

Jury at Durham, made the following observations upon the state of the calendar:—"There is, however, one general observation, which I cannot abstain from making, that in a calendar containing forty names, or thereabouts, one half, or more than a half, have not received the most elementary rudiments of education; for about one half can neither read nor write at all; and beside that, more than three-fourths have received so slight an education that they scarcely know more than their letters. Now, that observation cannot but suggest to you, and to every one, the expediency of encouraging by all possible means the general and more extensive diffusion of education, as the means of diminishing crime. It would be absurd to suppose that because all men were educated they would abstain from being guilty of offences; but, when one sees the composition of this calendar, and when one witnesses the same thing in the calendars of other countries—that the great mass of offenders are those who have received no education at all—the matter is no longer a mere question of theory, but proves, by a sort of positive demonstration, that to extended education we must ultimately be indebted for any diminution of crime." These remarks, coming from such high authority, are suggestive of many grave reflections.

Young Man's Book.

### PROGRESS AND EFFECTS OF EDUCATION.

THE general desire for education, and the general diffusion, is working, and partly has worked, a great change in the habits of the mass of the people. And though it has been our lot to witness some of the inconveniences necessarily arising from a transition state, where gross ignorance has been superseded by a somewhat too rapid communication of instruction, dazzling the mind, perhaps, rather than enlightening it, yet every day removes something of this evil.—Presumption and self-sufficiency are sobered down by the acquirement of useful knowledge, and men's minds become less arrogant in proportion as they become better informed. There cannot be a doubt, therefore, but that any evils which may have arisen from opening the flood-gates of education, if I may so say, will quickly flow away, and that a clear and copious stream will succeed, fertil-

izing the heretofore barren intellect with its wholesome and perennial waters.

Bishop of Lichfield.

### EDUCATION OF THE WHOLE MAN.

EVERY boy should have his head, his heart, and his hand educated: let this truth never be forgotten.

By the proper education of the head, he will be taught what is good, and what is evil; what is wise and what is foolish; what is right and what is wrong. By the proper education of his heart, he will be taught to love what is good, wise, and right; and to hate what is evil, foolish, and wrong; and by the proper education of his hand, he will be enabled to supply his wants, to add to his comforts, and to assist those who are around him.

The highest objects of a good education are to reverence and obey God, and to love and serve mankind; every thing that helps us in attaining these objects is of great value, and everything that hinders us is, comparatively, worthless. When wisdom reigns in the head, and love in the heart, the hand is ever ready to do good; order and peace smile around, and sin and sorrow are almost unknown.

### INTELLECTUAL CULTIVATION.

If we look to the scientific world, we see every department occupied in a manner of which the history of science affords no precedent. The multitude of persons devoted to such studies has supplied an augmented stimulus to exertion. Every branch of knowledge has been divided and subdivided in a manner peculiar to our times, in order that the whole might be better understood, as the result of a better attention to the parts. Acquirement and skill, which would once have been accounted extraordinary, now have their place as so much moderate attainment. The men possessed of such attainments are found every where.—Disciplined mind, accordingly, is every where: and the ever increasing number of such minds is the constant diffusion of a power which cannot fail to distinguish between the instructed and the uninstructed, the skillful and the unskillful, in preaching as in other things. Such men may not have been students of divinity, nor have given much attention to the teaching contain-