

ledge, it will increase the power to do good, it will draw many to hear what otherwise they would not, and it will directly and indirectly produce an amount of good, which I have not time or space to point out.

In order that some idea may be formed of such institutions in country places, I shall briefly advert to that which exists at L'Original. The members, and as many of the public as are disposed to attend, meet once a fortnight, when a lecture is delivered by a clergyman, or whoever is appointed, after which a discussion follows upon a question previously announced. I have attended the discussions three or four times, and considering the infancy of the undertaking, have been very much pleased. Considerable talent has been evinced, and manifest improvement. The meetings are open to ladies and gentlemen, to young and old—to all, without distinction. As the constitution is brief, I shall give it entire, except the preamble, which points out the importance of such an institution, and the union of the members to carry out the object designed. The following are its articles:—

1. That this society shall be called the L'Original Literary and Debating Society.

2. That the officers of this society shall consist of a President, two Vice-Presidents, a Secretary, Treasurer and Librarian, with a Committee of five, who shall be elected every six months, by a majority of the members present.

3. That a short lecture shall precede every discussion, delivered by any one whom the presiding chairman may appoint at the preceding meeting, provided always, that in case there be no lecturer prepared as aforesaid, the Society may proceed to discussion.

4. That all subjects for discussion shall be purely of a literary and scientific character, excluding those of a religious or political nature.

5. That at each and every meeting, the presiding chairman shall appoint three members of the society, to bring in at the next succeeding meeting, questions for discussion, one of which shall be selected by the members present, to be discussed at the next meeting.

6. That the disputants shall be appointed by the presiding chairman, to open the discussion on the next following meeting, and that it shall be optional for the rest to choose which side soever they may see fit, provided always, that in case the two sides be not nearly equal, the presiding chairman may make them so.

7. That no member shall occupy the floor for more than fifteen minutes.

8. That no member shall speak twice until all have spoken who desire to speak.

9. That no member shall be interrupted while speaking, (unless for explanation) and that it shall be considered highly impertinent and offensive in any person who shall violate this rule.

10. That no member shall speak while sitting, and must first address the Chairman before proceeding to the discussion.

11. That the Society shall have full power to expel any member who may be indicted for disorderly conduct, or an infraction of the laws.

12. That the presiding Chairman shall keep a regular minute of the principal arguments, and whenever a majority of the members present shall demand a decision, shall proceed to recapitulate the leading arguments, and give his decision fairly and impartially according to the weight of argument.

13. That all monies collected for fines and initiating fees, after paying the necessary expenses, shall be appropriated for such books as the officers of the Society may think fit.

14. That this Society shall meet every fortnight, on Friday at five o'clock in the afternoon.

15. That it shall be incumbent on each and every member to give two shillings and six pence yearly to the Society.

16. That all or any of the above By-laws may be altered or amended by a vote of the Society, comprising two-thirds of the members.

17. That all the meetings of this Society shall be open to the public. Yours, &c.

J. T. B.

L'ORIGINAL, April 13, 1842.

#### SELF EDUCATION.

Benjamin Franklin was a self made man. So was Benjamin West. The one among the most distinguished philosophers, the other among the best painters the world ever saw. Each had a good teacher, because each taught himself. Both had a better teacher daily, because both were advancing daily in knowledge and in the art of acquiring it.

Baron Cuvier was also a self made man. He was at all times under a good teacher, because he was always taught by Baron Cuvier. He, more than any other man, perhaps than all other men before him, brought to light the hidden treasures of the earth. He not only examined and arranged the mineral productions of our globe, but ascertained that hundreds, and even thousands of different species of animals, once living and moving in the waters and upon the land, now form rocks, ledges, and even mountains. Cuvier thought, however, that he owed a constant debt of gratitude to his mother for his knowledge, because, when a small child, she encouraged him in LINEAR DRAWING, which was of the utmost service in his pursuits. To the same encouragement the world is, of course, indebted for the knowledge diffused by Cuvier among all nations.

Sir Humphrey Davy, by "self instruction," made more brilliant and more important discoveries in chemical science, than any one who preceded or followed him. Farmers, mechanics, housekeepers, and many others, are now enjoying the benefit of his labours.

Elihu Burrit, by self instruction, had acquired, at the age of thirty years, fifty languages; and that, too, while he was labouring vigorously over the forge and anvil, from six to twelve hours daily.

The late Dr. Bowditch taught himself, until he exceeded all who had gone before him in mathematical science.

Roger Sherman, whose name will descend to posterity as one of the ablest statesmen and brightest ornaments of the American congress, taught himself while working upon his shoe bench.

George Washington was a self made man. His name will fill all future ages with reverence.

Hosts of others, who in former ages moved the intellectual and moral world, also those who now move it, first moved and elevated themselves. Such must be the fact in all future ages.—*Self Instructor.*

MARKS OF A GOOD SABBATH SCHOOL TEACHER.—He is sure to be in his place before the opening of the school, in all weathers—whether it rain or shine, whether it be cold or hot. As he is never late himself, he can recommend to his scholars, both by precept and example, the virtue of punctuality. He keeps his place during the whole time of school, and never engages in any conversation with his class or others, but such as is connected with his duties as a Teacher. He is also acquainted with the lesson, and is ready to answer any question that may be proposed by the smartest scholar in his class. He will not allow himself the mortification of knowing less than those whom he has undertaken to teach. He does not confine himself to the questions in the book, but intersperses with the lessons, such as are suggested by the subject in hand. These are generally practical, and are designed to make the scholars think for themselves. He is familiar with the books in the library, and knows which are the most suitable for his class; and when they return them, examines them in reference to their contents. If any scholar is absent, he visits him at home in order to ascertain the cause of his absence. He sympathises with those that are afflicted, and supplies the wants of such as are in necessity. He is especially anxious for the salvation of his scholars, and does not think his work done when he has heard them recite their lessons. He gives much good advice, points out the temptations they will have to meet with, and endeavours to guard them against them. He is kind, affectionate and cheerful, and has acquired a perfect control over the hearts of his scholars. They cannot fail to love him, and there is but little doubt of his being instrumental in their conversion. Such are some of the traits of a good Teacher: when any of them are wanting, the effect will be evident in the minds and manners of the scholars.—*Phil. Rep.*

If all the young men of any city which can be named, will devote one-half-year, one fourth of the money which they now ex-