

teacher was engaged subsequently. Defendant had distrained for school rate on goods of plaintiff, a separatist; the latter claimed that it was illegal, as he was a separatist. The court found that when a Protestant teacher was engaged, the Separate School had no legal existence, and that the collector had a right to distrain. Judgment for defendant with costs.

4. STUDY OF SCHOOL LAW IN MICHIGAN.

In all future examinations of teachers in this county, a knowledge of the School Law of Michigan, so far as it pertains to the *rights and duties of teachers*, will be required of every teacher. To assist them in fitting for such an examination, one of the County Superintendents has prepared the following list of questions upon the subject:

1. What is a school month?
 2. What kind of a contract should every teacher have? By whom signed?
 3. What is the teacher's duty as to keeping a register?
 4. What is the law in reference to holidays?
 5. By whom and for what cause can a teacher's certificate be annulled?
 6. What authority and responsibility has a teacher in reference to his pupils in respect to *time and place*?
 7. Who is a *qualified teacher*?
 8. For how long a time and for what territory is a third grade certificate valid?
 9. Whose duty is it to adopt a list of text-books for use in the school?
 10. What is the teacher's duty in regard to the introduction of, or instruction from, the text-books not adopted by the School Board?
- The School.*

VIII. Papers for Young Men.

1. THE TWO ANGELS.

I dreamed of a wonderful contest
And man was the prize to win;
The conflict was waged by angels twain
But the spirits were not akin;
The one was clad in a robe of light,
And came from the land of pure delight,
With a crucible in his hand,
The robe of the other was ashy white,
But he came from the world of endless night;
Yet glittering toys and baubles bright
He scattered over the land.

I dreamed that these angels whispered
In the listening ears of man;
The tones of the one were sweet and clear,
And his message thus began:
"O friend, I came from the world above
To guide thee up to that home of love
Where joys supreme are given.
But ere thou enterest those regions fair,
I must cleanse thy heart with tenderest care
By trials and crosses, and thus prepare
Thy soul for the life of heaven."

I dreamed that the voice of the other
Was silvery, smooth and fair,
As he spake of life's glad some pleasure—
The wine cup's happiness rare:
He told of the comforts of worldly gain,
The great and the wise who followed his train,
All happy in his employ.
And he urged the soul in accents clear
To seize at once on these pleasures dear,
And never be moved by a sordid fear
Of losing its future joy.

I dreamed, as these angels whispered
Their messages in his ear,
His countenance now was flushed with hope,
And then depressed with fear.
So, dreading to hear the voice of either,
Yet wishing to shun the course of neither,
He fled in wild afright.
But by his side these angels twain,
Each hoping at last the prize to gain,
Pursuing closely, still urged their claim,
Till all were out of sight.

I dreamed, but my dream was real,
Angels of good and of ill
Follow us closely year by year
Their ministries to fulfil.
Oh friend, the angel of good receive;
Let not the angel of ill deceive,
Though gentle his words be, even,
A prize for the race successfully run;
Sweeter the rest when the labour is done;
"Brighter the crown through suffering won,"
Dearer the bliss of heaven.

—*Christian Era.*

2. GOOD ADVICE FROM CARLYLE.

A new book by Cunningham Geikie, addressed to young men, contains the following admirable letter from Carlyle hitherto unpublished:

CHELSEA, 13th March, 1843.

DEAR SIR.—Some time ago your letter was delivered me; I take literally the first free half hour I have had since to write you a word of answer.

It would give me true satisfaction could any advice of mine contribute to forward you in your honourable course of self-improvement, but a long experience has taught me that advice can profit but little; that there is a good reason why "advice is so seldom followed"—this reason, namely, that it is so seldom, and can almost never be, rightly given. No man knows the state of another; it is always to some more or less imaginary man that the wisest and most honest adviser is speaking.

As to the books which you, whom I know so little of, should read there is hardly anything definite that can be said. For one thing you may be strenuously advised to keep reading. Any good book, any book that is wiser than yourself, will teach you something—a great many things, directly and indirectly, if your mind be open to learn. The old counsel of Johnson's is also good and universally applicable, "Read the book you do honestly feel a wish and curiosity to read. The very wish and curiosity indicates that you then and there are the person likely to get good of it." "Our wishes are presentments of our capabilities." That is a noble saying, of deep encouragement to all true men, applicable to our wishes and efforts in regard to reading as to other things. Among all the objects that look wonderful or beautiful to you, follow with fresh hope the one that looks wonderfullest, beautifullest. You will gradually by various trials (which trials, see that you make honest, manful ones, not silly, short, fitful ones) discover what is for you the wonderfullest, beautifullest; what is your true element and province, and be able to abide by that. True desire, the monition of nature, is much to be attended to. But here, also, you are to discriminate between true desire and false. The medical men tell us we should eat what we truly have an appetite for, but what we only falsely have an appetite for we should resolutely avoid. It is very true. And flimsy, "desultory" readers, who fly from foolish book to foolish book and get good of none and mischief of all, are not these as foolish, unhealthy eaters, who mistake their superficial, false desire after spiceries and confectioneries for the real appetite, of which even they are not destitute, though it lies far deeper, far quieter, after solid, nutritive food? With these illustrations I will recommend Johnson's advice to you.

Another thing, and only one other, I will say. All books are properly the record of the history of past men. What thoughts past men had in them, what actions past men did, the summary of all books whatsoever lies there. It is on this ground that the class of books specifically named history can be safely recommended as the basis of all study of books; the preliminary to all right and full understanding of anything we can expect to find in books. Past history, and especially the past history of one's own native country—everybody may be advised to begin with that. Let him study that faithfully, innumerable inquiries, with due indications, will branch out from it; he has a broad beaten highway from which all the country is more or less visible—there travelling, let him choose where he will dwell.

Neither let mistakes nor wrong directions, of which every man, in his studies and elsewhere, falls into many, discourage you. There is precious instruction to be got by finding that we are wrong. Let a man try faithfully, manfully to be right; he will grow daily more and more right. It is at bottom the condition on which all men have to cultivate themselves. Our very walking is an incessant falling; a falling and a catching of ourselves before we come actually to the pavement! It is emblematic of all things a man does.

In conclusion, I remind you that it is not by books alone, or by books chiefly, that a man becomes in all points a man. Study to do faithfully whatsoever thing in your actual situation, there and now, you find either expressly or tacitly laid to your charge—that is your post; stand to it like a true soldier, silently devour the many cha-