therefore, that, if he did *not* get it, the fault should not be his, and that he would ask his father for it before he went to bed. So when George came home from school that Sunday afternoon, he found his father sitting smoking his pipe, and his mother putting the tea things on the table. George sat down and looked for a little while at his father; but as his father was not looking at him, and was thinking about something else, the boy did not speak. Then he looked at his mother, but she took no notice of him, and then he looked at his little sister, then at the cat, and at the ceiling; and at the window, and at almost everything in the room, for he did not know what to do with his eyes or how to open his mouth. Thus George sat for some time, but at last he mustered up courage to say, "Father!" "Yes." "Why, father, at our Sunday School —" But here he stopped. "Well," said the man, but in a sharp tone, as if he was not pleased, and did not want to be plagued. Poor George was ready to give up the business, but he managed to get out, "We've got a *Missionary Society* there, father." "Well," said the man again, but with a kinder manner than before, and this encouraged George to add, "I wanted to know if you would give me a penny to give to it;" and he was so glad to think that he had managed at last to ask the question. But his father said nothing, and put the pipe into his mouth again, while his mother said, "I am quite sure, George, that your father

has to work hard enough to get you clothes and bread without giving anything away." Poor George! His hope was now gone. He almost thought, from his father's manner, that he would give the penny, but what his mother said shewed him that there was no chance of it, and bitterly did he cry that night when he went to bed.

But though George's father said nothing, he was pleased that his child had asked him for the penny. So next Sunday, when George came home from school, his father told him that they were going to have a holiday on Monday, and to go to Greenwich, and that he might either go with them, or stay at home and have a penny for the Missionaries. George was surprised, but the offer placed him in great difficulty. He had never seen Greenwich, and had never even been in a steam-boat. Many a time had he watched these boats from the pier, while the steam was rushing up the tube, and had seen the crowds of happy-looking people hurrying on board, and the captain get on the paddle-box, and the man at the head of the boat (for George knew which was the head) letting go the rope, and the wheels turning round slowly at first, then a little faster, stopping again; and then the boy on board calling out "Ease her," "Go-ahead," and then the wheels fly round, and the steamer shooting into the middle of the river. Oh! how he wished that he was the boy who cried out "Go-ahead;" and when his father told him that he might have a pleasant sail in one next day, or a penny to send the Gospel to the heathen, he could not tell which to choose. He did not make up his mind that evening. When he was in bed he thought about it till he fell asleep, and on waking next morning it was the first thing in his mind. Still he did not know what to do. "Well, George," said his father, as they sat at breakfast, "which is it to be?" With a firm voice, George said, "I'll have the penny for the Missionaries." His mother stared at his father, and his little sister stared at him, and they were all so struck, for every one of them was

quite sure before, that he would rather go to Greenwich than have the penny. But though George smiled and tried to look happy, he could hardly get his breakfast down. Many times he thought of what his teacher had said about the Hindoos and the poor widow, and he got his heart up so, that when he went to school that morning, his mother and sister could not see a tear in his eye, or a sign of sorrow in his face. When he came home to dinner, he found his father there with his Sunday clothes on, ready to start for Greenwich. Now he had watched George, and though he did not tell him, he was much pleased to see how willing he was to deny himself of such a treat that he might do good to the heathen; and he had made up his mind that he should have both his penny and the trip. You should have seen George when his father told him this. How he jumped and shouted! That was indeed a happy day for him. And so it was, when the next Sunday came, and he went to school with his penny. Since then, George gets, not a penny a month, but a penny a week for the Missionary Society, and he has loved his teacher more, and his school more, and the bible more, and the Sunday more, ever since he became a Missionary collector.

GIRLS' WORKING SOCIETY.

My dear young friends, knowing well the deep interest which many of you feel in every thing that indicates the progress of a missionary spirit among the young, I have thought it right to send to your own Magazine a copy of the rules, and a brief statement of the proceedings, of the Girls' Working Society, which was formed more than a year ago, in connexion with the Sabbath Schools of the United Presbyterian Church in Rose Street, Edinburgh, in the hope of inducing the teachers of other schools, where similar societies do not exist, to set about their formation, and of persuading you cordially to join them when they may be proposed to you.

The rules of the Society are as follows:—

I. The Society shall be called the Rose Street Sabbath School Girls' Working Society.

II. Its objects shall be the making of articles of clothing, suitable for sending out to Missionary stations.

III. Its affairs shall be managed by a Committee, consisting of the Female Teachers of the School, and a few other female friends. Two of this Committee shall be annually chosen to act as Treasurer and Secretary of the Society.

IV. The Society shall chiefly consist of girls attending Rose Street Sabbath School, and they shall annually elect the office-bearers of the Society.

V. The funds shall be raised by the voluntary contributions of the members, and the donations of friends.

VI. The funds shall be entirely under the direction of this Committee, and employed to provide materials for the work to be done.

VII. There shall be a working meeting of all the members on the Friday after the first Sabbath of each month, at six o'clock P.M., in the Session-room; two members of Committee, in turn, attending an hour before to prepare the work.

VIII. These meetings shall be opened and closed by singing an hymn; and some Missionary intelligence shall be communicated to the members during each meeting.

IX. Any girls who are irregular in their attendance at school without sufficient reason, shall not be allowed to come to the working meetings; as it is only those who behave with propriety that can enjoy the privilege of helping the Missionary cause.

Whilst the workers, at the monthly meetings of this Society, are busy with their needles, one of the teachers reads Missionary intelligence, or extracts from useful and improving works. If any of the male teachers are present, the meeting is closed with praise and prayer; and occasionally a very short

address is also given. The young persons attending the meetings seem to be delighted with the exercises, and they long for the return of the day of meeting; and as the result of their exertion, during the first eleven months of the Society's existence, they have sent a box to Old Calabar with the Rev. Mr Anderson, containing

- 48 Dresses,
- 3 Dressing-gowns,
- 12 Bags, and
- 3 Shawls,

the value of which was estimated at £6 sterling.

Societies like that to which I have alluded above have been in operation in many of the Sabbath Schools of England for some time; and although it is only of late that they have been formed in a few of the schools of Scotland, there does not seem to be any reason why you should not engage in them as heartily as your English sisters. The members of the Rose Street Society have had much pleasure in the meetings;—the teachers hope the interest of their young friends in the Missionary cause has been deepened, and rendered more permanent, by working with their hands for their advancement.

Desiring that this statement may be the means of exciting many of you to commence working societies, and that you may all be numbered among the lambs of the Good Shepherd's flock—

I am, yours affectionately,
A SABBATH SCHOOL TEACHER.
—*Juvenile Missionary Magazine.*

HORRIBLE CUSTOMS IN NIGRITIA.

We read in the New Testament of a place where "Satan's seat is." Now, if you know any thing about Pagan nations, and their wicked and cruel practices, you will be at no loss to point to many a land which may be described in the same way, and where Satan has indeed his "seat." There he rests and reigns. Millions of blind and wretched beings bow down before

him, and do all the wickedness which he puts into their hearts. He "works in the children of disobedience." He is "the god of this world;" and his reign is indeed "a reign of terror." "Destruction and misery are in his paths." We trace his footsteps in the blood of human beings. Look where we may, we can trace his power by this sign. The *old* are shaken from the trees, that they may fall dead upon the ground, or left to perish miserably upon the brink of a river; the *young* are, in many horrible ways, strangled, buried alive, or flung to be eaten by sharks, or crocodiles, or beasts of prey;—the *strong* are slain in battle, or seized and murdered to satisfy the angry gods. How dreadful are these things—yet how common! Who, then, can doubt the truth, that Satan rules where such horrors are found? Now this is the cause in a part of Western Africa, from which many slaves are stolen, and carried across the wide sea to a far distant shore. In that dark country, human sacrifices are very common. The priests are more like demous than men. The bloody knife is almost the only means by which they rule over the people. When a king or any great man dies, or when they are going to war, or when they want to escape from any expected danger, hundreds are seized and murdered in a very cruel way. Only fancy, dear young friends, that you are in one of these African towns. You are told that the king is very ill, and likely soon to die. You pass among the houses, but you hear no sound of mirth. The people are silent. Even the little children have given over their play, and you may see them crouching down in the corners of their huts, or talking to one another in a low voice. But this is not all. The men and women are squatting upon the ground, or have slunk away into the woods, as if they were expecting that something very dreadful was about to happen. Every sound and every shadow seems to startle them, and every countenance shows the misery and fear of the people. They look just as if an

earthquake was shaking the ground under their feet, and opening its mouth to swallow them up alive. But why are they thus? Do they *love* their king? Are they *sorry* because he is sick? Oh no! They care not about *him*. They only care for *themselves*. He is a cruel tyrant. He never did any good to his people, but much evil. But though they are not sorry that he suffers they know that if he dies, he will not die alone, but that the murderous knives of their horrible priests will very soon smite many of them dead.

But hark! What was that sound? A gun fired. Did you see the people start! And now another is heard, and another. What a change! Before, the people were still and silent. They looked as if they feared to speak or stir. But see, see them now! How swiftly they spring upon their feet! How fast they run, men, women, boys, and girls, all rushing as quickly as they can go out of their huts towards the woods and the fields! A few who cannot run—the old and the feeble—are staying behind; but look at them! They are fastening the doors and taking a spear or a club into their hands, as if they expected the coming of some enemy. But why is all this? *The king is dead!* That firing was the signal that his spirit had departed.

And now turn your eye towards that large house in the distance. It is the palace. You see the gate flung open, and many men rushing out of it towards the town. Who are they, and what are they going to do? They are the king's sons and servants, and they are going to seize and murder human beings, that they may be companions of the dead king in the world of spirits, and there become his slaves. One company surrounds a hut, bursts the door, and drags some poor wretch to the place where the dead king is lying. Another band of these murderers has gone to the wood, and soon afterwards you see a long row of the miserable beings, whom they have caught there, tied together, and led to the same spot. Follow them. They reach the palace.

There the priests, with long knives, stand prepared to plunge them into these poor wretches. Don't you pity them, as they tremble from the head and foot, "ready to be slain?" And do you not wish to "deliver those who are thus drawn unto death," from the darkness in which they dwell, and from the hands of murderous men?

But now the knife is raised. The next moment and the first victim is struck, and sinks faint and bleeding to the ground. A second, a third, and many, many more perish in that hour. And then their limbs are torn asunder, and carried to be hung up in trees, that the vultures may devour them, and that the gods may be satisfied.

Now how can such crimes be stopped? *Only* by the gospel. Children! help to send it. Let not the destroyer go on with his work, but let the people have the word that will save them at once from death and destruction.—*Juv. Mis. Mag.*

PAINFUL YET HAPPY DEATH.

The subject of the following remarks was a negro girl, whose name was Susan Jones. When I first opened the school at Comfort, Susan was among the first to enter. There was nothing very remarkable in her appearance to excite particular attention. I found her very regular in her attendance, orderly in her conduct, and always well prepared with her lessons. I have heard from her parents that she would never go to bed until she had got her task. She certainly deserved the praise of a good scholar. This afforded much pleasure to her instructor and also to her friends. But this was not long to continue; her career in this ever-changing world was destined to be short; and the cause of her removal ought to incite attention to the absolute propriety of using the most prompt measures, for checking the growth of disease, and prolonging the life of the individual.

About the month of August a pin found its way into the fleshy part of

Susan's leg; she told no one of it, not even her parents. About Christmas she complained of a pain in her leg, and was prevented by this from attending the school. The matter excited no alarm for the time, as no serious consequences were anticipated. The time was allowed to pass in the use of what means parents and friends thought best. A few weeks made a mighty change; there did indeed seem to be cause for alarm. A medical man was procured; he approved of all that had been done, and after some conversation hinted that it might be necessary to take off the leg. To this the parents could not bring their minds; the disease had all along been making regular and fearful progress.

The father was urged to bring the matter to a decision; and, if the only means of saving the life was amputation, the sooner the better. He consented, but still delayed, and at last, when another medical man came according to request, he stood, as it were, confounded, he could do nothing, and, to avoid painful feelings—said nothing. After leaving the afflicted family, he said it was a hopeless case—had it been taken in time, with the loss of the leg the life might have been spared; *now it was too late.*

The disease went on at its usual rate, working its way up the body, and soon affected her dissolution. On the morning of the 19th of March, her immortal spirit took its flight from the greatly troubled and wasted frame to God who gave it; and from what we know of Susan's character we have no doubt to the place prepared for her in the house of many mansions. You will, doubtless, be desirous to know how Susan acted during the progress of this sore and fatal disease, that so speedily laid her body in the grave.

It is delightful to be able to state that the evidence which Susan gave of her interest in the Redeemer, was by no means of a doubtful kind. During the whole of her trouble she was not heard to utter a single murmuring or complaining word; she bore with

all with an amazing calmness and fortitude. She appeared to be quite sensible of the gracious presence of the Saviour; her great delight lay in hearing and speaking of him, and of the wonderful things which he had done for "we poor sinners."

It would appear that she anticipated death, and she spoke much about it. One day her mother said, "Susan, you may be taken away, and I left behind." "Well, Mamma, have you not sometimes seen the young trees fall, and old ones stand?"

I had the privilege of seeing her very often during the last two months of her earthly life, and had the opportunity of observing a glorious illustration of the unspeakable value of the religion of Jesus Christ displayed in the experience of the negro girl.

She told me, when conversing with her about death, that she was not afraid to die; she wished to go and see him who had done so much for her; he has been with me; he is still mercifully supporting me, and he says, "I will never leave thee nor forsake thee." One day, shortly before her death, her parents were weeping. Susan saw them, and, with astonishing mildness and sweetness of countenance, which manifested the working of the spirit of all truth and love within, she said, "Do not weep; if you look to and love and follow the Saviour, you will see me again, and we will never part; we will be forever with the Lord, is not that glorious!" What consolation was this to their troubled hearts? What better counsel, and what greater comfort could any give, on the verge of an eternal world? O! that all would only look to and love and follow the Saviour, and then the oft repeated but delightful and deeply interesting lines would be realised in the happy experience of all,—

"A few short years of trouble past,
We reach the happy shore,
Where death-divided friends at last,
Shall meet to part no more."

I remain, &c., ANDREW MAIN.
—*Juvenile Missionary Magazine.*

SABBATH-SCHOOL FUNDS.

At a meeting of the Sabbath-school Committee, appointed by the last General Assembly, it was unanimously resolved that there should be a regular monthly meeting of the Committee on the first Tuesday after the 15th of each month, at five o'clock. All interested in Sabbath-schools are invited to attend this monthly meeting.

We understand that the Committee feel the necessity for doing more for the young than has yet been done, in extending and improving the Sabbath-schools of Scotland. One difficulty felt by the Committee was the want of funds. It has nothing, yet it cannot teach without money. It is requisite to pay for ministers' travelling expenses, printing, postages, &c. Yet the Committee has ventured to begin, trusting that those interested in the extension and improvement of Sabbath-school teaching, and that the Sabbath-school scholars of Scotland, will put the Committee in a position for carrying the wishes of the General Assembly fully into effect. In this hope it has requested the following ministers to visit different parts of the country, to promote the cause of Sabbath-schools.

Rev. Alex. N. Somerville, Anderston, Glasgow.

— William Arnot, St. Peter's, Glasgow.

— James Manson, Dunse.

— Horatius Bonar, Kelso.

— Thos. S. Anderson, Crailing.

— Alex. J. Campbell, Melrose.

— H. M. B. Brown, Lochmaben.

— R. B. Nicholl, Galashiels.

— Islay Burns, St. Peter's, Dundee.

— H. M. Laird, Leslie.

— John Renton, Auchtermuchty.

— Andw. A. Bonar, Collace.

— George Smeaton, Auchterarder.

— W. K. Hamilton, Stonehouse.

— Robt. M'Donald, Blairgowrie.

— Wm. Reid, Collesic.

— W. Hewitson, Dirleton.

— Adam Blyth, Girvan.

— John Milne, Perth.

Three objects were suggested to them by the Committee to be kept in view in their visitation.

1. That they preach sermons to children collected to hear them, either in doors or out of doors, pressing on them the acceptance of the gospel in their youth.

2. That they should impress on the Sabbath-school teachers and others in any parish, the importance of having a census of the parish taken up (by subdividing it, and then going from door to door), and getting the untalented of whatever denomination brought to the existing Sabbath schools, or to others to be opened. They were likewise requested to urge on Christians the duty of coming forward as teachers.

3. That they should take such steps as might seem necessary to them when on the spot for improving the existing Sabbath-schools.

The above, which we take from an "Old Country periodical," is a move in the right direction, and one which cannot fail of great good. In addition to the item of intelligence which it may be said to contain for our fellow-laborers in the field, the Sabbath School teachers, we select it for the purpose of asking if nothing can be done in Canada, by the ministers of the Gospel in different parts voluntarily devoting a short season for the special purpose of advancing the Sabbath School cause. It is unnecessary to urge the importance of this work, as that is universally admitted—and the only question of difficulty is, who is to do it? The Committee of the Canada Sunday School Union have several times employed agents for a limited period to do this work, but, receiving little or no support from the Province generally, have not the funds to carry it on. The Committee, however, are deeply impressed with its paramount importance, and at their last monthly meeting determined on making another effort to obtain an agent; for this purpose, the friends of the cause will be communicated with immediately, for the purpose of advice and soliciting co-operation, which we hope will be responded to in the right spirit.

THE MUSIC.

Our readers will observe that we have occupied an unusual portion of the present Record with the Catechism of Music, introduced in our last number. We have done so for the purpose of placing it as soon as possible into the hands of our readers, and to resume the Music itself: this we will do in our next number, confining the remainder of the Catechism to our cover pages.

The acknowledgments promised in our last are unavoidably postponed till our next.

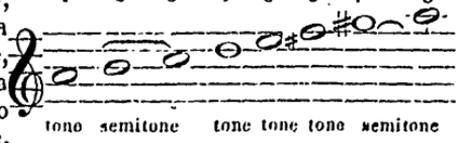
TO OUR SUBSCRIBERS.

Mr. F. E. Grafton, of this office, will leave in a few days on a collecting tour for the S. S. Record. He will visit the Eastern, Johnstown, Midland, Victoria, Prince Edward, Newcastle, and Colborne Districts, and it is hoped will meet with a favorable reception.

A. Between the second and third degrees, and between the sixth and fifth.

Q. Is the same order observed in ascending ?

A. No : according to the rules of harmony, the seventh degree must be major to form a close on the tonic ; therefore a sharp must be added to G ; also the sixth note F, to preserve the diatonic order, is generally made sharp, and the scale ascends thus : A, B, C, 1 2 3 4 5 6 7 8
 D, E, F#, G#, A ; that is to say, from A to B a tone, from B to C a semitone, from C to D a tone, from D to E a tone, from E to F# a tone, from F# to G# a tone, from G# to A a semitone.



OF THE CHROMATIC SCALE.

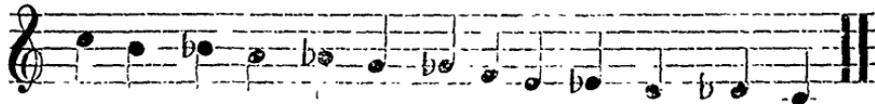
Q. How is the *chromatic* scale formed ?

A. It consists of twelve successive semitones, alternately minor and major, thus : C, C#, D, D#, E, F, F#, G, G#, A, A# B, C.



Q. Can the *chromatic* scale proceed by flats ?

A. Yes : generally in descending, thus : C, B, Bb, A, Ab, G, Gb, F, E, Eb, D, Db, C.



ON THE KEYS AND MODES.

Q. What means the word *key* ?

A. It is synonymous with *scale*, and implies a regular succession of sounds, regulated by a principal note called the *key-note* or *tonic*.

Q. How many keys are there in music ?

A. There are only two natural keys, viz., C major and A minor : any other is a transposition from these.

Q. How do you know the major key from the minor ?

A. The major key is known by its major third and the minor key by its minor third.

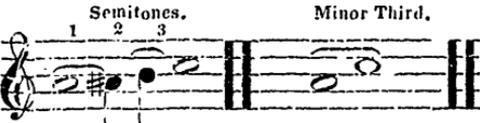
Q. What is a major third ?

A. When from the tonic to the third note above there are four semitones (on the pianoforte five keys), the third is *major*, and the key is called a *major key*. C, E, is a major third.



Q. What is a minor third ?

A. When from the tonic to the third note above there are but three semitones (on the pianoforte four keys,) the third is *minor*, and the key a *minor key*.

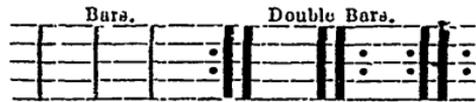


Q. What is a bar ?

A. The word bar has two meanings. Those lines drawn across the stave to divide music into equal portions of time are called bars; and the music between every two of these bar-lines is also called a bar.

Q. What is a double bar?

A. A double bar is two thick lines drawn across the stave to shew the end of a piece, or of one of its parts or sections. Dots added to a double bar signify a repetition of the preceding or following parts, or of both.

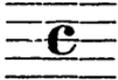


Q. The portions of time (bars) into which music is divided by bar lines are of different species, according to the nature of the time (or measure). There are two sorts of time, common and triple, can you explain them?

A. The term common is applied to every sort of time in which the bars are divisible, naturally, into two portions of equal length. In triple time, the bars are divisible into three equal portions.

Q. Describe the various kinds of common time?

A. In one kind of common time each bar contains a semibreve, or notes equivalent in time to a semibreve. It is indicated thus



A second kind of common time, indicated by the figures $\frac{2}{4}$ consists of bars which contain a minim, or notes equivalent in time to a minim. These are both called simple common time. There is another kind called compound, marked with the figures $\frac{6}{8}$. In this time the bars contain a dotted minim

or equivalent notes, as, &c. &c.

The time marked $\frac{6}{4}$ is similar to $\frac{6}{8}$ time in the division of the bars, but the notes are of double value, as

Q. Describe the different sorts of triple time?

A. Triple time marked $\frac{3}{8}$ has three quavers, or equivalents in a bar.

Triple time marked $\frac{3}{4}$ has three crotchets, or equivalents in a bar.

Triple time marked $\frac{3}{2}$ has three minims, &c., in a bar.

Triple time marked $\frac{9}{8}$ has nine quavers, &c., in a bar.

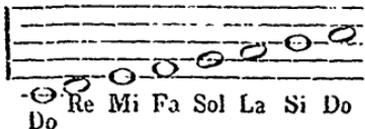
Triple time marked $\frac{9}{4}$ has nine crotchets, &c., in a bar.

NOTE.—In beating time, a regular motion of the hand or foot ought to be done without any great motion of the one or noise with the other. In beating common time, count 1, 2, 3, 4, or down, left, right, up; in triple time, count 1, 2, 3, or down, left, up: the accented part of the bar in common time being the 1st and 3d, and in triple time the 1st.

CATECHISM ON SINGING.



- Q. What does the above figure represent ?
A. The best position for tuning the voice.
- Q. What is generally used to keep the teeth separate ?
A. A tuning fork, or a small piece of ivory or wood.
- Q. What is the object of keeping the mouth in that position ?
A. It is to prevent the tongue, lips, and chin from moving.
- Q. Which syllable is generally used in practice as above ?
A. The syllable ah, or a, as pronounced in father.
- Q. By what method are vocal sounds produced ?
A. Similar to wind instruments.
- Q. How are vocal sounds produced in singing ?
A. By inhaling the breath, and emitting it through the vocal organs.
- Q. How is a low sound produced ?
A. The internal organs are expanded.
- Q. How is a high sound produced ?
A. The organs of voice are contracted.
- Q. How many distinctive sounds are there ?
A. Three.
- Q. Which is the first ?
A. Long or short.
- Q. Which is the second ?
A. High or low.
- Q. Which is the third ?
A. Soft or loud.
- Q. Are there any other exercises for improving the voice ?
A. There are scales and notes of chords.
- Q. What scale is generally used in singing ?
A. The scale of C major.
- Q. What is solfaing ?
A. Singing the notes with syllables.
- Q. How many are there used ?
A. Seven ; Do, Re, Mi, Fa, Sol, La, Si.



Q. What position of the mouth is necessary to pronounce Do ?

A. The position of the mouth should be thus, Do  Doe.

Q. The next position, Re ?

A. The next is wider than Do, thus, Re,  Ray.

Q. What position is best for Mi ?

A. The close position of the mouth, thus, Mi,  Me,

Q. Which is the most open position ?

A. The syllable Fa, thus, Fa,  Fa.

NOTE.—Sol should be pronounced like Saul, not soul, and with the same position as Do ; La is the same as Fa, and Si the same as Mi.

ON TAKING BREATH.

In inhaling the breath, it must be done quickly, with as little noise as possible ; and care must be taken in emitting it gently.

Power, or softness, volubility or sweetness, depend greatly on prudent management of the breath. The instant air is drawn into the chest the first note should be sounded ; the power of the voice being diminished after a while, in proportion as the inspired air escapes, it is not proper to take breath in the middle of a word, whether it be of one or more syllables, but be taken with care at the commencement of a long division of notes, cadence or pause, that the effect of the music may not be destroyed by stopping in the middle for that purpose. The formation of the mouth should not be altered while singing a vowel, otherwise the correct pronunciation of such words as yes, no, smile, me, she, fly, sigh, and many others, is destroyed or changed to unmeaning expressions, as yeas, noa, smoil, moy, mea, shea, floy, sigha, and so on.

RULES, &c. PREPARATORY TO SOLFEGGIO SINGING.

In singing, that the voice may have a free passage, the Pupil should be always kept in an upright position.

The whole of the Solfeggios, before they are sung, should be read ; the Syllables ought to be repeated in perfect time, beating regularly with the hand that neither the names of the Solfeggios be miscalled, nor the time stop the progress of the Pupil ; while singing, care must be taken to swell the voice, whenever the appropriate mark \curvearrowright occurs ; also to diminish the strength of voice, agreeably to the mark \curvearrowleft ; and to unite them when required, agreeably to the mark pp ^{cres.} ff ^{dim.} pp