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A LECTURE

ON

THE SOCIAL ADVANCEMENT OF CANADA;

Being the Introductory Lecture of the Season, before the Mechanics' Institutes of Niagara and Toronto, delivered in Niagara on the 13th, and in Toronto on the 16th of October, 1849.

BY THE REV. DR. RYERSON.

I am to address you on "*The Social Advancement of Canada*;"—a subject little discussed and less understood,—yet one which involves all that is vital and hopeful in the interests of our country, and which is interwoven with the most anxious thoughts of the Statesman, the solicitudes of the Patriot, and the prayers of the Christian.

In the discussion of this subject, I assume the existence of Society and the possibility of its progress. By Society, I mean the union of individuals for certain purposes of common interest and enjoyment—a union prompted by the original impulses of man, and imposed by his necessities. The most comprehensive and imposing form under which such association amongst men exists, constitutes what is termed "*civil society*;" which is truly regarded as an "*ordinance of God*,"—originating in his goodness and dictated by his wisdom. Every such society involves certain mutual obligations on the part of its individual members, and that which defines those obligations, is called the *constitution* of the society—embracing the fundamental principles of the social compact, either expressly stated in written document—such as the Constitution of the United States; or deduced from historical events, solemn decisions, and uncontested usage—such as form the British Constitution. Every such society requires some agency to accomplish its objects. If one object of the society be to protect the person and property of each of its members, and if person or property be violated in any instance, all the members cannot turn out to apprehend and punish the culprit. Hence the necessity of certain officers of justice, invested with the authority and power of the whole society for such and kindred purposes of common safety and interest. Again, in order to determine with certainty who the guilty party is, in any such case, and to prevent the innocent from being mistaken for the guilty, as all the members of the compact cannot take part in the investigation, a convenient and adequate number of them are selected for that purpose. Such judges of *facts* amongst us are called *jurors*: and as their decisions in particular cases should be in harmony with principles and regulations impartially applicable to all cases of the same kind, certain persons, duly qualified, are selected and appointed as the authorized expounders and guardians of these general principles and regulations. These are denominated *Judges*. But these regulations should be stamped with the authority of the whole society, in order to be binding upon each of its members; and as they cannot all meet to consult and agree upon such regulations, certain of their number are appointed or delegated as *Legislators* for the whole. The results of their deliberations constitute the *Statutes* or *Laws* of a country, and are not usually confined to the mere protection of person and property, but extend to whatever may secure and advance the common welfare of society in its various industrial and social interests—embracing all that is comprehended in the department of *Political Economy*; of which *Public education* is an important and essential branch. Then, some

power is necessary to execute the decisions of Judges and Juries and the enactments of the people through their legislators. This cannot be done by the people *en masse*; and hence the necessity of *executive officers* to give effect to the various laws adopted. But the people cannot all meet to choose these officers; and therefore there must be some selected appointing power to which all executive officers should be subordinate and responsible, and which power stands forth as the personification of the national authority, law, and order. This supreme executive power is termed Emperor, King, President, or Governor, according to circumstances; and the fact of this power being absolute or limited by law, hereditary or elective, chiefly determines the different forms and systems of civil government. But it should be observed, that, according to the nature of things, government is merely the *instrument* to accomplish the *end* for which society exists; *Society* being the *principal*,—*Government* the *agent*. It is true, that in past ages, and in some unhappy countries still, government has been viewed as the *end*, and *society* as the *means*,—the people existing for the sake of the government, and not government for the sake of the people. But the light of modern civilization has largely corrected this unnatural state of things,—has taught rulers their relations and duties, and the people their rights and privileges.

Now, when I speak of the advancement of society, I mean progress in what appertains to the nature and objects of that society; and when I speak of the "*Social Advancement of Canada*," I mean advancement in whatever is involved in the nature and objects of Canadian institutions;—I mean progress in Canadian civilization; or, to use the words of the illustrious French historian and statesman, Guizot,—"*The progress of society, the progress of individuals; the amelioration of the social system, and the expansion of the mind and faculties of man; the exterior condition of man enlarged, quickened, improved; the intellectual nature of man distinguished by energy, brilliancy, and grandeur.*"*

What then is involved in the Social Advancement of Canada, and by what means may it be effected? What are the necessary conditions of its existence, and how may the vigorous development of its life be promoted? The brief answers which a single lecture confines me to give to these momentous questions, comprises several particulars, each of which I must rather indicate than fully discuss.

I. The first is, *the Healthful state of our Country's Material Interests*. It is true that the life of a country, any more than that of an individual, does "not consist in the abundance of the things possessed." The wealthiest kingdoms of antiquity were among the most degraded; while some of the poorest were the most civilized and the most free. Neither does social advancement depend upon gentleness of climate, fertility of soil, or natural facilities of commerce. The fertile plains of charming Italy have long been the abode of squalidness and social debasement, while a high civilization has grown up and flourished on the cold swamps of the sea-deluged Netherlands, and amidst the rugged hills and mountains of hyperborean Scotland. We see semi-barbarism nestling in the more genial Styrian Alps of Austria, while it has long since melted away in the colder Helvetian Alps of Switzerland. On our own side of the Atlantic, we see the mass of the population debased to chattels and brutes in the orange and fig-bearing States of the

* Civilization of Modern Europe, Lecture I.

neighbouring Republic, while freedom and intelligence, industry and virtue dwell in the humblest cottages which dot the unpropitious and mountainous States of New-Hampshire, Vermont, and Massachusetts.

But, while I admit all this, I think that the healthful state of the material interests of a country—whatever they may be—is an essential condition of its social advancement. I do not mean that such must be the state of every City and Town, and interest in a country. Commerce and trade, and their natural attendants, comfort and wealth, forsake old and select new abodes and channels of activity, in defiance of the prescriptive rights of long possession and absolute control. There is scarcely a country in Europe, or a State in America, in which new enterprises and new facilities of communication, by canals, railroads, &c., have not caused the decline of old cities and towns, and given birth to new and flourishing ones. And as we often observe the failure of one kind of grain on a farm, while others exceed an average crop; so may one interest of a country be depressed, while others are prosperous. It may also happen, as it does to us this year, that the abundant crops in Europe reduce the demand for our productions there, and the short crops in the United States open to us an American market, of which our producers cannot take the best advantage in consequence of a hostile tariff. Had the present season witnessed abundant, instead of short crops in the United States, and short, instead of abundant crops in Canada, the present feeling of disadvantage and loss would hardly have been experienced amongst us. The special bounties of Providence upon the labours of our husbandry, have proved the occasion of much of our local discontent.

But the fact of our relations to Great Britain, or to any foreign country, being such as to deprive any class of our population of the natural and legitimate advantages of their industry and enterprise,—Providentially in other respects bestowed upon them—argues an unhealthy state of our country's material interests. Such a state of things produces social discontent, which is most unfavorable to social advancement. The mind of an individual, of a family, or of a country is not in a state favorable to improvement, intellectual, moral, or social, when agitated with the consciousness of labouring at an unreasonable disadvantage, and being unfairly cramped in its energies. With a view to our social advancement, then, our country should be placed in a position in regard to its material interests which would give us nothing to envy in the condition of any other people. Nor do I doubt but British and Canadian statesmanship and patriotism will soon attain this object.

But what is a remedy which has been proposed for a partial and temporary disadvantage, except a retrograde movement in the work of social advancement—a movement warmed into life by the fires of public incendiarism, and nourished by a class of feelings and views which are inimical to the social advancement of any country. We cannot look into the commercial history of any country for the last twenty years, without finding that one or more of its material interests have been injuriously affected by the policy of other nations. But was the remedy ever proposed of abolishing home institutions and of seeking annexation to foreign ones, in order to raise the price of wheat and reduce the price of sugar? In all past time, the Canadian farmer has had an advantage in the English market over his American neighbour of several shillings a quarter for his wheat. But did the American forget his institutions and his nationality, his allegiance and his patriotism, and forthwith claim annexation to Canada in order to obtain, not every third or fourth year, but every year, from twenty to forty cents additional price per bushel for his wheat? Nay, as highly as Americans appreciate dollars and cents, I doubt but the most mercenary of them would have blushed at so unworthy a thought. And could one man in all the United States have been found to put forth such a proposition, it would have been repelled by the universal indignation of his countrymen. The domestic interests of the Southern and Northern States have long clashed on the subject of protection and free trade—the very subject which is urged as the ground of subverting our present civil relations and government. The Southern States produce and export to Europe, Cotton and Rice and Tobacco, and have depended upon importations for nearly all their articles of manufacture, and are therefore interested in free trade. The Northern States, to a large extent, are *manufacturers*, and are therefore interested in protection. That protection is granted them by the National Congress, to the extent of from fifteen to forty per

cent. Do the Southern States then claim a dissolution of the federal union, and demand independence, in order to buy in the cheapest, as well as sell in the dearest market? No, slave-holders as they are, and each of the several States concerned, being, on an average, larger than Canada, yet national patriotism with them is stronger than sectional selfishness, and the integrity of the Union is maintained inviolate by an almost unanimous loyalty. It is true, that alternate party wailings have often been heard there, as here, of commerce destroyed, manufactures crushed, and agriculture impoverished; yet no voice has ventured there to pronounce the word *SEPARATION*; and the country in the aggregate there, as here, has continued to advance with giant strides in the amount of both its domestic productions and foreign importations.

It is an indication of mental weakness, and a means of increasing it, to abandon one's pursuit, or relation, or position, as soon as he encounters a difficulty, or meets with an offence, or is disappointed in an indulgence. We hope nothing of the boy who relinquishes his Latin Grammar when he gets entangled in the third declension of nouns; or of the religionist, who, on the first offence, or hope of gain, separates from one communion and annexes himself to another; or of the farmer, who would abandon his farm on the occurrence of the first drought; or of the patriot, who would desert his country on the first public emergency. Fickleness in a country, as well as in an individual, is the parent of littleness, and is the enemy of advancement of any kind. The social evil of such unsettledness is greatly enhanced, when it is not the impulse of a constitutional duty, resisting some unconstitutional Stamp Act, or maintaining some inherent right; but when it is the offspring of party passion, of individual speculation, of theoretical conjecture. In such a whirlpool there is no onward current. Social restlessness is not social advancement; and in such circumstances, dismemberment is not improvement, nor is revolution progress. Social amelioration should not be looked for in the dissolution of social bonds; nor should a tried foundation be exchanged for the "baseless fabric of a vision."

Nor is there wanting evidence, that the foundation of our material interests is a tried one, and requires not to be laid anew in order that we may advance with our social superstructure. I will adduce one witness, and an unexceptionable one. Last year the Reverend Dr. DIXON, as Representative of the Wesleyan Conference in England, made an official tour in the United States and Canada. He is a man of powerful intellect—an extensive reader, a profound thinker, and long distinguished as a careful observer of the progress of society, both at home and abroad. But long before he reached Canada he had adopted the theory that Canada was destined to be absorbed by the United States, and all his partialities and opinions partook of the character of his theory. Yet he was too shrewd and candid an observer not to see and state facts as he found them, however they might affect his theory. In the account which he has written of his American travels, I find two important statements,—the one referring to the District of Niagara, the other to the City of Toronto,—the one involving a testimony to Canadian agriculture, the other a testimony to Canadian commerce, and something more. After having given the most philosophical and sublime description of the Falls of Niagara that I ever read, Dr. Dixon observes, in reference to his journey through a part of the Niagara District:—"This journey afforded me an opportunity of judging of the progress of agriculture in Western Canada; and I am compelled to say, that I saw no farming in the United States equal to that of this part of the country."* Now, without in the least disparaging the state of agriculture in the Niagara District, I think we may safely say, that Dr. DIXON could have found equal specimens of its progress in more than one-half the Districts of Upper Canada. Then in reference to Toronto, Dr. DIXON remarks:—

"Toronto is beautifully situated on Lake Ontario; the country is level, but free from swamp, and perfectly dry; the city is new, but there are many excellent buildings; and King Street is about the finest in America: the shops of this street are not stores, but finished and decorated in the English style, and, in appearance, would be no disgrace to Regent Street, if placed by its side."†

* *Tour through part of the United States and Canada*, page 137.

† *Ibid*, page 131.

Now, Toronto is but one of the many growing Cities and Towns of Upper Canada. Drooping, decaying commerce will not build "about the finest street in America," nor adorn it with shops comparable with those of the Regent Street of the British metropolis—the greatest of the great imperial cities of Europe. If the agriculture of young Canada advantageously compares with that of the older United States; and if the new commercial City of Toronto (whose population has quintupled during the last twenty years,) shrinks not from comparison with older cities on either side of the Atlantic, have we more reason to be proud, or to be ashamed—to rejoice, or to lament—to build upon the past, or to uproot it—to proceed in the career of advancement, or to commence the career of revolution?

I insist strongly on this point, not only upon the grounds of allegiance and civil obligation, but as involving what is essential to be settled in order to the social advancement of Canada. No community, civil or religious, can advance while the fundamental principles and relations on which it is founded, are in a chaotic state. But I do injustice to our common country in imagining for a moment that its institutions and relations are unsettled. A renewed attempt is indeed making to unsettle them; but though more specious and cautious than that of 1837, I doubt not but it will share the same result. The sincere and disinterested who, without reflection, may have countenanced it as a novel and dazzling theory, will, on calm consideration, shrink back from its lawless disaffection and its disorganizing revolution, and return to the old paths and the good way of fearing God, honoring the King, and meddling not with them that are given to change.*

I desire also to observe, that in maintaining our own civil institutions and relations as the basis of our social progress, those of our American neighbours may be courteously and sincerely respected. To blacken their character as the enemies of liberty, and to assail their institutions as unfriendly to civilization, is not, in my opinion,

* Previously to meditating the subject of this lecture, the Author had intended to observe a studied silence, and, as far as possible, cultivate a feeling of indifference in regard to the external relations of Canada—striving to concentrate his thoughts and exertions upon the educational improvement of the country, without regard to local parties, forms of government or foreign relations; but a careful analysis of the fundamental principles and essential elements of our social advancement, so deeply impressed him with the degenerate feelings and tendencies involved in the project of withdrawing our plighted faith from a power whose prolific expenditures upon us (whatever may have been the errors of some of its acts) have excited the astonishment of Americans themselves, as I have often heard them express; and then not proposing to place the dignity of supremacy upon Canada itself by the erection of a Canadian Republic, (in which there would at least be self-respect and a dignified ambition) but proposing to transfer that broken faith to another power which does not even profess any particular regard for Canada, and which looks on with silent indifference, if not sovereign contempt. Indeed the very idea of Canada selling her birthright for a mess of pottage at Washington, cannot fail to excite the unmingled contempt of every intelligent and thoughtful American, as it must produce a consciousness of meanness in the mind of any Canadian who indulges it, and must deflower whatever feelings it ensnares.

It would be easy to show how gross are the errors, and fallacious the expectations, (beyond the hopes of individual speculation) held forth on this subject; but that would be foreign to the object of these remarks. Modern Europe presents no instance of the annexation of a province to a large power without loss and degeneracy to the annexed; though it furnishes several examples of independent governments less in population and territorial extent than Canada, more prosperous, intellectually and materially in proportion, than extensive Empires, Kingdoms and Republics. We cannot believe that Providence ever designed that the proceeds of any part of the commerce of our magnificent rivers, lakes and forests should be sent to Washington; nor that if Canada ever cease to be an integral part of the British Empire, it is destined to be a State of the American Republic.

We make these remarks with feelings of respect, friendship and admiration toward the people of the Northern and Eastern United States second to those of no man not an American citizen; and everything noble in their intellectual and moral example we shall (as we have hitherto done) commend to Canadian notice and imitation. But it is not necessary to the friendship, or interest or happiness of either of two neighbouring farmers, that one of them annex himself to the other. The individual independence of each is perfectly consistent with, and perhaps the best means of promoting, the mutual friendship, happiness and interests of both.

the true, much less the christian, way of strengthening our own institutions, or of promoting the social advancement of our own country. May we not believe that their institutions, upon the whole, are adapted to their habits and circumstances as our's are to our habits and circumstances? May we not admire their intelligence, patriotism and energy, and rejoice in their prosperity? May we not deprecate the calamity of revolution among them as well as among ourselves? I cannot but think, that while loyal with all our hearts to the laws and institutions of our own country, our social feelings will be rather improved than impaired, if, instead of endeavouring to excite hostile feelings toward our American brethren, we cherish toward them the generous sentiments and feelings of the eloquent MACAULAY, when he said, (referring to the people of the United States) "It is scarcely possible that an Englishman of sensibility and imagination should look without pleasure and national pride on the vigorous and splendid youth of a great people, whose veins are filled with our blood, whose minds are nourished with our literature, and on whom is entailed the rich inheritance of our civilization, our freedom, and our glory."*

II. I remark, that a second condition essential to the social advancement of Canada relates to the *System of Legislation and Administrative Government*. For the sake of brevity, I include under one head two subjects, each of which, from both its intrinsic and relative importance, deserves an extended consideration; and the more so, as I am not aware that either of them has ever been discussed among us in their relation to the progress of Society.

It has pleased the Almighty Creator to place us under law. There is not a single object or being in nature which is not under the control of "the ordinances of heaven;" and it is the operation of these "ordinances" or laws which gives harmony to the universe, in all the movements of the heavenly bodies, and in the forces, attractions, and repulsions which mysteriously appertain to each of their minutest particles. But man is constituted as the proper subject of *moral*, as well as of physical laws; these moral laws invest him with peculiar obligations and responsibilities; and it is on his harmony with these laws that his happiness and well-being depend. "Of law, (says the venerable HOOKER) there can be no less acknowledged, than that her seat is the bosom of God, her voice the harmony of the world; all things in heaven and earth do her homage, the very least as feeling her care, and the very greatest as not exempted from her power; both angels and men and creatures of what condition soever, though each in different sort and manner, yet all with uniform consent admiring her as the author of their peace and joy."

The Nineteenth Psalm vividly portrays the influence which the law of God is adapted to exert upon the character and happiness of man. But among other ordinances of Divine appointment, is that of Civil Government—designed every where to be "a minister of God for good" to its subjects, and therefore to exert a potent influence upon their social condition;—its authority and moral attributes proclaimed in the Sacred Scriptures, but its forms and details left to human choice and arrangement. Now, what we are accustomed to call free or constitutional government, is a government of *law*, in contradistinction to a despotism, which is a government of individual *will*. Our's is a government of *Law*; and therefore *loyalty* with us is not a mere personal affection, though that has produced prodigies of noble chivalry and heroism in different ages; and though, thank God, we have strong reason to cherish that affection towards the person of our virtuous and noble QUEEN; but loyalty with us is a homage to *law*—a homage to the Constitution of government under which it is our privilege to live—a homage to the claims of our country upon our affection and service. Our Chief Magistrate is the official representative of the law, and as such claims our respect and reverence; and true loyalty will not

"babe
The place its honour for the holder's sake."

But what is the end of law, and what is the true principle of legislation, demanded for the social advancement of the country? The Roman Blackstone, JUSTINIAN, reduced the whole doctrine of law to three general principles:—"Live honestly; harm no one; render to every man his due." "Of the Cretan laws, (says PLATO) because they were established with a view to *virtue*, they were well

* *Miscellaneous Writings—Review of Southey's Colloquies on Society.*

established ; but because they regarded only a *part*, and not the *whole* of virtue, I did not altogether approve them." Such were the axioms of law in less favored ages and countries, and history tells how much the spirit and manners and social advancement of nations and people have been influenced by their laws. They give impress to society ; they penetrate into its interior character ; and contribute largely to determine the spirit and tone of its members. The great principle of legislation, then, should be justice to all ; and its spirit should be goodwill to all. The perversion of the functions of legislation to any lower or narrower purposes is a wound to the best interests of society—a loosening of its bonds—profaning the sacredness of law, and paralyzing its authority. Hence the strong language employed by President WAYLAND, of Brown University, U. S., on the duty of a legislator:—"He is bound impartially to carry into effect the principles of the general and the particular compact, just in those respects in which the carrying them into effect is committed to him. For the action of others he is not responsible, unless he has been made so responsible. He is not the organ of a *section*, or of a *district*, much less of a *party*, but of *society at large*. And he who uses his power for the benefit of a *section*, or of a *party*, is false to his duty, to his country, and to his God." *

All partial legislation does violence to the moral constitution of society, and weakens its foundations. The power of law is in its justice ; injustice is its weakness. The Author of our constitution has in no part of creation deposited the moral power that can enforce unjust law. Physical force alone can do it ; and in exact proportion as physical force takes the place of moral force in the government of society, is freedom abridged, and despotism extended. The supremacy of law is essential to the freedom, the security, and the happiness of society—is the only protection of a minority against a majority in a free country—the only guarantee for the stability and permanence of its institutions ; but the law must be enthroned in justice in order to maintain that supremacy. In those countries where the laws are the most equitable between man and man, and between all classes, the exercise of physical power by the government is least needed, and the largest amount of personal and public liberty is enjoyed ; but in countries where the laws are unjust, both in their origin and application, armies are required to sustain them, and liberty is crushed beneath them.

Some degree of *permanence* is also necessary to invest law with due sacredness and authority, and to render it tributary to the advancement of society. I refer, of course, to such laws as affect the relations and duties of society at large, or of considerable portions of it. Unsettledness in any part of the social frame-work is detrimental to social progress. Legislation is the means of supplying some of the wants which society creates ; but the want should be felt, and legislation should be a response to its demands—not the creation of theory, much less the offspring of passion or party.

Were these views of the principles and province of legislation deeply impressed upon the public mind, I think law-making among us would be an easier task than it is, and our own social advancement would be correspondingly promoted.

With us legislation is the representative act of the people, and is, or ought to be, the embodiment of their deliberate sentiments and wishes on all matters provided for by law. There is not a State in America where the power of legislation is more extensive than in Canada. Annexation could add nothing to the Legislative power of the people of Canada, and would deduct largely from the exercise of their local executive power. It is therefore on the enlightenment and right spirit of the public mind that we must depend for such legislation as will best develop the elements of our country's advancement and greatness.

And if the legislation and laws of the country exert so powerful an influence for good or for evil upon its social progress, the *Administration of Government* is an agency of still greater power, to unite or divide, to elevate or degrade, to promote or retard Society in its several relations and interests. If the laws should be just, ought not the administration of them to be equally just ? This is universally admitted in respect to the *Judiciary Department*. And how can it be disregarded in the *Executive Department* without perverting the true ends of government ? Can this be done without

inflicting injury upon Society ? Government operates on mind ; its province is to influence and control the conduct as well as interests of intelligent agents. It is, in the social compact, the living fountain of honor and power. Should the flow of that fountain be pure or impure ? If impure, can it otherwise than pollute whatever it influences ? And how voluminously does history inform us of the demoralization of Societies, flowing from the corruption of their governments ! And what is corruption in government but partiality and selfishness in the exercise of its functions ? There may be various degrees and modifications in that corruption ; but its essence is one in every age and country, as is the poison of its deleterious influence. Various reasons may also be assigned for selfish partiality in the exercise of Executive power ; but they all, in one form or other, resolve themselves into an expediency which has been pleaded for extinguishing liberty at Rome,—for peopling Siberia with exiles,—and for drenching Hungary in blood ! Justice is the end of government ; and justice should ever be the habitation of its throne. It should stand before the people as the living personification of "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report." Then, though an unscrupulous combination of selfishness might seek to *ostracise* it, as it did an ARISTIDES, it would be enthroned in the conscience of the country ; it would be a conservator of morals as well as of peace and order ; it would compel the homage of enmity itself, if it could not disarm it of hostility ; its influence would be a vital stream of moral healthfulness and social good-will circulating throughout the hamlets and townships and cottages of the land ; in its presence party bitterness would stand rebuked, and under its sway party controversy would lose its acrimony ; while it would be the focus to which the sentiments of the country would converge, it would be the point whence would radiate the impulses of social ameliorations and progress ; and if it could not transform Canada into an Eden, it would, at least, enable each of her sons to say—

"Sweet clime of my kindred, blest land of my birth:

The fairest, the dearest, the brightest on earth!

Where'er I may roam—howe'er blest I may be,

My spirit instinctively turns unto thee!"

I think that Canada has much to learn on this subject, and it is one in which is vitally bound up our future well-being as a people. Ethical and several political writers in the neighbouring States have set it forth upon the elevated platform of Christian virtue and the true principles of public morality and patriotism, and some of their Chief Magistrates have avowed themselves the impartial administrators of the laws for the whole people. In England, notwithstanding a long succession of reforms have been effected by alternate parties, it is only within a few years that her leading Statesmen have avowed and acted upon the principle of advising the exercise of the power of the Crown with a view to the greatest good of both Church and State, and not for the mere benefit of individual partisans ; and among the early results of thus basing the administration upon the principles of justice and patriotism, are a great reduction of the current expenses of government, and the moral strength and sublime stability of that government amidst the convulsions and wrecks of neighbouring kingdoms. I rejoice to observe that the word *justice* has superseded the word *party* in the vocabulary of some of our most distinguished Canadian Statesmen. I trust that recent occurrences and pending theories, will lead all thinking and virtuous men to examine into the sure foundations of society and public economy, and the true ends of civil government in its executive, as well as legislative and judicial administration ; and I am satisfied the conclusion will be that which is clearly stated by the Author of Moral Science, already quoted, in the following words:—

"Not only is an executive officer bound to exert no other power than that committed to him ; he is also bound to exert that power for no other purposes than those for which it was committed. A power may be conferred for the public good ; but this by no means authorizes a man to use it for the gratification of individual love or hatred ; much less for the sake of building up one political party, or of crushing another. Political corruption is in no respect the less wicked because it is so common. Dishonesty is no better policy in the affairs of state, than in any other affairs : though men may persuade themselves and others to the contrary." *

* Moral Science, page 335.

* Wayland's Elements of Moral Science, page 362.

I will only add on this point, that the importance of these views may be inferred from what we are accustomed to see transpiring around us. It has ever been the tactics of the avowed adversaries of any administration, to fix upon it the charge of partiality and injustice. Why has this course been pursued, except from the fact that the moral sense or conscience of society at large instinctively condemns partiality and injustice in what involves the common welfare—a strong proof that the conscience of a Christian people is the true basis of government, and the development of that conscience its obvious duty and best policy.

III. From legislation and government—the two-fold instrument employed by Society for the promotion of its interests—let us advert to the component parts of that Society, in order to consider their bearing upon its advancement; and in the *Appropriate relation and Sympathetic action of those parts*, we will find a third element of social progress. The variety that appears in the aspects of nature and in the productions of the mineral, vegetable and animal kingdoms, has its counterpart in the diversities of human genius, condition, and employment. The adaptation of different objects in nature for different purposes, is not more obvious than that of different men for different pursuits. In this boundless variety there is endless beauty; and that beauty largely consists in the adjustment of the several parts to produce unity of effect,—of which we have a remarkable example in the formation and disposition of the various parts of the human body. The same wisdom and beneficence are seen in adapting the various talents, professions and employments of human life to the one great end of individual and public happiness. They are not rivals, but fellow-helpers; not aliens, but members of the same household, and parts of the same body. The active sympathy of these relations is the arterial life of a country's social advancement; and it is when its pulse throbs in all its members, that society will exhibit the signs of moral strength, energy and expansion. Society assumes and demands the merging of the *individual* man in the *social* man; and the very law of its existence is, that the interests of the whole society are binding upon each member of it. He who is unfaithful to this law, is unfaithful to society. The very law which imposes so weighty obligations on government as the central agent of society, imposes corresponding obligations on each of its members in his more limited sphere, and according to his personal ability. As the happiness of society is but the aggregate of the happiness of the individuals who compose it; so, its social advancement is the aggregate result of the elevation and exertions of its individual members.

Any arrangement, or policy, or feeling, therefore, which isolates and alienates the members of society from each other, and prevents their mutual sympathy and co-operation for the common interests, is inimical to the advancement and welfare of society. It is so in the domestic circle; it is so in the larger family circle of a neighbourhood or a country, especially of a comparatively new and feeble country. Such a country has no superfluous strength to waste in the suicidal work of social warfare, nor can it afford to have any part of its resources perverted and prostituted in the mutual hostilities and havoc of its children. All arbitrary class distinctions, professional exclusiveness, and hostile factions, are, then, so many impediments to the social advancement of the country; and as they prevail to a less or greater extent, will the energies of society for the common welfare be crippled and paralyzed. It was thus that Greece was rendered powerless, both for improvement and defence, and lost its liberty by an ignominious annexation to the kingdom of Philip and Alexander; and it is thus that France is paralytic under a new democratic republic of boasted "liberty, equality and fraternity." May Canada be mercifully preserved from like calamities!

And here I think is our danger as well as our duty. We are threatened by no foreign foe. We are living in peace and amity with our American neighbours. The obstacles to the advancement of society among us are of our own creating. Our divisions are local; our weakness is internal; and if the existing institutions of our land perish, they will fall by the hands of its own sons. The strength of all free institutions is in the principles and affections of their subjects, and not in the laws of the Statute Book; and the progress and happiness of society are involved in the dispositions and conduct of its individual members. Milton has truly said—

"The mind in its own place, and in itself
Can make a heaven of hell, or hell of heaven."

It is so with the mind of a community as well as of an individual.

If the spirit of sect be stronger than the spirit of Christianity; if the love of party overmatch the love of humanity; if the spirit of faction trample down the love of country, and individual selfishness absorb the spirit of patriotism, then the twilight of the past is but the precursor of a future night, and not the harbinger of a glorious day. But if the ministers and members of the different religious persuasions would seriously consider the vital doctrines and obligations and interests wherein they agree, in comparison of the points, (magnify them as they may) wherein they differ, if the most ardent men of party, and even the abettors of faction, would reflect upon the vastly broader grounds and stronger reasons they have to honor, co-operate with and seek to benefit differing individuals, and sections of their fellow-subjects; than to employ all their energies and means to vilify and depress them; and if the gentlemen of leisure and of the several professions, instead of wrapping themselves up in selfish exclusives, would ponder upon the many ligatures by which they are linked to society at large, and especially to the more numerous labouring classes; if the men of various business and trades would think of both the treasures and the pleasures of mind, and the best means of increasing and multiplying them: if the various members and portions of society would act upon the convictions induced by such a survey of their highest obligations and best interests, how mighty would be the impulses to its advancement, and how soon would its resources of strength, elevation and enjoyment be multiplied ten-fold! We would then behold on a large scale, what affords us so much pleasure to see on a small scale in Mechanics Institutes,—men of different persuasions, professions, parties, trades and employments, associated together in the spirit of intelligence, goodwill and philanthropy, for the diffusion of useful knowledge, and the advancement of the common interests. Was this spirit of fraternity expanded, and this circle of patriotic activity enlarged to the widest dimensions of society, and to the comprehension of all its essential interests—there would be a strengthening rather than a compromise of virtuous and noble principles—there would be a large extension of generous sentiments and feelings;—there might still be differences of opinion, as there doubtless are in the Committees of your own Institute; but those differences would be without personal hostility or party enmity; there would still be earnest and varied discussion, but it would be the manly discussion of gentlemen equally interested in a common object, and not the personal detraction and scurrilous abuse that we frequently witness hissing through the columns of a perverted press. Would the members of the several persuasions, professions, parties and employments thus bring their offerings of ingeniousness, tolerance and philanthropy, and lay them on the common altar of our country, their hallowed odour would perfume its whole social atmosphere, and awaken the spirit of growing intelligence and patriotism throughout its habitations. I submit whether Canada has not a claim to this devotion from each of her sons; and shame be upon the son who refuses to acknowledge that claim—whose world is himself—who prefers sect to Christianity, and party to country—who would spread over his native, or adopted land a chain-work of functionaries, rather than enrich it with the treasures of knowledge, and animate, cement, and ennoble it with the principles of justice and generosity, the spirit of charity and progress.

IV. The mutual relations and obligations of the various classes and members of the social compact, naturally conduct our thoughts to the existing appropriate facilities for the diffusion of useful knowledge and the inspiration of elevated sentiments and feelings throughout the land. My next topic of remark, therefore, relates to *Books and Periodical Literature as a fourth element in the social advancement of Canada*. Books of Canadian authorship we have next to none; nor have we any native counterpart of the eloquent *Quarterlies* and elegant *Monthlies* which issue from the British and American press—forming a varied and comprehensive literature, in which the ripest scholars and mightiest intellects of Europe and America have deposited many of their noblest productions. Our American neighbours eagerly hail every emanation of British genius and scholarship: and, through the medium of their ever active press, they soon adopt it as their own. Through the same medium we can obtain the best English works and English Reviews at more than fifty per cent. below the English prices, and generally at the retail prices of the American Atlantic Cities. The latest and choicest productions of British historians, statesmen, philoso-

phers, poets, and divines, may be supplied to the remotest of our Canadian villages at less than one-third the price at which the English nobleman or mechanic can slake his thirst at the same fountains. By means of Library associations,—such as may easily be formed in every city and town, and such as I trust soon to see form part of the Public School System in every Township—I say by means of Library associations, not only the best works of living authors can be rendered accessible to our whole Canadian community; but we can—

“Turn back the tide of ages to its head,
And hoard the wisdom of the honour'd dead.”

We can, through the medium of the best translations, hold converse with Herodotus and Livy, with Demosthenes and Cicero, with Homer and Virgil, the same as with Paul and Moses, and David and Isaiah.

But, unhappily, the poison is everywhere mingled with the healthful food; bad books are as numerous as good ones, and are perhaps more widely read. Their moral leprosy spots the virgin heart of many an unsuspecting reader, and taints virtue and principle in their sources. It is the duty of all virtuous and intelligent persons to aid in resisting and, if possible, suppressing this growing evil. Good books are as important as good companions; and bad books are a formidable species of “evil communications which corrupt good manners.” More importance should be attached to the quality of books than to their number and variety; a sentiment long since expressed by SENECA, when he said—“*Non refert quam multos libros, sed quam bonos habeas.*” Thoughtful conversation with a few select friends will yield more profit than thoughtless conversation with a large and promiscuous company. It is the thinking, and not the most extensive, reader that acquires most knowledge. LOCKE has truly and quaintly said—“Reading furnishes the mind with materials of knowledge; it is *thinking* that makes what we read our's. We are of a ruminating kind, and it is not enough to cram ourselves with a great load of collections; unless we chew them over again, they will not give us strength and nourishment.” As much eating and little exercise, is injurious to bodily health; so much reading and little thinking enfeebles, rather than strengthens the mind. That acute metaphysician, DUGALD STEWART, expresses himself strongly on this point. “Nothing (he says) in truth, has such a tendency to weaken, not only the powers of invention, but the intellectual powers in general, as a habit of extensive and various reading *without reflection*. The activity and force of mind are gradually impaired, in consequence of disuse; and not infrequently all our principles and opinions come to be lost in the infinite multiplicity and discordancy of our acquired ideas.”

But if the “extensive and various reading without reflection,” of even instructive and truthful books, impair the mental powers; what must be the effects of the “extensive and various reading,” as an amusement, of light literature and works of fiction? Such reading must not only enfeeble the mind, but pervert the taste and corrupt the imagination. Such works are as untrue to nature as they are false to morals. Their characters are not less monstrous in Society, than hippogriffs, centaurs, and mermaids in natural history; and they do equal violence to the mind, the passions, and the heart. Without adverting to that class of novels which outrage decency by the impure profligacy of both their expressions and illustrations, how pernicious are the effects of reading even the better class of them? They may cause tears to flow at the artistical picture of human distress; but do those tears ever open the hand for the relief of real distress? Sighs may be drawn forth over a fictitious object of misfortune and wretchedness, but will such sighs ever move the feet even to the next street or lane to visit and comfort a real object of equal misfortune and wretchedness? The heart may be made to glow at the fanciful portraiture of filial devotion and conjugal affection, but does that glow make the daughter more affectionate and submissive to the maternal cares and wishes, and the wife more devoted to the happiness and interests of her husband and home? Is the novel reading son the more virtuous, more manly, more industrious? Is it not notorious that the most extensive readers of the works of fiction are the least disposed to the real duties of life, and least contented under its cares and vicissitudes? The maudlin sentiment imbued from the novelist is as alien to true love, true benevolence and compassion, as is the spectral agitation of the intoxicated brain to the healthful activity of sober reason. The heart enchanted by fairy etherialities is

robbed of its native simplicity and tenderness; and the mind fed by fantasies loses its vigor for the stern duties of life, and is borne away by every illusion, like a bulrush upon the tide.

May not the wide circulation and perusal of works of fiction by our junior population, explain the philosophy of the remark so often made, that the growing up sons and daughters, with all their superior advantages of schools and books, are seldom equal to their fathers and mothers in mental and moral stamina, in self-denying energy and enterprising activity? Apart from its religious aspect, the question deserves the most serious consideration of parents and young people. For the mind to become great, its activity must be great, and it must not be the companion of foolish characters or foolish books; but it must dwell in familiar contact with great subjects and great characters; and these are to be found in works of moralists, philosophers and historians, and not in the legends and fictions of the whole race of the BULWERS and DUMASES, the DICKENSES and COOPERs of our age. And in order to form the loftiest conceptions and the most influential views of truth, of morals, of personal excellence, let us go to the Records of Inspiration—to the lives of prophets, apostles and saints; above all, let us bow down in the humble and daily contemplation of that Divine Character, which—to use the words of ROBERT HALL,—“borrows splendour from all that is fair, subordinates to itself all that is great, and sits enthroned on the riches of the universe.”

But it is the PERIODICAL PRESS, which, perhaps more than any other agency, is contributing to form the popular sentiments and taste of our country, and to influence its social advancement; and our newspaper sheet is almost our sole representative of the stately Reviews and literary Magazines, the weekly and daily papers of Great Britain and the United States. We

“Turn to the press—its teeming sheets survey,

Big with the wonders of each passing day;

Births, deaths, and weddings, forgeries, fires, and wrecks,

Harangues, and hailstones, brawls and broken necks.”

“It tells us of the price of stock—how much produce is worth;

And when, and where, and how, and why strange things occur on earth.

Has war's loud clarion called to arms? has lightning struck a tree?

Has Jenkins broke his leg? or has there been a storm at sea?

Has the sea-serpent shown his head? or a comet's tail been seen?

Or has some heiress with her groom run off to Gretna Green?

All this, and many wonders more, you from this sheet may glean.”

I doubt not, however, you will all agree with me, that the Canadian press does not altogether limit itself to the functions here indicated; but that it has sustained a position surpassed by the newspaper press of scarcely any other country in the discussion of some questions of civil government and public policy. But as the newspaper constitutes nearly the whole of the “Fourth Estate” in our periodical literature, how much is the country depending upon it for information and enlarged views on all questions of science, literature, and social polity, as well as common politics? The intellectual and moral constitution of society must be essentially effected by the character of the food periodically administered to it; and it will improve or decline just as that food consists of sound and varied knowledge, instinct with the spirit of candour, generosity and patriotism; or as it consists of harsh and coarse vituperation, administered in the spirit of selfishness and animosity. The free discussion of all questions of public interest, dictated by a spirit of intelligence and earnest investigation, and conducted in a tone of elevated moral philosophy, is a vivifying stream circulating far and wide over the social soil, and everywhere producing fertility and cheerfulness; but I know of nothing more vitiating to the public mind, minifying its views, enfeebling its energies, and embittering its kindest feelings, than a publication, whose periodical issues are so many successive indictments of fraud, robbery, and conspiracy against all who may entertain other opinions and other preferences than those of some of their fellow-countrymen. The animus of such a publication, in whatever interest it may be enlisted, is Russian despotism; and the virus of its spirit, as far as it penetrates, corrodes all the elements which combine in the advancement of society. The mission of the Canadian press is important beyond estimate; its field of labour is wide beyond comparison; it is the palladium of that freedom of thought which is essential to the happiness and dignity of man, and the channel of that unlimited inquiry by which the human faculties are advanced; it is the great school-master of society, with an ubiquity spreading over

the whole land, and imparting lessons of instruction alike in the cottage of the backwoodsman and the dwelling of the citizen, from the statesman down to the day labourer. If it be true to itself, its character, and its vocation, it will secure an appropriate reward, in the increase of its power, and in the advancement of society through its instrumentality. Its point of temptation and danger is, mistaking men for truths, and substituting personality for argument, — a course which violates the first principles of morals, which invades the sacred rights of others, which tends to loosen the social ties, and rive society to its foundations. On this important point permit me to adduce again the authoritative language of the work on Moral and Political Science, which is adopted as a Text Book in most of the Colleges and Academies of the United States. "If (says Dr. WAYLAND) it be wrong to injure my neighbour's reputation within the limited circle of my acquaintance, how much more wrong must it be to injure it throughout a nation? If it be, by universal acknowledgment, mean, to underrate the talents or vilify the character of a personal rival, how much more so that of a political opponent? If it would be degrading in me to do it myself, by how much is it less degrading to cause it to be done by others, or to honour or dishonour with my confidence, and reward with political distinction, those who do it? Because a man is a political opponent, does he cease to be a creature of God; and do we cease to be under obligations to obey the law of God in respect to him? or rather, I might ask, do men think that political collisions banish the Deity from the throne of the universe? Nor do these remarks apply to political dissensions alone. The conductor of a public press possesses no greater privileges than any other man; nor has he any more right than any other man, to use, or suffer to be used, his press, for the sake of gratifying personal pique, or avenging individual wrong, or holding up individuals, without trial, to public scorn. Crime against society is to be punished by society, and by society alone; and he who conducts the public press has no more right, because he has the physical power, to inflict pain, than any other individual. If one man may do it because he has a press, another man may do it because he has muscular strength; and thus the government of society is brought to an end."

May the Canadian press be preserved from such a course of proceeding; and may Canada be saved from such a destiny!

"Just men are only free, the rest are slaves."

V. Hitherto my remarks have chiefly referred to the grown-up population of the country. I must now advert to that most vital element in the advancement of society which is involved in the *Proper Education of the rising generation*. As I have dwelt on this subject at large on other occasions, I will confine myself at present to a few remarks; but its vast importance forbids me passing over it in entire silence. It is said, that when ANTIPATER demanded fifty children as hostages from the Spartans, they offered him, instead of the fifty children, a hundred men of distinction: the Spartans rightly and nobly judging, that fifty children educated for their country were of more value than a hundred middle aged men even of rank and consideration. The act of the Spartans unfolds a sublime philosophy, and rebukes all indifference to the childhood of our land. In that childhood our posterity stands before us—our successors and heirs, as well as the fathers and formers of another generation. The present is the Spring season of their existence, and if its vernal months are without vegetation, what will be the barrenness and gloom of its future Summer and Autumn? Or,—to use a more appropriate Scriptural illustration,—if we suffer "thistles to grow instead of wheat, and cockles instead of barley," what will be our harvest? This is a matter of infinitely greater moment than any of the struggles of faction, and involves interests far more important than even commerce and manufactures, than canals and railroads. The education of our youth requires that there should be Colleges and Schools adapted to their various circumstances and pursuits. It has been well remarked by the PRESIDENT OF HARVARD COLLEGE, in his recent Inaugural Address, that "in the very order of things, there must be a variety of employments, a gradation in their relative importance and utility, suited to the immutable laws of physical and social existence, as there is also a gradation in the capacity and original powers of the human mind. Hence the necessity, in every well-balanced state of society, of providing the means of education adapted to this order of things; the necessity of colleges and schools of various ranks, differing in their organization and immediate objects, but co-operating to aid and sustain each other, and

to confer the greatest amount of benefit upon society at large. If you break any link in the chain, every part will be weakened. Take away the Colleges, and the Intermediate and Common Schools will be without Teachers and higher examples; remove the schools, and the colleges will fall; and thus it is that the vitality of popular education consists in the intimate relations and close union of all its parts. The interests of the whole people are deeply concerned in having these relations and this union steadily maintained and strengthened.*"

At the present time, which is pre-eminently with us an ocean of change, the waves of which are obliterating so many ancient landmarks, I regret to observe a tendency, in some instances, to undervalue the importance of classical studies, and to lower the standard of classical education. I hope whatever modifications may take place in any of our Colleges, the standard of classical attainments will be raised higher instead of being lowered, and that classical scholarship in Canada will ever advantageously compare with that in any other part of America, and never be inferior to that of Great Britain and France. Whatever superficial pettiness or utilitarian materialism may say on the subject, the ablest statesmen of both Europe and America have had their mental faculties early disciplined, and their taste refined and their views enlarged, by the severe logic required in mastering the structure and philosophy of the languages of Greece and Rome, in comprehending their authors, and in contemplating the characters and achievements which they portray in language which has, perhaps, never been equalled by any other people or in any other tongue. It may seem presumptuous for one, whose life has been almost incessantly practical rather than literary, to express himself thus on this subject; but I may be permitted to observe, that for whatever of the little power of thought or of language I may possess, I am in no small degree indebted for it to the mental discipline and logic which an intellectual and philosophical method of studying the elements of classical learning, is calculated to develop and impart; and it has been my necessities and duties, (to which intellectual taste and natural inclination must be subordinate,) that I have not been able to explore more extensively and deeply the enchanting fields of Greek and Roman Literature † But it would be ignoble in any man of the grown-up generation not to wish his children and posterity to surpass himself. The duties of my present position, and the wants of the country, have imposed upon me the task of advocating English, rather than Classical education; and the tendency of former times in this country

* Inaugural Address of Jared Sparks, L.L.D., President of Harvard College, delivered June 20th, 1849.

† The author made the following remarks on this subject in his Inaugural Address delivered June 22, 1842, at the opening of the Collegiate Department of Victoria College:—

"The study of the Classics will greatly contribute to a thorough and critical knowledge of the *Etymology* of our own language. Nearly thirty thousand, of the forty thousand words in the English, are said to be of Greek and Latin origin. A sound classical scholar will, therefore, understand the meaning of those words which are derived from the Greek and Latin without having recourse to an English Lexicon, and will often perceive an aptitude and force in the application of them which is lost when reflected from the imperfect mirror of an English Dictionary. There is beauty in the reflected rays of the sun at twilight; but they furnish no adequate conception of the glory of his meridian beams. The same remark is true in reading the original, or best translations of the Classics. To see a *portrait* and to see the *original*—to read a *reported* Discourse or speech, and to *hear* the *living speaker*—to read what a writer is said to have written, and to read the writer himself—are very different things, and produce very different impressions and feelings. The same remark is equally true in respect to reading the Scriptures in the original, and in our excellent translation. We will not make a better translation; but we will see and feel what cannot be imparted by any translation—the scenes, the emotions, the characters, the latent passions and modes of thinking and reasoning, which no translation can convey. The study of the Classics aids greatly in acquiring that *copia verborum*—that rich variety of language—which is so important, and gives one man so great an advantage over another, in conversation, in writing, and in public speaking. Nature, indeed, in language as in other things, makes large as well as arbitrary distinctions; but art and industry add to the bounties of nature, and marvellously supply its deficiencies. Translating elegant writers from one language into another is also a continued exercise in the best kinds of composition. Our best English Poets, Orators, and Writers, cannot be fully appreciated without some acquaintance with Grecian and Roman Literature. The whole force and elegance of their finest turns of thought are derived from their classical allusions. Apart from the discipline of mind, the phraseology of the learned professions, and of professional intercourse, and the vast accessions of beautiful imagery, I will merely add, that familiarity with the Classics has the same effect upon the taste and feelings that intimacy with polished society has upon the manners."—pp. 14, 15.

was to provide for the latter to the neglect of the former; but on an indication of an opposite tendency, at least, so far as it relates to Classical antiquity, I may be permitted, if nothing more, to adduce the words of a most learned and devoted advocate of popular education, who held a somewhat similar situation in France to that which I occupy in Canada. I refer to the enlightened Cousin, who, in his famous *Report on Public Instruction in Prussia*, addresses the French Minister to whom his report was presented, in the following language:—

“You, Sir, are sufficiently acquainted with my zeal for classical and scientific studies; not only do I think we must keep up the plan of study prescribed in our Colleges, particularly the philological part of that plan, but I think we ought to raise and extend it; and thus while we maintain our incontestable superiority in the physical and mathematical sciences, endeavour to rival Germany in the solidity of our classical learning. Indeed classical studies are, without any comparison, the most important of all; for their tendency and their object is the knowledge of human nature, which they consider under all its grandest aspects; here, in the language and literature of nations which have left indelible traces of their passage on earth; there, in the fruitful vicissitudes of history, constantly remodelling and constantly improving society; lastly, in philosophy, which reveals the simplest elements, and the uniform structure of that wonderful being, whom history, language, and literature successively invest with forms the most varied, yet all connected with some part, more or less important, of his internal constitution. Classical studies keep alive the sacred tradition of the moral and intellectual life of the human race. To curtail or enfeeble such studies, would, in my eyes, be an act of barbarism, a crime against all true and high civilization, and in some sort an act of high treason against humanity.”

What is here commended as to a provision for teaching the smaller number who are able to pursue an University education, the languages and history and literature of Greece and Rome, cannot be too strongly insisted upon in respect to the provisions for teaching the much larger number of our youth the language and science and arts and history and literature of Great Britain and America. Our youth are to be prepared to fulfill aright the relations and duties in society assigned them in the order of Providence. The advancement of society does not merely require the high culture of a few, but the appropriate culture of all. But as I have already delivered and published three Lectures on the practical and proper education of the people at large, I will only add on this point, in the graphic language of the Honorable HORACE MANN, “That the scientific or literary well-being of a community is to be estimated not so much by its possessing a few men of great knowledge, as by its having many men of competent knowledge; and especially is this so, if the many have been stunted in order to aggrandize the few. How does the farmer estimate the value of his timber-lands?—surely not by here and there a stately tree, though its columnar shaft should shoot up to the clouds, while all around there is nothing but dwarfish and scraggy shrubs. One or a few noble trees are not enough, though they rise as high and spread as wide as the sycamore of the Mississippi; but he wants the whole area covered, as with a forest of banians. And this should be the growth of these immortal and longing natures which God has given to all mankind. Each mind in the community should be cultivated, so that the intellectual surveyor of a people,—the mental stacion, or he who takes the valuation of a nation’s spiritual resources—should not merely count a few individuals, scattered here and there, but should be obliged to multiply the mental stature of one by the stature of all, in order to get his product. The mensuration of a people’s knowledge should no longer consist in calculating the possessions of a few, but in obtaining the sum total, or solid contents, in the possession of all. And for this end, the dimensions of knowledge, so to speak, must be enlarged in each geometrical direction; it must not only be extended on the surface, but deepened, until the whole superficies is cubed.”

VI. One topic more and I have done. Society contains not the whole of man. Human societies die; man never dies. Man has a higher destiny than that of states. And that element of man’s nature which bespeaks his higher destiny, is not to lie dormant, neglected, trodden down in this the apprenticeship of his existence. The soul has a heart as well as a body; and it is the pulsations of that heart which dispense the vital power of existence even to the

social system itself: for without the operations of the moral faculty in man, there can be no law, no government, no society. The cultivation of that faculty is also favourable to the improvement of the mental faculties. Never are the operations of the intellectual powers more healthful and vigorous, than when the conscience and affections are right; never is the taste and relish for science (which necessarily involves acquaintance with some part of the works of God,) more keen and ardent, than when the moral and religious emotions are in harmony with the character of the Divine Architect; never is there less friction and greater momentum in the movements of the whole mental machinery, than when the conscience and the will, the understanding and the affections act in the same direction; and never are the powers of the mind more strengthened and enlarged, than when prompted by the impulses of the heart to grasp moral truth and contemplate spiritual objects.

The training of the moral part of man cannot, therefore, be neglected without inflicting the greatest possible injury both upon the individual and upon society. It is our duty to augment the intellectual power of society to the utmost; but it is equally our duty to give that power a right direction. We must provide a conductor, as well as raise the steam, and set the car in motion. An eloquent lady, in a little volume, entitled *Studies in Religion*, has beautifully remarked, “Our nature is a garment woven without seam throughout, and which cannot be parted without sacrilege. To be just to a part, we must be just to the whole.” It is principles that make men; and it is virtue, and not merely knowledge, that gives strength to government and law, and security to freedom. The intellectual culture of the country, in all its degrees, varieties, and forms, should be conducted in harmony with this essential law of man’s moral constitution, and this cardinal want of his social state. The GOVERNOR of Massachusetts, in inducting (in 1845) the Honorable EDWARD EVERETT into office as President of Harvard College, according to the form prescribed by law, made the following remarks:—“More than half a century ago, EDMUND BURKE, in speaking of the English and French nobility, said the latter had the advantage of the former, in being surrounded by the powerful *outguard* of a military education. How powerful that outguard was to the nobility of France herself, against the attack of an internal foe, history has shown. It will be your higher purpose, and the purpose of those who co-operate with you, in this ancient seat of learning, to protect the youth committed to your care, by implanting in the citadel of their hearts the more powerful *internal guard* of a Christian education.”

It is my earnest prayer, that such an “internal guard” may be planted in the heart-citadel of every youth of our land. It is the union of moral and intellectual qualities which adorn and elevate the individual man; and it is their united development which constitutes the life and strength, the happiness and progress of society. If then we wish to see our country accomplish its high destinies—our unbroken forests converted into weaving wheatfields—single manufactories growing into prosperous towns, and towns swelling into cities—canals and railroads intersecting the various districts, and commerce covering the rivers and lakes; if we wish to see our institutions settled and perfected, and our government fulfilling its noblest functions—our Schools and Colleges radiating centres of intellectual light and moral warmth to the youthful population—the poor as well as the rich properly educated, and a rich and varied home literature created—the experience of past ages giving lessons in all our domestic dwellings, by means of books and libraries;—in a word, if we wish to see the people of Canada united, intelligent, prosperous, and happy—great in all that constitutes the real grandeur of a people—let us feel that the eventful issues of that anticipated futurity are in our hands, and that it is for each individual of our grown-up generation to say, how far these hopes of patriotism and philanthropy shall be realized or disappointed. Above all, let us never forget that there is a moral as well as physical universe; and as it is in the harmony of the two that the perfections of the Divine character and government are fully displayed; so it is in the harmonious development of the moral, with the intellectual man, that the perfection of his nature consists. What God has joined together we must never part asunder in any of our plans and efforts for the Social Advancement of Canada. Our motto should be the words of the inspired Isaiah—“*Wisdom and knowledge shall be the stability of thy times—the possession of continued salvation; the fear of Jehovah, this shall be thy treasure.*”—[*Bishop Lortch’s translation.*]

JOURNAL OF EDUCATION.

TORONTO, DECEMBER, 1849.

SECOND VOLUME OF THE JOURNAL OF EDUCATION.

The present number completes the Second Volume of this *Journal*; and although the amount of subscription received leaves a considerable balance for mechanical expenses for this, as well as for the first Volume, to be paid by the Editor, we have satisfaction in believing that our voluntary sacrifice of means and labour has been a useful contribution to the interests of Education and general knowledge in Upper Canada. We are truly grateful for the cordial and very general commendation of the public press, without distinction of sect or party—a circumstance which shows how broad and important are the grounds on which persons of all persuasions and parties can earnestly unite in Christian and patriotic action for the advancement of general education. We desire also to express our hearty thanks to many Clergymen, District Superintendents, several Teachers and other individuals who have promoted the circulation of this *Journal*; also to the Municipal Councils of the BATHURST, JOHNSTOWN, MIDLAND, and PRINCE EDWARD Districts, for ordering a copy for each School Section within their respective jurisdictions. Especially should we most gratefully mention the noble conduct of D. D'EVERARDO, Esquire, for ordering and assuming the responsibility of paying for a copy for each School Section in the NIAGARA District, previously to any action of the Council on the subject. Several other Councils have ordered a copy for each Township represented by them.

In our Prospectus of the present volume, we said that “while the subjects which have given character to the first volume of this *Journal* will not be lost sight of, another leading object of the second volume will be SCHOOL ARCHITECTURE;” and intimated that the illustrative engravings which we proposed to introduce on this subject, would “exceed in number the months of the year.” The engraved illustrations (large and small) of School Architecture which have appeared in this volume are 42 in number; in addition to which we have given no less than 24 illustrative engravings under the head of PRACTICAL SCIENCE AND ARTS—embracing scientific and practical explanations of Steam-engines, the Magnetic Telegraph, Optical instruments, &c. The whole number of these engravings, therefore, which have appeared in this volume amounts to sixty-six. We believe this feature of the present volume of the *Journal of Education*, is a new feature in the periodical literature of Canada.

In the expository parts of the Provincial School Reports for 1847 and 1848, together with various statistics, which have appeared in this volume, a practical exposition has been given of the principles and workings of our School Law, and the spirit and success of its administration. The *System of Free Schools* has also been explained and illustrated; and we trust the Domestic and Foreign Educational and Literary Intelligence, the various articles respecting the relative duties of Teachers, Trustees, and Parents, on the subject of education generally, have realized the expectations and wishes of our readers and fellow labourers.

There are, however, two other objects intimated in our Prospectus of this volume, which, we regret, have not been accomplished. We stated,—

“A third and prominent object of the second volume will be, the exposition of the means necessary for carrying into effect provisions which we believe will shortly be made by the Legislature for the establishment of COMMON SCHOOL LIBRARIES; and on the selection of the books by the Board of Education, short reviews and characteristic notices of them will be given in this *Journal*, together with the best and cheapest modes of procuring them.”

Unfortunately, no such provision was made by the Legislature for the year just closing; nor has any provision been yet made to enable Municipal Councils to take the necessary steps to establish Common School Libraries at any time; and the Board of Education has been denuded of the power of selecting and recommending books. We trust, however, these things will soon be rectified and provided for. Had the provision anticipated been made, the books for Libraries would have been selected in the course of the last Summer, and the Chief Superintendent would have visited the several Districts of Upper Canada during the Autumn, preparatory to the establishment of such School Libraries, besides fulfilling what had been intimated in the *Journal of Education*. Such were our arrangements for the season's labours.

In our Prospectus of the present volume we also stated,—

“Another object of the second volume will be, to explain any modifications which may be made in the School law in connexion with the present provisions.”

Perceiving that the provisions of the new School Bill (which was prepared before any Report of the operations of the present Act had been printed) would abolish several of what had proved most useful provisions of the Act under which the School System had been successfully administered during the last two years—that the Bill contained provisions which would be injurious to Teachers, burthensome to Trustees, detrimental to the School Fund, most hurtful to the general interests of Schools, as well as invidious against Ministers of religion in Upper Canada and School Visitors generally; we deemed it our duty to make no public reference to the Bill, but to give information in the proper quarters, of the character and tendency of many of its provisions. It will be encouraging to every friend of popular Education to know, that the constitutional advisers of the Government, having made themselves acquainted with the subject, and being earnestly desirous of promoting the universal diffusion of elementary education, free from any mixture with questions of party politics, have no wish to inflict upon the Teachers, Trustees, or youth of Canada, any of the evils involved in several provisions of the new Bill, nor to subvert the system, or stay the progress of the work already commenced, but are anxious to remedy its defects, to adapt it to the new Township Council System, and to multiply its blessings as widely as possible.

We trust these explanations will satisfy our readers as to our short-comings in regard to the two points referred to; and we confidently hope to be able to fulfill in a third volume of this *Journal*, and to witness in 1850, what we had hoped to have commenced in the second volume, and to have witnessed in 1849. We believe these temporarily retarding circumstances will result in the more thoroughly understood principles and more permanently settled foundation of our School System, and the wider diffusion of its benefits, than would otherwise have taken place in a series of years.

Since the foregoing article was written, the following Official Correspondence relative to the new School Act has appeared in the public papers.

OFFICIAL CORRESPONDENCE ON THE NEW SCHOOL ACT.

EDUCATION OFFICE,
Toronto, 7th December, 1849.

SIR.—As it is provided that the new Common School Act for Upper Canada, which passed the Legislature at its last Session, shall have force after the first day of January next ensuing, I desire most respectfully to submit to the consideration of the Governor General in Council, what appear to me to be the vital interests of our Common Schools in respect to that law.

1. I observe, in the first place, that the new Law (see last Section.) repeals the *very* Law by which Legislative aid is now granted to Common Schools in Upper Canada; that it makes no provision whatever for enabling Municipal Councils to establish Common School Libraries; that it makes no provision whatever for enabling the contemplated County Boards to perform the duties imposed upon them; that it provides no security or means by which the diversion, in any case, of any part of the Legislative School Grant from the objects contemplated by the Legislature can be prevented; and that it provides none of the means essential to acquiring the needful information in regard to any matters relating to the operations or administration of the law or the expenditure of moneys in particular cases in any Township in Upper Canada, as it does not authorize even the slightest correspondence, on either side, between the Provincial Superintendent and any Township Superintendent, leaving the Provincial Superintendent no means whatever of acquiring local information of any kind except by application to the Clerks of the County Councils. With such omissions in the general provisions and great essential parts of the School Law (without adverting to numerous details), it is obvious that its introduction must issue in a rapid decline, instead of advancement, in our Common Schools.

2. But there are many provisions of this Act still more injurious than its omissions. I will mention some of the more general. (1.) It abolishes all that has been done by the Board of Education, with a view of introducing a series of suitable Text-books in the Common Schools of Upper Canada—an event which I can look upon as little less than a calamity to the Schools and youth of the Province. (2.) It must also impair, to a considerable extent, the usefulness of the Provincial Normal School, as one object of the training of Teachers in that Institution is not only to qualify them to teach generally in the best manner, but to teach the National School Books to the best advantage, and to organize Schools according to them,—an object which is, in a great measure useless, when the authority which manages the Provincial Normal School is denuded of all right to say any thing respecting the School text-books. Scores of testimonies have been given in Official Reports and in the Correspondence of the "*Journal of Education*," as to the benefits already resulting to Schools from the labours of the Board of Education in regard to Text-books as well as in respect to the Normal School. The most useful recommendations of the Board are not even perpetuated until the action of other Boards, while its authority, in respect both to Text-books and Books for libraries, is abrogated. (3.) The new law alters the constitution and system of managing the Normal School,—repeals provisions to which that Institution owes its very existence, and, to a great extent, its harmonious and economical management—and contains provisions which will add considerably to the expense, and deduct from the efficiency of the management of that Establishment—changes that were introduced not only without consulting the Superintendent of Schools and the members of the Board of Education, who had established and matured the operations of the Normal School but against their judgment. (4.) What has been done during the last two years for improving the system of Schools in our Cities and Incorporated Towns, is also to be abolished, and instead of giving the Boards of Trustees in those Cities and Towns authority to impose rate-bills, they are to be set aside, and a retrograde movement is to be made back to the old system, which has long since been abandoned by every City and Town in the neighbouring States as one of the relics of stationary ignorance and the monumental barriers against all School improvement in Cities and Towns,—as experience has shown in the Cities and Towns of Upper Canada for the last twenty years. (5.) Those who have voluntarily fulfilled the office of School Visitors during the last two years and upwards, are likewise denuded of their character as such, while corresponding classes of persons in Lower Canada are retained as School

Visitors, and while the Clergy there are not only continued in the office of School Visitors, but are invested with the absolute and exclusive authority to select all books used in the Schools "*relating to religion and morals*"—a power that it was never thought of conferring upon the Clergy of Upper Canada. They have not been invested with authority to interfere in respect to a single regulation or book used in the Schools. The School visits of the Clergy of the several religious persuasions (besides 1,459 visits of Magistrates and 959 of District Councillors,) have amounted during the last year to 2,254—exceeding an average of five School visits for each Clergyman in Upper Canada; nor have I heard of an instance of any thing unpleasant or hurtful resulting for such visits; but, on the contrary, the most abundant proofs have been given of the salutary, social, and educational influence arising from enlisting so vast a moral power in the cause of popular education. The repeal of the legal provision by which Clergymen can, in their official character and as a matter of right, visit the Schools, is, of course, a Legislative condemnation of their acting in that capacity; nor can any Clergyman be expected to visit the Schools or regard them with interest, after having been denuded of the right of doing so except by sufferance and as a private individual, while the Clergy in Lower Canada (where a different form of religion most widely prevails,) are placed in so very different a legal relation to the Schools. I felt satisfied at the time, as I have since learned, that the members of the Government generally, were not aware that the provisions of the new Act involved such an insult to the Clergy of Upper Canada, and the severance from the Schools of a cordial co-operation and influence most important to their advancement. (6.) The new Act contains provisions relating to the ground and manner of admitting into, and excluding books from the Schools, which appear to me fraught with the most injurious and painful consequences, and to which I do not wish to make further reference in this place. (7.) While the present law protects the School Fund against the loss or application of a sixpence for the entire administration of the School system, the new Act permits the whole expense of the local superintendence of Schools to be deducted from the School Fund, and authorizes the alienation of *one-fourth* of the entire School Fund from ordinary apportionments to the establishment and support of Pauper Schools. The discretionary alienation of so large a portion of the School Fund cannot but be injurious to ordinary Schools and their Teachers; and I think the introduction of a class of pauper Schools in the country is most earnestly to be deprecated. I can show that I have not only had regard to feeble and needy School Sections, but that under the provisions of the existing Law, I have invariably met the case of such sections; so that not one of them, as far as I have been able to ascertain, has been deprived of the advantages of the School system on account of its poverty; nay, that such Sections have been aided in a way most effectually to prompt and encourage local exertions, to exempt them from the baneful influence and degradation of constituting a distinct class of pauper Schools, and not to deduct a farthing from the ordinary apportionments to Teachers and Schools. (8.) The new Act requires conditions and forms of proceedings from School Trustees unnecessarily onerous and burdensome; and imposes restrictions and obstacles upon Trustees in providing for Teachers' salaries, which cannot fail to cause losses to Teachers and trouble and discouragement to Trustees. This is one point on which the present Law has been justly complained of; but the new Act provides for greatly multiplying those grounds of complaint, rather than removing them. (9.) The method (as provided by the new Act) of getting up local Reports through the medium of County Clerks, who have no practical connection with, or knowledge of the operations of the School Law, has been tried in the State of New-York, and has been found utterly abortive, as I can show from statements on the subject by the State Superintendent.

Such is a summary statement of those provisions of the new School Act which, I feel satisfied, must render its operations a source of incalculable injury to the Schools, and of great dissatisfaction to the people. I can adduce facts and authorities to illustrate and establish any or all of the points above stated, whenever desired. What has been referred to as the popular and remedial features of the new Act—such as the County Boards for the examination of Teachers, Schools for the children of coloured people, the apportionment of certain sums for the establishment of Libraries, extending the facilities of the Normal School, the establishment of a School

of Art and Design, adapting the School System to that of Township Councils—were recommended in my communications and Drafts of Bills dated the 14th October, 1848, and 23rd February, 1849: but they are so mutilated and so connected with the incompatible and most strange provisions, as to be neutralized and rendered useless. The new Act seems to be the creation of inexperienced theorism and the collection of Sections and parts of Sections from several Acts and Bills without any clear perception of their relation the one to the other, or their working as a whole. Some of the most objectionable provisions were not in the printed copy of the Bill, but were introduced when this Act of forty-nine octavo pages was pressed through the Legislative Assembly in a single hour at the very heel of the Session, after most of the Members' copies of the printed Draft of the Bill had been destroyed by fire, and when perhaps not five persons could form the least idea of its contents, and when the only Member of the Assembly who was a Member of the Board of Education and who understood the law practically as well as by careful examination, and who had expressed his preparedness and intention to offer suggestions and amendments, was known to be absent from his place in the House.

It being necessary that some decisive action be taken in respect to the School System as affected by the new Act, I take the liberty of submitting the following recommendations to the Governor-General in Council:—

1. That the Corporations of Cities and Towns be advised to take no steps at present, towards cutting up the constituencies which they represent into little independent petty School Sections, but allow the present Board of Trustees to remain for the time being; and under the 17th Section of the new Act, these Boards of Trustees will be invested with all the powers with which it invests any newly elected Trustees. Thus will confusion and the breaking up of all that is doing in Cities and Towns, be prevented until the Session of the Legislature.

2. That in each of the rural School Sections throughout Upper Canada, one Trustee be elected, as seems to be intended by the 23rd Section of the new Act taken into connexion with the 17th Section [as has been advised by the Attorney-General] and as should have been the case had not the present Law been interfered with. Thus there will be no break in the existing School Corporations, and the evils resulting therefrom will be avoided.

3. That as the fourth clause of the Second Section of the new Act provides that the Schools shall be conducted according to such forms and regulations as shall be provided by the Chief Superintendent, the present Forms and Regulations (which are in the hands of all the Trustee Corporations throughout Upper Canada, and are familiar to them) be continued unchanged until the ensuing Session of the Legislature. Then as the 73rd Section of the new act continues the present District Superintendents in office, with their present powers and duties, until the first day of next March, all the operations of the Common School System can be maintained inviolate until that time; no provisions of the new Act will be contravened, and the manifold evils of its introduction will be averted.

4. That on the meeting of the Legislature, the new Act be withdrawn, and the present Law continued with such amendments to remedy its defects and adapt it to the approaching Township Municipal System as I proposed in a Draft of a short Bill transmitted to the Provincial Secretary the 23rd February last, together with any further amendments that a careful examination and consultation with persons of practical experience may suggest.

Thus will the people feel themselves relieved of the dreaded task of beginning again to learn the forms and regulations of a new and complicated Law; the friends of Education will feel that there is some stability in the great principles of the system they have laboured so much and so successfully to establish, and that it will not be subjected to the caprices of party legislation or the mutations of party power, while it will, from time to time, undergo those amendments and improvements which experience and the progress of society shall demand.

I have the honor to be,

Sir,

Your most obedient Servant,

(Signed) E. RYERSON.

The Honorable
JAMES LESLIE,
Secretary of the Province,
Toronto.

REPLY TO THE FOREGOING LETTER.

SECRETARY'S OFFICE,
Toronto, 15th December, 1849.

SIR,—I have the honor to inform you that His Excellency the Governor-General has had under His consideration in Council your letter of the 7th instant, containing several suggestions with respect to the carrying into effect of the new School Act. His Excellency feels that your practical knowledge of the working of the School System, entitles your opinion to much weight; and as the suggestions offered in your letter appear consistent with the great principles of the School Act, His Excellency has directed that they should be considered in Council with a view to Legislation on the subject during the next Session of the Provincial Parliament. In the meantime, I am instructed to authorize you to adopt such measures as may appear to you expedient, to continue the present Forms and Regulations and to maintain the present system of management of Common Schools in Cities and Towns, so far as you may be able to do so in accordance with the Law.

I have the honor to be,

Sir,

Your most obedient Servant,

(Signed) J. LESLIE,
Secretary.

The Reverend

EGERTON RYERSON, D. D.,
Superintendent of Schools, U. C.,
Toronto.

C I R C U L A R,

Addressed by the Chief Superintendent to the District Superintendents and Trustees of Common Schools in Upper Canada, relative to the Local School Reports for 1849.

GENTLEMEN,—I adopt this public method of replying to the various inquiries which have been addressed to me respecting the mode of proceeding at the ensuing Annual School Meetings, to be held at noon on the second Tuesday in January next. I also desire, at the same time, to offer such suggestions as may enable you to pursue the simplest and best course in the performance of your duties for the time being.

In reply to the oft-proposed question,—“Will one or three Trustees have to be elected at the approaching Annual School Meeting in each of the present School Sections?” I answer, only ONE, and that in place of the Trustee whose term of office then expires, and elected in precisely the same manner as you would have proceeded in the election of a Trustee under the present law. This answer is given on the advice of the Honorable Attorney General for Upper Canada, who is of opinion that in the present School Sections (which, with their present Trusteeship, are perpetuated by the 17th Section of the New Act,) the proceedings of the ensuing Annual Meetings should be conducted as provided for in the 23rd Section of the New Act,—which requires, that “the landholders and householders present shall, by a majority, elect one fit and proper person who shall succeed the Trustee whose term of office shall have expired, and the person then elected shall continue in office three years, and until his successor shall have been elected; Provided always, that the person whose term of office shall have expired, may be re-elected, if he be willing.”

2. Blank Trustees' Reports having, about two months since, been forwarded to the several District Superintendents for distribution to the various Corporations of Trustees within their respective jurisdictions, I would recommend the Trustees, in all cases, to have these blank reports filled and read at their Annual School Meetings, and then transmitted immediately to their District Superintendent. Thus will their constituents be informed of what has been done by their Trustees-Representatives during the year, and the year's work will have been done at the year's end. Every possible care should be taken to fill up every column of the Report correctly. The law imposes a forfeiture and fine upon Trustees or Teachers who shall have been proved to have exaggerated any of their returns in order to obtain an undue share of the School Fund. Punctuality, correctness, and completeness in Trustees' Reports are at the foundation of accurate and full information in regard to the educational state of the country. With this fact I hope every Corporation of Trustees will be duly impressed. Let nothing prevent them from

transmitting their present year's Report to their District Superintendent within a week, if not within a day, after their Annual School Meeting.

3. In regard to the *Forms and Regulations*, I observe that the present forms and regulations will remain unaltered until the ensuing Session of the Legislature. In all things that Trustees may be required to do for some months, the present forms and regulations will answer under the new Act.

4. The District Superintendents having been furnished with Blank Reports, I earnestly request that they will fill them up, (adding up all the columns) and transmit them to this Office as early in February as practicable, as I wish to prepare and submit my own Annual Report before the close of the next Legislative Session. I beg that District Superintendents will accompany their Statistical Reports with such remarks on the progress, condition, and prospects of the Schools under their charge, as their own information and experience will enable them to make—and especially as their term of office under the present law will expire on the first of next March. I shall be grateful, both on personal and public grounds, if the District Superintendents, aided by the Trustees, will enable me to make the School Report of Upper Canada for the current year as complete and comprehensive as possible.

E. RYERSON.

EDUCATION OFFICE,
Toronto, December 18th, 1849. }

P. S. Editors of Newspapers in the several Districts of Upper Canada are respectfully requested to insert the foregoing Circular for the information of all parties concerned.

E. R.

C I R C U L A R,

To the Chairmen of the Boards of Trustees for Cities and Incorporated Towns in Upper Canada.

EDUCATION OFFICE,
Toronto, December 19th, 1849.

SIR,—Uniting in yourself the double office of the Head of the Corporation and Chairman of the Board of Trustees for the of , I herewith transmit to you Blank Reports for the Schools under your jurisdiction, and desire to direct your attention to what appears to me the mode of proceeding best calculated to promote their interests for the next few months.

I trust you will see that all the columns in these Blank Reports are correctly filled up, and that the Report of your Board, thus full and complete in its statistical details, be transmitted to this Office as early as practicable after the beginning of the year—not later than the first of February—accompanied by such observations on the state and progress of your Schools as you may think proper.

In respect to the position in which your Schools may be placed by the new School Act, it is to be much regretted, that while that Act repeals the present School Law relative to Cities and Incorporated Towns, it provides no substitute, except the old rural system, which is only applicable to country neighbourhoods, and which is entirely incompatible with any progress or system of Schools in Cities and Towns. For several months past I have directed the attention of individual members of the Government to this and other injurious omissions and provisions of the new Act; I have recently brought the subject officially under the notice of the Governor General in Council; and I am authorized to recommend to the favorable consideration of the Body over which you have been chosen to preside, a course of proceeding which will not contravene the new School Act, but which will, at the same time, save your Municipality from the evils of a subversion of your present system, until the Legislature can make such legal provision as the circumstances of Cities and Towns may require. By the *Seventeenth* Section of the new School Act, the present school divisions and the present Boards of Trustees are perpetuated, until the former are altered, and successors appointed to the latter; and there is no provision in the Act which requires any Municipal Council or Corporation to take steps for doing the one or the other. Should, therefore, your present Board of Trustees be continued, it will be invested with all the powers of any newly elected Trustee Corporation; and among those powers, is that of imposing Rate-bills, if desired. I therefore submit, whether, for the time being, and until the ensuing Session of

the Legislature, the present system of managing your schools had not better be continued.

I have the honor to be,

Sir,

Your Obedient Servant,

(Signed,)

E. RYERSON.

PROSPECTUS OF THE THIRD VOLUME OF THE JOURNAL OF EDUCATION.

The original objects of this Journal not having yet been accomplished, we intend to continue it another year, in the same form, as during the past year.

As our School Law is, at last, to undergo a thorough investigation, and will, doubtless, during the ensuing Session of the Legislature, be finally settled in its great features and general provisions, the clear and practical exposition of them will be of the utmost importance to all Councillors, School Superintendents, Visitors, Trustees and Teachers; and that exposition will be one object of the third volume of this Journal.

There is also good reason to believe, that the requisite provision will soon be made for the establishment of SCHOOL LIBRARIES; and it will afford us peculiar satisfaction to give every information in our power on the mode of establishing and managing libraries, characteristic notices of the Books selected for them, and directions as to the best and cheapest method of obtaining them.

It would not, perhaps, be desirable for us to devote so large a space in the third volume as we have in the second, to SCHOOL ARCHITECTURE; we purpose, nevertheless, to add a few more appropriate plans of School houses; and we intend to continue our short expositions and illustrations under the head of *Practical Science and the Arts*, until we shall have illustrated the most useful branches of them. We may also give some illustrations (by engravings) of other subjects.

In the departments of *Educational, Literary and Scientific Intelligence*, past diligence will not be relaxed. We have observed that large portions of our summaries under these heads (the preparation of which has required no small labour) have been copied into one or two English, as well as several other journals. In the preparation and selection of articles relative to the duties, relations and interests of all parties in connexion with the progress of Schools and the diffusion of general knowledge, we refer to the past as a sample of the future.

We have as yet been able to make little progress in a review of European Systems of Public Instruction. If we can do no more in the third volume, we intend to give a comprehensive (though brief) account of the System of Public Instruction in FRANCE, under the late and present Government—a system of which little is known in Canada, and which is unsurpassed in magnificence and grandeur.

We entreat the continued co-operation of all friends of general education and knowledge to extend the circulation of this Journal. Subscription, One dollar a-year, payable, in all cases, in advance. All communications to be addressed to J. GEORGE HODGINS, Esquire, Education Office, Toronto.

Editors are respectfully requested to notice this Prospectus.

** Copies of the First and Second Volume of this Journal can be obtained on application to Mr. HODGINS, Toronto; Price, Five Shillings each.

Acknowledgments to the 17th December inclusive.—For Vol. II. W. Thomas, Esq., D. Sinclair, W. Patrick, Esq., J. Morrow, A. Henry, D. Y. Hoit.

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