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CONTENTS OF THIS NUMBER.

	PAGE
I. Books for Youth and Children	157
II. Present system of Local Inspection of Schools inefficient.....	162
III. Value of Colleges and Academies.....	163
IV. EDITORIAL.—1. Lord Elgin and Education in Upper Canada. 2. To Local Superintendents	164
V. MISCELLANEOUS.—1. The late Lord Tenderden 2. Preser- vation of the Mental Powers. 3. Wars since the Revolution of 1688. 4. It's what you spend. 5. Bee Culture. 6. The Penitent Scholar. 7. Truancy. 8. Are the Bible and Prayer entitled to any part of school time? 9. Statistics of Alcohol. 10. Books. 11. Singular Contrast. 12. University of Prussia. 13. Making your pupils love you. 14. Man likened to a book. 15. A Fragment. 16. The Age to begin School. 17. The direction of the youthful mind.....	166
VI. EDUCATIONAL INTELLIGENCE.—1. British and Foreign. 2. Pub- lic Schools in England. 3. Ragged Schools in England. 4. Cardinal Wiseman as an Educational Lecturer. 5. Lord Brougham's Resolutions on National Education in England. 6. German College Commencement. 7. United States Monthly Summary. 8. Pennsylvania School Statistics	168
VII. LITERARY AND SCIENTIFIC INTELLIGENCE.—1. Monthly Sum- mary. 2. Archaeological Discovery in Quebec.....	171
VIII. Advertisements	172

BOOKS FOR YOUTH AND CHILDREN.

We extract the following from the *North British Review* for August last. The subject treated is an important one; and at this particular time, in connection with the public libraries established in almost every County in Upper Canada, it is one of especial interest. The extracts which we give contain the philosophy of the reasons which induced the Council of Public Instruction to concur in placing on the official catalogue so many books relating to "practical life," in its lighter as well as its soberer phases,—its duties, amenities and responsibilities. The article will amply repay a perusal, coming as it does from a proverbially cautious source. Its happy illustrations and eloquent defence of, and plea for, the youthful tastes and instincts of youth will enlist the sympathies of every intelligent reader. The Reviewer proceeds:—

Dr. Johnson used to say, that a boy at school is the happiest of human beings. If he had added that youth is not only the happiest period of life, but also the best, in the highest sense of the word, perhaps there would not be given so general a consent as to the maxim which he has enunciated. Graceful, engaging, interesting, every one would allow it to be. The dewy freshness of the morning, the soft fragrance of spring, the tender beauty of a budding flower are the images that naturally belong to that stage of existence. The gradual change, mournful as it is to witness, the fading bloom of gentle unsuspecting innocence, the cold numbness stealing over the generous instincts, instead of awakening vain and querulous repinings, may

serve rather to impress that life is moving on to its full development. All that is fair must fade, in order that it may be renewed in richer loveliness. While it lasts let it be admired for its intrinsic qualities, as it deserves.

Persons advanced, or advancing in life, and particularly those whose occupations involve them in the exciting pursuit of power or riches, are apt to look down upon youth as an unprofitable time,—as a mere preliminary to real life, to be despatched with all convenient speed, and then to be forgotten. They are not aware how much they have need to learn from it, and to sympathize with it. It is very good for all to dwell much in the presence of the young. The greatest and best of men have loved to do so. The strange and unanswerable questions which children are continually asking, inadequate utterances of unutterable thoughts, convict the proudest intellect of its ignorance. Their trustful and affectionate confidence in others rebukes the suspicious caution of experienced manhood. The unstudied grace of every "breeze-like notion," the gladness of the "self-born carol," their free and full enjoyment of everything beautiful and glorious around them, these, and such like traits, are angelic rather than human; they speak of innocence, and happiness, and love; they say to anxious hearts, "Take no thought for the morrow,"—"Be not troubled about many things." Nor is boyhood an ineloquent teacher. Its generous ardor, its dauntless activity, its chivalrous sense of honor, its fond attachments, its hopefulness and truthfulness, its clear, bright eye, fair cheek, light and joyous frame,—but strangely unlike is all this to the wrinkled brow and heavy tread, and callousness and deliberate selfishness by which it is too often succeeded. Much, very much is to be learned from the young.

It is to be regretted, that the recollections of childhood and youth in most persons so soon grow dim and perish. In one sense, indeed, childhood is never forgotten. Love or ambition may usurp for a time a tyrannic sway over the heart, and seem to blot out all the time before; but the thought of the home of other days never fails to act like magic on the heart, the faces and haunts familiar to the child remain enshrined in the memory of the man, and command for ever an affectionate reverence.

But, if it were possible, how strangely interesting would be a voyage of discovery into those happy regions,—that "sunny land of childhood" through which we have travelled,—if memory could distinctly recall the first dawns of intelligence, unravel the tangled web of thought and feeling which has puzzled Locke and Descartes, and analyse the complex substance of the human mind into its primordial elements; or even if Biography were more careful to trace out the records of the first fifteen years of a human life.

Some of the peculiar traits of boyhood are often overlooked by those who cater for the instruction and amusement of that strangely interesting class. Hence some of the besetting dangers of some books for children. Education, in one form or other, should be the great question

of every age, seeing that the cultivation of his race is surely the most important work in which man can be engaged. It is professedly the great question of these times; yet, amid much useful discussion of school arrangements, and the methods of teaching, some of the less obvious aspects of the process of change, which is everywhere and incessantly going on in human minds, are, it seems, too much neglected. And the books by which they are amused and spontaneously educated are surely among the most powerful domestic influences to which children are exposed. The department of literature has worthily engaged writers of the highest intellect, who have known childhood well, and the habits and tastes of successive generations are formed by the fruit of their labors.

Before attempting to answer the question,—What sort of writing is best adapted for the young? another question accordingly must be entertained, What are their tastes and capacities? The warm and affectionate susceptibility of children, their noble aspirations, their confident trust in others, and unselfish admiration of whatever is beautiful and good,—traits like these, with the counterpoise of such defects as restlessness, imprudence, appetency of pleasure and impatience of pain or restraint, are manifest at a glance. But there are phenomena less obtrusive, some of which, at first sight, appear reconcilable one with another. These ought to be considered; for though from causes already alluded to, from the want of sympathy between old and young, and from the assiduous assiduity with which the cares of the man imperceptibly obliterate the very different experiences of the child, it is difficult to understand thoroughly the hidden things of childhood, so as to see their unity and relation to each other as parts of a mysterious whole, yet something may be gathered. Some few scattered fragments, a frieze here, a broken capital there, may serve to remind us how fair and how wonderful the ruin must have been, while it stood a living temple.

One of the chief points of difference between boyhood and girlhood,—and it is to the life of boys that our following remarks chiefly refer,—is, that the boy is not merely, or chiefly, passing through a state of transition. With the other sex it is for the most part different. With them, from the moment of emerging from the nursery to the auspicious epoch of "coming out," too often is a dreary blank. There is no cricket, no football, nor one of the many avocations of a boy's little world to enliven it. Hence so often in young ladies an insipid and artificial tone, totally different from the independence and unworldly spirit of a boy, especially at a public school. He lives in a world of his own, very complete and satisfying while it lasts. However alluring may be the opening vista of "real life," and however eager he may be to anticipate the dignity of manhood, still there is very much to prize and enjoy in the present on its own account,—very much that he must relinquish on assuming the "toga virilis." It was a serious mistake in the artist to represent the sons of Laocoon in the finished proportion of little men, not with the wavy outlines of youth. It would be a similar error in any system of education, and it is one of frequent occurrence now in books written for the young, to regard them merely as *men on a small scale*, and not as they are, denizens of another world. The man, matured in years, pressing onwards to some mark—power, it may be, or money—or, at all events, aware of the grave that expects him, cannot fail to note anxiously the progress of each day. He is, as it were, borne along on a downward stream, whose waters flow more and more swiftly as they approach the sea. Meanwhile, the child is floating hither and thither on a sunlit ocean, wrapt in the unconscious security of an eternal now. This completeness or to borrow an expressive word from a foreign tongue, this "entelechy" of boyhood, results in part from the rich variety of aspects which that age presents internally. Coleridge, the poet-philosopher, says that there has never been a really great man, without a considerable admixture of the feminine—not the effeminate—element in his character. The combination of courage and modesty, of impetuosity and gentleness, of the component parts, according to the Eastern apologue, of the lion and the dove, is particularly noticeable in boys. But we must proceed to collect in detail a few of their most remarkable characteristics.

One of these is what may be most shortly expressed by a word that has come unluckily to savour rather of philosophic pedantry,—their objectivity. It may be true scientifically that the quality of colour,—the green, for instance, of a tree or meadow, resides in the mind rather than in the natural object itself; but the opposite belief is more pleasant, and is one source of the vivid enjoyment which children feel in every thing proposed to the senses. They cling to what is concrete and outward. To them every person, nay, every brute creature, every inanimate object that seizes their attention becomes an independent and individual object. The image stands within the mind in bold relief, as if it were a living thing, in causeless and self-essential individuality; for as yet there is no habit of causation, no "ætiatic" habit, as it has been called, but an unhesitating and uncritical acceptance of every thing presented. Particulars are as yet in no danger of evanescing into abstractions. They are scarcely numerous enough to require digestion and arrangement into classes. Each one holds its place by its own right in the memory, a real, actual, concrete quasi-person.

And as the memory is then most impressible, so is it also most retentive then without much aid from causality or logical relation. The fact, and the fact alone, is enough. Even a name, a proper name, is draped with form and colour by the lavish exuberance of the imagination, and seems to assert its own indefeasible fitness. Dry rules, formal and unmeaning as they seem, scarcely cost an effort to be remembered, though the principle of them, the "wherefore" of their operation, remain unexplained. From this objectivity comes a child's love of imitation, not only of imitating what is attractive, but of imitating every thing for imitation's sake; his aptness for mimicry and everything in the way of acting; the entire belief with which, either as spectator, or himself the tiny actor, he loses his own identity in that of the person represented. Hence, too, the fondness for pictures, not from any conscious appreciation of the imitator's ingenuity, but because the picture to them becomes for the moment the very person, or place, or incident represented.

Closely connected with the same principle of objectivity, is the unconscious pleasure that children imbibe from the beauties of nature. Their enjoyment of Nature is something inexpressible, the more rapturous, that it is unconscious, and undisturbed by any abstract speculations about the beautiful or the picturesque. Like the ancient Greeks, they seem aware of the pervading tone, whatever it may be, of the landscape, of the delicious languors of summer, or the bright crispness of a frosty winter's day. The details, too, they perceive singly and separately; but like the Greeks, they seem to be devoid of that analytic sense of the composition of the various features of the scene, which is so prominent a feature in modern descriptive poetry, especially in that of the Lake school.

How very early in life an unconscious sense of poetry begins to manifest itself, is obvious to all who are conversant with the sayings and doings of children; and close observers know well how rich a treasure of real poetical material lies formless and unnoticed in the depths of a child's heart. A few years pass on, and the tendency begins to show itself in overt acts. In the pages of a school magazine, however trashy and ambitious the prose may be, the poetry is often really beautiful. But the poetry that approves itself to the ears of youth is seldom of a complex kind. Deep it may be,—indeed it can scarcely be too deep—provided only it be simple. The taste for melody comes before that of harmony. For this reason Shakspeare is seldom a favorite with boys; unless it be for the interest of his story. His exuberant and many-sided imagination continually leads him, as it were, into intricate and complicated "fugues,"—true to life and nature, he blends into one rich harmony the most apparently discordant tones; and it is this Variety in Unity that especially marks his universal genius. But boys prefer the passionate and flowing strains of poets like Byron, Moore, and Scott. Even Milton, for this reason, finds more admirers at an early age than Shakspeare.

It is quite true that boys, especially schoolboys, have a very lively sense of what is ridiculous, and still more of what is *ludicrous*. No soubriquets elaborated in after life by the ingenuity of party warfare, hit the mark so well as those at school,—launched by the careless hand and forged in an instant by the ready wit and happy versatility of boys. But notwithstanding all this playful humour, the other element preponderates below the surface. Thus Dickens is generally a greater favorite with boys than Thackeray.

One more aspect—a very important one—of this objectivity remains to be noticed, as it affects the religious state of children. Belief in them is not what Mr. Carlyle reprobates as a "sham" belief; it is not a belief that they believe. As far as it goes, it is very real indeed. But the child's idea of a future state is rather a continuation of the happy home in which he lives, than a new heaven and a new earth. He cannot conceive it otherwise, and why should he? Perhaps this consideration tends to explain, what has been called*, in one of the little books for boys, "an inscrutable mystery in boyhood;" the rapid facility with which the sorrows of repentance are effaced by returning lightness of heart.

Another characteristic of the young—one which they have in common with the fair sex—is the *personal* aspect in which they regard things; the disposition to refer everything to the person from whom it proceeds, or to whom it belongs, and to judge of it accordingly. Principles and opinions are invested by them with the associations belonging to the persons who support or impugn them. The personal authority of the teacher, his claims to affection or respect, have more efficacy with them than the independent evidence of what he inculcates. Nor

* The passage is so beautiful, that we cannot refrain from quoting it entire:—"Truly it is a mystery, that strange privilege which boyhood alone seems to possess of being at once sinful and light-hearted. It is, as it were, the mingling of the pure and the impure in the same cup, without the whole draught becoming polluted. In after years guilt has its moments of wild and feverish delight; but boys, and boys alone, can sin and be sorry for a while, and then fling aside all thought of it, and feel as though they had never sinned at all. In infancy the consciousness of sin is a thing unknown, in manhood it presses on the heart like an ever-present burden; but in boyhood it is like an April cloud, which flits over the landscape, darkening it for a while, and then passing away altogether, and leaving it as bright as ever. Of all the mysteries of boyhood this is perhaps the most inscrutable."—*Charlton School, or the Cherry Stones.*

can it be regretted, that their reason, immature at present and ill prepared to enter into the strife of opinions, should be naturally disposed to attach itself to the guides, placed within reach by Providence, and to submit to them almost implicitly.

Again children have a quick and intuitive sense of character. They are skilful to read its hieroglyphics in the look, voice, manner, and general appearance. They feel themselves unaccountably attracted or repelled by the different persons with whom they are brought into contact; and these prepossessions seldom prove mistaken. They are great hero worshippers. Virtue to them is no lifeless abstraction—no “*bona res*”—nor yet a frigid and decorous personification. To find a way into their hearts, she must appear like the gods of Homer,—in the real flesh and blood of some great and good man. As soon as they begin to be initiated into the busy controversies of the political world, they become violent partisans. With the party to which they are attached, resides all right and goodness: out of its pale are aliens and foes. Castles in the air, beautiful and unsubstantial, “rise like an exhalation;” or “like the airy fabric of a dream,” doomed, alas, “to melt away before the light of common day.” Cherished theories of Utopian perfection, and the eager pursuit of unattainable ends, lure on the willing dupe; until, as years pass away, tired of the hopeless chase, he learns to understand that to strive after good, rather than to attain it, is the portion allotted to man by God in this life.

It may be added that children are little, if at all, affected by worldly considerations in choosing their friends. Rank and riches are nothing to them, in comparison with real personal attractions. Tufthunting, or “flunkeyism,” as it is now called, too often the bane of society, among the grown up children of the world, is almost, if not utterly, unknown at school. Prowess at cricket or football—feats of bodily strength and activity—deeds of “pluck” and hardihood—the value of qualifications like these may be overrated at school; but, after all, the higher excellencies of generosity, kindness and candour, never fail to be appreciated there. The self-aggrandizing spirit, which torments men in after years with a constant anxiety to form “good connexions,” is powerless to infuse its base alloy into the genuine affection of early friendship.

Very heedless of consequences they often are—and scarcely familiar enough with pain and suffering by their own experience to estimate rightly what they are inflicting; but they must be acquitted of anything like intentional or deliberate cruelty. Their “love of mischief” is in the main an experimentalizing curiosity. Another accusation, brought against them—it occurs in a book full of thoughtful advice on the subject of education, “*Early Influences*,” by Mrs. Montgomery—is, that they are not naturally truthful. It might have been supposed that, if anywhere, truth would delight to dwell in so pure an abode as the breast of little children. It would be difficult to connect the idea of falsity with their artless simplicity. The fact is, they have a strong innate sense of the badness of a lie: but the timidity and shrinking from pain inseparable from a tender age, easily avail to overpower the natural propensity to truth. Thus an appearance of insincerity is produced. A similar explanation might be applied to the national character of the Italians and Hindoos. Reserved, except to the few who understand them, children are very liable to sudden gusts of changefulness, but they are not often deceitful nor untrue.

The peculiarities of the mysterious stage of human life which we have been contemplating thus show that it is almost impossible to overrate the importance of children's books. So subtle and imperceptible is the influence of external circumstances on the inner life—so mysteriously are the links in the chain of progression inter dependent that scarcely the autobiographer himself can say positively how far the colour of his whole life betrays the dye first imparted to it in the incidental associations of childhood, and ever afterwards retained. But the coral bed is day by day acquiring bulk and coherence, while the waters pass idly to and fro above the invisible workmen of the deep. What now appears so insignificant will one day rise solid and compact above the surface;—perchance a gallant vessel shall founder there; perchance it shall become a very fertile land. So it is with the hidden growth of character. Nature supplies the raw material—the innate taste and capacity. This or that book, accidentally encountered perhaps, and devoured with the keenness of a youthful appetite, serves to kindle the slumbering energies with a Promethean spark. The gallant sailor may receive the first impulse that launches him on his perilous and glorious career from the fabled adventures of *Crusoe*, or the graphic narratives of Anson and Drake and Byron, which he read when a boy. The young imagination of another has feasted over the tales of Bagdad and Balsora, on luscious descriptions of the treasures of the East, or mused on the daring and successful enterprise of merchant princes in the Indies, and the result has been a life of commercial speculation. In a third the seeds of military glory have been sown by reading of Knight or Paladin, and in due time they have borne fruit. Sir Walter Scott is an instance. The tales and legends that pleased his childish fancy, though thrust aside for a time by less palatable occupations, never lost their charm, but remained with him to the last. The greatest events of history, the fate of dynasties and nations, the master-

works of art, the grandest discoveries that have signalized the march of mankind on the highroad of civilization, might thus be found to issue from some “child's book.”

And yet it is often deemed an easy and trivial thing to write for children. Books about children it is comparatively easy to write: but it is not so easy to penetrate the secret of youthful sympathies, to captivate them and hold them fast. It is not for every harper, says the Welsh proverb, to play upon the harp of many strings. As it is, while “books for children” are innumerable, the number of really good works of this sort—skilfully adapted to meet the wants of their happy thoughtless life, is small indeed. Childhood to many persons is a sealed book, and remains so always.

It follows from what has been already said on the characteristics of children, that it is a great mistake to take pains to write down to the supposed level of their capacities. The fact is, that most children, if not all, are very fond of pondering with themselves the deepest and most awful subjects. The guesses of intuition not unfrequently hit the truth, just as a woman is generally right until she begins to give her reasons. So it is often with children. The wonders of the natural world—of earth and sea and sky—nay, even the mysterious questions,* which all the acquired knowledge of manhood is incompetent to answer satisfactorily, of fate, freewill, sin, happiness, eternity; infinite and perplexing questions of this kind—

Blank misgivings of a creature
Moving about in worlds not realized—

have a strange fascination for children. We do not mean to say that it is well to indulge the proneness towards such speculations unreservedly. But the mere fact that children find pleasure in them, shews an extent of rational curiosity and sympathy larger than is usually imputed to their age. Those who have forgotten their own childhood, and who do not care to study the ways of boys, do not know what profound aspirations are often at work within their little heads. In the infancy of Greek philosophy, when the Ionian mind, inquisitive and inexperienced as that of a child, first essayed to construct a system of the universe, it plunged into every department of philosophy; material, moral, metaphysical, at once, and mingled all together in a grotesque theological confusion. A similar process is often going on in children. There is scarcely any height or depth in thought out of the reach of their curious inquiries. In experience and method, of course they are deficient. But the reason, as distinguished by Kant and Coleridge from the understanding, already asserts its unity with that of the great human family.

Children are generally very good judges whether a book is written in good taste or bad. They have a great deal of reverence and reserve, and a wondering admiration of everything remarkable. As soon as it is laid bare by a thorough explanation and stripped of all its mystery, it loses interest for them. Perpetual explanations are not only unnecessary for them, but wearisome and distasteful. They gain more real and lasting instruction from partial glimpses,—half revealing, half suggesting, gradually leading onwards to truth in its fulness, not exposing it all at once, supplying the mind meanwhile with abundant food for meditation, than by the uninviting glare of a complete illumination.

It is a drawback from the great merit of the late Mrs. Sherwood's style of writing for children, that she too much seeks to lower things to the supposed tenuity of their understandings, by way of making everything plain and easy for them. But they do not love so meagre a diet for their imagination and dawning reason. The Athenian philosopher, of whom it has been truly said that he taught the world as one would a little child, well knew the magnetic power that resides in a teaching *suggestive* rather than *exhaustive*, in which truth is implied rather than expressed. A proverb in use among his own countrymen who told him that “half is more than the whole.” And if we look for guidance to the highest example of instruction—one greater and holier far than Socrates or any human teacher—we cannot fail to observe how content he was that his words should remain only understood in part for a while, until the growing capacity of his hearers should enlarge itself to the measure of their full significance.

We have already remarked that children are naturally disposed to receive undisputingly the teaching which proceeds from what they regard as good authority. The tone of assertion, the unhesitating tone of strong belief, has more weight with them than the most ingenious argumentative discussion. It seems intended by nature that it should be so; and for obvious reasons. Now, this habit of mind evidently requires dogmatic rather than controversial writing. But after all, we must add, that some of these books by Mrs. Sherwood are among the most popular of books for children. They are too well known to require any particular description. The most pleasant early associa-

* I never gathered from infidel writers, when an avowed infidel myself, any solid difficulties which were not brought to my mind by a very young child of my own. “Why was sin permitted?” “What a very small word this is to be saved by the incarnation and death of the Son of God!” “Who can believe that so few will be saved?”—*Remains of Rev. E. Cecil.*

tions of many gather round the *Fairchild Family*. The happy and thoroughly English home there revealed—the quiet pictures of rural English scenery and of the pleasant town of Leasing—the evenings in the Primrose Meadow, and the stories of Mrs. Toward and little Marten, and the fair Henric, who was trained to love God among the valleys of the Waldenses, and full of genial goodness and active fancy.

The last fault alleged against Mrs. Sherwood also attaches to the well-known and beautifully-written tales by the authoress of *Amy Herbert*. Of all the graceful stories from the pen of this lady, *Amy Herbert* appears to have the most admirers. Nor is it strange that so amiable a picture of childhood should make itself a favourite with all who take any pleasure in the contemplation of youth and innocence. Its truthfulness also, in the delineation of childish character imparts to it the charm of reality; not truthfulness merely of general outlines, but a close fidelity to nature in the nicer details of word and manner. But *Amy Herbert* fails to realize the beau ideal of a child's book. It offers a delightful employment for leisure time for older persons; full of interesting and instructive hints on the best way of training the unformed character, of pruning its evil tendencies, and of fostering into ripe maturity its budding traits of goodness; but in youthful hands there would be cause for apprehension, lest it should encourage a precocious and unhealthy spirit of self-consciousness.

The principle of addressing the faculty of reasoning, as yet very imperfectly developed in children, to the undue neglect of their affections and imagination, is an offence of frequent occurrence, and apt to obtrude itself even into works of considerable merit.

From reasons already stated, it may be inferred, that an indirect mode of teaching is to be preferred for children—we mean the embodiment of abstract truth into narrative. Such a mode of writing wins its way more easily into the understanding—quickens the attention—inspires the feeling—is retained more lastingly—gives more exercise to the imagination. Nature significantly points in this direction, by the eager appetite for pictures and stories which she has implanted in children. In reading *Æsop's Fables* children often omit the "moral." But it does not follow, therefore, that they lose the point of the story. Their sympathies are enlisted on the right side; and the readiness of childhood to identify itself with the personages in the story seldom fails to make the suitable application. The lesson conveyed penetrates deeper into their nature by being received thus unconsciously; it becomes an integral part of their character by absorption—it acts more efficaciously than it would, if administered like a dose of medicine, a dry sermon after an entertaining narrative. The quiet and gradual operation of air, and diet, and exercise, is always preferable to artificial remedies. In the way of exercise, it is well known that the alternate tension and relaxation of the various muscles in a game—cricket for example, or tennis—while the mind is too much engaged in the amusement to be conscious of the exercise, is more conducive to health than a periodical walk taken deliberately for health's sake. The analogy is obvious. Ballad poetry is invariably the kind of poetry that commends itself to the infancy and youth of a people; it appeals to their senses; it supplies them with living realities, not impossible ideas; it ministers to their desire of adventure and romance. Example is better than precept, especially for children. Besides the advantages to which we have alluded, as attendant to such a mode of teaching, it must be allowed, even by the sternest utilitarian, to be no small gain—in a world so full of inevitable unhappiness—to substitute what is pleasurable for a comparatively painful process; especially in the treatment of that part of human life which seems intended by God to be a season of enjoyment while it lasts, whatever troubles may be awaiting its mature manhood.

The allegorical style has not been altogether neglected even in this utilitarian land. In the sense of *unpoetic*, the propriety of the epithet has been disproved by facts. Practical and inexcitable the English undoubtedly are; less capable of perceiving ideal principles than their German cousins; slower sensibility than their susceptible neighbours in France: but the best poetry is the offspring of strong and profound, not transitory passion, and speaks in the language of the senses rather than in philosophic generalizations. Accordingly there has been a goodly growth of poetry, especially of a dramatic character, both in the Northern and Southern divisions of the island. Even the allegorical vein—if less bountiful of its treasure here than in Germany, less wildly or fancifully picturesque, less spiritual, more broad and homely—has not proved altogether unproductive in England. John Bunyan is a very old instance. Many generations have experienced the influence of his vivid descriptions, couched in racy and genuine language. It would be the sign of an evil day, if ever the marvellous dreamings of the self-taught genius of Elstow should be laid on the shelf by common consent as an antiquarian curiosity. Inspired by earnest convictions and an intense devotion, they penetrate the heart; they bring a message of life and death; and they will be heard with sympathetic interest by distant generations. As a work for children, indeed, the *Pilgrim's Progress* is not faultless. The meaning of the allegory is sometimes too thinly veiled, and forces itself so prominently forward as to interfere with the appearance of reality in the story.

Persons of every religious school—even such as disapprove of the ecclesiastical tendency of Mr. Adam's Tales—must agree that few recent works are more admirable than his *Distant Hills*, and other allegories,—viewed as beautiful works of art, adapted for the child-mind. The gentle and persuasive tone of such indirect exhortation to holiness, finds an entrance into every heart. The quiet and peaceful, yet not gloomy stillness which pervades his stories; and the lovely images summoned before the eye, transport the reader for a time out of the ceaseless turmoil of this vicious and anxious world; and soothe him with happy thoughts of a better state. *Apathos*, and other stories by Bishop Wilberforce, are well-known and beautiful specimens of this class.

The Four Seasons has been for some time before the English readers in a translation. *Undine*—the exquisitely fantastic Undine—is quite naturalized in the public favour. *Sintram*, another of the "four seasons," is strikingly beautiful in a different way; it claims kinred with "howling winter." *Aslanza's Knight* is perhaps the best after "Sintram," as an allegory. It represents the triumph of a pure and valiant faith, constant through many trials over the temptations of the things that are seen. A delicate tinge of symbolic meaning may be detected in all the tales of this author, by those who take the trouble to look for it. But, even without a distinct perception of this, his noble spirit of chivalrous heroism and spotless purity, *sans peur et sans reproche*, cannot but exercise an influence for good, however unconsciously, on the character of the reader. Tales, like his, are most in unison with the imaginative temperament of youth, and most likely to encourage its high and generous aspirations.

Hans Andersen, with his Danish legends, is inimitable in his quaint and grotesque way, especially in tales like *The Ugly Duckling*. As regards our own island, it must be confessed in passing, that almost all the standard books for children have come from the south side of the Tweed. But if Scotland has not produced much literature peculiarly intended and fitted for the young, at least she has given birth to her favourite poet; who revels in the legendary lore of his romantic fatherland with an enjoyment like their own; and whose vivid imagination makes history attractive and easily remembered, even for the least studious amongst them. *The Tales of a Grandfather* is a model of historic narrative for boys.

Charlton School, or the Cherry Stones has been already mentioned. It is a very good sample of a different kind of story from most of those last referred to. It is not always allegorical. The scene of it is a school. The description of the ways of boys which it contains is so true to nature—it is so full of a general appreciation of their bright and engaging qualities—that it must be pronounced one of the best books for children in that kind. *Hope on, Hope ever!* by Mrs. Howitt, is a remarkable story, with a good moral. *Ministering Children* contains some beautiful passages, and illustrates in how many ways children may be happy in doing good. But we have already expressed our own preference for allegorical stories—or, at all events, for stories in which the actors are farther removed from the position of the reader, as less likely to promote an undue self-consciousness in children. Whatever difference of opinion may exist on this point, however, one rule may safely be affirmed, applicable alike to all instruction, direct or suggestive, literal or metaphorical. And this is, that it should be of a positive and not of a negative character. It should dwell rather on the attractions of what is right, than on the deformity of what is wrong; it should aim at developing the good tendencies, not solely or principally at checking and eradicating the bad. For the mind assimilates itself to what it contemplates, in the same way as one human face acquires the expression of another most familiar to it. It has been noticed in the most successful preachers, that they seldom conclude a discourse with thoughts of sin and sorrow. The former part of the sermon may have abounded with the most harrowing revelations of sin and threatenings of judgment, but the last words dispense consolation, and heal the wounds, and leave the blessing of mercy and forgiveness.

"Brother, let thy sorrows cease—
Sinful sister, part in peace!"

And so it should be for all; most especially for the young. In this respect, as in others that have been mentioned, the taste of those that write for them, or otherwise instruct them, would be much lightened, it would be half done to hand if they would work with Nature, and use her kindly aid; if they would build on the foundations that she has laid; if they would incite, invite, encourage, rather than deter and restrain. Good and evil cannot exist together. The surest way, as well as the pleasantest, is to prevent the latter by the former. Once lost, the blissful inexperience of evil cannot be regained. Like the bloom of a rose or the down of a peach, it perishes if rudely handled. Some retain it longer. Happy the few who never forfeit it entirely! For it does not imply any unfitness to meet the dangers of active life—it does not require the retirement of the cloister. There is in goodness an instinctive abhorrence of moral evil, a sense of its insidious approaches in the most guileless heart, which is the best shield against temptation.

Evil is so ubiquitous, that there is only too great a facility for ob-

servicing it. Why should we anticipate the evil day, provoke an unequal conflict, before the strength of the reason is matured, destroy before we are compelled, the defence erected by Nature, the defence of innocence? Dr. Arnold's "Sermons," admirable as they are for earnest piety, plainness of speech, and searching insight into character, are not free from this blemish.

It is scarcely necessary, after what has been already said, to add, that books of mere amusement, without any pretensions at all to instruction, are not by any means to be left out of the list of children's books. The most ludicrous or impossible tale that ever ran riot among the marvels of Fairy-land, or the braggadocios of Munchausen,—a farce, to older readers, would require a law-maker more cruel than Draco to attempt to banish them. If older heads are not proof against the fascination of such stories, if it refreshes them to stroll among the bazaars of Bagdad, along the sunny banks of the Tigris, under a canopy of plam trees, with lamps like the stars of heaven glittering amid their dusky foliage,—“in the golden time of good Haroun Alraschid,” or to engage in the wars of the Genii, to battle with radiant powers of good against the wiles and machinations of dark rebellious spirits, or in a less arduous flight of fancy, to pace the silent shore, with its solitary inhabitant, the shipwrecked mariner, in all the majesty of independence, all the sadness of utter isolation, and with him to learn the strange joy of conquering necessity by invention,—if older readers find a pleasure in such things, and many do, much more are they the legitimate property of youth. The capacity of believing them thoroughly for the time, is one of the most luscious enjoyments vouchsafed by Nature to the young. Who would wish to wrest it from them, or dare to deny its usefulness? It is a truism to speak of “the bow that is never un-bent,” or of the evil consequences from “all work and no play.” Immoderate carefulness,—ever toiling after some remote end, never pausing to enjoy the flower that blooms, by the mercy of Heaven, along the wayside, making a business even of pleasure, seldom, if ever, relaxing into the genial and graceful *abandon* of a southern clime, is confessedly a fault of the Anglo-Saxon character, and one bane of unhappiness in Britain at this time. Not the least deplorable result of this propensity,—not the least mischievous among the causes that encourage it are the dry compendia of “Useful Knowledge” which find favour in certain quarters; by gratifying a shortsighted importance for speedy and showy results—a shopkeeper's preference for small profits and quick returns. It is scarcely worth while, for the sake of a superficial mattering, to dwarf the imagination, disgust the natural appetite for knowledge, foster a complacent irreverence, dazzled by the parade of its own apparent proficiency, and substitute an artificial unprogressive precocity for the generous growth of time. There has been much of late years to expose the fallacy. We have seen paper constitutions survived by those who made them; and we may learn, that in the discipline of individuals, as of nations, the shortest way is not always the safest. The flowers, without sap or root, which a child culls, and sticks in the soil, to wither before nightfall; the dry bones, which lay withered and scattered on the plain of Chebar; the puppets on the stage which move their arms and legs with all the regularity of real life, are not more different from living flowers, living bodies, living men and women, than a mechanical aggregation of facts and figures is from real instruction. Mere empiricism is not true wisdom.

“Wouldst thou plant for eternity,” says Carlyle, “then plant into the deep faculties of man, his fantasy and his heart; wouldst thou plant for year and day, then plant into his shallow faculties, his self-love and arithmetical understanding.” And again,—“Soul must catch fire through a mysterious contact with living soul. Mind grows not, like a vegetable, by having its roots littered with etymological compost, but like a spirit by mysterious contact with spirit; thought kindles itself at the fire of living thought.” “Useful information,” however concealed under the thin and undignified disguise of “Philosophy in Sport,” is not real education; perhaps it is most objectionable in its serio-comic form; it is “neither fish nor flesh, nor good red herring.” Even in the hands of clever and agreeable writers like Miss Edgeworth or Miss Martineau, its wheels drag heavily. The greatest and best men have usually been the most thoroughly boys in their time. The ingenious substitute of what are called, in schools for young ladies, by name of “calisthenic exercises,” is but a miserable make-shift for the healthy excitement of a game, as “scientific dialogues” and “epitomes of history” are for the free and complete development of the whole being through the agency of works which address the imagination and the feelings, and thus prepare for the higher developments of reason.

Such old established favourites as the *Arabian Nights* need no apology at our hands, but, in connexion with the characteristics which we have been considering, it is obvious to remark that they hold their place among children's books, and in the affections of their readers, by no blind force of habit or merely unreasonable devotion. The very land of their birth, the nursery of the human race, is rich in associations akin to those of childhood, and the literature of that land is naturally such as to find an echo in every childish bosom. The faculty so strong in children, of simple wonder and awful curiosity, as yet un-

chilled by the cold breath of criticism, and the habit of self-conscious reflection,—which may enervate more than it enlightens, is pleased only, not cloyed, by those fantastic yet familiar tales that enrich the empty but capacious mind of the child with many a gorgeous scene and moving incident, both of a natural and supernatural kind. Regarded as mere amusement, such tales are probable—but this is not all. Though there be no moral formally appended to the fable, and administered, as it were, to efface its impression and dispel its meaning, yet perhaps, even in moral influence, Arabian Night and Fairy Tale may not be altogether wanting. There at least vice and virtue are not approximated by the disclosure of their secret workings, and of that almost invisible point from which they begin to diverge. There is no mistake about the Ogre and the Evil Genius—they are indisputably bad and detestable: evil is left, as it is, a fearful mystery, and referred for its immediate source to a personal though superhuman agency; nor is goodness dwarfed from its ideal stature to the dimensions of a little girl, who forbears to disremember her doll or play with a peevish spaniel.

A naked list of dates or other facts, with which the feelings have nothing to do, and in which, as yet, the understanding can recognize little or nothing, is a mere nonentity to the child. It sinks as a dead load into the memory, overtaking the mechanical powers of retention, whilst it kindles not a spark of feeling nor generates a single genial thought. But let a child's ready sympathy be excited, let the travelled merchant of Bagdad unfold the secrets of his furrowed brow, and the solitary Crusoe detail, by what ingenious contrivances he has fenced out the wild beast from his own savage den, and barely kept soul and body together at the peril of both, in his lonely island, no danger will there be lest the adventures or devices of either should appear to the child too fanciful or minute. He finds no fault with the lavish exercise of supernatural power by friendly or malicious genius; where the marvellous, however absurd to older ears, is so plausible and consistent, so devoutly believed by the several characters of the story—no wonder is it that a child should welcome each new marvel with even heightened interest.

Again, the poetry in which childhood has been said to share so largely, though unconsciously, is not manifested in occasional outbursts of feeling on the active homage which a poet loves to offer to the beautiful; it is not something often banished, and continually overhadowed by the daily formalities of common life, sacred by the “dry light” of science, and the cold analysis to which thought and feeling are subjected in manhood; rather is it a constant stream of silent joy, beating with every pulse, and pervading every sensation. It has no voice of its own to raise, but all the more does it find in the flowers of Eastern language an expression of its own secret impulse; nor need any fear be entertained, lest a mind dieted on such imaginative food in childhood should grow up fantastic or superstitious. In the present state of society such a fear is groundless. The danger now-a-days, is all the other way; and let us beware how, in our fenced wisdom, we undervalue such a talent for appreciation of the marvellous—for from whom did modern science draw its light, and modern art and letters the originating impulse of its excellence, and the models which have provoked its imitative powers—from whom but that race, whose every stream and mountain was hallowed by its appropriate legend, and enshrined, as it were, the personal presence of its god or hero?

More than this, it may truly be said, and it is no new remark, that whatever is most exact, methodic, and elaborate in modern science, is but the mature development of a germ, which lay buried, as the seed in its parent soil, under the misty and confused imaginings of a younger age. No science has ever yet leaped forth, like Athens in her panoply, from the head of a Bacon or Descartes. Indistinguishably blended together, even when disentangled from that heterogeneous combination of childlike thought and feeling, the several sciences were long tinged, as it were, by the glowing wreaths of the retiring mist. Thus astrology was the forerunner of astronomy, alchemy of chemistry. Thus history emerged from the region of fable, under the paternal guidance of Herodotus, till its outlines grew clear and definite under the severe hand of Thucydides. The calm and thoughtful Sophocles was the legitimate descendant of the blind old bard, who sang “the mischief-working wrath of gods and heroes.” Plato and Aristotle were the disciples as well as the reformers of that philosophy, which had been stirring into life in the theogony of Hesiod, and was gradually refined and moulded into shape from the rude and chaotic cosmogony of Thales and Anaximander. The imagination of man is the precursor of his understanding. In the Delian Apollo, we may recognise a personification of the subsequent glories of science, art, and literature. Shall we strip him of his golden locks, lest they dazzle the sober eye of Reason? In Hephæstia, with his fickle consort, Aphrodite, we see the union of beauty and industry, dissolved, alas! at times, by the devastating god of war. So with the other myths. Not that they were invented to personify such notions, or designed to embody any preconceived truths but they serve to show that the beautiful fancies of an early age are not devoid of meaning. No. They are the heralds of that triumphal march of science which they serve so aptly to illustrate. In fact, the mythology of the Greeks

contained the rudiments of their poetry, history, physics, ethics, metaphysics, and theology. From this bright fountain, lipping in broken murmurs its child like tale under the soft and sunny sky of Iona, issued those diverging streams of thought, which were destined to wash the walls of great cities, to bear the stately argosies of knowledge on their broad waters, and to meet and rest at last in the ocean of perfect wisdom.

It might be interesting to trace the connexion between the diversities of national character, and the legendary tales popular in different countries,—to observe the serenity and seeming absence of pain which pervades even the most painful details of Oriental fiction,*—the irresistible admixture of humour which tempers the awfulness of Irish Banshee or Phoka,—to contrast the sharp stern outlines of the Fairy Tales of Northern Europe with the misty grandeurs of the East; agile, fairy and dusky goblin with the dim aerial form, looming in mid air, of Oriental Genius; but it would lead us too far astray from Books for the Young. The important influence exercised by such "Nursery Tales" cannot be doubted for a moment. It is obvious at a glance, that in mountaineers, for example, in the hardy Swiss and our primitive Highlanders, their patriotic ardour of attachment to their birth-place is not more owing to the remarkable features of the scenery amid which they are nurtured, than to the strange unearthly traditions which that scenery has inspired. Such glimpses into the unseen world serve at least to lift the heart from the petty sordid cares of this life to the contemplation and fellowship of bright angelic beings.

Only let there be some selection. Let it never be forgotten that a boy's character is formed, not only by the example of school friends, and friends at home, but in at least equal degree by that of the friends whom he meets and becomes acquainted with, and learns to love in the pages of his favourite books.

Among the great faults of the present day in this country are superficial intellectuality, want of originality, and dissipation of power. The abatement of these evil tendencies, doubtless, depends much on early culture. Books for the young, we have endeavored to show, should be entertaining, fitted to nourish the affections and imagination rather than the logical faculty, indirectly instructive and suggestive rather than exhaustive of their subject, presenting images of good to be followed, rather than of evil to be shunned. Above all, children must not be taught too much nor too soon. Knowledge is sometimes a hurtful burden; too much of it in proportion to the natural powers destroys originality and substitutes an unreal and insipid taste, an unconscious hypocrisy. If the dialectic faculties are later in their development than the emotions, the memory, the imagination, and the apprehension of the senses, it cannot be disputed that the young may best be influenced by personal authority and personal example; nor that the study of languages naturally comes first in order, next the events of history and human life, last of all the abstractions of Philosophy; first *words*, then *things*, lastly *ideas*. As the sense of hearing is the most acute in the dark, as the fancy is the most inventive in the glimmering twilight, so the memory is most impressible and most tenacious, the feelings are most susceptible, before they are reduced under the severe control of the mature intellect enlightened by reflection. With all that is being done for the reform of our modes of training the young, we have still to struggle with the evils of an indiscriminate and premature education. Goethe, in his *Wilhelm Meister*, sagaciously protests against an uniform dress for his Utopian schoolboys. To discover the embryo genius, if he had any, of each boy, and to give it especial cultivation, was one secret of the influence of the Jesuits. They knew that our wishes are the prognostication of our powers. With us in Great Britain it is different. Not in large schools only, but in the narrower circle of home, it is too often to be deplored, that those who have care of the young, and who ought to know of each one what he is, and what he is best able to do, fail to observe their several traits, and to shape their rough-hewn capacities to the proper end. The other evil is even more serious. The anxiety to make clever children defeats itself,—it spoils thousands who might be clever men. Not a few, and those the most promising,—children for example like Hartley Coleridge—require to be positively kept back, not urged onwards. In his pitiable case, it was not the predominance of fancy in his childhood that was unhealthy, but the unboyish consciousness of self. Games at play with other boys would have been far better for him than to sit listening with greedy ears to the philosophers of the Lakes. The two greatest among our British poets, Shakespeare and Milton, both speak complainingly of their "late spring." Their regrets were unheeded. Better, far better that it should be so, than that the fruits, nipped and shrunk, should belie the promise of the abundant blossom. Let each period of life wear its own garb, and play its own part. For old age there is rest, persevering activity for manhood, and for childhood the grace and beauty and careless happiness which are peculiarly its own.

* Mr. Hackerau has mentioned a good instance of this painlessness in the destruction of the Forty Thieves, in the fort era, by Ali Baba's spilling oil.

PRESENT SYSTEM OF LOCAL INSPECTION OF SCHOOLS INEFFICIENT.

In turning from the financial structure of our school system, to that portion of it which pertains more strictly to the practical business of education, the first subject which arrests attention is the mode of supervision and inspection.

It is a point generally conceded among those familiar with the subject of education, that the success of public schools depends more upon efficient supervision than upon any other one agency; that this is, indeed, that indispensable agency, without which all others have failed. Legislation may provide bountifully for the education of teachers; it may prescribe high standards of qualification; it may make stringent and wise regulations in regard to the duties of all connected with the administration of the system: but parsimony will evade, ignorance maladminister, or apathy render inefficient the best school laws, unless their execution is watched over and enforced by intelligent, active and independent supervision. Without it, cheap teachers, incompetent teachers, schools without energy or system, years spent by pupils in repeating the same branches of study, are fruits following in an invariable if not in an inevitable order of succession. The statistics of our common schools are imposing. These schools have secured great results; but what are those results, compared to those often attained by individuals by a proportionable expenditure of time and money? By the liberal arrangements of the government, tuition is rendered cheap to all, and free to the absolutely indigent. Every man, if he chooses, can send his children to school from infancy until they are called to enter upon the active pursuits of life. A large portion of our population do send their children for several months of each year, for eight, ten or twelve years. What is usually acquired by the pupils during this time? A knowledge, and that a not very profound one, of half a dozen elementary branches! Every winter the boy commences about the same round of studies, and at very nearly the same starting point; and when the term closes, he is considered to have discharged his duty creditably, if he has made a slight advance beyond former ones, and become a little more familiar with the path so often trodden. Under proper and vigorous tuition, three or four years of the life of a pupil should be amply sufficient for the attainment of elementary branches, and the remaining four should be devoted to those higher ones which will discipline his mind, fit him for business pursuits, and prepare him to discharge intelligently and well the high duties of citizenship.

How are our schools to be roused from this leaden, prescriptive inefficiency? In the judgment of the undersigned, the meliorating change must be looked for, if at all, mainly from the influences of a competent, high-toned, and zealous supervision. The history of our legislation in this particular, has been one of mutations. The plan in force prior to 1843, gave three commissioners and three inspectors to each town; a cumbrous and unwieldy machinery, but one that at first attained creditable results, when the most highly gifted and educated men lent their efforts to lay the foundations of an institution in which they felt that so many hopes centred. But when the experiment had been tried, and its success demonstrated, they felt at liberty to resign their trusts to those to whom the pay of the office afforded a compensation for their time and labour. Thereupon this plan of supervision rapidly degenerated, and soon became *effete*. In 1839, unpaid school visitors were appointed in each town by the superintendent of common schools. Their labors were productive of benefit in turning public attention to the schools; but a body of officers who neither inspected teachers, nor possessed any power over schools but an advisory one, was more servicable in detecting evils than in correcting them. In 1841, the county superintendency was established, and the town school officers reduced to *o.c.* In some counties, where incompetent officers were selected, it resulted in little visible benefit, but generally it was far otherwise. In counties where qualified and zealous superintendents were chosen, it marked the commencement of a new era in the schools. With the pruning of a rigid and fearless inspection, a higher grade of qualification in teachers was secured. Under the stimulus of a certain and appreciating supervision, every teacher was both roused and encouraged to constant effort. The spirit spread to the people. They flocked to the school room to meet and hear an officer who brought to them high intelligence in his vocation; a knowledge of improved systems, processes and books, gleaned from a wide field of observation; and who was fired with the zeal and energy flowing from the concentration of time and attention to a single object. In some counties the enthusiasm reached such a height, that processions of children with banners and songs of welcome, greeted the superintendent as he passed from town to town. School celebrations multiplied. The schools became one of the prominent topics of popular conversation, and popular interest. The natural fruits of such an awakening followed. Better selected and better paid teachers, more regular attendance, greater uniformity in text books, more commodious school houses, and above all, a more earnestly aroused parental co-operation, marked the new order of things.

This auspicious dawn was soon overcast. The expenses of the county superintendency looked larger when paid in aggregate sums to individuals, than when scattered among a multitude of commissioners and inspectors. The spirit of decentralization, the local jealousy of central power and influence, the inclination of towns to control their own local matters, aided to overthrow the office. It was believed that town officers could be selected who would perform the duties of supervision as well, and thus that a large sum might be annually saved to diminish the expense of tuition. How have these anticipations been realised? Painful as is the necessity of making the declaration, the undersigned is constrained to express the belief that the experiment has proved unsuccessful; and he believes that it would be difficult to find in the State an enlightened friend of education, who is placed in a position to observe the results of it even in a single county, who would dissent from this opinion. A large number of town superintendents adorn their position; but many, if chosen (and it generally so happens,) in reference to great personal merit, do not possess the precise class of merits which fit them to discharge the duties of school officers. The defects in their reports have been pointed out; the few inspections which have been made of schools appear from the general abstract annexed—averaging considerably below twice for each school; and however well a portion of these officers may be qualified, in regard to learning, to discharge the latter duty and to inspect teachers, there is no doubt that the action of nearly all of them in these all important particulars is often embarrassed and to some extent influenced by local considerations, which it would require a great degree of independence and nerve to set at naught—by the necessity in the rigid execution of duty, of wounding the feelings of neighbours and often of valued personal friends. Many of the schools, particularly in summer, are taught by teachers residing in the same town.

What are the remedies to be applied to correct these evils? To stand still is out of the question, it we would have the vigor and efficiency of the school system bear any comparison to its cost, or to the ends which it is intended to secure.—*N. Y. State Superintendent's Report for 1853, pp. 25-28.*

VALUE OF COLLEGES AND ACADEMIES.

The value of higher education to the individual, no one questions. Its value to the State, not only in those direct material benefits which the applications of science are daily bringing to the pursuits of industry, but in elevating the standards of public thought and taste; in affording some counterpoise to that spirit of exclusive physical utilitarianism so liable to attain ascendancy in a community where all is youth, vigor, action and success; and finally, in its highest and noblest vocation of keeping the intellectual and spiritual commensurate with the material development of a self-governing and powerful people, admits of just as little doubt.

Impressed with these considerations, our early legislatures, filled with the wise and patriotic men who were the founders of the State, made liberal provisions for the support of higher education. They freely devoted the property of the whole people of the State to that purpose. Large sums were voted to establish and sustain colleges and academies. By Article IX of the present Constitution, the revenues of the "Literature Fund" are exclusively and perpetually set apart for the support of academies. Not only therefore have public benefactions and repeated statutes, but the organic laws themselves, recognised higher education as a concern of the State, as a common interest, as a part of our system of public education. This being the case, no revision of our public school system would be complete, which should fail to include academies and colleges within its scope, and to apply the necessary remedies to any defects in their organization or otherwise, if found to exist.

It is believed that a most serious defect does exist in both of these classes of institutions, in the manner in which the public money is applied for the benefit of pupils. It is obvious at a glance, that however fair may be that application in theory, in practice it does not result in equally extending the benefits of such public moneys to the whole people. More than half the population of the State are precluded by poverty, or comparative poverty, from receiving any direct advantage from them. Thus those who least require the public aid to give higher learning to their children, receive it; and they receive it in part, at least half of it, from the property of the poorer class who are wholly excluded from its benefits. To the poorest man in the State as much as the richest, belongs every acre of the public domain and every dollar of the public funds. When legislation contributes the public property for the benefit of trade, commerce, and many other objects, it confers a greater individual benefit on the rich than on the poor man. This is a necessity inherent in the nature of things. But no excuse exists for it, where the benefit, so far as the action of the State is concerned, is purely a personal one, as is the case in extending facilities of education to individuals; and where legislation therefore finds no obstacle to a strict equalization of individual benefits.

Another unjust and unfortunate result follows from this order of

things. Wealth and learning, which aside from commanding talent, are the two greatest sources of social and political power in a State having no legally privileged classes, are centred in the same hands. The professions, the arts, the honoured and well paid occupations which require scientific attainment, are filled by the sons of those who are able to educate them for such places, or their educated sons start in them with every advantage. Even talent which is partly a thing of culture and practice, far oftener finds its development, and always the best theatres for its display, in these pursuits. Thus all circumstances combine to divide society and strengthen a *caste*. It is true that the exceptions are very frequent, that the wealthy often become poor, and the poor wealthy, that energy vanquishes the obstacles to learning, that genius bursts through all restraints: but still, the tendency is in the direction indicated, and it is a tendency which the laws of a free State ought not to favor. In such a State, the power of knowledge is the best and most natural check to the power of wealth. Wealth can and will strengthen itself by the addition of the former. Laws should not aim to prevent this—they cannot prevent it. Wealth will, if necessary, support its own institutions of learning, without the public aid. But if laws should not and cannot take learning from the rich, they can give it to the poor. They can, at least, distribute the public moneys so that they shall be as available for this end to the latter, as to the former. And every consideration of justice and expediency demands that it should be done.

The academies and colleges have been, in part, founded by private property. So far, the application of their funds is beyond the public control. But when the State gives, it has a right to prescribe the conditions.

But it is useless to attempt to disguise the fact that donations of the public funds to these institutions, as now constituted, are regarded with jealousy and aversion by a not inconsiderable portion of the community. Unmistakable manifestations of this feeling have been witnessed in our legislative halls and elsewhere. Is it wonderful, under the circumstances, that it should be so? Demagogues, mistaking the source of this feeling, have denounced the higher institutions of learning; and superficial observers have mistaken their railings for embodiments of popular sentiment. But the body of the people entertain no such views. They know too well that we owe our existence, as a nation, to high popular and individual intelligence, more than to the sword. They do not forget the solemn voice of the Father of his country, pleading for higher as well as lower institutions of learning. They do not need to be reminded, that the great statesman who went farthest in the doctrine of human equality—who did most to obliterate every vestige of aristocracy, privilege and rank—desired it to be recorded in his epitaph, as one of the three crowning acts of his life, that he was the founder of the University of Virginia. No part of the people of New York would contribute to the overthrow of those seats of learning, where their own Clintons, Livingstons, Jays and Hamiltons, had the talents nurtured and disciplined, which laid the foundation of the State, developed its physical resources, and started it onward in its career of prosperity and greatness. But a large portion of its citizens demand, and have a right to demand, that where they give they shall also receive—that the doctrine of an absolute and practical equality in privileges, which the onward march of public sentiment has introduced into one class of our public schools, shall prevail in all our public schools, so far as they are sustained by the State. This done, all vestige of antagonism between the higher and lower ones, is at once swept away. Indeed, the poor man will feel that he has a deeper interest in sustaining the academies and colleges, than the rich man, because he alone can obtain, through them, those advantages for his offspring, which the money of the other could buy from other sources. He will toil on through life unrepiningly, when he knows that by the justice of a parental government, the avenues to wealth, preferment and renown, are made as open to his children as to those of the most fortunate or most favored citizen of the land. The winter cold and the scorching heat will be welcome to him, his plain food and lowly pallet will be sweet to him, greater privations if necessary will be cheerfully endured by him, when he reflects that his son, if gifted for the task, may be prepared to go forth like the son of the small New Hampshire farmer, to see wealth and power bow down about him; to have senates and nations hang on his words; to leave the impress of mind on the arts, institutions and literature of a people, and on the destinies of a race. And that son will not only weep like Webster, when he remembers the sacrifices of a noble parent, but with gratitude for what he owes to the just beneficence of his country.—*Ibid, pp. 22, 34.*

TIME.—Man is ever quarrelling with Time. Time flies too swiftly, or creeps too slowly. His distempered vision conjures up a dwarf or a giant; hence Time is too short, or Time is too long! Now Time hangs heavy on his hands; yet for most things he cannot find Time! Though Time-serving, he makes a lackey of Time; asking Time to pay his debts, Time to eat his dinner, Time for all things.

JOURNAL OF EDUCATION,

Upper  CANADA.

TORONTO: OCTOBER, 1854.

*. Parties in correspondence with the Educational Department will please quote the number and date of any previous letters to which they may have occasion to refer, as it is extremely difficult for the Department to keep trace of isolated cases, where so many letters are received (upwards of 500 per month) on various subjects.

→ To Local Superintendents. See page 166.

LORD ELGIN AND EDUCATION IN UPPER CANADA.

One of the certain signs of the progress and general appreciation of education in a country under a system of popular government, is the voluntary, and as it were, unofficial attention which it receives from public men. That attention is the dictate of a noble patriotism, which prompts a public man to regard every thing connected with his official position as a trust to be employed for the good of his country; it is also a spontaneous and practical homage to public conviction and feeling on a subject of all others the most vitally connected with the highest advancement and welfare of a people. The increased interest felt and evinced by public men in the Educational Institutions and progress of the country, is one of the many gratifying and encouraging indications of its real and rapid prosperity. The names on the Visitors' Books in the Normal and Model Schools for Upper Canada, at Toronto, afford ample illustration of this fact; and the references to our educational interests in addresses of associations and speeches of individuals on almost all public occasions, indicate a growing and wide-spread conviction on the subject.

HIS EXCELLENCY the Earl of ELGIN and KINCARDINE stands conspicuous as well by his example as position, in the lively interest which he has shown in the educational advancement of this country. Filling as he has done for several years, the highest place of trust and power, he may justly claim the distinction—and a high one we think it is—of being the first Governor of Canada, who has identified himself *personally* as well as officially *throughout his whole administration* with the general education and intellectual improvement of the people of Canada. The first bill to which His Excellency assented in HER MAJESTY'S name after the removal of the seat of Government to Upper Canada, 1850, was the School Bill which constitutes the legal charter of the Educational system; He afterwards laid the corner stone of the Normal School Buildings, accompanying the act with one of his most eloquent and powerful speeches on the subject of our system of education; and one of His Excellency's last acts in Toronto has been to visit those Buildings when completed, and witness and express his satisfaction with the several departments of the system therein conducted.

We subjoin the report of the remarks made by HIS EXCELLENCY on the subject of education and our Educational Institutions during his recent tour in Upper Canada, together with copies and extracts of addresses on the subjects presented to him. The preservation in this form of LORD ELGIN'S remarks and the addresses and extracts of addresses referred to, is desirable; and we are sure they will be read and re-read with interest. We hope the beautiful remark of His Excellency,

that "Township and County Libraries are becoming as the crown and glory of the Institutions of the Province," will be adopted as the motto of the people of Upper Canada.

Extract of remarks made by His Excellency LORD ELGIN in reply to the addresses presented to His Excellency by the Municipal Council of the Town of London:—

"When I look to all that has occurred during the few years of my residence in this country; when I remember that your revenue has increased from £400,000 to from £1,200,000 to £1,500,000 a year; that your imports and exports have increased in the same ratio; that we are beginning to have an ample net work of railway extended over the country; and that the productions of Canada are now to be admitted duty free to that market which is to you the most important market in the world. (Cheers.) When I look to these circumstances and when I remember that your educational system is expanding itself so nobly;—within these few moments a member of the Imperial Parliament shook me by the hand at the Railway Station and said 'I have been at your Normal School, and I assure you we have nothing like that in England.' (Cheers.) When I remember the progress your educational system has made and is still making; and that Township and County Libraries are becoming as the crown and glory of the Institutions of the Province.—when I remember too, that out of that chaos of rules, ill-defined and half-understood, an impartial and well defined constitution, which might be termed the charter of Canadian liberty has sprung,—when I claim that out of all that has grown from that beautiful and graceful structure of Canadian liberty, which England and America may justly be proud of, I can only refer it to the simple, straightforward, plain-sailing policy I have felt it my duty to pursue. (Great applause.) It is true, gentlemen, that in your address you allude to times of difficulty. It is right that times of difficulty should be referred to, for it is by the manner in which we deal with difficulties that we fit ourselves to deal with prosperity and happiness. But it is only for that lesson we are to look back to difficulties. God forbid! that we should ever look back to them to cherish feelings of bitterness or uneasiness towards the authors of these difficulties (cheers.) When the Canadian farmer finds himself comfortably housed in his frame worked building with his spacious farm alongside of him, and his fields surrounded with good fences, and waving with yellow crops, all the vestiges of the old forest removed, except here and there an old pine stump which stands as a tombstone to remind him of former generations of heroes that have passed away—when he looks to that and sees his sons and daughters settled comfortably around him, I wonder whether it is with feelings of regret that he looks back to that early period when he first marched into the forest and put the torch to the stately oak, and girded the majestic maple, and rolled together the logs to make a house for himself and family to shelter them in the winter. When he looks back to those days as the infancy of a glorious manhood, will he not tell those who remind him of the mists and clouds that hung around the dawn of the prosperity of Canada, that these mists and clouds were after all, but the garb of the morning, the harbingers and heralds of a bright and glorious day." (Great applause.)

Mr. Moffatt, (Member of the British Parliament,) who had been alluded to by His Excellency, came forward and made a few remarks as to the progress which Canada had made. He admired the school system established here, and was convinced as he had stated to His Excellency that there was nothing equal to it in England. He congratulated us upon having so noble a Governor General, one who had brought with him personal qualifications and the same principles by which he said he was guided, he (Mr. M.) was convinced we were indebted for our present prosperity. He would leave Canada, he said, with deep regret, as he had formed many pleasing associations with it.

Three cheers having been very enthusiastically given for the Queen, the large and respectable audience speedily dispersed.

Address presented to the Governor General by the Council of Public Instruction for Upper Canada, October 4, 1853.

To His Excellency the Earl of Elgin and Kincardine, K. T. Governor General of Canada, &c., &c.

MAY IT PLEASE YOUR EXCELLENCY.

After an interval of three years, we, the members of the Council of Public Instruction for Upper Canada, have great pleasure in meeting your Excellency. We cordially welcome your Excellency on this, your first visit to an Institution, the erection of which was commenced under your Excellency's auspices. On the occasion of the interesting ceremony performed by your Excellency, in laying the chief corner stone of the edifice in which we are now assembled, we adverted to the noble and patriotic objects contemplated by the Legislature in its establishment. Those objects have been kept steadily and anxiously in view, and we have now much satisfaction in presenting your Excellency with some statistics of the results.

Since the establishment of the Normal School in the Autumn of 1847, 1,456 candidates for admission have presented themselves, of whom 1,264, after due examination, have been received; of these, about 150 have been carefully trained each year, and sent to different parts of Western Canada. That they have been eminently successful in teaching the youth of the country and elevating the character of our common schools we have been repeatedly assured,—and the great and increasing demand for trained teachers stimulates us to further exertions to increase the number of these meritorious and valuable public servants.

The great liberality of the Legislature in recently providing a fund of £500 per annum towards the relief of superannuated or worn out teachers, the Council cannot but believe, will prove a strong ground of encouragement to many to enter a profession hitherto but ill requited, while it cannot fail to provoke increased zeal and exertions on the part of those already engaged therein.

It will be gratifying to your Excellency to learn that the system of establishing free public libraries throughout Upper Canada, has been put into successful operation during 1853 and 1854. Since December of last year, nearly 75,000 volumes of books, embracing the more important departments of human knowledge, have been circulated through the agency of the township municipalities and school corporations, from which the Council anticipate the most salutary results.

As an illustration of the cordial co-operation of the people in promoting the system of public education established by the Legislature, we are rejoiced to add, that the very large sum of *half a million* of dollars was raised by their free action to promote this object, exclusive of legislative aid.

These facts, we are assured, will be no less gratifying to your Excellency than they are cheering to ourselves, and worthy of the people of Upper Canada, and we hope that, in the course of a few years, when the Grammar Schools have been effectually incorporated with our educational system, the general results of our operations will not be less satisfactory.

In welcoming your Excellency to this institution, we feel, that while manifesting that dutiful respect for the Representative of our Most Gracious Queen to which your Excellency is entitled, we are also rendering a just tribute of thanks to one whose eloquent lips and gracious co-operation have so materially aided us in the performance of the duties devolving on us.

That the blessings of a gracious Providence may ever attend your Excellency, Lady Elgin and family, is the earnest prayer of the Council.

In reply, His Excellency thanked the Council for the very kind expressions they had employed towards himself. He expressed his entire satisfaction with what he had that day witnessed in the institution, and with the general success of the department under the able administration of its affairs by the Rev. Dr. Ryerson. He concurred with the Council in the hope that the establishment of public libraries would be of incalculable benefit to Western Canada.

After the singing of the National Anthem by the students and pupils of the Normal and Model Schools in the theatre (whither the Council had proceeded with His Excellency, after visiting every part of the educational establishment,) the Governor General shook hands with the chief officials and took his leave.

At University College, Toronto, His Excellency was received in the Library by the President, Professors, Officers and students of the Institution. The President the Rev. Dr. McCaul read the following Address :

To His Excellency the Right Honorable the Earl of Elgin and Kincardine, K. T., M. A. Governor General of British North America, &c., and Visitor of University College, Toronto.

MAY IT PLEASE YOUR EXCELLENCY :

We, the President, Professors, and other Officers of University College, Toronto, gladly avail ourselves of the opportunity presented by your visit to this city, to renew the expression of our loyalty to the Queen, and to testify our respect for your Excellency.

The interest which your Excellency has evinced in the advancement of education in this Province, while it well becomes the high reputation as a scholar which in former days you achieved, also manifests a just appreciation as a statesman of the value of this most important element of national prosperity.

In the great and good work of developing the intellectual resources of the country, and thereby conducing to the permanence of its material prosperity, it is our privilege to take part, as members of a college under your visitatorial oversight: and your Excellency will, we are persuaded, heartily join in our prayer, that success may attend our earnest desire to diffuse throughout the land the advantages of education of a high order, and our strenuous exertions to render the Institution with which we are connected a blessing to the community for whose benefit it has been established.

In taking leave of your Excellency on an occasion which we have reason to believe is probably the last opportunity that we shall have of addressing you, permit us to offer you our congratulations on the increased prosperity of the Province during your Excellency's administration of the Government, and at the same time to tender our cordial good wishes for your future happiness and success.

Signed on behalf of the College, Council, and Officers.

JOHN McCAUL, LL. D., President.

His EXCELLENCY made a verbal reply, the following being the substance of his remarks:

He expressed his feelings of satisfaction and gratitude for the expressions of loyalty to the Queen, and respect for himself. He concurred in the opinion that the permanence of the material prosperity of the Province depends in a great degree on its intellectual culture. Adverting to proofs which had recently come under his notice, of the general spread of prosperity through the community, as evinced by the importation and sale of articles of luxury, His Excellency said that mental culture ought to keep pace with this advance in material prosperity, and this in Canada must be supplied by University College, and other similar institutions. He deeply regretted the discouragement

and and disorganisation produced by the frequent changes in the constitution of the University, which must of necessity have embarrassed the authorities in their endeavours to render the institution effective. His Excellency concluded by remarking, that he took a warm interest in the prosperity of the establishment, which he trusted was now settled on a permanent basis.

Address of the Normal School Students.

MAY IT PLEASE YOUR EXCELLENCY,

We, the Students of the Provincial Normal School of Upper Canada, beg to approach your Excellency with the deepest respect, and to express our gratitude for the distinguished honor conferred upon the institution by your Excellency's present visit.

We embrace this opportunity to return our grateful acknowledgments of your Excellency's patronage bestowed on the institution for the special encouragement of agricultural science, and also for the interest manifested in promoting the cause of general education in our beloved country, the effect of which has been to elevate her to a position in the scale of intelligence that she had not previously attained. May the divine blessing ever rest upon your Excellency and Lady Elgin, and your Excellency's children, and may our country long prosper as at present under your Excellency's wise administration.

HIS EXCELLENCY briefly replied: In reference to the agricultural prizes, he said that the end they were designed to promote was not competition, but improvement in Agricultural Science, and it that end was obtained, all he had expected was fully satisfied. He remarked also that, in giving those prizes, he had not designed them for ladies, but since they had been successful in taking them, he did not regret that he had not restricted the prizes to the other sex.

Address of the Pupils of Upper Canada College.

MAY IT PLEASE YOUR EXCELLENCY,

We, the Pupils of Upper Canada College, most respectfully beg leave to embrace the opportunity which your present visit to this city affords of tendering the expression of respect for your Excellency. We cannot but be assured, from the kind manifestation of interest for our College and its welfare which your Excellency upon a previous visit was pleased to exhibit, that your Excellency will receive the intelligence of its flourishing condition with extreme satisfaction; and that whilst learning has been cultivated, the sentiment of genuine devotion to our Queen has never, from the time of its first to that of its present Principal, been permitted to smoulder. The name of an Upper Canada College boy has always been, and we hope ever will be synonymous with loyalty—and we are proud that in many a past, as well as in her present struggle, our mother country has not required in vain even the blood of our fellow collegians to be shed in her defence.

In offering to your Excellency our respectful congratulations, we cannot deny ourselves the pleasure of once more most cordially expressing the hope that health and every happiness may attend your estimable Countess.

Your Excellency, doubtless, has not forgotten the holiday-loving fault of youth, nor that of Upper Canada College, which your Excellency so kindly and so liberally pardoned in us on your previous visit; and we therefore trust that your Excellency will not consider us too importunate, if we once more crave your Excellency's patronage in interceding with our respected Principal for an intermission from our labors, the better to celebrate your Excellency's too brief visit to Toronto after a too protracted absence.

HIS EXCELLENCY was gracious enough to reply, in a note addressed to Mr. Principal Barron, in which the prayer of the students could not have been overlooked, for both Wednesday and Thursday were accorded them by the Principal as holidays.

Extract of an Address presented to His Excellency, by the Mechanics' Institute of Toronto:—

"Whilst we should be ungrateful in not acknowledging the support, which during the term of Your Excellency's Administration has been generously extended to this Institution in particular, of which you are the patron, we should be unjust in failing to regard it but as a part of the enlightened system of General Education, which, under your fostering care and energetic guidance, has been so successfully established in this Province, and which, embracing within its beneficial influences every class of the population, has nevertheless never diverted Your Excellency's active sympathy and aid from Societies specially calculated to elevate and strengthen mechanical and agricultural industry amongst us."

Extract from His Excellency's reply:—

"I have always considered it an imperative duty, whilst engaged in the administration of the affairs of the Province, to promote to the best of my ability, the education of the people; and I have always desired to render especial assistance to Mechanics' Institutes, knowing that they practically illustrate the principle of self-improvement."

Extract from Lord Elgin's Speech, in reply to a toast at the dinner given to His Excellency, by the Corporation of Kingston. In referring to a class of persons who are disposed to attribute their sufferings and disappointments, real and imaginary, to the presence of Lord Elgin, His Excellency remarked:—

"I have come to the conclusion, after fruitlessly endeavouring to employ many other remedies, that the only mode of effectually curing them will be by retirement from the government of the Province. (No, no, and cheers.) I can hardly believe, however, that the cure effected by this mode of treatment will be complete, for I greatly fear that these worthy persons will discover to their cost that it sometimes rains when they would wish it to be fair—that the wind occasionally blows from the East when they would prefer a zephyr, and what is worse, that Parliamentary majorities, from time to time, say 'aye,' when they would have them say 'nay,' even after the time shall have arrived when a solitary sign-post dangling here and there before the door of a village tavern, is all that remains to remind Canadians of Lord Elgin. Perhaps, indeed, there may be some with whom the disease is incurable—who, when they teach their children the history of their country, will instruct them on this wise:—'Mark well,' will they say to them, 'the period comprised between the years 1846 and 1855, for it was a memorable period in the history of your country. During that period your revenues rose from some four, to twelve or fifteen hundred thousand pounds a year. Your commerce increased in a corresponding ratio. Your magnificent common school system was extended and consolidated. It was in 1847 that the Normal School (the seed-plot of that system,) was established. The risk of armed collision in your internal affairs on the part of Great Britain or of sympathizers from the United States was expunged from the category of possible contingencies, because both England and America had learned to respect you as a people enjoying free institutions, and knowing how rightfully to use them. Mark well then and digest carefully the history of that period; but remember that you never close the review without bestowing a hearty malediction upon that individual who was then charged by his Sovereign with the administration of your affairs, and who laboured (God knows how zealously) to achieve these results.' (Loud and continued cheers.) There will be few, I confidently believe, to teach such a lesson, and fewer still, if it were taught, to receive it, and therefore gentlemen, I cannot divest myself of a certain faint and glimmering hope—nay to that hope, in this hour of despondency and regret at my approaching departure, I cling as to a sheet anchor. I cannot, say, divest myself of a faint and glimmering hope that there may be some meaning in the allusion just now made by His Worship the Mayor to what fell from me at London, and that at some future day I may be among you again. (remendous cheering.) At any rate, of this you may be assured that whenever Canada wants a friend, she will have a humble, but, to the extent of his ability, a zealous and faithful friend in Lord Elgin."

TO LOCAL SUPERINTENDENTS, ETC.

During the present month, a sufficient quantity of the authorised *Teachers' Registers* will be sent by the Educational Department to each County Clerk in Upper Canada, to supply all the Common Schools in such County. These Registers are supplied to the Schools *free of charge*. They can be thus obtained either directly from the Local Superintendent, or from the County Clerk upon the order of the Superintendent—*not otherwise*.

A copy of the Register has been sent to each Grammar School reported to the Department.

A general abstract, containing a summary of statistical information, in regard to the operation of the Common School system in Upper Canada, has also been sent to each Local Superintendent, as well as to each member of the Provincial Legislature etc.

Miscellaneous.

THE LATE LORD TENTERDEN.

In a speech delivered a few days since at the Sherborne Literary Institution, by Mr. Macready, that gentleman said:—"The first time I visited Canterbury I wished, of course, to see the cathedral. A gentleman there of the name of Austin, the surveyor and architect of the building, accompanied me. He had re-decorated almost the whole of the interior, and had resorted to the dilapidated portion of the western front. He was the artificer of his own fortune, and he had raised himself to this position from a state almost of actual destitution; he had formerly been the servant of a friend of mine, and when he reached Canterbury he had not half a crown in his pocket. He directed my attention to everything worthy of notice. It was opposite the western front that he stood with me, before what seemed the site of a small shed or stall, then unoccupied, and said, 'Upon this spot a little barbers shop used to stand. The last time Lord Tenterden came down here, he brought his son with him, and it was my duty, of course, to attend over the cathedral. When we came to this side of it he led his son

up to this very spot, and said to him, 'Charles you see this little shop; I have brought you here on purpose to show it you. In that shop your grandfather used to shave for a penny! That is the proudest reflection of my life. While you live, never forget that, my dear Charles.' And this man, the son of a poor barber, was the Lord Chief Justice of England! For the very reason, therefore, that the chances of such great success are rare, we should surely spare no pains in improving the condition of those whom accident may depress, or fortune may not befriend."

PRESERVATION OF THE MENTAL POWERS.

Fatuity from old age cannot be cured; but it may be prevented by employing the mind constantly in reading and conversation in the evening of life. Doctor Johnson ascribes the fatuity of Dean Swift to two causes; first to a resolution made in his youth that he would never wear spectacles, from the want of which he was unable to read in the decline of life; and second, to his avarice, which led him to abscond from visitors, or deny himself to company, by which means he deprived himself of the only two methods by which new ideas are acquired, or old ones renovated. His mind languished from the want of exercise, and gradually collapsed into idiotism, in which state he spent the close of of his life, in a hospital founded by himself, for persons afflicted with the same disorder of which he finally died. Country people, when they have no relish for books, when they loose the ability to work, to go abroad, from age or weakness, are very apt to become fatuitous; especially as they are too often deserted in their old age by the younger branches of the families; in consequence of which their minds become torpid from the want of society and conversation. Fatuity is more rare in cities than in country places, only because society and conversation can be had in them on more easy terms, and it is less common among women than men, only because their employments are of such a nature as to admit of their being carried on by their fireside, and in a sedentary posture.

The illustrious Dr. Franklin exhibited a striking instance of the influence of reading, writing, and conversation, in prolonging a sound and active state of all the faculties of the mind. In his eighty-fourth year he discovered not one mark in any of them of the weakness or decay usually observed in the minds of persons at that advanced period of life.—*Doctor Rush*.

WARS SINCE THE REVOLUTION OF 1688.

THE WAR OF THE REVOLUTION.—Enemies, the French; our allies, the Dutch, Austrians, Prussians, Spaniards, and the people of Savoy. Commenced in 1688, and ended by the peace of Ryswic in 1697. Events:—Battles of Dieppe, of the Boyne, of La Hogue, of Stienkirk, and Nerwinde. National Debt of England commenced.

THE WAR OF THE SPANISH SUCCESSION.—Enemies, the French and Spaniards; allies, the Dutch, Austrians, and the people of Savoy, and Portuguese. Commenced in 1702 and ended by the peace of Utrecht in 1713. Events:—Battles of Blenheim, Ramillies, Oudenarde, and Malplaquet. England gains Gibraltar, Minorca, Nova Scotia, and Newfoundland.

THE SPANISH WAR, 1739, AND THE WAR OF AUSTRIAN SUCCESSION, 1741.—Enemies, Spaniards, and French; allies, Austrians, Dutch, Russians, Sardinians, and Hungarians. Ended 1764, by the peace of Aix-la-Chapelle. Battles:—Dettingen, Fontenoy, Culloden, and Finisterre.

THE SEVEN YEARS WAR.—Enemies, French, Spaniards, Austrians; allies, Prussians. Commenced in 1756, and ended in 1763, by the peace of Paris. Battles: Minden and Quebec. England gains Bengal, Canada, Cape Breton, Tobago, &c.

AMERICAN WAR.—Enemies, Americans, French, Spaniards, and Dutch; allies, none. Commenced in 1755, and ended by the peace of Versailles in 1783. Events:—Rodney's naval victories, Gibraltar besieged, battles of Bunker's Hill, Brandywine, and German Town. England loses 13 North American Provinces, Minorca, Tobago, and the Floridas.

THE WAR OF THE FRENCH REVOLUTION.—Enemies, French, and Spaniards, from 1786; allies, Dutch, Prussians, Austrians, and Portuguese. Commenced in 1793, and ended by the peace of Amiens, in 1802. Events: France loses all power in India; battles of Lodi, Arcola, Marengo, and Alexandria; England gains Malta, Trinidad, and Coronandel.

THE WARS AGAINST NAPOLEON BUONAPARTE.—Enemies, French, Spaniards till 1805, Americans from 1812; allies, Austrians, Prussians, Russians, Spaniards from 1808, and Portuguese. Commenced in 1803, and ended by the peace of Paris in 1815. Battles of Austerlitz, Trafalgar, Jena, Eylau, Vimeiro, Corunna, Wagram, Talavera, Barossa, Albuera, Salamanca, Smolensko, Borodino, Leipsic, and Waterloo. England gains Ceylon, the Cape, Berbee, Demerara, St. Lucia, Mauritius, &c.

IT'S WHAT YOU SPEND.

A wise economy is a very different thing from a sordid penuriousness: while the latter should always be condemned, too much cannot be urged in behalf of the former.

"It's what thee'll spend, my son," said a sage old Quaker, "not what thee'll make, which will decide whether thee's to be rich or not." The advice was trite, for it was but Franklin's in another shape; "Take care of the pennies and the pounds will take care of themselves." But it cannot be too often repeated. Men are continually indulging in small expenses, saying to themselves it is only a trifle, yet forgetting that the aggregate is serious, that even the sea shore is made up of petty grains of sand. Ten cents a day, even, is thirty-six dollars and a half a year, and that is the interest of a capital of six hundred dollars. The man that saves ten cents a day only is so much richer than he who does not, as if he owned life estate in a house worth six hundred dollars. Every sixteen years, ten cents a day becomes six hundred dollars, and if invested quarterly, does not take half that time. But ten cents a day is child's play, some will exclaim. Well then, John Jacob Astor used to say, that when a man wishes to be rich, has saved ten thousand dollars, he has won half the battle. Not that Astor thought ten thousand much. But he knew that in making such a sum a man acquired habits of prudent economy, which would constantly keep him advancing in wealth. How many, however, spend ten thousand in a few years in extra expenses, and when, on looking back, cannot tell, as they say, "where the money went to." To save is the golden rule to get rich. To squander, even in small sums, is the first step towards the poor house.

BEE CULTURE

The world is again waking up as to the value of bees. Corsica formerly produced so much wax that in the year 175 B. C., the Romans imposed upon the inhabitants an annual tribute of 100,000 pounds of this valuable commodity. And some years after the island having revolted, a tax of twice that was forthwith levied and duly paid. From this circumstance, some faint idea may be gathered of the quantity of honey gathered there at that period. Wax is to honey, in the Mediterranean isles, in the proportion of 1 to 15 or 20. Taking for 200,000 pounds of wax the lowest multiplier, 15, it will be seen that Corsica then produced three millions weight of honey. Brittany is another French Province which has been equally famous in this same kind of production. We learn from the records of the Chamber of Commerce at Rennes, that in the eighteenth century six hundred and fifty millions of wax was bleached every year; but it must be remembered that in that climate the proportion of wax to honey is as 1 to 30 or 36. The product of Brittany, then in A. D. 1700, was 19,500,000 pounds—nineteen and a half millions of pounds of honey! M. Debeauvoys, who has been at the pains of making all this delicate research, and who has proved himself to be a very learned as well as successful apiarist, very pertinently asks his countrymen, in a recently published pamphlet, why this famous product of times past cannot now be repeated, and, under systematic management, made a source of immense profit; and the more readily, as the labor is always so very slight to the farmer, who in less thickly settled regions of Corsica and Brittany can raise bees in unlimited quantities.

THE PENITENT SCHOLAR.

School is out. The last lesson has been recited, and the evening hymn sung, and the shouts of merry voices are heard on the green. Their spirits overflow like long pent-up waters. But one of their number remains behind. All is quiet now in the school room. There sits the teacher at her desk, with a sad and troubled look.

At one of the desks before her, sits a boy, whose flushed countenance and flashing eye tell of a struggle within. His arms are proudly folded, as in defiance, and his lips are compressed. He will never say, "I am sorry, will you forgive me?" No! not he. His breath comes thick and fast, and the angry flush upon his cheek grows a deep crimson. The door stands invitingly open. A few quick steps, and he can be beyond the reach of his teacher. Involuntarily his hand snatches up his cap, as she says, "George come to me." A moment more and he has darted out, and is away down the lane. The teacher's face grows more sad; her head sinks upon the desk, and tears will come, as she thinks of the return he is making for all her love and care for him.

The clock strikes five, and slowly putting on her bonnet and shawl, she prepares to go, when, looking out at the door, she sees the boy coming toward the school-house now taking rapid steps forward, as though fearful his resolution would fail him; then pausing, as if ashamed to be seen coming back. What has thus changed his purpose?

Breathless with haste, he has thrown himself down upon the green grass by the side of the creek, cooling his burning cheeks in the pure, sweet water; and as gradually the flush faded away, so in his heart died away the anger he felt towards his teacher.

The south wind as it stole by, lifting the hair from his brow, seemed to whisper in his ear, "This way, little boy, this way," and voices within him murmured, "Go back, go back." He started to his feet. Should he heed those kind words—should he go back? Could he go? Ah! here was the struggle. Could he be man enough to conquer his pride and anger, and in true humility retrace his steps, and say "forgive?" Could he go back? As he repeated the words he said to himself, "I will go back;" and the victory was won. Soon, with downcast eye, and throbbing heart, he stood before his teacher, acknowledging in broken accents his fault, and asked forgiveness.

The sunbeams streamed in through the open window, filling the room with golden light, but the sunlight in those hearts was brighter yet. Ah, children, if you would always have the sunlight in your hearts, never let the clouds of anger rise to dim your sky.

He was a hero. He conquered himself; and Solomon says "He that ruleth his spirit is better than he that ruleth a city." At first he cowardly ran away; but his courage came again; he rallied his forces, and took the city. Brave is the boy that has courage to do right, when his proud heart says I will not.—*New York Observer.*

TRUANCY.

An Act to prevent Truancy from School in the City of Providence, Rhode Island.

Be it enacted by the General Assembly as follows:

Section 1. The Board of Aldermen of the City of Providence, may, at any time after the passage of this act, and annually thereafter, appoint one or more discreet and suitable persons in said city, whose duty it shall be to see that all children, truants from school, between six and fifteen years of age, residing in said city, who are without lawful occupation, and are growing up in ignorance, are placed and kept in some public or private school in said city. Said persons, so appointed, shall be called supervisors of schools, and shall have power to hear and examine complaints and at their discretion to take such children to school; and in case of continued truancy, with the approbation of the Board of Aldermen of said city, as is hereinafter provided, may commit any such children to the Reform School in said city.

Sec. 2. When any supervisor cannot induce any such child regularly to attend some school in said city, he shall report the name of such child, with their parents or guardians, to be brought before them by said supervisor, and the matter shall then be, by said Board, fully investigated; and if upon a full hearing of the case, said Board determine that said child cannot be kept at school, and that such child is growing up in ignorance, having no lawful occupation, said Board may order said supervisor to commit said child to the Reform School for a term not exceeding the period of his minority.—*Hon. E. R. Potter's Report, 1854.*

ARE THE BIBLE AND PRAYER ENTITLED TO ANY PART OF SCHOOL TIME?

The Bible cannot be held sectarian, except by such as hold to some other standard of religion and practice, or to none at all. If a man believes in the Koran, the Bible, of course is sectarian to him, and his conscience will be opposed to its use in schools. If Confucius, or Zoroaster, is his teacher, instead of Jesus Christ, he will not wish or think it right for the Bible to be read in the public schools.

So, prayer to Jehovah, at the opening and close of school, cannot, one would think, be objected to, except by those who believe rather in praying to Jupiter, or Mars, or Manmon, or to nothing at all. All who really believe in Jehovah, believe that he ought to be worshipped and invoked on all important occasions at least; and the heathen did, and now do, no less to their supposed deities on all important and many unimportant occasions. A Jew, of course, would not approve my praying to Christ at the opening of my school; and a Mahomedan would demand a recognition of Mahomet as God's greatest prophet, and a Chinese would say, "Worship my Buddha, or nothing."

Now, how many in all, in any one of our States, would be found to object on these grounds, and such as these, to the use of the Bible, and the practice of prayer to Jehovah in our public schools? Comparatively few in our States, and of these few, not one is obliged to send his children to the Bible-reading, God-worshipping school. Every one sends, if he sends at all, of his own motion and choice, and should therefore take, without a word of complaint on the score of conscience such a school as the majority give him. If he thinks the Bible and prayer hurt his children, let him take them away, and suffer the overwhelming majority of parents to have, and to keep up such schools as they conscientiously believe alone fitted to train their children in the way they should go.

Do you say, the property of these conscientious objectors should not then be taken to support schools of whose privileges they cannot conscientiously avail themselves? Very well, remit their taxes. Let the property of friends be taxed to support the government of the Union; and if the government should use the proceeds of such taxes to carry

on war, which is everywhere and in all cases against the principles and consciences of the friends, who but themselves would vote to pay them back their taxes? No man but a friend would hesitate to use for war purposes the portions of duties paid by friends, their conscience to the contrary notwithstanding. The sect of friends must leave the country to escape the oppression; the Jew, has only to take his children from school, and submit to the loss of his amount of the taxes. The friend's conscience is still wounded, if the war, or even military armaments go on, and his money goes to support them: the sectarian saves his conscience by saving his children from the contamination of the school, since certainly his conscience cannot be hurt by others having and improving such a school as their own consciences and principles demand.

Again, our Legislatures, State and National, sometimes have preaching, and almost always open every morning session with prayer. Why do not all the objectors to the recognition of any religion by the State, object to this? Why not object to the Yearly Sermon before our General Court, and the morning prayers of the chaplains in each House of the Legislature? Why not object to the opening of our Civil Courts with prayer? All this is certainly public recognition of religion, and even of Christianity. It is intended and avowed to be so. Why not be thorough-going, and claim that the State shall wholly ignore God and all religion, rather than only ask that our children shall not be nursed in the faith of the Bible and the fear of God within the walls of our public schools?

Again, and lastly, what reason can be given why there should be religious services, and religious instruction for a college on week days, which does not equally apply to any and every school?—*Mass. Teacher.*

The Hon. Edward Everett, has given the following statistical facts for the consideration of the thoughtful and benevolent with reference to what the drinking system has done in ten years, in and for the United States of America:—1. It has cost the nation a direct expense of six hundred million of dollars. 2. It has cost the nation an indirect expense of six hundred million of dollars. 3. It has destroyed three hundred thousand lives. 4. It has sent one hundred thousand children to the poor house. 5. It has consigned at least one hundred and fifty thousand persons to the jails and penitentiaries. 6. It has made one thousand maniacs. 7. It has instigated to the commission of one thousand five hundred murders. 8. It has caused two thousand persons to commit suicide. 9. It has burnt or otherwise destroyed property to the amount of ten million of dollars. 10. It has made two hundred thousand widows, and one million orphan children.

BOOKS.

God be thanked for books? They are the voices of the distant and the dead, and make us heirs of the spiritual life of past ages. Books are the true levellers. They give to all who will faithfully use them the society, the spiritual presence of the best and greatest of our race. No matter how poor I am; no matter though the prosperous of my own time will not enter my obscure dwelling. If the sacred writers will enter and take up their abode under my roof, if Milton will cross my threshold to sing to me of Paradise, or Shakspeare to open to me the worlds of imagination and the workings of the human heart, and Franklin to enrich me with his practical wisdom, I shall not pine for want of intellectual companionship; and I may become a cultivated man, though excluded from what is called the best society in the place where I live.—*Channing.*

SINGULAR CONTRAST.

It is worthy of notice, that only a few years before George the Second founded Columbia (then Kings') College, he had established a similar institution, in another part of his dominions. In the little town of Göttingen in Hanover, a German province of scanty resources, without commerce, almost without a city, and often scourged by war, he planted a seat of learning, that came into life the competitor of his twin-brother in the Western World. In 1825, less than one hundred years from its birth, it had 89 professors, 1545 students, and a library of three hundred thousand volumes, and it stands proudly aloft, among the great beacon lights of the intellectual world. The catalogue of Columbia College, in this the hundredth year of its existence, shows one hundred and forty students, and six professors.—*Duty of Columbia College: by a Trustee, p. 11.*

PRUSSIA AND HER UNIVERSITY.

In the moral and intellectual history of modern times, there is no event more striking and instructive than the majestic stand made by Prussia, after its disastrous overthrow, by Napoleon at Jena. The monarchy was all but ruined,—on the very brink of dismemberment,—when the sagacious statesmanship and far-seeing wisdom of Stein

and his noble associates, established the University of Berlin,—for the expressly avowed purpose of elevating the character of the people, and thereby enabling the nation to throw off the yoke of France. The tree thus planted, within ten years yielded fruits. The spirit of the community was revived and rekindled. Prussia was disenthralled,—and the University stands, with its one hundred and fifty professors and four thousand students, a monument of the wisdom of its founders, and will stand while letters endure.—*Ibid p. 16.*

MAKE YOUR PUPILS LOVE YOU.—“After exploring the ground, the first thing to be done, as a preparation for reforming individual character in school, is to secure the personal attachment of the individuals to be reformed. This must not be attempted by professions and affected smiles, and still less by that sort of obsequiousness common in such cases, which produces no effect but to make the bad boy suppose that his teacher is afraid of him; which, by-the-way, is, in fact, in such cases, usually true.

“A most effectual way to secure the good will of a scholar is to ask him to assist you. The Creator has so formed the human heart, that doing good must be a source of pleasure, and he who tastes this pleasure once will almost always wish to taste it again. To do good to any individual, creates or increases the desire to do it.”

“Another means of securing the personal attachment of boys is to notice them; to take an interest in their pursuits, and the qualities and powers which they value in one another. It is astonishing what an influence is exerted by such little circumstances as stopping at a playground a moment, to notice with interest, though perhaps without saying a word, speed of running or exactness of aim; the force with which a ball is struck, or the dexterity with which it is caught or thrown.”

MAN LIKENED TO A BOOK.—Man is, as it were, a book; his birth the title-page; his baptism, the epistle dedicatory; his groans and crying, the epistle to the reader; his infancy and childhood, the argument or contents of the whole of the ensuing treatise; his life and actions, the subjects; his crimes and errors, the faults escaped, his repentance the connection. Now there are some large volumes, in folio, some little ones in sixteens, some are fairer bound, some plainer; some in strong vellum, some in thin paper; some whose subject is piety and godliness, some (and too many such) pamphlets of wantonness and folly; but in the last page of every one there stands a word which is *finis*, and this is the last word in every book. Such is the life of man; some longer, some shorter, some stronger, some weaker, and some fairer, some coarser, some holy, some profane; but death comes in like *finis* at the last, to close up the whole; for that is the end of all men.—*Fitz. Geography. 1620.*

A FRAGMENT.—When I look upon the tombs of the great, every emotion of envy dies in me; when I read the epitaphs of the beautiful, every inordinate desire goes out; when I meet with the grief of parents upon a tombstone, my heart melts with compassion; when I see the tombs of parents themselves, I consider the vanity of grieving for those whom we must quickly follow; when I see kings lying by those who despoised them; when I consider rival wits placed side by side, or the holy men that divided the world with their contests and disputes, I reflect with sorrow and astonishment on the little competitions, factions, and debates on mankind; when I read the several dates of tombs, of some that died as yesterday, and some six hundred years ago, I consider that great day when we shall all of us be contemporaries, and make our appearance together.

THE AGE TO BEGIN SCHOOL.—Children are generally sent to school too young. This is the testimony of all experienced teachers. Children sent to school at four years of age, and those sent at seven will be, in almost all cases, equally advanced at nine, with the advantages for future progress all in favour of the latter. Thousands of young minds are stunted and permanently dwarfed, by too early application to study, and thousands of young hearts receive an ineradicable taint of moral corruption by too early exposure to the evil influence unavoidably found in a promiscuous gathering of older children.—*Michigan Journal of Education.*

THE DIRECTION OF THE YOUTHFUL MIND.—How greatly do parents and preceptors err in mistaking for mischief or wanton idleness, all the little manœuvres of young persons, which are frequently practical inquiries to confirm or refute doubts passing in their minds. When the aunt of James Watt reproved the boy for his idleness, and desired him to take a book, or to employ himself to some purpose usefully, and not to be taking off the lid of the kettle and putting it on again, and holding now a cup and now a silver spoon over the steam, how little was she aware that he was investigating a problem which was to lead to the greatest of human inventions!

Educational Intelligence.

BRITISH AND FOREIGN.

MONTHLY SUMMARY.

An interesting conference of teachers of the public schools, chiefly in connection with the British and Foreign School Society, in the western counties, was held at Tortworth. Mr. J. Bowstead, her Majesty's Inspector of British Schools presided on the occasion. . . . In connection with the new Roman Catholic University of Ireland there have been established, says the correspondent of an American paper, "a number of schools to supply it with students. The schools will stand in the same relation to it as the high schools of Scotland do to their Universities.—They are of the same class as the Royal and Endowed schools of the Protestants,—which furnish the main supply of students to Trinity College, Dublin. The Jesuits, the Dominicans, the Benedictines have their seminaries. A Roman Catholic in a Protestant school, or in Trinity College, will soon be an uncommon spectacle in Ireland. But the old university is not disheartened. She is improving in every way,—in her buildings, an additional square in progress,—a beautiful campanile,—and splendid rooms for the Museums, but, still more, in her preparatory and undergraduate course. In the entrance examination now is included English composition and arithmetic as a science. The modern languages are much attended to, and the school of Engineering is excellent. And reform,—the result of competition—is abroad among the great schools that feed the University; and a number of new ones are started in the metropolis. And as for school houses and churches,—the funds arising from the suppressed Bishoprics and other ecclesiastical sources, enable the commissioners to build new ones, and beautify the old ones,—while the zeal that covers the country with missionaries and teachers, does not suffer the congregations they collect to want accommodation. Both in regard to churches, and chapels,—as well as the schools auxiliary to both,—the whole appearance of the country is changed." . . . A recent English paper states that a considerable stir is now going on in Roman Catholic circles in this country in reference to the education of the poor. The Hon. Charles Langdale, Lord Edward Howard, and other leading members of that church, are making efforts to organise a fund of £100,000 to provide for this object. By their own confession, the education of their poor is neglected to a fearful degree:—In (they say) London there are 22,000 children, of whom only about 4,000 are receiving Catholic education. The greater part of the remaining number are left to pass their tender years in the novitiate of a London street. There is no proportion between the wants of our poor and our provision for them, between our wealth and the education we can give. We are put to shame by every other body; and yet we are the salt of the earth! . . . The project of reviving Bishop Berkeley's College in Bermuda is agitated in England. Bishop Berkley while Dean of Derry endeavored to have a college established in the island of Bermuda. He collected funds and got a charter and a grant passed the House of Commons. Having set sail for Rhode Island, but the grant was never paid by Horace Walpole then premier and first lord of the treasury. The Bishop returned and paid over to the Society for the Propagation of the Gospel the funds he had collected, and the project has been in abeyance ever since. . . . The Norwegian parliament has granted by a vote of 58 to 42 a sum of \$20,000 for the purchase of an agricultural scientific farming estate; \$30,000 for building on the same; and \$3,000 per annum for travelling agricultural teachers.

PROGRESS OF EDUCATION IN ENGLAND.—It appears as to day-schools that while in 1818 there was a scholar for every 17.25 persons, and in 1838 a scholar for every 11.27 persons, in 1851 there was a scholar for every 8.36 persons; and as to Sunday schools it appears that while in 1818 there was one Sunday scholar for every 24.40 persons, and in 1838 one scholar to every 9.28 persons, in 1851 there was one scholar to every 7.45 persons. The increase between 1818 and 1851 was, of day scholars, 218 per cent., and of Sunday scholars 404 per cent.; while the increase of population was but 54 per cent.—*Census Report.*

PUBLIC SCHOOLS IN ENGLAND.—The public schools may be divided into three classes.—1. Supported by general or local taxation, of which class there are 610 schools, with 98,826 scholars; 2. Supported by endowments, of which class there are 3,125 schools, with 206,279 scholars; 3. Supported by religious bodies, of which class there are 10,595 schools, with 1,048,851 scholars; 4. Other public schools, of which class there are 1,081 schools, with 109,214 scholars. The total number of public schools therefore is 15,411, containing 1,413,176 scholars, 795,632 males and 617,558 females.—*Census Report.*

RAGGED SCHOOLS IN ENGLAND.—In 1844 there were only sixteen ragged schools, having 2,000 children, and 200 (all voluntary) teachers. In that year the "Ragged School Union" was established, and in 1853 there appear to have been in London alone upwards of 116 schools, with 27,676 scholars, and 221 paid and 1,787 voluntary teachers. According to the census returns, the number of ragged schools in the whole of England and Wales, in 1851, was 182, containing 23,643 scholars.—*Census Report.*

CARDINAL WISEMAN AS AN EDUCATIONAL LECTURER.

It may be remembered that the London Society of Arts in connection with its educational exhibition at St. Martin's hall, Long-acre, organised a course of lectures to be delivered by eminent men while the exhibition was open. It was intended that these lectures should fill up all the gaps in our knowledge on the subject of education which the exhibition itself either failed to supply or did not sufficiently illustrate. Each lecturer was invited to take the educational topic which he preferred, and, while detained from the introduction of politics or religion, he was left otherwise to treat it as he liked. The list embraced a very considerable number of names distinguished in science, or for their efforts in the cause of education. Many of the papers and discussions deserve commendation for the novelty and utility of the views expressed in them.

Among the lecturers at St. Martin's hall the Council of the Society of Arts have not hesitated to include Cardinal Wiseman. Nor has his Eminence declined to appear among the champions and advocates of education. Of course the theatre was crowded to excess, more so even than it was when Dr. Whewell read his paper (the first of the series) on the Material Aids to Education. The audience repeatedly applauded his Eminence, whose graceful eloquence, at least, deserved that compliment. The Cardinal chose as the title of his first lecture, "The Home Education of the Poor;" but it would be more accurately defined as "the education of the agricultural labourer after he has left school and commenced work."

The *Morning Post* gives the following summary:—

"The Cardinal, in commencing his discourse, said that all who had given any attention to the subject of education were of opinion that it could not commence too soon, and that its continuance should be commensurate with that of human existence. It was with such an aim that the education of the higher classes was conducted, and it was expected that they should, from what they learned at school, be able themselves to take in charge its future conduct. Having illustrated, by reference to the learned professions, the working of this system, he proceeded to observe on the education of the poor. He did not mean to speak of the education of those who were called mechanics, who had access to reading rooms, libraries, literary societies, lectures, and other means of instruction, but his intention was to speak of the educational condition of the agricultural poor of England. In that class of society there were strong prejudices against instruction to be yet obliterated. The children were sent for a few months to the parochial school, but the parents soon began to look upon them as available helps in the every day business of life, so that instead of their school education being a preparation for self education, it was entirely thrown overboard, until the people, became nearly as grovelling as the cattle they attended. There were two modes of treating this evil—one is to change the whole course of education adopted in the rural districts, and instead of giving them a literary instruction of any kind to make them agriculturists from the commencement. The next was to provide means for the continuation of such literary instruction as they at present receive. To achieve the latter course, there was a necessity for a literature suited to their wants. Here the rev. lecturer explained the summary course adopted by the French Government for purifying the literature which circulated in the rural districts of France, and proceeded to observe, that although such a course was here impossible, yet the public eye ought to be kept upon the circulation of such publications as moved the people to the recital of deeds of rapine and bloodshed, and made them lose the keen sense of what was vicious and immoral."

LORD BROUGHAM'S RESOLUTIONS ON NATIONAL EDUCATION IN ENGLAND.

The following resolutions were adopted by the House of Lords on the 4th August, on motion of Lord Brougham:—

1. That the increase in the means of education for the people, which had begun a few years before the year 1818, when the first returns were made, and had proceeded steadily till the year 1833, when the next returns were made, has been continued since, although less rapidly as regards the number of schools and teachers, but with considerable improvement both in the constitution of the additional seminaries and in the quality of the instruction given.

2. That the returns of 1818 give, as the number of day schools of all kinds, 19,230, attended by 674,883 scholars; of Sunday schools, 5,463, and Sunday school scholars, 425,533; the returns of 1833, 38,971 day schools, and 1,276,937 scholars, and 16,825 Sunday schools, and 1,548,890 scholars; the returns of 1851, 46,042 day schools, and 2,144,378 scholars, 23,514 Sunday schools, and 2,407,642 scholars.

3. That the population having increased during these two periods from 11,642,683 to 14,386,415 and 17,927,609, the proportion of the day scholars to the population in 1818 was 1-17.25, of Sunday scholars 1-24.40; in 1833 of day scholars 1-11.27, of Sunday scholars 1-9.28; in 1851 of day scholars 1-8.36, of Sunday scholars 1-7.45; showing a more rapid increase, but more especially of Sunday scholars in the first period than in the second, while the population has increased more rapidly during the second period, its increase being at the rate of 180,000 a-year during the first period, and 197,000 a-year during the second.

4. That there is reason to believe that the returns of 1818 are less than the truth, that those of 1833 have considerably greater omissions, and that those of 1851 approach much nearer the truth, whence it may reasonably be inferred that the increase during the first 15 years was greater than the returns show—that the increase during the last 18 years was less than the returns show—and that the increase proceeded during the last period at a rate more diminishing.

5. That before the year 1833 the increase was owing to the active exertions and liberal contributions of the different classes of the community, especially of the upper and middle classes, whether of the established church or of the Dissenters, the clergy of both church and sects bearing a large share in those pious and useful labors.

6. That in 1833 the plan was adopted which had been recommended by the Education Committee of the House of Commons in 1818, of assisting by grants and money in the planting of schools, but so as to furnish only the supplies which were required in the first instance, and to distribute those sums through the two school societies, the National and the British and Foreign.

7. That the grants of money have since been largely increased, and that in 1839 a committee of the Privy Council being formed to superintend their distribution, for increasing the number of schools, for the improvement of the instruction given, it has further applied them to the employment of inspectors and the training of teachers.

8. That of the poorer and working classes, assumed to be four-fifths of the population, the number of children between the ages of 3 and 15 are 3,600,000, and at the least require day schools for one-half as the number which may be expected to attend school, regard being had to the employment of a certain proportion in such labor as children can undergo; and that consequently schools for one-eighth of the working classes of the poor are the least that can be considered as required for the education of those classes.

9. That the means of education provided are still deficient; because, of the 2,144,378 day scholars now taught at the schools of all kinds, not more than about 1,550,000 are taught at public day schools, the remaining 500,000 being taught at private schools, and being, as well as about 50,000 of those taught at endowed public schools, children of persons in the upper and middling classes, so that little more than 1,500,000 of the day scholars are the children of the poor, or of persons in the working classes; and thus there are only schools for such children in the proportion of 1-96 of the numbers of the classes to which they belong instead of $\frac{1}{8}$, leaving a deficiency of 300,000, which must increase by 20,000 yearly according to the annual increase of the population.

10. That this deficiency is considerably greater in the large towns than in the other parts of the country, inasmuch as it amounts to 130,000 in the aggregate of the towns which have above 50,000 inhabitants, and is only 170,000 in the rest of the country; the schools in these great towns being only for 1-11.08 of the working classes, and in the rest of the country for 1-9.2 of these classes, deducting 50,000 taught at endowed schools.

11. That the deficiency in the number of the teachers is still greater than in the number of scholars, inasmuch as eight out of the largest towns appear to have public day schools, with 208 scholars on an average, the average of all England and Wales being 94 to a school; that there are assistant and pupil teachers in many of these schools, and paid masters in others; but that there is the greatest advantage in increasing the number of teachers, this being one of the chief benefits of Sunday schools, while the plan formerly adopted in the new schools of instructing by monitors among the scholars themselves is now properly allowed to fall into disuse.

12. That the education given at the greater number of the schools now established for the poorer classes of people is of a kind by no means sufficient for their instruction, being for the most part confined to reading, writing, and a little arithmetic; whereas, at no greater expense, and in the same time, children might easily be instructed in the elements of the more useful branches of knowledge, and thereby trained to sober, industrious habits.

13. That the number of infant schools is still exceedingly deficient, and especially in those great towns where they are most for improving the morals of the people and preventing the commission of crimes.

14. That, while it is expedient to do nothing which may relax the efforts of private beneficence in forming and supporting schools, or which may discourage the poorer classes of the people from contributing to the cost of educating their children, it is incumbent upon Parliament to aid in providing the actual means of instruction where these cannot otherwise be obtained for the people.

15. That it is incumbent on Parliament to encourage in like manner the establishment of infant schools, especially in larger towns.

16. That it is expedient to confer upon the town-councils of incorporated cities and boroughs the power of levying a rate for the establishment and support of schools under the authority of and in co-operation with the Education Committee of the Privy Council, care being taken as heretofore that the aid afforded shall only be given in cases of necessity, and so as to help and encourage, not displace, individual exertion.

17. That the permission to begin and to continue the levying of the rate shall in every case depend upon the schools founded or aided by such rate being open to the children of all parents, upon religious instruction being given, and the Scriptures being read in them, but not used as a school book, and upon allowing no compulsion either as to the attendance at religious instruction or at divine service in the case of children whose parents object thereto, and produce certificates of their attending other places of worship.

18. That the indifference which has been found of the parents in many places to obtain education for their children, and a reluctance to forego the advantages of their labor by withdrawing them from school, is mainly owing to the ignorance of their parents, and this can best be removed by the encouragement of a taste for reading, by the establishment of mechanics' institutions, apprentices' libraries, and reading rooms, and by the abolition of all taxes upon knowledge.

19. That in towns there have been established upwards of 1,200 of such institutions and reading rooms, with above 100,000 members, but that by far the greater number of these members are persons in the upper and middle classes, a very small proportion only belonging to the working classes; but it has been found in some parts of the country, particularly in Cumberland, that when the whole management of the affairs of the institutions is left in the hands of the working men themselves, a very great proportion of the attending members belong to that class, and, both by frequenting the rooms and taking out the books to read, show their desire of profiting by the institution.

20. That in every quarter—but more especially where there are no reading-rooms in the country districts—the great obstacle to diffusing useful knowledge among the people has been the newspaper stamp, which prevents papers containing local and other intelligence from being added to such works of instruction and entertainment as might at a low price be circulated among the working classes, and especially among the country people, along with that intelligence.

21. That the funds given by charitable and public-spirited individuals and bodies corporate for promoting education are of a very large amount—probably when the property is improved and the abuses in its management are corrected, not less than £500,000 a-year; and that it is expedient to give to the board formed under the Charitable Trusts Act of 1853 such additional powers as may better enable them, with the assent of trustees and special visitors (if any), to apply portions of the funds now lying useless to the education and improvement of the people.

GERMAN COLLEGE COMMENCEMENT.

The third of August, being the birth-day of the late lamented King of Prussia, is observed with peculiar regard, according to German custom, by the surviving members of the royal family. In the University too, which was founded by that monarch, Frederic William III., a festival is annually held upon the same day, to commemorate his life and virtues. Announcement was made of the approaching day in true scholastic latin, from the academic authorities, inviting all the high dignitaries of church and state to assemble "in aulis academicis," to hear a discourse from "His Magnificence," the Rector.

At noon, the hour appointed, a large assembly was collected in the audience chamber of the University, one-half of whom were students and their friends, and the other half were the celebrities of the city, and other guests who had been especially invited. These two divisions of the company were separated by a balustrade, which divides the beautiful hall into two nearly equal parts. The honorary division was divided with well cushioned seats, but the students were not thus favored, and were obliged to maintain a standing position throughout the lengthened exercises. A rougher looking set of men, or one more plainly dressed, could hardly be found in any of our least favored colleges, than this body of German students; at the same time, it is very rarely, if ever, the case, that in any other city than Berlin, so large a number of truly learned men, both young and old, are assembled on one occasion.

Foremost among the persons who were present, must be mentioned the venerable Humboldt, whose noble features and benignant smile seemed to attract the attention of all. He was not in scholastic robes, but wore upon his plain black dress the decorations of royal orders, with which he has been honored. Before the commencement of the exercises, many who were present exchanged salutations with him, in a manner which showed how highly he was revered. Near him sat the cabinet ministers, and high officers of the army and navy, in their official uniforms, members of the diplomatic corps, the Bishop of the Lutheran Church in Prussia, Dr. Neander, and other clergymen, as well as other persons of distinction. When the audience was assembled, the doors at one end of the hall were thrown open, and the four faculties of the University entered in dignified procession. They were preceded by two beadles, dressed in bright red cloaks, and each bearing the mace of office. Then came "his Magnificence, the Rector, Dr. Encke," widely celebrated for his astronomical investigations, dressed in the gold embroidered purple robe of his office, and wearing at his side a sword, and upon his breast the emblems of seven or eight different orders. He was supported by the judge of the University, who is at the head of the University discipline, as the rector is of the science of the institution. Then came the theological faculty, in black gowns, with purple facings; the law faculty, in black gowns with scarlet facings; the medical faculty, with crimson facings; and the philosophical faculty with blue facings. At the head of each of these four bodies was its dean, who, instead of wearing a black gown, wore one entirely of the color of the faculty he represented. Almost every one of the professors was decorated with one or more orders. Among the eminent professors who were present, may be mentioned Ritter the geographer, Hengsternberg the theological writer, Trendelenberg the philosopher, Mitscherlich the chemist, Dove the physicist, Strauss the preacher, Strahl the jurist, and many others of scarcely less celebrity.

When they were seated, the court singers—a choir of male voices almost unequalled—sang a choral hymn.

The rector then proceeded to deliver a discourse, commemorative of the founder of the University, in the course of which he reviewed the discoveries in astronomy which took place during the life-time of that monarch, and spoke in eulogistic terms of the encouragement which his Majesty had extended to different departments of science. The discourse continued for more than an hour and a half.

At its close, the rector proceeded to announce the prizes of the year. The report of each faculty was read, giving the title of the essay to which the premium was awarded, and the sealed envelopes were then broken in presence of the assembly, and the names of the successful candidates, hitherto unknown, were publicly declared. It was difficult to say whether the eagerness of the professors or the students was greater, to hear the announcement of each fortunate writer. The themes for the prizes of the next year were then announced, and the exercises closed by the same choir singing the following hymn:

Verleih uns Frieden gnädiglich,
Herr Gott zu unsern Zeiten:
Es ist ja doch kein Andre nicht,
Der für uns könnte streiten,
Denn du unser Gott alleine.

The procession of professors then retired, and the students sauntered about the University, exchanging their comments and congratulations. In all, three hundred persons may have been present, no ladies being invited.

The annual election of University Rector took place immediately before this festival. Prof. Encke, who has held this office for the academic year now closed, is succeeded by Dr. Mitscherlich, professor in ordinary of chemistry. He is a man of great ability, and is understood to represent the conservative school of politics.—*Cor. Norton's Gazette.*

UNITED STATES.

MONTHLY SUMMARY.

Roswell S. Burrows, Esq., of Albion, Orleans county, has made a munificent donation of three thousand dollars for the benefit of the Neander Library, in the University of Rochester. Mr. B. is one of the corporation of the University, and among the most liberal of its friends. . . . The Trustees of Amherst College have elected the Rev. Wm. A. Stearns, D. D., of Cambridgeport, as President of that Institution, in place of Dr. Hitchcock, who resigned on account of enfeebled health. . . . Orestes A. Brownson, says the *Boston Bee*, has accepted the invitation tendered him by the Rev. Dr. Newman and the directors of the Irish University, to accept a professorship in that institution. His salary is about \$3,000 a year. He is now preparing his first course of lectures. It is understood that this engagement will not interfere with his *Review*. . . . The new *Universalist College* is located at Somerville, just out of Boston, on a commanding eminence. The ground, valued at \$20,000, was presented by Mr. Tufts, of Somerville. Hosea Ballou, D. D., is now on a visit to Europe for the purpose of purchasing a library. . . . The Trustees of the Wesleyan College, at Middletown, Conn., have bestowed the honorary degree of L. L. D. upon Francis Hall, Esq., for so many years the efficient editor of the *New York Commercial Advertiser*. . . . Dr. Terrell has given \$20,000 to endow an Agricultural Professorship in Franklin College, Georgia. He has suggested Dr. Daniel Lee, the editor of the *Southern Cultivator*, and an editor of the *Rochester American* as a suitable person to fill the chair. . . . The Recent Meeting of the American Institute of Instruction (the 25th Annual), at Providence, was an occasion of exceeding interest to the large number of delegates who took part in the exercises. Addresses were made on educational topics by Rev. Dr. Wayland, Rev. E. B. Huntington, Elbridge Smith, Esq., Rev. E. Beecher, D. D., W. Hooker, M. D., and Geo. Sumner, Esq. . . . A valuable Theological Library, consisting of about 4,000 vols., a part of the estate of the late Dr. Philo, Professor of Theology at the University of Halle, has been purchased for Yale College New Haven. . . . The American Institute, desirous of adding to its library such documents and works as have from time to time been published by the various State Governments, municipal and other corporations, has appointed Messrs. John Disturnell, Ralph Lockwood, Alexander Knox, Robert Loyett, Wm. A. Whitbeck, Alanson Nash, William Hibbard and Edwin Williams an Exchange Committee to procure such works. The Institute having issued 8 vols. of its transactions from 1846 to 1853, each volume containing over 500 pages, bound, this Committee is empowered to make exchange of these works with similar institutions in the United States and Canadas. The Institute has been twenty years forming the Library of 7,000 volumes, now in its rooms at No. 351 Broadway, and the object of this step is to make it yet more extensive and valuable. . . . Dr. Wm. Terrill, of Sparta, has given to the Georgia State University at Athens, the munificent sum of \$20,000, to endow a professorship of Agriculture. In pursuance of the donor's wishes, the professor of Agriculture is to give a free course of lectures each year. . . . The Alumni of Yale College are busy raising \$150,000 for the improvement of their Alma Mater. \$80,000 of the \$150,000 fund has been subscribed, and efforts are to be made to complete the amount. S. B. Crittenden, Esq., lately of New Haven, offered to raise his subscription from \$5,000 to \$15,000, and his generous example will be followed by others.

PENNSYLVANIA SCHOOL STATISTICS.—The following statistics are taken from the reports of superintendents made within the last four years, showing a large increase of benefits, without a dollar of increased expenditures:

	Pupils.	Teachers.	Averaged school time.	Appropriation paid.
In 1850	424,834	10,907	5m. 1 day	\$186,773 24
" 1851	453,642	11,929	5m. 2 days	193,004 80
" 1852	480,778	11,713	5m.	190,266 19
" 1853	474,555	11,230	5m.	184,390 27

Thus, it is demonstrated that whilst the State expenditure for public schools has decreased since 1849, the number of pupils have swollen to fifty thousand, and the corps of teachers multiplied three hundred and twenty-three.

Literary and Scientific Intelligence.

MONTHLY SUMMARY.

In Russia, there are this year in course of publication ninety-five newspapers, and sixty-six magazines and periodicals, devoted to the proceedings of learned societies. Of these seventy-six newspapers and forty-eight magazines are in the Russian language; fifteen newspapers and ten

magazines in German; two newspapers and six magazines in French; three newspapers in English; one newspaper in Polish; and one in Latin; two newspapers in Georgian; and two in Lettish; also three newspapers in Russian and German, and two in Russian and Polish. In St. Petersburg, twenty-six newspapers and forty-two magazines are published in the languages above mentioned. Of the direct newspapers in the Russian language published in St. Petersburg, one resembles the French *Moniteur*, and publishes a collection of the laws and orders of the Government twice a week. Another publishes the decrees and decisions of the imperial senate. A third deals in light literature, with a sparing admixture of politics. The *Russian Invalide*, which told the tale of the loss of the tiger, the other day, is a daily military newspaper. There is a government paper which appears once a week; and another which is published daily. There are also mining journals, farming journals, trade journals and a "Finger-post to the police of St. Petersburg." . . . The annual meeting of the French Academy of Inscriptions Et Belles Lettres (part of the Institute) was held in Paris the latter end of August. Numerous medals were distributed. . . . An interesting and important discovery by M. Boyar of Nismes is announced in Paris. It consists of producing instantaneously copies of engravings, lithography, and printed pages, with such minute exactitude that even with the aid of a microscope they cannot be distinguished from the original. The discovery is kept a profound secret. . . . The Berlin Academy of science celebrated the fiftieth anniversary of Von Humboldt's admission to that body on the 4th August. . . . A rich inhabitant of Cologne has presented that city 100,000 thalers (about £15,200 sterling) to erect a gallery for works of art. . . . Dr. Kitto, the eminent Biblical scholar, left England on the 9th, ult. for Stutgard, whither he has gone for the benefit of his health. . . . A letter from an American, at present a resident of Berlin, to the *Christian Advocate*, mentions the recent death of Mademoiselle Neander, the faithful sister and attendant of the Rev. Dr. Neander, the well known author of the "Church History," and other valuable works. . . . A project is now on foot to institute a Trade Museum in London, and with that view Professor Solly has been appointed by Her Majesty's Commissioners for the great exhibition of 1851, to commence the formation of a General Collection of the raw Produce and Manufactures of all countries. We hope that the British Colonies, and Canada especially, will have their various products fully represented in the Museum. Mr. F. H. Heward acts as agent for the project in Toronto, and is prepared to forward, free of expense, to parties desirous to contribute, any articles of Canadian produce, to the proposed collection. The Museum will embrace almost every article that is produced in Canada. . . . The Archæological Society of Dublin, is about to bring out an Irish Dictionary,—as perfect as may be,—in which the names of places, townlands, &c., will be given, all of which are graphically significant. The society for preserving and publishing the ancient Irish Melodies have brought out a second part,—twenty airs, with notes and illustrations, by Petrie, Curry, &c., so that Irish literature is advancing. . . . Messrs. Hodges & Smith, of Dublin, have also recently published an interesting and beautifully illustrated work, entitled, "Tours in Ulster," by John B. Doyle, Esq.

ARCHÆOLOGICAL DISCOVERY.

The *Quebec Canadian* gives an account of the discovery of an archæological specimen in that city. Some works are in progress for the extending of Durham Terrace on the site of the old Castle and Fort St. Louis. In demolishing an old wall that separated a garden from the fort, there were found at one of the angles of the wall, two pieces of monumental stones covering a copper plate, on which is the following inscription:—

D. O. M.
Anno reparatæ salutis
millesimo, sexcentesimo, nonagesimo tertio
Regnante Augustissimo, Invictissimo et
Christianissimo Galliæ Rege
LUDOVICO MAGNO XIII,
Excellentissimus ac Illustrissimus Dnus. Dnus.
LUDOVICUS DE BUADE,
Comes de Frontenac, totius NOVÆ FRANCIE,
semel & iterum Prorex.
Ab ipsomet, triennio ante, rebellibus Novæ
Angliæ incolis, hanc civitatem Quebecensem,
obsidentibus, pulsus, fatus, ac penitus
devictus,
Et iterum hocce supradicto anno obsidionem
minitantibus,
Hanc arcem cum adjectis munimentis
in totius patriæ tutelam, populi salutem,
necon in perfidis, tum, Deo, tum suo Regi
legitimo, gentis iterandam confusionem,
sumptibus regis ædificari
Curavit,
Ac primarium hunc lapidem
posuit.

JOANNES SOULLARD
sculptit.

The following is a translation of the inscription:—

"In the year of grace one thousand, six hundred, and ninety-three, in the reign of the very august, very invincible, and very christian king of France, Louis the Great, 14th of name, the very excellent and very illustrious Seigneur Louis du Buade, Count of Frontenac, for the second time Governor of the whole of New France, the rebel inhabitants of New England, three years before, having been repulsed, routed, and completely vanquished by him, when they besieged the city of Quebec, threatening to renew the siege this same year, has caused to be constructed, at the expense of the King, with the fortifications adjoining it, for the defence of the whole country, for the safety of the inhabitants, and to confound again that perfidious people as well towards God as their legitimate King.—And he has laid this foundation stone."

This inscription is one more proof of the aversion of the old French Canadians to the New England roundheads. From most of the historical accounts there was not much love lost between them, and Franklin might as well have saved himself the trouble of his mission to induce the Canadians to join in the revolt with the old thirteen colonies.

UNIVERSITY OF TORONTO.

THE ANNUAL EXHIBITIONS will commence on THURSDAY, NOVEMBER 2, 1854.

The following SCHOLARSHIPS are offered for competition, amongst Matriculants:—

In *LA W*—Two of the value of £30 per annum, each.

In *MEDICINE*—Three of the value of £30 per annum, each.

In *ARTS*—Twenty-three (eight under the former, and fifteen under the new regulations) of the value of £30 per annum, each.

In *CIVIL ENGINEERING*—Two of the value of £30 per annum, each.

In *AGRICULTURE*—Three of the value of £30 per annum, each.

In addition to these, there are offered for competition in *ARTS*:

Amongst students of the standing of one year from Matriculation, 15, of the value of £30 per annum, each.

Amongst students of the standing of two years from Matriculation, 15, of the value of £30 per annum, each

Amongst students of the standing of three years from Matriculation, 15, of the value £30 per annum, each.

Each of these Scholarships is tenable for one year, but the scholars of each year are eligible for the Scholarships of the succeeding year.

Candidates for admission are required to produce satisfactory certificates of good conduct, and of having completed the 14th year of their age, and to pass an examination in the subjects appointed for Matriculation; or to produce similar certificates of good conduct, and of having completed the 16th year of their age; and to pass an examination in the subjects appointed for Students of the standing of two years in the University. The former are admissible to the degree of B. A. after four, the latter after two years from admission.

Graduates or Undergraduates of any University in Her Majesty's dominions are admissible *ad eundem*, but are required to produce satisfactory certificates of good conduct, and of their standing in their own University.

Candidates for Degrees, Scholarships, Prizes, and Certificates of Honor, who have been students of any affiliated Institution, are required to produce certificates signed by the authorities of that institution; but attendance on Lecture is not required, as a qualification, by this University, except for Students in Medicine.

All Candidates who purpose presenting themselves at the ensuing Examinations, are required to transmit to the Registrar, at his office in the Parliament Buildings, the necessary certificates, on or before Thursday, October 5th.

Information relative to the subjects of Examination, and other particulars, can be obtained on application to the vice-chancellor.

Senate Chamber, Parliament Buildings, Toronto, September 9th, 1854.

To be inserted by all the news papers of the city twice in each week up to November 2nd.

UNIVERSITY OF VICTORIA COLLEGE.

THE WINTER SESSION will commence on THURSDAY, the 2nd of NOVEMBER next.

Arrangements have been made for re-opening the College Boarding Hall, under the direction of the Moral and Domestic Governor—Rev. S. D. Rice. The price of Board will be reduced to 11s. 8d. cy. per week.—Students furnishing their own lights.

Young men who may so prefer will be allowed to board in private families. Apply to the

REV. S. S. NELLES, M. A.,
Principal Victoria College.

Cobourg, Aug. 31, 1854.

ADVERTISEMENTS inserted in the *Journal of Education* for one half-penny per word, which may be remitted in postage stamps, or otherwise.

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