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THE EDUCATIONALIST.

JANUARY 2, 1862.

WE can supply a few back numbers of the Educationalist to those who desire them for binding.

APPOINTMENTS.

E. Scarlett Esq., Local Superintendent, will meet the Trustees and Teachers of the several school sections in this county at the following places, for the purpose of receiving school reports. It is to be hoped that there will be a large attendance, as important subjects will be discussed at each meeting:—

Township of South Monaghan, at Bloomfield, Jan. 9th, 1862, at 10 o'clock, a.m.

Township of Hamilton, at Baltimore, Jan. 10th, at 10 a. m.

Township of Haldimand, at Grafton, Jan. 11th, at 10 a. m.

Township of Cramahé, at Colborne, Jan. 13th, at 10 a. m.

Township of Brighton, at Hilton, Jan. 14th, at 10 a. m.

Township of Murray, at the Town Hall, Jan. 15th, at 10 a. m.

Townships of Alwick and Percy, at Warkworth, Jan. 16th, at 10 a. m.

Township of Seymour, at Campbellford, Jan. 17th, at 10 a. m.

From Clark's School Visitor.

WHAT EDUCATION DOES.

BY JOHN OGDEN,

Principal of Minnesota Normal School.

1. It makes men and women larger.
2. It makes them healthier, stronger and hardier.
3. It makes them long-lived.
4. It makes them better looking.
5. It makes them better in heart as well as in head.
6. It makes them wiser, and fits them for heaven.

Education makes its Subjects more Beautiful, i. e.,

It adds fullness, completeness, symmetry, grace, dignity and true beauty to all

the faculties of human beings, not excepting those that relate to bodily organism, by refining, elevating, strengthening and developing them. It confers the highest possible type of beauty upon all the limbs, features and faculties, since it is education alone that can give the fullest development to all of these.

2. This is effected chiefly by the action of the thoughts upon them, and the passage of the emotions through them.—These, whether good or bad, leave their impression upon the organs through which they pass, just as essentially and assuredly as that light affects the eye, or the ambrotype through which it passes. Anger, for instance, we know, distorts and poisons the beauty of the countenance; so of all the evil passions.

3. Love, and indeed all the tender emotions, elevate and refine it—and not only so, but when acting in harmony with the designs of the Creator, they give health and soundness to all the organs of the body. All the evil passions injure the organs through which they manifest themselves, simply because these channels were made to conduct the opposite emotions and thoughts. The human race, today, with all its deformity and weakness, exhibits but too faithful a transcript of these unholy influences.

4. Ignorance, or a want of knowledge—the food for the mind—also enfeebles the powers, and thereby destroys the symmetry and beauty of the bodily organs.—These organs were made to conduct the highest thoughts, and the most refined and tender emotions. Hence they can only attain their proper size and shape, and consequently their true style of beauty, when they are fed and stimulated by their proper food; or, in other words, when they are used for what God intended they should be used.

5. Now a true education gives a proper direction and scope to all the thoughts, emotions and desires. It checks anger, and gives the subject entire control of the channels through which it acts. It arrests and curbs all the evil passions and gives a proper direction to all the influences that affect man. How meagre and mean that education which leaves its subject a prey to all the carnal appetites!—And how essentially the educator fails, when he does not direct his education to the weak points in humanity!

6. Nothing can attain perfection unless it performs its legitimate office. The leaves of the trees could never arrive at

perfection by usurping the place of the trunk, or the trunk the leaves. The body never could perform the functions of the head; nor the head, the body; the hands, the feet, nor the feet, the hands. Well, deformity, or imperfection, is but the offshoot of indiscretion and ignorance.

7. Weakness, deformity and imbecility in the race, are but the legitimate results of a long train of violations of natural and divine laws; and these characteristics stamp themselves as unmistakably upon the frame and the facial appearance, as that early abuse will make knots and scars and crooks and rotten streaks in the oak. Not a single crime, not the indulgence of one single evil passion, or impure desire, but that is marked by the finger of God in the face of the fool.

8. How the poor sensualist thinks to hide his shame! But God sees him, and all nature shrinks from him. Compare the eye of the bleared and bloated debauch with the eye of purity and chastity, and the contrast between light and darkness could scarcely be greater. But to one unaccustomed to read God's writing, all the pages and all the stages of depravity are legible.

9. Again; compare the eye of the idiot with the eye of a person of intelligence and refinement, and what is the contrast? Why, the one is expressionless, cold, dull, leaden, without the power to attract; while the other warms, irradiates, burns, and melts into liquid loveliness and beauty, in consequence of the mind and soul that look through it. And so it is with all the faculties, and all the organs thro' which these peculiarities manifest themselves. There is a brightening, a lifting up, a glow of beauty that overspreads all the countenance of the person in which intelligence and goodness combine—and nothing else is true education. All else is one-sided, half-way, monstrous.

10. Solomon says: "A man's wisdom maketh his face to shine, and the boldness of his face shall be changed;" i. e., shall be changed from the stupid gaze of ignorance, or the blar of impudence, into the calm, sweet refinement of humility, modesty and beauty.

11. And so it is with all possible grades of refinement and education, where sufficient time has elapsed, for knowledge and discipline to work out their results upon the body and the soul. True, the features of the soul may be of the right size and shape; but they will lack the soul of active beauty and attractiveness, just in the