

tional works, together with official notices, instructions, &c. It circulates about 5000 copies, and is sent gratuitously to the Trustees of the grammar, common, and separate schools, and to every local superintendent. The effect of the Journal, during the eight years of its existence, has been eminently beneficial.

There is a fund for the benefit of superannuated teachers. In 1853, the Government made a grant of £500 for this purpose, which in 1854, was increased to £1,000 per annum. Eighty-five worn out teachers have already received assistance. Managed as it is on principles of equity and practical wisdom, this fund will, doubtless, prove a source of comfort to many who have spent their strength in labors which have not been appreciated, and but poorly remunerated. "It is honorable to Upper Canada to be the first Province or State in America, in which any provision whatever is made in aid of the support of common school teachers, when they shall have become worn out in the service of their country."

In our next article, we shall notice some of the defects in the operations of the School System which we have now endeavored to describe.

COUNTERFEIT MONEY AND ITS LESSONS.

Two inferences from the existence of counterfeit money are very clear:

First, There is such a thing as genuine money. If gold and silver were not really valuable, no man would take pains to pass base metal in its stead. If there were no good banks, there would be no counterfeit bank-bills.

Second, It is proper to use all due care to protect ourselves from imposition, but very unwise to refuse the genuine money, because spurious coin and counterfeit bills are afloat.

But these are lessons which may be learned "without a master." We presume all our readers have learned them, and acted on them long since. This article might, therefore, have been spared, had we been able to point out no other lessons of counterfeit money.

A great many things besides money are counterfeited. Religion, truth, virtue, and all things good and valuable, have been treated in the same way as good banks and the precious metals. All hypocrisy is of the nature of counterfeiting. It has been defined to be "the homage which vice pays to virtue." We would rather say, hypocrisy is the homage which vice pays to virtue, and error to truth. Looking at counterfeiting in this general sense, we shall find that all the varieties of it obey the same law. Worthlessness, comparative or absolute, assuming the garb of worth, is its established rule. This order is never wittingly reversed. Good men do not usually attempt to pass themselves off as bad men, nor believers as infidels. They feel it would be committing moral suicide. A man has no motive to appear worse than he is. When men, therefore, have recourse to hypocrisy, it is always to seem something better than they are.

It is manifest to us that this law, which all counterfeiting follows, may teach some very important lessons, not less evident than those we have already deduced in reference to money, but which men are generally much slower to apprehend. It proves:

First, That there is such a thing as a true religion in the world.

There are so many false religions, that some imagine that they are at liberty to treat them all as alike worthless. They forget that the counterfeit always implies the genuine, and obtains its currency only by its supposed identity therewith.