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## CONTENTS OF THIS NUMBER.

	PAGE
I. RECENT EDUCATIONAL SPEECHES IN ENGLAND—(Third Series):	
V. The Right Hon. W. E. Gladstone. VI. N. W. Senior, Esq. ....	33
RECENT EDUCATIONAL SPEECHES IN CANADA—(Third Series):	
VI. The Rev. J. J. Borert, M.A., Local Superintendent. ....	35
II. PAPERS ON REFORMATORIES AND CRIME—(1) The Reformatory Prison Schools of Canada. (2) Crime in Toronto during 1863. (3) Reformatory and Industrial Schools. (4) Certified Reformatory and Industrial Schools of Great Britain, in 1863. (5) Vicious Children. (6) General Conditions Essential to the Repression and Punishment of Crime. (7) Laughter as a Social Agent. ....	37
III. PAPERS ON PRACTICAL EDUCATION—(1) The First Day of School. (2) Punctuality in School. (3) Application to Study. (4) Scholars Diaries. (5) Difficulties of the Advanced Teacher. (6) The School-room opening into Heaven. (7) Topics for Teachers's Meetings. (8) Suggestions on the Distribution of Prizes in Schools. ....	40
IV. PAPERS ON PHYSICAL SCIENCE—(1) The Action of the Sun. (2) Revelations of the Microscope. (3) What Coal was. (4) Depth of Space. ....	43
V. PAPERS ON CANADIAN SCIENTIFIC SUBJECTS—(1) McGill College Observatory. (2) Valuable Donations to Queen's College. (3) The Kingston Observatory. (4) Canadian Mining. ....	42
VI. BIOGRAPHICAL SKETCHES—No. 12. Sir Louis H. Fontaine, Bart. No. 13. Chas. Joseph Chaussegros de Lery, Esq. No. 14. Daniel Lewis, Esq. ....	45
VII. MISCELLANEOUS. ....	47
VIII. SHORT CRITICAL NOTICES OF BOOKS. ....	47
IX. EDUCATIONAL INTELLIGENCE. ....	48

## RECENT EDUCATIONAL SPEECHES IN ENGLAND.

(Third Series, continued from page 19.)

### V.—THE RIGHT HON. W. E. GLADSTONE, CHANCELLOR OF THE EXCHEQUER.

We take the following remarks from Mr. Gladstone's recent speech on laying the corner stone (designed to embrace a school of art, a museum and free library) of a Memorial Institute at Burslem, in Staffordshire, to be erected by the inhabitants of the Potteries in honour of their fellow-townsmen, the late JOSIAH WEDGWOOD, whose name and genius are so intimately associated with the enterprise and art manufacture of the district.

### UTILITY AND BEAUTY OF THE PRODUCTS OF INDUSTRY—DIVINE TEACHINGS AND CHRISTIAN EXAMPLES.

We may consider the products of industry with reference to their utility, or to their cheapness, or to their influence upon the condition of those who produce them, or, lastly, to their beauty; to the degree in which they associate the presentation of forms and colours agreeable to the cultivated eye with the attainment of the highest aptitude for those purposes of common life for which they are properly designed. . . . We come, now, to the last of the heads which I have named—the association of beauty with utility, each of them taken according to their largest sense, in the business of industrial production; and it is in this department, I conceive, that we are to look for the peculiar pre-eminence, I will not scruple to say the peculiar greatness, of Wedgwood. Now, do not let us suppose that when we speak of this association of beauty with convenience, we speak either of a matter which is light and fanciful, or of one which may, like some of those I have named, be left to take care of itself. Beauty is not an accident of things, it pertains to their essence; it pervades the wide range

of creation, and wherever it is impaired or banished we have in this fact the proof of the moral disorder which disturbs the world. Reject, therefore, the false philosophy of those who will ask, "What does it matter, provided a thing be useful, whether it be beautiful or not," and say in reply that we will take our lesson from Almighty God, who in His works hath shown us, and in His Word also hath told us, that "He hath made everything," not one thing or another thing, but everything "beautiful in his time." Among all the devices of creation there is not one more wonderful, whether it be the movement of the heavenly bodies, or the succession of the seasons and the years, or the adaptation of the world and its phenomena to the conditions of human life, or the structure of the eye or hand or any other part of the frame of man—not one of these is more wonderful than the profuseness with which the Mighty Maker has shed over the works of His hands an endless and boundless beauty. And to this constitution of things outward, the constitution and mind of man, deranged though they be, still answer from within. Down to the humblest condition of life, down to the lowest and most backward grade of civilization, the nature of man craves and seems as it were even to cry aloud for something, some sign or token, at the least, of what is beautiful in some of the many spheres of mind or sense. We trace the operation of this principle yet more conspicuously in a loftier region—in that instinct of natural and Christian piety which taught the early masters of the fine arts to clothe the noblest objects of our faith, and especially the idea of the sacred Person of our Lord, in the noblest forms of beauty that their minds could conceive or their hands could execute.

After referring to the efforts of the State "for nearly a quarter of a century" "to strike off the fetters of industry," and at the same time to "interpose with boldness for the protection of labour" Mr. Gladstone proceeded to regard industry in its higher relations to art and æsthetic culture as follows:

### CONTROLLING INFLUENCE OF A REFINED TASTE ON INDUSTRIAL ART.

It is difficult for human beings to harden themselves at all points against the impressions and the charm of beauty. Every form of life that can be called in any sense natural will admit them, where it has full dominion, excludes every other; it shuts out even what might be called redeeming infirmities; it blinds men to the sense of beauty as much as to the perception of justice and right. On the other hand, I do not believe it is extravagant to say that the pursuit of the element of beauty in the business of production will be found to act with a genial, chastening, and refining influence on