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CONTENTS OF THIS NUMBER.

	PAGE
I. (1) Cardinal Wiseman on Self-Culture. (2) The British Association for the Advancement of Science—The President's Address.....	145
II. LOCAL CORRESPONDENCE OF THE JOURNAL—(1) Criticism on Grammar	147
III. THE TEACHER AND HIS DUTIES—(1) The Teacher's relative Duties (2) Why many Teachers fall. (3) School-Keeping under Three Aspects. (4) The Philosophy of Questioning Children.....	148
IV. PAPERS ON SCHOOL DISCIPLINE—(1) School Punishments— <i>pros</i> and <i>cons</i> . (2) The Rod in the Middle Ages.....	150
V. PAPERS ON PRACTICAL EDUCATION—(1) Penmanship: Its Theory and Practice. (2) A Plea for the Teaching of Drawing. (3) Competition for School Prizes.....	152
VI. PAPERS ON SCHOOL AND HOME—(1) The School at the Fireside. (2) The School in the House. (3) The Education of Children Educates the Parents. (4) Make your Home Pleasant.....	153
VII. PAPERS ON EVENING SCHOOLS—(1) Winter Evenings, and Night Schools in Cities and Towns. (2) Evening Schools. (3) Collegiate Evening Classes.....	154
VIII. BIOGRAPHICAL SKETCHES—No. 40. The Right Hon. Lord Lyndhurst. No. 41. The Most Rev. Archbishop Whately, D.D. No. 42. The Rev. James Faber. No. 43. Mrs. Trollope.....	156
IX. PAPERS ON STATISTICS AND INDUSTRIAL ART—(1) The Statistics of Europe. (2) A Year's Railway Work in Great Britain. (3) Greek Fire. (4) The Manufacture of Needles.....	157
X. MISCELLANEOUS—(1) The Autumn Woods. (2) The Autumn Woods of Canada. (3) The Autumn and its Lessons.....	159
XI. Educational Intelligence.....	160

CARDINAL WISEMAN ON SELF-CULTURE.

The inaugural address of the Polytechnic Institution, Southampton, was delivered on the 16th ult., in the hall of the Hartley Institution, by Cardinal Wiseman, on "Self-culture." The topic is so important, and was so ably discussed, that in transferring some portions of the address, as reported, to these pages, we feel that it will be doing a service to many who are seeking to improve their minds by self-culture. After stating that his aim was not to stimulate to extraordinary energies, or unduly to excite ambitious thoughts and aims, so much as to make every one feel it was possible so to fill the position in which he might be placed by Providence, as to respect himself and be respected by others, the Cardinal proceeded:—"Self-culture," he said, "was, in fact, the essence of all education. Education, supposed to be given to a passive and unresisting object by any amount of external pressure that might be applied to it, was a mere folly. A certain amount of information might be poured into the ears and understanding of a man, but he was not thereby educated. No one believed that the art of healing consisted in the application of mere external remedies. The art of curing recognized the healing in the vital power. It existed in the constitution, in the frame, and the object of medicine was to bring forth those latent curative powers of nature which had to act in a given way. Although outward appliances might assist indirectly, the main object was to stimulate and assist those latent powers given by nature, and the cure, so to speak, wisely aided and seconded, was in ourselves. And so with respect to the mind. Lectures and *conversazioni*, and libraries and museums, were all

ends to education. But the true, the real education, was that which was performed within, and which none but the individual could perform for himself. Self-culture might be divided into three distinct ranges or spheres, and had to be applied,—first, to the intellectual powers; secondly, to the power of acquisition—the power of aggregating what is without to our own minds; and, thirdly, to the cultivation of the moral powers. These three powers were distinct. The first, the cultivation of the intellectual power, had little or no aid from without. That was a work from within. Each man must cultivate his own intellect, his power of judgment, his power of acting, through the operations of his own mind. The second, the power of acquisition, was of a mixed character. It was the power of bringing into our minds, and under the judgment of the intellect, that which was prepared by others, which we did not ourselves make, and which was not within us. It was mixed. There was the double operation—the acting upon materials which we have not naturally within our reach, through the means of the faculties within us. The third power, again, was of a mixed character—that moral portion of our being which, while it has to be cultivated also within, yet has its action without, because from that come forth duties and obligations which reach those that are without ourselves; so that the one is purely inward, the second is partly exterior through its objects, the third is partly exterior through its aims. Beginning with the intellectual powers, they were subject to a triple subdivision. There was, first, the power of thought, and what immediately depended upon it; and then came the imagination and memory. Upon the two latter points his remarks would be very short, because the principles which he was about to lay down were embodied in the first point, on which he wished fully to open his mind. He did not intend to go into any metaphysical definitions or explanations of the power of thought, believing that he could make his meaning more clear by comparison—by illustration. He would take the sense of sight as the one parallel to thought in the mind, and trace its operation. The eye was never satiated—never satisfied with seeing. Whatever the multiplicity of objects, they had no fixed place, but were continually changing. If we walked into the country alone by a pleasant path, there was not an instant in which we did not see something,—the trees, the cottages, distant mountains. As we moved the head and inclined it in a different angle, as we moved the pupil of the eye, every possible change took place in our bodily relation to the outward objects presented to the vision, and yet all these objects were connected, and there was not a moment without some picture being presented to the eye. Exactly so with thought; we were never