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TEACHING, YET NOT LEARNING.

Formerly, as the art of teaching is now understood and applied, there was hardly any teaching at all. Formerly, travelling from place to place was either on foot, or on horseback. Now, teaching, travelling, spinning, weaving, the mode of buying and selling, and the doing almost everything else, are all changed. The habits of life are almost all changed: still the body and mind of man remain in the same mould, and notwithstanding the surprising changes whereby we are surrounded, the well-being of man, as an intelligent being, cannot be made to be exactly dependent on convenience, or merely skilful appliances. Were men intended to become part and parcel of the monkey tribe, aptitude in catching at convenient appliances with the least possible trouble or thought, as it were by the mere prompting of instinct, might be allowed to be the best regulator of human agency. But this is not the case, and it never will be so. Man by selfish yet clever ingenuity can never release himself from moral obligation as it concerns a conscientious discharge of duty; neither can he really shirk labour and trouble, however pertinaciously he may strive to do so. The prudence of necessity has indeed been, and always must be, the best controlling principle under which human conduct can be kept in its right course. Experience alone can convince any one of this fact. Children, or young people, have no appreciation of its reality: they wish now to be taught without hardly any trouble on their part; and if they are not so taught, under the absurd countenance of society, they are the first to assert that their teachers do not know how to teach, forgetting altogether they do not know how to learn, simply because they wish to learn by the eye, ear, and memory, without the aid of the mind at all. Such is the result of the skilful educational appliances of the age! Only let our readers compare our remarks with their own observations on the manner in which Arithmetic, and even Euclidian and Algebra, together with Geography and History, are taught. The latter two subjects are taught mainly parrot-wise; and if children can be trained to rapid answering in these subjects, Inspectors of schools and others frequently think that these subjects are well taught, and that the children are prodigies of proficiency, when the case is exactly the reverse. The quick answering of pop-questions only proves that the teacher has taken pains in compliance with a most vicious system, and that the child mind has not yet sense of this. Some one may captiously say: "How absurd it is to find fault with a result which could be realised in no other way!" Yet it is this form of the result which we censure, because it does not show what the mind has learnt; it only shows what has been drilled into perhaps a quick memory. But our reply does not meet fully the ready objection. The short of the matter is, that too much is expected from children in these piping days of education. An attempt is made to teach what there is neither experience nor observation to comprehend; consequently, notwithstanding the peculiar teaching, hardly anything is learnt. Some children as early as ten years of age are wonderful adepts in answering pop-questions; they are pleased, their ignorant parents are delighted, and the teachers need not trouble themselves much about a state of things which experience proves has very little to recommend it. When children at ten or twelve years of age leave school, there is no wonder that they should so soon forget all their memoriter instruction. They have been, indeed, taught usque ad nauseam, but they never learnt: they were never called upon to think, for the simple reason that the mind cannot think without adequate experience, and a certain development of both the mental and physical powers. It has been observed with much force, that neither of the male nor of the female will the mind exert itself with activity before puberty commences. Were it not for the peculiar constitution which God intended should draw out the moral and intellectual faculties, we should continue to be children all our lives, sufficiently pleased with toys, and greatly delighted with plum-cake and sweetmeats. But the thoughtless state of childhood is soon cut short, and men and women are compelled to think at last, and act too. Some people are so foolish as to think that school is the only place where anything can or need be learnt; whereas the fact is, that at school children are only taught how to learn and think, and if they either will not, or cannot, learn or think in after life, it is certain their intelligence must be of a very low kind. The children of the poor should not be taught what they have not time to understand; they should be taught the primary elements of education, and their teachers should ever be driving it into their heads that they must begin to think as soon as possible, and then they will really learn, but not until then. The minds of children open up sooner to a perception of moral truth, than they do to the mental conception of cause and effect, without which nothing can be learnt. Would that the clergy of the Church of England could appreciate what we are alleging! How different would the preaching of the day be! If the clergy felt as they ought, understood as they ought, and exerted themselves as they ought, the lips of wisdom and grace would pour forth rivers of instruction in all places; in such a case the instruction of all degrees would find themselves taught, and we may depend on it they would think, and thereby learn. We had intended to point out the sore educational evils arising from the abuse of the black-board. But we must leave their exposition to another occasion.

SIR JOHN COLERIDGE AND ETON COLLEGE.

Time was when it was considered infra dig. for any one, save a lecturer by profession, to address his fellows on any subject in the way of a lecture. Now almost any Lord is ready to offer his notions, on any subject he may have more particularly considered, to the attention of almost any audience, provided it can be got together to listen to the excogitations of his brain; but not only Lords of every grade save that of Bishops (and they are always behind,) but even Judges, are trying their hand at this sort of thing; at all events, we have one lecturing Judge in the person of Sir John Coleridge, an old Etonian, who, as it appears to us, is somewhat alarmed at the declension of learning at Eton. We are inclined to sympathise with this learned and amiable man. According to our idea of learning, as pursued at the greatest schools and at the Universities, there is a sad declension of learning! Of course, those who do not see as we do, simply exclaim: "What a fool this man must be! Why, there never was a time when there was more knowledge of the subjects, known and unknown, in the Universities, than there is at the present time." We allow this; and herein is the ground of our censure. We make a difference between learning and knowledge. Now, it appears to us, that this difference is not perceived. This is a factotum age; it is not an era of mental power. There may be a surprising knowledge of facts in the mind of a person, without any learning at all, and with no more intelligence than such as is picked up in the bustle of life, in relation to the common-places of the day. Richard Cobden and John Bright are Parliamentary instances. These gentlemen are mighty clever in addressing multitudes on the topics of Peace, Trade, of Peace, and any political subject which for the nonce may range to be a question of popular discussion. We have no doubt Richard Cobden and John Bright are ready to regard us as lost in foolery. But we are not likely to be abashed by the
criticism of men who, it is very evident, have never had the Opportunity of learning at all, and have no idea what learning is. Readiness of speech and unadorned eloquence properly enough commands attention in Parliament; but query: Does it not command too much attention? because there are just now in the House of Commons so many persons of ready wit and ready knowledge, with just as little respect for learning as the two individuals whose names we have mentioned. It is curious to watch how Lord John Russell, Mr. Gladstone, when it suits his purpose, and Lord Palmerston put down the men of popular knowledge; and it is even more curious to watch the exposition of popular fallacies in the columns of The Times. Under these circumstances, it may be said, there is still sufficient learning in the House of Commons to do what it is required to do; but were it not for the presumption of talking knowledge-boxes, learned intelligence would have much more time to do what it ought to do. Learning is an occult quality of the mind, and can only be obtained on three conditions, which are, —opportunity, capability, and perseverance. But the knowledge of the day can be picked up anywhere, in even a railway carriage; whereas learning can only be won and won in her own temples, reverentially served by her own priests, after long time and expense. Now the hodon moderns don't like this culture." No wonder that its influence is not properly felt either at Eton or at the University. When a man is without learned intelligence and intellectual purpose he is like a straw in the course of the popular tide: he complacently moves along, because he knows the popular cry is on his side; because he is a man of popular knowledge, which is sure to exhibit itself in the long run in some specious fallacy. Thus it happens that learning is not appreciated just now as it ought to be in either Church or State.

In our last Number we drew attention to the plans proposed by Dr. Farr, of the General Register Office, Somerset House, whereby Life Assurance is rendered "safe, equitable, and well accommodated to the wants and means of the community," and we passed in review the mode of operation at work in the "Public" Life Assurance Company. Our readers will remember that this company was formed to remedy the defects in the ordinary system of assurance, viz., the substitution of proved known security for supposititious, and of equity for illiberality in assurance contracts. A reference to the prospectus of the "Public" Life Assurance Company shows that the Company is one of national importance, as a National Life Assurance and Investment Institution, which combined undoubted security with the assurance of an income, directed to remedy the defects in the ordinary system of assurance, and a learned conviction of the certainty of thought as the moderns spurn with disdain.

LIFE ASSURANCE.

No. II.

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We have before stated that if a policy-holder wishes to cease his assurance in the "Public" at any time, he can receive the full current value in exchange; "such value, for every successive year, beginning with the first, is defined and endorsed upon the policy itself. No lapse of time can bar him, or his representatives, from claiming the amount which has accrued as the value of the policy. It stands to his credit at the Bank of England, in the names of the Trustees of the Company, to be transferred, or converted into a title to receive the same has been established." It must be borne in mind that the plans of this Company, a policy-holder is always entitled to draw, at his convenience, and as freely as at a Bank, a certain proportion of what he has paid; a reference to the Valuation Tables will show that that proportion of averages, as nearly as possible, "one-half of the amount paid to the Office." How this contrasts with the terrible fault in ordinary life assurance transactions! We allude to the liberal terms upon which policy-holders are permitted to cease their assurances, and the serious losses inflicted on parties unable or unwilling to continue paying premiums. Some Companies, indeed, boast, in their Reports, of the large gains derived from "lapsed policies." It would not be difficult to prove that this is nothing but a system of oppression and of injustice, but a powerful barrier to the development of Life Assurance generally. Thousands of persons have made heavy sacrifices on ceasing their assurances, and each one has felt life assurance to be a disadvantage to himself and his family. So it has been derived of a false, nor has he derived much satisfaction in seeing it announced, in the reports of Directors, that the Office to which he has paid premiums for several years, had made a large profit by "lapsed policies." He feels as a man whose banker refused to let him withdraw his deposit. He considers himself victimised, and talks against life assurance as a bad system of family provision, and quotes his own case as a powerful and unanswerable example in support of his views.

We finish this notice by quoting, in contrast to this most unjust and short-sighted system, the proposition of Dr. Farr. The proposition is that "the policy-holder shall always have a perfect control over a definite, known, and considerable proportion of the contributions paid, and be able to reclaim them at any moment, when from any circumstance he might choose to retire from the protection of the policy." He would then know what his position was at any time with respect to his policy, without any dependence whatever upon the goodwill of Directors." This is the system of the "Public" Life Assurance Company.

We have often thought that the depositors in Savings' Banks should supplement their good work by effecting policies of assurance according to their means, and we would commend to their careful consideration the plans carried out by this Company.
THE PROMOTION OF EDUCATION
IN THE METROPOLIS, AND OTHER
LARGE TOWNS.

In attempting to bring such a subject as Popular Education into notice, it really believes one to make an apology for taking such a step for the public opinion is, that everything that could be done would be done in a nation's war on the subject, and needlessly of expense in bringing it to a satisfactory issue. Nay more, if we may judge from the last last occasion Education was presented to the public by a noble Lord thoroughly versed in the subject, even under auspices she was forced to take the position assigned her, and in which she has ever since been silent moving, perhaps even progressing, accompanied by a body-guard of Committees, Inspectors, Certificated Masters, and Pupil Teachers—an army numerically powerful, whose movements are annually reported in dull Blue Books. Consequently, we may regard Education, as at present existing in this country, as a system whose working has not only calmed the fears of its enemies, but what is far more, satisfied the expectations of the bulk of its advocates; as a system whose ramifications are slowly growing in the length and breadth of this land, and whose progress never can be either retarded or prevented. But Education is truly a system so attractive for the mere theorist, that it has formed, and our own will force it out of its one particular character, which in the present age of "Object Lessons," and other similar instructions, has dwindled into insignificance; and that these schools would comprise the age groups of proper education. It would be a step never to pass beyond a certain limit of instruction to ensure success; nor to let it anticipate the teaching of a higher school.

Middle Schools should always have a fixed charge, high enough to make parents feel in sending their children, yet not of an amount to prevent any being kept away on that account; they should be ever liable to inspection, not on set days, but on unexpected occasions; the tone of the whole system should be highly independent, for, to the middle class require to be attended, people often send their children to oblige the managers, or other parties, and hold everything connected with it in thorough contempt.

Some Middle Schools, and in every educational district, should be appointed "High Schools," where pupils at the age of ten years should be received from the lower schools, and none otherwise received, except upon due examination it is found that their progress is on a par with those promoted. A pecuniary boon to the parents should be a moderate number of assistants, who would form a considerable number of laudable ambition will be presented to the boys, who should aim at the future occupation of the head of the school to establish a local repute for the success of its pupils in after life, not tending to make any servile or difficult one with boys. No scholar under ten. Why, the wildest theorist amongst the profession has never hoped for better things than this. And here the education must be of a superior class, and, if possible, not on set days, but on unexpected occasions; the tone of the whole system should be highly independent, for, to the middle class require to be attended, people often send their children to oblige the managers, or other parties, and hold everything connected with it in thorough contempt.

From these Middle Schools, and in every educational district, should be appointed "High Schools," where pupils at the age of ten years should be received from the lower schools, and none otherwise received, except upon due examination it is found that their progress is on a par with those promoted. A pecuniary boon to the parents should be a moderate number of assistants, who would form a considerable number of laudable ambition will be presented to the boys, who should aim at the future occupation of the head of the school to establish a local repute for the success of its pupils in after life, not tending to make any servile or difficult one with boys. No scholar under ten. Why, the wildest theorist amongst the profession has never hoped for better things than this. And here the education must be of a superior class, and, if possible, not on set days, but on unexpected occasions; the tone of the whole system should be highly independent, for, to the middle class require to be attended, people often send their children to oblige the managers, or other parties, and hold everything connected with it in thorough contempt.
them the means of successfully battling through life. The course of instruction here would lose much of its "group" teaching, and would become broken up into many small divisions. A batch of boys or girls should never, after the close of one year, be joined on to a fresh arrival from the lower schools: as long as any boy stays, his progress must be attended to; and if this be carried out, small shopkeepers, and people tolerably well to do, will soon appreciate the benefit, where a useful and solid course of instruction is imparted at a moderate rate, and where there are abundant opportunities, not only of all progressing, but of the more clever ones distinguishing themselves. Twelve has been mentioned as the age at which many will be left, and there is too much room to fear that but loose themselves, and urge that yet if care be taken of these few, and their progress pressed on, this number would soon be increased, and each of these High Schools would annually give to the world a round and solid course of instruction is imparted here.

The authorities had already settled in their minds what to do—but I anticipated them. The crisis cost me much. Pride suffered, and we can stand calmly looking on their proceedings of many some years back; and we may much fear that the Manchester School of Instructionists took its rise from the clamour of party on that occasion. Deprive education of religion—as well take the steeds from the chariot and expect the chariot to move! Are we not living in perpetual awakening to a consciousness of their numerical strength; and that that strength, daily becoming more available by a lower franchise, will soon do nothing, or certainly has done nothing, to counteract it. Yet here we have presented the outline of a course of education aimed directly at this evil, and certainly calculated to effect a particular, perhaps a total, remedy—a system of schools taking the child in its earliest infancy, and launching it up into the world, well calculated to perform its business and duties, and well calculated to withstand its snares and temptations.

J. B.

AUTobiography OF A sChool-MASTER.

X. tHe CrIsIs.

Art, my poor Diary! How long hast thou been neglected! 'Tis now all but a year since I wrote in thee the last evidence of my foolish infatuation. Thou art sere and yellow, like a leaf of the oak, and I daresay, even white, and feebile, and unstable as the boughest bough in winter.

All is over now. Even the end is past, and I am on the other side of the goal. See how our hopes are destroyed: see how they wither untimely. Whether best or worst, we are drawn down on the eve of fulfilment, and we can stand calmly looking on their dust, as on "a tale that is told."

The crisis cost me much. Pride suffered most—conscience was blunted, or perhaps that would have received the bitter part of it. I went to the meeting which had been convened, and I found every one there—Meister, Karl, Wernier, and all. They evidently thought I should make a speech of some sort; and they were not disappointed. Defence I had none, and I saw that it would have been vain to rush on the eve of judgement from the premises of a family, when the authorities had already settled in their minds what to do—but I anticipated them.

"Gentlemen,"—thus I began, not taking my seat,—"you have convened this meeting for some purpose of your own; evidently a joyous one to yourselves, if I might judge from the expression of your faces. It is the mark, sirs, that you have convened this meeting for some purpose of your own; evidently a joyous one to yourselves, if I might judge from the expression of your faces. It is the mark, sirs, of a cunning man, that his countenance should be peculiarly susceptible to the action of those visible muscles situated in or near the face. When, therefore, a man, noted to the whole world for his cunning and duplicity, no less than for his cowardliness in the discharge of duty, and for his prostitution of the noblest instruments to the basest ends,—when such a man, harboured in your own bosom, until with panpered blood he turns again and stings you,—I say, such a man, was your judge from the premises of a family, when the authorities had already settled in their minds what to do—but I anticipated them.

"Gentlemen,"—they will, by the possession of knowledge and right feelings in themselves, learn to respect it in their representatives, and not lend an ear to the rant of the ignorant demagogue?

What is there of an impracticable character to prevent such a system as we have described from being put into execution? What so good a substitute, or so practical a preparation for compulsory state education? We have at present masters in terrific numbers issuing yearly from the Nationalizing Schools; we have large funds from Government, from the Charity, and perhaps still larger from endowments. There are, again, in the educational world, men of surpassing skill and energy, with minds capable of grappling with, and successfully carrying out, gigantic educational measures, as masters in schools, others as Inspectors of schools. Yet, despite these many advantages of the present system, every one speaks discouragingly of it; each report of an Inspector is only the same oft-told tale—the early age at which children leave school. Why do they not arouse themselves, and insist on the State in whose service they are, to put forth the power of its law, and compel people to be educated; or else how can it reasonably expect them to show obedience, honesty, truth, any breach of which it punishes with so firm a hand? However, the fact is, that each year the complaint grows louder, and the evil worse. The present system is in its full vigour, and yet the census tells us that it has done nothing, to counteract it. Yet here we have presented the outline of a course of education aimed directly at this evil, and certainly calculated to effect a particular, perhaps a total, remedy—a system of schools taking the child in its earliest infancy, and launching it up into the world, well calculated to perform its business and duties, and well calculated to withstand its snares and temptations.

J. B.

SPECULATIONS ON THE CREATION OF LIGHT, AND THE FORMATION OF WORLDS.

Men have a right to speculate; seeing if they did not do so, there could be no progress in knowledge; no development of truth in connexion with God's intentions in having formed man as His rational and accountable being. A learned friend* of our's having sent some of his speculations on this sublime and profound subject to us, we think it proper to submit them to the consideration of our readers. We must, however, premise, that the first chapter of Genesis has never yet been correctly translated in any public version. Our learned friend stumbles on this ground, but his reasoning nevertheless is highly deserving attention. He observes—

I hold the opinion that the Nebular Theory is not applicable to the existing state of things in connection with our Solar system—that "in the many thousands, indeed perhaps millions of years, which preceded the formation of the first organic bodies on the Earth, it was converted by a series of condensations from an enormous ball of vapour to one much smaller, not very unlike the size of our Solar System—" Or, translated in Nature, this was the original state of things, but not in entirety. In connection with this vapidous condition, there must have been a place from which it issued, and to which it tended; but we have not seen that place; but I have been led to form a theory of my own, in connection with other causative processes, and from which most interesting results have proceeded. I regard the original fluid mass as proceeding from circumferences to centres, and then by action and reaction proceeding outwards, until one entire volume was formed possessed of rotary motion. The mass then, from time to time, as a central

sun, threw off, in revolution and condensation, several portions which became planets, until the continuing in the will of God, and according to certain laws, the results from process in the will of God. Motion by such will is the first part of every process; and motion, number, and time, produce the variety. Discover this motion, number, and time, and all the immediate service of all created things, light included.

By knowledge of motion, number, and time, the friend has arrived (he believes that no one else has before done so) and that without any assistance from man, at many new and important philosophical results, which promise to be of great public as well as private benefit, all being well. Among them he is able to show, besides particulars above detailed:

1. The reason for the astronomical dictum that "all spheres or globes are in proportion to one another, as the cubes of their diameters." 2. The reason for Kepler's Law, that the squares of the periodic times of the planets are proportional to the cubes of their distances from the sun.

3. The true ratios, or proportions of the distances of the planets from the sun, which escapes light by such action, with those luminous and incandescent clouds that encircle its dark surface, and float above its thousand miles of atmosphere, as perceptible motion ("therein included latent." It may (to my mind) of some not inapt, though dim views of the causes of sun-light. Benthink us only of the sun globe, a mighty sphere, eight hundred thousand miles in diameter; and let us reflect also, that in its fearful and inconceivable whirl on its axis, it may not unlikely strike out by compression from its close embracing celestial medium that heat therein, as also throughout the universe, lying latent; and that that heat is manifestly, as the sun itself, by such action, with those luminous and incandescent clouds that encircle its dark surface, and float above its thousand miles of atmosphere, as perceptible motion ("therein included latent." Light was not latent in dark matter, but in the will of God; and when the time came at which it was appointed that light should be made manifest, then was it, by the express command, "Let there be light," and light was. As a higher and subsequent manifestation of this light, and yet distinct from it, sun-light appeared. The great centre of our system is not stationary, but with inconceivable speed towards a distant goal, then, as it traverses immeasurable space, innumerable atoms rush and revolve, and by collision and excitement (motion and friction) produce that light and heat which we experience; just as when electric currents meet under proper conditions, and light and heat result. There is not a doubt (as my system would only be contrary to prevaricating belief, that solar, electric, and terrestrial light and heat are identical; therefore photographs have been taken from terrestrial as well as solar light.

This being so, we perceive that scientific enquirers commit a great error, when they recognize no place for day-light, as distinguished from sun-light. Day-light is a more profound light, when the light appeared, it "ruled" the former, but did not extinguish it. Many effects attributed to sun-light, no doubt pertain to day-light per se.

Again, from the creation of light, and the evening and the morning being "day one," we perceive that a lengthened period of time is to be understood. "Darkness," it is written, was upon the face of the earth, and "there was light." (Gen. i. 2, 3.) Motion, vapour, earth, water, existed before that light which forevermore produces the light and heat which we experience. It is manifest, that the reason to conclude that all arose in twenty-four hours. God acts in time with regard to creation. Only eternity is as an instant, and that to Deity itself.

And then the light of the stars is no doubt created in the will of God, by the same description of motion and excitement as sun-light. Further, sun-light is popular, may scientifically, said to consist of three descriptions of rays: infra-red, ultra-red, or actinic, the colorific, and the heat rays. But when we perceive that there is other light than that of the sun; and that chemical, colorific, and heat influence are not dependent on the sun, it ought surely to be doubted, whether these things which we attribute to the sun, do not arise from some other source, and certain, at times, to other bodies as well as the sun, as media of manifestation of the power of God, not confined to that luminous body. Motion from the sun results from process in the will of God. Motion by such will is the first part of every process; and motion, number, and time, produce the variety. Discover this motion, number, and time, and all the immediate service of all created things, light included.

CORRESPONDENCE.

THE BISHOP OF OXFORD AND THE FOUR FIRST CENTURIES.

To the Editor of the Educational Times.

Sir,—In reflecting upon the opinions of the Bishop of Oxford, as expressed at different times in his Charges to his Clergy and in his Speeches, one expression is particularly striking, and may furnish the key to what has appeared to so many as his very enigmatical course. In referring to the Church of the first four ages, he calls that period "the purer ages of the Church." Now, if he sincerely believes that the first four centuries were purer during those ages than it has been since the Reformation, and that all the corruptions to be inveighed against took their origin in the Church of Rome, and that the primitive Church, from the first century after the apostolic age to the middle of the fourth, was the Church of the first purer ages, and that the corruptions of those early ages of the Church, were prevalent at an early period; the forbidding to marry, and the commanding to abstain from meats, had their origin in the early Church, and compulsory virginity was then and there the Church of Rome; we are still compelled to acknowledge that the Church at large very soon became awfully corrupt, and that the best and holiest men, even of those who were high in authority, did not hesitate to inculcate and disseminate successors of false religions, and mingling them with the holy precepts of Christianity.

We freely admit that numbers of individual Christians glorified God by their life and conversation, and many by their labors; during those times, there was much that was true, and much that was false in the Church, and that the creeds were then unsullied by the new Articles introduced at a later period by Pope Pius IV.; and what is of still greater importance, and deserving of especial notice as constituting the superiority of theMystery of Iniquity, there was universal consent as to the supremacy of Scripture as the rule of faith; and herein consists the link between the early Church and the Reformed Church of England. We also thankfully acknowledge it is to the early Church we are indebted for the preservation of those early Church, and compulsory virginity was then and there the Church of Rome; we are still compelled to acknowledge that the Church at large very soon became awfully corrupt, and that the best and holiest men, even of those who were high in authority, did not hesitate to inculcate and disseminate successors of false religions, and mingling them with the holy precepts of Christianity.

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the purer ages of the Church, are in reality in directing the attention of his clergy to those it) by a circuitous course, put them into the path that leads to Rome. It is, perhaps, too the Fathers of the early Church, and perhaps run it down; but the matters of fact which it work, the Tractarian press did its utmost to and it has weathered the storm, and stands brings to light are too forcible to be resisted, work on Ancient Christianity, it would save future career win the confidence of all who love and adhere to the Scriptures. to disentangle truth from error; and may his directing his whole Diocese to that pure source will permit me the opportunity of as publicly repudiating the imputations he has cast upon statements made by "Nemo" in your "Edu- TRUTH AND PEACE.

To the Editor of the Educational Times.

Sir,—As you have given publicity to the remarks in general of "Collegian" in your last Number, commend themselves to all, though perhaps they are few, who have made leading Education. I have little experience of country Schoolmasters, National Schools, or the Higher Schools directly; but many youths have been passed into my establishment at the ages of from fifteen to twenty-three, and a fact it is well known that such rational training, and development of truth and knowledge, have been almost totally unobservable in them. A quick apprehension has proved successful in hitting upon a shrewd answer to a question; a tenacious memory has been reminded of something, in some respects like the thing sought for; a creative imagination has fabr- cated many ingenious suppositions; but rea- soned out consequences, well sustained truths, have been only held in the memory, and the previously established truths of axioms, postu- lates and definitions, on which all sound know- ledge is built, have been but very feebly ap- preciated. In the science of number, one cause may in part be that there are not, as in the elements of geometry, laid down at first the axioms, postulates, and definitions, as they may at their convenience, and not till a youth to the futurist hypothesis which JUSTITIA confes- ses for himself, for Dr. De Burgh, and, many fallen men, including the son of Dr. De "Pons Osinorum."

If the views that "Collegian" entertain, as expressed in his letter, be correct, where is the course of books fit for use in our schools to be met with?—I remain, &c.,

PHILOPEDAGOGUS.

To the Editor of the Educational Times.

Sir,—I am fully convinced, from repeated observation, that the College of Preceptors would better fulfil its mission by adhering more strictly to its Rules. In Sec. xiii. 1, we read that "such Schools only" shall be considered in "Union with the College of Preceptors" as having examined one in two years by the College Examiners." Now, it is a fact, of too common occurrence to have escaped the notice of the College authorities, that there are many schools which have not been examined once during twice that period; which have not been examined once since their Principals paraded on their prospectuses, "in Union with the College of Preceptors," — an announcement first made public perhaps six or seven years ago. This lowers the status of the College, as well as that of the Profession collectively, in the estimation of the intelligent part of the community; and indirectly the College assists unprincipled men to dupe the unwary by not enforcing its Rules.—I am, &c.,

ALIGUS.

SOUND CRITICISM—DE BURGH ON THE PSALMS.

To the Editor of the Educational Times.

Sir,—Amid your manifold labours on the behalf of literature and the Church, few deserve greater attention than the thorough exposure you made of Dr. De Burgh’s feeble and pre- tentious, but thoroughly sinister, Commentary on the Psalms. It required, however, an ad- voicate like JUSTITIA, in your last Number, to give a proper finish to your work. There, in Latin phrase, it may be truly said, habemus confitentem reum. Who does not know, that to the futurist hypothesis which JUSTITIA confesses for himself, for Dr. De Burgh, and, Procb Padre di Francia, and the Public, with its speculations, its innovations, and its extravagances, as well as the affiliating lasso into Poper of so many fallen men, including the son of Dr. De Burgh himself, and the brother of Dr. Todd? Selfish and half-hearted persons of illegal minds may be content with these minor and temporal advantages in the Church of England and Ireland; but the whole- hearted, who are clear reasoners, can no more admit the claims of the Church of Rome as embodied in the futurist hypothesis, than even Dr. De Burgh could pretend to vindication in the Church. This will cost him nothing. Our separation from Rome, what an expediency! We simple dissenters as to that Church! that is, in point of position; for accord- ing to the hypothesis in question, the Church
of England, most of her great divines, and her martyrs without exception, thus stand chargeable with a slander the most barbarous, an imputation the most cruel, and a theory the most abominable that ever disgraced human humanity! Again and again, then, thanks for your pointed, caustic, and sound criticism on this dangerous book—criticism, every scintilla of which has been justified by Justitia. He thus deserves his assumed denomination, although he is evidently over (and this, too, is natural) to see it himself. I remain, &c. FLOCCIPENDIUS.


ISAIAH I.

(Translated literally from the original Hebrew, by the Rev. Dr. Wilson, of Chelsea.)

"The sacred idiom of the English language is imitated, and the diction is as Saxon and as simple as possible, clearness of meaning being always kept in view. The received translation is but little more than a rendering of the Latin Vulgate into English; whereas this version is immediately, directly, and solely from the original Hebrew. The translator's object is for truth's sake, that the Hebrew Scriptures should speak for themselves; which they have never in fact been permitted to do, at all events in modern times."

1. THE vision of Isaiah, the Son of Amoz, which he saw concerning Judah and Jerusalem.

2. Hear, O ye heavens, and give ear, ye earth! For Jehovah speaks; I have reared and brought up children, and they have transgressed against me!

3. The ox knows his owner, and the ass his master's crib; (But) Israel does not know, My people does not consider.

4. Alas! sinful nation! A people laden with iniquity, A race of evil doers!

5. Why will ye continually murmur, Why will ye continually revolt more and more?

6. From the sole of the foot even to the head, there is no soundness in it, There is wound, and boil, and running sore,

7. Your country is desolate, your cities are fenced city.

8. And the ass its master's crib.

9. And when ye spread forth your hands, I will hide mine eyes from you:

10. And when ye spread forth your hands, I will hide mine eyes from you:

11. What is the multitude of your sacrifices to me? says Jehovah.

12. I am surfeited with burnt-offerings of rams, and fat of fed beasts;

13. And I have no delight in the blood of bullocks, and of lambs, and he-goats.

14. Your new moons, and stated meetings, my soul hates: They are a weariness to me; I can bear them no longer.

15. And when ye spread forth your hands, I will hide mine eyes from you:

16. Your hands are full of blood.

17. Wash ye, make yourselves clean; Put away the evil of your doings from before mine eyes;

18. Cease to do evil, learn to do well,

19. If ye preserve willing, and obedient, ye shall eat the good of the land;

20. But if ye refuse, and rebel, ye shall be destroyed of the sword;

21. For the mouth of Jehovah speaks.

22. How the faithful city is become an harlot! It was once full of justice; righteousness lodged in it; But now murderers.

23. Thy silver is become dross; Thy luxurious drink is diluted with water.

24. Thy princes are stubborn, and companions of thieves.

25. Every one of them loves a bribe, and follows after rewards.

26. They do not do justice to the fatherless, And the cause of the widow does not come to them.

27. Therefore, says the Lord, Jehovah of hosts.

28. The Mighty One of Israel: Aha! I will comfort myself on mine adversaries, And be avenged on those that hate me.

29. But now murderers.

30. Thy princes are stubborn, and companions of thieves.

31. And the strong shall be as tow,
Eton was the union of liberty of action and independence of thought in the boy, with that maintenance of the vigour of the intellect and restrain and discipline was consistent with the son was the union of liberty of action and license, and it required great firmness, dis-

After bestowing general and high raise on the system of teaching adopted at Eton, and comparing it with that which had prevailed in former times, the lecturer went on to refer to the subject of local associations. Some parents (he said) expected everything good and great from their boys through the instrumentality of public schools, forgetting how many other agencies operated upon them, and doing nothing themselves to aid in the promotion of the virtues they desired. Some delicately, and almost avowedly, disregarded the studies of the schools, rather leading their sons to con-

The removal of Westminster School.

At a recent meeting of Old Westminsters, held in the Jerusalem Chamber, Westminster Abbey, to take into consideration matters of grave importance connected with the welfare of Westminster School, the Very Rev. the Dean of Westminster took the chair, and said:—The object of this meeting was to elicit the opinion and feeling of those present who had been educated at the school with regard to the question of its removal, and with this view he should abstain from then expressing the opinion of the school as a whole, but he should place before the meeting the arguments for and against that removal. In the first place, there could be no doubt of the fact that the school, which thirty or forty years ago used to number 300 or 400 boys, did not contain more than 150. This was purely to be attributed, it was said by the advocates for the removal, to the indisposition of parents to send their children to a school no longer on the outskirts, but in the heart of a great town. Opposed to this was the opinion of those who, in a speech which was not very favour-

There was, it was admitted, for many children, danger in the Eton system. Even with men, liberty often trembled on the edge of license, and it required great firmness, dis-

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Of course, a strong and uncongenial nature of the school on classic ground under the shade of the Abbey. It was a grave and serious question, beset with difficulties; and the Dean of Christ Church, to guard the interests of Old Westminsters would sanction the proposal of a removal, provided the Royal petition among the boys, which was the very object of this meeting was to elicit the opinion and feeling of those present who had been educated at the school with regard to the question of its removal, and with this view he should abstain from then expressing the opinion of the school as a whole, but he should place before the meeting the arguments for and against that removal. In the first place, there could be no doubt of the fact that the school, which thirty or forty years ago used to number 300 or 400 boys, did not contain more than 150. This was purely to be attributed, it was said by the advocates for the removal, to the indisposition of parents to send their children to a school no longer on the outskirts, but in the heat of a great town. Opposed to this was the opinion of those who, in a speech which was not very favour-

...
things, want of space even for educational purposes. After entering into some statistical details to prove his point, Mr. Scott proceeded to say, that he thought, for various reasons, Lord Ebury's proposition was not feasible; but he was very sanguine of the success that would attend the Red Road, etc., is most unsatisfactory; insomuch as only ten per cent. of the children were educated and maintained, and the education of eighty children partially provided for; and this Vestry is also of opinion that the income itself would be largely increased if it could be shown that a committee should be appointed to examine into the matter, and report as to the best means to be adopted to extend the benefits of the charity to as large a number of persons to persons, and to increase the income.'

"Mr. Potter thought the Vestry must be deeply interested in this case, as Camberwell was one of the few parishes of St. Asaph bequeathed his estates; in fact, they were the only deeply interested, insomuch as the college was situated within their parish. In pressing forward his motion, he wished to prove first, that the money was lost and given wholly for the maintenance and education of children, and the expenses incurred in the management of the estate; but he contended that the Act of Parliament under which it was controlled was of no manner of utility to it; whilst it is in fact of no manner of utility to any body.

We find that the Vestry of the parish of St. Giles, Camberwell are properly looking after their interests and one of their members, Mr. Potter, moved:

"That, in the opinion of this Vestry, the expenditure of 10,447l., for the instruction of the young and the support of the aged, as shown in the Bill, is too great, etc., is most unsatisfactory; inasmuch as only ten per cent. of the children were educated and maintained, and the education of eighty children partially provided for; and this Vestry is also of opinion that the income itself would be largely increased if it could be shown that a committee should be appointed to examine into the matter, and report as to the best means to be adopted to extend the benefits of the charity to as large a number of persons, to persons, and to increase the income.'

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Talmud Babli.* The Babylonian Talmud.}

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We find that the Vestry of the parish of St. Thomas, London, by the late Dr. G. H. W. Potter, moved :—

"That the representatives of this parish at the Dulwich College be requested to inform the Vestry whether a larger rental could not be obtained for the estates, and whether 440l. is a cor-

The more pointed and stringent amendment was carried, and we hope that through the force of public opinion Dulwich College will shortly become a place of sound learning and religious education, especially for the four London parishes.
by word of mouth, and by the teachers of the people one to another in direct succession, from the time of Moses, to the time of R. Jehudah, son of Schelomah of Spain. Dr. Pinner remarks:—The order in which the treatises are arranged is not accidental, but takes precedence according to the order of their importance, the sections of each treatise being also arranged on the same principle. Thus the first treatise, "Berachoth," or prayers, is written when the prayer, entitled "Shema," is to be said, which begins with (5 Mos. vi. 4), "Hear, O Israel, the Lord our God is one Lord." The inquiry is based upon the commandment (5 Mos. vi. 7), to talk of the words of God, which would otherwise be forgotten, and when thou liest down and when thou risest up." The constant repetition and perseverence of the Unity of the Deity, and the necessity of constant prayer and thanksgiving, is thus esteemed the leading principle of Judaism. The second section treat of what manner the Shema is to be read, or under what circumstances it may not be read. This discussion is continued in the third section. The fourth section treats of another important prayer, the "Schemonah Esra," or eighteen blessings, and of the sacred subject; the sixth treat of the special prayers to be said before tasting wine, fruits, or con- ments; the seventh treat of the grace after meals; the eighth continues the subject, and consists of treatises, being used as equivalent to the heading, "Chumash," used in the Babylonish Talmud, The Gemara, or "perfection," is the com- mentary of learned Rabbis on the text of the Mischea and on the whole of the Jewish laws, and contains the decisions of the rabbis of the time, and it is considered that nothing can be added or taken from it without injury to its per- fection. There is a Gemara of Babylon and a Gemara of Jerusalem; the former esteemed more than the latter; and according to Dr. Pinner's estimate, about 600 years before the destruction of the second Jerusalem, it was completed by the later Amoraim (preachers or expositors) R. Aschel, &c. The treatise "Berachoth" forms the subject of this volume, the other treatises having been arranged in a second volume, which will also include the Jerusalem Talmud. This treatise "Berachoth" determines the time, manner, place, occasions, &c., in which prayers are to be said. It constitutes the subject of the first treatise, because the question of prayer with the Israelite precedes every other. Other treatises of the Talmud are,—"Peah," on the offering to be made at the end of harvest; "Demi," on the claims of the poor; "Kelam," on the law against selling different seeds in the same field; "Scheichal," on the seventy and seventh of Jubilee; "Ternaham," on the heave offering; "Challah," on the offerings from the dough; "Oraah," (Mos. iii. xix. 23) "Siccirum," first fruits, (Mos. ii. xxiii. 19.) Other treatises, amounting in all to twenty-four, settle all questions relating to the Mosaic law; and provision is made for the difficulties that may arise in the proper fulfilment of the commandments. Usage, tradition, and the learning of the Rabbis are all brought to bear upon the solution of these difficulties.

In the Gemara it is written, "R. Schimeon son of R. Lakish asks, Why is it written? (2 Mos. xxiv. 12) I will give thee tables of stone, and a law and commandments which I have written, that thou mayest teach them?" The rabbis, and the rabbis are the ten commandments, the decalogue; the law is the written law, the pentateuch; the commandments are the Mischea; the teaching of all of which is the Gemara. In respect of the order in which the commandments are arranged, Dr. Pinner remarks:—The order in which the commandments are arranged is not accidental, but takes precedence according to the order of their importance, the sections of each treatise being also arranged on the same principle.

As a specimen of typography the volume is easy to exaggerate the anxiety which its pre- }
with the Old Testament, or is incompatible with the observance of the highest morality. It holds the study of the Word of God as the highest blessing affixed to man. It holds every other possession of the intellect, with a mind trained and cultivated to the contemplation of the infinite wisdom of the Creator, and of his justice and goodness in dealing with man. It treats of immortality, of rewards to the good, and punishment to the wicked. In the Rabbinical Commentaries there are many fables, or parables, sometimes grotesque, as a piece of early German-Gothic in execution, or as a monkish legend in conception. Perhaps these early Rabbis were tinctured with the spirit of the times in which they lived, and gave their moral lessons in the mode then in vogue. In the present time, when medieval rituals, churches, paintings, and prints are so much in request, we think that the Rabbinical Commentaries of the Gemara will prove a rich vein of mediæval lore, which is yet almost untouched. In questions of social policy the Gospel is not silent: it treats of the laws of Inheritance and of Jurisprudence. It treats also of Sciences, Astronomy, Geography, Archaeology, and of Medicine. Granted that the Rabbis were wont to pile books until they lost sight of things, to entangle themselves in Pythagorean mystifications of letters and numbers, and to heap on their heads such a weight of ceremonialism as to lose sight of the true action altogether, rendering us confusion worse confounded by piling com-

NOTICES OF BOOKS.

Hints on the Building and Management of Schools. A Lecture delivered at South Ken-
of grace and mercy. I cannot pursue this subject; it is too grave to be fully dealt with here."

"1. If there are any small charitable endowments for the benefit of the poor, let the Commissioners of Public Charities, may be made available for the school, I advise you to apply for the principle of deter dignitori. Let every child who is of good character be allowed to compete in an examination for the advantages whatever they may be.

"2. Seldom or never clothe the children, unless, on the same principle deter dignitori, you give a dress of honour—not a grotesque costume, nor a badge of the same sort that who have done best in a competitive examination.

"3. Why should Saturday be a whole holiday in elementary schools? I know it is a convenience to the teacher; but I believe it to be an injury to the conduct. Persons engaged in other professions and callings have no such holiday. More children get into mischief on Saturday than on any other day. It might be a convenience, sometimes, to the poor mother to have her elder children at home to help her on Saturday; but the little ones at home on that day are a sore incumbrance to her.

"4. You will, I hope, have a good school library of interesting and amusing books, and encourage the children to buy their own class-books and reading books.

"5. Let every child have lessons at home; take care that these lessons are, as far as possible, such as may be the most likely to be understood by, and interesting to, their parents.

"6. Send to each parent a quarterly report of their child's conduct and progress.

"7. Let portions of the annual examination be held on an evening, and invite the parents to be present.

"8. Encourage the children to make little collections on natural history; e.g., the plants, insects, shells of the neighbourhood; help them to arrange and classify their collections; the habit of observation that will be invaluable to them in a thousand ways.

"9. Fill your school as full as possible of music, vocal and instrumental.

"10. Every child should be taught to draw.

"11. Give a liberal salary to the best teacher that you can get.

A Familiar History of British India, from the earliest period to the transfer of the Government of India to the British Crown in 1858. By J. H. Stocqueler, Esq. London: Darton. [Significant dates for appointments in their service, which history omits the chief events in the career of Warren Hastings, of the governments of Lord Minto and Sir John Shore, the Mutiny of Fellore, the Burmese War in 1824-5, the Barackpore Mutiny of 1826, and several other incidents of great importance. Mr. Stocqueler, rightly, only just glances at the Hindu mythology—a subject of which no youth who can understand anything, and only touches slightly on the invasions of the Moghuls from the West, since their conquests were but one uniform scene of murder, pilage, and almost unheard of barbarities. The successive steps by which the Crown of England obtained the empire of the East are carefully traced.

The fact is, that the unprincipled conduct of the native princes towards their subjects was such as to render peaceful and beneficial rule an impossibility; whilst no potentate could trust the honesty or fidelity of his neighbour a moment longer than the most selfish aim dictated the policy of the hour. Clive and Warren Hastings regulated their conduct through their ample conviction of a state of things among the native rajahs, who only differed from each other in degrees of villany: they were capable of fear and pusilanimity, and in case of faithfulness to engagements, these were quite out of question, with rare exceptions indeed. The British value on India may be said to have always been progressing; and previous to the recent horrible mutiny, the peoples of India were more of a Paradise, when their condition under their Mohammedan rulers is considered. But when any race is lost in idolatrous superstition, it is ill able to appreciate such a way as the most benign regent of Queen Victoria at this moment secures to nearly two hundred millions of our species in India. In such a case, the wisdom and benevolence of the ruler must be upheld against the ignorance, bigotry, and idolatry of the governed. When a father knows what is good for his son, he is willing to give him his all, and some respect being paid to his wishes. Just as in India, Great Britain has a right to govern the millions of India on the principles of Christianity, although these principles may not be recognised: she has a right,—nay duty, to deliver India from the tyranny of her rulers, and to give the nature and teaching of Christianity. We are most rejoiced to find that Mr. Stocqueler takes this view of the subject; and sure are we, that if Britons will be but faithful in following up the Christianity of India, England's power may be said to have been a Paradise.

"1. If there are any small charitable endowments, let them be in the form of a dress of honour—not a grotesque costume, nor a badge of poverty—to those who have done best in a competitive examination. The success of this system will be invaluable to them in all. Mr. Stocqueler rightly rejects any deference to precedent to proselyting; and even children will draw the inference as to who and what is right. Mr. Ross rightly questions the old story of this foolish, gay, and impetuous Plantagenet's dispatching his two nephews in the Tower. Richard was of a handsome person, was brave, and even popular with the people: in his short reign he introduced the principle of the Post-office, 1481; he also appointed consular agents to protect the interests of his subjects abroad. We believe that Richard II. was not murdered at Pomfret Castle; but that he fled to Scotland, and lived and died at Stirling Castle. Mr. Ross rightly questions the old story of this foolish, gay, and impetuous Plantagenet's dispatching his two nephews in the Tower. Richard was of a handsome person, was brave, and even popular with the people: in his short reign he introduced the principle of the Post-office, 1481; he also appointed consular agents to protect the interests of his subjects abroad. We believe that Richard II. was not murdered at Pomfret Castle; but that he fled to Scotland, and lived and died at Stirling Castle. Mr. Ross rightly questions the old story of this foolish, gay, and impetuous Plantagenet's dispatching his two nephews in the Tower. Richard was of a handsome person, was brave, and even popular with the people: in his short reign he introduced the principle of the Post-office, 1481; he also appointed consular agents to protect the interests of his subjects abroad. We believe that Richard II. was not murdered at Pomfret Castle; but that he fled to Scotland, and lived and died at Stirling Castle. Mr. Ross rightly questions the old story of this foolish, gay, and impetuous Plantagenet's dispatching his two nephews in the Tower. Richard was of a handsome person, was brave, and even popular with the people: in his short reign he introduced the principle of the Post-office, 1481; he also appointed consular agents to protect the interests of his subjects abroad. We believe that Richard II. was not murdered at Pomfret Castle; but that he fled to Scotland, and lived and died at Stirling Castle. Mr. Ross rightly questions the old story of this foolish, gay, and impetuous Plantagenet's dispatching his two nephews in the Tower. Richard was of a handsome person, was brave, and even popular with the people: in his short reign he introduced the principle of the Post-office, 1481; he also appointed consular agents to protect the interests of his subjects abroad. We believe that Richard II. was not murdered at Pomfret Castle; but that he fled to Scotland, and lived and died at Stirling Castle.
will be reserved by all mankind, not as a Church system after Rome's fashion, nor after what is little more than the hypocrisy of Reformed churches. When men have heads and hearts to comprehend and feel the graciousness of God's redeeming love through the mission of His Beloved Son, then will they be spiritually quickened, and so far regenerate. Mr. Curzon does not appear to us to recognise the fact, that Papal Rome, by her image worship and the invocation of saints, revived the infidel head of the Roman beast, which was mentioned by St. John. No doubt Mr. Curzon is right in regarding the Seven Seals, the Seven Trumpets, and the Seven Vials as running parallel, and telling of the same events. We hope Mr. Curzon will find many readers of his little book.

A brief Treatise on French Pronunciation, or Reading. By F. Jacquot. London: Kent and Co.—The directions here given for the proper reading of French are as explicit as possible, and even an Englishman may thus learn to utter French with some degree of propriety of expression; but no living language can be really spoken properly by a stranger to it, without the habit of listening carefully to the true pronunciation by a native. When the ear is familiarised with the characteristic peculiarities of the language of its own country, it is much easier to move properly for its production. It should have been stated that it is never pronounced in et and.

Ponticulus Latinus. The History of Rome to the Destruction of Carthage; arranged for translation into Latin. By Rev. Dr. Collis, D.D. London: Longman and Co.—Eutropius wrote his brief history of Rome that boys might learn both history and Latin at the same time, and it appears to us that Dr. Collis intends that boys should do precisely the same thing through the medium of two languages instead of one. None but a clever and diligent boy can ever learn to write Latin prose worth inspection; and clever boys can and will learn any difficult thing almost in any way. If this Ponticulus produces the object in view, we shall say that Dr. Collis has aimed well and done well.

Ponticulus Gracus. By the Rev. Dr. Collis, London: Longman and Co.—This Ponticulus is made up of short elementary exercises from the first to the twenty-first chapter of Luke in Greek. Aesop's fables, and the illustrative and philosophical Xenopoulus, arranged for translation into Greek. Of course, a clever boy will be aided by these exercises, and we glory at the sight of a boy who can write Greek prose; but before he can do this, he must think in Greek, and merely imitate Greek. We wonder whether Dr. Collis knows that Aesop did not write a word of the fables which go under his name. The object of the Greek fable was to convey moral truth to the mind of man in the simplest yet most striking form.

Bible Maps and Reasons for a New Version of the Bible as illustrative of Scripture. By William H. Groser, F.G.S., of the Sunday School Union. London: Sunday School Union.—This volume consists of fifteen short chapters, with thirty-one beautiful illustrations. The three first chapters explain the seasons, the physical features and climate of Palestine, and the subsequent twelve are fraught with the characteristics of each month as it regards weather operations and produce, whether of fruit trees or of the soil. The country occupied by the twelve tribes is detached; in the northern part, the Jordan to the Mediterranean rarely exceeds forty miles, whilst its breadth from the Jordan to the Mediterranean rarely exceeds fifty. The Holy Land in respect of climate is warm on the sea-coast, temperate in the central and hilly portion, whilst it is truly tropical in the course of the Jordan, called El Ghor, "the sunken plain." Mr. Groser says, the depression of the Jordan is 1400 feet below the level of the Mediterranean. Our recollection is, that this depression is measured by 800 feet, which is quite sufficient to account for the heat about Jericho and the course of the Jordan. It is supposed that the population of Palestine is only about one-tenth of what it was in ancient times. Mr. Groser informs us that there are 250,000 acres of vines in Palestine; such were generally the sites of Israelitish cities, and especially of Jerusalem itself, which might even now be a very salubrious locality, were it kept clean, and its inhabitants nice in their habits. Mr. Groser recommends to both home and the sphere of the globe can secure his moral, intellectual, and social well-being without careful habits. Although the fertility of the Holy Land was probably never equal to that of a well-cultivated country in the south of England, yet it is capable, through careful cultivation, of amazing productions, in corn, in cattle, and in fruits, such as the fig, the grape, the orange, the citron, the date, the almond, the olive, &c. Mr. Groser very properly states that the acacia is the true pine of the desert, and the oak which was supposed to have been brought by the Queen of Sheba for Solomon's gardens, is no longer found in Palestine. Alas! there is now no balm of Gilead.

Reasons for a New Version of the Bible; being the Preface and Introduction to the New Testament, translated from the original Greek according to the present idiom of the English Language. By W. Hall, London: Messrs. Longman and Co.—Not having seen Mr. Hall's translation of the New Testament, we can offer no judgment on the matter in which it is done, but having ourselves paid more than thirty years' attention to the subject, at the proper time, we shall not hesitate to pronounce a decided opinion. Mr. Hall sustains himself well in his preface, and if he has corrected the multitudinous errors of translation in words and sentences, of which we are aware, whilst we are most agreeably surprised, we shall offer him our most hearty congratulations. In this preface Mr. Hall proves that the Revised Version is the New Testament translation of Beza's Latin translation of the Greek. There can be no doubt on this point. As it regards idiom and rhythm of language, the English of the day is certainly much better than it was a.d. 1611. Why, then, should not the most careful book in the world be offered to mankind in the most correct and attractive form? Archaisms of words and sentences ought certainly to be expunged. How can a child know what is meant by the quick and the dead? "He descended into hell" is not now understood in its true sense!

Branches Running over the Wall; or inci- dent illustrative of the collateral benefits of Sunday-school operations. By R. E. Cranfield. London: Sunday School Union.—These "Branches" must needs be originally written in detached form; and they are now put together for the instruction, delight, and benefit of the reader. We have the highest possible respect for Sunday-school operations; we believe they do more good in one day of the week than the Church services. One fault which we find with Sunday Schools, viz., causing the young children to sit out and stand out long liturgical services and preach-
As for the study of Zoology, we can cordially recommend Mr. Patterson's little work, which is written throughout in a simple and engaging style, adapted for young readers, and illustrated by a profusion of elegant wood-cuts and engravings.

An Introduction to the Writing of Precis or Digests. By the Rev. John Hunter, M.A. London: Longman and Co. — This little volume is intended as a text-book for candidates for the Civil Service Examinations, many of the Public Offices now requiring, in addition to a fair knowledge of English Composition, some acquaintance with Precis writings or, as Mr. Hunter defines it, "a capacity for analysing, and condensing into a small compass, a subject, the matter of which is spread through many lines, sentences, or documents."

Mr. Hunter considers that, for those preparing for the Civil Service, such knowledge should be begun to be acquired at school, in connection with the study of grammatical analysis, and as a branch of composition. Mr. Hunter begins his investigations with Exercises, leading up from the simple abstraction of phrases and sentences, and the removal of redundancies of expression, to the precis of letters and official documents, as practised in the public departments. Precis, he maintains, is nowhere transferred, from the French, the literal meaning of the term signifying a form of composition briefly expressing the precise import of any portion of a composition, and corresponding therefore to our terms "digest," "epitome," etc. A considerable portion of Mr. Hunter's work is taken up with extracts from the papers set by the Civil Service Commissioners in this branch of Examination; and the very clear analysis of these papers, and the numerous Exercises and Explanations, clearly make the work of great value. The exercises in the volume are prepared.

The Book of the Civil Service. By Edward Walford, M.A. London: Longman and Co. — In this little work Mr. Walford has contributed to condense within a small compass a vast amount of useful information relating to the Civil Service. All the departments in the service of the Crown, situations in which are open to competition, the number and value of such situations, the ages and qualifications of the candidates, in short, all that is necessary for those aspiring to enter the public service to know, is here given, clearly, succinctly, and, so far as we are able to judge, correctly. This is the highest recommendation to which a work of this nature, necessarily a compilation for the most part from official documents, can aspire, and to this praise it seems well entitled. A large number of Examination Papers, which are described as "information papers," are inserted in the work, and given an additional value.

Remarks and Emendations on some passages in Thucydidcs. By the Rev. William Linwood, M.A. London: Walton and Maberly. — Thucydides is one of the two most difficult authors of ancient Greece. The text of Eschylus was so corrupt, until the labours of Brunck and Schucht showed what the readings should be, that this sublime tragedian was almost unintelligible; this is the case, however, now no longer. We have often been amazed at the elaborate and textually corrupt edition of Eschylus, as edited by the late Dr. Butler; and as for the edition of the late Regius Professor of Greek in Cambridge, we pronounce it puerile; it is a boy's school-book, and nothing more, although one might have expected much more from a Regius Professor! It may be still fairly assumed that much of the difficulty is due to the corrupt state of the text, notwithstanding all the expurgations that have been made. Mr. Linwood has directed his attention to ninety passages in the eight books, and we are convinced many of his suggestions will prove to be of service to students of the poet, who is right in taking the same course that Schultz did in his wonderful edition of Eschylus. When error is pointed out, it is as hard for the literary bigot to stick to it, as it is for the pig-headed champion of orthodoxy to maintain a corrupt reading of an inspired writer, for the sake of advocating, in spite of spiritual truth, a peculiar church idea or dogma. Truth must prevail at last, although the Druids must be extirpated first. Mr. Linwood says, rightly enough; "No conjecture should be received that is not as certain as the sun in heaven." The probable probability is such as to render it worthy of admission into the text. The text of no classic author of antiquity is such as ought to be, and will be. The editions of even Virgil and Horace still admit of indubitable improvement.

(1) Cassell's Illustrated Family Bible. Part XIV. (2) Cassell's Illustrated History of England. Part VI. (3) Cassell's Popular Natural History. Part XVI. (4) The Ladies' Treasury. No. 11. London: Cassell & Co. — This number of the Bible contains the whole of the second Book of Samuel. The illustrations are numerous and striking. The wonder is how they can be produced for the money.

(2) This number well sustains the interest created by its predecessors, and introduces the reader to the final issue of the war with Spain, France, and America; in the reign of George III. France spent seven millions sterling, Spain forty thousand pounds, and Holland ten thousand, for the cost and suffering of America from the mother country. At this time of day one cannot but ask what equivalent these nations now enjoy from America to compensate for such an enormous waste of blood and treasure? Dishonest ambition is the cause of this war, and its consequences which led to the most unfortunate execution of Major André are detailed in this number, and Washington himself is deeply censured for this sad event; but we do not see how Washington could have acted otherwise than he did.

(3) We call this the lion Number, without omitting wild cats, pumas, and the tiger. The illustrations are most pleasing.

(4) The displays of scenery, and the exhibition of fashion's forms, together with the anecdotes, are truly remarkable. In this way England's fair women may learn much. Here they will find some good hints; especially as to how they should please and influence when married. The married state is not like a scene in Paradise; but when man and woman enter into this new relationship, marriage has far more means of earthly happiness than the condition of a celibate.

More Stories for my Sunday Scholars. London: Wertheim and Co. — Here is a packet of twenty-four stories for Sunday-school children at the small cost of one shilling. How much sover society may neglect its duty in various directions, it cannot be said that the London
press is not most productive and most fruitful in whatever ought to impress the human mind most beneficially. The press unfortunately is in the situation of the wise counselor, who soon finds, that however much easier it is to give good advice, this advice is, however, of no avail unless it be made the subject of positive doing and suffering. Still, however, we have no right to censure our advisor in this instance; he only offers, and does not impress his counsel. The Stories are well adapted to a child's mind; and moral truth is ever best inculcated in the child's mind; so also are religious principles; but there is a deleterable tendency in the age to make the head everything for the sake of the most selfish ends, whilst the heart is left untouched by an appreciation of the essence of action of it.

Ma Profession de Foi : ou Le Nouveau Chapereon Rouge. Par Madame S., née De Casteras. Londres : Westerton. — The writer of this book is closely connected with the royal family of Spain. We do not mention this circumstance by way of offering a little incentive of adulation to the lady, but exactly to show her position in the world, so that our readers may the rather respect her boldness, not to say her faithfulness, in casting off the trammels of the Romish priesthood, and the yoke of an intolerable Church. We beg to offer our hearty congratulations to Madame S. We must say that the book is most excellent: — "Si je dis la vérité, défendez moi. Si je me trompe, éclairez mei," is Madame S.'s. We do not mention this circumstance by way of offering a little incentive of adulation to the lady, but exactly to show her position in the world, so that our readers may the rather respect her boldness, not to say her faithfulness, in casting off the trammels of the Romish priesthood, and the yoke of an intolerable Church. We beg to offer our hearty congratulations to Madame S. We must say that the book is most excellent: — "Si je dis la vérité, défendez moi. Si je me trompe, éclairez mei," is Madame S.'s. We do not mention this circumstance by way of offering a little incentive of adulation to the lady, but exactly to show her position in the world, so that our readers may the rather respect her boldness, not to say her faithfulness, in casting off the trammels of the Romish priesthood, and the yoke of an intolerable Church. We beg to offer our hearty congratulations to Madame S. We must say that the book is most excellent: — "Si je dis la vérité, défendez moi. Si je me trompe, éclairez mei," is Madame S.'s. We do not mention this circumstance by way of offering a little incentive of adulation to the lady, but exactly to show her position in the world, so that our readers may the rather respect her boldness, not to say her faithfulness, in casting off the trammels of the Romish priesthood, and the yoke of an intolerable Church. We beg to offer our hearty congratulations to Madame S. We must say that the book is most excellent: — "Si je dis la vérité, défendez moi. Si je me trompe, éclairez mei," is Madame S.'s. We do not mention this circumstance by way of offering a little incentive of adulation to the lady, but exactly to show her position in the world, so that our readers may the rather respect her boldness, not to say her faithfulness, in casting off the trammels of the Romish priesthood, and the yoke of an intolerable Church. We beg to offer our hearty congratulations to Madame S. We must say that the book is most excellent: — "Si je dis la vérité, défendez moi. Si je me trompe, éclairez mei," is Madame S.'s.
Holy Writ are, as a matter of course, illustrated, and most correctly. They were young men, or soldiers, and not "little children," that mocked Elijah out of his sight from Jordan, on the ascent of his master Elijah into heaven. We are inclined to agree with Dr. Stanley that Mount Moriah was not the scene of Abraham’s sacrificing Isaac; Mount Gerizim has certainly a fairer claim to the honour. Mr. Meen does not seem to be aware of the very erroneous state of Jewish chronology up to the time of David. The tables of the descent of the Asmoncean princes, and of Herod’s family, are necessarily instructive. The other tables, too, of measures and weights, enable the student to understand Scripture language much more clearly. The oak of Palestine is not our oak, but the turps-tree. The illustrations are pleasing.

Mathematical Questions and Solutions.

1111 (Proposed by T. T. Wilkinson, F.R.A.S., Burnley.) To determine geometrically a point P, in a line of any order, given in position, such that if a circle be divided from P as a centre, and a given radius, the tangents RC, SD, QE, &c., be drawn from any number of given points R, S, Q, &c.; and we may have mRC + nSD + pQE + &c., equal to a given quantity.

Solution by the Late Henry Buckley, Esq., of Wood House, Delph.

Analysis. Suppose the point P found in the line AB, as required; and also the circle described with P as centre and the given radius. From the points R, S, Q, &c., draw the radii CP, DP, and PE, and join RP, SP, &c., and draw the circle, described with P as centre and the given radius. When the number of given points are two, then, since m, CP = n, PR = m, CP, and n, SD = n, SP, &c., whence mPR + nSP = mCP + nSD; or (m + n)PG = mCP + nSD, equal to a given quantity.

Again, join R, S; and divide it in G, so that RG:GR = PG:GP. Then, PG = GP. By “Geometrical Analysis,” p. 320, m, PR + n, PD = m, PG + n, PG = mPG + n, PG = mPG + n, PG; and PG = PG.

When the number of given points are three, then, since m, CP = n, PR = m, CP, and n, SD = n, SP, &c., whence mPR + nSP = mCP + nSD, or (m + n)PG = mCP + nSD, equal to a given quantity.

And if an indefinite number of such parallel points be drawn at equal intervals of true latitude, the mean of all their lengths will be equal to a given space, the problem might have been solved above.

1126 ( Proposed by Mr. J. Connolly.) The rectangles formed by the non-homologous sides of two aquinangular Δs, are equal. Required the proof within the limits of Euclid’s 1st Book.

Solution by Mr. F. Sinclair, Proprietor of the Lowther Bazaar, Hull.

Let ABC, ADE be two equinangular Δs, and on AB, AC construct the rectangles AFGB, ACH having AF = AE and AH = AD (Enc. i. 40); then the rectangle AG = the rectangle BC. For let I, K be the intersections of AB, HL, AC, FG, and draw HE, DF, IE, DE, IK, BK, AE, AD, and HE = AF = AG = AD (Euc. i. 34); then will the rectangle AG = the rectangle BC. And if ABC, ADE be two equinangular Δs, and between the same parallel Δs as AABC, and through D it is given to draw a line intersecting BC, and point F on AB, then the rectangle AG = the rectangle BC (Prop. 46). And again, if ABC, ADE be two equinangular Δs, and between the same parallel Δs as AABC, and through D it is given to draw a line intersecting BC, and point F on AB, then the rectangle AG = the rectangle BC (Prop. 46).

The same.

Solution by the Proposer.

Lemma.—Let BC be the base of the Δ ABC, and draw a line Δ ABC meeting BC, in D, E; then by Prop. 46, let D be the base of the Δ ABC, and between the same parallel Δs as AABC, and through D it is given to draw a line intersecting BC, and point F on AB, then the rectangle AG = the rectangle BC. Let FBC be the isosceles Δ on the same base BC, and between the same parallel Δs as AABC, and through D it is given to draw a line intersecting BC, and point F on AB, then the rectangle AG = the rectangle BC. Let FBC be the isosceles Δ on the same base BC, and between the same parallel Δs as AABC, and through D it is given to draw a line intersecting BC, and point F on AB, then the rectangle AG = the rectangle BC. Let FBC be the isosceles Δ on the same base BC, and between the same parallel Δs as AABC, and through D it is given to draw a line intersecting BC, and point F on AB, then the rectangle AG = the rectangle BC. Let FBC be the isosceles Δ on the same base BC, and between the same parallel Δs as AABC, and through D it is given to draw a line intersecting BC, and point F on AB, then the rectangle AG = the rectangle BC.

Now let BC be the hypothenuse of the right Δ ABC, and suppose equinangular Δs to be described on AB, BC, AC; also let DBC, EBC, ABC be equinangular Δs on AB, BC, AC, and between the same parallel Δs as the equinangular Δs is supposed to be described thereon; then (Lemma) these isosceles Δs are equinangular, and (37) they are respectively equal to the equinangular Δs. It is a necessary only to prove that ADBC = AFAE = ADBC = AFAE = ADBC = AFAE. Bisect BC in G, and draw DG, DC, AG, AE; then DBC = ADBC = ADBC = ADBC = ADBC = ADBC = ADBC. Again, DG is common to the Δs DGA, DGB; and AG = AE = AG = AE (see proof).
1167 (Proposed by Mr. John Conwilli.) —
"To construct a plane triangle is given the triangle formed by joining its centre of gravity to the centres of gravity of its inscribed and circumscribed circles, and also joining each of these circles."

**Solution by W. H. Levy.**

The four following known Theorems deduce from the data given in the Question, will enable us more readily to construct the triangle.

Let ABC be a triangle, G its centre of gravity, P, Q the centres of the circumscribed and inscribed circles, and L the intersection of the perpendiculums from the opposite angles upon the sides. Then,

1. The points P, G, Q, are in a straight line, and PL=PG, therefore PL is a given line.
2. The diameters (2R), (2r) of the circumscribed and inscribed circles are given.
3. The sides of the triangle ABC are given.
4. The equation to the circle on the base of the triangle, and through the centres of the circumscribed and inscribed circles, ABC, is given.

Therefore the area of the triangle is given.

Or thus:—

Since the area of the circle is a maximum, the triangle must be a maximum. Now if \( \theta \) be the angle included by the sides \( b, c \); then,

\[
\text{area of } \triangle = \frac{bc \sin \theta}{2}
\]

and this is a maximum when \( \sin \theta = 1 \) or \( \theta = 90^\circ \), therefore the \( \triangle \) is right-angled, and the area of the maximum circle is,

\[
\frac{bc\sin \theta}{2}
\]

1171 (Proposed by a Cornishman.) — If \( a, \theta, \phi, \alpha \) are three angles whose cosines are in harmonic progression; prove that \( \cos \phi = \sqrt{\frac{2}{3}} \cos \frac{\alpha}{2} \).

**Solution by Mathematics.**

Since \( \cos (\theta - \alpha) = \cos \theta \cos \alpha + \sin \theta \sin \alpha \) are in harmonic progression, we have

\[
\cos \phi = \sqrt{\frac{2}{3}} \cos \frac{\alpha}{2}
\]

\[
\frac{1}{\cos \theta} + \frac{1}{\cos (\theta + \alpha)} = \cos \phi
\]

\[
\frac{2}{\cos \theta + \cos (\theta + \alpha)} = \frac{1}{\cos \phi}
\]

\[
\frac{2 \cos \theta - \cos (\theta + \alpha)}{\cos \phi} = 2 \cos \frac{\alpha}{2}
\]

\[
\cos \theta \cos \phi = \sin \theta \sin \phi
\]

\[
\cos \phi = \sin \frac{\alpha}{2} = \cos \left( \frac{\pi}{2} - \frac{\alpha}{2} \right)
\]

\[
\cos \frac{\alpha}{2} = \sqrt{\frac{2}{3}} \cos \frac{\alpha}{2}
\]

\[
\cos \theta = \cos \left( \frac{\alpha}{2} \right)
\]

\[
\cos \frac{\alpha}{2} = \sqrt{\frac{2}{3}} \cos \frac{\alpha}{2}
\]

\[
\cos \phi = \sin \frac{\alpha}{2} = \cos \left( \frac{\pi}{2} - \frac{\alpha}{2} \right)
\]

\[
\cos \phi = \sin \frac{\alpha}{2} = \cos \left( \frac{\pi}{2} - \frac{\alpha}{2} \right)
\]

\[
\cos \phi = \sin \frac{\alpha}{2} = \cos \left( \frac{\pi}{2} - \frac{\alpha}{2} \right)
\]

\[
\cos \phi = \sin \frac{\alpha}{2} = \cos \left( \frac{\pi}{2} - \frac{\alpha}{2} \right)
\]
a diameter CP, the circle QPQ' will meet the conic at a point to the point P.

SOLUTION BY W. J. MILLER, B.A., ELETHAM, KENT.

It is known that a point of the circle that, if it be cut by a circle, the chords of intersection will be equal to the inclined to the axis.

The plane of the tangent is common to the point P, and, therefore, by the preceding property, the circle QPQ' will cut the conic in another point P', such that PP' and the tangent at P will make the same (constant) angle with the axis.

Hence the point P' remains fixed, however the point P moves, and in position, at the limit, when Q and Q' are indefinitely near P, QPQ' becomes the circle of curvature, which must therefore pass through the fixed point P'. (See "Ladies' Diary" for 1860, Ques. 1969.)

From a Correspondent.

NEW QUESTIONS.

1178 (Proposed by Mr. W. J. Miller, B.A., Elytham, Kent.) Three points are taken at random in space, or on an indefinite plane; find the number of the points that the triangle which unites them will be acute-angled.

1179 (Proposed by Mr. V. Whywyl.) A thin slice in the form of a parabold of revolution is just immersed in a fluid, first its base, next with its vertex downwards by means of two weights W, W', shown that if h be the height of a column of fluid whose weight is equal to the atmospheric pressure then

\[ h = a \left( \frac{W}{W+W'} \right) \]

1180 (Proposed by Mr. W. Hoppes, of Hull.)—In the October Number of the "Educational Times" for 1860, it is shown that the curve drawn from the angular points of any odd-sided rectilinear figure to pass through a point in its plane and meet the opposite sides, then will the compound of one set of alternate segments of the sides be equal to the compound of the other set.

Now, it is required to prove by direct methods, that the converse of this property is universally true as regards the triangle; but that it is not universally true in the case of every other odd-sided figure.

1181 (Proposed by a Cornishman.)—There is a triangle whose sides are 3, 5 and 7 respectively, in which is inscribed a circle, and in this circle an equilateral triangle. Find its sides.

1182 (Proposed by Mathematicus.)—What is the area of the greatest triangle, formed by a tangent to an ellipse, and its axes produced?

INDIAN CIVIL SERVICE EXAMINATION: STATISTICS.

From a Correspondent.

The result of the Indian Civil Service Examination for 1860, as recently made known by the Examiners, affords to all lovers of statistics no matter whether of coal, or iron, or lead, or lands, or cotton factories to follow. We hold that large proprietors, and large employers of the labour of others, are accountable for the moral and religious well-being of their dependants. Surely human beings have a higher claim to considerate treatment than a horse or a horse, though the Marchioness of Londonderry is attending to the education of the people at Seaham is most encouraging. A writer in The Times thus honours this noble and most generous lady:

"The Marchioness of Londonderry entertained a large marquee attached to the magnificent schools here, more than 1,100 children. These children came from the schools which her Ladyship has so liberally provided at her own cost at the different establishments which belong to her in the county of Durham. Some of these collieries are at a distance of 10 or 12 miles from Seaham, and the children were conveyed in covered wagons at the expense of the Ladyship. A raised dais was fixed in the rear marquee, and the children were marched past in single file, the successful candidates for the prizes given by her Ladyship receiving them at her hands. These prizes consisted of books and useful articles such as the girls and writing-desks for the boys, some of them being very valuable. After the distribution of the prizes her Ladyship addressed the children and teachers in a very forcible, practical, and interesting speech, pointing out the advantages of education and advising the teachers as to the sort of education which ought to be imparted to their pupils, and suggesting a useful and practical training as being of more importance than the mere acquisition of knowledge. Her Ladyship also spoke of the evils that arise from the fact of parents sending their children to work too soon, before they have even attained the rudiments of learning (a practice, I am sorry to say, which is too generally followed among the mining population of these districts,) and concluded by expressing an earnest and almost affectionate solicitude for all who are required to work so young. In this very forcible, practical, and earnest speech, My object in making this communication is to draw the attention of the public to the exertions which this philanthropic lady has made, and is continually making, towards improving the moral, social, and religious condition of the working population over which she has control. It is to be hoped that the conduct of the Marchioness of Londonderry in this instance may stimulate others in her position to make similar exertions in other districts of the country, where the same evils prevail."

UNIVERSITY INTELLIGENCE.

OXFORD.

Magdalen College.

There will be an election at this college in October next to three Deanships—one for Mathe-
matics, one for Natural Science, and one for Greek and Latin literature, each Demushiy being of the value (room-rent and tuition included) of 75£ per annum, and tenable for five years from the day of election.

No person will be eligible who shall have attained the age of 20 years, and, in the case of the Mathematical and Natural Science Demushiyis, who is not sufficiently instructed in other subjects to matriculate as a member of the college; and no person will be ineligible or entitled to preference by reason of his place of birth.

Testimonials, certificates of birth and baptism, must be presented to the president on Monday, the 22nd of October, between the hours of 10 and 1 o'clock p.m.

The examination in each case will commence on the following day.

JESUS COLLEGE.

A Scholarship, open without restriction or preference, is tenable for five academical years from the Scholar's matriculation.

The annual value of the Scholarship is 60£, and is tenable for five academical years from the Scholar's matriculation.

ST. PETER'S COLLEGE OPEN SCHOLARSHIPS.

The number and value of the scholarships to be held in Michaelmas Term, two of the value of 70£, and two of the value of 50£ per annum, tenable for five years.

Candidates must be members of the Church of England, and under 20 years of age, and if born in the diocese of St. Asaph, educated in a school in the same diocese, for the three years last past, will have a prior claim to the two scholarships of 50£ per annum, provided that in the judgment of the examiners they are qualified to be scholars of the College.

There will be an election to a Gifford and a Richards exhibition. Candidates for the exhibitions must be members of the University, and the same students may be eligible for both.

Candidates are required to call on the Rector on Monday the 29th of October.

CAMBRIDGE, SEPT. 14.

St. Peter's College Open Scholarships.

There will be an election of scholars at this college on Saturday, October 20.

The number and value of the scholarships to be disposed of will be limited according to the eligibility of the candidates; they are of the respective values of 60£, 40£, and 20£ per annum.

The examination will begin on Monday, the 18th of October, and be open to all students who intend to compete for the same; and the same students may be eligible for both.

In the case of each candidate a testimonial to his moral character from the master of the school at which he has been educated should be forwarded to the Rev. J. W. Taylor, tutor of St. Peter's College.

The examination will occupy four days; it will comprise Greek and Latin translation and composition, and algebra, Euclid, algebra, trigonometry, and conic sections.

The examiners will be at liberty to award the scholarships to the candidates in the respective values of 60£, 40£, and 20£ per annum, subject to the discretion of the examiners.

The examiners will be at liberty to award the scholarships on the ground either of general proficiency or of high attainments in a single branch of study.

In June, 1861, and in each of the subsequent years, there will be another examination of all the undergraduates of the college, at which other scholarships of the same values will be given, and the same person will be capable of holding a scholarship of 20£ in addition to one of 40£ or 60£.

CHRIST'S HOSPITAL.—On the 21st ult., St. Matthew's-day, the Lord Mayor, Aldermen, and Sheriffs, conformably with ancient usage, went in state to Christ's Hospital, at which some 700 boys proceeded to the school. The procession was headed by the senior scholars who are about to proceed to the Universities of Oxford and Cambridge. The ceremony was preceded by Divine Service at St. Margaret's Street, at which the Rev. Michael Gibbs, M.A., delivered the vice versa prayers, and an appropriate sermon was preached by the Rev. John Daniel Williams, M.A., of Trinity College, Cambridge, formerly a Grecian of Christ's Hospital, who was accompanied by two scholars of Christ's Hospital School, Brecon. At the conclusion of the service the civic dignitaries and governors of the hospital, among whom, besides the Lord Mayor, were the Sheriffs of Monmouth and Gloucestershire, of the Russian hostel.

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ARITHMETIC IN DANGER EVEN IN CAMBRIDGE.

The following extract from the Cambridge Chronicle shows how the question stands:

"'In 1853 (seven years ago) Mr. Gaskin, in his published Report, made the most forcible appeal to the 'Mathematical Boards,' pointing out to them, as the result of his experience as examiner, that the Universities have not in the least examined the students required to set questions on the principles and 'proofs of rules.' He strongly urged the necessity of this at the 'Previous Examination,' at a time when that examination was not the only University examination in Arithmetic, as it has since become.

'Mr. Gaskin suggested that the Mathematical Examination at the Previous Examination should be required every year to send in a report of the proficiency of the students in Arithmetic. Now, I would ask in what respect has his advice been adopted? Or what obstacles were there to its adoption?"

When Mr. Gaskin drew up that report, there was a Grace requiring the Ordinary candidates at the Degree Examination, to pass an examination in Arithmetic, in the form of a theorem, and the same candidates were to be required every year to send in a report of the proficiency of the students in Arithmetic. That examination has since been done away with, and at the only Arithmetic examination now existing in the University, namely, at the 'Previous Examination,' the examiners are simply required to examine in 'Arithmetic;' not a word about 'principles.' Now the examiners at the Middle-class Examination are expected in a very large majority, determined, a short time ago, that those lands under 18 years of age, who are provided with such a superior examination, are unnecessary for a mark of University distinction.

' 'It stands to reason that the College Mathematical Lecturers' will never take the trouble—for it is a troublesome task—to ground their men carefully in these elementary mathematical principles. If the University examinations do not deem it a matter of paramount importance to examine into their knowledge of those principles, and to insist on a little more proficiency or practice on the part of the higher class of candidates, it is matter of regret that the Universities which prepare lads for the University will initiate the change.'"

In 1839, the first year of the new Little Gresham Street Examination in Mathematics, the questions of the character indicated by Mr. Gaskin and other competent judges, and his example has not been followed by any examiner since 1856, till the present, when it must be hoped that the Mathematical Lecturer of a College' comes forward with an indignant protest against the examiners and their papers, and the state of things in general.
Our readers will probably remember that in the course of his Address to the Members of the College of Preceptors at the last General Meeting, Dr. Kennedy made some remarks on the signification of the phrase "Libera Schola," which he maintained to be, "a School free from superior or ecclesiastical jurisdiction," and not, as is frequently supposed, "a School in which instruction is given gratuitously." This view having been propagated by a correspondent of "Eddoes's Shrewsbury Journal," Dr. Kennedy has replied to the objector in the following letter, which we have much pleasure in reprinting from that paper, as its reasoning appears to us to be conclusive, and its tone admirable.

SIR,—I proceed to redeem the pledge given by me in your Journal, to prove,—I. That the phrase Libera Schola in Edward's charters certainly does not mean "a gratuitous School," and II. That it is not always to be understood in the sense of "free." I.—I say that there is no evidence in Edward's charters that they created a new class of Schools called "free Schools," calling them "free schools" in this sense. Such cases do not affect my argument, nor does my argument affect them. I.—I say that the phrase Libera Schola in Edward's charters certainly does not mean "a School free from the jurisdiction of a superior corporation." My readers should observe, that I have nothing to do with the English word "free," except when it is a translation of the Latin word "Libera." It is not denied that "free" is, by a somewhat technical phrase, often used in the sense of "gratuitous;" and it is very probable that persons have founded Schools, calling them "free schools" in this sense. Such cases do not affect my argument, nor does my argument affect them.

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ication of any fact or reasons tending to confirm or confute the view advocated in the above letter. I have no interest in the question but what is common to scholars and antiquaries generally.

Shrewsbury, September 15th, 1860.

COLLEGE OF PRECEPTORS.

At a meeting of the Council on the 22nd of September, Arthur Hill, Esq., Vice-President, in the Chair, there were elected as Members of the College:

Miss M. A. Collyer, Hamilton Terrace West, New Cross.

Mr. George Derby, Ongar.

Mr. J. W. Gibson, Grammar School, Market Bosworth.

The Christmas Examinations for the College Diplomas were appointed to commence on Monday, the 31st of December.

University of Aberdeen.—The Queen has appointed the following gentlemen to the undermentioned chairs, lately established in the University of Aberdeen:—Midwifery, Dr. Dyce; Botany, Dr. Dickie; Materia Medica, Dr. Harvey; Biblical Criticism, Rev. W. Milligan; Institutes of Medicine, Dr. Ogilvie; Logic, Mr. Alexander Bain.

The Snug City Library.—The public know that somewhere in Guildhall there is a pile of books. They have heard that Gog and Magog keep charge of Shakespeare's autograph, but it can hardly be said that the City Library is anything else than a private affair, snugly hidden away like Sir Hans Sloane's museum, or the glass-faced coffins under the flooring of Bow Church. It is used to a certainty, and is valued by those who pursue antiquarian and topographical studies; but for all practical purposes it is not only not a popular library, but it would puzzle its custodians to find convenience at one and the same time for all the members of the Corporation, and still more puzzle them to satisfy the wants of Corporators' families in the supply of books for home consumption. The collection is confined in its nature; and the space for readers and transcribers is so scanty, that the few who use the library ought to draw lots for precedence of entry, for fear they should at any time come together in a lump, like quicksilver, and shake the teeth out of the librarian's head.

We cannot, however, adopt the patent method of advancing the claims of a London public to a free library. The customary mode is by the

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SITUATIONS VACANT.

Qualifications Required.

No. in No. in Register.

Qualifications Required.


303. English Subjects, Writing, and Junior Latin or French. In Northampton. For Michaelmas.

304. Junior English Assistant.


308. Junior Assistant, to teach English subjects and the Elements of Latin. No duty after 5 o'clock; half-holiday on Wednesdays and Saturdays. Salary 15/. to 20/. In town.
College of Preceptors.—Agency Department continued.

No. in Register. Qualifications.
311. (i) A non-resident Teacher of Classics and Mathematics.
(ii) A non-resident Teacher of French and German. Each to be engaged on a half-day.
(iii) A Master to attend to the Pupils when out of School. Salary from 20l. to 30l. Near Bristol.
314. To give a Weekly Lesson in Drawing and French, the former the more important. Fee, 10s. per visit. In Herts.
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320. Resident Tutor in a Russian nobleman's family, residing chiefly at St. Petersburg. Salary 160l.

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162. Classics and Mathematics, French and Italian; a B.A. Age 52. Salary 70l. to 100l.
247. Professor of Singing (tenor voice), Piano-forte, and Theory of Music, 5s. per lesson, 4 guineas per quarter, two lessons weekly.
251. Civil, Mechanical, Military, and Architectural Drawing; Perspective and Practical Geometry. As Visiting Master.
275. German Language and Literature. Private Lessons.
274. Piano, Singing, German, French, As Visiting Master or Private Tutor.
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384. Middle Mathematics, German, and Junior English. Salary 60l. to 100l. resident, 100l. to 150l. non-resident.

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