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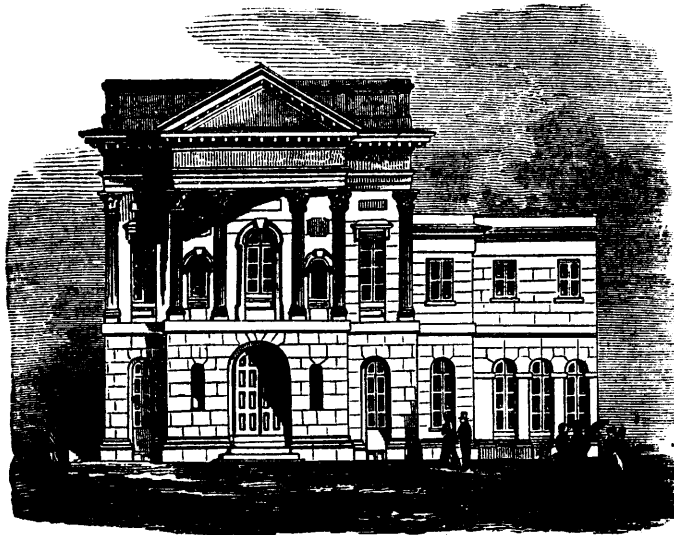
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NEW YORK STATE LIBRARY, ALBANY.

The New York State Library was established by an Act of the Legislature, passed April 21, 1818. The Governor, Lieutenant Governor, Chancellor, and Chief Justice of the Supreme Court, were constituted a Board of Trustees, charged with the duty of fitting up proper rooms in the capitol and purchasing such books, maps, and other literary publications for the use of the Library, as they might deem expedient. The sum of three thousand dollars was appropriated for such purposes, and five hundred dollars annually thereafter.

By another Act, passed May 4, 1844, the Regents of the University were constituted its Trustees. Under their management it has since continued in very successful operation; the Legislature making annual appropriations for its support and gradual increase. The growth of the Library up to 1844 was very inconsiderable, and, perhaps, amounted to little more than what arose from the constant contributions from the several States, and the purchase of law books.

The Board of Regents has made very vigorous exertions in its behalf, and the position which it now holds in two departments of bibliography, is not below that of any other collection in this country. The most valuable and excellent additions have been made mainly in the departments of Law and American History. Aside from the annual reports of the Trustees, two Catalogues of the Library have appeared, in 1846 and 1850 respectively, and the third is now in the



NEW YORK STATE LIBRARY, ALBANY.

course of preparation. From a recent enumeration of the books, it has been ascertained that the number of volumes will slightly exceed 42,000, being an increase since 1845 of over 30,000. The amount required from the annual appropriations for the increase of the Law Department is such as to leave quite an inconsiderable amount for the support of the General Library—inconsiderable when the high prices demanded for American Historical works, and

scientific journals and such periodicals as are indispensable to any Library, are considered.

The system of international exchange has assisted the growth of this Library in a remarkable degree, the excellent publications of the state having furnished an ample and valuable capital, the distribution of which is constantly reacting upon

the state itself. These accessions consist mainly of costly Governmental works, including particularly statistics and laws. The contributions also from several of the public Libraries of Europe have been both flattering and liberal.

The Legislature of 1851 directed the erection of a new building, and appropriated therefor the sum of \$50,000. The

destruction of Congress Library about this time by fire, induced the next Legislature to appropriate the additional sum of \$22,000 in order that the building might be made fire proof and iron alcoves and shelves erected; and additional sums were granted in 1852-3-4, amounting to \$19,900, making a total of \$91,900. Of this sum \$11,640 was paid for land, and about \$5,000 for fixtures, fences, sidewalks, etc. leaving about \$72,000 chargeable to the erection and furnishing of the Library building.

The front and rear walls are faced with brown free stone, and represent a continuous pediment which extends above the first story, supporting a row of engaged corinthian columns, and niches with the pedestals, on the south entablature the words "State Library." The dimensions of the building are 114 feet by 45, besides a connection with the capital by a corridor of about 16 feet.

The main building is constructed over heavy brick arches supported by stone columns. The lintels of the second floor and galleries, and also the arched spans are of iron, filled in and covered with broken brick and cement; the roof, rafters and trusses are likewise iron. The interior of both stories is divided into alcoves, and on the fifteen marble pilasters of the lower room, brackets for busts have been placed. In the second story a row of corinthian pillars on each side, support a gallery which is mounted by stairs at the north end. In addition to the side windows this room has the benefit of six skylights. The flooring of the whole building is an ornamental encaustic tile. Of the shelf room the total number of feet is 7812, of which 6235 feet are to accommodate octavo sized books, and 1577 folios, etc. The ascent from the street is by two or three steps, and after passing the vestibule and Secretary's room, we enter the law department stairs at each end of the building conducted to the second floor. This story has been appropriated to the General Library. The galleries contain newspapers, maps, coins, pictures, etc.

An account of the New York State Library would be incomplete without a mention of the name of the late Dr. T. Romeyn Beck, for several years the experienced and intelligent Secretary of the Board of Regents, and whose labours have been closely identified with the recent successful growth of the Library. And on this point the trustees, in their last annual report to the Legislature well remark: "In the death of Theodorick Romeyn Beck, the Library especially has sustained a severe loss. Its interests and its enlargement were the subject of his constant thought, and of his unremitting energies. His knowledge of books, greater it is believed than that of almost any person in our State, combined with his varied literary acquirements, his good judgment and his prudent management, have done very much for the rapid, and at the same time systematic increase of the Library."—*Communicated.*

SMITHSONIAN INSTITUTE LIBRARY.

The Library of the Smithsonian Institute has been increased during the last year by the addition of over 5,000 volumes. Of these, 739 volumes were sent to the Library in conformity with the Copy-right Law, which requires that one copy of every book, paper, map, design, &c., shall be sent to the Smithsonian Institution, and that another shall be sent to the Congressional Library, within three months after the publication of the same. Over 4,000 of the additions to this library have been received as donations from the literary societies of this and the old countries, or else have been sent in Exchange for the publications of the Smithsonian "Contributions to Knowledge." Under this system of exchange the institution has received some of the rarest and most valuable scientific books to be found in the country. Through this system of exchange, any society or individual in this country can send to any society or individual in Europe, Asia, or Africa, or in fact anywhere, any books, paper, scientific apparatus, geological, historical, or any kind of specimen that will tend to increase knowledge among men, free of charge. That is, the Institution will send these articles to their destination at their own expense. And they also undertake to bring all such articles from other countries to this and distribute them per direction in the same manner. During the last year over 20,000 pounds of such articles have been sent to Europe through the Smithsonian Institution, and distributed according to the directions. This heavy amount of freight consisted of over 80,000 different packages.—*Michigan Journal of Education.*

THE KINGDOM OF SARDINIA.

The kingdom of Sardinia, which has played so important a part in the recent struggle, will invest the following paper with some interest.

A friend sojourning in Italy has sent us the subjoined luminous sketch of the history of the kingdom of Sardinia:—

"The agglomeration of states now known as the kingdom of Sardinia dates from the congress held at Vienna in 1815, after the fall of Napoleon. Most of these states have, however, been in possession of the reigning house of Savoy for much longer periods, and one of them is identified with the fortunes of that family from the epoch of its historical origin in the eleventh century to the present time.

"The country now known as Piedmont and Savoy was the Cisalpine Gaul of the Romans. The capital, Taurinum or Turin, was a fortified town in the time of Hannibal, and of sufficient strength to turn the march of that conqueror when he entered Italy through the neighboring passages of the Alps. After the fall of the Empire it became part of the Lombard kingdom, and suffered all the vicissitudes of that monarchy. After its final dissolution, the country was sometimes nominally subject to the German emperors, and sometimes to the French kings; but its real sovereigns have been generally the local marquises, counts, and dukes, who held a quasi independence in the feudal system, and who divided the territory as lords of Vercelli, Ivrea, Saluces, Montferrat, &c. The daughter of Montforti, one of these *seigneurs*, the marquis of Susa and Turin, married Otho, sovereign count of Maurienne, and by this marriage the house of Savoy gained its first footing in Italy.

"This house of Savoy is, perhaps, the oldest reigning family in Europe. It has, of course, a fabulous and legendary antiquity—amounting to the days of Odin and beyond them; but it is a historical fact that in 1833 "Humbert of the White Hands" was a marquis in Savoy, then subject to the German emperor Conrad. The neighboring country having rebelled against their masters in that year, this Humbert assisted Conrad in reducing it to obedience, and in reward was created sovereign count of Maurienne, then the principal town of the province. Otho, who married Adelaide, the daughter of the Salsan lord, as above mentioned, was the grandson of this Humbert, called "Humbert of the White Hands," who is reckoned in history the founder of the house of Savoy.

"The extension of their sway over the province of Piedmont was an early idea in the policy pursued by the successors of these personages; but their undertaking met with a doubtful and vacillating success for several centuries. Success, however, in general, they certainly enjoyed; so that after many reverses and rebuffs, after innumerable petty wars and noble alliances, we find the son of the famous Green, Count of Savoy, the greatest of all their medieval princes, possessed of a territory in Savoy and Piedmont nearly identical, if Genoa and its provinces be excepted, with that over which the kings of Sardinia at this day rule. It was only in 1416 that the Emperor Sigismund converted their countal coronet into a ducal crown; but long previously they were reckoned among the most powerful of minor sovereigns; and henceforth their history is interwoven with all the wars and movements of modern Europe. "One king, one count, and one duke," was the Spanish proverb of the last age. The king was, of course, the King of Spain; the count, the Count of Orange; and the duke, he of Savoy. Their first claims to royal rank were made in 1459, when the son of the reigning duke, Louis, married Charlotte of Lusignan, heiress of the last King of Cyprus. This princess also brought her husband the title of King of Jerusalem. The latter was an empty name, but in 1459, the son of the Duke of Savoy was really King of Cyprus. He was able to maintain his right but a few years only, but the family have held fast to his honors ever since; and the coins of the country are still stamped with the words 'King of Cyprus and Jerusalem.'

"A period of minorities and female regencies soon diminished the power and prestige of the country. To crown its misfortunes, the plains of Piedmont became, in the early part of the sixteenth century, the arena on which Francis I. and Charles I. struggled for European empire. In the end it was entirely subjugated by the French, so that the great hero of the house, Emanuel Philibert, at the death of his father, Charles III., in 1553, found himself without a foot of land in his own country. After a series of wanderings, he took service in Spain, and entered his states at the head of a Spanish army, defeated the French in a great and signal battle near St. Quentin, on the 10th of August, 1557, and by the treaties which followed regained possession of his crown. But the influence of France over Piedmontese politics did not cease then. During the succeeding reigns it was always evident; and we find Victor Amadeus II., great-grand-son of Emanuel Philibert, holding relations with Louis XIV. much resembling those of a vassal to a sovereign. Louis XIV. commanded him to persecute the Vaudois subjects, and he did it. But when the European sovereigns formed their great league against the ambition of the French autocrat toward the close of the seventeenth century, and Louis XIV. commanded the Duke to join his armies to those of France, justly conceiving the league to be the strongest of the two, he hesitated to obey.

"Thereupon Louis put the Piedmontese ambassador at Paris in the Bastille, and sent a powerful army into Piedmont. A long and bloody contest ensued. The Piedmontese monarch defended himself manfully, but he was overmatched. After several defeats he was besieged in his own capital. The end was not doubtful when the famous Prince Eugene of Savoy entered the country from Lombardy at the head of a German army. Effecting a junction with the beleaguered Duke, this couple gave the French a complete overthrow on the plains of Turin, and pursued them to the frontiers. The peace of Utrecht in

1713 gave Victor Amadeus many advantages. Among the additions to his territory was the island of Sicily, with the title of King. Five years afterward he exchanged his island of Sicily for that of Sardinia, and then took the name now so well known—King of Sardinia, Cyprus and Jerusalem, Duke of Savoy, Prince of Piedmont.

"Victor Amadeus was a man of intellect as well as of heroism. Not only did he establish the independence of his country, and erect it into a second class kingdom, but he gave his people a code of better laws than they had ever before known. In 1730, seeing everything prosperous, and finding himself old, he married a beautiful subject, and abdicated the throne. His subsequent fate was melancholy. On the plea that he repented of his abdication, his son separated him from his wife, and placed him in a confinement where he remained till death, from rage and mortification, released him two years after. Victor Amadeus was a modern Lear.

"The French Revolution revenged him on his descendants. Piedmont was partially conquered by the generals of the Republic, and wholly subjugated by Bonaparte, who made its plain of Marengo the theatre of a memorable exploit. The entire continental territory was annexed to France, and the reigning monarch, Charles Emanuel IV., driven off to die in the island of Sardinia. But the great treaty of Vienna, in 1815, according to the customary fortunes of the house, not only restored all to its old dominions, but added to them the city and territory of Genoa. At that date the kingdom took the proportions it has since held. But with this territorial aggrandizement commenced the internal alteration of political character. The leaven of the French Revolution created a popular demand for a constitution. In 1821 the country attempted to enforce this demand by an appeal to arms. Its reigning sovereign, Victor Emanuel I., abdicated rather than grant it. Carlo Felice, his brother, put down the insurrection with the strong hand. He died without children, and Charles Albert, the head of the cadet branch of the family, the Prince of Carignan, ascended the throne in 1831.

"This man is one of the problems of history. It is difficult to say whether he was, as the people still believe him to have been, a hero and a martyr, or a faithless egotist. The most probable solution is that he was a ruler who had conceived an idea too great for his execution. That idea was the expulsion of the Austrians from Italy, and the establishment of an Italian kingdom. Twice he led the constitutional party, and twice he deserted it. But when the revolutionary ideas of 1847 and 1848 began to ferment, he conceived his time to be come. He placed himself again at the head of its memorable movement, and this time set his crown upon the chance, for he engaged his country in a war against Austria. The Lombards received him as their savior. Parma, Modena and Lombardy were declared part of the Piedmontese kingdom, and the appeal to arms was at first rewarded with brilliant success. But the King of Naples and other despots who had at first seconded him, under the pressure of their people, deserted the cause so soon as they were able to do so; the feeble forces of Piedmont were found no match for those of the Austrian Empire, and the equivocal talents of the Sardinian king, were cyphers in the field when fairly weighed against the genius and experience of Marshal Radetsky. Defeat and retreat soon became the chronicle of the day, till the hope of Italian independence was finally extinguished in the bloody rout of Novara.

"Failing to find the death which he eagerly sought throughout that famous field, on which he had concentrated all his force, Charles Albert abdicated his throne in the evening of the battle, and returning to his capital, went away unattended, it is said, even by a servant—to what destination no one at the time knew. Two years afterward he died in Portugal, of a broken heart.

"The last act of this monarch's reign was the promulgation of a constitution which had been demanded by the popular voice for thirty years. His son, Victor Emanuel II., the present monarch, ascended the throne with an oath to observe it. Up to that time the king had been the sole power of the state—since then that officer has only been a stately cypher. The government is now in the hands of the people, guided by an oligarchy; their rule has been beneficial to the country; railroads have been extensively built, and the religious and civil institutions improved.

"The new reign was inaugurated by a treaty of peace with Austria, by which Sardinia was bound to pay seventy millions of francs toward the expenses of the war, but by which, according to the invariable fortune of the house on all similar occasions of general pacification, the independence and territory of the kingdom was preserved intact. A fierce contest with the Church of Rome, and the religious corporations of the country, which once pressed more heavily upon it than any other in Italy, was early undertaken, and has lately been terminated wholly to the advantage of the state. Up to the last year all had gone well with the constitutional kingdom; but within the past twelve months its politicians have thought proper to engage it in a war with a great power, that has never injured it heretofore, and is debarred by distance from endangering it in the future. The calculations which induced the step may be just, but they may all be over-

thrown by the chances of war, and at the moment they cost the treasury a handsome sum.

"In the foregoing paragraphs I have merely catalogued the chief epochs in the history of the Savoyard monarchy. To give even a concise abridgement of that history would occupy several volumes. It comprises the reigns of forty sovereigns, and a period of eight hundred and fifty-two years, and it is involved in nearly every general war and treaty in Europe during that time. The strongest kingdom in Europe has not been more active than this poor and weak monarchy. Indeed, unceasing energy and care have been the conditions of its existence. And it is even wonderful that any industry could have kept up such a state for so long a period, undefended by natural boundaries, and surrounded by powerful and lawless neighbors. Such success, however, is partially accounted for by the hereditary ability and courage of the reigning family, which was long unique among royal races. Their uniform cleverness was once the general remark of writers on European politics. Montesquieu, in the 'Spirit of Laws,' renders them a splendid eulogy; and Robertson explains the succession of great princes by the fact that, developed on all sides by ambitious neighbors, their little kingdom would only subsist by the force of intelligence and tension of nerve on the part of its rulers. It may be added that the Salic law, early put in force, has had something to do with the perpetuity and renown of the family. In 1329, the reigning count having died without male issue, and the States General of Savoy having assembled to select his successor, his daughter, then Duchess of Brittany, demanded the sceptre; but this assembly of bishops and nobles unanimously decided that 'never should the crown of Savoy fall from the lance to the distaff,' and this response has since been a fundamental law of the monarchy."—From the *Washington Union*.

ORIGIN OF THE UNIVERSITY OF LEYDEN.

That distinguished French periodical, the *Revue des Deux Mondes*, is now publishing a series of interesting articles from the pen of M. Alphonse Esquiros, on the Netherlands and life in Holland. From a late number, we translate his graphic account of the origin of the celebrated University of Leyden.

The foundation of this famous university is connected with the siege which Leyden sustained in the year 1573. The United Provinces had risen against the Spanish domination. Liberty of conscience basely violated, political and religious despotism, the inquisition, and the establishment of arbitrary taxation, had all tended to exasperate the national feelings. "At this time," says the historian Hooft, surnamed the Tacitus of Holland, "all ranks, ages, and sexes were confounded in one general persecution. The gibbet and the wheel did not suffice; the trees which bordered the public roads were laden with corpses, and the flames of the funeral-piles of martyrdom darted upwards to the sky. Scaffolds were erected in every quarter; and the very air became infected with a vapor of death." Then was seen a spectacle rarely paralleled in the world's history. A few hundred men pushed to despair—fishermen, shepherds, merchants—banded themselves together to struggle against the crushing oppression of a powerful government, and against armies reputed invincible. Following the example given by other towns of Holland, the inhabitants of Leyden declared themselves in favour of the union of the provinces; but towards the end of October they were attacked and surrounded by the Spaniards. The Prince of Orange wrote directions to the citizens at all hazards to offer resistance. He promised on his part to seek every means of assisting them. "Hold out for three months," he said, "and even if the siege should last longer, do not lose courage. If you persevere deliverance is certain; but if you surrender perpetual servitude awaits you."

The enemy, meanwhile, sought by insidious promises to obtain an entrance into the place. The only reply vouchsafed by the besieged was this Latin verse—

Fistula dulces canit, volucrum dum decipit asepca.

The defence of the city was entrusted to Janus Douza. The burghers bound themselves by oath to die beneath the ruins of their houses rather than yield. Although in the first instance all the useless mouths had been sent away, famine soon pressed on the city. No bread was to be seen, and provisions of all sorts became every day more scarce. At length grass, leaves, the bark of trees, the skin of the animals which had long since been devoured, even clay, came to be used as nutriment. Pestilence followed famine. Of 16,000 inhabitants between 6000 and 7000 perished. Everywhere living skeletons were seen burying the dead. The town, defended by shadows, still sustained itself against the fury of the invading army and its own internal divisions. To the soldiers, who shouted to them: "You are dying of hunger—surrender, and you shall have food," they answered from the top of the ramparts: "When our provisions are quite gone, we will eat our left hands, and keep our right to defend our liberty."

One day, however, a famished crowd presented themselves before the burgomaster of Leyden, Pieter Adriaanszoon van der Werff: they preunptorily demanded either bread or the surrender of the city. "I

have sworn to defend this city," replied the magistrate, "and with the help of God, I hope to keep my oath. Bread I have not; but if my body can serve to enable you to continue the struggle, take it, cut it up, and divide it amongst you." The poor people withdrew in silence.

The fate of Holland hung on the walls of Leyden. All the United Provinces watched the heroic town; but the place was so rigorously blockaded that it was most difficult to come to its assistance. The Prince of Orange at length resolved to pierce the dikes. It was a desperate measure; nevertheless the old Batavian proverb prevailed—Better a country desolated than a country lost. The whole country was overflowed with water, and the harvests destroyed. The sea, that natural enemy of Holland, came to the help of Leyden; but it came slowly. A north-east wind kept back the waves, on whose crests appeared barks mounted with cannon. These boats, impelled by means of wheels, without either oars or sails, were manned by brave Zealand seamen, who had almost all been wounded and mutilated in the war of independence. The besieged from the summit of their ramparts could see the flotilla, could even converse with the crews; but the envious flood receded instead of advancing, bearing away their last hope. The enemy on the other hand, although driven from some advanced positions by the overflowing of the waters, still maintained themselves on the principal dikes. Leyden seemed lost, when the moon becoming full, swelled the tide. The wind changed to the south-west; and one of those violent storms which at ordinary seasons tend so much to endanger the safety of Holland, burst forth on its coasts. The sea resistless in its might, enlarged the breaches already made in the dikes, and rushed over the land, bearing along on its waves terror, desolation, and—safety. Surprised and submerged, stupefied with terror at the noise of the tempest, and the falling of a portion of the walls, the Spaniards tumultuously abandoned their posts, and threw their cannon into the water.

The same tide which enabled them to retreat, bore the Zealand flotilla, laden with provisions, to the gates of Leyden. A terrible combat—"an amphibious flight," to use the expression of a Dutch historian—ensued, partly on the dikes and partly on board the barks. The sailors triumphed, and entered the town; but amid the joy of deliverance, a sad spectacle met their eyes. Lining both sides of the great canal, crowds of famished creatures were shouting for food. With almost brutal avidity, they seized the loaves and the herrings which were distributed, and many who had hitherto borne up against hunger died of repletion.

The redoubtable army of Spain, beaten, drowned, dispersed over the land by the waters of the sea, had vanished like that of Pharaoh. "God," it was said, "loves Holland now, as He formerly loved Israel." Disabled by severe illness, the Prince of Orange, surnamed the Silent, had not appeared in person before the walls of Leyden. He was at Delft, and scarcely recovered, for the first time attending public worship in one of the churches of that town, when tidings came that the siege was raised. The prince sent a message to the preacher, who immediately, with a loud voice, proclaimed the blessed news. Tears mingled abundantly with the thanksgiving that followed.

Although pestilence still raged in Leyden, William the Silent hastened thither. Surrounded by the citizens, who forgot their sorrows as they thronged to meet him whom they regarded as the living rampart of their reconquered liberty, he asked them whether they would prefer for their city a perpetual exemption from certain taxes, or the foundation of a Protestant university. The burghers of Leyden did not hesitate in their choice; "A university!" was the unanimous cry. And so, on the 9th of February 1575, was inaugurated with much pomp that edifice destined afterwards to number amongst its students and professors many of the most brilliant geniuses of Europe. The Anniversary of the inauguration is still celebrated every year in Leyden.—*Boston Anglo-Saxon.*

A CHAPTER ON A B C.

The Alphabet is generally held to be one of the simplest things in the world—simple even to a proverb; and yet a little reflection will suggest a variety of questions about it, some of which are more easily asked than answered. How many elementary sounds are requisite for the formation of language? What suggested the particular forms which are the symbols or visible representations of these sounds? Words are pictures;—are not letters still more pictures? if so, pictures of what? Who invented them? Why have some languages more than others? &c., &c.

The inquiry, we would observe, is one not of mere curiosity, but of the highest practical importance; the value of the several letters forms one of the primary elements of the science of etymology; the interchanges of cognate sounds, and consequently of the symbols of those sounds, must be understood before the comparative analysis of languages can be effected with any good result.

The A B C which we use can be traced up to a most remote antiquity; we derive it, as every one knows, from the Latins; it was introduced into Italy, as also into Greece, by the Pelasgian race, who

had brought it with them from their seats in Western Asia, where it was used, in historical times, by the Hebrews and Phœnicians. The three Alphabets best known to us, viz., Hebrew, Greek, and Latin, are evidently of the same stock; but it would be wrong to assert that either is derived directly from the other. In regard to form, there is ground for belief that the present Hebrew Alphabet is comparatively of modern date, and that the Greek may approach nearer to the original type; in regard to the number and order of the letters, the Latin approaches nearer to the Hebrew than the Greek, and thus puts forth a *prima facie* claim to be the more ancient of the two. But, again, rejecting the letters of reputed recent origin in each language, Hebrew contains the greatest number, and would, on that ground, weaken its claim to a superior antiquity. In our subsequent observations, therefore, it must be remembered that we do not attribute to either the parentage of the other, but that we treat them as branches of a still more ancient stock.

The most salient points of comparison between the Alphabets are the number, the names, the form, the value, and the interchanges of the various letters. Let the Alphabets be placed in parallel columns, as below, and reference be made to them in illustration of our remarks:

א	Aleph	A	Alpha	A	ϰ	Ayin	Ο	Omicron	Ο
ב	Beth	B	Beta	B	פ	Pe	Π	Pi	P
ג	Gimel	Γ	Gamma	C	צ	Tsai			
ד	Daleth	Δ	Delta	D	ק	Koph		(Koppa)	Q
ה	He	Ε	Epsilon	E	ר	Resh	Ρ	Ro	R
ו	Vau	(F Digamma)	F (V)		ש	Sin		(Sampi)	S
ז	Zain	Z	Zeta	G	שׁ	Shin		Σ	Sigma
ח	Kheth	H	Eta	H	ט	Tau	Τ	Tau	T
ט	Teth	Θ	Theta				Υ	Upsilon	U
י	Yod	I	Iota	I			Φ	Phi	
כ	Caph	K	Kappa	K			Χ	Chi	X
ל	Lamed	Λ	Lambda	L					Y
מ	Mem	M	Mu	M			Ψ	Psi	
נ	Nun	N	Nu	N			Ω	Omega	
ס	Samech	Ξ	Xi						Z

1. *Number.*—Hebrew possesses twenty-two letters; Greek, in its latest stages, twenty-four; Latin twenty-one; and our own language twenty-six. It is, indeed, commonly asserted in grammars and dictionaries that Latin has twenty-three; but the use of J and V as distinct from I and U is a modern innovation, of which the Romans themselves had no cognizance.

The numbers mentioned represent the Alphabets respectively in their most amplified forms. According to ancient tradition, the Greek contained only sixteen letters, which were the original Cadmeian or Phœnician Alphabet. Of these sixteen, one, viz. *Vau* or *Digamma*, was afterwards rejected; and to the remaining fifteen there were added, first the vowel *τ*; then *Z*, *H*, *θ*, of which *H* was originally an aspirate; then *φ* and *χ*; and, lastly, about the period of the Persian war, *ε*, *ψ*, and *ω*, attributed to the poet Simonides; at which period also *H* was transformed from an aspirate into a vowel.

While there is historical evidence in favour of some of these assertions, we have reason to believe that it does not represent the whole truth. In the first place, it is evident that not only *Vau*, but *Koppa*, formed a member of the ancient Greek Alphabet: in name it corresponds exactly with the Hebrew *Koph*, in form with the Latin *Q*, while in position it occupied a place between *Π* and *Ρ*, as is proved by its numerical power, *ninety*. It was used instead of *K* by the Corinthians, and by some of their Sicilian colonies, and was finally dropped as superfluous. There is another numerical sign which, without doubt, once occupied a place in the Greek Alphabet,—*Sampi* or *San*. With regard to this, Herodotus tells us (i. 139) that it was used by the Dorians instead of *Sigma*; it may have been true, that neither Ionians nor Dorians used the two forms together; but this does not prove that the letters were originally the same. In name, *San* seems to correspond with the Hebrew *Sin*; and as *Sin* and *Shin* were different pronunciations of the same letter they might have been represented by *San* and *Sigma* in Greek, until one was ejected as superfluous. In form, *San* is not unlike the Phœnician *Sin*; in numerical power, however, it does not correspond with it, occupying a position after *Omega*, to represent 900; in which place it must be allowed to be highly convenient, enabling the Greeks to complete their numerical notation.

Adding, then, *Vau* or *Digamma* (whose numerical power, *six*, establishes its correspondence with the Hebrew letter of the same name) and *Koppa*, the original Greek Alphabet must have consisted, at all events, of seventeen letters; and, consequently, if these letters had been retained, the full Alphabet would have amounted to twenty-six.

With regard to the letters said to have been added to the original Alphabet, there can be little doubt that the five concluding ones are

modern, and that both the Greek and Latin (as we shall presently show) terminated, just as the Hebrew does, with τ . Thus the form *Omega* was generally represented by *Omicron* down to about 400 B. C., though there are evidences of its earlier use; Ψ *Psi* was written $\Pi\Xi$ or $\Phi\Xi$; χ *Chi* = $\kappa\eta$; and ϕ *Phi* $\Pi\eta$; the two last probably owing their introduction to the change made in the force of the letter η , which, from being an aspirate, became a vowel; lastly, Υ *Upsilon* is another form of the Hebrew *Ayin*, and was used interchangeably with *Omicron* by the *Æolians*, as $\delta\rho\upsilon\varsigma$, $\delta\rho\alpha\iota\omicron\varsigma$, &c., for $\delta\rho\upsilon\varsigma$, $\delta\rho\alpha\iota\omicron\varsigma$; while in old Attic writing we find the diphthong ou represented by a simple o , as $\epsilon\kappa$ $\Sigma\delta\upsilon\omicron$ for $\epsilon\kappa$ $\Sigma\delta\upsilon\omicron\upsilon$. Its name, *Upsilon*, indicates its connection with the old *Vau* or *Digamma*, originally Υ , *Digamma* was the sign of simple aspiration; when a specific vowel-sound was attached to it, it was designated *Vau* or *Upsilon*, i. e. *un-aspirated*. This explanation may appear unsatisfactory from the double connection attributed to Υ with the Hebrew *Ayin* and *Vau*; but each of these appears to have been used as the *fulcrum* of the vowel-sound accompanying them; and we may therefore well conceive that a similar connection existed between *Digamma* and *Upsilon*.

Rejecting, then, the five last letters, and inserting the two antiquated forms, the number of letters in the Greek Alphabet amounts to twenty-one, or very nearly the number of the Hebrew Alphabet; and thus a *prima facie* probability is established that the letters η , ζ , and ξ were not modern innovations, as Plutarch and Pliny asserted, but had their prototypes in Hebrew. With respect to η , it corresponds in form, in original force, and very nearly in position, with the Hebrew *He*, and the idea of its modern origin is attributable probably to the change in its use from a mere aspirate to a vowel-sound. There can be no question as to the identity of ζ and the Hebrew *Zain*. The origin of ξ no doubt presents difficulties; but we can easily conceive that it was supposed to be modern from the circumstance that, as pronounced in later times, it might be equally well rendered by $\chi\zeta$: does it, however, follow that ξ had originally the sound of an English X ? We think it highly probable that it had not; its agreement with *Samech* in position, and the probable difference that once existed between the sounds of *Samech* and *Sin*, suggest that ξ may have been a simple sibilant, and ξ an aspirated sibilant; and, in confirmation of this probability, it is worthy of notice that in old Greek the sound of our X was represented not by $\kappa\chi$, but by $\chi\zeta$, implying the existence of an aspirate in ζ , just as at one period the regular pronunciation of *Sin* appears to have been aspirated, (cf. Judges, xii. 6.)

We have thus established the identity of the Greek and Hebrew Alphabets in respect to the number of their letters, *Tsadi* excepted; let us turn to the Latin. We have already noticed that of the twenty-three commonly attributed to it, two, viz. J and U , had no existence as distinct from I and V ; the innovation is unfortunate, as destroying the analogy in the sound of many cognate words in Latin and English; and it is, moreover, inconsistent, as we see no reason why, if J and U be added, W should not also be added, inasmuch as the Latin V doubtless had the sound of W as well as U and V . Striking out, then, these two as innovations of English editors or English printers, we have twenty-one letters in the Latin Alphabet; but of these twenty-one, Z^* may be ejected, as only appearing in foreign words; Y was introduced at a very late period to represent the soft sound of the Greek *Upsilon*; X , again, was a Greek importation; while V —partly a vowel, partly a consonant—represents certain uses of the *Æolian Digamma*, and must be deemed, conjointly with F , the representative of the Hebrew *Vau*. We do not, indeed, assert that V is a modern introduction into the Roman Alphabet, but we think that it has suffered a displacement, and that it should not be regarded as an original member in the place it now holds.

Excluding, then, these four, the Roman Alphabet is reduced to nineteen letters: it falls short of Hebrew in three instances—*Teth*, *Samech*, and *Tsadi*; and short of Greek in two, *Theta* and *Xi*. The question indeed arises, whether X ought not, equally with V , to be considered as displaced, from the gap which we perceive between N and O . We think not; in form and position it is so clearly identified with the Greek *Chi*, that there is strong *prima facie* evidence of their identity; added to which, we believe that its original power was the same, as is proved by the insertion of an S after it in old inscriptions to represent χ . It has also been asserted that K is not a Latin letter: this, however, is erroneous; it is true that it fell into desuetude, but this resulted from the changes which took place in the sound of C , which was made equivalent to the hard sound of K , its own soft sound being transferred—as we shall afterwards show—to G , the representative of *Zeta* and *Zain*.

And now to come to our own $A B C$; that it is derived from the Latin, requires no proof; it differs from it in the addition of $J, U,$

and W , to represent certain uses of I and V . Whether our present sound of J truly represents the sound of the Latin I in the words in which we have substituted it, is indeed doubtful; in many instances it would have been better represented by a Y ; still, the question of sound is distinct from that of the parentage of the letter. As to the identity of our three letters, $U, V,$ and W with the Latin V , there can be no doubt, and probably the three sounds coexisted in the single Latin letter.

Thus, of the twenty-six letters of the English Alphabet, all are traceable to Latin, and, through Latin, to the Eastern languages. We may mention, in conclusion, that of our present letters, the Anglo-Saxon Alphabet is deficient in $J, Q,$ and V , but possesses one corresponding to the Greek *Theta*, which has fallen into disuse.

W. L. B.

—English Journal of Education.

Papers on Practical Education.

THE SOURCE OF TRUE PLEASURE IN TEACHING.

"Delightful task! to rear the tender thought,
To teach the young idea how to shoot.
To pour fresh instruction o'er the mind.
To breathe the enlivening spirit, and to fix
The generous purpose in the glowing breast."

In the great drama of life, man is ever desirous to play that which will afford him the most pleasure and delight. The particular direction a person will pursue to find his greatest delight, will depend chiefly upon the tendencies and promptings of his mind; but in whatever way sought, it becomes the pole star of his life, the climax of his existence. Many mistake the road, and after they have long searched here and there, becoming more and more enveloped in the shades of uncertainty, they are ready to give up in despair, and feel that for them, happiness does not exist; and that delight can find no more of a resting place with them, than could "Noah's dove" for her feet, when sent forth from her little window to survey the watery waste which spread its liquid canopy over all nature.

While this is so universal a desire, and found with so great difficulty, and kept with much greater trouble, he who will aid in pointing out a path which may be pursued with success, especially by the true seeker, confers no small blessing, at least upon the true pilgrim soul.

Like diamonds in the hands of a Brazilian slave, delight in the soul gives freedom and pleasure to its possessor; and therefore it becomes a question of general importance—"How may delight be best gained?" Without entering upon the discussion of this question, we find that the poet has opened in the lines quoted, one of the fields of labour in which this much sought boon can be found. As he views the work, as he contemplates its bearings, as he imagines its results and final rewards, he exclaims "delightful task;" we stop in our eagerness to find its long-sought friend, and exclaim "what is delightful?" the answer comes, "to rear the tender thought." As the soul finds in its contacts with nature around it, objects to awaken curiosity, and with this, follows the wish to know; and close in the track, comes the tender thought like a frail yet promising plant, it needs culture and careful rearing; if this is afforded during the period of its weakness, this young idea may be taught to shoot, spreading itself as it grows, linking other thoughts to itself, and these catching root in the fertile soil, spread and extend, until like the Banyan tree among trees, they stand the glory and the gems of the mind.

In ever affording fresh material for the growth of the youthful thought, in breathing a new life into the soul, in giving a new purpose to aim at in life's work, is the sure road to happiness and delight to him whose soul is filled with his heaven-born mission.

To educate well, is to drink largely at the fountain of pleasure and delight; but to educate well, the educator must be able to bring before his mind a clear view of what true education is, its nature and bearings, and what part of the work, if any, is most important. To educate in the highest sense, is to perfect the whole man; therefore education should aim at the largest development and greatest perfection of all the powers entrusted to man. These powers are clearly divided into three primary divisions—physical, moral and intellectual; giving those three departments to education; and although it is the educator's work and duty to perfect the three as far as he can, if one department has not a pre-eminence, from its bearings on the others. May we not find an apt illustration of the relative importance of these three divisions of education in the engine and railway, forming the great medium of change in civilized countries? The bodily or physical part of man represented by the engine itself, the intellectual by the steam or motive power, and the moral, by the rails upon which the engine and train run. The size and strength of the engine, which enables the steam to act upon it with greater power, or the pressure of the steam upon the engine, whatever its size and strength, will only make the destruction more dreadful, complete and certain, if

* That Y and Z were not deemed Latin letters by the Romans themselves, appears from a fact mentioned by Suetonius: the Emperor Augustus occasionally wrote in cypher; his system was to substitute for the proper letter the one following it, and so instead of X we are told that he used A , proving that the Alphabet was then supposed to end at X .

the track is removed, or by any means the wheels of the engine are thrown off from the track, so as not to be guided by it. Thus it is, with the development of man. We may develop him physically, giving to his body by exercise, food, and art, all the strength and size of Goliath; yet this powerful physical growth will only furnish a more ponderous engine for evil, spreading dismay where it goes, unless the track is firmly laid for him to run upon, and by which to be guided; on the other hand, if we train the intellect till it grows to a giant, grasping the wide field of thought, looking far into the past, and stretching into the future, yet that intellect may be propelling force, drawing the small wiry engine to which it gives Herculean powers, until, like Napoleon, it spreads death and destruction in its track. Thus we see that bodily culture or intellectual training, may be only multiplying infinitely the means of evil, misery, desolation and death. In this view, how does moral education tower to sublimity! Yes! a work worthy of angels' powers! More, a work worthy of God; giving to the Divine, incarnation, suffering and death! Have we not in the moral, the key to the delightful part of education, that which makes it a "delightful task?" Have we not a view of that part upon which God and angels look with most intense interest? That, in comparison with which, all other instructions dwindles to nothingness? For, as the physical education is entirely buried with the body, when it becomes the food for worms, and the intellectual diminishes to a speck before the Infinite, the moral rises in importance and towers to the pinnacle of beauty and sublimity, especially as we look far into the vista of the future and see the duration of its fruits. Then will be the time when the teacher will most largely drink in the full delights of his work, as he stands before his Saviour and sees the result of his labor in the redeemed souls which have been under his charge. While moral education elevates itself so far above every other, the true teacher asks himself, often with deep earnestness, "How can I best impart instruction morally? How can I sow the seeds of a true moral and religious culture, so that the fruit may form the guiding star of life in him whom I am striving to educate? How can I best train these souls in 'wisdom's ways, whose ways are ways of pleasantness and all whose paths are peace?'"—*Connecticut C. S. Journal.*

A FEW WORDS TO THE TEACHERS OF OUR SCHOOLS

1. *Strive, from the beginning, to make your school pleasant and profitable.* Let your pupils see and feel that your heart is in your work; that you wish to do them good. To this end always wear a cheerful countenance, and do what you can to make every exercise pleasant and attractive.

2. *Have order.* Without good discipline, you cannot hope to accomplish much; indeed, with inefficient or lax discipline, your school may prove an injury and not a blessing. "Order is heaven's first law;" and earth and the school-room are nearest like Heaven when under the most perfect influence of the law of order. Therefore aim to have system and order. Have but few rules, and see that they are reasonable and that they are implicitly and promptly obeyed. Strive to make every lesson so interesting that it will secure attention, and never proceed with a recitation, unless the school is orderly, and the class intent on the exercise of the hour.

3. *Insist on neatness.* Habits of personal cleanliness and of neatness in the school-room will do much to secure order. Hence do what you can to promote right feeling and action in this direction. Encourage your pupils to come into the school-room with tidy apparel, and with face and hair in proper condition, and be sure not to allow them to make the floor a substitute for a spit box. Neatness and order are twin sisters. They thrive best together; and often when separated, they languish and die. Therefore, cherish both. They will greatly help each other, and together, will much assist you and make your labors light and attractive.

4. *Manifest a kindly interest in the little ones under your charge.* Make them feel that you are their friend, and that you wish to do them good. Remember that every hour of the day you are making impressions upon living growing material. Let those impressions be right. Let them all tend to mould the little ones into the likeness of perfect men and women.

5. *Instil into the minds of your pupils correct views as to the objects for which they attend school.* If possible, cause them to feel that they come to school to learn those things which will make them wiser, better, happier and more useful. Tell them that diligence and order will do much to elevate them and prepare them for the business of life, and that they cannot hope for success without them.

6. *Strive, daily and hourly, to inculcate good moral lessons.* Teach your pupils that if they would be happy, they must be good. Teach them lessons of love, of kindness, of patience, of cheerfulness, of charity. Teach them to speak pure words, to think pure thoughts, to perform pure acts. Cause them to feel that the eye of God is ever upon them, and that they are dependent upon Him for life and all of life's blessings and privileges.

7. *Do what you can to interest parents, and induce them to visit your school.* As often as may be convenient, visit the parents at their homes, and invite them to call at the school. No school can be, in the highest degree, successful, unless the three great parties,—teacher, pupils and parents,—feel and manifest the right spirit. Therefore feel that it is a part, and an important part, of the mission of the true teacher, to labor for the promotion of a right feeling and right action on the part of pupils and parents. Labor constantly, labor earnestly, labor judiciously, labor cheerfully, and in due time "if you faint not," you will reap your reward.—*Connecticut C. S. Journal.*

UNCONSCIOUS TEACHING.

The following remarks were made by Rev. F. D. Huntington, of Boston before the American Institute of Instruction. They will be found laden with the most important educational truths:—

"He said the central thought of his doctrine was, that the ultimate object of the teacher's profession is, not the communication of knowledge, nor even the stimulating of the knowing faculty, if we understand by that faculty one quite distinct from the believing faculty, the sensibility and the will. Education involves appeals to faith, feeling and volition. In any liberal or Christian acceptance, education is not the training of the mind, but the man. The elements of humanity cannot be partitioned off like so many rooms in a dwelling or so many portions of the soil. One-sidedness has been the vice of all systems of education hitherto.

Mr. Huntington then stated his three main propositions, which were: First, that there is an educating power issuing from the teacher, not by design, but silent and involuntary, as indispensable to his true function as any element in it; Second, that this unconscious tuition takes its quality from the undermost substance of the teacher's character; Third, that as it flows from the very spirit of the teacher's own life—being an effluence, so it is an influence acting on the mind of the scholar.

The highest thought and deepest emotion are not communicated to outward expression. Nature gives a broad hint to this proposition. When she discloses any of her grandest pictures or sculptures, she shuts her lips. "My children be still," that august schoolmistress says, before she lifts the veil from any majesty or splendor. If we are presumptuous enough to talk, she secretly rebukes our babbling. When her diapason voice sounds, our loquacious one must cease. Some of the deepest, profoundest impressions, are made on our minds, independently of spoken words, by signs, influences and associations beyond any speech. It was said of Lord Chatham, that everybody thought there was something in the man even finer than his words. We are taught, and teach by, something that never comes into language at all. This is often the highest kind of teaching, and has the most effect, for the very reason that it is spiritual in its character, noiseless in its pretensions, and constant in its influence. The moral power of the teacher's own person possesses this unconscious influence.

If we enter a number of school-rooms, we shall see a contrast something like this, said Mr. Huntington. In one is a personal presence which it will puzzle us to explain. First, there is an absence of all effort. Everything is done with ease, but with energy. There is no shuffling and lounging in the ease of manner. There is dignity and determination in it. This teacher accomplishes ends with singular precision. He speaks less by his voice than by manner; but his idea is caught, and his will promptly done. Everything is done correctly; and though he does not seem to be there, the business is done, and done remarkably well. Authority is secured, intellectual activity is stimulated, knowledge is got with a hearty zeal.

Over against this, we have another who is the incarnation of painful and laborious straining a constant perturbation, an embodied fluter, a mortal stir, an honest, human hurly-burly. In his personal intention, he is just as sincere as the other. Indeed, he tries so hard, that his boys seem to have made up their minds that he shall try harder yet, and not succeed after all. So he talks much, and the multiplication of integers is only the multiplication of fractions. He expostulates, but these expostulations roll over the boys' heads like bullets over the ice, and his gestures indicate nothing but despair. If you ask the good master, "How do you account for this difference?" he will be perplexed to tell; nor will the restless one understand his feebleness any better.

The Creator has established certain signs, which reveal the great moral secret. One of these is temper, which issues bulletins that are read every day by the boys, and read correctly. He cannot stop to analyze the impression made upon him, but he takes it, and it becomes a part of himself. It is either the dew of gentle signs, nourishing him, or it is the "continual dropping of a very rainy day," which Solomon compares to a contentious woman, though he probably had not a cross school-ma'am in his mind.

Another instrument of this unconscious tuition is the human face. This is the unguarded rendezvous of all the imponderable couriers of the heart.

The eye itself, in its royal port and power, is the born prince of the school room. Nature made the countenance of man to reflect the spirit of his life. The faces which we love to look upon are those which are really beautiful; and they are the faces of lovely persons. No matter about Juno nor Apollo. Scipio said, "the countenance of holy men are full of royal power." The soul, such as it is, will shine through.

Another of the unconscious educating forces is the voice, the most evanescent and fugitive of things, and yet the most reliable as a revealer of secrets—the voice, irrespective of what is said, simply as a sound.

Another is that combination of physical signs and emotions which we designate in the aggregate as "manners." It was said that an observer could tell, in the parliament, in the morning, which way the ministerial wind blew, by the manner in which Sir Robert Peel threw open the collar of his coat. It used to be said among the "old-school" gentlemen and ladies, that a courtly bow could not be made without a handsome stocking and slipper. But the principle that rules the life is the sure posture master. A wrong is inflicted on the school-room, for which no scientific attainments can be an offset, by a coarse and slovenly teacher and vulgar presence, munching apples or chestnuts, like a squirrel, pocketing his hands like a mummy, projecting his heels nearer the sky than the earth, like a clown, and belching saliva like a member of Congress.

After referring to the general neglect of the education of the imagination, Mr Huntington passed to remark on the importance of this unconscious tuition to dull, stupid scholars. It is about all the tuition they get, all they get pleasantly, and all that sinks in. What a jubilee when they find a teacher who teaches by his looks and heart-beats and spirit! He then gave a most graphic description of the scene in a school-room on certain days, known to teachers as days when everything seems to go wrong, and the spirit of mischief rules the pupils. Days when everything is harmonious were also described, and these days of depression and elevation were represented as high and low water marks which show the sweep of the tidal waters within the teacher's own breast. As the principles of physiology are better known, the time may come when these special moods may be understood, and their return predicted with as much certainty as an eclipse.

The saddest perplexity that teachers have to meet is to solve the question how their moral duties may be most effectually discharged. When a child's conscience and spirit are approached you confess the uncertainties that invest that nature. Need it be so? Have we no promise from God? Is their no covenant for us? Is not temptation itself subject to spiritual laws which we may more and more comprehend as we ascend nearer to Him who "has put all things under his feet!" What we daily sow we shall reap. What is in us, will out. If we mean to train disciples to Christian virtue we must tread the road ourselves. The graces of Christianity must be set upon the breasts of pupils by teachers who illustrate them by their own lives. In closing, Mr. Huntington spoke of teachers as being, under Christ, directors of an immortal rearing, ministers of our social institution, the regulators of families, apostles to the church, fellow-helpers to the truth of Him who is the Father of families, King over all empires, the head of the church. "If," said he, "I heartily congratulate you on such possibilities and opportunities, will it be deemed a presumption that I have urged you to be disinterested in that friendship, wise master-builders, faithful apostles?"

THE TEACHER'S ART OF ASKING QUESTIONS.

The art of teaching, in its briefest, and perhaps best definition, is the art of asking questions. It will be found on close inquiry, that the successful teacher differs from the unsuccessful teacher in nothing more than his ability to ask questions and his mode of questioning.

It has been justly said that in answering a question the mind assumes a position of the interest activity. Especially is this true if the question itself is of such character and form as to appeal pointedly to the understanding of the respondent. The mind that receives listlessly and without interest an asserted proposition, or assents passively to the truths conveyed in a lecture, is roused at once to strong and independent action when asked its opinion of such proposition or truths. Called upon to speak, the soul at once rallies its powers of thought to measure with an intelligent scrutiny the meaning of the question and to frame the proper reply. To quicken the mind to this state of activity is a main aim in the teacher's work, and is a most essential element in his success.

The best teachers rarely teach by a direct statement of the truth they wish to inculcate, or at least, till they have roused the attention by some pertinent and skilful question. They seek to lead their pupil to enquire for, and discover truths for himself. Such in ancient times, was Socrates' mode of teaching and such must ever be the mode of him who would teach successfully. He who can ask questions rapidly, skilfully, and with energy—brief, plain, pointed questions has in him the main material of the true teacher.

We venture one rule only as to the proper character of questions.

They should be short and plain, but never suggest their answer. A shrewd pupil may often guess the answer desired by the tones of the teacher. Let your aim be, in each question, to find out just what the pupil knows, and not to help him through his recitation.

And, finally, do not confine yourself to the questions in the book. This is to make the text-book the teacher, and must ever fail to make an earnest, active and intelligent pupil. To the questions in the book he merely learns the answer; to your own he thinks it.—*Michigan Journal of Education.*

POLITENESS AND GENTLE MANNERS IN TEACHERS.

BY REV. T. H. VAIL.

The letter of St. Paul to Philemon has been compared with the famous letter of Pliny the younger, on a similar occasion, and with one of the great Epistolographer, Horace, and has been pronounced by the finest judges, altogether superior to them both. Dr. Doddridge remarks upon it, that it is "conducted with the happiest address, and, in true politeness, may vie with that of the greatest masters of epistolary style in antiquity," and, again, in another place, that "we see here, in a most striking light, how perfectly consistent true politeness is, not only with all the warmth and sincerity of the friend, but even with the dignity of the Christian and the Apostle."

St. Paul was a teacher—and a very successful teacher. And can any one doubt, for a moment, after reviewing the character and history of this Apostle, that one of the very great instrumentalities of his success—one of the greatest simply natural instrumentalities—was that he always preserved "the manners of a Christian gentleman?"

As an argument upon Christian politeness, let me remind you that it is a direct precept of the Christian Scriptures—a positive commandment of the Holy Spirit of Inspiration: "Be courteous." Now has it not been a customary opinion in the world, that courtesy or good manners is a matter which has nothing in particular to do with religion? And to many ears, I doubt not, it may sound strange to hear from the Scriptures such a command as this, and to listen to a minister enforcing, as one of the bounden topics of his preaching, the precept, "Be courteous."

But, in reality the acts of courtesy, or of true politeness in the mutual dealings of men with men, proceed from the very dispositions of Christianity. True courtesy is founded in benevolence. Its acts spring from kindness of heart. The mere conventional rules of society—the etiquette of the day—are fictitious and changeable—but true courtesy is the acting out of benevolence. And the precept of the Scriptures everywhere assert the rules: "Be kindly affectioned one towards another, in honor preferring one another," "Look not every man on his own things, but every man also on the things of others."—These are the rules of the very highest politeness as well as of Christian forbearance. Mutual considerateness for one another—the desire to oblige, and make one another happy—this is the true courtesy, and this is the law of Christian love. There is an honesty, even a bluntness, in the intercourse which we may have with each other, which is not inconsistent with the duty here required; but it is mingled with kindness—it is never divorced from gentleness. The true Christian will be courteous. Whatever his bluntness, or his ignorance of the artificial rules of society, his acts will still be courteous; for he maintains in his heart the spirit of gentleness and kindness. Thus one of the tests of a man's religion is, although it may sound strangely, his courtesy.

Our fathers in a former generation, who tried to teach their children to be polite—to rise up in the presence of the hoary head, to answer modestly and with reverence to superiors and elders, and to treat their mothers and sisters, and the female sex, with deference and mildness, and honorable propriety—our fathers, I say, who taught their children politeness, knew more of the real genius of Christianity than those who now-a-days teach them that bad manners is the mark of independence, and that vulgarity and grossness of deportment are identical with manliness and freedom. True Christian courtsey is not confined to set rules of artificial behaviour,—it is another and a higher thing than conformity to the fashions of the day,—it is the common property of the rich and the poor, of the learned and the illiterate, of the farmer, the artisan, the merchant, the professional man—it is acting benevolently,—it is embraced in obedience to that great law which Christ has given to his people, and which if universally obeyed, would make a new and blessed world of this old and wretched one. "Do unto others as ye would that others should do unto you."

There are three classes of persons with whom the teacher is brought into association—the children, his pupils—their parents and guardians—and society generally. In reference to his intercourse with each of these classes I would say a few words.

1. In regard to the teacher's intercourse with his pupils. In school and out of school he should always treat them politely. If we should say that a teacher should maintain his authority over his scholars, probably all would assent to the statement. But there may be some to whom it will sound strangely, when I say, that it is equally essential that

the teacher should maintain his politeness towards them, for politeness is essential to authority. If you are polite to them, you make them respect themselves as well as respect you, and self-respect is a great security against all the faults and errors to which children are subject in the school-room. One of the greatest lessons which you can teach children is that they should respect themselves—that they should have a sense of personal dignity and responsibility. If they respect themselves, they will study patiently; they will obey their teacher; they will be orderly, and feel a pride in observing the laws and regulations of the school. The moment you can induce a child to respect himself, that moment you have secured the great agency of success. We cannot dwell upon this, and need not, for you all understand it. Now a polite and gentlemanly demeanor to your pupils shows them that you respect them, that you do not look upon them simply as babes—as creatures of no consequence in themselves, to be governed as unreasoning animals—but that you look upon them as important, as capable of intelligence and of feeling, that you respect them, and therefore treat them deferentially and considerately. And when once your pupils realize this from your manners towards them, they will immediately realize that they are *somebodies*, that they are of some importance, that they have a character to uphold; they will, in short respect themselves, and then your success with them is certain. I know a teacher, one of the most successful in my acquaintance, and his power lies in this one thing. He treats every boy or girl as if he were a man or woman, and the children feel the influence mightily. He is not distinguished for his learning, nor for any particular gracefulness of manner. He is of fair and medium ability, and his manners, from his early associations, are rather awkward. But he is truly polite, kind, respectful to his pupils, treating each one with marked consideration, listening attentively to their questions, quiet and collected, and making each child feel that he considers each of them a gentleman or a lady, and expects each one to act accordingly. And they do act so. From a noisy, unruly school, under another system, that school is orderly, still, and marked by its spirit of politeness, and the progress of the pupils is surprising. Respecting his pupils, the teacher induced his pupils to respect themselves; and then their success and his were secured.

I believe, if you will examine the course of the most successful teachers—those who in our public and in our select schools, have attained the highest reputation—you will find that one of the most successful elements of their success is in this, that they have uniformly maintained towards their pupils the manners of Christian gentlemen and ladies. But we pass to another head.

2. In regard to the teacher's intercourse with the parents or guardians of the children under his charge, there is much that might be said. We can only suggest one or two thoughts. Suppose a case of discipline, which the parent misunderstands, and for which he comes and asks an explanation, as he has a right to do. Now there are two ways in which a teacher may meet the parent. He may throw himself upon his false dignity, and refuse an explanation, or else answer with severity and ill temper, which is always ill manners. Or he may receive the parent kindly, and explain respectfully but firmly, and with gentleness. In the former case he will make an enemy; in the latter he will gain a friend. In the former case, he will create an opposition, and mar his success. In the latter, he will accomplish co-operation and extend his usefulness. In his visits from house to house, as is the contract with many of our teachers, or, as in other cases, in his social and voluntary visitings, he may effect much by his courtesy, the readiness to oblige the genial spirit, the instructive and cheerful conversation—he may thus win over a whole district to be his helpers, and strengthen the bonds of healthy discipline in his school. Every family may be interested in him, and the children learn from their friends at home to love and respect their schoolmaster, or schoolmistress, and to profit by the instructions of the school. This is a wide topic but we must leave it.

3. In regard, now, to the teachers intercourse with society generally, let me tell you that the willing smile, the open hand, the bow, the touch of the hat, the friendly word, the attentive act, are powerful aid in your calling. "Manners make the man," said the old Bishop of Wykeham, and there is vast truth in the saying. At least, people will judge of the man by his manners. And the manners which the man cultivates will react upon his character and feelings, until his manners will be the index of his heart. Cultivate the right heart—the benevolent, kindly heart—and express this heart, act it out in all your manners. God will help you. So will you be truly Christian gentlemen and ladies, and be successful in your most noble, and most useful profession.

MENTAL EXERCISE AND OLD AGE.

Jeremiah Mason said, "Unless a man occasionally tax his faculties to the utmost, they will soon begin to fail." President John Adams said to Mr. Quincy, who found him reading Cicero, "It is with an old man as with an old horse; if you wish to get any work out of him, you must work him all the time."

JOURNAL OF EDUCATION,

Upper  Canada.

TORONTO: AUGUST, 1856.

* Parties in correspondence with the Educational Department will please quote the number and date of any previous letters to which they may have occasion to refer as it is extremely difficult for the Department to keep trace of isolated cases, where so many letters are received (nearly 600 per month) on various subjects.

POWERS OF TRUSTEES IN REGARD TO THE ERECTION OF SCHOOL HOUSES, PURCHASE OF SITE, SCHOOL APPARATUS, &c.

The question, as to the extent of the powers of Common School Trustees in regard to the erection of school houses, and purchase of school sites, and of maps and apparatus, having been frequently submitted to the Educational Department, we deem it proper to give the following extracts from the Law on the subject:

From these extracts it will be seen that the Trustees have been invested with ample and independent power, to collect the necessary funds for all these purposes.

In cases where it is simply proposed to erect a new school house on the present site, or to repair the old school house, the twelfth section of the Common School Act of 1850, enacts, "that it shall be the duty of the Trustees of each school section:

"*Fourthly.* To do whatever they may judge expedient with regard to the building, repairing, renting, warming, furnishing and keeping in order the section school house, and its appendages, wood-house, privies, and enclosures, lands and moveable property, which shall be held by them, and for procuring apparatus and text books for their school; also, to rent, repair, furnish, warm, and keep in order a school-house, and its appendages, if there be no suitable school-house belonging to such section, or if a second school-house be required."* *i. e.* for a female school see fifth clause.

Should there, however, be any dispute in regard to the selection of a new school site, previous to the erection of the school-house, the eleventh section of the School Act of 1850 enacts, "That in any case of difference as to the site of a school-house between the majority of the Trustees of a school section and a majority of the freeholders or householders, at a special meeting called for that purpose, each party shall choose one person as arbitrator, and the two arbitrators thus chosen, and the local Superintendent, or any person appointed by him to act on his behalf, in case of his inability to attend, or a majority of them shall finally decide on the matter."

The sixth section of the Supplementary School Act of 1853 also refers to this selection of school sites, &c., as follows:

"Provided always, that the Trustees shall take no steps for procuring a school site on which to erect a new school house, or changing the site of a school-house established, or that may be hereafter established, without calling a special meeting of

* On appeal of the Chief Superintendent from the judgment of a County Judge, the Court of Queen's Bench decided that Trustees have equal authority to levy a rate for the erection of a school house, as for the support of a school, 12 U. C. B. R. See the sixth section of the Supplementary School Act of 1853. In changing the site of a school-house, Trustees must first obtain the sanction of a public meeting.

the freeholders and householders of their section to consider the matter; and if a majority of such freeholders and householders present at such meeting, differ from a majority of the Trustees as to the site of a school house, the question shall be disposed of in the manner prescribed by the [preceding] eleventh section of the said Upper Canada School Act of 1850."

After the site, however, has been selected in the manner prescribed, the same sixth section of the Supplementary Act enacts:

"That the Trustees of each school section shall have the same authority to assess and collect school rates for the purpose of purchasing school sites and the erection of school houses, as they are now or may be invested with by law to assess and collect rates for other school purposes." *i. e.* By the seventh and ninth clauses of the twelfth section of the School Act of 1850, as follows:

The seventh clause declares that, it shall be the duty of the Trustees "to provide for the expenses of the school in such manner [*i. e.* By rate bill, school rate upon property, or voluntary subscription,] as may be desired by a majority of the freeholders or householders of such section, at the annual school meeting, or a special meeting called for that purpose, and to employ all lawful means, as provided for by this Act, to collect the sum or sums required for such * * * expenses; and should the sums thus provided be insufficient to defray all the expenses of such school, the Trustees shall have authority to assess and cause to be collected any additional rate in order to pay the * * * expenses of such school."*

Should the Trustees prefer to have the amount required raised by Municipal authority, the ninth clause of the same (12th section) gives them authority "to apply to the Municipality of the Township, or employ their own lawful authority, as they may judge expedient, for the raising and collecting of all sums authorized in the manner hereinbefore provided, to be collected from the freeholders and householders of such section, by rate, according to the valuation of taxable property, as expressed in the Assessors or Collector's Roll; and the Township Clerk or other officer having possession of such roll, is hereby required to allow any one of the Trustees, or their authorized Collector, to make a copy of such roll, as far as it shall relate to their school section."†

To enable the Municipal Council to give effect to this application from the Trustees, the eighteenth section

* These "expenses" may, in addition to the cost of purchasing a school site and the erection of a school-house, be "for any lawful purpose whatsoever" (see eighteenth clause), and may therefore include Collector's fees, law costs incurred in maintaining or defending suits, or any other incidents connected with the office of Trustees. While Trustees are bound to carry out the lawful decision of their constituents, no public meeting can limit or deprive them of the authority conferred by the latter part of this (seventh) clause.

† Property rates must be levied equally on all taxable property whether of residents or non-residents. The 17th section of the Supplementary School Act of 1853 restricts this (ninth) clause in its special application to Trustees of rural school sections.

[NOTE.—The fifty-second section of the consolidated Assessment Act of 1853 authorises the County Treasurer to report to the Township Clerk any land liable to assessment, but which has not yet been assessed; and the Clerk shall enter such land on the Collector's roll of the following year. The Treasurer is also authorised to correct any palpable error, as certified by the Township Clerk.]

of the School Act of 1850 enacts; "That it shall be the duty of the Municipality of each Township in Upper Canada:

"*Firstly.* To levy such sum, by assessment, upon the taxable property in any school section, for the purchase of a school-site, the erection, repairs, renting and furnishing of a school-house, the purchase of apparatus and text-books for the school, books for the library, salary for the teacher, and shall be desired by the Trustees of such school section, on behalf of the majority of the freeholders or householders at a public meeting called for such purpose or purposes, as provided for by the twelfth section of this act:* Provided always, that such Municipality may; if it shall judge expedient, grant to the Trustees of any school section, on their application, authority to borrow any sum or sums of money which may be necessary for the purposes herein mentioned, in respect to school-sites, school-houses and their appendages, or for the purchase or erection of a teacher's residence, and cause to be levied upon the taxable property in such section, such sum in each year as shall be necessary for the payment of the interest thereon, and as shall be sufficient to pay off the principal within ten years."

In regard to the time when the application from the Trustees should be laid before the Council the seventeenth section of the Supplementary School Acts declares, "That no Township Council shall have authority to levy and collect in any school section during any one year, more than one school section rate, except for the purchase of a school site or the erection of a school-house; nor shall any such Council have authority to give effect to the ninth clause of the twelfth section of the Upper Canada School Act of 1850, for the levying and collection of rates for school purposes of any school section in any one year, unless the Trustees of such school section make application to the Council at or before its meeting in August of such year."

Should the Council, however, deem it expedient to raise the necessary funds itself, either to erect school-houses or to assist weak and poor school sections† the third clause of the thirty-first section of the Municipal Corporations Act (12th Vict., chap. 81), enacts, "that the Municipality of each township shall have power and authority to make a by-law or by-laws * * * for the purchase and acquirement of such real property as may be required for common school purposes, for building common school-houses, and for the sale and disposal of the same when no longer required, and for providing for the establishment and support of common schools, according to law."

* By this clause (restricted, however, in its application to school sections by the seventeenth section of the Supplementary School Act of 1853) it is imperative on Township Councils to levy and collect, by a general rate upon the property of the Municipality, such sums as may be desired by the School Trustees, according to an estimate prepared and laid before such Council,—or grant the necessary authority to the Trustees to borrow the amount necessary for their purpose—the Council providing for the repayment of the principal and interest. In case of refusal, application can be made to the Queen's Bench for the issue of a mandamus to enforce compliance.

† The first clause of the twenty-seventh section of the School Act of 1850 states that the County Municipal assessment "may be increased at the discretion of the County Council, either to increase the county school fund, or to give special or additional aid to new or needy school sections, on the recommendation of one or more local Superintendents."

Papers on Natural History.

ANIMALS AND THEIR DWELLINGS.*

BY M. SCHELE DE VERE.

How carefully do animals choose their dwellings. The bird weaves its nest with surpassing skill; the fish has its home in the reeds, and the hydra-cuse dwells forever in a diving bell. The fox perfumes, with vilest smell, the badger's cozy lodging, and the holes of the marmot or woodchuck, and thus makes them his own. The hermit-crab drops the worn-out shell and chooses among thousands, another that is newer and brighter. Another crab has, like the children of the Alps, three dwellings for as many seasons; and at stated times, the parent is seen with his numerous family gravely leaving the summer home on the sea-shore, for the cooler cottage further inland, and in winter climbing up to his quiet home in the mountains.

Some animals love to live in the midst of the din and turmoil of large cities, as the stork that, in Juvenal's days, made his nest on the temple of Concordia, in the very centre of the tumult of great Rome. Hadrian caused a medal to be struck in honor of the "man-loving bird." Others prefer company in their houses. Ants keep their aphides, or beetle; the pigeon and the castrel, love to dwell in gentle friendship together.

The cherry-finch is even a socialist, and lives in Fourierite phalansteries. They make a common roof, impervious to rain, and better able to resist the fiercest thunder-storm than the tents and huts of the Crimea. Under this, each pair has its own nest and separate entrance, and over three hundred pairs have thus been found living in peaceful communion.

* * * * What strange and startling intelligence do they shew, in the selection of proper materials for their varied dwellings. How skilful and choice the higher animals are in such matters, is known to all; but even the humblest exhibit mysterious powers. The very lowest, it is true, build no houses as yet, as the very highest build them no more; but all that do make a home, know marvellously well what materials answer their purpose best. Even the vilest worms often surprise us, both by their skill and their careful selection.

The simplest of all architects are worms, that make themselves a covering of slime and mud. The gold-haired amphitrite fashions for herself a firm, conical shelter, built up of finest grains of sand, and well cemented. Who has ever watched a caterpillar and failed to wonder at its incomprehensible powers? He chooses his grass and his fibers, his sawdust and clay, with grave circumspection; he chews them; and mixes and pounds them, until they are neither too soft nor too hard. He cuts off the hair of his own body, and, needing only short fragments, he bites it into pieces of equal length.

Place him in a jar, covered with paper, and he will make journey after journey to the top, tearing off tiny pieces and shreds, and making them serve his great purpose. Give him red and blue cloth in his prison, and he will weave it so skilfully, that the chrysalis dress will shew you a regular pattern, in which the two colors are blended. If you destroy their work, the young will prefer light pieces to mend the rent, whilst the old rather choose dark cloth. Have they, then, a sense of color? What they discern by the eye, the moth does by smell. It must smell the fur, in which it has to lay its eggs, or it would search in vain. Hence we protect furs by camphor, and other strong smelling substances, whose odor alone protect them by overpowering the original smell.

* * * * Animals discern their domiciles, even with the lowest capacities. The fish of the water know and cherish their special dwelling; some in sweet water and some in salt water; some a few feet below the surface, others many fathoms below it. To many, liberty is indispensable; some become blind in prison; carp and gold-fish, kept in captivity, produce monsters. The sluggish tortoise loves her home. A huge creature of the kind was caught by some English sailors near the island of Ascension, and they burnt a name and date into its upper shell. On their way to England it fell sick and, from sheer pity, was thrown overboard in the Channel. Two years later the same tortoise was captured once more, now quite well, near its old home, Ascension. What strange and inexplicable home sickness carried the slow, heartless creature four thousand miles back through the ocean, where there is no track and no high-road?

It must be more than a mere dull submission to habit, that attaches even animals to their childhood's home. The swallow revels for a season in the glare of distant Africa, and then returns to the north, where she finds the little village, the humble house, and the snug little corner under the leaves. What man, endowed with almost perfect

power of perception and faithful memory, would not often lose his way, and have to inquire here and there? But the bird flies, straight as an arrow, to the little spot where it first tried its wings.

THE SYMPATHY OF BIRDS.

A gentleman observed, in a thicket near his dwelling, a number of brown thrushes, that for several days, continued to attract his attention, by their loud cries and strange movements.

At length, so great was his curiosity, that he determined to ascertain if possible, the cause of their excitement.

On looking about in the thicket he found that one of the thrushes had its wings so entangled in the bushes, that she could not escape. Near by was her nest, containing four young birds.

Without attempting to release the captive bird, he retired a short distance from the place, when several thrushes made their appearance with worms and other insects in their mouths.

These they gave first to the mother, and then to her young birds; she in the meantime, cheering them on in their labor of love, with a grateful song.

After viewing the interesting scene till his curiosity was satisfied, the gentleman released the poor bird, when she flew to her nest, and her charitable neighbours dispersed with a song of joy.

A kind-hearted little girl, whose happy face and joyous voice, remind one of the merry songsters of the grove, on hearing this story, exclaimed, "Is it not beautiful?"

"How happy the poor bird must have felt to be released, and how glad the young birds must have been to see their mother's return! No wonder the kind neighbors sang for joy!"

Beautiful, indeed, it is! But I can tell you what is still more beautiful.

It is that little girl who drops kind words, and gives pleasant smiles as she passes along—who is ready to help every one she meets out of trouble—who never scowls, never contends, never teases her companions, nor seeks in any way to lessen, but always to increase, their happiness.

Would it not please you to pick up a string of pearls, pieces of gold, diamonds or precious stones, as you pass along the streets? But pleasant words and kind actions are the true pearls and precious stones that can never be lost.

Take the hand of the friendless. Smile on the sad and dejected. Be kind to those in trouble. Strive everywhere to diffuse sunshine and joy.

Thus while you render others happy, you will not fail to be happy yourself.—*R. I. Schoolmaster.*

SPARE THE BIRDS, BOYS!

On many farms we see the boys creeping round the fences with an old musket, killing every little bird they see. It is a mean business to destroy the little songsters that render the fields vocal, and beautiful creation; besides being suicidal to the farmer. By killing a bird he may save a spear of corn or a head of wheat that the bird would have eaten, but he has destroyed the great enemy of worms, that will take hundreds of stalks, when the bird would have taken but one. Were it not for the birds, our fields would be overrun by worms, and the crops entirely destroyed. In planting, put in each hill six kernels,

One for the Blackbird,
One for the Crow,
One for the Cutworm,
And three to grow;

and the little birds in gratitude for the share allowed them, will keep the cutworm from getting more than his share.

Treat the birds kindly and they will become almost domesticated—follow the plow, and pick up every straggling worm that is turned up from his dark dwelling. For doing so, they deserve well of the farmer, and no honest man will cheat them out of their part of the crop—much less kill them for trying to get it. Spare the birds, Boys!—*Ohio Farmer.*

CARE OF BIRDS IN JAPAN.

A gentleman who was connected with Commodore Perry's expedition, informs us that in Japan, the birds are regarded as sacred, and never under any pretence, are they permitted to be destroyed. During the stay of the expedition at Japan, a number of officers started on a gunning excursion. No sooner did the people observe the slaughtering of their favorites, than a number of them waited upon the Commodore, and remonstrated against the conduct of the officers. There was no more bird-shooting in Japan by American officers after that: and when the treaty between the two countries was concluded, one express condition of it was, that the birds should always be pro-

* From an article in "Putnam's Monthly" for April.

tected. What a commentary upon the inhuman practice of our shooting gentry, who are as eager in the pursuit of a tom-tit as of an eagle, and indiscriminately shoot everything in the shape of a bird, which has the misfortune to come within reach of their murderous weapons.

The same gentleman states that on the top of the tombstones in Japan, a small cavity or trough is chiselled, which the priests every morning fill with fresh water for the use of the birds. Enlightened America should imitate these beautiful customs of the barbarous Japanese, if not by providing fresh water for the feathered warblers, at least by protecting them from the worthless louts who so ruthlessly destroy them. Unless something is done, and that speedily, our insectivorous birds will be wholly exterminated, and then farewell to fruit growing. A thousand plans have been suggested for the destruction of the curculio, all of which have proved worthless. We have one which we know to be infalible—*protect the birds*—*Carlyle Democrat*.

Miscellaneous.

THE HEART.

If thou hast crushed a flower,
The root may not be blighted;
If thou hast quenched a lamp,
Once more it may be lighted;
But on thy harp, or on thy lute,
The string that thou hast broken,
Shall never in sweet sound again
Give to thy touch a token.

If thou hast loosed a bird,
Whose voice of song would cheer thee,
Still, still he may be won
From the skies to warble near thee;
But if upon the troubled sea,
Thou hast flung a gem unheeded,
Hope not that wind or wave will bring
The treasure back when needed.

If thou hast bruised a vine,
The summer's warmth is healing,
And its clusters still may glow,
Thro' the leaves their bloom revealing;
But if thou hast a cup o'erthrown,
With a bright draught filled—oh! never
Shall earth give back that lavished wealth
To cool thy parched lips' fever.

The heart is like that cup.
If thou waste the love it bore thee;
And like that jewel gone,
Which the deep will not restore thee;
And like that strain of harp and lute,
Whence the sweet sound is scattered;
Gently, oh! gently touch the chords
So soon forever shattered.

ST. PAUL AT THE ACROPOLIS.—HIS ESTIMATE OF MAN'S NOBLEST TRIUMPH OF ART.

We have rarely met with so eloquent and vivid a sketch of that memorable scene of "St. Paul, preaching at Athens," as the following, taken from the Earl of Carlisle's "Diary in Turkish and Greek Waters." The sketch is drawn with great force and impressiveness, and portrays with equal beauty and power the magnificent panorama of the Acropolis, as it appeared in the days of St. Paul,—its historical associations and its perfections of art on the one hand: and on the other, the utter insignificance of even the noblest efforts of man's art and skill when compared with the more enduring and higher glories of that "better kingdom," and more glorious "temple" above, described by the Apostle, as a "temple not made with hands, eternal in the heavens!"

"We passed in succession," (says Lord Carlisle,) Hadrian's Arch, the Temple of Olympian Jupiter, the Fountain of

Callirhoe, the Bed of the Illissus, the Choragic Monument of Lysicrates, the Site of the Theatre of Bacchus, the Portico of the Furies, the Theatre of Herodes Atticus, the Areopagus, and the Temple of Theseus.

"I have treaded all these pregnant names together, as the object of the day was rather to make a general survey than a more special study of separate beauties and glories. What is admirable and wonderful, is the harmonious blending of every detached feature with each other,—with the solemn mountains, the lucid atmosphere, the eternal sea,—all wearing the same unchanged aspect as when the ships of Xerxes were shivered on that Colian Cape beneath: as when the slope of the Acropolis was covered with its Athenian audience to listen under this open sky to Æschylus and Sophocles, to the Agamemnon or the Œdipus; as when St. Paul stood on the topmost stone of yon hill of Mars, and while summit above and plain below bristled with idols, proclaimed, with the words of a power to which not even Pericles could ever have attained, the counsel of the true God. Let me just remark, that even the impressive declaration of the Apostle, that "God dwelleth not in temples made with hands," may seem to grow in effect when we remember that the buildings to which he must have almost inevitably pointed at that very moment were the most perfect that the hands of man have ever reared, and must have comprised the Theseum below and the Parthenon above him. It seems to have been well that "art and man's device" should be reduced to their proper level, on the very spot of their highest development and glory. [Page 151.] * * *

"Is it wholly fanciful (he remarks further on) to think, that, in presence of St. Paul, on this spot of the Areopagus, something of allowance as well as of rebuke was conveyed to the surrounding associations of the scene? The direct and immediate object of his appearance and address here was undoubtedly to annul the false sanctities of the place, to extinguish every altar, strip every shrine, and dethrone every idol. This object has been achieved with entire success. Whatever may have been substituted in the interval, we may feel a reasonable confidence that on the rock of the Acropolis, paganism can never be re-seated. The words of the man, "weak and contemptible in bodily presence," spoken on that rocky brow, amidst the mocking circle, still live and reigns, while tongues, and races, and empires have been swept away. But the pre-eminence of the true faith being thus secured, it surely need not be with the abandoned shrines of Hellas, as with the uncouth orgies of barbarous tribes, or the bloody rites of human sacrifice. It could not have been without providential agency, that within the narrow and rugged circuit, hemmed in by the slopes of Parnes, Pentelicus, and Hymettus, were concentrated the master efforts of human excellence, in arts and arms, in intellect and imagination, in eloquence and song. The lessons of the Apostle have taught mankind that all other beauties and glories fade into nothing by the side of the cross; but, while we look at the cross as the law of our life; while we look to that Apostle on the hill of Mars, at Athens, as the teacher whose words of truth and soberness have superseded the wisdom of all her sages and the dreams of all her bards, then, if then only, it will be lawful for us to enjoy the whole range of subordinate attractions. It will be felt not to be without its import that St. Paul himself did not refuse to illustrate Gospel truth by reference to human literature; nor without its import, too, that those who did most to revive the express teaching, and exhibit the actual spirit of St. Paul, Luther, Melancthon, and their brother reformers, would have been conspicuous as the revivers of classical literature, even if they had not been the restorers of scriptural faith. And so for us, too, the long line of the Panathenæic procession may seem to wind through the portals of the Propylæa, and ascend the steps of the Parthenon; for us the delicate columns of the unwinged victory may recall the lineage of Miltiades and the shame of Persia. For us the melodious nightingale may still pour her plaint in the green coverts of the sparkling colonos; and hill, and plain, and grove, and temple, may feed us unrebuked with their thronging images of the past glory and the living beauty." [Page 257.]

LITTLE BLOSSOMS FOR HEAVEN.

Others beside the aged are leaving the cares of earth for the rest and blessedness of heaven; those who have scarce looked beyond the rose-tinted boundary of infancy, whose eyes have never been wet by tears of sorrow or regret, whose hearts have never swelled with disappointment. Little blossoms, who linger lovingly for a few brief years on the threshold of time, and of whom we think, even while worshipping their beauty and innocence,—are "passing away."

THE FORMATION OF CHARACTER THE WORK OF MOTHERS.

A husband and father addresses you, mothers! No human heart can throb with deeper intensity while contemplating upon your endless toil, and adoring the goodness of God in making your hearts fountains of endless affections.

The infant charge that dances upon your knee, and whose smile fills your whole soul with a strange joy, is only the raw material of a national blessing, whose mismanagement, however, on your part, may convert into a social pest and a domestic curse.

The history of crime, when fairly understood and fully written out, will compel attention to the subject of female education, bearing upon maternal and domestic duties. We see at once the connection that exists between proper food at proper times, and the healthful physical development of the young; and nothing but willingness to remain in the dark, or dread of the self-denial implied in the subjection of the maternal solicitude to the law of reason and the claims of the future, prevent the young mother from seeing the same connection existing between instant and universal obedience to her own understood will, and the healthful moral development of her child.

I would not, if I could, lessen the flood tide of the mother's heart; the infirmities of humanity and the condition of the world will admit of no such thing; but I would earnestly call her attention to the fact that she ought to be guided by enlightened reason, not by blind instinct, in the treatment of her children: that she is working for society as well as herself, and that heaven's light, thrown down upon our dark world, constitutes her a highly-important and deeply-responsible agent in the moral advancement and regeneration of the nation. No schoolmaster, no minister of the Gospel, no legislature, can perform the beneficent work of the mother. The infant is cast upon her care for the wisest and kindest purpose. The *first* impressions (and they never die) are derived only from her. The intellectual form and the moral shadow of the mother are insensibly impressed upon the child. The history of nations, of families, and of individuals, confirms this fact. I could illustrate, but space forbids. We complain of cruel husbands, *they* complain of uncomfortable homes, and the courts of justice adjudicate, and to day is as fertile of suffering and wrong as yesterday was, and no hope can we find for to-morrow, or for any future time, but in ransomed motherhood—ransomed from ignorance and the blind indulgence of her child—which, after all, is only the most fetid selfishness. What is to be done, dear sisters? This—give no commands to your child that are not reasonable and, in the sight of heaven, right. And this: see that they are *always* and *instantly* obeyed. Let no sacrifice of maternal feeling induce you to lose sight of these requirements for a moment, else who shall answer for the consequences to your peace, and the injury that may be done to society?

Attention to the advice given in this letter, by the kind hearts to whom it is addressed, would do more to cure the social evils of the country than all the reformatory institutions in existence, or that ever may exist.

Until this subject is taken up by the accredited teachers of the people, and pressed upon the attention of the most interesting portion of the community, in the voice and with the power of affectionate authority, society will undergo no radical change, and the grovelling tastes of the masses will be guided in no upward direction.—*British Mother's Journal*.

WELL-GOVERNED CHILDREN.

It is quite a mistake to suppose that children love the parents less who maintain a proper authority over them. On the contrary, they respect them more. It is a cruel and unnatural selfishness that indulges children in a foolish and hurtful way. Parents are guides and counsellors to their children. As a guide in a foreign land, they undertake to pilot them safely through the shoals and quicksands of inexperience. If the guide allow his followers all the liberty they please—*if*, because they dislike the constraint of the narrow path of safety, he allow them to stray into holes and down precipices that destroy them, to slake their thirst in brooks that poison them, to loiter in woods full of wild beasts or deadly herbs—can he be called a sure guide? And is it not the same with our children? They are as yet only in the preface, or, as it were, in the first chapter of the book of

life. We have nearly finished it, or are far advanced. We must open the pages for these younger minds. If children see that their parents act from principle; that they do not find fault without reason; that they do not punish because personal offence is taken, but because the thing in itself is wrong—if they see that, while they are resolutely but affectionately refused what is not good for them, there is a willingness to oblige them in all innocent matters—they will soon appreciate such conduct. If no attention is paid to rational wishes; if no allowance is made for youthful spirits; if they are dealt with in a hard and unsympathizing manner—the proud spirit will rebel, and the meek spirit be broken. Our stooping to amuse them, our condescending to make ourselves one in their plays and pleasures at suitable times, will lead them to know that it is not because we will not, but because we cannot attend to them, that at other times we refuse to do so. A pert or improper way of speaking ought never to be allowed. Clever children are very apt to be pert, and, if too much admired for it, and laughed at, become eccentric and disagreeable. It is often very difficult to check our own amusements, but their future welfare should be regarded more than our present entertainment. It should never be forgotten that they are tender plants committed to our fostering care; that every thoughtless word or careless neglect may destroy a germ of immortality; that "foolishness is bound up in the heart of a child;" and that we must ever, like watchful husbandmen, be on our guard against it. It is indeed little that we can do in our own strength; but if we are conscientious performers of our part—if we earnestly commend them in faith and prayer to the fostering care of their Father in heaven; to the tender love of Him—the Angel of whose presence goes before them, and who carries these lambs in His bosom—we may then go on our way rejoicing, for "He will never leave nor forsake those who trust in Him."—*British Mothers' Journal*.

THE EFFECT OF HOME INFLUENCE ON SCHOOL GOVERNMENT.

In an address by H. K. Oliver, Esq., at Salem, Mass. he remarks: Every teacher who hears me, will bear me out in saying, that from the manifestations of the child itself, he can judge of the home influences to which it has been subjected; that the language, conduct and temper of the child, is the index of what exists at home in the parents, in language, conduct and temper. Those wisest and best governed at home, are most easily governed at school. When a member of the Board of Visitors at the West Point Military Academy, in 1847, I enquired what portion of the Cadets were most readily brought under subjection to the severe rules there in operation,—and the reply was, they were the lads from New-England, because they were best governed at home, and brought habits of obedience with them. And this is universally true. The vices, the follies, the weakness, the perversities of the parent, are repeated in the children, and often magnified, and multiplied, and the labors under the school-roof are proportionally magnified and multiplied, and the teacher is often complained of, and decried, because he does not cure some disease, not only incurable in itself, but which is aggravated, day by day, by poisonous additions from those very fountains, whence healing waters, and none other, should always emanate.

HOME EDUCATION.

Home education forms by far too insignificant a part in the instruction of youth. It is, perhaps, the peculiar misfortune of the United States, that the idea of education is always affixed to something away from home. The boarding-school, the academy, the college, are the only places where many suppose it possible for young men and young women to receive an education. *Home* is regarded as only a place to eat, drink, and sleep.

Parents gladly shuffle off the duties and responsibilities of training the heart and the social nature of their children, believing that if the intellect is properly developed in the school, the whole man is educated. Hence the miserably one-sided and incomplete character of so many even of our most able and talented men. Their heads have been educated, but their social nature almost utterly neglected.

Awkward manners and a rude address are not the only evidences that many a lawyer, professional man, or merchant offers us continually, that his education has been wholly picked up away from home, or that home was never raised to a level calculated to give instruction. A want of taste for all the more genial and kindly topics of conversation, and a want of relish for refined and innocent social pleasures, give evidence that a man's early life was not spent amid the sweet attractions of a cultivated, intelligent home.

Such persons, though they be ever so successful at their profession or trade, are uneasy and out of their element in the social circle, because they do not appreciate it; and how could they when they have never been taught to use those social qualities which teach a man to love his neighbor as himself, and to throw the sunshine of a culti-

vated understanding and the heart upon the little trifling events and enjoyments of every day life?

We are not ignorant of the powerful influence of *woman* in any question touching the improvement of our social and home education. In fact, it is she who holds all the power in this sphere; it is she who really, but silently, directs, controls, leads, and governs the whole social machine in this country. To women, and especially to women in the country, we appeal for a better understanding and a more correct appreciation of their true position. If they will but study and labor to raise the character of social life and home education, to make it more refined and cultivated, the whole matter will be accomplished.

But this must be done truthfully and faithfully, and without depreciating the dignity or respectability of any calling. It must not be done by taking for social growth the finery and gloss of mere city customs and observances. It is an improvement that can never come from the atmosphere of boarding-schools and colleges as they are now constituted. It may be done by a cultivation of the spirit of intelligence, of order, neatness, taste, and of kindness, and a desire to make others happy.

Let the family be supplied with books and periodicals. When evening comes, wheel the table into the centre of the room, bring on the lights and gather around them: while the mother is busily engaged in sewing, and the daughter with knitting, and the younger children in some quiet but innocent game of amusement, let the father or son read from an interesting volume, now and then pausing, that all may join a brief conversation on the subject, or perhaps stopping to listen when one desires to make a remark, or ask any question relating to it.

From the associations of such a home, and family room, and centre-table, with its stores of knowledge, there would go forth into the world to engage in the duties of life, young men and young women with a social influence which would banish from society much of its selfishness. The affections of those who leave such a home will cling to the place where their minds first began to be developed, and they will seek other centre-tables around which they still may gather with the shades of evening, to drink in knowledge and wisdom and understanding.—*R. I. Schoolmaster.*

RÉLIGION AND LOVE IN THE HOUSEHOLD.

There is nothing on earth so beautiful as the household on which Christian love forever smiles, and where religion walks, a counsellor and a friend. No cloud can darken it, for its twin stars are centered in the soul. No storms can make it tremble, for it has a heavenly anchor. The home circle, surrounded by such influences, has an antepast of the joys of a heavenly home.

He is but half prepared for the journey of life, who takes not with him that friend who will forsake him in no emergency—who will divide his sorrows, increase his joys, lift the veil from his heart, and throw sunshine around his darkest scenes.

If you love others, they will love you. If you speak kindly to them, they will speak kindly. Love is repaid with love, and hatred with hatred. Would you hear a sweet and pleasant echo, speak sweetly and pleasantly yourself.—*Student and Schoolmate.*

THE CHEAPEST PREMIUM OF INSURANCE.

George Sumner lately lectured in New York upon the Educational characteristics of Europe, where he has spent several years. We extract the following brief paragraph:

"If there be any moral to the tale I have told, it may be summed up in a few words. *Pay your school tax without grumbling*—it is the cheapest premium of insurance on your property. You are educating those who are to make laws for yourselves and your children. In this State you are educating those who are to elect your judges. Build more school-houses; they will spare you the building more jails. Remember that the experiment of other countries shews that the development of free and extended education has been followed by public and private prosperity; that financial success and political tranquillity have blessed the lands which have recognized its importance. Remember that education without freedom is barren in its results; that freedom without the education of the moral sentiments soon runs into anarchy and despotism; and that liberty, ever vigilant herself, demanding ceaseless vigilance in her votaries—liberty will not linger long in those lands where her twin sister, knowledge, is neglected."

SCHOOL-HOUSE FOR A MONUMENT.

IN COMMEMORATION OF THE FIRST LANDING OF THE PILGRIMS.

Cape Cod is well known to Scholars, as a long Cape extending into the Atlantic Ocean some forty miles. It looks on the map like a powder horn. On some parts of it nothing will grow except beach grass. This is planted in some places by Government, to keep the sand from

blowing away. More than two hundred years ago, before any white people had settled in New England, a ship anchored near the end of the Cape, loaded with emigrants from Holland.

They were seeking a home where they might worship God, without fear or molestation. The ship was the famous *Mayflower*, so much spoken of in history. This was the first ship that ever anchored in Massachusetts Bay, of which we have any knowledge. The passengers then landed, and ascended a high hill, where they could get a good view of the country. Finding it very barren and dreary, they set sail and landed at Plymouth, just across the Bay.

In 1854, a School-house was built on the same hill where the pilgrim band stood and looked out on a dreary desert shore. This house was built to accommodate the High School at Provincetown, a place now numbering 3,200 inhabitants. It is built in the Grecian order, with massive columns, and surmounted by a tasty tower. Over the entrance of the building is the following inscription: "In Commemoration of the arrival of the *Mayflower* in Cape Cod Harbor, and of the first landing of the Pilgrims in America at this place, Nov. 11, 1620." This tablet was presented by the Cape Cod Association, Nov. 11, 1853.—*Student and Schoolmate*

ANECDOTE OF MR. LAYARD.

From the Reminiscence of Eastern Travel, in an English Magazine, we obtain the following anecdote of Mr. Layard, whose explorations among the ruins of Nineveh have gained him a world wide reputation.

Austin Henry Layard now member of Parliament for Aylesbury, found himself wandering about, on one occasion, somewhere near Bokhara, in the upper provinces of India, and here his funds ran short. He called on a merchant, and requested him to advance him some money.

"Can't do it," was the reply, "as many fellows have imposed on me with fictitious drafts; I've been too often taken in and done for."

"O, well," said Mr. Layard, "as you please; I have money at my banker's in London; and I will come and breakfast with you to-morrow."

"Do so; I shall be happy to see you at breakfast."

Next morning who should walk into this merchant's room but a Persian gentleman in full Oriental costume, who said "I have come to breakfast with you, as I promised."

"What?" said the merchant, "I don't recollect having seen you before."

"O, yes you have; you saw me yesterday, and I said I should return this morning."

"You're Mr. Layard, are you?" he inquired, considerably astonished.

"Yes."

After breakfast, and when the traveller had told him his plans, and aroused the interest of his host in his discoveries he expected to make among the mounds around Mosul, in the plain of Shinar, where the ruins of ancient Nineveh are supposed to be, the merchant said, "I'll advance you money—five hundred pounds if you like; how much do you want?"

"O, I don't want so much as that; give me five pounds."

"Five pounds?"

"Yes."

So he got the five Sovereigns, put them into the sole of his shoe as the safest place while travelling, and, having mounted his horse, he rode away.

On his journey down to Assyria, he had to pass through the territories of the hostile Khan, who had already taken the lives of several Englishmen, and was now trying to get hold of our traveller, whom he knew to be roaming through his dominions. Mr. Layard knew this, and one day when drawing near his enemies, he waited till the hour of tiffin, when they were all in their tents at the forenoon meal, when, putting spurs to his horse, he dashed into the midst of the hostile encampment, rushed into the chief's tent, and plunged his hand into a bowl of salt, which he immediately put to his mouth, exclaiming, "Now I am safe."

"Well," said the chief, "you are safe." He admired the boldness and dexterity of the Englishman, but, above all, the faith thus reposed in "the covenant by salt." Having tasted the chief's salt, he had now a claim, not only on his hospitality but on his protection, and he was safely escorted on his way to the scene of his future discoveries.

THE FASHION OF NATURE'S DRESS NEVER CHANGES.

There is one fashion that never changes. The sparkling eye, the coral lip, the rose-leaf blushing on the cheek, the rounded form, the elastic step are always in fashion. Health, rosy, bounding, glad some health, is never out of fashion; and what pilgrimages are made, what prayers are uttered for its possession! Failing in the pursuit, what treasures are lavished in concealing its loss or counterfeiting its charms! —*Milliner's Guide.*

PHYSICAL FACTS AND INFERENCES.

From Maury's Geography of the Sea.

GULF STREAM—It flows, a river in the ocean, with its banks well defined in appearance, and in the temperature of its waters. Its volume is said to be more than three thousand times greater than the Mississippi. It flows up hill rather than down; its lower surface at its commencement, being several thousand feet lower than in its northern sweep. A cold current runs by its side, or under it, from north to south; as is evidenced by the fact that icebergs make their way south, often in opposition to the Gulf Stream.

The Gulf Stream is roofed. This is shewn by the falling away of boats from either side of the ridge to its banks or edges, and from the fact that nothing is ever known to float over the Gulf Stream from east to west, or vice versa.

It is "almost susceptible of mathematical demonstration, that to overcome the resistance opposed in consequence of its velocity, would require a force at least sufficient to drive at the rate of three miles an hour, ninety thousand millions of tons up an inclined plane, having an ascent of three inches to the mile."

The course of the Gulf Stream is not determined by the outline of the land along which it flows; but to some extent it determines that outline. The Gulf Stream is the great "weather breeder" of the Atlantic. Storms either commence in it or proceed directly to it, and follow its course for thousands of miles northward, till they are spent. These storms are of all degrees of force, from the gentlest May shower to the most terrific hurricane.

The climate of Western Europe, is rendered milder than that of America, six hundred miles further south, by means of the Gulf Stream pouring its heated current, spreading fan-like far and wide along the coast; while along the American coast there flows a cold current from the north, between it and the Gulf Stream.

"It is the influence of this stream that makes Erin the 'Emerald Isle of the Sea,' and that clothes the shores of Albion with evergreen robes, while in the same latitude on this side, the coasts of Labrador are fast bound in fetters of ice."

To Dr. Franklin is ascribed the discovery of the higher temperature of the Gulf Stream.—*Normal School Advocate.*

A FACT WORTH REMEMBERING.

In about two and a half minutes, all the blood in the human frame, sometimes more than two gallons, traverses the respiratory surface. Every one, then, who breathes an impure atmosphere only two minutes and a half, has every particle of his blood somewhat affected. Every particle has become less vital, less pure, less capable of resisting disease, and repairing injury. Even so, "*Evil communications corrupt good manners,*" and the soul can not remain long in the foul atmosphere of wickedness, but it becomes tainted and corrupted. Avoid bad company, abhor every thing that is evil, as you would contagion!

Tolerate them an hour or a moment, and they are sure to infect and vitiate the nature.

THE LARGEST CITY.

There are in the city of London more than 380,000 houses on an area of thirty-six square miles; the population amounts to 2,500,000. That of Pekin is supposed to be about 2,000,000.

LITTLE THINGS.

Springs are little things, but they are sources of large streams; a helm is a little thing, but it governs the course of a ship; a bridle-bit is a little thing, but see its use and power; nails and pegs are little things, but they hold the large parts of large buildings together; a word, a look, a frown—all are little things; but powerful for good or evil. Think of this, and mind the little things. Pay that little debt—it's a promise, redeem it; if it's a shilling, hand it over—you know not what important event hangs upon it. Keep your word sacredly—keep it to the children—they will mark it sooner than any one else, and the effect will probably be as lasting as life. *Mind the little things.*—*Student and Schoolmate.*

SEVENTEEN THINGS TO BE REMEMBERED.

Young people render themselves very impolite by: 1. Loud laughter. 2. Reading when others are talking. 3. Cutting finger-nails in company. 4. Leaving meeting before it is closed. 5. Whispering in company. 6. Gazing at strangers. 7. Leaving a stranger without a seat. 8. A want of reverence for superiors. 9. Reading aloud in company without being asked. 10. Receiving a present without some manifestations of gratitude. 11. Making yourself the topic of conversation. 12. Laughing at the mistakes of others. 13. Joking others in company. 14. Correcting older persons than yourself, especially parents. 15. To commence talking before others are through. 16.

Commencing to eat as soon as you get to the table. 17. In not listening to what one is saying in company—unless you desire to shew open contempt for the speaker. A well-bred person will not make an observation whilst another of the company is addressing himself to it.—*Student and Schoolmate.*

THE WAY TO EMINENCE.

"That which other folks can do,
Why, with patience may not you?"

Long ago a little boy was entered at Harrow School. He was put into a class beyond his years, and where all the scholars had the advantage of previous instruction, denied to him. His master chid him for his dullness, and all his then efforts could not raise him from the lowest place on the form. But, nothing daunted, he procured the grammars and other elementary books which his class fellows had gone through in previous terms. He devoted the hours of play, and not a few of the hours of sleep, to the mastering of these; till, in a few weeks he gradually began to rise, and it was not long till he shot far ahead of all his companions, and became not only leader of that division, but the pride of Harrow. You may see the statue of that boy, whose career began with this fit of energetic application, in St. Paul's Cathedral; for he lived to be the greatest oriental scholar of modern Europe—it was Sir William Jones.

When young scholars see the lofty pinnacle of attainment on which that name is now reposing, they feel as if it had been created there, rather than had travelled thither. No such thing. The most illustrious in the annals of philosophy once knew no more than the most illiterate now do. And how did he arrive at his peerless dignity? *By dint of diligence; by downright painstaking.*—"Life in Earnest."

THE HONEST BOY.

A gentleman from the country placed his son with a dry-goods merchant in — street. For a time all went well. At length a lady came to the store to purchase a silk dress, and the young man waited on her. The price demanded was agreed to, and he proceeded to fold the goods. Before he had finished, he discovered a flaw in the silk, and pointing it out to the lady, said:

"Madam, I deem it my duty to tell you there is a fracture in the silk." Of course she did not take it.

The merchant overheard the remark, and immediately wrote to the father of the young man to come and take him home; "for," said he, "he will never make a merchant."

The father, who had ever reposed confidence in his son, was much grieved, and hastened to be informed of his deficiencies.

"Why will he not make a merchant?" asked he.

"Because he has no tact," was the answer. "Only a day or two ago he told a lady, voluntarily, who was buying silk of him that the goods were damaged, and I lost the bargain. Purchasers must look out for themselves. If they can not discover flaws it would be foolishness in me to tell them of their existence."

"And is that all the fault?" asked his parent.

"Yes," replied the merchant, "he is very good in other respects."

"Then I love my son better than ever, and thank you for telling me of the matter; I would not have him in your store another day for the world."

GRATTAN'S FIRST SPEECH.

When he arose curiosity was excited and one might have heard a pin drop in that crowded house. It required, indeed, intense attention to catch the strange and long, deep-fetched whisper in which he began; and I could see the incipient smile curling on Mr. Pitt's lips at the brevity and antithesis of his sentences, his grotesque gesticulations, peculiar and almost foreign accent, and harsh articulation and countenance. As he proceeded, however, the sneers of his opponents were softened into courtesy and attention, and, at length, settled in delight and admiration. Mr. Pitt beat time to the artificial but harmonious cadence of his periods, and Mr. Canning's countenance kindled at the brightness of a fancy which in glitter fully equalled, in real warmth and power far exceeded his own. Never was triumph more complete.—*Lord Holland.*

OUR LANGUAGE.

Speaking of the formation of our language, Trench says:—"The Anglo Saxon is not so much one element of the English language, as the foundation of it—the basis. All its joints, its whole articulation, its sinews and its ligaments, the great body of articles, pronouns, conjunctions, prepositions, numerals, auxiliary verbs, all its smaller words which serve to knit together and bind the larger into sentences—these, not to speak of the grammatical structure of the language, are exclusively Saxon. The Latin may contribute its tale of bricks, yea of goodly and polished hewn stones, to the spiritual building, but the mortar, with all that holds and binds these together, and constitutes them into a house, is Saxon throughout."

MEANS OF EDUCATION IN ST. PETERSBURG.

The University of St. Petersburg is one of the most recent academies of the Russian Empire. Catherine II. had instituted in her capital a Normal gymnasium, which in 1819 was elevated to the rank of university. In 1824 it numbered only thirty-eight professors and fifty-one students. In 1841, fifty-eight professors and a hundred and three students. Its expenses each year amounted to 300,000 francs. The salary of the ordinary professors is 5,800 francs, that of the extraordinary ones 4,000 francs. With this university are connected nine gymnasiums and two hundred and eighty-six schools of an inferior order, which in 1841 contained sixteen thousand and fifty-four pupils. The curator of this university, Prince Gregory Wolkonsky, has a reputation for thorough knowledge acquired here and in foreign countries. It is he who rules this institution and the schools connected with it, under the direction of M. Ouwaroff, one of the most intelligent and sensible men in the literary world. The emperor honors this faithful minister with a particular regard, and all Russia owes him gratitude for the services he has rendered her in the course of his long administration.

The school of mines is the vast and splendid institution, which has already rendered great services to Russia, and which must, in the future, render greater still. It was founded by the Empress Catherine, in 1773, and re-organized in 1834. It is now under the direction of General Schefkine, who unites to extensive acquisitions an amiability of disposition which I am not the first to eulogize. This school contains three hundred and twenty pupils, divided into two sections: the first pursues the Greek and Latin courses, as in college; the second enters into the abstruse studies of the mathematical and Physical sciences. Part of the pupils are maintained at the expense of the government, and others pay their own expenses. On leaving the school, the pupils are sent to the manufactories, where they must spend two years in practical studies; then they enter the service of the government, either with the grade of officers or that of superintendents, according to the studies they have pursued and the aptness they have shown.

The collections of this School of Mines are magnificent; one finds there a complete assemblage of the mineral wealth of the North, of the finest productions of the Ural Mountains and of Siberia: a block of emerald containing twenty-three of these precious stones, the smallest of which is an inch long; a piece of native platina weighing ten pounds, and valued at 100,000 francs; a block of malachite more than four feet in diameter, and a quantity of pearls, topazes, and diamonds.

I also saw for the first time the entire skeleton of a mammoth, that monstrous animal beside which an elephant would seem small. When he formerly roved over the vast plains where his bones now lie buried the earth must have trembled beneath his feet.*

Educational Intelligence.

CANADA.

UPPER CANADA COLLEGE.—RETIREMENT OF THE PRINCIPAL AND FRENCH MASTER.

Yesterday we witnessed the annual recitations and distribution of prizes; the attendance was limited chiefly to some of the parents and friends of the pupils; but it was no small gratification to meet there our worthy excellent Bishop, who has ever shown himself the warm supporter of this Institution. This day will ever be marked in the annals of the College, as witnessing the retirement of two of its Masters, one of whom, Mr. Barron, has been connected with it twenty-two years, and of these, as Principal, fourteen; the other, Mr. De la Haye, twenty-seven—since its original organization. The distribution of the Prizes was made by the Principal, accompanied by remarks in each case, which must have been equally gratifying to the boys and to the masters. After this, the successful competitors of the exhibition were called up to sign their names. After concluding his official duties, Mr. Barron announced, that his official connexion with the College would now cease. The Rev. Mr. Stennett then came forward, and on the part of the Masters, presented an address to the Principal, accompanied by the gift of a portrait to the College, and a silver wine-cooler to Mr. B. himself. The portrait was painted by Mr.

* The inhabitants of Siberia, astonished at the quantity of bones of the mammoth which they find in the ground, and which overflowing rivers wash from their beds, have imagined that this animal lives under the ground, like a mole, and perishes if struck by the light of day. The Chinese, who have also, doubtless, mammoth bones in the northern parts of their empire, have adopted a similar fable.

Berthon, and is an excellent likeness. The wine-cooler is simple and plain, with a suitable inscription. After Mr. Barron's reply, Mr. Stennett read an address to Mr. De la Haye, accompanied with the present of a handsome chimney-piece clock with glass case. Mr. De la Haye replied in very suitable terms. Master Bethune, of the seventh form, then came forward and presented an address from the Upper Canada College Boys to the Principal, accompanied by a beautiful silver epergne and salver. This address was signed by all the boys actually at College, about 250 in number. Mr. Barron's beautiful and affectionate reply needs no comment. Mr. Barron then turned to Mr. De la Haye, and in highly complimentary terms to him and his whole family, requested his acceptance of a handsome silver-mounted glass butter cooler, which he hoped he might find useful in his new rustic habitation, and where he (Mr. B.) hoped he would long enjoy that competency which he had so well earned. After a few short remarks, scarcely audible from emotion, he (Mr. B.) then begged his Lordship the Bishop to close the meeting with the divine blessing. This was done, and thus terminated the day's proceedings—proceedings which will be long remembered by those who were present.—*Daily Colonist*, 24th July.

Literary and Scientific Intelligence.

HOW THE SUBMARINE TELEGRAPH CABLE IS MADE.

The process of making this cable consists in taking copper wire, of a small size, of the requisite length, and completely insulating it, by means of gutta percha. Three copper wires, thus enveloped, are placed together, side by side, in as compact a space as possible, all the interstices between them being filled with rope yarn. These three insulated wires are then twisted around each other, by means of machinery, as in the strands of a rope, and the whole is completely surrounded by another envelope of gutta percha. A transverse section of this cable gives the appearance of a solid gutta percha rope, in which appears three copper wires, running through its whole length. This is enveloped by twelve distinct large iron wires, running parallel to it, which are strongly twisted around the gutta percha rope, as before, by means of machinery, at an angle of 45 degrees; this is then smeared with tar, and is ready for use. Its diameter is an inch and a half.—*Student and Schoolmate*.

VILLAGE LIBRARIES IN YORKSHIRE.—The beautiful mansion and classic domain of Castle Howard, the princely seat of His Excellency the Lord Lieutenant of Ireland, was thrown open last week to celebrate the fourth anniversary of the establishment of Village Libraries in the district around. The festive part was comprehended in tea and cakes, for which upwards of three thousand shilling tickets were issued. The *Malton Messenger* says:—"The castle and grounds were, by the generous order of the noble proprietor—the Lord Lieutenant of Ireland—thrown open for the fete. On the north front of the castle, in the general park, there was a kind of fair for the entertainment of those who did not join in the festival, and these amounted to nearly 2,000 people. There were stalls of different descriptions, supplied with the usual delicacies, including tea and ginger-beer; while at another part there was a cricket match, and many other amusements, not forgetting, amid the great attractions, the unwearied efforts of an humble minstrel to supply some rustic maidens with sweet sounds, while they engaged in the merry dance, and the oft-repeated tale of the unlettered showman, who was vociferously reciting the story of the Alma, 'accompanied by illustrations.'" The report exhibits the good effects of this admirable system of Village Libraries. "The third annual report shows that the present position of the Castle Howard United Villages Itinerating Library is very encouraging. Branches have been opened in the fifteen villages, besides four sections of books in different parts of the town of Malton. The library contains 1,050 volumes of well-selected books of standard literature, whose mission is to soften and civilise; including the best attainable works upon practical and scientific improvements in the various branches of farming—the last particularly suitable to an agricultural district. The issues of books in the year have been 8,280 which have been distributed as follows among the several classes of works:—History, 1,090; biography, 620; voyages and travels, 1,160; miscellaneous, 3,015; fiction, 2,009; natural history, farming, &c., 386. It is gratifying to have to state that the fair sex are great readers. The financial state of the association is very encouraging."

ANEROID BAROMETER.

"Aneroid"—This word, as applied to the vacuum barometer, is a modern coinage; and is compounded of a privative, and the obsolete adjective *υρηδός*, "humidus." The motion of the index on the dial-plate of the instrument is produced by the pressure of the atmosphere upon a corrugated iron box, from which the air has been exhausted. There being no fluid used in the construction of the barometer, it is, therefore, not inaptly designated "Aneroid," i. e. moistureless.—*Notes and Queries.*

Departmental Notices.

To Municipal and School Corporations in Upper Canada.

PUBLIC SCHOOL LIBRARIES.

The Chief Superintendent of Education is prepared to apportion *one hundred per cent.* upon all sums which shall be raised from local sources by Municipal Councils and School Corporations, for the establishment or increase of Public Libraries in Upper Canada, under the regulations provided according to law.

In selecting from the General and Supplementary Catalogues, parties will be particular to give merely the catalogue number of the book required, and the department from which it is selected. To give the names of books without their number and department, (as is frequently done,) causes great delay in the selection and despatch of a library. The list should be written on a distinct sheet of paper from the letter, attested by the corporate seal and signature of the Trustees; or by the corporate seal and signature of the Reeve or Clerk of the Municipalities applying for libraries. See accompanying Form.

SCHOOL MAPS AND APPARATUS.

The Legislature having granted annually, from the commencement of 1855, a sufficient sum of money to enable the Department to supply Maps and Apparatus (not text-books) to Grammar and Common Schools, upon the same terms as Library Books are now supplied to Trustees and Municipalities the Chief Superintendent of Education will be happy to add one hundred per cent. to any sum or sums, not less than five dollars, transmitted to the Department; and to forward Maps, Apparatus, Charts, and Diagrams to the value of the amount thus augmented, upon receiving a list of the articles required by the Trustees. In all cases it will be necessary for any person, acting on behalf of the Trustees, to enclose or present a written authority to do so, verified by the corporate seal of the Trustees. A selection of articles to be sent can always be made by the Department, when so desired.*

* *The Form of Application should be as follows :*

SIR,—The undersigned, Trustees [*Reeve, or Clerk*] of _____, being anxious to supply the Section (*or Township*) with suitable school requisites, [*or library books,*] hereby make application for the [*maps, books, &c.,*] enumerated in the accompanying list, in terms of the Departmental notice, relating to maps and apparatus, [*or library books.*] The [*maps or library books*] selected are, *bonâ fide*, for the use of the school [*or municipality :*] and they hereby pledge themselves and their successors in office, not to dispose of them, nor permit them to be disposed of to any private party or for any private purpose whatsoever; but that they shall be appropriated exclusively to the use of the school, [*or municipality,*] in terms of the Regulations granting one hundred per cent. on the present remittance.

In testimony whereof, the Trustees [*Reeve, or Clerk*] of the _____ above mentioned—hereto affix their names and seal of office this—day of _____, 185—, at _____.
[Name.] [Seal.]

We hereby authorise _____ to procure for the use of _____ above mentioned, _____ in terms of the foregoing application.
[Name of Trustees, &c.]

TO THE CHIEF SUPERINTENDENT OF EDUCATION, TORONTO.

NOTE.—A Corporate Seal must be affixed to the foregoing application, otherwise it is of no legal value. Text-books cannot be furnished on the terms mentioned above. They must be paid for in full at the net catalogue price. The 100 per cent. will not be allowed on any sum less than \$5, which must be remitted in one sum for either library or maps and apparatus.

SCHOOL REGISTERS.

School Registers are supplied gratuitously, from the Department, to Grammar and Common School Trustees in Cities, Towns, Villages and Townships by the County Clerks—through the local Superintendents. Application should therefore be made direct to the local Superintendents for them, and not to the Department.

VICTORIA COLLEGE. MEDICAL DEPARTMENT.

THE COLLEGE has directed the following PROFESSORIAL ARRANGEMENTS FOR THE SESSION, to commence on the FIRST of OCTOBER next, and to continue for Six Months:

JOSEPH WORKMAN, M. D.,

Emeritus Professor of Obstetrics.

G. STRATFORD, M. R. C. S., Eng.,

Emeritus Professor of Surgery.

HON. JOHN ROLPH, M. D. M. R. C. S., Eng.,

Professor of Anatomy and Physiology.

W. T. AIKINS, M. D.,

Professor of Principles and Practice of Surgery.

M. BARRETT, M. A., M. D.,

Professor of Chemistry and Institutes of Medicine.

HENRY H. WRIGHT, M. D.,

Professor of Principles and Practice of Medicine.

UZZIEL OGDEN, M. D.,

Professor of Materia Medica and Therapeutics.

HON. J. ROLPH, M. D.,

Professor of Obstetrics and Diseases of Women and Children.

Demonstrator of Anatomy appointed by Professor of Anatomy.

The New College Building will be arranged to afford the necessary Theatre and accommodation for the Department.

The Hospital now affords the necessary facilities to the Students.

The Fees correspond to those of Queen's College, Kingston.

For particulars as to Curriculum, Graduation, &c., apply to the Subscriber, Dean of the Faculty; Residence, Gerrard Street West.

JOHN ROLPH, Dean, &c.

Toronto, Aug. 23, 1856

COMMON SCHOOLS.

A TEACHER, who will undertake to obtain a FIRST CLASS CERTIFICATE in any County, wishes an engagement. He can prepare youths for the Universities. A Southern or South-Western County preferred. Good references. Address Box 33C, Toronto.

ADELAIDE ACADEMY, HAMILTON.

(Incorporated by Act of Parliament.)

FOR THE EDUCATION OF YOUNG LADIES.

THE NEXT ACADEMIC YEAR will commence on the first of September.

Reference is politely permitted to the following gentlemen, and to the numerous Patrons of the Academy:

The Hon. Sir J. B. Robinson, Chief Justice; The Hon. Robert Baldwin, C. B.; Rev. Matthew Richey, D.D.; Rev. E. Wood, President, W.M.C.; Rev. R. Burns, D.D.

J. B. HURLBURT, A.M., LL.D.

MRS. J. B. HURLBURT,

Principals.

Hamilton, 19th July, 1856.

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All communications to be addressed to Mr. J. GEORGE HODGINS, Education Office, Toronto.

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