

mand of all. The whole 60 children would receive an equal education with the 25, and cost nothing more. The teacher, in educating the 25, would have to attend the same hours, and have to ply the same studies; and with a small school and an uncertain rate-bill, he has to labour on under many discouragements. To raise £50 out of 25 scholars, too, becomes very heavy. It is an impost on a family, where two or three are in school, which very few in this locality are able to pay. The result of this system then is—the teacher is reduced to the lowest possible sum as salary; the school-house, through want of repair, becomes uncomfortable; the furniture unsuitable; and neither books nor apparatus can be obtained. The trustees, through want of means, can only keep up the school for six months in the year. In such circumstances, how is it possible for a neighbourhood to be educated and become intelligent? The thing cannot be.

But if we would look at a property tax without selfishness or prejudice, and compare it in its workings with the above, the advantages of the free school system over the rate-bill will appear unequivocal, and, in my opinion, unobjectionable. To take up one school section, say No. 2, of the township of P——; there are in this school section 90 lots of land, of 100 acres each—the most of these, if not all, are settled on by residents,—and if we reckon the public money apportioned to this section to be in value £10, to pay the teacher £50 per annum, £40 will be required to be raised by taxation for a free school. If we value each farm, stock, &c., on an average, to be assessed for £100 (a very low estimate), one penny farthing per pound would raise all that is necessary, not only to pay the teacher, but also to keep the school in repair, firewood, &c.; and in this case, the whole children of school age in the district would be educated during the whole year. The advantages, for cheapness and benefit to the rising generation, of the free school system, is incalculable. And surely there is no man possessed of property among you, of the value of £100, but would be willing to pay 10s. a year to have the sectional school going efficiently the whole year round, whether we have children of school age or not.

I would still further press this argument, by looking at it in another point of view. Suppose the majority of your school section, at a meeting legally called, should decide on having a free school, the wild land of rich speculators or of absentees are equally liable to be taxed, as of the actual settler. (See School Act, sec. XVIII. and 1st clause). These lands have hitherto been great drawbacks to residents in various respects, as not having hitherto been available for public purposes. As the law now stands, however, the actual settlers have power to draw from such lands aid to support their sectional school; and this we deem but just and equitable. The actual settler has improved roads, built school-houses, raised the real value of property, and thus raised the value of these wild lands; and yet these rich speculators, many of them at least, repudiate the payment of a small tax for school purposes. And is such a line of conduct just, or is it honourable? The free school system thus appears the cheapest, whilst at the same time it secures the means of the education of an entire population.

WRITTEN EXERCISES.

The constant use of the pen in education, cannot be too strongly urged. It would be well for scholars to write some exercise every day. But we are met with the objection, that it would be impossible for a teacher to correct so many exercises as would be thus thrown upon his hands. A little ingenuity will surmount this obstacle. Pupils may be selected to do the work, or at least, a great portion of it. This will be a great advantage to those who make the corrections. Besides, the corrections made in this way will be more likely to be scrutinized by the writers of the exercises, than if made by the teacher. Another method of abridging the labor of correcting exercises, is to select a few, and read and criticise them in presence of the whole class.

The following exercise we have found very useful:—Before the school is dismissed in the afternoon, eight or ten words, generally selected from the text-books used in school, are dictated to the class. These words are written by the class on slips of paper. In the morning they are required to hand in these words on a half sheet of paper, with their definitions and a sentence containing each word.

Miscellaneous.

THERE IS A TONGUE IN EVERY LEAF.

There is a tongue in every leaf,
A voice in every rill—
A voice that speaketh everywhere,
In flood and fire, through earth and air,
A tongue that's never still.

'Tis the Great Spirit wide diffused
Through everything we see,
That with our spirits communeth
Of things mysterious—life and death,
Time and eternity.

I see him in the blazing sun,
And in the thunder cloud;
I hear him in the mighty roar
That rusheth through the forest hour,
When winds are raging loud.

I feel him in the silent dews,
By grateful earth betrayed;
I feel him in the gentle showers,
The soft south winds, the breath of flowers,
The sunshine and the shade.

I see him, hear him, everywhere,
In all things, darkness, light,
Silence, and sound; but, most of all,
When slumbers dusky curtains fall,
In the silent hour of night.

LITERARY OBLIGATIONS OF EUROPE TO ARABIA— PRESENT ADVANTAGES OF CHRISTIAN NATIONS IN RESPECT TO SCIENCE AND LITERATURE.

Though the Crusades were visionary in the extreme, and prodigal of life and treasure, and unsuccessful in their professed object, yet, from all this confusion came order; from all this darkness, light, and from the most miserable combination of evil, was educaed a lasting good. The fountains of the great deep were now broken up, the stagnations of ignorance and corruption which had for centuries choked and poisoned all that attempted to live, and breathe, and move in them, began to heave and give signs of such coming commotion as must, ere long, purify their putrid waters.

A spirit of enterprise from this time nerved the arm of every nation in Europe. A highway was opened to the nations of the East. The barbarity and ignorance of Europe were brought into comparison with the greater intelligence, wealth, and civilization of Asia. The boundaries of men's ideas were greatly enlarged. They saw in the advanced condition of the Orientals, the advantages which the arts and sciences, industry and civilization, give a people. In these they discovered the main spring of national greatness, and of social and individual comfort and prosperity. They formed new commercial relations; acquired new ideas of agriculture—the handicrafts of industry were plied to minister to the new demands which an acquaintance with the East had created. They lost, too, amidst Asiatic associations, many of the superstitions and prejudices which had so long kept the mind of Europe in bondage, and acquired new views in all the economy of life. And strange, if, on their return, they did not profit by the new habits and information they had acquired.

Here we date the early dawn of the day that should soon rise upon the nations. Ever and anon the darkness broke away, and light gleamed above the horizon. Learning began to revive; colleges and universities were founded; an acquaintance with the East had introduced into Europe the Greek classics, which fixed a new era in its literature, as well as worked wonders in the progress of its civilization. For the Greek language had, for centuries, been the language of history, of the arts and sciences, of civilization and religion. Philo and Josephus chose to embalm the chronicles of their times in the Grecian tongue, that they might thus speak to more of the world's population than in any other language. And when Socrates and Aristotle reasoned and wrote in their mother tongue, they reasoned and wrote for the civilization and elevation of Europe, fifteen centuries afterwards. And when Alexander pushed his conquests eastward, and settled Greek colonies near the confines of India, (in Bactria,) he opened the way, through Christian churches planted in Bactria, for the introduction of the gospel, centuries after, in Tartary and China.

The introduction of Greek literature into Europe did much to draw aside the veil of the dark ages. By this means, the society, the ethics, the improvements of ancient Greece, were now disinterred