

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/  
Couverture de couleur
- Covers damaged/  
Couverture endommagée
- Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée
- Cover title missing/  
Le titre de couverture manque
- Coloured maps/  
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur
- Bound with other material/  
Relié avec d'autres documents
- Tight binding may cause shadows or distortion  
along interior margin/  
La reliure serrée peut causer de l'ombre ou de la  
distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear  
within the text. Whenever possible, these have  
been omitted from filming/  
Il se peut que certaines pages blanches ajoutées  
lors d'une restauration apparaissent dans le texte,  
mais, lorsque cela était possible, ces pages n'ont  
pas été filmées.
- Additional comments: /  
Commentaires supplémentaires:

- Coloured pages/  
Pages de couleur
- Pages damaged/  
Pages endommagées
- Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées
- Pages detached/  
Pages détachées
- Showthrough/  
Transparence
- Quality of print varies/  
Qualité inégale de l'impression
- Continuous pagination/  
Pagination continue
- Includes index(es)/  
Comprend un (des) index

Title on header taken from: /  
Le titre de l'en-tête provient:

- Title page of issue/  
Page de titre de la livraison
- Caption of issue/  
Titre de départ de la livraison
- Masthead/  
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below /  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

# The Parish School Advocate,

## AND FAMILY INSTRUCTOR:

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

THE PARISH SCHOOL ADVOCATE, and FAMILY INSTRUCTOR : is Edited by ALEXANDER MONRO, Bay Verte, New Brunswick, to whom Communications may be addressed,—post paid; and Printed by JAMES BARNES, Halifax, N. S.

TERMS . . . 3s. 9d., Per Annum. Single copies . . . 4d.

#### CONTENTS.

	PAGE.		PAGE
The Year 1858 . . . . .	177	Home Influences . . . . .	189
To our Subscribers, etc. . . . .	180	The True Source of Human Happiness	190
Popular Education . . . . .	<i>Ib.</i>	A Sensible Memorial . . . . .	191
Home Discipline—Familiar Thoughts by a Mother . . . . .	184	Great Artesian Well . . . . .	<i>Ib.</i>
Style and Language in Teaching . . . . .	185	Newfoundland . . . . .	<i>Ib.</i>
MISCELLANEOUS:		The Mountains of Scripture . . . . .	192
Grammar . . . . .	188	Extent and Population of India—1857	<i>Ib.</i>
		A Poisoned Valley . . . . .	<i>Ib.</i>

VOL. I.

DECEMBER, 1858.

No. 12.

### THE YEAR 1858.

READER, while you are perusing the twelfth number of our periodical, the year 1858 will be about numbered with the past, and the occurrences, both small and great, which have transpired during its passage from "time is" to "time was, shall remain in history's keeping till "time shall be no more."

And while its funeral knell is being tolled, it would be well for us whose lives have been spared, and guarded through all its mutations, by HIM who rules throughout the armies of heaven and the inhabitants of the earth, to remember that all the phases which the

world of mind has assumed are recorded for our benefit, for our instruction, and should be weighed in the balance of man's moral and intellectual ability.—They are the ways the Divine Lawgiver adopts in order to usher in the time when "knowledge shall cover the earth."

Reader, which of us on retracing the individual vicissitudes of the expiring year with regard to ourselves, cannot point to some change, either in our situation in life, or the departure from our midst of some dear relative or kind friend? Reader, if you have been pro-

videntially spared the afflicting rod which has been laid so heavily upon a vast portion of society, one thing is certain, another year is numbered with the past—never to return; and you are still the mutable creature, in the hands of an offended and immutable Creator.—But few, very few are the number, who cannot point to some friend or friends who have left their happy homes, their early associations, their green fields, their pleasant dwellings, and every thing that was near and dear to them on earth, and have taken their abode within the dark cemeteries of earth or among the heaving billows of the deep.

Ourselves have recorded a tale never to be forgotten while memory remains enthroned within us. In one short week of 1858, we were forever deprived of a tender and beloved father, and a dearly beloved brother,—the former three score years and ten; the latter in the prime of blooming manhood.

And our own case forms but a small part of the thousands, yet untold, who have lost their lives on the battle-field, in loathsome dungeons and prisons, under the despot's rod, and in the multitudinous walks of life,—leaving untold thousands of mourners in their train.—On taking a momentary leave of the mournful picture, we are taught in the most tangible manner, that mutability and change are written upon every phase of society.

The year now being catalogued with the past has been characteristic of great national movements. India, with her 180,000,000 of inhabitants, where the most barbaric acts have been committed ever recorded in the annals of the last century, is again brought within the bounds of order. A commercial monopoly—the power of a despotic company—is at an end, and more wholesome laws are being enforced, so that the teeming millions of that vast and rich country, the seat of heathenism, and once the seat of empires, is now being made ready for the reception of knowledge and the introduction of Christianity.

The Emperor of Russia has set a philanthropic example to his nobles, by setting his 200,000 serfs, or slaves, free. He has also re-established and encouraged by a large donation, Bible Societies in his dominions. This far seeing monarch no doubt sees, what every intelli-

gent country is now forced to acknowledge, namely, that “a Bible reading nation is a great nation.”

National independence has assumed a prominent stand within the last year.—Nations protect their subjects, when in foreign lands, so that even a foreign child cannot be incarcerated with impunity; and the manner in which the captive is set free brings with it salutary instruction.

Liberty is beginning to take her place amid the darkest of despotisms.—liberty of conscience, liberty to read and write, liberty of the press, and the spread of useful knowledge,—however dimly shadowed forth in some countries, is beginning to assume its rights. Various reforms have been introduced into Great Britain; and slavery in the United States has received some salutary checks; the northern section of the States still continues to lift up its testimony against the “grant, bargain and sale” of human beings,—so that the year is not far hence that will record the abolition of this national curse, and set 3,000,000 of human beings free—free to read and understand the great end of their existence.

British America has, within the last year, received a large share of public attention. The gold regions of Fraser River, the establishment of a new colony, British Columbia, in that region, and the laying of the Atlantic telegraph cable, proving the practicability at least of ocean telegraphing, and the flattering aspect of the speedy construction of the Halifax and Quebec Railway, with its ultimate extension to the Pacific Ocean, and also the steady development of the resources of this vast country, are among the good things that crown the year, and are tending to make those hitherto neglected colonies better known and appreciated.

Comparatively speaking at least, the three and a half millions of people who inhabit these vast dependencies of the British crown, have great reason to be thankful;—we are, generally speaking, free from that reckless spirit of speculation and new fangled notions manifested by our brethren of the States; when commercial depression overtakes us, our public institutions, banks, etc., stand fast—few suffer very materially—none suffer for want of the necessaries of life. It is true we have not got the developed

wealth of other countries, but it is certainly true we have got the wealth to develop. Our resources are vast, which every year fully testifies. There is not a year passes by without a record being made of the discovery of some new deposit of gold, silver, iron, copper, limestone, gypsum, coal, or other mineral substance useful in commerce, which only wants the expenditure of a small portion of the surplus capital of the mother country in order to render it useful to commerce and profitable to those who may engage in it. Our forests clothed with abundance of excellent wood; our almost sea-girt boundaries and extensive rivers teeming with abundance and variety of the best fish, and our soils capable of a high state of cultivation—capable of producing food for untold millions of people—are among the vast resources of British America.

In addition to all these natural advantages, we have comparatively no crime, no pauperism, none, comparatively, poor, though few rich; we have free institutions, self government, we impose, and collect, and expend our own taxes as the wants of the country require, and when our rights are invaded by foreigners we have a British fleet in our waters to protect us.

And the principal feature wanted to make us free indeed is *free schools*.

However, the spirit of inquiry is abroad, not only in these colonies, but throughout the world. We see in the vista the period being, dimly though it be, shadowed forth, "when knowledge shall cover the earth," in all its beauty and adaptation to the real wants of man.

Every discovery and achievement in the arts and sciences, every adaptation of the elements of nature to man's requirements, the amelioration of the condition of man, and his elevation from ignorance and heathenism to a state of civilization, the judicious extension of political liberty, are all redeeming features in the history of our race, and will eventuate in the extension of knowledge, the upbuilding of society, and the spread of Christianity.

*Educationally*, the year 1858 has not been behind its predecessors.—The speedy and safe means of transit, the increased number of cheap publications—cheap books, the spirit of inquiry generally being manifested, the establishment of libraries, and the increase

number of schools and other literary institutions, are flattering indications of the speedy ushering in of the time when all mankind will be enabled to drink freely at the fountains of knowledge. The superiority of the free school system is also manifesting itself; one of the New England States sends one *third*, and Upper Canada one *fourth* of their population to school; in these places the free school system prevails. In Prince Edward Island where this system partially prevails, one *sixth* of the population attend school; while in Lower Canada, Nova Scotia and New Brunswick, where no such system exists, only one *eighth* of the population attend school. Notwithstanding these statistical facts, the public mind of the lower provinces has recently received a great change on this important point; and we claim to have done a little in the spread of a periodical educating this view, towards its consummation. Sooner or later this system will force itself upon us—and if its superiority over other systems is such as is reported, the sooner the fountain of knowledge is freely opened throughout the length and breadth of the land, so that "he who runs may read," and "he who reads may understand," the better.

Among the numerous favourable occurrences which have transpired during the year 1858, is the almost universal establishment of peace; the opening up of the Chinese Empire, with its 300,000,000 of heathens, to the ingress of knowledge.

The weakness of the Turkish Empire may also be considered a preparation for the opening up of the way for the introduction of knowledge. The sword and the Bible are both ministering servants in the hands of the Divine Government to subdue and Christianise the world.

Not only has the year 1858 witnessed great changes among the elements of this terrestrial scene: but the heavens also have presented us with additional wonders. No less than three comets have made their appearance in our celestial firmament; one of these erratic visitors has recently passed with astonishing velocity across the starry framework; two others, one only telescopic, the other faintly visible to the unaided eye, are also running their rounds through infinite space, and leaving us to explain, "ho, these are a part of His ways."

## TO OUR SUBSCRIBERS, ETC.

THIS number closes the first volume of the *Parish School Advocate*, and while feeling thankful for past favours in the extension of our periodical, we hope in future to merit a more general patronage. The scarcity of money, and the difficulty of introducing a work of this nature, have been among our chief difficulties. However, we have succeeded beyond our expectations,—the circulation of our periodical is fast on the increase; we can name many families who peruse its pages with pleasure, who never previously subscribed for any publication whatever; others, through its means have turned their attention to the importance of education who formerly considered the acquisition of knowledge to be among the things that might be useful, and not among the things that are useful and necessary.

At the commencement of the publication of this periodical, strange to say, in a population of 700,000, there was not a single paper published in the lower provinces, advocating the advancement of education: so that however defective our advocacy of this truly important subject may have been—and we confess our inability—in one thing we do claim originality, as far as these colonies are concerned, namely, the publication of the first work having for its object, the *advancement of moral and intellectual education in the lower provinces, and on cheap terms*; so cheap, that the poorest family in the land may avail themselves of its perusal.

With regard to the future, while we intend to make the advancement of education a primary object, still, we shall also devote a brief space occasionally to Agriculture, General News, and such subjects as will tend to develop the resources of these provinces; and we intend further to devote a few brief chapters to a History of the Lower Provinces; the spread of a healthy literature should be the primary object of every journalist.

We hope that our past conduct and present programme, with such experience as we have had, along with the importance of the subjects to be treated, and the absolute necessity that exists for the spread of useful knowledge, will be a sufficient inducement to our present subscribers, to continue their patronage and use their good offices with their neighbours, in the extension of our subscription list. Let the members of each little community say to each other, "Come, let us reason together" about the propriety of getting up Clubs of five, ten, etc. subscribers for the *Parish School Advocate*: the price is cheap—only three shillings per annum for a volume of 200 pages—large size, of the most useful family reading.

Those clergymen, of different denominations, who have given us their patronage, and also all others respectively, will please accept our thanks; and while we hope to secure their interest in future, in the meantime, we wish them a "Happy New Year."

N. B. Those of our subscribers residing in *Shediac*, who have not paid their subscriptions for the past year will much oblige us by paying to Mrs Phillips Chapman; those of *Moncton*, to James W. Oulton, Esq.; and those of *Dorchester*, to William L. Backhouse, Esq.

The sum due from each individual, though small, to each, and hardly felt, amounts in the aggregate to considerable to us, and would be of great service in keeping us *all right* with the printer, whom we have to pay as the work advances. So that these little sums will be *thankfully received*, and those who have got up clubs in other places will much oblige by doing so likewise. Our subscribers will remember our motto.—"Knowledge is Power;" we have almost concluded to alter it, and say, "Money is power."

## POPULAR EDUCATION.

At the annual conference of the Northern Association of Mechanic's Institutes—recently held at Alnwick,

England, Sir George Grey, M.P., the President, spoke as follows:—

"In proposing the toast "Prospe-

rity to the Northern Association of Literary and Mechanics Institutions," (applause) said,—This is a toast which I am sure, after the meeting we have had this morning, after the valuable and interesting report which we there heard read, and after the interest which I believe all whom I address must feel in the objects of this association, is one which I need not recommend by any arguments of my own. One thing, however, I think I cannot fail to mention as a subject of congratulation—namely, that in the age in which we live, it is useless and superfluous to dwell upon the advantages of the diffusion of education and of knowledge. (Hear, hear) The time is happily gone by when, to use the language of a great writer, "The arrogance of learning can condemn to ignorance the great body of the people." (Applause.) The time is happily gone by too, I may add, when the fears or apprehensions of one class of society can stand in the way or raise a barrier against the enlightenment and education of the great body of another. (Loud applause.) It is now universally admitted that knowledge is a blessing; and the only question which is discussed, the only thing upon which debates and difference of opinion arise, is as to the best means of effecting an object the value of which all concur in, and of promoting as widely as possible the blessings of education and of knowledge. (Loud applause.) And it is because I believe this institution, in the object it proposes to itself, and in the means which it uses for the attainment of that object, is well deserving the support of all true friends of education, that I cordially concur with those who are devoting their time and their talents and their influence to promote the object of this institution. It is on that account that I am glad to be here among you to-day, and to take my humble part with those who have done far more than I can ever pretend to do in the promotion of that object. (Loud applause.) For I believe there is nothing more true than a sentence which I find in an appeal lately issued by the council of this association in behalf of their itinerating libraries, soliciting aid for the continuance and extension of them—namely, that it is in vain to expect any marked improvement in the moral and social condition of the people, with-

out affording them the means of intellectual culture and relaxation. (Loud applause) This association does propose, does aim to extend widely those means of intellectual culture and relaxation; and, therefore, it is deserving the support, the cordial support, of all who are interested in the best interests of their fellow-countrymen. (Loud applause.) It is a gratification to know that the influence of this institution is extending year by year; and although Mr. Smith very properly endeavoured to stimulate us to increased exertion with regard to the finances of the association, by saying that it is at present falling back, and that its agency is crippled by want of funds—which I cannot believe will ultimately be the case—yet it must be a matter of sincere congratulation to us to know that the number of associations in the union is far greater now than at any previous time. I find on looking back at the reports which I was running over the other day, that in 1853 there were only 24, and that in the present year there are 84 associations in the Union. The members, too, has also increased, affording a gratifying proof, not only of the activity of the friends of education, but of the increased appreciation on the part of the people of the benefit which institutions such as this extend to them and place within their reach. I said just now I thought this association took the right means for attaining the object it proposes to itself, by endeavouring to promote the moral and intellectual welfare of the people; and I am bound to say that I also most cordially concur in the view in a passage which was read from the report, in which it was stated that the object was the withdrawing men from the tavern and the alehouse, which will be frequented whatever prohibitory laws you pass, (applause), whatever restraints you attempt to impose,—so long as the tavern and alehouse are the only resource which the working man has where he finds social relaxation and intercourse. I say I cannot but agree in the opinion so expressed, that the best way to counteract that evil influence, which we all so much deplore, but which I hope is losing its weight and diminishing in this country, is by establishing something that will be attractive to the working man, and which, while

it will amuse and interest him, will also elevate and improve him. (Loud applause.) It is truly said therefore, I think, that the best mode of proceeding is to establish a reading room wherever a reading room can be established, accessible to the working man, comfortably lighted, with a cheerful fire, and with other requisites which are necessary in order to make it attractive; and by so doing you present to him, as a reasonable being, as a being accountable not only to the laws of his country, but accountable to God, you place before him enjoyments and objects of interest which, when once appreciated, will withdraw him from those debasing pleasures in which so many in the absence of other objects of interest are disposed to indulge. I say that this association appears to me to be one of the most useful in adopting varied methods for effecting this object, and for attracting people to higher and nobler pursuits than that to which they are naturally inclined. It has its reading room, it has its itinerating libraries,—most useful in the way of extending that knowledge which can be procured through books of a valuable kind, and placed within the reach of remote hamlets and villages; it has its lectures,—admirable in their way; it has its evening classes, and those evening schools to which useful allusion was made to-day, and which I think are the most valuable efforts of this society; it has its system of examination, and it has also those prizes which I have seen awarded to-day—which stimulate rising genius, and which are sufficient to induce men to devote their minds and faculties to the attainment of high and useful ends. Speaking of the evil effects of intemperance. I may just advert here to some very excellent friends of my own in this county, with whom I have had much intercourse on the subject, but who certainly go further in some of their views than I can go with them, because I think it is not by prohibitory laws so much as it is by presenting counter attractions that you can successfully encounter and defeat the monster evil of intemperance. (Loud applause.) I was struck the other day, in reading one of the works of that lamented man, Hugh Miller, whose writings I have no doubt most of you are acquainted with, with the pas-

sage in which he records some of his earlier days, when he was actually working as a mason, but when his mind was also at work upon higher objects than those on which his hands were engaged—when he had learnt to appreciate the maxims and philosophy of Bacon, and to return from his day's work to his lodging to enjoy the intellectual feasts which works of that kind presented to him. He says that on one occasion he was tempted, in his intercourse with his fellow-countrymen, to transgress the bonds of temperance and to indulge with them in excessive drinking. He returned to his lodging and opened his *Bacon*; his intellect was clouded; and he was unable to appreciate and enjoy it, and from that day made a resolve—a resolve which I believe he uniformly maintained afterwards—never again to cloud by intemperance that intellect which God had given him; because he felt that, in doing so, he was depriving himself of the inestimable pleasures and enjoyments provided for him by a gracious and merciful Providence. Among the attractions of these places there are requisites besides a comfortable fire which are essential to a good reading room to make it comfortable. I think the most important is a useful and judicious selection of books, to be placed there for the perusal of those who are invited to frequent them. Now, I don't mean, by a useful and judicious selection of books, that we should very carefully weed our village or our town libraries of everything which the fastidious might think ought not to be there. It is by no means necessary that this should be the mode of dealing with libraries. Let there be books of all kinds in these libraries, but let the selection be a wise and judicious selection, with a view to put in those libraries books, which, while they attract—and there are many of this character—will also deeply interest, and will excite men to higher motives of action, and will supply them with examples to guide them in their course, in whatever sphere of life they may be placed. (Loud cheers.)

Let me for one moment now advert also to lectures. No doubt a very just tribute of commendation has been paid to Mr. Grant, whom I regret is not present now, for the lectures he has de-

livered in many places. But there are among us some who have also delivered such lectures. I believe my friend on my right, Mr. Ingham, has been good enough to do so. Others present have done so. Our two vice-presidents I know have, and there may be other gentlemen who have done so. Now I think that, however good lectures may be, they are not a substitute for reading or a substitute for books. They are a most useful auxiliary to the reading-room and to books. The great object of the lecture is, I think, to lead people to books, ("Hear, hear," and applause), not to let them go away satisfied that they have got from the lecture what no lecturer would ever think or dream himself capable of giving them, a thorough knowledge of the subject on which the lecture is given; because the great object of the lecture, I think, ought to be to excite an interest, to stir up the mind, and to excite that curiosity of the mind which is implanted in every man, and which only wants a right direction, and to give that curiosity a right direction. If lectures are so understood,—if they are intended to stir up a spirit and taste for reading,—then I think they are in a proper place, and cannot be too highly commended. (Applause.) Books, however, it has been observed by M Guizot, in a recent work of his, in a sentence which is worth remembering: "Books are the tribute from which the world is addressed." Lecturers can only address the few present confined within the walls in which they lecture, but books circulate among thousands. Books convey sentiments, exhortations, narratives, incidents and instruction, which may be diffused as the means of spreading those books exist; and therefore I still, without undervaluing the advantages of those lectures, attach the greatest importance to the reading-room to a well selected library, and to the itinerating libraries. (Loud applause.) I will just, then, advert for a moment or two, now before I sit down, to allusions which have been made towards the conclusion of the report, to the complaint which has been made by some—they are termed ignorant people, and I believe, generally speaking, that ignorant and perhaps not very zealous friends of education do complain—that these mechanics' institutes have been failures.

We very often hear it said that they are failures. In one respect, and to a limited extent, they certainly have not answered the reasonable, I don't say sanguine expectations of those by whom they were first advocated, and by whom they have been supported. I mean that there has been apathy which was hardly expected among the great body of the working people. They have not shown that interest in mechanics' institutions—that desire to avail themselves of the benefits which one hoped and expected would be the case. At the same time, as I said before, the growing influence and extending agency of that influence shows that there is an increased appreciation of its benefits among the working classes generally. But don't let this discourage the friends of education. Let them do as we have done to-day at our meeting—let each man bring his own suggestions and his own experience into the common fund; and if we find that the result which we anticipated has not been attained to the fullest extent, let us consider whether it is not partly our own fault, and whether we are using the right means.—whether there is not something also which we can do which will tend to remove those obstacles which may have unhappily stood in the way of the complete success of these institutions. (Loud applause.) And here let me just say that sometimes people depreciate them and say, "Why, what can a man get from reading the books in these institutions, for the knowledge is all superficial and will do very little good?" and they therefore throw cold water on the efforts of benevolent persons who try to spread education among the masses of their countrymen. I was reading the other day one of those able papers written by one of the deepest thinkers, perhaps, of modern times—I mean the late Sir James Mackintosh—in which he combatted this objection. I contend there is no deeper thinker and better informed man—a man whose knowledge can be called deeper than his upon most subjects; and yet he says, he stands there as the advocate of superficial knowledge. I don't mean of superficial knowledge as against knowledge of a deeper kind, but superficial knowledge in those who have to choose between what may be termed superficial knowledge and ignorance. Sir James



Mackintosh says, speaking of the immense advantages which the art of printing has conferred upon the world, that it has broken down a barrier between the rivalry of mankind. But then, he says, a great body of the people cannot be profound, but at the same time, the great truths which regulate the moral and political relations of men lie not very far below the surface, and it does not require that a man should be a philosopher, that he should go deep into the arcana of science, in order to apprehend those great moral and political truths. (Loud applause.) He goes on to say that the great works in which scientific discoveries are made and scientific truths are stated, are not read except by a few; but that the truths which these works contain, pervade gradually the minds of a reading people—even though reading may be of a kind that is almost superficial, and, by a variety of almost unseen and circuitous channels, they penetrate everywhere, even to every shop and every hamlet. (Loud applause.) He then goes on to compare and demonstrate this by a beautiful illustration, which I

only wish I could repeat *verbatim*, but the substance of which is this:—He says that this may be illustrated by reference to the course of nature; and he then describes, in his glowing language, a magnificent scene, in which there is an expanse of a beautiful lake over the course of a magnificent river, which attracts the admiration and commands the attention of those who look at it; but they regard not for a moment, or understand and appreciate that unseen mist which, exhaling from the surface of the lake and river, spreads itself over the adjoining country, and produces that beauty and fertility which we admire and profit by. (Loud applause.) Do not let us therefore, be discouraged by thinking that all knowledge which by wise men, or rather by very learned men, may be termed superficial, is useless; and don't let any man abstain from entering upon the path of knowledge, and endeavour to lead others to do the same, because they may not attain those heights which they might desire but which circumstances may place beyond their reach."

---

## HOME DISCIPLINE---FAMILIAR THOUGHTS BY A MOTHER.

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

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

Mother! when you look on that sweet little babe, and see and know that it is yours, your own sweet little babe, what are your feelings? Do you not feel as if he was given you for some wise purpose? and that when you come to the bar of the Allwise Being, you will have to render to Him an account of the manner in which you have trained that child? And if he becomes wicked, you will cast reflections on yourself in this life. How important it is, then, for mothers to study the will of God, search the Scriptures, and pray daily. As your babe grows, and his mind develops, you discover that he is capable of learning, and that his little mind will catch at everything it comes in contact with; now is the time to teach him; he may forget the words you tell him, but the impression remains. Never look on him with a frown, to show a friend how he will cry; mothers know that a child per-

ceives the difference between a frown and a smile very young. Never give your child any thing but pleasant looks and fond caressings while he is very young; when he grows old enough to commit disobedient acts designedly, then is the time to show displeasure; but go about your duty in a very mild manner, take him in your arms, and tell him of his fault kindly, and act towards him as God has commanded you. If you study the Lord's will each day, I do believe you will know when and how to correct your children. Children often commit disobedient acts, which amuse us; be careful, mother, about laughing or speaking of them in their presence, for such things have a great influence on their minds. Never deceive your children, for if you do they will most assuredly imitate you in that respect; but teach them to abhor deceit in all its colours. Do not allow them to shake their fists or strike at any person or thing—this and many other little things that appear smart in children to some, are in my eyes very great sins, for they inculcate a principle that will never be eradicated.

I know that there are many mothers who suffer their children to do a great many things when they are small, that they do not intend they shall do when they grow older; but, remember, mother, it will be very hard to overcome a habit formed in childhood. Be very careful in regard to the conduct of your

children. Temptations are numerous. Take advantage of every suitable occasion to teach them their duty. I do not mean that you should be constantly watching and talking to them about their faults; that would render you and them unhappy.

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

British Mother's Journal.

---

## STYLE AND LANGUAGE IN TEACHING.

A complaint not unfrequently made against teachers is, that they lack variety and flexibility in their language. It is said that even when the subject of the instruction is understood, the phraseology in which it is conveyed is too often bookish and technical, and that in this way the teaching of elementary schools is not only less interesting, but far less effective than it should be. There is too much truth in these accusations. The most pains-taking and conscientious teachers of course get up the knowledge of their subjects from books; but they often aim only at conveying that knowledge in the language of those books.—The best lessons are marred by the too

frequent use of technical terms. The master learns teaching profession, and therefore throws much of his instruction into a professional form. Hence there is a want of life, of vividness, of force, of adaptation, to the real needs and comprehension of children, and therefore a want of interest and practical value in a large majority of school lessons.

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

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

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

springs naturally and spontaneously from their own minds.

The consequences of the deficiency to which we refer are often shown in many ways. Children feel an interest in their lessons in exactly the same proportion in which these lessons appeal to their own sympathies and to their own consciousness of need; but their attention is languid and their progress slow, when no such appeal is made. Unless the subjects talked about in school connect themselves with the duties of ordinary life; unless the mode of treating them in school bears some relation to the mode in which they are to be treated elsewhere; the learner begins to feel that he lives in two worlds—one in the school-room and one outside it—and that the language, the pursuits, and the modes of *thinking* of these two regions are wholly unlike. The one is a world of duty and restraint, the other of pleasure and freedom. In the one he speaks in a sort of falsetto, and uses words which are not natural to him; in the other he speaks his own language, and feels at ease.—Some of this is perhaps necessary and proper; but the worst is, that he too often feels that there is no intimate relation between the two; that the duties of the one have nothing to do with the requirements of the other; and that it is possible to fail in one and succeed in the other. It is not only by the substance but by the style of school lessons that this impression is often unconsciously conveyed, and when once gained, it doubles the work of teaching, and goes far to destroy a learner's interest in his school work.

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

Study the school books thoroughly for yourselves. Make yourself completely familiar with their contents, and try to bring as much information as you can obtain from other sources to bear upon their illustration. Do not be satisfied with an explanation of the hard words which occur; but be ready to give a clear, effective, and interesting paraphrase of the entire lesson. You will

then be entitled to require answers to your questions in other words than those of the book, and demand frequent exercises in paraphrasing and varying the language from the children themselves.

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

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

Never be satisfied with one way of presenting a lesson to a class, but endeavour to become master of a variety of methods. Cultivate the power of

putting the same truth in many shapes, of looking at it from different points of view, and of varying your illustrations as much as possible. Notice the kind of explanation which, when you yourself are learning, seems best to lay hold of your descriptive power, which makes past and distant scenes seem as if they were real and present, do not be content until you have acquired the power, nor until you can so tell a story, or describe a place you have seen, that children will listen not merely without weariness, but with positive pleasure.

Beware also of adhering too closely to a particular order in the development of your lessons. Many teachers, after hearing a good model lesson, think it necessary, especially in collective teaching, to fashion their own on the same type. Now methods are admirable servants, but they are bad masters; if a teacher knows how to select the best, and to adapt them to his own purposes, they are very valuable; but if he allows himself to be fettered by them and to twist all his lessons into the same shape, they are positively mischievous. Almost every lesson requires a different mode of treatment: and a skillful teacher will endeavour to vary the arrangement of his matter, as well as the language in which it is expressed, in such a way as to give to each subject a freshness and new interest of its own. Our habit of "getting up" books, as students, and "going through" books, as teachers, will beguile us, unless we are very watchful, into formalism, and into a slavish adherence to a particular routine, and it is necessary therefore to watch ourselves in this respect.

Lastly, do not limit your own reading to school-books, or to books especially intended for teachers. Much of the poverty of expression complained of among teachers is attributable to the fact, that their reading is not sufficiently wide and general. Every teacher, over and above the books needed in his profession, of course reads some books for his own enjoyment and mental improvement. These should always be the best of their kind. In history, for example, compendiums will not serve the purpose. The great historians should be read. The most accessible books, perhaps, in natural philosophy and history, are mere summaries of the works of great philosophers or natu-

ralists; but a teacher should not be content with these, he should go to the great authors themselves. So if his inquiries lead him to the study of mental or moral philosophy, or to poetry, he should read the works of the poet or philosopher for himself. Always, when studying any subject, study the works of the ablest men who have written on it. Never be content to know what has been written about English literature. Read for yourselves the best works of those men who have made English literature famous, and who have secured a permanent place in its annals. Do not complain that such books are not expressly written for your profession; the best books that are written are not expressly written for any profession. Nor is it wise to wait till some one selects and adapts from the works of a great poet or historian, so much as will suit your special needs.—Obtain such works for yourself, and

adapt them to your own needs.—Make the style of such books an object of special study, and occasionally write brief themes on the same subject, and compare your own style with your model. In this way you will acquire a wide range of new thoughts, and a dexterity and facility in the use of language, such as can never be obtained by merely reading school books and periodical and modern popular works on science and history. And do not suspect that in the study of Milton, Pope, or Addison, or Bacon or Locke, or Grote or Mill, or Wordsworth or Southey, nothing will occur which will help you in your daily work. Every such author will help to make you think more clearly and see more deeply, will give you a command of more copious illustration, will add to the general culture and refinement of your mind, and therefore will certainly make you a better teacher.  
English Educational Journal.

---

## MISCELLANEOUS.

### GRAMMAR.

SOMETIMES we are asked (and the enquiry is an interesting one) at what age children may be taught grammar. All such inquiries depend upon two other questions. First,—What particular faculties of the mind does the subject appeal to? Secondly,—At what age of the child do those faculties begin to develop themselves? The faculty of *observation* is the earliest in the order of development, and such subjects of instruction as excite and direct the power of observation should be the first to which the attention of children should be introduced. On this account *object lessons on natural history* may be given to infants even before the power of reading is attained. On this account also *geography* should be taught before *arithmetic* and *grammar*. To limit our observations to grammar, it should be borne in mind that it has not to do with the perceptive or observing powers so much as with the faculties of *abstraction*, *classification*, and *induction*. It is important, therefore, to ascertain at what periods of child-life these faculties are beginning to be developed. Of course it is possi-

ble to override the question of mental science altogether, and to make lessons of grammar—what they too often are—lessons of mere memory, the understanding being left uncultivated & unfruitful. And, again, although grammar, for the right comprehension of its principles, requires the exercise of faculties higher in the order of development than perception, and so should be taught later than geography or natural history; yet there are portions of it that do not require these faculties, or at least may be simplified by a skilful use of the power of observation, and so brought down to the level of younger children. To make our meaning clear, we may give very young children a clear notion of a *noun* by bidding them look about them for objects which they can see around them; and as clear a notion of an *adjective* may be mastered by pointing out the properties of that object. For example, the teacher takes a flower, which the child has named as an object he can see. The word *flower* is a *noun*. It is *white*, *beautiful*, *fair*, or whatever other properties the class may observe; for the co-operation of the whole class should be expected and their attention by this means

secured. *White, beautiful, fair, are adjectives.*

There are other particulars which the teacher should observe if he would make the subject of grammar intelligible to young children:—

1.—He should employ oral teaching before employing textbooks. By this means he can not only dispose of difficulties which are foreseen, by simple and familiar illustrations, but also deal with others as they arise, and which books cannot anticipate.

2.—He should keep back every rule until its necessity has first been felt.

3.—He should allow no rule to be committed to the memory until it has first passed through the understanding.

4.—He should use familiar metaphors where there is a difficulty in comprehending the definition of the harder parts of speech. Conjunctions may be called *hooks*: prepositions are *pointers* or *finger-posts*.

5.—Rules and definitions should be first given which are general; *the rules without the exceptions, and the definitions without the inflexions.* The great, broad, roads of the district are to be traversed, and the by-paths left at present for after and closer investigation. The larger and more prominent features of the edifice are to be made familiar to the mind, rather than each individual stone of which the edifice is composed.

Questions to which the above remarks supply materials for answers:—*What particular faculties of the child does the subject of grammar appeal to? Upon what previous question depends the question as to the order in which school subjects may be taken? By what method may Grammar be brought down to the level of younger children? Give examples of their method. What advantages does oral teaching possess over teaching by books? Enumerate some general rule which should be observed in early lessons on Grammar.*

Papers for the Schoolmaster.

—o—

### HOME INFLUENCES.

HOME of my childhood! What words fall upon the ear with so much of music in their cadence as those which recall the scenes of innocent and happy childhood, now numbered with the memories of the past. How fond recol-

lection delights to dwell upon the events which marked our early pathway, when the unbroken home-circle presented a scene of loveliness, vainly sought but in the bosom of a happy family! Intervening years have not dimmed the vivid colouring with which memory has adorned those joyous hours of youthful innocence. We are again borne on the wings of imagination, to the place made sacred by the remembrance of a father's care, a mother's love, and the cherished associations of brothers and sisters.

But, awakening from the bright dream—too bright for realization—we find ourselves far down the current of Time, which, then but a sparkling rivulet, playfully meandering through flowery meads, has swelled to a broad and rapid stream, upon whose bosom we are carried forward, with the vast moving world, to the shoreless sea of eternity. Where are those who watched with anxious solicitude our early course? Where now is that paternal counsellor, and that maternal guide, and those kindred spirits that then journeyed with us? The former, "gone with the years beyond the flood;" the remorseless spoiler. The parent stalks lie withered, ere yet their sun of life had begun to decline; and before their offspring had attained maturity of body or mind an inheritance of orphanage and sorrow was entailed upon us.

But, amid the general gloom cast over the mind by the early removal of parents, there is sweet consolation in the recollection of their virtues, and their earnest efforts to lead us in the way to heaven. The teachings of a pious, though long since departed mother, are treasured up in the heart of the grateful child, as the richest legacy earth can bestow. He blesses Heaven for the inestimable gift of a godly mother; and resolves, through divine assistance, to attain to holiness and heaven. And even of the wayward child, how often does the silent influence of a mother's love overcome the stubborn heart; and the seed sown in tears, and with trembling, bring forth fruit to the glory of God! Honoured is that mother, and thrice blessed her children, who, in the fear of the Lord, trains young immortals for the kingdom of glory. May the mothers whom I address be thus honoured, and their children be thus blessed.

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

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

British Mother's Journal.

### THE TRUE SOURCE OF HUMAN HAPPINESS.

From Lectures on “The Obligations of the World to the Bible,” by GARDINER SPRING, D. D., New York.

MAN is formed for activity. Exertion is the true element of a well regulated mind. If undisturbed by the implements of husbandry, the soil becomes hard and impenetrable. Its bosom is not open to the dew or rain, or to the vivifying influence of the sun. The scattered seed finds no root, but is driven by every wind that blows over the surface. No verdure is seen to greet the eye, or tree bearing fruit to cheer the cheerless husbandman; but weeds, rank and dangerous to man, spring up from the soil that was destined for his sup-

port and comfort. So it is with the mind of man when locked up and deprived of healthful exertion he lives for himself alone, and only the most sordid passions spring up within his bosom. Benevolence has no room in a soul so narrow; compassion and sympathy are stifled, and all the nobler faculties languish. Almost the only relief from unmingled misery in the indulgence of some of the evil propensities of our nature is found in the fact that they produce excitement and incite to exertion. That God who brings good out of evil has so ordered it that in giving rise to action and effort, even these propensities produce no small amount of good, though aiming at a very different end. Avarice and love of wealth set commerce in motion, provide labour and sustenance for the poor, bring the ends of the earth near to each other, and spread abroad civilization and Christianity. The heathen of the isles and of this continent might still have been unknown, still deprived of the blessings of the Gospel, had not the ambitious spirit of adventure quickened the ingenuity and winged the sails of the navigator. The love of fame may be the only motive that inspires the tongue of the orator and the pen of the writer; but God gives them a destiny different from what they proposed to themselves. Their names may be lost amid the rushing whirlpool of time; but their words and their works may break the chains of nations, carry intelligence over the face of the earth, and their influence felt throughout eternity. Mankind in this respect may not be unaptly compared to the alchemists of old, who spent their lives in laborious search after the fabled philosopher's stone. Their unwearied industry failed of success, for it was directed toward an object that was unattainable; yet, though misapplied, it was not, as subsequent events have shown, without its source of happiness to themselves, and benefit to the world. If then action in itself considered is a source of happiness and a benefit to mankind, how much more when it is founded on intelligent and benevolent principles? Few sources of pleasure equal those which arise from benevolent exertion. When intelligent and benevolent principles stimulate it to action, then it is that the soul is enlarged and elevated, and the bosom opened to every kindly influence. Benevolence and well

doing become their own reward, and inducements to future efforts. The seed sown in such a soil brings forth fruit an hundred fold; and a rich harvest in the happiness of others adds to the already abundant store of our own. But whence are intelligent and benevolent principles of action to be derived? Does nature dictate them? Have they been discovered by reason? Are they found amid the researches of philosophy? Are they gathered from observation? Spring they up even from dear bought experience? What is more obvious than that the world needs a supernatural revelation, if for nothing else than to discover the true aim and end of man's existence? It is a remark of Cicero, that "those who do not agree in stating what is the chief end, or good, must of course differ in the whole system of precepts for the conduct of human life." And yet this writer informs us, that on this subject "there was so great a dissension among the philosophers, that it was almost impossible to enumerate their different sentiments."

And hence it is that men of pagan lands so rarely even professed to put forth their exertions for a benevolent end, and knew so little of the happiness arising from such an exalted source. Great exertions from great motives constitute the glory and blessedness of our nature. And no where do we learn what great exertions and great motives are but from the Bible. The wisdom to guide, and the alimient to sustain them, are derived only from that great source of instruction and duty. Where on all the pages of pagan and infidel philosophy do we read such an injunction as this,— "Whether therefore ye eat or drink, do all to the glory of God." Whence but from that sacred Book do we learn the maxim, so familiar to every Christian mind, "None of us liveth to himself, and none of us dieth to himself; but whether we live, we live unto the Lord, and whether we die, we die unto the Lord!" He, and he alone, is the happy man who has been taught to consider the nature and tendency of his conduct, and whether it will approve itself to God, and advance the designs of his truth and love in the world; who makes his will the rule, and his glory the end; and whose governing aim and study are to please him, and show forth his praise.

Such a man is happy, because he lives to do good. His daily employment is his daily joy. His "meat is to do the will of Him that sent him, and finish his work. He may be as great a sufferer as Paul, and yet as happy as he. He cannot be miserable so long as he acts from the principle of communicative goodness. No matter where his particular sphere of occupation, he is happy. His aim is high, and he has an object which sustains, and an impulse which encourages him. His anticipations are joyous, his reflections tranquil. He looks backward with pleasure, and forward with hope. He has the joy of an approving conscience. He has not buried his talent, nor is he a cumberer of the ground. He lives to bless the world. And when he dies, he bequeaths to it his counsels, his example, his bounty, and his prayers. Another source of enjoyment for which we are indebted to the Bible therefore is the habit of benevolent exertion.

---

#### A SENSIBLE MEMORIAL.

THE cottage in which George Stevenson, the great engineer, was born, is being pulled down, and in itsstead a handsome and spacious school-house is about to be erected as a memorial which will at all times be alegorical of the great man who first saw the light in that obscure spot. This is certainly an excellent way of commemorating the great ones of earth.

---

#### GREAT ARTESIAN WELL.

ONE of the greatest wells of the time, except the celebrated Paris well, has been recently opened at Bourn, England. It sends the water 25 feet above the surface, and discharges 360 gallons per minute, or 21,600 in an hour.

---

#### NEWFOUNDLAND.

THE population of this island, according to the census of 1858, is 119,336.—Of these 55,125 are Catholics; 42,859 Episcopalians; 20,142 Methodists; 823 Presbyterians; 347 Congregationalists; and 41 Baptists.



## THE MOUNTAINS OF SCRIPTURE.

Mount Ararat stands above	feet.
the sea	17,210
The lesser Ararat	13,000
Mount Carmel	1,500
Mounts Ebal and Gerizim,	
each,	800
Mount Hor,	3,000
Lebanon,	10,000
Moriah,	2,000
The Mount of Olives	2,500
Sinai	7,000

## EXTENT AND POPULATION OF INDIA.—1857.

THE extreme length of this vast country, from the island of Ceylon to Cabool, is 1,700 miles; and the breadth, from Bombay to the Himalaya mountains, is not less than 1,100 miles.

	Area	sqr.miles.	Popul'n.
Under the Supreme Government of India	246,050	23,255,972	
Under the Lieut-Gov. of Bengal,	222,609	41,212,562	
Under Lt.-Govs. N. W. Provinces,	105,726	33,216,365	
Bengal, etc.,	574,385	97,684,899	
Under the Madras Government,	132,090	22,437,297	
Under the Bombay Government,	131,544	11,790,042	
Total Br. India,	838,019	131,912,238	
Native States,	627,910	48,423,630	
French and Portuguese,	1,254	517,149	
Total,	1,467,183	180,853,017	

## A POISONED VALLEY.

A singular discovery has lately been made, near Batten, in Java, of a poisoned valley.—Mr Alex. Doudon visited it last July, and we extract a paragraph from a communication on the subject, addressed by him to the Royal Geographical Society :

"It is known by the name of Guevo Upas or poisoned Valley; and following a path which has been made for the purpose, the party shortly reached it with a couple of dogs and fowls, for the purpose of making experiments. On arriving at the top of the mountain, the party dismounted, and scrambled up

the side of the hill, at a distance of a mile, with the assistance of the branches and projecting roots. When at a few yards from the valley, a strong, nauseous, suffocating smell was experienced; but on approaching the margin, the inconvenience was no longer found. The valley is about half a mile in circumference, of an oval shape and about 30 feet deep.

The bottom of it appeared to be flat, without any vegetation, and a few large stones scattered here and there. Skeletons of human beings, tigers, bears, deer, and all sorts of birds and wild animals lay about in profusion. The ground on which they lay at the bottom of the valley appeared to be a hard sandy substance, and no vapor was perceived. The sides were covered with vegetation.

It was proposed to enter it and each of the party having lit a cigar, managed to get within twenty feet of the bottom, where a sickening nauseous smell was experienced without any difficulty of breathing. A dog was now fastened to the end of a bamboo, and thrust to the bottom of the valley, while some of the party, with their watches in their hands, observed the effect.

At the expiration of twenty seconds, he fell off his legs, without moving or looking around; and continued alive only eighteen minutes. The other dog now left the company, and went to his companion. On reaching him, he was observed to stand quite motionless, and at the end of ten seconds, fell down; he never moved his limbs after, and lived only seven minutes. A fowl was thrown in, and lived only a minute and a quarter; and another which was thrown in after, died in the course of a minute and a half.

A heavy shower of rain fell during the time that these experiments were going forward, which, from the interesting nature of the experiment, was quite disregarded. On the opposite side of the valley to that which was visited, lay a human skeleton. The head was resting on the right arm. The effect of the weather had bleached the bones as white as ivory. This was probably the remains of some wretched rebel hunted towards the valley, who had taken shelter there, unconscious of its character.

Woodstock Journal.

## The Parish School Advocate,

Will be published once a month, at the price of 4d. per single number, or 3s. 9d. per annum, payable in all cases in advance.

CLUBS of five, paying for a year, in advance, will be supplied for 3s. per copy; and clubs of ten will be supplied for 3s. per copy, with one additional copy for the getter up of the club.