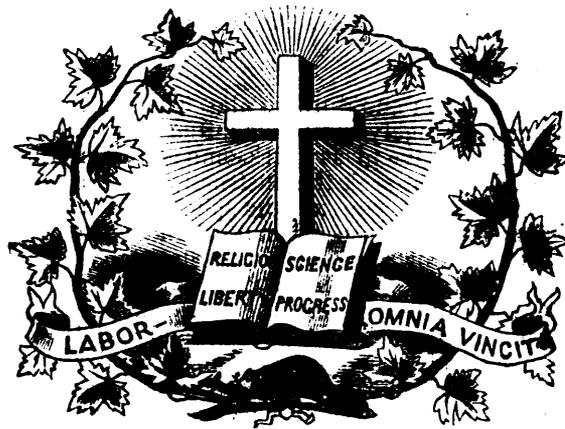


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THE

# JOURNAL OF EDUCATION

Devoted to Education, Literature, Science, and the Arts.

Volume XVII.

Quebec, Province of Quebec, November, 1873.

No. 11.

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### Address of Professor Hodgson, President of the Educational Section of the Social Science Congress, England. (1).

The subject of education, at all times vast and difficult, is at this time, if not more extensive, at least more complex than ever, and is proportionally difficult of treatment. It is hard to steer between the Scylla of commonplace and the Charybdis of controversy; and yet whatever in this subject is not true is disputable and disputed. What visions of battles in the air (like Kaulbach's Hunnen-Schlacht) are conjured up by the mere enumeration of the topics now everywhere discussed. Education, private and public; primary, secondary, and tertiary; voluntary or State-aided and State-controlled; literary or scientific; "classical," so called or "modern;" secular or religious, that is, more properly, theological; technical or general; endowed or unendowed; free or compulsory; gratuitous or paid by fees; common to both sexes or peculiar to each sex—such are some of the watchwords of the warfare which rages, and is likely long to rage, among persons all deeply interested in education, and all eager to promote it according to their respective views.

(1) This address was delivered on the 4th inst., at Norwich, and was listened to with marked favour by a crowded audience, eliciting at its close the highest encomiums of Lord Houghton, President of the Association, and other speakers.

Of those who openly or secretly disparage education, of those who (as I once heard Archbishop Whately express it) embark in the good ship "Education," on purpose to delay the voyage, it is needless here to speak. The ends and the means of education, its principles and its details, its scope and its machinery, its methods and its organization, its objects and its subjects—all furnish points of divergence in opinion—divergence proportioned to the magnitude of the interests at stake, and to the very earnestness with which these are maintained. To avoid controversy, then, is impossible, even though, for good reasons, I shall not touch upon the 25th clause, the Conscience Clause, and other burning questions of the day. It must suffice for the speaker sincerely to disclaim all wish to give offence, and for the hearer, as far as possible, to put aside all readiness to take it. The late Professor Edward Forbes told me once that in transcribing into his album passages from books he always selected not those with which he agreed, but those from which he differed, and for this reason—that the latter were much more likely than the former to test the soundness of his previous convictions, and to suggest fresh lines of thought. And so, I trust those who hear me, if I shall be unfortunate enough to say what they disapprove, will not hastily condemn or at least reject it, but give it a patient consideration. I have no fear that more weight will be attached to it by any than it may deserve. On the other hand, it is equally impossible to avoid commonplace, and for this reason, were there no other, that much of what is in words admitted to be true—much that seems even to be a truism—is not cordially and practically accepted as a truth. Confessed or avowed by the lips, it is not really adopted by either head or heart, inasmuch as it does not influence conduct—the only valid test and evidence of belief. Thus we do really believe that fire will burn us, for we avoid contact with it; but we do not believe that vitiated air will poison us, because, as a rule, we do not take much precaution against inhaling it. And what Bunsen says of "separation between knowledge and action," that it "is unsound and enfeebling," is true of all want of harmony between professed belief and practice. The remedy is reiterated and varied exposition; for, in the experience of us all, it

happens that at times an old truth grown dim and dull, and almost dead, becomes suddenly and strangely luminous, electrical, and life-giving. In what I have to say, therefore, I will as little shun the threadbare, as seek the brandnew; and if I say here and there what you all know and believe already, I beg that you will set off against it whatever I may say that few or none of you believe or will accept. I aim at no complete or very systematic, much less at an exhaustive treatment of the subject. The term "exhaustive" is ambiguous, even ominous, and susceptible of very sinister and uncomplimentary application. My main purpose is to indicate, as briefly as I can, and as fully as time permits, certain aspects in which the course of recent and passing events seems to me to be gradually bringing our schemes of education more and more into harmony with a high ideal of education; and certain other respects in which for this end improvement in our plans and methods is greatly to be desired. On the whole, in spite of much that is discouraging, I view our progress hopefully; if I did not, I should have more hesitation in suggesting aught to render it more rapid or more sure.

#### *The Ideal of Education*

What, then, is the ideal of education to which I have referred? Education, even in its narrower sense of school-teaching and school-training, ought to aim at fitting and preparing for the discharge of the various duties of the coming life; and as a means to that end, but not less as an end in itself, at the harmonious and orderly development of the diverse powers of mind and body, so that each and all may work for good, and at the formation of character, of which conduct is the issue and the evidence, while it is not less true that conduct reacts on character. Education, then, must be physical as well as mental, emotional, moral and religious and æsthetic, as well as intellectual. The interdependence of each on the others cannot here be expounded; but the more each is studied, the more is it found to mix itself with the others, affecting, and in turn affected by them. The attempt to sever them, to strengthen one by the neglect of others, results only in distortion and failure. The emotions must be held in view as well as the understanding, and the moral faculty as well as the emotions, in the controlling and guiding of which its great function lies; and even for the sake of the mind, the body must be disciplined and invigorated. It is the more important to insist on this now familiar truth, because, as a matter of history and fact, our English education has too long, and till of late, been in intention and in tendency predominantly intellectual rather than moral, literary rather than intellectual; and dealing with memory rather than with judgment and reflection. Confined at first within a very narrow social circle, as its range has widened, its nature and aims have not proportionally changed; what was designed for the few has been extended to the many, and even when the details have varied the spirit has been retained. The sort of teaching which was at first restricted to the clergy, and specially fitted (I do not say fit) for their vocation in times when the Douglas is reported to have said,

Thanks to St. Bothwell; son of mine,  
Save Gawain, 'ne'er could read a line.

was by degrees extended to the upper strata of the lay community, and made its way gradually downwards through the social mass. That it did not penetrate to the lowest has been due mainly to the fact that till a time surprisingly and humiliatingly recent it was generally denied that the great body of the people should be taught

at all. They were the workers, by whose brute labour the minority were to be relieved from drudgery alike irksome and degrading; and anything in the shape of instruction would only disqualify and indispose them for the sphere "in which Providence had placed them," making them discontented and insubordinate, a danger to the State, and a nuisance to themselves. This superstition of caste, this notion that the workman exists for the work, not the work for the workman, is still deeply rooted, and widely spread. Thus recently a well-informed "Country Squire" writes to the *Spectator*: "The tenant-farmers, as a class, are bitterly opposed to education. They look upon it as the root of their troubles, of the present movement among the labourers, and of the action of the Labourers' Union. They say, now that labourers can read, they learn what goes on in other districts, and are thus led to agitate for higher wages, to strike, to migrate; and they hold that an educated labourer works less well than one who is uneducated." And it is not tenant-farmers only who thus believe. There are thousands of well-fed, well-clothed, well-disposed, and not uncharitable persons who still believe, though they are more shy than formerly of avowing their belief, that the instruction of the worker is fatal to the work, and who (whatever may be their sentiments about negro-slavery) have no misgiving about keeping minds in darkness if thereby their own boots may be better blacked, and their own parlours be more punctually swept. But numerous as this class may be, it is nowadays in the minority; and schooling for even the humblest classes has been declared a necessity, and has been progressively provided for. Still, the narrowness that long characterised the upper education has clung to even this, in spite of inevitable differences. "I do not object to my servant learning to write," said once the mistress of a house-hold, "but I do object to her writing like a lady." And so, even after the propriety of some popular instruction has been reluctantly conceded, the great anxiety has been to restrain it within safe bounds, and in a measure the State has embodied this spirit in its educational enactments. Not many months ago a Liberal candidate for the House of Commons told his hearers that it is "the duty of a State to give all children a *minimum* education." "I wish you would pay a little attention," said a teacher to an idle pupil. "So I do," was the reply, "I pay as little as I can." And thus, if the State must meddle with education, let it give the barest *minimum* compatible with the seeming discharge of a duty unwillingly assumed.

#### *Humanistic View of Education.*

Now, as soon as we rise to what I may call the *humanistic* view which recognises the essential unity of humanity, and the common claim of every human being as such to have what faculties nature has bestowed fully cultivated and trained, for the sake at once of the individual and of society—the folly and iniquity of all pre-arranged restrictions on education become at once strikingly apparent. It is doubtless true that, *in practice*, the education of all cannot be equally carried forward—that there are obstructions and limitations that cannot wholly be surmounted. There are differences of capacity, of social position, of "the hard necessity of daily bread," that render all hope of equality in educational progress chimerical. But all the less reason is there for adding to these real practical restrictions others that are theoretical or rather conventional, if not arbitrary, in their nature. There need be no fear of transcending the possible, however we may strive; but what can be, now and here is not the final measure of what ought to be—of what it is desirable should be. Let each advance as far and as fast as he can, and still individual and even class differ-

\* Bishop of Dunkeld.

ences will remain ; but they will be found at a higher general level of progress : they will be less glaring in their contrast, less pernicious in their effects. Nay, further, is not the presence of greater difficulty a reason for greater effort, not for less, in order that this initial deficiency may be as far as possible removed ? It is those who have least of beneficial home and social influence that most require the best influences that school can bring to bear. The shorter the time available, the more parsimoniously should it be economised, the more judiciously ought it to be employed. The feebler the capacity, the more earnest and wise should be the effort to draw it forth and stimulate its growth. In this way, nowhere have I seen more skilful and ingenious teaching than in the School for Idiots at Earlswood ; and while I have watched the process with the deepest interest, I have been tempted almost to wish that the children of the poor were generally nearer to that condition, if only they could thus be saved from the stupefaction and stultification of dry, dull, dead routine, and by more intelligent teaching roused from the mental lethargy which too many schools do more to deepen and to perpetuate than to remove.

#### *Restrictions on Education.*

The restrictions which are *in limine* proposed in education rest mainly on three grounds :—1. Social rank ; 2. Professional calling ; 3. Sex. All these deserve some consideration. The first and second cannot be wholly separated, although, did a more liberal estimate of education commonly prevail, and were there a closer connexion between the elementary and the secondary schools of the nation, whereby merit might be promoted and ability encouraged, position in life would be less than now determined by the accident of birth, and the whole nation would reap the benefit of whatever genius or talent or faculty is now latent or stunted. In face of the many examples we have of eminence attained in spite of humble origin, it is strange that origin should be so commonly accepted as the sign and seal of destiny. But it may be questioned whether those very examples have not fostered the notion that naturally superior ability will always force its way to recognition—that therefore no special aid is needed ; nay, that talent might only be thwarted and encumbered by early help. But talent does not always force its way. Eminence is due in no small part to other characteristics than mere talent—to energy and self-reliance, and self-confidence, sometimes akin to arrogance, qualities not always conjoined with talent. And even where talent does unaided force its way, it is at a sacrifice of ill-directed labour, and with a penalty of oneness, which bear with them lasting regret. Besides, it is not, after all, the exceptional few, but the undistinguished many, that chiefly claim consideration ; to raise the whole class is a grander thing than to raise an individual here and there out of a class ; and and if even the humblest sphere is adorned and exalted and blessed by mental culture ; if even the humblest duties are the better performed by enlightened intelligence and refined motive ; then it is to be deplored that any barrier should wilfully be introduced in the way of culture.

#### *Minimum Education Theory.*

This " *minimum* education " theory, as applied to the humbler classes, that is, to the bulk of the community, has a strong light thrown upon it if we consider the reasons used to justify the interference of the State with education, even to the extent of rendering it compulsory. We are told, and with truth, that an ignorant, uneducated, untrained people are likely to be a turbulent,

improvident, intemperate, unhealthy, and vicious people, a source of danger to the commonwealth, and a threat of ruin to the State. Drunkenness and crime, and pauperism and insanity, and disease in all forms, are the natural results of neglect of education. But where education does not exist, the want of it is not felt ; it is even distasteful in proportion to the need for it ; the greater the need, the less the desire, the stronger the dislike. The State must, therefore, put forth its power, sweep all children into school, and compel them under heavy penalties on the parents, if not themselves, to receive—what ? a *minimum* of education ! To read after a fashion, to write, and to do a little ciphering, these being the results that are to be paid for, all else and all beyond being not forbidden indeed, but expected to come, if at all, of themselves. But will reading and writing, even with ciphering to boot, do much to cure or to prevent the great social evils which call for and justify the interference of the State ? Truly, a most lame and impotent conclusion ! It is monstrous to speak of reading and writing as the *basis* or *bases* of education, or even as its indispensable preliminaries. At best they are but among its instruments, though they may indeed become its substitutes. A mind trained to observe nature, animate and inanimate, to watch ordinary social arrangements, to classify what it has observed, to trace the relation of cause and effect, to reflect on consequences of different kinds of action, to guide conduct accordingly, to forego immediate enjoyment for the sake of greater good to self or others, may be produced without reading or writing, and is a far nobler product of education than the mere power to read and write, however neat the penmanship, or correct the pronunciation, or perfect the spelling. No doubt it will be said that there is no incompatibility between these two sets of things : that neither needs exclude, or ought to exclude, the other. True. Nevertheless, through prejudice grown inveterate, it is everywhere assumed that the less includes the greater, and that the acquisition of two largely mechanical processes must, or is likely to be, followed by the desired intellectual and moral results, though the word results is here singularly out of place.

#### *Education too Literary.*

This strange exaggeration of the efficacy of reading and writing is an inheritance from the still dominant bookishness of education. In early life, time spent not in reading books, but original observation and experiment, has too long been viewed as wasted in idleness. A book in always interposed between the eye and the object to be observed, between the mind and the subject to be studied. A learned man is a man " well read," even though he may (as has been remarked) have put so many books into his head that his brain has no room to move. If you travel in Switzerland, you see hosts of tourists, male and female, far more intent on their guidebooks than on the scenery. If you go to the theatre, you see many busy reading the book of the play instead of following closely the movements on the stage. A dispute arises about the nightingale, whether it sings by day or only at night, as its name implies. Forthwith the disputants do not go out into the woods and fields to listen for themselves whether or not the nightingale really sings by day. They fill successive Numbers of the " *Classical Journal* " with quotations from Greek and Latin writers of poetry or prose, who have written this or that about the nightingale. All this is but a consequence of the preponderating literary character of general education, to which I have already referred ; and so it is assumed that the power to read will develop the love of reading, and ability to understand and appreciate what is read, to choose only what is worthy, and reject what is unworthy in literature, will

elevate the state and strengthen against temptation, and ennoble the life. But in the absence of true mental culture, this power, where not unused and lost, is too often abused; and hence arises the cry of over-education, while the error lies in under-education, in education ill-directed, in the unreal semblance of education, in taking for ends what are not necessarily even means. It is evident enough that the State cannot, ought not to be expected to give all the highest possible education; but between the desirable *maximum* and the proposed *minimum* there is surely some intermediate point, not too high for attainment not too low for any real efficacy. What we accomplish is not unlikely to fall short of what we aim at, but it is certain not to rise above it. Hence the importance of having at the outset a right standard at which to aim. It is further to be borne in mind that it is not with the State, but with the parents, that the primary responsibility for the child's training rests; and that it is solely, or at least mainly, because parents have neglected this duty, that State interference is justified and required. To form better parents in the coming generations is, then, the great desideratum; and for this end a much higher level of both intellectual and moral training than is commonly, I will not say attained, but even aspired to, or thought possible, is simply indispensable. And when I say intellectual and moral training, I do not mean two quite distinct kinds of training, which may go on, indeed, side by side, but of which either may be taken up at pleasure, and the other left. It is in the blending of the two that the real educational power consists. Few persons perhaps have adequately conceived the extent to which intelligence can be brought in aid of morality, converting good but feeble impulse into firm conviction and steady purpose. This is a very different thing from the common practice of committing moral precepts to memory, and repeating them in the very words of the text-book or catechism, the success of the lesson being estimated according to the fluency and exactness of the verbal recitation. This practice is but slightly more rational than that of some Mahometan tribes in Africa, of whom we are told that with chalk they write on a board texts from the Koran, then wash them off and drink the water, thus literally imbibing the precepts of their prophet. Then there is the direct appeal to the moral faculties themselves, requiring in the teacher a power far other than the prescribing and gauging of task-work.

#### *Need of Moral Teaching.*

Everywhere around us we find coarseness of manners, cruelty both to animals and to our fellows, petty dishonesty, disregard of truth, wastefulness, evasion of duty, infidelity to engagements, not to speak of graver forms of wrong-doing; and who believes in his heart that school training can do anything to prevent them? Take cruelty to animals, from pigeon-shooting in *excelsis*, and cock-fighting, for which Cheshire is now as famous as for cheese, to nest-robbing and throwing stones at birds by juveniles of the humbler sort. On this subject it has indeed been thought, late in the day, that some good impression might be made in schools. And how has the attempt been made? Prizes have been held out for the best written essays against cruelty to animals. But what effect can this produce on the few who do compete? It is quite possible to be very ambitious in writing for a prize an essay against ambition; to injure health by writing about it. It is quite possible, especially for the young, to be more intent on trimly-turned sentences and well-sounding phrases than on the moral to be worked out. Contrast this method with an experience of my own.

Some years ago, I accompanied that admirable man the late Dean Dawes on a visit to the National school at Hereford. On entering the playground, I was surprised to see a number of poultry straying about, undismayed by the sports that were in progress. In answer to my question, the master, who fully justified the Dean's encomium, told me that the poultry were among his most efficient means of education. The children watched over them with the greatest care; and if by any chance a newcomer attempted to do any of them an injury, he was at once denounced and deterred by the general voice. But, further, the teacher interested the children in the structure and habits of animals, and they grew to regard them as beings not to be destroyed or tortured ("It is a fine day, let us go out and kill something"), but to be protected, and carefully observed. The Rev. J. O. Wood describes the astonishment of a friend to whom he once showed a caterpillar under a microscope. "Why," said he, "I always thought it was only skin and squash." With very different feelings, as well as thoughts, would he thereafter view the despised caterpillar!

One of the many various aspects of this subject must not be omitted. Nowhere is moral training more needful than in the ordinary economic, financial, or business relations of life. A lady told me a few weeks ago that a journeyman painter asked her to allow him to do in his own time some painting in her house. The bill came in; a week's work was charged, while, measured by hours, the work had not occupied more than two days. He admitted the fact, but contended that as the job would have lasted a week had he been working for his master, he was quite entitled to a week's pay when working for himself. Thus one fraud on his master was used to justify a second on his employer.

But what, I think I hear it asked, has school to do with such things as these? The best answer may be gained by a visit to any of the Birkbeck schools, munificently founded and endowed by Mr. William Ellis of London, especially to that at Peckham, where Mr. Shields has long ago proved that the young mind can be interested in such matters, and guided to right judgment regarding them. Our own practice and conduct depend largely on our present estimate of conduct in others; and whether our circumstances are like or unlike theirs, praise or blame must be rightly or wrongly awarded according to our power intelligently to appreciate the bearings of each case. What we do not understand, what is out of our narrow circle, we are apt to approve or condemn very much at random, or on grounds that have never been carefully surveyed. At a recent public meeting, a clergyman in a rural district asserted that Trades' Unions were, in his opinion, legitimate among mechanics and manufacturing operatives, but on the part of agricultural labourers were wrong. Another clergyman, whom I met lately at dinner, denounced strikes, not as imprudent unwise, and mischievous, but as rank rebellion and as contrary to the "Sermon on the Mount." My startled inquiry drew forth a reference to the text "Whosoever shall smite thee on the right cheek, turn to him the other also." I will not attempt to fathom the confusion in this gentleman's mind between two very different kinds of striking, if not between striking and being struck. I cite the case merely to show how important it is that moral judgments should be directed by reason and knowledge, and how easy it is for even good general maxims to be misinterpreted and misapplied. Reason must be the guide of sentiment, though not its substitute. Too commonly, neither reason nor sentiment is engaged. Authority is the only standard appealed to, the verbal memory the only faculty addressed, with punishment in the background for failure in the repetition of the words. When

the late Mr. Horace Mann, of the United States, was on an educational tour in this country, he asked the headmaster of a large London school [now, happily, in better hands] what kind of moral training he adopted. The answer was, "I do not believe in moral training." "If, then, a boy tells you a lie, what do you do?" "If, sir, a boy tells me a lie, I make him write out twenty times, or more these words; "Lying is a base and infamous offence;" and if he brings the paper to me badly written, I tear it up, and give him a good caning." Comment is here superfluous.

#### *Religion and Theology.*

In the present contest about primary national schools, between those who would exclude theology from the usual school-hours, and these who would include it, there is danger lest such applied moral training as is indispensable for guidance in life should be neglected on both sides. On one hand, those who insist on strict dogmatic instruction in theology are apt practically to assume that no more is needful for thorough moral teaching; while on the other those who object to and forbid such dogmatic teaching are apt to forget that the moral may share the fate of the theological, and be with it left out. It cannot, I think, be denied that the disposition to exempt the teacher from all teaching of religion, even though by that word is commonly meant theology, has a tendency to narrow the estimate of the teacher's office, and to degrade him from the position of a trainer of character into the mere director of certain more or less intellectual tasks. How frequently do we not hear it inquired, "Is it not possible to teach arithmetic without the creed, or geography without the Westminster Confession?" But this is trifling with the question. Were the schoolmaster a mere teacher of arithmetic, or of geography, or of writing, or of many other things that might be named, no difficulty needs or would arise. But it is in matters of conduct, of moral judgment, that the difficulty is real and urgent; and to evade it, is worse than useless. How far, in order to give to moral teaching the sanction and crowning influence of religion, it is inevitable to import into the school teaching one or other form of dogmatic theology, is an inquiry on which I cannot attempt to enter here. My sole contention is that, with theology or without it, for the attainment of moral results systematic and intelligent moral training is indispensable, and that to rest in the hope that great moral improvement in society will follow from the indirect effects of ordinary school routine, were it even much higher than it is, is to expect harvest without sowing, and figs, if not from thistles, at least from vines.—*The Educational Times.*

*(To be concluded in next).*

#### **Choosing an Occupation for a Young Man.**

If a boy is constantly whittling sticks, fond parents say that he has "marked constructive ability"; or if he can whistle one or two notes of an air correctly, "he will be a great musician"; or if he can draw with reasonable accuracy, "that child is a born artist." If these presumed or assumed evidences of genius are acted upon, and those in authority seize arbitrarily upon the young man and force him into a trade or art, on the ground of their being better able to judge than he is for himself, the possibility, nay, the probability, is that he will turn out a Harold Skimpole, of whose class the world has far too many already. He sketches a little; tinkers a little with tools; drums a little on a piano; and in time falls into line with the rank and file of the noble army of incompetents and

revilers of fate. He may protest with all his strength in his earlier years that he is not fitted for the occupation chosen for him; he may demand to be transferred into some other calling that his soul hungers after; it is all in vain if some one in authority, be the same parent or guardian, says: "Your profession has been chosen for you and you must follow it; your elders have had more experience than you and can tell better, by reason of it, what you need;" and so the young man is condemned for life. He goes moping all his days and refuses to be comforted, simply because his heart is not in what he is doing. He is out of his element; he disturbs the machinery of the world; he is as bad as a broken wheel on a train; everything with which he is connected goes halting and bumping and jumping because of him. If he does not reach the highest place in his profession, his elders, with astonishing inconsistency, upbraid him and say that he has no ambition, no energy, no desire to succeed; when the simple fact is that he has no qualification to command success.

"How can I know about the a thing I dunno nothing about?" exclaimed an exasperated and badgered witness in the box. "How can I have inspiration to preach when I am always thinking about machinery; or paint, when I am always wishing to preach, when divine truths fire my heart to go forth and turn men from the error of their ways?" A man out of his place says these things at heart if not in actual words, and his whole life is embittered by the blindness of his elders who would not see, but claimed the right, because they had the power, to squeeze a human heart into the corner they thought it should fill. For it is crushing the heart out of the man to make the boy travel in a circuit he is unfitted for. All his energies and ambition reach forward to one goal; all his nature is bent upon that one thing, and because you cannot see as he sees, oh parent or guardian! because you are not him and do not love it as he loves it, you destroy his future power. It is a serious responsibility to assume: to direct the calling in life a young man shall follow, an action to be taken only upon great deliberation. Whatever he undertakes he must stick to. In the early years of his life, when the world expects but little of him, he must study or work hard to be qualified for the later ones, when it exacts a great deal. He cannot be always young; he cannot have two youths; he must give his young life, his bright hopes, his aspirations to the work in hand. What if his heart is far from it and he is longing with all his strength for that other calling which you have put out of his reach? You might as well go out into the world when he is of age, as some foreign parents do, and select a wife for him. With equal consistency you might say: "I have had more experience in the world than you; you can live happier with this woman than with one of your own choosing," yet this is an act you would shrink from committing. Is not a man's profession the same in degree as his wife? Does he not live by it as with her? Are not all his hopes centred upon it, his happiness bound up in it? Is not the contentment which springs from a congenial occupation in some respect the same as conjugal affection? It certainly is; for unless a man loves the work to which he applies himself his labor is of no force, of little worth. He is half hearted, simply because he lacks the inspiration which enthusiasm lends to every occupation, even the humblest. The shoemaker who likes to make shoes makes better ones than the convict forced to do so, and the same is true of every work under the sun.

Let every young man choose his own occupation in life. In any event, let him be consulted. If he has no particular bias or bent, let him find something to do, all the

same. A parent or guardian may say: "My son, it appears to me that your walk in life lies this way," and point out the advantages likely to accrue or that can be absolutely given him if he adopts the suggestion, but this is all that should be done. If he revolts or objects and says "I cannot," do not retort with "you shall, or you are no son of mine." You will live to repent it. You will wear sackcloth and ashes for it. Humble yourself a little before you overthrow him. A boy has a right to his choice. He has an inalienable natural right—you, a constitutional one—to "life, liberty, and the pursuit of happiness." Words mean something, and the choice of an occupation embraces all of these. How can you force a boy into a workshop to learn a trade when he has no aptness whatever for it, except that he has been seen to make boats, or kites, things that a child naturally amuses himself by? You cannot: you have no right. Consider the matter somewhat. If he is a tractable, affectionate, and docile boy, so much the worse; you use his natural affection as a vehicle to work your will with him, not seeing that in after life he will become a listless, moody, inefficient laborer in the vineyard, because you have trained him to a stake, or spread him on a wall, instead of allowing him to go free and unfettered as he should. Consider this matter in some other light than your own inclinations. He will doubtless live many years after you are gone. How shall he best perpetuate your name and family? By allowing him to follow his own natural inclinations, or by trying to force his nature to run on a track of too wide or too narrow gage for him? Think over it!—*Scientific American.*

#### Teachers in Elementary Schools.

In estimating the march of education, with all its attendant benefits and blessings, we are in some danger of not rendering honour where it is due, and of overlooking those who, from the part they have taken in the work, have a special claim to our remembrance. We praise the zeal of the clergy, the liberality of the laity, and sometimes even the Government; but the teachers—where are they? Few public servants have done more useful work, and few have been less thanked. Yet it is to these that the country is largely indebted for the improved education which the children of the poor have received for the last thirty years! Theirs have been the hands that really did the work. Others founded the schools and built the schoolrooms, and brought together the managers; but when all this was done, it was upon the teachers that everyone depended to give this preliminary work its full effect by their zeal, their industry and the influence that naturally comes of capability and good character. Without these the progress of popular education must have been slow, the Government inquiry would have ascertained a totally different result, and society and religion would have been serious losers. Compare, for a moment, the habits and daily life of the working class of this generation with those of its predecessors. How great is the change for the better! Any experienced employer of labour will acknowledge that the young men of the present day are more sober, more intelligent, more regular, more valuable every way, than those of a generation back. And the improvement is largely due to education, and therefore to the schoolmaster. It has been a subject of remark that Mechanics' Institutes and Societies for Mutual Improvement are not only greater in number, but have a larger membership than they formerly had. The cause is quite clear; boys have had in the

elementary school the previous training necessary to enable them to take advantage of the openings which these different institutions offer. Till now these institutions were in advance of their age. The schoolmaster has made them flourish by supplying the missing link. It is to the credit of elementary teachers that they have themselves been an improving race. We speak of mistresses as well as masters. Both have risen intellectually and socially, and have made their office respected. How different was the elementary teacher of thirty years ago from the cultivated men who, for the most part, hold that position now! We do not mean those who commenced their career then, but those who had occupied the place for years. It is enough to say that in most parts of the country he matched and fitted in well with the room in which he taught, the books he used, the managers he served, and the standard of instruction that prevailed. He "minded" rather than taught his pupils. For this, little more was required than the power of setting copies, working simple sums, and mending pens. A superannuated servant from the squire's house, or from behind a counter, or a parish clerk, was held to be qualified, and the cases were not solitary in which the schoolmaster was put into office to keep him off the rates. That office was sometimes spoken of as a somewhat lower depth to which any man who could read and write might sink in the decline of life if matters did not go well with him. He is not more to be reproached for this than the clergy and gentry of that day. There were noble exceptions, indeed, but the common prejudice was against the education of the labourer's child beyond the mere power of reading and writing, and the schoolmaster only shared the feeling of the rest. That was the twilight of the Education movement—even the first streaks of dawn were scarcely visible. With sunrise came the idea of Normal schools. The Training College in all its fullness was the growth of a later period. The Normal school met the demands of the moment. It took such candidates as it could get, and after passing them through a course of instruction in books and method for a few months, sent them forth to do what they were able where they were wanted. Very good service did those men render. Public examinations, classes, and certificates were not then invented. The teacher at that period had none of those advantages, and it has been the fashion to hold very cheap both their qualifications and their services. That is not our view at all. They did the work of their day, and for the most part did it well, and it was not their fault that greater opportunities were not afforded them. There was often a great deal of thorough respectability, high conscientiousness, and persistent industry in the teachers of that day. If they were not highly trained, they were at least not conceited. They went to their work as if they were not above it, and they kept to it under many disadvantages of poor pay and increasing competition. They are now almost an extinct race, but the present generation inherits the benefit of their pioneering, and owes them its meed of grateful remembrance. We wish we could add that it had also shown its gratitude in a practical way—by some sort of provision for those who must now be growing old in the work, and whose evening, after the burden and heat of the day, ought to be cheered with the consciousness that a well-earned pension relieves them from much anxiety as to the things of this world! The teacher of the present day, if he have well used his opportunities, is a man of considerable education. In some instances he has attempted with success the learned languages, but in any case he has been thoroughly grounded in those branches which in schools are generally comprehended under the term "English." He can not

only read and write well, not only has he studied history and geography, but he has pressed on to some of the higher mathematics, and to some acquaintance with natural science. In many cases he is something of a musician. If he has a laudable desire of getting on, he not only labours hard to make his school a success, but also to qualify himself for higher branches of the work. He extends knowledge. He cultivates his trained powers, and by degrees the best places in his calling are open to him. In a few cases of greater ability and conspicuous merit higher positions, beyond the limit of their own profession, have been attained. In some instances schoolmasters have become clergymen—a promotion often more honourable than profitable, in which the improvement in social standing has been dearly paid for by the trammels of increased expenses and reduced income. But it is to honour, usefulness, and comfort within his chosen vocation rather than to any exceptional chance of rising above it that the schoolmaster must look. He starts in life with the priceless talent of a good education and a trained mind. These are advantages immensely beyond what most of the men of the trading classes possess, for these leave school when young and before mental training, such as the schoolmaster gets, can have begun. Considering then, his education, his intellectual powers, his usefulness, and his improving income, the social position of the schoolmaster ought to be one of credit and acceptability amongst his neighbours. He will often be, after the clergyman, the best educated man in the parish, and that is a distinction which ought to be recognized. Yet the old prejudice is not outlived. The schoolmaster is still excluded from social equality with persons who are really his inferiors in manners and cultivation. But this will pass away in time. To this hour things are only in a transitional state, and the teacher's time is not yet come. It is, however, apparent that those who have most to do with his work and are immediately over him are more and more impressed with his value, and that if these recognise him and show respect to his office, the ranks below will not be slow in following suit. Much must depend upon the teacher himself. If he would win his way in society he must cultivate gentle manners, and that deference to others which marks the well-regulated and self-controlled man. He may be vastly superior to those with whom he mingles, but he must show no consciousness of it; he must wear it naturally, as he does his hair or his coat, and never give a thought to it. In the large towns the schoolmaster is rapidly growing to be an important person, and in time finds himself in the midst of as much congenial society as he cares to have; but in the country the position is often one of depressing isolation. We do not see how this is to be helped. He is only in that respect like the clergy themselves. It comes of the work he has to do on the spot where God places him. Let him do his work well there, and in due time and order promotion will come to something better elsewhere. We are not so unpractical as to suppose that teachers, any more than other people, can or will look wholly to the useful side of their work, and not to its temporal compensations. With them, as with others, the labourer is worthy of his hire. But we do say that when the latter are sometimes disappointing, there will be a moral compensation in the thought of the former, which, though it will not pay bills, will sustain hope and inspire courage, and nerve a man to face plain living and even privation rather than fasten about his neck a log in the shape of debt, than which nothing will more retard his advancement or hinder him from taking advantage of good openings that come in his way.

What we have so far said of the schoolmaster is true also, with certain limited qualifications of mistresses. They

stand upon much the same level, undergo much the same training, are liable to similar difficulties and discouragements, and are doing work of equal honour and usefulness. Let the mistresses who are now in charge of schools do their utmost to occupy the position well. Let them—by the earnestness of their demeanour, the moderation of their dress, and the cautiousness with which they make acquaintances and mingle with them—prove the intrinsic soundness of their title to respect, and they may depend upon it that respect will not be denied them.

—[From the National Society's Paper].

### Practical Education.

We are often taught that as soon as our school-days are over we are to lay aside our studies and engage in the more practical duties of every-day life, it being thus assumed that our studies are incompatible with what we are to experience in later years. Indeed, it is the common opinion that the student who has closely followed his book for years is, in a measure, unfitted for a business life. Accepting this conclusion as correct, it becomes an interesting question why it should be that the proper use of our school-days, and of the opportunities which they afford, should thus unman one. If book-learning retards a person and finally unfits him for practical life, and gives what must be forgotten or unlearned, why not better be without it?

We claim that the education commenced in childhood ought to be of such a kind that it can be continued through our entire lives; that we should in our tender years lay the foundation upon which to build the lofty superstructure of a noble manhood. If the process called education is good for the boy, it is good for the man, who is only a boy of larger growth. Whatever will stimulate the mind of the minor will, in the same degree, benefit him when he has passed the magic line of his majority.

The word education hints at the true method by its meaning, "leading out," and does not refer to the mistaken idea that it is a pouring in process, as if a little boy's brain is to be filled up by the teacher precisely as one would pour water into an empty jug; and, alas, how many a poor unfortunate has been nearly intellectually strangled by this process, directed by the hands of some one of the famous Ichabod Crane family! But, fortunately, there are many at the present time who believe that the human mind is created filled instead of empty,—filled with powers and capacities, which, indeed, are not ready for immediate use, but which it is the province of education to bring out. The Creator has given us a set of tools with which we are to do our life-work; but we are obliged to put them in order and learn their use. What the child needs is to gain facility in handling some of these simpler intellectual implements, while the man must learn to wield the more complicated and delicate, so as to be ready to perform creditably whatever work fortune may place in his way.

This theory gives us, as the great object to be gained by education, *mental discipline*. By this statement we do not intend to deny that the acquisition of facts is important and essential; but if regarded as an *end*, and not as a *means*, it is of comparatively little value. A mind well stored with facts, but without proper discipline, is like a garret filled with rubbish, or a store with a large stock of goods scattered miscellaneously over the floor. All is confusion,—nothing can be found when wanted.

Now, to this knowledge of facts add mental discipline, and you have the owner who selects and arranges every-

thing and brings order from confusion. It is only after mental discipline has labelled and stowed away all the facts that the man can place his hand on them at any moment, and thus make them available whenever wanted.

It is just here that those who raise the cry against what they call over-education base their strongest argument,—want of practicability. But does not the objection hold with more force against the way in which the subjects are presented than against the subjects themselves? Cannot any branch be so presented that it not only becomes distasteful to the learner, but practically useless? For instance, take geography as it used to be taught, even to within the past ten years. Year after year the poor, unfortunate child was compelled to go over and over the book, committing to memory a perfect labyrinth of words,—names of rivers, mountains, and towns scattered all over the world,—and at the end of a few weeks was unable to tell whether a certain word was the name of a river in Africa or of a town in Indiana. And suppose that by dint of hard studying and the aid of a good memory one could remember these isolated facts for some considerable time, of what value would they be compared with the deductions and generalizations which we now draw from the subject? The reasoning powers were not called into action at all. No conclusions were drawn. And all the patient student could carry away as the result of years of study was a long list of names, which, fortunately, a disgusted memory soon refused to retain. For years a geographical river meant nothing to me but a crooked line on the map, while towns were only black spots about the size of pin-heads. I have always admired the genius of that boy—and I have no doubt but that he became a great man—who described latitude as a black line running one way across the map, and longitude as a black line running the other way.

But now begin in the opposite manner. Show some of the great natural features first as facts, and then by reasoning draw many of the others as necessary results. The contour of the country will decide the position and size of rivers; the junctions and navigable waters of these rivers will determine the location and size of cities. The physical character of the country will determine the leading occupations of the people. The distribution of population, position of cities, and character of peoples, are not the result of caprice or chance: each has its reason, and is governed by some established law.

The certainty with which the climates, both general and local, vegetation, amount of rain, kind of animals, etc., can be determined from known natural laws, presents the once dry and justly hated subject of geography in a new and interesting manner, and clothes it with nearly all the charm of original investigation. In this way the mind of the child is taught to reason from cause to effect, and is delighted with its power of reasoning out conclusions which are sustained by facts. Besides this, the grand truths of the subject become firmly fixed in the mind, and can be reproduced at any time for immediate use. Thus the powers of the young mind are augmented; and, even if the greater part of the facts should escape the memory, the mental discipline which would be gained by this course could not be lost. More than this, the mind has become interested, and has grasped the entire subject in three or four years, instead of being reluctantly dragged over it for eight or ten years, until the pupil has lost all interest in the study.

We often hear a remark like this: "Now, of what use is it for me, as I intend to be a merchant some time, to study geometry? I shall probably never be obliged to solve a geometrical problem in my whole life. Why not study something which will be of more use to me?" Did you ever consider how little of what you learn enters

directly into the computations of business? How much of your all-important arithmetic will you ever use in actual life? Only a few of the simplest rules; and these a backwoodsman, who has never been at school a year in his life, will master in a short time when placed in business relations. Men can talk quite as well, as far as transacting business is concerned, who never saw or heard of a grammar; while any boy of average ability can learn in a week to write a better hand than do half the business men in the country. So, if your idea of the practical is only what is to be used directly in business transactions, you would confine education within narrow limits.

While we call these elementary subjects the directly practical, we may call these others the indirectly practical. Indirectly, as they enlarge the man, and make him capable of greater enjoyment, incite his ambition, place him within range of possibilities of which he before had no conception, keep him out of the narrow ruts of prejudice and illiberality, develop the softer sympathies and finer qualities of his nature, and make the difference between an animated business machine and the noble, whole-souled, generous man.—*Iowa School Journal.*

### Educating Girls.

(BY MISS ANNA M. HOTCHKISS, HARTFORD.)

That girls do not receive just as efficient training in our common schools as boys do, would, I doubt not, be stoutly denied by the majority of teachers and other persons connected with the work of education. But in the face of this anticipated denial, I now unhesitatingly make the assertion that girls are not so well and wisely trained as boys. Sitting side by side in the same school room, having the same instructor, boys are daily deriving more benefit from their schooling than girls. What, you say, "Do not girls receive the same amount of instruction in arithmetic, geography, grammar, and other studies as boys do?" Yes; As far as book-knowledge is concerned, girls get their full share; and, being rather more studious than boys, often win more distinction.

But imparting book-learning is only a part, and by far the easiest part, of a teacher's work. With this come daily and hourly lessons in self-control, perseverance, self-reliance, and industry. Here we see the difference between the training of boys and of girls. To the boys the teacher says, using the language of the world, "Help yourselves; never depend upon any one to carry you over difficult places"—to the girls, "To be dependent is a part of your birthright; independence is not becoming to girls; cry when you hurt your fingers or fall down, and people will pet you." Boys are educated to some purpose, girls to none. Boys are taught the use of their hands and brains in order that they may use them, but girls are seldom taught that whether necessity compels or not, their hands and busy brains are made for good, wholesome toil. They are rarely impressed with the idea that their education is for the purpose of better fitting them for some honest avocation when they leave school.

It is no uncommon thing for a teacher to stand before his class of one hundred or more pupils, half of whom are girls, and talk to the boys for half an hour on the object of their education, how it will help them to become better citizens and members of society, tell them the necessity of cultivating manliness and honesty, of being self-helpful, industrious, and ambitious, if they would

be successful farmers, statesmen, mechanics, or merchants; expecting the girls meanwhile to sit demurely, with folded hands, and be highly edified, I suppose, to hear what will ensure a boy's success.

How should girls be educated? The important primary lesson to be thoroughly enforced is, that their ten fingers and ten talents or less, as the case may be, were given them to be used in some honest, useful work. Whether rich or poor, something to do and something to be, which will call forth their best thoughts and best endeavors, and be of some positive good to the world, should be the motto of girls as well as boys. They should be told that it is just as great a sin and disgrace for girls to grow up idle and useless as for boys. Assure them that they have, or should have, the same freedom of choice in deciding how they will use their faculties. Tell them that patch-work and dish-washing are no more the necessary accomplishments of girls than the use of the hoe and pitchfork for boys. They should be taught that study is not a mere pastime for them, to be followed, on leaving school, by an indefinite period of listless waiting (perhaps in the meantime, half doing something they were never taught to do well, just for the pay] until some man comes along and marries them, taking upon himself the burden of their aimless existence. Teach them that industry, perseverance, self-reliance, courage, strong muscles, and decided opinions are just as necessary to a girl's as to a boy's success; that no amount of prettiness and winning ways will make up for the lack of these sterling qualities. Having faithfully imparted these abstract principles, come down to the just how and what to do. If Susan or Jane have a natural inclination for housework, sewing, or millinery, encourage them in it and stimulate in them the highest respect for these handicrafts, which are just as respectable as farming or carpentering, if they are as intelligently and well done. Teach them to do everything thoroughly and with their whole mind, for therein lies the honor, and not in the kind of work done. Lead them to see that intelligence and thoroughness enhance the money as well as the social value of any labor; that an educated, wise woman can make a better loaf of bread than an ignorant, stupid woman, or cut a better fitting garment. If there are other girls that dislike sewing and cooking, and have more aptitude for something else, encourage them in doing that something else, whether it be studying for a profession, editing a newspaper, or inventing a labor-saving machine. Of course, teachers have many, and, it would almost seem, insurmountable obstacles to contend with in teaching girls as practically as boys. In the first place, girls, by tens and by hundreds, are spoiled from their cradles. While the boys of a family are continually talked to about being smart and doing something when they grow up; the only doctrine preached to the girls is, that they must be pretty very silly, and very helpless. Many fathers and mothers have denied themselves every comfort, and toiled early and late to keep their daughters' delicate fingers free from work, thereby, in many instances, only bringing about their moral ruin.

Another impediment to the proper training of girls is public opinion, which declares it a disgrace for a girl to earn her own living,—especially if she has any male relative whom she can tax with her maintenance,—which admires white hands, delicate complexions, fragile forms and vacant minds in girls, rather than a well-developed physique accompanied by a well balanced mind.

When girls are as thoroughly trained as boys, both in and out of the school-room, and educated in the belief that they have just as important a part of the world's work to perform—when they are taught that they must do

something either with hands or brains, and do it well, if they would be respected and admired, then we shall hear less of the poorly done and more poorly paid work of women. Straight, handsome trees are never grown from twisted, distorted saplings. No more can we expect competent, self-reliant, useful women from girls whose development has been of the most imperfect and fragmentary kind.—*The Connecticut School Journal.*

### The House We Live In.

(BY DR. S. D. GILBERT, FAIR HAVEN.)

During a recent conversation with the Principal of one of our city schools as to how teachers can best instil into the minds of their scholars some knowledge of the house not made with hands, in which they live; of its framework and interior, component parts, the uses to which each part is put, and of its general care and mode of preservation, it was suggested that a few articles on these topics would not be out of place in this journal. In these I shall endeavor to express, in a practical manner, what every teacher should know, and what they can easily teach their pupils. Every child should have a general idea of the anatomy of the body, its junctions, and how to preserve it in a state of health. Beginning, then, with the framework—the skeleton is composed of 204 distinct bones. These are distributed as follows: 26 in the spinal column called vertebrae, 28 composing the skull, one lingual or tongue bone, 12 pairs of ribs, one breast-bone or sternum, 64 in the upper extremities, including the shoulder blades, collar bones, and bones of the arms and hands, and 60 in the lower extremities. There are 27 distinct bones in the hand, and 26 in the foot. Bone is composed of animal and earthy matter intimately combined together, in the proportion of 33 per cent of the former to 67 per cent of the latter. The animal constituent may be separated from the earthy, by steeping bone in a dilute solution of nitric or muriatic acid. A tough semi-transparent substance results, retaining the original form of the bone. The earthy constituent may be obtained by subjecting bone to a strong heat in an open fire with a free access of air. Either of these experiments may be easily performed, and the resulting substance shown to the class. It is a disputed point among chemists, whether the relative proportion of earthy and animal matter varies in the bones of the old and young. It is probably a variation in quality, not in quantity. Certainly, however, in early life, the bones are soft and cartilaginous, and hence are easily bent by any undue strain. It is a common impression that children can stand any amount of fatigue and rough usage, with no more serious result than temporary debility, but it should be remembered in what a pliant condition the whole frame is, and the old maxim, "Just as the twig is bent, the tree's inclined," should never be forgotten. How important it is, then, that every means should be employed to strengthen their little frames, and that all excessive and violent exercises should be avoided. Above all, remember that little children need pure air and sunlight as well as tender plants, but that, like them, they may be injured by rough winds and a scorching heat. The disease called rickets, in which the long bones are twisted into various shapes, seen chiefly among children poorly fed and living in poorly ventilated houses, is caused by an excess of animal matter in the bones, owing to which, they bend under the weight of the body. Of the 67 per cent of earthy matter, 62 per cent is phosphate of lime. At one time it was thought or supposed that rickets was best treated by phosphate of lime, as in subjects of it, there is

a lack of this salt in bone tissue. But there is not sufficient proof that this has any effect upon the disease. It was only the theoretical exhibition of a particular drug to satisfy a fanciful crotchet. It is conclusively proved that the adoption of measures which will improve the general health, and nutrition, is the only rational treatment, and the only one which will avail. All children should live in a healthy situation, warm but well-ventilated rooms, be fed on a carefully regulated diet, and wear suitable clothing. This is the ounce of prevention. But if they are already subjects of the disease, every means should be employed to strengthen the general health by gentle out-door exercise, tonics consisting of iron and cod-liver-oil, plenty of milk, etc. In addition, the whole body should be sponged daily with salt or tepid water. The duty of a teacher, when a child is found to have the disease, is to see that it is taken out of school at once.

The bones of the leg are usually misshapen, and the knees are widely separated, and every teacher will notice such a deformity. In very young children the disease is insidious, for the infant is often plump and fat. In London, recently, at a baby show, the prize baby, so considered by the doting mammas, was a rickety infant. There is another disease of bone very prevalent among children, improperly cared for, viz., spinal disease, shown by curvature at different points in the spinal column sometimes in the neck or cervical portion, sometimes lower down. In some cases, the substance of one or more vertebrae, or bones of the spine, is utterly destroyed by inflammation, and the child is crippled for life. This disease is often brought on by unnatural and strained postures in sitting and standing, and there is no place where there is so much need of watchful care over the young in this particular as in the school-room. There is still one other malady, to which boys are sometimes subject, who remain in the water too long while bathing during the summer season. They are chilled, and an inflammation of the bone of the leg results, which ends in death of more or less of its substance. This commonly exhibits itself in a superficial sore, which finally breaks and discharges, accompanied with great pain, and if allowed to run its course, the usefulness of the limb may be entirely lost. In ten minutes all the good effects of an open-air bath are experienced, whether the water is salt or fresh. Hence the importance of cautioning school children not to bathe too long. The various bones of which the skeleton consists are connected together at different parts of their surfaces, and their connections are called joints or articulations. These are divided into three classes, the immovable, of which the sutures or joints uniting the bones of the skull are examples; 2d, the mixed, as the joints between the bodies of the movable vertebrae; 3d, the movable, so called, because the separation of the surfaces is complete, as the knee joint. A very good idea of the joints and bones may be had from those of the lower animals, as they resemble in many respects those of man. It is very easy to procure the joints and bones of a sheep or calf from any butcher, and demonstrate them to a class. The joints permit the various motions of the animal frame. They also deaden the internal concussion or shock produced by the sudden contact of the body with external objects, and they add to the strength of the skeleton, for it is well known that a number of short pillars placed one above another withstand a greater vertical pressure, than a single column of equal dimensions. The ends of the bones forming the joints are variously shaped, according to the character of the joint, and are moreover covered by a membrane or cartilage, serving to deaden the shock and facilitate the movements of one bone upon another.

Surrounding the joint closely on all sides is a membra-

nous sac filled with an oil which lubricates the end of the articular surfaces, and so diminishes friction and prevents any perception of grating, or noise by the individual. I have spoken of the joints in general, because their structure and operation is very interesting, and well worth careful study by any one wishing to have a general knowledge of important facts in the human economy. Again, wounds and injuries of joints are often very serious, resulting in permanent stiffness and loss of the use of the limb. If a child complains of pain in the knee or hip, or any joint, it is the teacher's duty to investigate at once and see that proper attention is given, and not treat the child as if the pain is of no moment. There is one disease, viz., hip joint disease, characterized by intense pain upon walking, and a habit of dragging one foot after the other. When attending the clinics at the Children's Hospital in London, many cases of this malady came under my notice, and the diagnosis was made in most cases as soon as the child entered the room, from this latter characteristic. This disease is very sad in its results, generally rendering the subject a cripple for life. It is particularly desirable that it should be recognized only in its course, and children who are seen dragging one foot after the other, or who complain of pain in the hip, should receive proper medical inspection at once. This is eminently a disease of childhood, and is often brought on by standing upon one foot, with the other across the first, or while standing on both, resting the whole weight on one. This is a habit which girls particularly indulge in, as well as that of sitting and standing in strained and unnatural positions. In regard to this whole subject of postures, two things should be remembered. There is danger in making children sit bolt upright for hours at a time, as is the practice in some schools, and there is danger in the other extreme as well. A child should not be fatigued by remaining in one position too long, but should frequently change to some other posture, which is natural and healthful. Positions should be equalized. If the scholar leans one elbow on the desk and rests on that, the other also should perform a similar duty in turn. Nothing should be done to strain any joint or bone. When walking, invariably the shoulders should be thrown back, head up, and body erect. I might mention here the effect of improper carriage on the respiratory organs, but I will speak of that at another time.

The necessity of pure air to the healthy development of bone, cannot be over-estimated, inasmuch as "the blood is the life" of the bones, not less than of every other portion of the animal system, and it is impossible to have healthy blood while breathing an impure atmosphere. The essential requisites for the proper development and healthy condition of the framework of the house we live in, should be well understood by every teacher and impressed upon the mind of every child. They are, in a word, an abundance of pure air and exercise, wholesome food, frequent bathing, erect carriage in walking, running, and natural and healthful postures in sitting, with frequent changes.—*Ibid.*

#### Education in the United States.

We learn, says *Appleton's Journal*, from the report of the Commissioner of Education that the people of this country have given, during the year 1872, more than ten million dollars toward the higher institutions of learning, and voluntarily taxed themselves to the amount of nearly seventy millions more for common schools. When the

great fire in Boston consumed some of the buildings belonging to Harvard, that city—that had just lost so much—contributed eighty-five thousand dollars in a single week toward supplying the loss. On the principle that “to him that hath shall more be given,” \$2,703,167.61 of this ten millions—more than a quarter of the whole sum—was given to the educational institutions of Massachusetts. New York comes next with over two million two hundred thousand dollars; so that these two States, already so thickly sprinkled with colleges, absorb five out of the ten millions contributed by the whole country. It is sad to notice that so little of this educational fund has been given to the poorer Western and Southern States; the great bulk of it was contributed by communities where a good common school and academical system feeds the colleges with students, and where such institutions prove their right to be by the number and the quality of their graduates. And it is not uninteresting to observe that more than four-fifths of these sums were donations, not bequests. They were not the contributions of those who merely indicated the direction in which this money should flow, when they could no longer control it, but were the living gifts of men and women who took this amount from their own pockets, and, and thus despoiled themselves as well as their heirs. They desired to see the result of these benefactions in their own lifetime, and to avoid those sad quarrels that too often defeat the benevolent intentions of the testator. The largest amount from a single source is the bequest of the late Isaac Rich, of Boston, of a million and a half of dollars to found Boston University. Dr. James Rush leaves a million dollars for a library in Philadelphia; Syracuse University gets six hundred and fifty thousand; Princeton, four hundred and seventy thousand; Cornell, three hundred and fifty thousand; and Harvard, two hundred and thirty-one thousand. There were in that year thirty-seven gifts, of which the lowest was fifty thousand dollars, the largest a million and a half, while the amounts ranging from ten to fifty thousand dollars were so many that we cannot enumerate them. But they all unite to prove how freely and how generously the wealth of the country is poured out for these educational institutions. Our latest visitor, Professor Tyndall, who left thirteen thousand dollars as the avails of his lectures, to found scholarships for students devoting themselves to original research, says: “I have seen in America a willingness on the part of individuals to devote their fortunes, in the matter of education, to the service of the commonwealth, for which I cannot find a parallel elsewhere.”

Let it not be supposed that 1872 was an exceptional year for educational gifts. In the present year Cornelius Vanderbilt has given half a million dollars to establish the University of the Methodist Episcopal Church South, and another half million for a young ladies' seminary at New Dorp, on Staten Island; Henry F. Durant, of Boston, is erecting at his country-seat, Wellesly, a female college, modelled after Mount Holyoke, that will cost from half a million to a million; John Hopkins, of Baltimore, has founded an institution for the education of four hundred colored orphans; Mr. John Anderson, of New-York, has added fifty thousand dollars to his gift of Penikese Island; and Mrs. Quincy Shaw, of Boston, has given one hundred thousand to the institution at Cambridge over which her father, Professor Agassiz, presides.

—The first volume of “Inscriptions de la France du Cinquième Siècle au Dix-huitième,” is exclusively devoted to inscriptions collected in the old churches, abbeys, convents, collegiate schools, hospitals, and churchyards of Paris and its neighbourhood. The subsequent volumes will successively extend to the remaining parts of France.

### An Ode.

(ARTHUR O'SHAUGHNESSY.)

We are the music-makers,  
And we are the dreamers of dreams;  
Wandering by lone sea-breakers,  
And sitting by desolate streams;  
World-losers and world-forsakers  
On whom the pale moon gleams:  
Yet we are the movers and shakers  
Of the world forever, it seems.

With wonderful, deathless ditties  
We build up the world's great cities,  
And out of a fabulous story  
We fashion an empire's glory;  
One man with a dream, at pleasure,  
Shall go forth and conquer a crown;  
And three, with a new song's measure,  
Can trample a kingdom down.

We in the ages lying  
In the buried past of the earth,  
Built Nineveh with our sighing,  
And Babel itself in our mirth;  
And o'erthrew them with prophesying\*  
To the old of the new world's worth:  
For each age is a dream that is dying,  
Or one that is coming to birth.

A breath of our inspiration  
Is the life of each generation;  
A wondrous thing of our dreaming,  
Unearthly, impossible seeming—  
The soldier, the king, and the peasant,  
Are working together in one,  
Till our dream shall become their present,  
And their work in the world be done.

They had no vision amazing  
Of the goodly house they are raising,  
They had no divine foreshowing  
Of the land to which they are going;  
But on one man's soul it hath broken,  
A light that doth not depart,  
And his look, or a word he hath spoken,  
Wrought flame in another man's heart.

And, therefore, to-day is thrilling  
With a past day's late fulfilling;  
And the multitudes are enlisted;  
In the faith that their fathers resisted:  
And, scorning the dream of to-morrow,  
Are bringing to pass as they may  
In the world, for its joy or its sorrow,  
That dream that was scorned yesterday.

But we, with our dreaming and singing,  
Ceaseless and sorrowless we!  
The glory about us clinging  
Of the glorious futures we see,  
Our souls with high music ringing—  
O men, it must ever be—  
That we dwell in our dreaming and singing  
A little apart from ye.

For we are afar with the dawning,  
And the suns that are not yet high:  
And out of the infinite morning,  
Intrepid, you hear us cry—  
How, spite of your human scorning,  
Once more God's future draws nigh,  
And already goes forth the warning  
That ye of the past must die.

Great hail! we cry to the comers  
From the dazzling, unknown shore,  
Bring us hither your sun and your summers,  
And renew our world as of yore;  
You shall teach us your song's new numbers,  
And things that we dreamed not before:  
Yea, in spite of a dreamer who slumbers  
And a singer who sings no more.

—London Athenæum.

### French Feuilletonistes.

To become a writer for the *feuilletons* of the Great Parisian dailies, is the height of the ambition of a French journalist. It is the most honorable, lucrative, and popular branch of writing for the public press in that country, and for the past fifty years not a *littérateur* has achieved greatness in France without having excelled as a writer in the *feuilleton*.

What would Sainte-Beuve have been but for the brilliant articles he wrote, when a mere youth, in the *Globe*, the organ of the Romancists? Victor Hugo graduated as an author by his stirring articles in the *Journal des Débats*. Lamartine was first heard of in the *feuilleton* of the *Gazette de France*. George Sand wrote the first *feuilleton* in *La Presse*, and she says she believes she never wrote any thing better. Alexandre Dumas declared often that he wished he had stuck to his earliest literary occupation, namely, *feuilleton* writing. The *feuilleton* has been, of late years, the invariable stepping-stone to the French Academy, and even to higher honors. But for his superb articles in the *feuilleton* of the *Revue des Deux Mondes*, the Duke de Broglie would never have been an academician, nor, it is safe to say, what he is now, the most influential minister in Marshal McMahon's cabinet. Even the Duke d'Aumale owes his seat in the Academy to clever *feuilleton* articles in the same periodical, and his nephew, the Count de Paris, the head of the Orleans family, has tried his pen, though unsuccessfully, in the same direction. Perhaps the prospects of Henry V. to ascend the throne of France would be better had he achieved triumphs in the slippery arena of the *feuilleton*. But they say he is to dull for that, and dulness is a crime which the French people never forgive.

At the present time Jules Janin is still what Henry Heine called him thirty years ago, "*Le Roi du Feuilleton*." It is safe to say that, without its Monday articles, the *Journal des Débats* would have ceased to exist long ago. It takes the wonderful old man, who is terribly afflicted with the gout, about one hour to throw off one of those inimitable, witty, and sparkling articles for which he receives the snug sum of one thousand francs. The *Indépendance Belge* pays him the same sum for a similar article.

Next to him ranks Victor de Saint-Paul, who, they say in Paris, makes and unmake the reputations of French actors. M. de Saint-Paul is a scion of an old legitimist family, and his talent is doubly admired, because he is known to be incorruptible.

Strangely enough, next to this aristocratic writer stands, as a *feuilletoniste*, a man who never knew his father and mother—a foundling, whom a poor hucksterwoman brought up—M. Alberie Second, whose real name is Jean Lefeuille. M. Second is the most industrious journalist in Paris. He writes twenty thousand words every week, and he never pens an uninteresting line. What would the *Figaro* be without his graceful and versatile contributions?

Next come Messrs. About and Karr. About could easily out Jules Janin from his commanding position would he but confine himself to *feuilleton* writing; but M. About, a rare thing among French journalists, prefers writing editorials, which he cannot do very well. Alphonse Karr is a white-haired old gentleman, who belongs to the past generation, but he still retains his *verve* as a *feuilletoniste*. His career as a *littérateur* has been a decidedly curious one. Many years ago, a quarrel, which he had with M. Bertin, of the *Journal des Débats*, caused Alphonse Karr to swear that he would not write a line for the press for twenty years. This singular vow he kept religiously, notwithstanding the most tempting offers made him constantly by anxious newspaper publishers. He retired to Nice, where he bought a villa and garden, and became a zealous horticulturist. In early spring he sent tens of thousands of bouquets to the Parisian flower-market. But the venture did not prove very profitable, and, when the twenty years had expired, Karr returned to Paris, and resumed *feuilleton* writing. The long pause he had made had not proved injurious to his brilliancy as a writer.

We cannot close this sketch without alluding to a man who would have never played a conspicuous rôle in the history of France but for his eminent success as a *feuilletoniste*. We speak of the unfortunate Henri Rochefort. His first appearance in journalism was as a *feuilleton* writer for the *Figaro*. His exceedingly witty but somewhat malicious articles aroused the ire of the Emperor Napoleon III. The proprietor of the *Figaro* was ordered by the Minister of the Interior to discharge Rochefort.

He had to obey; Rochefort became greatly exasperated against the emperor; hence *La Lanterne* and the rest.—*Wiener Presse*.

### Where Our Emigrants Go.

From the report of the Emigration Commissioners for the year 1872 it appears that the number of emigrants who left the United Kingdom in that year was 295,213, which was the largest emigration since 1854, and exceeded the average of the seventeen years since that date by 109,971. These figures include foreigners, of whom there were 79,023 in 1872.

It is of interest to observe the destination of the 295,213 emigrants departing from the United Kingdom in 1872.

As many as 233,747, nearly four-fifths of the whole number, went to the United States—140,969 males and 92,778 females. There went to the Australian colonies 15,876—9,068 males and 6,808 females; to New Zealand 6,616, to Victoria 5,269, to Queensland 2,380, to New South Wales 1,102. To British North America, 32,205—20,092 males and 12,113 females; 29,984 to Ontario and Quebec, 2,043 to Nova Scotia. To the West Indies 2,231—1,518 males and 713 females. To India, 1841; Straits Settlements, 76; Central and South America, the large number of 6,411; to the Cape of Good Hope, 1,456; to Natal, 386; to China, 349; to Japan, 13; to Western Africa, St. Helena, and Madeira, 290; to Malta, 141; to the Falklands, 64; to Mexico, 63; to Mauritius, 56; to Eastern Africa, 7; to Aden, 1.

Of the 68,951 "general labourers," 62,494 went to the United States; of the 2,490 agricultural labourers, gardeners, &c., only 584 went to the United States, 286 to British North America, and as many as 1,350 to Australasia; of the 9,170 farmers, 7,562 went to the United States, as many as 1,215 to British North America, 334 to Australasia; of the 23,193 mechanics, 16,570 went to the United States and 6,454 to British North America; of the 5,569 miners and quarrymen, 4,977 went to the United States, 446 to Australasia, 68 to British North America; of the 299 coal-miners, 290 went to the United States; of the 1001 clerks, only 481 went to the United States, 215 to Australasia, 90 to British North America; of the 501 (male) domestic servants, 390 went to the United States, 42 to British North America, 40 to Australasia. Of the 13,838 female domestic and farm servants, 10,925 went to the United States, 643 to British North America, as many as 2,018 to Australasia; of the 1,470 gentlewomen and governesses no more than 811 went to the United States, 306 to British North America, 121 to Australasia.

Of the 118,190 emigrants whose native country was England 82,339 went to the United States, 16,691 to British North America, 11,611 to Australasia, 7,549 to other parts; of the 19,541 emigrants of Scotch nationality 12,691 went to the United States, 4,254 to British North America, 1,571 to Australasia, 1,025 to other parts; of the 72,763 emigrants of Irish nationality 67,752 went to the United States, 3,437 (the great majority embarking at Londonderry) to British North America, 2,066 to Australasia, 508 to other parts; of the 79,023 foreigners emigrating through the ports of this country 68,187 went to the United States, 7,805 to British North America, 610 to Australia, 2,471 to other parts. The nationality of the other emigrants, only a few in number, was not ascertained.

It seems from the immigration statistics of New-York that there has been a slight decrease in the number of immigrants arriving at that port during the present year, from Jan. 1 to Aug. 1, as compared with the corresponding months of last year. The difference is, however, so small as scarcely to be worth consideration. In the first seven months of last year 185,673 immigrants arrived at New-York; and in the first seven months of 1873—namely, to the 1st Aug.—the numbers were 183,912, showing only a decrease of 1761 in the total number of arrivals. As usual, the two nations in Europe credited with the greatest amount of prosperity are those from which their children fly in the largest numbers. In the first seven months of 1872 the numbers of immigrants arriving in New-York from Great Britain and Prussia were as follow:—England 22,811, Scotland 6,637, Ireland 48,053, Isle of Man 116, Prussia 40,628. In the corresponding period of the present year the arrivals at New-York were—from England, 21,437, Scotland 5,744, Ireland 53,479, Isle of Man 119, Prussia 20,756. France, who, in spite of her troubles, has the happy knack of keeping her children at home, only contributed 1,354 to the list of emigrants during the first seven months of 1872, and 1,533 up to Aug. 1 of this year.—*The Illustrated London News*.

**Biographical Sketches.****SIR HENRY HOLLAND.**

A very long and useful career has been brought to a close by the death of Sir Henry Holland, Physician in Ordinary to the Queen of England. Sir Henry died on the after-noon of Monday, 27th ult., the anniversary of his eighty-sixth birth day. On the Friday before his death he was present at the trial of Marsal Bazaine in Paris, and dined with some of the judges that evening. On Saturday he returned to London. He must have been active nearly up to the last moment, for it was not long since that we read of his returning from one of his extended vacation tours. These trips, indeed, were remarkable features in his life. Employed with unceasing activity in his profession during the greater part of the year, the moment his vacation time came round he was wont to set off for some distant, and to him new part of the world. Thus he estimated that he had passed, altogether, twelve years of his life; and happy years they were. He had never known, he tells us, a great misfortune, never suffered much sorrow. Pecuniary care was always a stranger to him. His health, "with rare exceptions," was "singularly good." In knowledge of mankind, and of men individually, he surpassed Ulysses of old. In 1814 he travelled in attendance as physician on the Princess of Wales, afterwards Queen Caroline, on whose trial he was called as a witness. He knew the intimate friends of Dr. Johnson. He was a friend of Sir Walter Scott, Lockhart, Dugald Stewart, Mme. de Stael, Byron, Moore, Campbell, Rogers, Crabbe, Wordsworth, Coleridge, Talleyrand, Sydney Smith, Macaulay, and of a longer list than we can give here. He once lived next door to Byron's "Maid of Athens," he was dancing with Murat and his Queen at Naples, when the escape of Napoleon from Elba was announced; and he was once called to visit professionally a young man in London who proved to be Louis Napoleon, whom he again visited in exile at Chiselhurst. In America he was on terms of pleasant acquaintance with Edward Everett, Daniel Webster, Henry Clay, Abraham Lincoln, Seward, Thurlow Weed, and William M. Evarts. He held a high rank in his profession, and was author of a work entitled "Medical Notes and Reflections," and also of a volume of personal reminiscences. He became Physician to the Queen in 1852, and was created a baronet in 1853. His wife was the daughter of the famous Rev. Sydney Smith.

**JOHN I., KING OF SAXONY.**

John Nepornucene Maria Joseph, youngest son of King Maximilian of Saxony (who died in 1838) and of Princess Caroline of Parma, was born Dec. 2, 1801, and died recently. At the age of twenty years he entered the Ministry of Finance, of which he was President when, in 1831, he resigned to take general command of the National Guard of Saxony. He held this command till 1846. As a member of the First Chamber he took an active part in the labors of the Diet of Saxony, and notably in the debate on the Constitution of 1831. His political duties did not prevent him for indulging his taste for archeological and literary studies. He twice visited Italy, and published under the pseudonym of "Philalthes," a translation into German of the *Divina Comedia* of Dante, with learned critical and historical notes, (Lepsic, 1839-1849, three volumes). He was president of the Society of Antiquaries of Saxony from 1824, and in 1852-3 presided over the German Historical and Antiquarian Society. In 1854 he succeeded his brother, the late King Frederick Augustus II., who died without issue, and adopted a policy hostile to the Western powers in regard to Eastern affairs, and identified himself with the smaller German sovereigns, acting in conjunction with Austria and in opposition to the projects for national reform and German unity. In 1822 he married Princess Amelia Augusta, daughter of the late Maximilian I., King of Bavaria, by whom he had two sons and three daughters. The elder of the former, the Crown Prince, Frederick Augustus Albert, Duke of Saxony, and who succeeds to the throne, distinguished himself in the recent war with France as the commander of the Saxon contingent of the German invading army in the battles about Metz and in the siege of Paris, several of the sorties from which were directed against the portion of the German lines held by the Saxons. The opposition of King John to German unification, and the attitude taken by him in the Prusso-Austrian war in 1866, brought on

the Kingdom an invasion of Prussians, and by the treaty of Oct. 21, Saxony was obliged to pay an indemnity of a million and a half pounds sterling, to cede to Prussia the fortress of Königstein, and most distasteful to the King of all the terms, to enter the North German Confederation. The war with France was more popular throughout Germany, and after Sedan, and during the siege of Paris, the King of Saxony, with the other German sovereigns, united in the offer of the imperial crown to the King of Prussia.

**VICE-CHANCELEOR WICKENS, ENGLAND,**

Died on the 23rd ult., at Chilgrove, near Chichester. The learned Judge had been absent from court on account of serious illness for some time during the present year, but it was hoped that the long vacation would completely restore him to health. This hope however, proved fallacious. According to *Men of the Time*, Sir John Wickens, second son of the late Mr. James Stephens Wickens, of London, was born in 1815, and educated at Eton and at Baliol College, Oxford, where he obtained a Scholarship in 1835, and took his Bachelor's Degree, obtaining a first class in Classical Honours in Michaelmas term, 1836. He proceeded to M. A., in due course, and was called to bar at Lincoln's-Inn in 1840. In 1868 he was appointed Vice-Chancellor of the County Palatine of Lancaster, in succession to Sir William Milbourne James, on the elevation of the latter to a Vice-Chancellorship; and he was himself appointed to a Vice-Chancellorship April 18, 1871, in the room of Sir John Stuart. He was Knighted June 29, 1871.

**CHIEF JUSTICE BOVILL.**

The Right Hon. Sir William Bovill, Lord Chief Justice of the Court of Common Pleas, England, died at Coome House, near Kensington-on-Thames, shortly after eleven o'clock on Saturday 1st inst. For some weeks past he had been suffering from impaired health, but on Thursday it was thought he was steadily recovering. The learned Chief Justice was the second surviving son of Mr. Benjamin Bovill, of Durnsford Lodge, Wimbledon, and was born in 1814. He was called to the bar at the Middle Temple in 1841, and went the Home Circuit, where he had an extensive and lucrative practice. He obtained his silk gown in 1855, and became a bencher of his inn. In 1857 he was elected a member for Guildford, which borough he continued to represent to the close of 1866, when he was appointed Lord Chief Justice of the Common Pleas in the room of Sir William Erle, having been appointed in June the same year Solicitor-General in Lord Derby's administration, when as customary, he was knighted.

**EDUCATIONAL GLEANINGS.**

*Education in Russia*—It appears from a return lately issued at St. Petersburg that 32,000,000 roubles a year are expended by the Russian Government in educational objects. Of this sum 11,000,000 are appropriated for the officials, &c., of the Educational Department, 6,000,000 for the military schools, 6,000,000 for the schools under the management of the orthodox Clergy, 4,000,000 for the various institutions founded by the late Empress Maria, 3,500,000 for the schools in the Caucasus, and 1,300,000 for subsidies to the schools maintained by the Provincial Diets. There are now in the Empire eight Universities, with 8,000 students; four military Academies, with 450 students; and four Academies for the "orthodox" Clergy, with 400 students. Of the Gymnasias or colleges, 150 are civil, with 42,000 students; 51 ecclesiastical, with 14,000 students; 178 for women, with 17,000 students; and 25 (established by the late Empress Maria) for girls, with 7,000 students. The elementary schools are 400 district schools, with 27,000 pupils; 190 primary ecclesiastical schools, with 37,000 pupils; 23,000 "ordinary elementary schools," with 831,000; 1,300 parochial schools, with 300,000 pupils; and 700 elementary schools established by the provincial diets, with 24,000 pupils. This list does not include private schools, special schools for agriculture, commerce, &c., the training schools for teachers of the Catholic, Protestant, and Mahomedan Schools. The *St. Petersburg Journal* states that

the Russian Government has determined to establish schools of design in the manufacturing districts of Russia, with the view of spreading the advantages of an artistic education, and developing an artistic taste among the artisan classes. These schools are to be founded by the municipalities, merchant corporations, and artistic societies of Russia, but when necessary the Government will materially assist in their foundation, besides according them an annual grant. The classes are to be open free to pupils of every age and condition who know to read and write, and special classes will be established for girls. The pupils will be furnished with all the materials necessary for their study at the lowest possible charge, and, in the case of the poorest, even this payment will be remitted. The schools, wherever it is practicable, will be annexed to some art museum or permanent exhibition of artistic models, and each pupil will be allowed not only to visit the museums, but to copy the works they contain.

*Education in the Three Kingdoms.*—The Civil Service Commissioners, in their report (recently issued) say:—"It may not be uninteresting to note that there is a great difference in the amount of success achieved by the candidates for situations in the excise of the Three Kingdoms, more than one-half of the successful competitors having been examined in Ireland, less than one-third in England, and less than one-tenth in Scotland; and, further, that while the proportion of prizes won by candidates sent up was in England not quite 1 out of 9, and in Scotland less than 1 in 12, in Ireland it amounted to somewhat more than 1 in 6."

*Physical Education.*—Perhaps not the least advantage which is derived from muscular, active exercise, as opposed to passive exercise,—by which we refer to a ride in a carriage, or a sail in a vessel, in which latter case the abdominal muscles are the only ones actively exercised—is cleanliness. We mention this, as it has been little insisted on by the advocates of gymnastic training. It belongs rather, perhaps, to a treatise on medicinal than athletic gymnastics; but the two are at the present day, as we have said, happily incorporated. A microscope will show the millions of drains with which the skin is perforated, for the sake of voiding effete matter. This effete matter can only be thrown off by perspiration, produced by exercise. If it is not thrown off, it is absorbed into the system, and disease, particularly consumption, and premature death, are the result. The result is produced by the canals of the skin becoming clogged, which not only prevents the refuse matter from coming out, but also prevents oxygen, which is essential to life, from coming in. We do not breathe with the lungs only, consuming carbon and other matter, and renewing the blood with oxygen as it passes through them. The skin also is a respiratory organ; some animals have no lungs, and breathe entirely with the skin others with a portion of the skin modified into gills, or rudimentary lungs. In animals of a higher grade, though the lungs are the instruments principally devoted to this function, the skin retains it still to such an extent that to interfere with its pores is highly dangerous; but to arrest their operation, fatal. The breathing of the skin may be easily proved by the simple experiment of placing the hand in a basin of cold water, when it will be soon covered by minute bubbles of carbonic acid. But a more complete and scientific proof is afforded by inserting it in a vessel of oxygen, when the gas will, after a short interval of time, be replaced by carbonic acid." "We all know," says Dr. Breton, "from daily experience, the intimate sympathy which exists between the skin and lungs, and when we are walking fast, how much more easily we get along after having broken out into a perspiration; if we are riding, our horse freshens up under the same condition." In these homely words he is indirectly proving the chief sanitary characteristic of medicinal gymnastics. One of the reasons of the greater danger of extensive burns or scalds compared with others, smaller though deeper, is the fact that the former exclude a greater surface of skin from the oxygen of the air. M. Fourcault, a distinguished French physiologist, whose administration of science appears to have led him to care little for infliction of torture on other animals than himself, sacrificed a great number of guinea pigs, rabbits, and cats, by varnishing over the whole of their skin, contemplating with satisfaction the invariable result—death—as a demonstrative proof that the skin breathes.

One word more. It has been imagined that gymnastic exercise is exclusively profitable to the young. It is not so; it is of advantage, of great advantage likewise to the old. Young

persons—we include, of course, women, and wish that callisthenics, which we suppose to be a species of female gymnastics, were more systematised and popular—need little exhortation to exercise, since, by nature, motion is their chief desire; but they stand in need of advice and moderation, since, as they do everything immoderately, so they are accustomed to take too much exercise, and of an improper character, a course of proceeding not without danger. On the contrary, with older men the increasing weight of the body, and the loss of the so-called "animal spirits," induces the desire of repose, and they need an increase of exercise beyond that which inclination enjoins on them. Thus they are brought within the province of the gymnastic code.—*Cornhill Magazine.*

*School Inspectors in Victoria.*—Considerable amusement was created in the Victorian Assembly by an honorable member in the course of the education debate, reading the following samples of entries made by the local committee men:—

"Visited this school and found present 25½ things in a ordley manner and to the satesfaction of all with whom I here converst with."

"I—on of the local comtee visited this school and found pasent 27 children and to all appearence every thing going on all wright and Mr.—given satesfaction to all partis. "I have this day vistied this school. Found the children grately improved both in disciplen and education."

"I have this day vistied this scholl, well concercted, great improvement."

"Vistied the school, roods very hevvey, small attendance. (Laughter.)

"Vistet the school, found all in good oarder and getting on weel."

"Visited the school, which I found in very efficion state."

"Made a visit to school, everything in good order, but a terrible storm raging out Side." (Much laughter.)

"Vistet the school, organiscasion very indifferent, pensils to short."

The gentleman who read these selections agreed that it was most objectionable to subject gentlemen who were not only educated but trained for the position of teachers to the criticisms and discipline of the local population—the baker, the shopkeeper, and three or four diggers who went to make up the local committee—well-meaning, honest men in their proper positions, and perfectly capable of doing what the new Education Bill proposes they should do, viz., take care of the building and raise money for its requirements, but wholly unqualified to criticise the organization and the discipline of the teacher, and to enter the results of their observations in the school visitor's book.—*New Zealand Paper.*

*Our Idle Classes.*—Like unto the great multitude that no man could number is the latter-day army of incapables. They are immorable sponges upon relatives, whom they keep forever poor. They cannot keep a situation, and are barely competent to sit at a gate and collect tickets from a thin stream of passers-in. They are the skeleton in nearly every household, and the abundant cause of heart-burnings and poverty every where. They hang around like whipped curs, waiting for employment of such a menial description that none but those utterly emptied of industry, manhood, and pluck, would accept it. When one contemplates this heart-burning army of drones, how it fires the zeal in praying that parents may have their eyes opened to the necessity of making children work and obey early, and to the need of giving them a trade. The rule is almost invariable, that the child who is not taught to obey before five, and to work before fifteen, is lost. The parents who neglect these vital duties, have the promising outlook of seeing their child become either a sponge or a thief. The one the half-way house, and the other the terminus.—*Overland Monthly.*

*The Whitworth Scholarships.*—Sir Joseph Whitworth has prepared a memorandum upon his scholarships, approved by the Council of Education, South Kémsington, the principal points of which are as follows. Every candidate shall produce a certificate that he has worked in a mechanical engineer's shop or in the drawing-office for two years consecutively. Every candidate must be under twenty-two years of age. He will be examined in smith's works, turning, filing, and fitting, pattern making and moulding. He will be examined in theory and practice every year. The scholarships may be held for three years, but may be withdrwn if progress be unsatisfactory. The number will be reduced for 1874 from ten to six, each of a fixed annual value of \$500, with an additional annual sum for progress

—viz., the best scholar, \$500; second \$300; third \$250; fourth \$200; fifth \$150; and sixth \$120. At the end of the three year's tenure \$1,000 and \$500 will be awarded to the two scholars of each year's set who may have done best.

*Some of the Effects of the Low Salaries of Teachers.*—A correspondent, over the signature "Ca-Ira," (Gælic), in the Irish Teachers' Journal for August last in writing of District 59, gives a somewhat gloomy forecast of the future of said District. After mentioning that a Mr. Ceary, Assistant in Bandon (Co. Cork) Male National School, obtained the sixth place in a competitive examination held by the Civil Service Examiners of Great Britain and Ireland, a Mr. Collins the ninety-fourth place, he says he knows three other young teachers, principals and trained who will put in an appearance at the next examination—for Civil Service. It is very easy to see, he says, that the staff of teachers in Ireland will consist of only the old men and the young ones who cannot get a post in the Promised Land,—"Civil Service. Further, he says, I know others, besides those mentioned by Mr. Chamney (Ed. J. T. J.), who have shouldered the rifle, thereby securing those necessities of life which the office of teacher fails to secure for them. Others, if our (teachers') wants are not immediately attended to, will *hie* over to France to swell the armies of "The Great Nation." These I am able to say amount to over two hundred and sixty.

## OFFICIAL NOTICES.



### Ministry of Public Instruction.

#### APPOINTMENTS.

##### SCHOOL COMMISSIONERS.

The Lieutenant-Governor,—by an Order in Council, dated 23rd ult.,—was pleased to appoint the following:—

Town of Lachine, Co. Jacques-Cartier:—The Revd. M. Nazaire Piché, MM. Jean-Baptiste Caron, Jean-Baptiste Léger, Thomas Chapman, and Placid Robert,—the Order in Council of 27th August last being revoked.

The Lieutenant-Governor,—by an Order in Council, dated 11th inst., has been pleased to appoint the following:—

Ireland (South), Co. Megantic:—The Rev. J. Ball, Messrs. James Annesly, Harvey Bennett, Henry Lord, and William Cross,—the Order in Council of 27th August last being revoked.

The Lieutenant-Governor,—by an Order in Council, dated 14th inst., has been pleased to appoint the following:

Malbaie, Co. Gaspé—Mr. John LeGresley;  
Percé, Co. Gaspé—The Rev. F. X. Bossé to replace Rev. J. J. Monge.

St. Raphaël, Isle Bizard, Co. Jacques-Cartier—The Rev. F. X. Laberge to replace Rev. N. Perreault.

Buckingham, Co. Ottawa—The Rev. Jos. F. Michel to replace Rev. Laurent Jouvant.

St. Edmund of Stoneham, Co. Quebec—The Rev. René E. Casgrain to replace Rev. B. Laurent Chabot.

Dalibaire and Cherbourg, Co. Rimouski—M. Philippe Verreault to replace M. O. Auguste Lamontagne.

Bergeronnes, Co. Saguenay—M. Octave Godreau to replace M. Narcisse Dallaire, and M. Théodore Bouliane to replace M. Cyrille Bouliane.

#### MEMBER OF GASPÉ BOARD OF EXAMINERS.

The Lieutenant-Governor,—by an Order in Council, dated 14th inst.,—has been pleased to appoint the Revd F. X. Bossé, of Percé, a Member of the Gaspé Board of Examiners, to replace the Revd. J. J. Monge.

#### DISSOLUTION OF BOARD OF SCHOOL TRUSTEES.

Notice is hereby given that the Dissentients of Franklin, in the County of Huntingdon, having had no School in operation for more than a year, either in their own Municipality or conjointly with other Trustees in a neighboring Municipality, and that they are not taking any steps to carry out the school law, I shall recommend the Lieutenant-Governor in Council to order that the Board of Trustees for the Dissident Schools of

said Municipality shall be declared dissolved after the expiration of three months from the date of the present notice, in conformity with Sec. 16, Cap. 16, 32 Vic.

(Signed) G. QUIMET,

Minister of Public Instruction.

Quebec, Nov. 8, 1873.

#### REVOCATION OF ORDER IN COUNCIL.

The Lieutenant-Governor,—by an Order in Council, dated 23rd ult.,—was pleased to revoke the Order in Council, dated 27th August last, erecting the School Municipality of Nicolet into two School Municipalities, namely, the Town and the Parish of Nicolet, respectively, and to order that the same take effect on and after the 1st July, 1874,—the School Commissioners of Nicolet having shown that if the first Order in Council took effect prior to this, it would embarrass them pecuniarily, as all financial arrangements for the year had been previously made.

#### ERECTIONS OF SCHOOL MUNICIPALITIES.

The Lieutenant-Governor—by an Order in Council, dated 23rd ult.,—was pleased

To erect the Townships of Casgrain, Dionne, Lafontaine, and Garneau in the Co. l'Islet, (with their civil limits), into a School Municipality to be known by the name of *Ste. Perpétue*.

The Lieutenant-Governor,—by an Order in Council, dated 14th inst. —has been pleased

To erect the Township of Macpes in the Co. Rimouski, (with its civil limits) into a School Municipality to be known by the name of *Ste. Blandine*.

#### DIPLOMAS GRANTED BY BOARDS OF EXAMINERS.

##### BEDFORD (PROTESTANT).

Session of November 11, 1873.

ELEMENTARY SCHOOL DIPLOMA, *First Class* (E):—Misses M. Harriet Brown, Ella Clement, Sophia Converse and Mr. James Dougall.

*Second Class*:—Miss Bessie P. Sweet and Mr. Thomas Kirk.

WM GIBSON, Sec'y.

##### KAMOURASKA.

Session of November 5, 1873.

ELEMENTARY SCHOOL DIPLOMA, *First Class* (F):—Misses Marie Nativité Dubé, Agathe Dubé, and Marie Michaud.

*Second Class* (F):—Misses Véronique Hudon dite Beaulieu, and Marie Morin.

G. J. PELLETIER, Sec'y.

##### RICHMOND (CATHOLIC).

Session of November 4, 1873.

ELEMENTARY SCHOOL DIPLOMA, *First Class* (F):—Misses Elzire Lévêque Philomène Muir, and Marie Aurélie Moulin.

F. A. BRIEN, Sec'y.

##### SHERBROOKE.

Session of November 4, 1873.

MODEL SCHOOL DIPLOMA, *First Class* (E):—Mr. George Howard.

*Second Class*:—Miss Charlotte A Jenks.

ELEMENTARY SCHOOL DIPLOMA, *First Class* (E.):—Misses Colista Ann Blake, Maria Hipburn, Elizabeth S. Jenks and Mr. Sidney H. Rankin.

*Second Class*:—Miss Sillis A. Guernsey.

S. A. HURD, Sec'y.

##### THREE-RIVERS.

Session of November 4, 1873.

MODEL SCHOOL DIPLOMA, *First Class* (F): Miss Marie Olivino Héon; (F & E):—Miss Catherine Stevenson.

*Second Class* (F): Misses Marianne Hould, Philomène Bourk, and Henriette Billy;

ELEMENTARY SCHOOL DIPLOMA, *First Class* (F):—Misses Georgette Baribeault, Marie Carmélite Baril and Marie-Louise Sicard de Carufel.

*Second Class* (F):—Miss Mathilde Peltier.

EPHREM DUFRESNE, Sec'y.

REVIEWS.

Choice Trios,

A Collection of Three-Part Songs for Soprano and Alto Voices: Designed for Seminaries, High Schools, and Normal Schools, By W. S. TILDEN.

Boston: OLIVER DITSON & Co. 277, Washington Street.  
Quebec: VEZINA BROTHERS, 32, St. John Street.  
PRICE \$1.00.

Choice Trios! Wherein does the choiceness consist? Simply in good music. It is fortunate for our younger compilers that there should be so many compositions of excellent character that are free to all borrowers. In opening the book, say to page 47, one's eye naturally rests on the date of the Choral by Heinrich Isaac, viz., A. D. 1490. Now this gentleman is undoubtedly dead, as is Hans Leo Hassler, who wrote A. D. 1600. They can, therefore, have no objection to the use of their compositions. One may say also that the "Crusaders' Hymn," (page 55,) of the 11th Century will cause no trouble by its appropriation.

As to Abt, and Flotow, and Verdi, who have contributed largely without knowing it, they are on the other side of the ocean, and can't help themselves, and as to Mozart, Mendelssohn, Rossini, Donizetti, &c., no compilation such as this would be complete, unless they helped to make it.

The Choice Trios constitute a very well arranged collection of music, taken from the very best accessible sources.

The three parts of the Trios are two Sopranos and one Alto, or two Altos and one Soprano. In the second case, young gentlemen whose voices have changed, can take the lower part, which then becomes a sort of Baritone. The pieces with two Sopranos will be especially good for Seminaries.

The following titles are very suggestive of the good classical character of the music.

- "Nymphs of Air and ancient Sea".....Henry Smart.
- "Now the Golden Morn".....Verdi.
- "Whither hath the Wood-Thrush flown".....Hatton.
- "The Dawn of Spring".....Mendelssohn.
- "The Quiet Night".....Abt.
- "Wake, gentle Zephyr".....Rossini.

ADVERTISEMENTS.

McGILL COLLEGE AND UNIVERSITY, Montreal.

SESSION 1873-4.

THE FACULTY OF LAW, opens October First  
THE FACULTY OF MEDICINE, October First.  
THE FACULTY OF ARTS, September Fifteenth.  
THE DEPARTMENT OF PRACTICAL AND APPLIED SCIENCE, September fifteenth.  
THE MCGILL NORMAL SCHOOL, September First.  
The Annual Calendar, containing the announcements of the above, —also of the Exhibitions and Scholarships in Arts, open to competition may be obtained of the undersigned.

W. CRAIG BAYNES, B. A.,  
Secretary and Registrar.

THE JOURNAL OF EDUCATION.

(FOR THE PROVINCE OF QUEBEC.)

The Journal of Education, —published under the direction of the Hon. the Minister of Public Instruction, and Edited by H. H. MILES, Esq., LL. D., D. C. L., and P. DELANEY, Esq., of that Department, — offers an advantageous medium for advertising on matters appertaining exclusively to Education or the Arts and Sciences.

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Public School Teachers advertising for situations, free. School-Boards &c., free.

All communications relating to the Journal to be addressed to the Editors.

Meteorology.

—OBSERVATIONS from the Records of the Montreal Observatory, for the month of Oct., 1873.—By CHARLES SMALLWOOD, M.D., LL.D., D.C.L.

DAYS.	Barometer at 32°			Temperature of the Air.			Direction of Wind.			Miles in 24 hours.
	7 a. m.	2 p. m.	9 p. m.	7 a. m.	2 p. m.	9 p. m.	7 a. m.	2 p. m.	9 p. m.	
1	30.031	30.000	30.029	41.5	63.0	47.1	S	W	W	79.30
2	.139	.160	.172	42.7	61.5	48.3	W	W	W	78.29
3	.264	.273	.301	41.5	49.3	43.0	N E	N E	N E	87.75
4	.170	29.900	29.751	41.0	53.0	48.0	N E	S	W	104.95
5	29.600	.600	.618	53.5	61.9	54.0	S	W	W	124.91
6	.646	.710	.841	50.5	48.0	33.0	W	N E	N E	93.75
7	.890	.766	.802	40.0	53.5	45.1	N E	W	N	32.37
8	.871	.973	30.106	4.15	61.1	54.6	clm	N E	N	71.98
9	30.250	30.234	.226	44.6	70.1	52.4	N E	N E	N E	70.44
10	.200	.162	.076	43.7	71.0	57.0	N E	E	E	62.27
11	29.983	29.850	29.761	49.5	80.4	61.1	S	S	S	93.02
12	.717	.676	.800	49.6	55.1	50.0	SW	W	W	92.03
13	30.061	30.049	30.000	40.0	45.5	42.5	W	N W	WSW	114.43
14	29.900	29.976	.178	49.6	68.7	55.0	W	W	W	61.74
15	30.500	30.552	.448	41.7	59.6	49.2	NW	W	W	162.33
16	.148	.000	29.874	48.3	71.0	55.5	WSW	W	W	57.44
17	.350	.353	30.316	40.5	60.2	48.3	N E	E	E	220.47
18	.047	29.900	29.846	48.3	59.5	56.2	E	S	S	89.03
19	29.961	30.000	30.020	50.5	49.7	47.0	W	W	W	386.93
20	.763	29.700	29.674	43.3	45.0	42.3	N E	N E	N E	84.33
21	.551	.675	.804	52.0	66.4	54.1	E	S	S	96.00
22	.930	.950	30.036	46.0	52.6	49.5	S	S	W	66.34
23	30.079	30.031	.006	46.0	66.2	56.2	WS	S	N E	66.28
24	.176	.192	.206	49.0	63.1	44.6	W	W	S W	56.19
25	.175	.200	.294	40.0	6.30	42.1	W	W	S	83.83
26	.162	29.981	29.810	40.5	44.3	44.1	W	S	S	111.89
27	29.291	.221	.418	50.0	52.5	42.2	S	W	W	87.57
28	.700	.678	.700	37.0	46.6	41.1	W	W	W	179.97
29	.700	.862	30.064	34.8	41.2	33.5	W	W	S	83.92
30	30.460	30.383	.381	27.2	46.0	34.0	wbn	N E	W	112.22
31	.251	.116	.000	32.9	49.1	43.5	E	E	N E	169.00

REMARKS.—The mean reading of the Barometer for the month was 29.982 inches; the highest reading was 30.552, on 15th; the lowest 29.179, on 27th. The month's range was 1.273 inches.

The highest Temperature was 81°1, on 11th, and lowest 25°5, on 30th. The mean temperature of the month was 48°22, and the range, or climatic difference, 55°6.

Rain fell on 13 days, amounting to 6.577 inches; and snow fell on 1st day, 0.50 inches. This was the first snow of the autumn.

—OBSERVATIONS taken at Halifax, N. S., during the month of October, 1873, by Sergt. John Thurling, A. H. Corps.

Barometer, highest reading on the 30th.....	30.408 inches
" lowest " 12th.....	29.352
" range of pressure.....	1.056
" mean for month (reduced to 32°).....	29.953
Thermometer, highest in shade on the 19th.....	69.0 degrees
" lowest " 18th.....	27.8
" range in month.....	41.2
" mean of all highest.....	59.9
" mean of all lowest.....	38.4
" mean daily range.....	21.5
" mean for month.....	49.2
" lowest reading on the grass.....	19.4 degrees
Hygrometer, mean of dry bulb.....	52.4
" mean of wet bulb.....	49.4
" mean dew point.....	46.4
" elastic force of vapour.....	.315
" weight of vapour in a cubic foot of air.....	3.5 grains
" weight required to saturate do.....	0.8
" the figure of humidity (Sat: 100).....	77
" average weight of a cubic foot of air.....	541.8
Wind, mean direction of North.....	5.75 days
" " East.....	2.00
" " South.....	9.75
" " West.....	11.50
" " Calm.....	2.00
" daily force.....	2.2
" daily horizontal movement.....	243.3 miles
Cloud, mean amount of 0-10.....	6.1
Ozone, mean amount of 0-10.....	1.8
Rain, No. of days it fell.....	15
Amount collected on ground.....	8.01 inches
Fog, No. of days.....	7