

leaf that is detected being removed from the rest, in order that the sample may present a more even and better appearance when offered for sale.

The names by which some of the principal sorts of tea are known in China, are taken from the places in which they are produced, while others are distinguished according to the periods of their gathering, the manner employed in curing, or other extrinsic circumstances. It is a commonly received opinion, that the distinctive colour of green tea is imparted to it by sheets of copper upon which it is dried. For this belief there is not, however, the smallest foundation in fact, since copper is never used for the purpose. Repeated experiments have been made to discover, by an unerring test, whether the leaves of green tea contain any impregnation of copper, but in no case has the trace of this metal been detected.

The Chinese do not use their tea until it is about a year old, considering that it is too actively narcotic when new. The tea is yet older when it is brought into use here. In consequence of the time occupied in its collection and transport to this country, the East India Company were obliged by their charter to have always a supply sufficient for one year's consumption in their London warehouses; and this regulation, which enhances the price to the consumer, is said to have been made by way of guarding in some measure against the inconveniences that would attend any interruption to a trade entirely dependent upon the caprice of an arbitrary government.

The people of China partake of tea at all their meals, and frequently at other times of the day. They drink the infusion prepared in the same manner as we employ, but they do not mix with it either sugar or milk. The working classes in that country are obliged to content themselves with a very weak infusion. Mr. Anderson, in his Narrative of Lord Macartney's Embassy, relates that the natives in attendance never failed to beg the tea leaves remaining after the Europeans had breakfasted, and with these, after submitting them again to boiling water, they made a beverage, which they acknowledged was better than any they could ordinarily obtain.—*Abridged from "Vegetable Substances used for Food."*

#### ON THE IMPORTANCE OF EDUCATION.

BY REV. R. H. THORNTON.

In perusing the history of our world, the reflecting mind must be struck with this truth, that the most ignorant individuals and nations, are the most degraded and vicious. We find slavery, crime, and, of course, misery, where knowledge is wanting; and liberty, virtue, and happiness, where there is mental and moral light. If we look at the popular insurrections and massacres in France in former times, we have an ample illustration of this point. "What," asks the eloquent Hall, "what sort of persons were those ruffians, who, breaking forth like a torrent, overwhelmed the moulds of lawful authority? Who were the cannibals that sported with the mangled carcasses and palpitating limbs of their murdered victims, and dragged them about with their teeth in the gardens of the Tuilleries? Were they refined into these barbarities by the efforts of a too polished education? No: they were the very scum of the people, destitute of all moral culture, whose atrocity was only equalled by their ignorance, as might well be expected when the one was the legitimate parent of the other. Who are the persons who, in every country, are most disposed to outrage and violence, but the most ignorant and uneducated? to which class also belong chiefly those unhappy beings, who are doomed to expiate their crimes at the fatal tree; few of whom, it has recently been ascertained, on accurate inquiry, are able to read, and the greater part utterly destitute of all moral or religious principle." And how can it be otherwise? An ignorant unenlightened mind is the natural soil of sensuality and cruelty. In Spain, accordingly, where, till within a few years, there was but one newspaper, and where not more than one in a hundred of the population are instructed in schools, and with a population about equal to that of England and Wales, we find the moral state of the people in comparison with that of those in England, for example, most deplorable. In 1838, the whole number of convictions in England for murder amounted to 13—convicted of inflicting injury with intent to kill, 14; while in Spain during the same period, the convictions for murder were over 1,200, and for injuries with intent

to kill, 1,773!! How obvious is it, then, that, as Simpson has said, "popular ignorance is an enormous evil, and, to say nothing of the deep reproach with which it covers a people, is full of danger to the social system, and affects deeply our daily well-being." A great proportion of our burdens must be attributed to it—it peoples our prisons and hospitals, and fills up the grave with countless multitudes, whom disease, induced by crime, the offspring of ignorance, cut off in the mid-time of their days.

When we thus contemplate the moral aspect of a people in the absence of an enlightened and efficient system of education, we are constantly meeting new illustrations of the importance of knowledge to the social system, as previously considered; and must perceive, as we advance in the inquiry, that education is the most powerful antidote to both the social and the moral evils which debase and ruin the uneducated. So great is its influence, indeed, that were there no higher views of it to be cherished, the principle of economy alone should induce every nation to neglect no longer the only efficient means by which the principle of crime can be extirpated. To what amount the community is burdened in a pecuniary point of view, owing to evils which efficient education would incalculably reduce, comparatively few are fully aware. It may be well to remind or inform all of such facts as the following, viz., that the annual expense of the police in London alone requires a sum which would go far to extend the blessings of an efficient system of moral training to its numerous youth, now rearing in the ways of vice: and in this part of the Province, in Canada West, the amount of our taxation for criminal procedure, i. e., for the want of education, is £30,000, while all we raise to extend the positive benefits of education, to supply the antidote to crime, is only £20,000.

Having thus glanced at the importance of education in its bearing upon the individual, social, and moral interests of our race, it may be well to advert briefly to some things which tend to render even the scanty share of it we enjoy much less efficient than it might be. Where any adequate impression of the value of education exists, and where improvements are aimed at, the ultimate object seems to be too generally the training of the intellect, while the moral faculties are almost entirely overlooked. Intellectual training we would not depreciate, but insist that its greatest value is, in order to moral results. But what is the tendency of all merely intellectual culture abstracted from moral considerations, but to render the ear of the pupil ultimately deaf to the voice of true wisdom? If the opening intellect is introduced, for example, only to the knowledge of second causes—if the phenomena of nature are exposed in their proximate machinery, and the natural impressions of awe, fear, and gratitude, are effaced, these phenomena are no longer ascribed to the direct agency of the Great Superintendent, but pride elevates human reason to the throne of Jehovah. Instead of this pernicious plan the intellect should be trained, and all these things should be considered, and used as means of unfolding the order, management, and unvarying laws, which the Author of all impressed on matter, when he spake it into being. The improvement of the moral faculties should be a primary object. Education should be of such a kind as to tend directly to infuse into the youthful mind correct habits of thought, affection, and outward behaviour—cause moral and relative duties to be a pleasing obligation, and religious duties to be better fulfilled. It would then decrease crime, increase habits of industry, and elevate the rising generation in the scale of virtue and happiness.

In conclusion, it should be the aim of all interested in this all-important object to discover and point out the leading defects of the prevailing system, and the main causes of hindrance in aiming at a better state of things. Among these, experience and observation both induce me to notice the want of interest on the part of parents. This is not only in itself one of the sorest evils, but is the parent of many others with which society is distressed. Neither teacher, pupil, trustee, nor superintendent, can be expected to labour with ardour, when they find no sympathy where they have the best reason to expect it. This indifference is manifested in various ways, such as in the preference often of the poorest teacher, provided only he be the cheapest, and in permitting or causing irregular attendance. It must be obvious that the best schools can do little for those who are often absent. Habits of irregularity are thus formed, and the pupil, if disposed to be active and attentive, will speedily, under this treatment, become listless and discouraged. The