

for elementary instruction in Paris, and of the industrial society of Mulhouse, presided over by the honorable Nicholas Koecklin. The Committee, however, in proposing the order of the day declared, through their *Rapporteur*, that though they sympathized with the petitioners in the wish expressed, and hoped it would at no distant day be realized, they did not think it compatible with their duty, merely for the purpose of anticipating by a few years so desirable a result, to propose to the Senate the violation of such fundamental principles as personal freedom, liberty in religion, and liberty in education.

## LITERARY INTELLIGENCE.

— The choice of M. Thiers as recipient of the prize of 20,000 francs offered by the Emperor of the French for "the work that most honors the human mind," (*"l'ouvrage qui honore le plus l'esprit humain"*) has been confirmed by the five academies. Mme George Sand, it is known, had been proposed for this prize.

M. Thiers was subsequently visited by many of the members of the institute; several of the fifty who had opposed him were among the number, as they wished to show that their opposition was not against the author of *l'Histoire du Consulat et de l'Empire*, but was rendered necessary to vindicate a principle, as the academy could not be permitted to bestow upon one of its own members a prize with whose award it had been intrusted.

M. Thiers is said to have waived all claim to the 20,000 francs, so that a fund may be formed to provide for another prize, the nature of which shall be determined by the academy and M. Thiers.

## SCIENTIFIC INTELLIGENCE.

— It is affirmed in the *Nouvelles Annales Mathématiques* that the word *theodolite* is not, as laid down in dictionaries, derived from two Greek words, but from *alhidada*, whose root is *hude*, to direct, an Arabic word which seems to have been used to designate an index or ruler with pinules, and moving upon a graduated circle. *Alhidada* was soon transformed by the French into *alidada*, and by the English, first into *alydeday*, then into *athelida*. The article being joined to the noun (*theathelida*), or through some other transformation which occurring in the middle ages would not be surprising, gave *theodelite*, an expression used by English writers many years before the telescope was invented, and which some unlucky Hellenist corrected into *theodolite*.

— We condense the following from an article in the *Revue Contemporaine* on botanical experiments. The writer mentions the ginseng and the coca among the plants whose acclimation should be attempted in France; and expresses a doubt as to the perfect identity of the ginseng of Tartary with that of Canada, owing to the great distance between the two countries. In a Report, he says, addressed in 1718 to the Regent of France by P. Lafitau, a Jesuit missionary among the Iroquois of Sault St. Louis, the Canadian specimen is represented as bearing some resemblance to the turnip, the root only being used, the pulpy part white, but turning yellowish as it dries. Some roots bore evidence of having attained an age approaching a hundred years. The missionary farther recommends that it be cut into pieces and dried in the shade. He attributes to it antifebrile properties, but the pharmacopœias in which it is mentioned represent it as bifurcated, an assertion corroborated by Dr. Armand in his recent visit to Pekin, where he had an opportunity of seeing specimens in the gardens of the Imperial palaces. The Chinese name, *gen-seng*, denotes a bifid form, as the first syllable means a man's legs. (1) Moreover, in the Celestial Empire they do not cut it into pieces, but dry it whole. When broken it has the vitriolous appearance of barley-sugar, a circumstance not mentioned by Lafitau. Finally the Chinese root is characterized by a sweetish flavor like that of liquorice, in which can be detected a slightly bitter element when chewed. This description does not apply to any known febrifuge, which are all very bitter to the taste. The Chinese root enjoys the reputation of being a powerful regenerator of physical force in man, and as such it is sold in China for its own weight in gold, according to Dr. Armand it is not given to old persons but to adults. On the contrary P. Lafitau recommends the Canadian root to aged people. From this it will be seen that the two plants are varieties of the same species. Dr. Armand also mentions that when it is taken in China, a decoction is prepared by cutting the root into very small pieces; the strength of this decoction is in the proportion of between a few grams and half an ounce of the root to a teacupful of liquid, according to circumstances. This is then boiled in a water-bath, a closed vessel being employed for the purpose, and taken in doses before breakfast two or three mornings in succession; sometimes this treatment is continued for a week, and in some cases doses are taken at night before going to bed. The residuum often serves for a new decoction. The patient should abstain from drinking tea during at least a month, for this beverage, used so immoderately by the Chinese, neutralizes the power of ginseng. Yet it was said by a missionary that the leaves of this plant make an infusion better than tea itself. There is another kind of ginseng called *Coreseng* because it comes from Corea; it is not sold for so high a price as the

first, but it is nevertheless greatly esteemed for its virtues. "We are under the impression," continues the *Revue*, "that seed or fresh roots could be easily had, and the acclimation of the plant attempted, for since it thrives in Canada, a moderate temperature is all that is required."

The above contains some errors. In the first place, it is not quite certain that the distance which separates two countries also destroys the identity of the plants growing in each. In Canada, as in Tartary, ginseng is found with a tap-root, though its form is oftener bifurcated. P. Lafitau describes both forms, but in the plate which accompanies his *Mémoire*, the last only is represented; and it was by means of this illustration that some of our friends have recognized the plant in the vicinity of Montreal, in the same manner as the missionary had discovered it in our forests from an engraving of the Tartarian plant. The *Mémoire* mentions that the Indians themselves knew it at once when the picture was shown them. If it were necessary to adduce further proof that the root of this plant as found in Canada is generally bifurcated, the name given it by the Iroquois, *garentoguen* (arenta legs, *oguen* two things separated) would furnish it. We find by the *Mémoire* (page 24 and 34, 2d edition) that its author was not ignorant of the crystalline appearance of the root when broken. But it cannot be denied that he looked upon it as an excellent febrifuge, and by an anomaly—which occurring in an age when universal panaceas were as greatly extolled as pills and syrups are now-a-days, cannot excite surprise,—he also considered it as an active stimulant which should not be given to healthy and robust persons, except with great precaution. Perhaps it is given only to adults in China, but in Canada the aborigines used it especially for children. We have before us several receipts showing how the doctors of Pekin administered this valuable plant, yet there is not a word about the age of the patient. The Chinese seem to like the ginseng of America as well as that of Tartary, though it is not prepared in the same way; we may add that their purchases of Canadian ginseng have amounted to millions; and that the United States still supply them with a large quantity.

## MISCELLANEOUS INTELLIGENCE.

*Rarey as a Philosopher.*—Some of Rarey's sayings are maxims of wisdom. For instance: Nature never lies. The horse is honest. The mind of a horse governs a horse as the mind of a man governs a man. If you wish, therefore, to get control of the horse's body, first learn to direct his mind. The gentle touch is more powerful than blows. Women are better drivers than men, because they have a gentler touch. Firmness and kindness is all the magic there is in my method. Fear or anger in the mind of his driver is instantly known to the horse.—*Horns and School Journal*.

*The Spreading of a Report.*—The servant at No. 1 told the servant at No. 2 that her master expected his old friends, the Bayleys, to pay him a visit at Christmas, and No. 2 told No. 3 that No. 1 expected the Bailies in the house every day; and No. 3 told No. 4 that it was all up with No. 1, for they couldn't keep the bailiffs out, whereupon No. 4 told No. 5 that the officers were after No. 1, and that it was as much as he could do to prevent himself from being taken in execution, and that it was killing his poor, dear wife, and so it went on increasing and increasing, until it got to No. 33, where it was reported that the detective police had taken up the gentleman who lived at No. 1, for killing his poor, dear wife with arsenic, and it was confidently hoped and expected that he would be executed, as the facts of the case were very clear against him.—*Ibid*.

— A schoolmaster thus describes a money-lender: "He serves you in the present tense, he lends in the conditional mood; keeps you in the subjunctive; and ruins you in the future!"

— Some people tell lies to children with a view of enjoying a laugh at their credulity. This is to make a mock at sin, and they are fools who do it. The tendency in a child to believe whatever it is told, is of God for good, it is lovely; it seems a shadow of primal innocence glancing by. We should reverence a child's simplicity. Touch it only with truth. Be not the first to quench that lovely truthfulness by falsehood.

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(1) The Chinese *gen-seng* signifies, according to Palmer, the 'first of plants.'—Ed.