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JOURNAL OF EDUCATION,

Upper Canada.

VOL. X. TORONTO: SEPTEMBER, 1857. No. 9.

CONTENTS OF THIS NUMBER.

MR. GLADSTONE ON CLASSICAL EDUCATION.

On Thursday, 9th July, took place the annual examination of the pupils of Trinity College, Glenalmond, Perthshire,—an institution connected with the Scottish Episcopal Church. There was a large company present from different parts of Scotland and from England. It included the Right Hon. W. E. Gladstone, M.P.; the Right Rev. C. H. Terrot, Bishop of Edinburgh; the Right Rev. C. Wordsworth, Bishop of St. Andrews, and formerly Warden of the College; and others. The various classes were examined by the Rev. Professor Kelland, from Edinburgh, and the Rev. D. P. Chase, from Oxford; and the prizes to the successful pupils were presented by the Bishop of Edinburgh. After the examination, the company met at luncheon in the large dining-hall, when several toasts were proposed.

The Warden (Rev. Dr. Hannah) proposed "The founders and benefactors of Trinity College," particularizing the names of the Bishop of St. Andrew's, the Duke of Buccleuch (who was unable to leave London), and Mr. Gladstone.

Mr. Gladstone replied in a lengthened speech. He first expressed regret at the absence of the noble duke, who, he said, was detained by no lack of zeal or love for this institution; for, he said, I am glad to think that the man who may, wthout invidious distinction, be called the prince of all English and of all Scottish nobility, is likewise the man who is awake to every duty connected with that high situation—who is ready to support every purpose of true philanthropy or of social wisdom; who has always given the greatest encouragement to, and aided in the promotion of, the design which we see realised in Trinity College. (Great cheering.) The right hon. gentleman proceeded to say:—The scenes I have witnessed here to-day have well repaid my labour in coming here. Everything I have seen, I am bound to say, has given me unqualified satisfaction; and has convinced me that the pious and energetic labours which, following in the footsteps of your distinguished predecessor, you here bestow, will, by the blessing of God, be productive of a rich harvest for the pupils and for Scotland, both in this and in succeeding generations. (Applause.) It may be presumptuous in me to speak to you on the subject of education—(applause)—but this is a habit which, some way or other, is always contracted in Parliament. Parliament contains a distinguished body of speakers on education. (A laugh.) What amount of public gratitude we deserve for our speeches on that and other subjects it is not for me to determine, nor do I rate it very high. (A laugh.) But, having contracted that habit, I will venture to say a few words to you and your distinguished coadjutors on the subject of education, as it appears to me from the outside of your sphere of labours. Now it is a remarkable fact that England possesses a distinction in Europe and among mankind out of all proportion to the numerical strength of the population. Now, if it is true of Great Britain that she exercises a material and and moral power far beyond that to which she is at first sight entitled, it is still more true of Scotland. There is no population on the face of the earth, at least in my knowledge, which has produced, in proportion to its numbers, so large a company of eminent men, so vast an amount of moral energy, such a masculine tone of thought, so that the name of a Scotchman is proverbial for prudence, sagacity, and self-reliance—of almost every quality on which man's success in life depends. No doubt we find the source of these results in the character of the people, and also in the institutions of the country; but if there is one weak place in these institutions, it is in connexion with that department of knowledge which is the object of your energetic and valuable labours—that particular department of high mind-culture which is derived from the fountains of Greece and Rome, to which, in a great degree, is due the civilisation of Europe, and which possesses a power almost greater than that of any other in contributing to make man great. If the want of this has been perceptible in Scotland, I am glad to think that the supply of that defect, in the outset, has been the main and specific object of the founda-

tion of Trinity College. Not that I would speak as if the cultivation of the mental powers were the inspiring idea. It is Trinity College in which we stand, and it is the glory of God that is the end of this foundation. (Applause.) It is on Christianity that this college has been founded—on Christianity, not as vaguely conceived by the thinkers, as they call themselves, of the 19th century, but as it is embodied in the words and the institutions of the church. It is needless for me to dwell on that subject, because, as its importance transcends all others, so here, beyond all others, it is understood and taken for granted; for it is understood that a knowledge of the principles of the episcopal communion of Scotland shall form part of the professional training given to boys here; and it is well known that the education of the pupils at large is not only connected with, but thoroughly pervaded by, the spirit of religion. But I speak of that which is external to, and subordinate to, religion, although in harmony with it—the subject of classical culture, which is now truly given on the mountains of Scotland. And if you rejoice at the farmers climbing the hills and cultivating the soil, in order to produce food for men, you must equally rejoice to see following a similar path the teachers in this institution, and that they are likely to produce for the mind and intellectual powers of men that food which is not less necessary for the mind than the substance of grain is for the body. I confess that I for one have the very strongest opinion of the advantages of this institution, and of the value of that description of culture which is given here. For twenty-five years I have mingled amid the cares and storms of life—for twenty-five years I have seen the demands made on men—and that chiefly among those who may be called—and I do not call them so invidiously—the utilitarians, the practical people; and the result of that experience is that, instead of despising more than formerly the ancient plans of education, and being ready to substitute the more novel, the new-fangled ideas upon the subject, I have every year more intensely wished and more earnestly prayed that the higher education of this country may be maintained on the old foundations. (Applause.) No doubt there has been much doing in the way of improvement—much doing in the way of addition. In the distribution of prizes which we have seen to-day, there have been prizes for mathematics and for modern languages; and the interest which these pursuits appear to excite, amply demonstrates that these things are not forgotten in Trinity College. But I trust that the claim which has been advanced and powerfully urged in favour of these pursuits, will not be for one minute listened to, if the intention urged be that of causing them to displace the old studies which have been the foundation of British education. And I must say, when we consider the numerous masses—I am bound to use the word, although it is a very homely one—the numerous masses of nonsense that are talked and written on this subject, with regard to the greater utility of one kind of study than another, I am often driven to think how frequently mankind are wiser in their instincts than in their reason; or, if you take the tone of the press or of the higher classes, you would think that the ancient system of education was to be given up—that they had fairly abandoned it. But this is only theory. When the question comes to be discussed by these persons as parents, as to the place where they shall send their sons,—Eton, and Harrow, and Winchester, and those other schools, the classical education at which has contributed so much to the glory of England, are the places selected by them. If that is an inconsistency on the part of these parents, it is a most happy inconsistency; and one can the better tolera e the crude notions that are in circulation on this subject, inasmuch as that they stop at words and do not show themselves in action. Whenever the affections of the parents are engaged, although they may give the assent of their lips to the popular doctrines on this subject, it is at once seen that these are not established in their hearts; and, whatever may be the tendencies of the 19th century, the schools where they were themselves taught are those to which they send their children. (Hear.) I am not disposed to give in to the adversary one inch in the matter of disputation in this question. I hold that their views are not merely rash and bold, but that the movement altogether is in the wrong direction, and that they are taking a very narrow view of the exigencies of human nature; and that in finding fault with the experience of mankind, they are not substituting anything better, but merely notions manufactured in the brain, which will not stand wind or weather. (Applause.) We are told that the French language is much more useful than Latin and Greek; and that the time spent in acquiring a knowledge of Latin and Greek should be given to French. I answer this by saying that it is much more useful to make coats or waistcoats than to learn Greek or Latin, or French either—(a laugh;)—and it is, therefore, not necessary to teach French and Greek, but the time should be employed in making coats and waistcoats; and I believe the man who will admit the first argument will also admit the second. (Applause.) There is an impatience in men's minds of any result that is distant—a losing hold of the great principles on which society is based, for the shallow views of men who look for immediate results; and not seeing the effects at once of these things—of Latin and of Greek—they are dissatisfied. Yesterday, in coming down by the railway, by its side I saw the electric telegraph. Now, it might have been said by an observer, "What is the use of that?" He sees the use of the railway, but he sees nothing of the uses of the electric telegraph, and he might suppose that the poles and the wires were erected there for some idle purpose—if not for ornament, at least not for use. But yet through these wires is passing the mind of the world—the most wonderful communications ever known. Is not that the case with ancient classical literature? Are its results not seen in the character of the men produced in this country? If it is found that the minds of men under that mode of education are better fitted for all the active duties of life than in other countries where it is disregarded, then, is this not a demonstration to satisfy any reasonable man that, although the results may come slowly, and may be at the moment invisible, they must persevere with their labours; and that, although the fruits are slow, they will come, and that they will gain what is desired—to enable their children to discharge all the varied duties of life. (Applause.) That is the practical issue which we must be content to abide; and all that I ask is that we be not tried by the test of immediate utility. If only the objector will be content to take the results of experience—and it is a comprehensive school—then it would be the tribunal to which I would be willing to carry it; for I am convinced that the same amount of practical utility cannot be obtained by the substitution of any other system of education. (Applause.) I confess that—turning your attention to another point of view—I am by no means satisfied of the value of a superficial classical education. Whether it is one of those goods from which results are obtained in exact proportion to the amount taken, I have great doubts. I have a strong impression that in order to obtain its benefits there must be a thorough classical education. There must not be any mere mastery of books, but rather a thorough assimilation of the intellectual habits—we must not give up the old-fashioned exercises of committing to memory what we have learned to construe, but go on, that our minds may harmonise with the languages. For my own part I feel the deep importance of the thorough study of Latin and Greek—and I am glad to see that in this college this principle is acted upon. I am willing to make additions and extensions to that study, but not to imply the loss of what is indeed a delightful as well as useful study, or the substitution of anything directly opposite, however subtle or however plausible may be the arguments urged. I frankly admit that I rejoice at the study of the ancient classics, because I believe that in no small degree is due to them that love of liberty which is the characteristic of Englishmen, and which is never associated with those wild theories of government which have marked the 19th century, and which, I think, show the necessity of such teachers. For, after all, liberty must not be mistaken for license; and it often happens that in countries with democratic constitutions, the freedom of the body and of the mind is worst understood. If we cross the Atlantic, to that wonderful republic America, we shall find that their constitution is far more democratic than ours, but that there is far less true liberty. And I will not shrink from expressing the opinion that, although this country has been the happy home of well regulated liberty from a very early period, yet that the love of that liberty, and the comprehension of that liberty, have been in no small degree fostered and fortified in us by the great masters of antiquity and the lessons which they have afforded us. (Applause.) With respect to the cultivation of taste, when classical literature is condemned there will be such a descent in the taste of this country as will never be recovered from. In regard to another and more important effect, the command of language, which is a branch of human knowledge of which in parliamentary life every man feels the value, there is no school of English education to be compared with the study of Greek and Roman authors; because the rendering of them into the English tongue is a far more stringent exercise for the mind, from the accuracy of ancient thought and the method with which that thought is arranged, than the study of English writers. The copiousness of language, the exactitude of thought, and the accuracy and clearness of diction of the ancient writers, are likewise of much value to their students. It is not difficult in this world to find attractive study. Take railway reading. (Hear, hear.) Go to any station, and review the shilling volumes; you will find a number, some on one subject and some on another,—but all of them may be termed attractive. On the other hand, it is not difficult to name severe study. I see opposite me a gentleman most distinguished in severe study—Mr. Chase. But the difficulty is in obtaining that which combines the two qualities, and I know not where I could name the studies which combine these two qualities in a degree at all comparable to the writers of Greece and Rome. They are not only attractive, but also fit to prepare the man for the severe and practical duties of life. (Applause.) This is what we have to do with—the practical duties of life; and we see the way in which men who have been educated in this manner, when they are brought into contact with the world, meet every form of demand on human powers. (Applause.) I do

not hesitate to say that the old studies are the best studies; and that if you want to find the man—I am not speaking of individual cases, but as a general rule—if you want to find the man who has the greatest aptitude, the greatest facility in acquiring what is new, the most thorough mind for the acquisition of new forms of thought and new pursuits, and the greatest facility in the description of them to another—for the solution of this practical problem and enigma in public life, give me the man who has had a thorough classical training: who has drunk the writings of the old masters into his bones and his marrow; who has stood in the race of competition with school-boys and with collegians; and who has proved his powers under the course of study there placed before him. (Cheers.) Mr. Gladstone then said that they should be prepared to show the spirit and the principles on which education is founded. We ought not to shrink from discussion. I do not think it necessary that we should envelope ourselves in the mist of antiquity, or that we should make a mere pretext of antiquity, and refuse to open our eyes from the fear of changes. Let us take the right end of the question, and then fearlessly plunge into discussion if necessary, and stand on experience and authority. If we were to find that nearly the whole of Christian Europe, since the revival of letters, had been making a lamentable mistake as to the best mode of human culture, it would be most melancholy. Those men who so freely condemn preceding generations—what amount of claim can they have to respect when they are numbered with their fathers? While they have so freely condemned those who have gone before, they cannot expect for themselves anything but that of which they have set such a bad example. It is common to quote that wonderful saying of Lord Bacon,—and every saying of his is wonderful; he looked like the inspired master of infallible wisdom,—

"Antiquitas seculi, juventus mundi."

And people quote that sentiment, implying that they are thereby entitled to overthrow all that human experience has hitherto established. No doubt Lord Bacon was perfectly right. It was the youth of the world, and modern times ought to be wiser; but how wiser? By employing all the wisdom that former times accumulated: by assuming possession of that. That is the starting point to any further progress. But if instead of that we throw overboard all that men in former times acquired, we are again in a new youth—a fresh start and a fresh accumulation of knowledge. And if such a mode is adopted, I do not see that we shall pursue the search under more favourable circumstances or with a more happy result than the generation who have gone before us. One other purpose—and a more noble purpose of classical literature—I cannot help alluding to. We live in times when there is a very heavy strain on religion—when the understanding of man, I will not say because it is more vigorous, but because it is more restless and sceptical than before, is more than ever disposed,—I will not say professedly,—but is disposed to question how far all our civilization and all our eternal blessings are due to Christianity, or to an indefinite something different from Christianity, or different from Christianity as understood in former times. They let slip the great gift of revelation, and say we can get on very well without it. Now, to those who are under the pressure of that temptation—and I must confess my belief that it is most formidable, seeing that we live at a time when it is nearly universal—is it possible that any experience can be more salutary to us than that presented to us in the histories of the Greek and Roman people? Thes histories say to us on the one hand and on the other, in various tones, but taking them in combination they undoubtedly say, that with the powers of the mind developed in a degree which we have no reason ever to expect to be surpassed, and with regret I have some reason to ask whether we can expect their results ever to be equalled—we see the human faculties carried to a point rarely if ever to be attained—we see the social organization not less wonderful than the qualities of the individual man, but the divine light was gone, and that gone, to what did they all come? It was a course of progressive moral decline. (Hear, hear.) As ages went on, and as the works of genius accumulated, and as the highest point of possible accomplishment in art was attained, the heart of man became more and more corrupt, and the basest vices were everywhere installed side by side with those wonderful accomplishments of human intellect and genius. I would ask, is it possible to see vices more awfully and clearly developed than when we turn back to the histories of Greece and Rome? And when we see that all their lofty intellectual attainments could not teach the secret of human happiness and could not stop the folly of the human heart—when we see that man became more and more the victim of his own vices, until he became a crumbling mass of pollution—do we not learn a lesson of deep practical import? We learn that it is not only in the education of the intellectual faculties, but, above all, in the precious treasures of the gospel, that we are to look for those influences which are to guide us safely through life. Having given utterance to the hope that we should never be driven from the ancient education of this country, Mr. Gladstone shortly adverted to the toast of "The parents," which he had been requested to give, and said his hope was that Trinity College might be long blessed, as it was at present, with the superintendence of teachers in whose Christian characters and whose intellectual attainments they had alike the same confidence. (Applause.)—*Mail.*

SPEECH OF LORD NAPIER AT HARVARD COLLEGE.

At the triennial dinner of the Alumni at Harvard College, given at Cambridge, Mass., Lord Napier was introduced by Mr. Winthrop, as "the honored representative of Queen Victoria, whose life, and her fulfilment of every high duty, had gained her the love and respect of all true hearts." He complimented Lord Napier, and made a humorous allusion to his ancestor, the inventor of logarithms. The band played "God save the Queen," and the audience rose and received Lord Napier with immense cheering. His lordship said:—

Gentlemen,—I might be justified in pleading to you the excuse of one who is little used to give utterance to his sentiments in public assemblies. I have barely ventured beyond the circle of diplomatic service—and diplomacy, you know, is a silent craft. [Laughter.] The inability under which I should labor on all occasions is peculiarly apparent to me after what we have heard to-day, when, as the minister of England, I am invited to stand before an audience which embodies the intelligence and science of America, and to cast down my feeble rod in the presence of the great magician of Massachusetts. [Loud applause.]

Old Cambridge, in England, ought to have sent Young Cambridge, in America, an authorized representative. I am not furnished with credentials from the courts of learning; yet in those courts I passed the most agreeable period of my life. And if I had been a faithful instead of a vagrant son, I could not bear a warmer affection to the good academic mother, so bountiful and so forgiving, so prodigal of encouragements and so patient of neglects. Lord Napier proceeded to compliment the Harvard institution in eloquent terms, and expressed the warmest wishes for its continued prosperity. He spoke in a pleasant and humorous strain of the allusions to his ancestor, the inventor of logarithms, which Mr. Winthrop had indulged in, and then said: The honor which has been conferred upon me by an invitation to this celebration, and the reception which I have met with here, are the continuations of that universal welcome I have experienced in the United States. In this general kindness I not only recognize the hospitality of the nation, which is always bestowed before it is deserved, but a manifestation of the affection for England which is kindled in the recesses of the American heart, which is ever bursting forth in some act of courtesy and assistance. [Applause.]

I see in this reception, too—in the language of the President and your response—a sign of respect for her Majesty the Queen—for the ancient crown, which is so gently and so wisely worn. [Applause.] It is gratifying to me to observe that the thoughtful views and benevolent labors of the Prince Consort in the cause of industry, education, and art, have elicited that admiration in America which they have commanded at home. [Applause.] These are the studies which beseem the vicinity of a popular throne, and the father of an English sovereign. [Cheers.] The President has offered his kind wishes that my residence in America may be agreeable, and that the exercise of my official duties may be prosperous and profitable to our respective countries. I am one of those who believe that the cordiality which is so apparent in our literary and social relations will soon be fully and permanently reflected in our international correspondence. After armed contention had finally ceased between America and England, an abundant aftergrowth of animosities and disputes sprang up, which have been gradually and successively cleared away. [Applause.] We are engaged at this moment in the extirpation of a "root" of difference, which I believe to be the last. [Great applause.] It cannot be removed by one sided and precipitate action, but it will yield to the well adjusted efforts of mutual good will. The views of my government are conciliatory—their declarations are sincere. The same trust may be placed in the policy and candor of the American Cabinet. But, gentlemen, our relations are not affected only by the resolutions which are taken in the temperate atmosphere of the council chamber; they are exposed to the scrutiny and commentary of those vigilant organs of opinion—the legislature, the public meeting, and the press. This is not to be deplored. These agencies are the noble and useful concomitants of a free constitution. But the powers which are accompanied by responsibilities are of a momentous character. It would be a lamentable circumstance if the honest and salutary intentions of the Government for the settlement of our last controversy should be embarrassed on either side, or in any quarter, by the asperities of unreflecting discussion, or the impulses of wayward patriotism. I have nothing to ask from the society in which we are met, or from the cultivated and opulent community of Boston, but the continuation of their favor. Societies and communities such as these are always the great reserves of prudence and conservative feeling. But I invoke the generosity and moderation of those who are mixed in the

tumult, and embarked in the enterprise of every day political life. I do not ask for silence, for silence would be darkness; and we have nothing to conceal. [Loud applause.] I ask for patience, for incredulity of evil, for confidence in good—[applause]—for that magnanimity which will be well bestowed in smoothing the path to enduring peace, when there shall be no reproaches for the past, and no jealousies of the future. [Enthusiastic cheers.]

EARLY HISTORY OF ENGLISH POPULAR DAY-SCHOOLS.

BRITISH AND FOREIGN SCHOOL SOCIETY.—The merit of giving the first great impulse to popular education in England belongs to Joseph Lancaster. But the method of tuition by which he attracted so much public notice was, in its great principles, adopted by him from the plan invented by the Rev. Dr. Bell, at the Military Orphan Asylum, at Madras. When superintendent of that institution, in the year 1791, Dr. Bell one day observed a boy belonging to the Malabar school writing in the sand. Thinking that method of writing very convenient, both as regards cheapness and facility, he introduced it in the school of the Asylum; and as the usher refused to teach by that method, he employed one of the cleverest boys to teach the rest. The experiment of teaching by a boy was so remarkably successful, that he extended it to the other branches of instruction, and soon organized the whole school under boy-teachers, who were themselves instructed by the doctor. On his return to England, he published a report of the Madras Orphan Asylum, in which he particularly pointed out the new mode of school organization as far more efficient than the old.

This publication took place in 1797; and the following year Dr. Bell introduced the system into the school of St. Botolph's, Aldgate, London. He afterwards introduced it at Kendal, and made attempts, with small success, to obtain its adoption in Edinburgh. Settling down soon after as rector of Swanage, in Dorsetshire, he was nearly shut out of the world for some years; yet he retained his strong opinion of the value of the new system of education, and had the school at Swanage conducted on that system.

In the meanwhile, Joseph Lancaster, son of a Chelsea pensioner, in the Borough-road, London, opened a school in his father's house, in the year 1798, at the early age of eighteen. He had been an usher in schools; and being of an original, enterprising, and ardent character, he had himself made improvements in tuition. Dr. Bell's pamphlet having fallen in his way, he adopted the Madras system with eagerness, and made several improvements in its details. In the year 1802, he brought his school into a very perfect state of organization, and found himself as well able to teach 250 boys, with the aid of the senior boys as teachers, as before to teach 80. His enthusiasm and benevolence led him to conceive the practicability of bringing all the children of the poor under education by the new system, which was not only so attractive as to make learning a pleasure to the children, but was so cheap as exceedingly to facilitate the establishment and support of schools for great numbers of the poor. He published pamphlets, recommending the plan; and in one of them he ascribed the chief merit of the system to Dr. Bell, whom he afterwards visited at Swanage. He also made his own school free, and obtained subscriptions from friends of education for its support. He had embraced the religious views of the Society of Friends, and some of the benevolent members of that society seconded his enterprise. The patriotic Duke of Bedford, having been invited to visit Lancaster's school, became a warm and liberal patron of the system. Lancaster pushed his plan with the ceaseless energy of an enthusiast; nothing daunted or disgusted him. He asked subscriptions for new schools from every quarter. At length the King admitted Lancaster to an interview, which took place at Weymouth, in 1805; and being charmed with what he heard of his large designs, the admirable order and efficiency of his schools, and also with the simplicity and overflowing benevolence of the man, his Majesty subscribed £100 a-year, the Queen £50, and the Princesses £25 each, to the extension of the Lancasterian system. George III. also declared himself patron of the society, which was soon afterwards formed, to promote education on this system.

Such was the origin of the "British and Foreign School Society," which was formally established in the year 1808, and designated "The Royal Lancasterian Institution for Promoting the Education of the Children of the Poor." It was a favourite view of Lancaster, that, whilst the Scriptures were read, and Scriptural instruction given in the schools, there should be nothing taught in which all sects of Christians might not unite. This feature of the plan soon caused opposition from members of the Church of England. Whilst Lancaster was travelling about the country, in 1805, lecturing on the new plan, and obtaining golden opinions in every quarter, even from Bishops, Mrs. Trimmer, a clever and zealous educationist, but of the straitest section of the Establishment, took and sounded the alarm. She corresponded with Dr. Bell, roused him to jealousy, brought him to London, and published pamphlets exposing the latitudinarian tendency of Lancaster's system, and summoning the Church to take up the education of the poor on Dr. Bell's plan, and so as to provide for "the proper instruction of the *young members of the Church and State*, in accordance with *the Act of Uniformity*." In her letters, she called Lancaster the "Goliath of Schismatics;" and, at a later date, Dr. Southey, who was a friend of Dr. Bell's, commonly spoke of Lancaster as "the Dragon," sometimes joking on "Bel and the Dragon"—the subject of a caricature of the day.

In process of time, the Archbishop of Canterbury adopted Dr. Bell's plan in the Lambeth Schools; and the Duke of York in the Schools of Chelsea Hospital. Numerous schools were established on that plan, in 1808, in London, Winchester, Shropshire, Durham, &c. Dr. Bell endeavoured to get the Government to take up his plans, and to establish a National Board of Education under the Government, with schools placed under the management of the parochial clergy. In this he failed.

At length, alarmed with the rapid progress made by the British and Foreign School Society, and fearing that the children would be drawn away from the Church, the bishops and clergy, with many of the aristocracy, combined to form—

"THE NATIONAL SOCIETY, for Promoting the Education of the Poor in the principles of the Established Church, throughout England and Wales." This society was formed in October, 1811, at a meeting at which the Archbishop of Canterbury presided. Patronised by the Prelates, the aristocracy, and members of the Government, it made rapid way. Diocesan Societies, in connexion with it, were formed the same year at Durham, Exeter, and Winchester, and others soon followed. A main object of this society, as of that in the Borough-road, was to train schoolmasters; and for this purpose an institution was opened in Baldwin's Gardens, Gray's-inn-lane, of which Dr. Bell was made gratuitous superintendent.

Such was the origin and early history of the two great educational societies. They were purely *voluntary*, and so continued up to a very recent period.

THE INFANT SCHOOL.—Perhaps the first professed infant school was that in Vincent-square, Westminster, in the year 1824; though in the same year children were trained in nearly the same way at the admirably-conducted mills formerly belonging to the benevolent David Dale, and then to Mr. Owen, at New Lanark. It is doubtful who was the inventor of the system; but it certainly owed its pretty general adoption to the zeal and ability of Mr. Wilderspin.

In order to train teachers for infant schools, the Training School of the Home and Colonial Juvenile and Infant School Society was opened in Gray's-inn-road. This institution bears date from 1834. Like the infant school system, it was of purely *voluntary* origin, and so continued until the recent measure of the Government forced its supporters—as they thought, at least—either to accept public money or to abandon the institution.

THE RAGGED SCHOOL, OR SCHOOL OF INDUSTRY, had its origin in Westminster, in the year 1837, where a school under that name was established by Mr. Walker, an agent of the London City Mission, and supported for many years. It was improved upon in the year 1843, at Aberdeen, by a few benevolent individuals, among whom Sheriff Watson took the lead. The design of its authors was to reach the very depths of ignorance, vice, and destitution, by drawing the mendicant and ragged children out of the streets,—and the Scotch improvement was the addition of one or more meals per day, in addition to the inducement of kind treatment and gratuitous instruction.

THE MECHANICS' INSTITUTIONS.—Many of these are not mere institutions for the benefit of young men and adults, but have large evening classes, especially for the instruction of the young, and even day-schools. The Liverpool Mechanics' Institution has, in its various day-schools, from 800 to 900 children, taught by upwards of fifty masters. In the Huddersfield Mechanics' Institution, nearly the same number of youths attend the evening classes; and a Female Educational Institute in the same town, for the benefit of the factory girls and servants, is attended by 130. The Leeds Mechanics' Institution has day schools, attended by 140 boys; and evening classes, attended by some hundreds of boys and youths. The first Mechanics' Institution was formed by Dr. Birkbeck, at Glasgow, as far back as 1790. In the year 1824, a lecture was delivered by Dr. Birkbeck, at the London Mechanics' Institution, which then met in an old chapel, in Falcon-square. Henry Brougham, who afterwards did so much to promote these institutions, was one of the audience. Since then, Mechanics' Institutions have multiplied rapidly, and are the result of purely *voluntary* zeal.

Whilst voluntary associations have stooped to the wants of the very lowest classes, they have also shown themselves not unequal to provide for the education of the highest. Two colleges on the scale of universities have been established in the metropolis, namely, University College and King's College, and a university at Durham, without any aid from the Government. Several important theological schools have been established by the Congregationalists and Wes-

leyans, and also several schools for the sons and daughters of ministers and missionaries. Numerous proprietary schools have been formed in various parts of the kingdom, both by the Church and by Dissenters, to combine the advantages of a high education with residence under the parental roof. At York, and probably in other counties, Yeoman Schools have been founded, under high patronage, for the special benefit of the agricultural population. Philosophical and literary societies, public libraries and museums, and various institutions under the names of Athenæums, Lyceums, Youths' Guardian Societies, as well as reading-rooms, news-rooms, &c., have been multiplied through the kingdom. All of these belong to the present century, and all are *voluntary*.

There are several great Educational Societies, in addition to the National, the British, and the Home and Colonial Infant School Societies. The Wesleyans, the Congregationalists, the Roman Catholics, and the Free Church of Scotland, have opened both schools and colleges. There are County Educational Societies in Essex, West Kent, Cambridgeshire, Devonshire, and Pembrokeshire.

A distinct and important feature in educational progress is the NORMAL or TRAINING SCHOOLS for the training of teachers. It has sometimes been said, that all these have been assisted by Government; and it is, indeed, true that several of them have accepted public money in aid of their buildings. But the Borough-road School was a training-school for more than thirty years before it ever received a grant; the Westminster, and several of the other training-schools of the National Society, as well as several of the diocesan training-schools, existed for many years purely on the *voluntary* principle. The Battersea Training-School was established by two individuals, Mr. Kay Shuttleworth and Mr. Tuffnell, with their own funds. The Home and Colonial Infant School Society's Training-School, in Gray's-inn-road, was founded on an independent footing. Mr. Stow's Training Institution, at Glasgow, had existed many years before it received a grant. Necessity compelled all to receive it in the end.—*English Scholastic Journal.*

EUROPEAN MILITARY EDUCATION.

The Commissioners appointed by the English Government to collect information respecting the methods of military education pursued by the principal continental powers, have reported their proceedings, and the result appears in the form of a blue book, said to be one of the most valuable ever issued. They state that in every country they have visited, a higher value is attached to the scientific training of at least a considerable portion of the officers of the army than in Great Britain; their system of education being more comprehensive and complete, and the sums expended, therefore, much larger. France expends annually for this purpose, £48,000; Austria, £127,000; Prussia, £26,000; while the yearly expenditure of Great Britain is only £5,854, and, until a very recent period, was only £1,300. In the continental countries named above, and in Sardinia, military education is made the business of a special department of the Government, and the report thus speaks of the various systems:

"When we turn to the particulars of the working of their systems, the first object which strikes us is, undoubtedly, the large sum devoted in every country to the support of military pupils—a point distinct from the mere fact of a large expenditure on education. We have endeavored to bring out, in our general outline, the strong contrast presented between the principle on which support is given in France, on the one hand, and in Prussia and Austria on the other. In France no qualification is either required or allowed for admission to a military school, except the ability of the candidate, as shown in the competitive entrance examination, and this once secured, every student is entitled to entire or partial support from the State, in proportion to his want of means to support himself. In Austria and Prussia, an almost entirely opposite system is adopted. Here the merits of the father towards his country are the measure of the claims of his son, and according to the different proportions or nature of their parent's services (accurately drawn out), the sons of military officers and other State servants have the first claim to admission, and to the free or semi-free places in the military academies."

It is thus apparent that in Austria and Prussia the system is aristocratic, while in France it is democratic; but the Commissioners observe that both tend to introduce talent and energy into the army. They add:

"In France, free courses at the Polytechnic School and at the St. Cyer are given to nearly one-third of the pupils; and the whole amount of money thus spent may be reckoned at little less than £40,000 a-year. In Prussia, King's cadetships cost about £15,000; and in Austria, £47,000 a-year are devoted to the education of officers alone; while if we take into account the very careful training of non-commissioned officers (the most striking point in the Austrian system), the free, or partially free, exhibitions will amount to an expenditure of more than £100,000 yearly. An analogy forces itself upon our attention:—in countries where the army is regarded as the most important of all institutions, it is obviously considered desirable that the same assistance should be given towards supplying its picked officers with a sound military education, which in England has been hitherto only devoted at the universities to the civil professions."

In every foreign country which the Commissioners visited, they found that this rule prevailed:—the entrance to the staff-school, the prerequisite to entrance into the general staff, is gained by competition; in all these schools the education is solid and extensive; and everywhere the pupil's entrance into the staff is gained by his distinction at the school. In France and Prussia, a sound ordinary education, up to the age of sixteen or seventeen, is made the foundation upon which to build special military teaching. This rule is not so strictly observed in Austria; but in all three countries emulation is encouraged, and all the arrangements, even to the healthy location of the schools, are designed to promote manliness and capacity for steady labour. Of the continental systems of education for "special arms" and artillery, the Commissioners thus speak:

"The education for the special arms is begun and ended in France and Prussia at a later age than amongst ourselves. The studies are pursued in each country till about the age of twenty-two, and the extreme care bestowed upon them in France combines, with other causes, to place the special arms in a far higher relative position in the French than in the Prussian or Austrian services, though this position is hardly higher than they occupy in our own and in the Sardinian army. In Austria, the special studies are finished earlier—at nineteen; but a senior department has already begun to work. We have remarked that this senior department for the special arms in Austria, is the only existing institution of the kind; though one of a similar nature has been voluntarily established among our own artillery officers."

It may be important to remark that, except in Austria, the studies for artillery and engineers are everywhere carried on for a considerable period in common. In France, during the last century, they were for a time separated, but they are now, during the preliminary teaching of the Polytechnic, entirely the same; and afterwards, at Metz, nearly so, except in the last year, when a division takes place. They are mainly carried on in common in Prussia; and this is also the practice at Turin. In Austria, the studies for the artillery and engineers are distinct from each other,—one academy being at Olmutz and the other at Znaim; but the later teaching of a portion of selected officers is to be partially combined in the "united artillery and engineer higher course," which has commenced its working at Znaim, hitherto for the engineers only, but which the two corps will henceforth pursue at Wiener Neustadt.

The Commissioners also remark that in France, Austria, Prussia, and Sardinia, great attention is paid to lectures on military art, history, and tactics; military geography and statistics; and generally to what is called military literature. Much assistance is afforded to this branch of military education by the excellent text-books, on these important subjects, which are abundant in Germany and France, but are unknown in England; and the Commissioners suggest that it ought to be the first duty of the English Government to set on foot works of this character, taking care to place the preparation of them in the ablest hands.—*New York Commercial Advertiser.*

In addition, we are happy to announce that a very important step has been taken towards the promotion of education in the army. A "Board of Education" has been formed, at the head of which is the Commander-in-Chief, *ex-officio*, with Major General Cameron, 42nd, for Vice-President; and Colonels Portlock, R.E., and Addison, Assistant Quartermaster-General, for members. Everything in relation to the suitable preparation of officers for first commissions and later advancement will be under the government of this Board. The examinations will no longer be conducted at Sandhurst, but by competent professors, holding their appointments temporarily, as recommended by the Commissioners who lately returned from the continent.

The first report of the newly appointed Council on Military Education is published. It relates only to the first examination for direct appointments. The new examinations come into operation on the 1st of January, 1857; they are to be conducted in London, quarterly, by examiners to be appointed annually, and who shall be independent of the schools furnishing candidates. To allow sufficient time for the completion of a liberal education, the candidates are to be over 17 years of age for the examinations during 1858, and after that year they must not be under 18, the latest limit in each case being 21 years. Candidates are to produce certificates of baptism, of physical qualification, of a knowledge of their religion, and of general moral conduct. The following are to be the subjects of examination:—Classics, mathematics, English language, French language, and other foreign languages; history, ancient and modern, with geography, natural sciences, i. e. mineralogy, geology, experimental sciences, i. e. chemistry, heat, electricity, including magnetism, drawing, &c. Of the above, a thorough knowledge of the following portions of subjects will be deemed indispensable, and the want of it considered a

ground of disqualification, viz.:—In mathematics: Arithmetic, including vulgar and decimal fractions; proportion; extraction of the square and cube root, and interest; algebra, including fractions, simple equations and questions producing them; and the use of logarithmic tables. Euclid, the first four books. In the English language, the candidate will be required to write correctly, and in a good legible hand, from dictation. To compose gramatically. In the French language, to read, translate, and parse a prose author, and to write from dictation. In history, that of England and its dependencies (with geography) will be required. In drawing, the candidate will be required to show that he has a fair use of the pencil. To each of the subjects it is proposed to allot marks as follows, viz.:—Classics—Latin, 2,000, Greek, 1,600, 3,600; Mathematics, pure and mixed, 3,600; English language, 1,200; French language, 1,200; and other modern languages, 800; History, with geography, ancient and modern, 1,200; Natural sciences, mineralogy and geology, 600; Experimental sciences, chemistry, heat, &c., 600; and Drawing, 500. Out of the above, there will be allotted to the portions of subjects noted as indispensable, marks as follows:—Mathematics, 1,200; English, 400; French, 400; History, &c., 400; total, 2,400. And of these, at least three-fourths in each subject will be required from all candidates, making in all 1,800 marks as a minimum in the subjects deemed indispensable. In respect to the other subjects, or portions of subjects, left as voluntary for examination, it will be required that in these such a number of marks shall be obtained as shall raise the total number necessary for qualification to 3,000. With regard to the classics the council is of opinion that no particular authors, or portions of authors, should be announced, but that a sufficient number of printed questions should be prepared, of different degrees of difficulty, and as varied as possible, in the books usually read at schools, so as to place candidates from different educational establishments on an equal footing. No candidate to be allowed more than two trials, but the second may take place at any interval after the first, provided the limit of age be not exceeded. In the second examination, no credit to be given for any subjects in which the candidates may have passed in the first, but all his subjects are to be taken up afresh. It is recommended that the result of each quarterly examination should be reported to the Commander-in-Chief, and that the names of any candidates who distinguish themselves should be specially brought to his notice. In conclusion, the council remarks that the proposed arrangements being based upon the leading principle, that nothing should be required from candidates but those studies which may be considered nearly equally valuable in every walk of life, so that the time devoted to their acquisition should not have been thrown away, even by those unsuccessful at the military examination, it has not been thought expedient to require from candidates any knowledge of strictly professional subjects, as, for example, of fortification, military drawing, &c. It therefore becomes necessary to facilitate the acquisition of such knowledge by a subsequent course of military instruction, on which the council will report hereafter. Lastly, the council strongly recommends that commission should at first be only considered provisional, and not be finally confirmed until the candidate shall have passed through a course of regimental and general professional instruction, which will be defined in a subsequent report.

The London *Literary Gazette* of August 8th, says:—"A list has been published of the successful candidates for admission to the Royal Military Academy at Woolwich, according to the competitive examination held last month at Burlington House. There were thirty admissions. Of these no fewer than ten were from Dublin University, which sent the first candidate on the list, and also the third, fourth, and fifth. Marlborough College sent two; and Morton College, Oxford, King's College School, London, Cheltenham College, Kensington Proprietary School, and the schools of Clapham, Rugby and Ipswich, one each. The remaining eleven candidates were privately educated. The names of their tutors are not given; but most of them will probably be found among the educational advertisements of "the Times" and other journals. Six thousand marks were, we believe, adopted as the maximum for the whole branches of examination, and the numbers of the highest seven, obtaining two-thirds of the whole marks, were as follows:—Dublin, 5349; Kensington Proprietary School, 4740; Dublin, 4461; Dublin, 4388; Dublin, 4361; Privately, 4312; Cheltenham College, 4031. The Scottish schools and colleges, from which a proportion might have been expected, are unrepresented in the list, from the publication of which the good result may flow of a spirit of emulation being excited in educational establishments.—*United Service Gazette.*

BOOKS PUBLISHED FOR THE USE OF THE SCHOOLS OF ITALY.

THIRD LETTER BY THE REV. ABATE PULLICINO, *Chief Director of Primary Education in Malta.*

SIR—In addition to what I have written on the schools of Genoa, Turin, and Milan, I think it right to say a few words on a subject which you will consider, with me, as one of the highest importance; I mean that of the books of instruction used in these schools.

Formerly Italy was deficient in good books for the Elementary Schools. Those which were in use contained for the most part only simple moral tales. But at present it may well be said that things are different. Many elementary schools in some provinces of Italy possess really good books, adapted to the purpose for which they are intended.

I have already told you, in one of my previous letters,* that Professor Troya not long since published some excellent books for the elementary schools of Piedmont. Of these books I will mention three, which, among others, deserve particular attention. They are two reading books, and a guide for elementary teachers.

The two gradual reading books form a continuation to a spelling book. They contain a great variety of lessons; those on natural history abound. They are written in a simple and progressive style, the thing most needed in books of this kind, but they would not be adapted to the requirements, if the elementary master did not find in them, besides the style, proper intellectual food for his pupils, who at their tender age are more eager to know the order of the material world than anything else.

The practical guide or manual of primary instruction is another book published by Professor Troya, in which no vain display of erudition is made, but simple and solid directions are given to those who wish to learn the difficult art of instructing little children. This guide is written with reference to the two reading books already mentioned.

Another excellent book, now adopted by law in the elementary schools of Piedmont, is the Italian Grammar, written by the Abate Amedeo Peyron. This work is remarkable for its simplicity and perspicuity. It is further a great recommendation of the work, that it has a profound introduction, explanatory of the most rational principles of method applicable to the teaching of grammar. This introduction is written with the intention of giving elementary teachers principles to follow in this species of instruction.

The Abate Peyron, who has now retired from public affairs, belonged formerly to the magistracy of reform, that is, to the supreme council of public instruction in Piedmont. He is worthy of regard alike for culture of mind and greatness of soul. I consider it a grave loss to the State, that such a man should no longer be connected with the institutions of public education.

I might mention a great variety of other books; but this would take too long, considering the large number of such books which appear from day to day. Vocal music, which is not neglected in the schools of Piedmont, has now its manual, entitled, Method of Reading Music, and written by Luigi Felice Rossi, in imitation of the manuals of Wilhem and Hullah.

Any one who takes up the voluminous work which goes by the title of "Collection of Books of Instruction and Education" will see still better how great is the number of books which are now published at Turin for the benefit of public elementary instruction.

Of the books used in the elementary schools of Lombardy, especially Milan, there is perhaps not so much to be said as of those used in the schools of Piedmont; although there is a little book which has been in use a long time, entitled "Stories for instruction and exercise in reading in the second class of the elementary schools of cities," and which is a great favorite with Italians, if for nothing else, at least for the great purity of its style, and for its elegant phraseology, which is exceedingly well adapted to schools. However small in point of mere size, this book is valuable for the elegant writing dispersed through it. It is quite a model to be followed in writing such books; in which, although a great variety of information is demanded, propriety of diction is also necessary.—*The Literarium.*

Papers on Practical Education.

EDUCATION—PHYSICAL, INTELLECTUAL AND MORAL.

(*From an address delivered to the students of the Belleville Seminary, on the occasion of the opening of the Institution, July 16, 1857, by Rev. J. H. Johnson, A.M., Principal.*)

After referring to the history of the Belleville Seminary, Mr. Johnson remarked:

Education commences in a very early period of life. Man is born into the world in a state of ignorance. Knowledge is not intuitive with him, but he is possessed of faculties, by the development of which, he takes his place in the highest scale of created beings, and he finds himself surrounded by objects, and in the midst of scenes adapted to the growth of these faculties. "Man is so constituted," says President Wayland, "that knowledge must inevitably result from the elements of which his intellectual character is composed, and the

* See *Journal of Education*, for September, 1856, pp. 133, 134.

circumstances under which these elements are placed." Every influence brought to bear upon him will tend to educate either the good or the bad principles of his nature. Especially is this the case with youth.

"'Tis education forms the common mind;
Just as the twig is bent, the tree's inclined."

The word "educate" is thus defined by an eminent lexicographer: "To bring up as a child; to instruct; to inform and enlighten the understanding; to instil into the mind principles of arts, science, morals, religion, and behavior." But a reference to the original will give its meaning more fully. The Latin *educo*, from "e" "out of," and "duco," "I lead," when applied to a human being, signifies the *drawing out* of his faculties. The illustration of Addison has always been admired. He compares a human soul without education to a statue in a block of marble,—the statue exists in the marble, and the sculptor only finds it; so education removes the rubbish, and THE MAN APPEARS.

The subject of education naturally divides itself into three branches —*physical*, *intellectual*, and *moral*.

First, then, education should be *physical*. Though relating to the inferior part of our nature, this sentiment commends itself to our attention. The mind is necessarily affected by the body. It acts through the physical organs. If they be disordered, the powers of the soul will be obstructed. The young should exercise freely, and at stated periods, in the open air. Close confinement has involved many in physical debility, and left them to drag out a lifetime of suffering. Some of the most eminent physiologists and enlightened educators have turned their attention to this subject, and fearful is the picture of wo which they have presented to the public. Among the excellent works bearing on this matter, as well as rules for diet, I would refer you to that popular treatise known as "Combe on Health," a work which ought to be in every student's library; and Brigham, an eminent New England physician, on "Mental Excitement." There should be a suitable proportion between the development of the physical and that of the intellectual faculties. If this proportion be destroyed, both natures will suffer. Many have fallen through an incessant application to study, whom a moderate attention to gymnastic exercises might have preserved for extensive usefulness. The laws of nature cannot be violated with impunity. The transgressor must pay the penalty. I speak from experience, when I warn you against this evil. Those who are ambitious to ascend the Hill of Science, and are desirous of making the best possible use of their time, may be compelled by their impatience and indiscretion, to halt by the way, and postpone for a season the exercise of their energies, and, alas! in some instances, even the realization of their hopes must be foregone forever. It shall, therefore, be a prominent object of those who have the management of this Institution, so to arrange the hours of study and recitation, as not to infringe upon those duties which are essential to the preservation of the health of the students.

We now come to the *intellectual* branch of education. The importance of this cannot be over estimated. "The intellectual powers," says an eminent author, "are those by which man acquires the knowledge of facts, observes their connexions, and traces the conclusions which arise out of them." Much might be said on this interesting subject; but I can only speak of education as calculated to discipline the mind, and fit its possessor for usefulness in life. In order to this, a judicious selection of studies should be made by each student, and pursued in that connexion which will tend to develope all the faculties of the mind alike. There is in every mind a predilection for some particular exercise, a preference for those pursuits which will call into action some special faculty, to the neglect of the rest. This is commonly observed in the industrial pursuits, where it appears to be perfectly in place, but every student should guard against it in a system of education. Not that any young person should be prevented from fitting himself for that business in life which his inclination leads him to pursue, and which his parents and guardians have selected for him, by giving more immediate attention to those branches of science required for such avocation; but in order to preserve a well-balanced mind, the study of those branches which call out and give vigor to various faculties, is an indispensable requisite.

Remember also, that *thoroughness* is essential in intellectual education. In fact, there can be no mental discipline, or real improvement, without it. Whatever is attempted, should be accomplished; and never forget that nothing is *learned*, until it is *understood*. The system of committing to memory, without digesting the writings of an author, will be unavailing, and ought never to be indulged in. Observe, it is not so much the "acquiring a knowledge of facts," as "observing their connexions, and tracing the conclusions which arise out of them," that makes the man.

On the personal advantages of an education to those who are so fortunate as to acquire it, the following remarks are from one of the best writers in the English language:

"The hours of a wise man are lengthened by his ideas, as those of a fool are by his passions. The time of the latter is long, because he does not know what to do with it; so is that of the former, because he distinguishes every moment of it with useful or amusing thoughts; or, in other words, because the one is always wishing it away, and the other always enjoying it.

"How different is the view of past life, in the man who is grown old in knowledge and wisdom, from that of him who is grown old in ignorance and folly! The latter is like the owner of a barren country, that fills his eye with the prospect of naked hills and plains, which produce nothing either profitable or ornamental; the former beholds a beautiful and spacious landscape divided into delightful gardens, green meadows, fruitful fields, and can scarce cast his eye on a single spot of his possessions, that is not covered with some beautiful plant or flower."

Bear in mind, also, my young friends, that it is not possible for you to acquire a knowledge of everything, whatever may be your intellectual powers, and whatever your facilities for improving them. That profound scholar and able writer, Mr. Boyle, tells us of a certain mineral that a man may occupy his whole life in studying, without arriving at a knowledge of all its qualities. And the truth is, "there is not a single science, or any branch of it, that might not furnish a man with business for life, though it were much longer than it is." Let none, then, be inflated with the idea that they have become scholars, because they have spent a few months in the pursuit of science.

"A little learning is a dangerous thing,—
Drink deep, or taste not the Pierian spring."

The more extensive our attainments, the more deeply we shall be impressed with our lack of knowledge. The great Sir Isaac Newton, after all his researches, compared himself, in point of knowledge, with a man who had approached the ocean, and gathered a few pebbles upon its shore, while the mighty deep, with the teeming millions of its inhabitants, its inexhaustible treasures, and its innumerable islands of verdure and beauty, lay unexplored before him.

I shall only add, on this point, the sentiment of Lord Bacon, that *knowledge is power*. It is this principle which rules the world. And it is not too much to say that, in a country like ours, where there are so many openings to the aspirations of youth, your influence in society will materially, if not wholly depend, on the zeal and energy with which you now devote yourselves to study, and the supply of those intellectual treasures which you shall lay up for future use. Remember, then, while you enjoy the privileges afforded you here, the old adage, "Time once past, never returns; the moment that is lost, is lost for ever." If you let slip this opportunity, tears of bitter repentance will not restore it.

But in addition to the physical and intellectual, we must mention *moral* education. Unless based on correct moral principle, the two former will prove a curse, rather than a blessing to society, and can not much further the real interests of those who have acquired them. I wish to impress this sentiment upon your minds. Could I write it there with a pen of diamond, it would not be too indelibly fixed. Young people are apt to be dazzled by appearances. But remember the intellectually great are not always to be admired. There is much wisdom in the following lines from Pope:

"If parts allure thee, think how Bacon shined,
The wisest, brightest, meanest of mankind;
Or, ravish'd with the whistling of a name,
See Cromwell damn'd to everlasting fame!
If all, united, thy ambition call,
From ancient story, learn to scorn them all.
* * * * * *
In each how guilt and greatness equal ran,
And all that rais'd the hero sunk the man.
* * * * * *
The whole amount of their enormous fame,
A tale that blends their sorrow with their shame!"

Man has an elevated nature. He is a moral being. In this department, we reckon on the desires, the affections, self-love, the will, conscience, and the moral relation of man towards the Deity. Every system of education must of necessity be defective, which omits the cultivation of these principles. On this analysis of man as a moral being, much might be offered. We might represent the necessity of controlling the desires, of placing the affections on suitable objects, of confining self-love within reasonable bounds, of regulating the will by correct principles, and of listening to the admonitions of an enlightened conscience. These are all involved in a sound system of moral education, and by attending to them, we will render ourselves useful to the world. But I can not forbear particularly adverting to man's relation towards his Maker, inasmuch as on his attention to this particular, will materially depend the advantage to which his intellectual attainments may be applied. The late Dr. Thomas Arnold, who was one of the most successful teachers of modern times, kept prominently before his pupils the great fact of their responsibility to God. His

"Life and Correspondence," a work with which every young man ought to be acquainted, furnishes abundant evidence of his zeal in this respect, and the beneficial effects of it upon the young people committed to his care. His biographer says of him that—

"He did not attempt merely to give theological instruction, or to introduce sacred words into school admonitions: his design arose out of the very nature of his office, the relation of an instructor to his pupils was to him, like all other relations of human life, only in a healthy state, when subordinate to their common relation to God. The idea of a Christian school was to him the natural result of the very idea of a school in itself. The intellectual training was not for a moment underrated, and the machinery of the school was left to have its own way. But he looked on the whole as bearing on the advancement of the one end of all instruction and education; the boys were still treated as school boys, but as school boys who must grow up to be Christian men; whose age did not prevent their faults from being sins, or their excellencies from being noble and Christian virtues; whose situation did not of itself make the application of Christian principles to their daily lives an impracticable vision."

The eloquent and erudite Dr. Harris has very forcibly presented the value of revealed truth in awakening the energies of the human mind, and calling into exercise all its faculties in the acquisition of knowledge:

"Let the gospel obtain admission into the mind, and from that moment the most torpid specimen of humanity is quickened into a new mental as well as moral life. Even the mind which was previously alive and vigorous, becomes conscious of a new impulse to activity, and of a new sphere in which to spend it. In finding a God, man finds the centre of all things, and henceforth the tendency of his mind is ever to harmonize the discordant, to arrange the displaced, and to assign to everything its right position in the great circle which surrounds the Deity. In finding 'the truth,' he finds an infallible standard by which everything is to be tested; henceforth he would fain try every pretension, weigh every claim, by its relation to this standard, and estimate everything accordingly. Unless, therefore, you do violence to the mind, and repress its activity, moral education to some extent, becomes a necessity."

"The man who lives under an habitual sense of his moral responsibilities," says Addison, "no sooner steps aside from the busy scenes of life, than his heart burns with devotion, swells with hope, and triumphs in the consciousness of that presence which everywhere surrounds him; or, on the contrary, pours out its fears, its sorrows, its apprehensions, to the great supporter of his existence."

Such, then, is an imperfect sketch of that system of instruction I would recommend to you, my young friends, the details of which will be filled up by the heads of the various departments in this Institution, as you shall receive instruction from them in their respective classes.

JOURNAL OF EDUCATION,
Upper Canada.

TORONTO: SEPTEMBER, 1857.

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

CIRCULAR.

To Local Superintendents, Trustees, and School Officers in the Counties west of Toronto.

GENTLEMEN,—The Agricultural Association for Upper Canada have recently sent a request to the Educational Department to forward for exhibition at the approaching Provincial Fair, Brantford, specimens of the School Apparatus and other articles which are supplied to Schools from the Depository connected with the Department. The Chief Superintendent of Education, anxious to afford every facility for the introduction into the Schools of these important requisites, has consented to do so; and the more readily, as the objects aimed at by the Managing Committee, in making the request, so fully accord with the views and wishes of the Department on the subject.

The Chairman of the Committee, in his letter to the Department, remarks as follows: "That so important an interest as Education will be represented, we do not for a moment doubt; and it is my duty to offer every inducement I can to your making the representation as interesting and attractive as possible, in the full belief that a display of the means which have been so liberally provided for the enlightenment and advancement of the people of this country, in all those matters which are embraced in the general term, Education, would not only be highly acceptable to the Managing Committee, and peculiarly attractive to the thousands who will be congregated on the occasion, but have a powerful and wide-spread influence in exciting attention to the subject, and creating and heightening in the community a strong, durable and practical interest in its progress."

To render the Educational Exhibition as interesting as possible, it is designed to send specimens of various kinds of Maps, Charts, Prints, Diagrams, Globes, Elementary School and Philosophical Apparatus, School Furniture, Prizes for Schools, Agricultural Works, Model and Map-stands, &c. &c. The Educational part of the Exhibition will be under the superintendence of Mr. MAY, the Clerk of Libraries, who will afford every information to Local Superintendents and Trustees desiring it. He will also furnish, if necessary, forms of application for school authorities desiring to obtain any of the articles exhibited. You are respectfully invited to visit the collection should you find it convenient to be in Brantford during the days of Exhibition.

You will no doubt agree with me as to the importance and value of thus adding an Educational feature to these great yearly exhibitions of industry and skill in various parts of the Province, so as to afford to all parties connected with our public Schools an opportunity of seeing what are the facilities and means provided by the Department for their improvement and elevation. On this point I may here repeat what was expressed in our official JOURNAL OF EDUCATION last year on the subject: "Education is at the foundation of all intelligent agricultural operations, as well as of all successful mechanical skill and enterprise. To connect, therefore, with the Provincial Exhibitions a purely educational feature; to incorporate that element in its yearly operations is both wise and appropriate. It is a just recognition of that great moral agent in the amelioration of the mental soil and character, as is appropriate culture and the introduction of suitable agents necessary to the amelioration of the soil of the earth. It is also in harmony with the public feeling and sentiment of Canada, where the education of the people is considered one of the most important duties and interests of the state."

I have the honor to be,
Gentlemen,
Your very obedient Servant,
J. GEORGE HODGINS,
Deputy Superintendent.

EDUCATION OFFICE,
Toronto, 1st September, 1857.

VALUE OF THE PHYSICAL SCIENCES IN EDUCATION.

(By Robert James Mann, M.D., F.R.S.A., &c.)

The primary aim of education is the "drawing out" of faculties that are inherent in the mind; the development of vigor in the judgment and reason, and the subjection of irrational impulse and passion to moral purpose and intelligent will.

The pure mathematics have long been extensively employed in the work of teaching under the notion that they possess a special power of accomplishing this object. Results, however, prove that their

educational influence is very limited. Their technical and abstract character unfits them for the office of awakening in immature minds an interest for intellectual pursuits. Persons who are naturally inclined towards abstract studies, the least need to be urged upon them by extraneous means, because faculties which are inherently active are sure to become fairly trained by the usual incidents of life. It is those powers which are inherently lethargic and inactive that require to be "led forth" and exercised by eternal aid. Mathematics, therefore, in ordinary school and college practice, furnish what is superfluous, but fail to supply what is requisite. The world is full of one-sided eccentricity, and comparatively void of well-balanced character and well regulated intellect and reason, mainly because individuals are commonly condemned to be taught only that which they manifest a predominant capacity to learn.

The applied sciences on the other hand, are no less remarkably fitted for the business of education, because they lead to abstract generalization, through illustration. They excite interest by awakening the sense of wonder, and so convert details, otherwise dry and wearying, into pleasurable and gratifying objects of study. Nature herself operates by first arousing in the child powers of observation and then developing habits of reflection. Education should steadily follow the example set by nature. This, then, is one strong argument for the employment of the physical sciences in the work of teaching.

But another no less important ground for their employment in this service is found in the fact that they educate the mental powers by useful "instruction." They furnish valuable information, while they train the perceptive and reflective faculties. This happy characteristic is peculiarly instanced in the case of physiology. While the pupil is exercising his intellectual powers by the study of this science, he is actually acquiring knowledge which gives him dominion over the earth, the air, and vegetable and animated creation;—he is actually learning how to make two blades of grass grow where there was only one before; how to guard himself against that worst of all physical evils, bodily infirmity and sickness; how to afford the corporeal organ, upon which mental and intellectual growth depends, the fairest play for the fulfilment of its purposes; and how to extend the most surely and the most widely the same substantial blessings to his neighbours, after he has acquired them for himself.

Physiology indeed serves as the best possible introduction to the physical sciences at large, because it exhibits most of them occupied in some kind of practical work. It shows the chemical affinities and mechanical forces of matter evoking the most startling results. It presents the meteorological powers laboring in their manufactories and storehouses. It shows fluid pressure distributing nourishment to contractile muscles and sentient nerves. It presents elastic and aerial vibration, taking effect as speech and hearing. It shows heat effecting vital transformation and favoring vital movement. And it presents light, painting sensible pictures upon the curtains that immediately screen the innermost shrine of rational being. If it were not for the fact that the several sciences are inseparably intermingled in their relations,—heat, electricity, light, and gravitation, for instance, being involved in chemistry, and chemistry in its turn, in physiology,—the obvious method of employing the sciences in education would be to commence with those which are principally based upon observation, proceeding afterwards gradually to those which depend more and more upon reflection, and which are more exclusively of an abstract and inductive character. As, however, the several sciences are thus intermingled, and mutually illustrative, the only course that can be pursued is, to approach as nearly as circumstances permit to this rational method, teaching first those matters which depend most on observation and least on induction, and proceeding ultimately to those which have least to do with observation and which depend most upon induction.

Astronomy does for the highest province of inductive knowledge, what physiology does for the range of the less abstract physical sciences. It serves as the best possible introduction to the pure mathematics. It exhibits them occupied with the very interesting work of weighing and measuring suns, scrutinizing worlds, and mapping out the regions of the pathless immensity. That it really does hold this position in relation to the mathematics will become obvious if the following simple experiment be tried. Let two boys of average intelligence, be taken indiscriminately, and let one of them be told that the length of the side of a triangle can be found by calculation, if the measure of another of its sides, and the amount of two of its angles, be known, the formula for the process being set, step by step, before him. Then let the other have his attention directed towards the moon, as a visible body floating out at some distance from the earth; and let him be shown that if it be looked at from a remote situation, it will be made to seem in a different place among the stars; and that in consequence a triangle will be formed by the two lines of vision, which has the interval between the places of observation for one of its sides, and the convergence of the two lines at the moon for its apex; and that it is possible to ascertain how far the moon is off, by comparing the relations of these parts of the triangle. In the first case it will be found that the boy will take the earliest available opportunity to escape from the lesson, and will do all in his power never to resume it; while in the second case he will prolong the explanation by his questions, will try experiments of his own on the influence of parallax, will think over the matter again and again when left to himself, regarding the moon and stars on each successive night with increased interest, and in all probability will, at some future time, voluntarily return to the subject as a theme for further conversation and enquiry.

But while astronomy thus proves itself a familiar and pleasant introduction to the highest form of inductive and reflective discipline, it also exerts special influences of its own which are of inestimable value to the rational creature. It renders the judgment modest and hesitating in the assertion of its conclusions, by bringing the finite face to face with the infinite, and by exhibiting the sphere of positive knowledge so much more vast than the individual capacity to know. It makes the mind tolerant of uncertainty and doubt, by keeping present to it the sense that there must always be much in so wide an universe which the human intellect cannot grasp, and thus guards it against the danger of being pressed by its own impatience into forming fancies when it cannot see facts. And while doing this it also expands the intellect by familiarizing it with the thought of the limitless immensity of nature, and the faultless perfection of the physical arrangements of the universe.—*English S. S. Tea. Mag. and Journal of Education.*

MORAL DETERIORATION TO BE CHECKED BY RELIGIOUS EDUCATION.

No nation has ever yet long survived the moral element of greatness, however vast its wealth, or extensive its dominions. In the Eastern and the Western World lie the ruined remnants of nations of mightier prowess and more advanced civilization than ours. The plains of Nineveh and the tangled forests of Yucatan teem with the mouldering and mysterious monuments of national grandeur of which history is silent, or but dimly shadows the existence, whilst it oft proclaims the rapid downfall of later empires, whose overthrow resulted from their moral decadence. We have no prescriptive safeguard of a less perishable vitality. We have now reached a crisis in the career of England, in which education will in all likelihood determine our future fate. The Prussians well say that whatever you would have appear in a nation's life you must put into its schools. Our teachers are the apostles of our common weal. On them depend the upward or downward tendency of our times. No system of mere school discipline can perfect that education, which, concerning itself for the entire body, and all the powers, feelings and faculties of human life,—can alone satisfy social interests, and the vital requirements of these times. If teachers be mere scholastic instructors, and wanting in that whole-souled energy essential to the educator—if they draw a narrow circle round their duties,—and strive not with might and main to throw the sympathetic force of mind and heart into their work—they will never ascend that throne of homage and love, whence they can alone wield the influences which touch the soul and expand the intellect of childhood. That teacher little knows the power he loses who slights the affection of his scholars. It has been well said that if they love him he stands forth as their idea of an heroic nature. Long after his lessons are forgotten he remains in their memory a teaching power. It is his own forfeit, if by a sluggish spirit, a callous heart, a brainless mind, or a coarse manner, he alienates that confidence and disappoints that generous hope. But the good trainer must also be what he would have his pupils become. Candour, generosity, diligence, charity, truth, kindness, are virtues which no teacher can impart in whose *own life* their glory never gleams. The graces he would instil, and the power he would exert, must spring from that religious reality and fervour which can affix the seal to his high vocation, authenticate his mission, and make him the minister of that Lord of Lords and King of Kings, whose unerring laws can alone insure the welfare of peoples and the permanence of empires.—*English Journal of Education.*

ON THE INCENTIVES TO THE PURSUIT OF KNOWLEDGE.

The law stamped upon man's moral nature, is progress. We cannot stand still one moment. The present is a fiction; the past and the future exist only for us. Our minds are continually reverting to the past with sorrow or satisfaction, or contemplating the future with despondency or hope. We may not be wiser to-day than yesterday, for knowledge is not wisdom; but still we know more, and knowledge is the foundation on which we build wisdom. The bubble that then glittered before us, in the splendour of sunlight with hues of crimson and gold, has burst, and we find but a drop of water. Our prejudices are constantly decaying, and our pleasures losing their fascination. The need of sixteen moves the ridicule of twenty; and the scepticism of twenty the pity, perhaps remorse, of sixty. The career of one man

is an image of that of his species. Knowledge has had its age of infancy, credulity and scepticism. The light, which was to the philosophers of old like a star, feebly flickering through the thick darkness of ignorance and superstition, no less worshipped and fondly cherished, has now broadened to a sun. So rapid and steady is the diffusion of knowledge in our days, that the boldest imagination dare not venture to assign it a limit.

It is not so with man's physical nature. The arm of a Roman gladiator was brawny as that of a British pugilist, and female beauty has never displayed such matchless power as when it trembled in the eyes, or danced in the step of Cleopatra. The shape we have received, moulded by the hands of God, we cannot transform; and to keep this mansion of the mind pure and uncontaminated, is a sufficient and easy duty. Leave it to fools and fops—those painted flies that dance in the sunbeam of fashion, to trick out the form in artificial graces, and study a posture and the adjustment of their external frippery with all the serious attention with which a philosopher would regard the belts of Jupiter, and think it more noble and exalting to develope the god-like element we possess, to extend its capacity, and awaken and direct its powers; to find in it treasures the world cannot take from us, and joys which leave no string; and conscious of its glorious destiny, strive to make it more and more resemble that intelligence, of which it is the faint and faded image.

Knowledge, in the earlier ages, was confined to a few, and being scanty, was deemed the more precious. Whether hoarded by the priests of Isis, in hieroglyphics which none but themselves could interpret; or prisoned in letters of gold in the illumined pages of monkish records by the priests of Rome; it was alike used as a means to ensure power and veneration; for the vulgar are ever prone to regard with superstitious awe that which is beyond their comprehension.

It was pursued by some, whose minds were colossal, and loom yet large and lofty through the distance of three thousand years, with a zeal which grew into a passion, and shutting themselves out from the world, they sacrificed the pleasures of friendship and the softer delights of love, and neither from the lust of fame nor the hope of wealth, devoted themselves to "scorn delights, and live laborious days," laying the trophies of their toil silently on the altar of science.

Some, again, more visionary and enthusiastic, wasted many a midnight lamp in the search for the philosopher's stone, and the elixir vitæ, and in the mad pursuit after the impossible, stumbled upon many useful discoveries, and revealed many wonderful secrets which otherwise might have rested unnoticed and unknown. But whatever the motives which influenced those pioneers of knowledge, they have bequeathed to us an imperishable legacy, for which we owe them lasting praise and gratitude, more than will ever again be claimed from us, for none will ever again labour amid such doubts, and darkness, and difficulty. Every step they took was on ground where never human foot trod before, and not a landmark appeared to guide their way. The circle of science is now so extended that no one ever need fret that it has limits, or stand on its border like another Alexander, and sigh for new territories to conquer. The time has been when knowledge was forbidden fruit, and the sword of civil tyranny, or the darker horrors of religious bigotry were quick to avenge any infraction of their blind mandates; but that is past, and whoever refuses to recive its proffered benefits, his alone is the fault and the folly.

And what are these vaunted benefits, is demanded?

The end and aim of our being, it has been said, is happiness; and if any one will reflect for a moment to what the energies and aspirations of his own mind are directed, or turn his regards to the enduring struggle of life that is going on around him, and endeavour to penetrate the objects of the thousands that fret their busy hour on this earthly stage, he will not fail to assent to the truth of this maxim. Whatever, then, shall yield a pure and lasting pleasure, is justly an object of human hopes and human toils; and the reason why knowledge is not more eagerly pursued, is not that its powers of conferring pleasure are doubted, but that men, impelled hither by the strength of their untamed passions, or blinded by that very ignorance which the light of truth and intelligence can alone dispel; snatch the present, though fleeting joy, in preference to that which is evolved from slow and unceasing labour, forgetting that labour is itself a blessing, and ultimately so deemed.

Under the influence of that high and ennobling enthusiasm which fires the soul of the devotee of science, the mind expands, and, like the devices painted on a Chinese fan, the ideas which in the narrow soul lie distorted and obscure, gather form and truth as its faculties extend.

The material world around, arrays itself in new and more charming hues. The beautiful and harmonious laws stamped upon it by its Creditor, are recognised. Things which to the ear of apathy are voiceless, preach to the student no less eloquently because mute. He finds "books in the running brooks," and "sermons in stones." The associations of poetry and history are ever ready to clothe the objects of his regard with a beauty which is not their own. The rose is to him not only the odorous flower which scents a corner of his garden, but it is the rose which poets in all time have sung, and to which they have loved to liken that hue which on the maiden's cheek is the index of modesty, innocence, and youth; it is the rose which bloomed on the banners of Englishmen, met to slay each other in unholy civil strife, when blood was shed sufficient to incarnadine all the white roses that ever grew on her soil. The field whereon a nation's doom was decided—where a few stern sons of liberty made the banded legions of tyranny recoil, is not merely to him as Blenheim was to hold Caspar "a glorious victory." He can summon to his mind's eye the very scene, in the very hues of the time wherein it was enacted. Here was ranged the plumed pride of the invader, there the bold few resolute to conqner or die. Here charged the horseman, and were hurled back broken and dispirited from that dark front, there they took their craven flight. The glories of the heavens, which, to the eye of ignorance are but a confused multitude of lights are spread before him like an intelligible scroll—not to exalt in his eyes the vastness of his own comprehension, though it can pierce the unimaginable extent of space, but to call forth love, awe, and admiration for the God whose power pervades the infinite maze of worlds. A thousand sources of delight are thus opened to him among the objects of his daily contemplation, and he feels himself gradually rising to his true position as lord of the earth which he inhabits.

There is another enjoyment which is peculiarly his own. He can ransack the domains of literature, and make the wisdom of all the greatest and best that ever adorned the earth, tributary to his own intelligence. A good book, says Milton, is the precious lifeblood of a master-spirit, embalmed and treasured up on purpose to a life beyond life; and it is certainly a glorious privilege to make a closet companion of the sage, whose words are mottoes of wisdom, or walk abroad with the poet, and view nature through the coloured glass of genius. In such society the soul gradually dilates; for it is ever apt to assimilate itself to surrounding circumstances, and take the hue and form of the spirits of which it makes companions. If he have visions which should not pass away like cloud-shadows on the sea, leaving no trace of their existence, and the generous glow of emulation kindle in his breast, then he may freely commit to the world the written record of his musings, and have some time the consolation to know that his visions were not wholly vain, that some stray thought has been powerful to lighten a sorrow, strengthen a flagging resolution, or avert a crime. If he seek to climb the path of honourable fame, he will find himself possessing the indispensable requisite to every responsible position. No amount of honesty or devotion to duty would atone for a faulty education. The honesty had yet to be tested, and the industry might be misdirected.

If such appeals to the most susceptible side of human nature—self do not avail, it would be vain to point to the moral obligation under which every one lies to fit himself for fulfilling best his duties to society as a man and a citizen; or to urge that, however humble his position, he still sheds a sensible influence round him and is responsible for the effect of that influence. These are truths, to which, in Byron's words, every one assents, but no one believes; and there is no virtue whose yoke sits more uneasy than that of forbearance, or exertion for the good of our neighbour.

It is not too much to believe that these feelings shall yield before the steady advance of knowledge. The condition of man is daily being bettered. There are narrow-minded cavillers, who look with evil eye on the diffusion of truth and intelligence among the masses, and assert that the best way to lead the people is to blind them, and then they cannot quarrel with their guides. As if a people were to be always in leading strings, as if it were a light thing to throw back in the face of heaven its best gift! As if twenty million palpitating hearts and restless brains were likely long to remained chained to the will of a few selfish politicians. The advance of knowledge is as resistless and as independent of king or kaiser, as the impetuous tide which would not obey the voice of Conute. Like those twin pillars that heralded the march of the Israelites through the desert, the lights of Christianity and knowledge shall lead us on to that time when the slave and the tyrant shall be things that were, and mankind be brethren.—*The Literarium.*

THE EDUCATOR *versus* THE TEACHER.

The educator draws out latent powers.—The teacher puts in a given task.

The educator considers, the worse the material, the greater skill in working it.—The teacher does his task, and charges the material with the result.

The educator knows his subject to be infinite, and is always learning himself to put old things in a new form.—The teacher thinks he knows his subject, and that the pupil ought to know it too.

The educator loves his work, and every day finds fresh reason to love it.—The teacher goes through his work, and finds it more irksome every day.

The educator thinks nothing done till the food he gives his pupils is digested and craved for.—The teacher thinks everything done when he has poured out something before them.

The educator encourages.—The teacher furnishes.

The educator has faith in great principles.—The teacher is the slave of little vexations.

The educator is a boy amongst boys in heart; in judgment a man.—The teacher has the hardness of a man, with the want and thought of a boy.

The educator in punishing considers what is best, not what is deserved.—The teacher applies a fixed penalty.

The educator deals in exhortation and hope.—The teacher in truisms and lamentation.

The educator is animated by a high and true ideal, towards which he is ever working; to which he is ever finding some response, even in apparent failures.—The teacher's ideal is a shallow dream of selfish success, the non-realisation of which leaves him apathetic and querulous in his work, sceptical of goodness, hardened in his own opinions, and closed against improvement.

The educator, as he believes in his principles and rules, earnestly strives to be the best example of them himself.

Unpunctuality makes authority grating.

Little changes make authority contemptible.

Little interferences make it hateful.—*Clerical Journal.*

NON-ATTENDANCE OF CHILDREN AT THE PUBLIC SCHOOLS.

The attention of the New York Board of Education has been directed, recently, to the numerous children who absent themselves from the public schools. From information received, there must be about thirty thousand children, between the ages of five and sixteen, who are not partaking in the benefit of public education in the city of New York.

Cause.—The Board of Education referred this subject to a select committee, of which Robert H. Shannon, Esq., is chairman; and this committee have reported that the causes of the non-attendance of children are various. The principal reason appears to be the poverty of a large portion of our foreign residents, compelling them to employ their children in petty street trades during the school-hours of the day. Besides this, numbers are wilfully truant, and are engaged in pilfering and begging. With others, the ignorance of our language, the indifference of parents, or the idle habits of the family, are causes of the absence of the children from the schools.

Remedy.—The committee think that much may be done to remedy the evil, by co-operating with the Children's Aid Society, in the establishment and support of "industrial schools." They also recommend a more stringent enforcement of the truant law by the police and magistrates. By this act, on complaint of any citizen, a child between the age of seven and fourteen, found vagrant, may be taken before a police magistrate for examination; and the parent or guardian can be compelled to enter into an engagement to keep such child from vagrancy, and send him or her to school "at least four months in each year." The act provides also for the punishment of the parent if this engagement be broken. It further makes it the duty of all police-officers who shall find truant and vagrant children, to make complaint as before described.

Miscellaneous.

A MOTHER'S HOUR OF PRAYER.

'Twas silent eve, the sun had set,
But on the sky there lingered yet
'Mid snowy clouds a golden hue,
Reflected on the water blue.
And from the greenwood shade was heard
The distant song of vesper bird,
Upon the low breeze floating by,
Like spirits' message from the sky;
In that most holy hour given,
To wing each thought from earth to heaven.

Ere long that golden light had fled,
The dew lay thick on violet bed;
And the red rose had sank to rest,
With sparkling jewels in its breast.
How beautiful the heavens now!
Bright, glorious, as an angel's brow.
From the deep blue the stars look down
Brilliant as gems in seraph's crown,
And stainless as when first their beam,
Was mirror'd deep in Eden's stream.

In that sweet hour of calm repose,
To heaven the voice of prayer arose;
A mother's prayer that well might bring
The shadow of an angel's wing
To rest upon her boy, who slept
Unconcious that his mother kept
Watch by his bed, and softly pray'd,
While moonbeams o'er his pillow stray'd,
Bathing his cherub brow in light,
And gleaming 'mid his ringlets bright.

Thou beauteous child! and can it be,
That earth hath sorrowing for thee?
Yet, sleep in peace, though time may bring
No thornless roses on its wing
For that pure, peaceful brow to wear,
A mother's tear hath trembled there,
And unseen angels linger near,
That prayer of faith and love to hear,
Which, born o'er heaven's starry plain,
Shall wake a louder, sweeter strain,
While seraph's tune their hearts above,
To heaven's own deathless song of love,
And moonbeams come with gentle smile,
To make earth beautiful the while.
Peace to that mother's heart, for she
Hath left her child, O God, with thee.

The Mother the Divinity of Childhood.—As the prophet spread himself upon the body of the dead child, applying limb to limb, till life returned, a mother can take man's whole nature under her control. She thus becomes what she has been called, "the divinity of infancy." Her smile is its sunshine, her word its mildest law, until sin and the world have steeled the heart. She can shower around her the most genial of all influences, and from the time when she first laps her little one in Elysium by clasping him to her bosom—"its first paradise"—to the moment when that child is independent of her aid, or, perhaps, like Washington, directs the destinies of millions, her smile, her word, her wish, is an inspiring force. A sentence of encouragement or praise is a joy for a day. It spreads light upon all faces, and renders a mother's power more and more charmlike, as surely as ceaseless accusing, rebuking, and correcting, chafes, sours, and disgusts. So intense is her power, that the mere remembrance of a praying mother's hand laid on the head in infancy, has held back a son from guilt when passion had waxed strong.—*Rev. W. K. Tweedie, D.D.*

PUSHING ON.

A PLEA FOR LITTLE CHILDREN.

"Push him on, Mr. Lee—push him on; that is all you have got to do. I don't mind terms; only you push him on, and keep him well up to the mark. And don't be afraid of giving him plenty of lessons, Mr. Lee; he's a clever, active boy, and that's the only way of keeping him out of mischief. No use sending children to school to idle their time away—that's *my* view of the case. Education is a fine thing, Mr. Lee—a very fine thing—and I mean Frank to be a scholar. Hard work and plenty of it—that was the way when I was a boy. I was kept at it morning, noon, and night; and see what it has done for me. Yes, Mr. Lee, push him on, and I shall be proud of him some day. And having thus given his view of the case, Mr. Denton took up his hat, and, wishing the teacher good morning, went to his warehouse.

Mr. Denton was a wealthy merchant in the town of H——, a man very much looked up to and respected—a man who paid the best price for everything, and consequently expected the best article; no better material in all the county than that which came into his mill to be manufactured; no better goods to be met with anywhere than those turned out of his warehouse at H——. He also paid the best price for education, and in consequence expected the best article, and plenty of it too. No advocate he for sending children to schools where they left at four o'clock, and had holidays three times a week. He was quite right when he said that education had done a great deal for him. "Hard work, and plenty of it," had laid the foundation of his present standing; it had placed him at the head of one of the most flourishing concerns in H——; it had moulded his rough, firm nature into a form somewhat more befitting the elegancies of the sphere in which he moved—to use his own word, it had "made a man of him." What it should do for the delicate, excitable, sensitive little Frank, was a question not yet answered.

"Now, my dear, where are your books? You must work hard to-night, for we are late with tea, and if you don't mind you will not have your lessons ready for Mr. Lee by to-morrow morning."

"Oh, mamma, mayn't I just go into the garden a little first, it does look so fine, and I haven't had time to go in all day. *Mayn't* I go in, mamma?"

"No, my dear; you must wait till the lessons are done. You know you must push on, and have them perfectly done. Lessons first and play afterwards, you know—that is the way to be a scholar."

Frank looked with a sigh at the grass-plot, and his hoop, lying so temptingly there, under the elm-tree; then, fetching his books out of the hall, and cleaning his slate, he commenced operations.

"What lessons have you to-night, dear?"

"English history, mamma; and parsing, geography and composition, and Latin grammar, and French verbs, and then this sum in fractions to prove!" and the little fellow sighed again, and looked at his hoop. There was no play to-night, at any rate.

"There, I think I know it now," said he; and laying his tiny hand on the page, so as to hide the words, he began to recite his geographical lessons. The reader will not be surprised to learn that his childish pronunciation of the alien words was such as Mr. Lee's German professor would hardly have commended; neither will we inquire too impertinently into the value and permanence of the ideas they conveyed:—

"'The Thuringian states comprise the grand duchy of Sachsen Weimar Eisanach, the three Sachsen duchies of Coburg Gotha, Meiningen, and Altenburg, the two Reus principalities of Greitz and Schleitz, and the two Schwarzenburg principalities of Rudolstadt and Sondershausen. Their united areas are 4,934 square miles, with a population of 970,000.' There, I'm glad I've done with that. Now for the sum."

For awhile nothing was heard but the scratching of the pencil, and a gentle rustling sound, as the breeze blew the long flower-starred jasmine branches across the window.

"Oh, mamma, my head does ache; can't I finish this sum to-morrow, or ask Mr. Lee to excuse it?"

"No, dear; it *must* be done. You know papa wishes you to *push on*, and learn as much as you can." And Mrs Denton put another leaf into her Berlin work, and went on with "Queechy."

The little fingers closed over the pencil once more, and the sleepy eyes bent down on their task. But time conquers most things; and when eight o'clock struck the last lesson was mastered, the last verb learned, the last line construed; and, with a languid "Good-night, mamma," and a confused conglomeration of Sachsen duchies, verbs, fractions, parts of speech, and Latin numbers, Frank went up stairs to bed.

"Lessons all prepared?" said Mr. Denton, as he came in from business, and stretched himself in the great easy chair.

"Yes, all of them. Don't you think, my dear, Mr. Lee pushes Frank on a little too fast? You know he is but a child yet—not nine years old—and he does not seem well; besides ——"

"Nonsense, my dear, nonsense. Why, when I was a boy, I did twice as much. I mean to ask Mr. Lee next quarter about his learning Greek. He's a clever child, and it's a pity he should not be kept up to the mark; besides, you know, he'll never get on when he goes to the grammar school without a good knowledge of the classics, and I'm determined to make a scholar of him—nothing like keeping children up to the mark."

So the subject passed. Mr. Denton was away on business all day, and when he came home Frank was generally gone to bed, so he did not notice the heavy eye and flushed cheek, nor the pale forehead and trembling hand; he only knew that his little boy had begun to construe Cæsar and work sums in fractions, that he had taken the first prize in history, and could match his compositions with those of the biggest boy in the school; he was going to be a scholar, a credit to the family, as Mr. Denton had made up his mind he *should* be, and that was quite sufficient.

"From the centre A, at the distance A B, describe the circle B C D," murmured little Frank, as the tides of sleep drove back life's weeds and pebbles on the bright shores of dreamland. Yes, he *was* "pushing on;" but *where?* That was another question altogether.

Mas. Dale, the lady who lived at the cottage a little beyond Mr. Denton's, was also a woman who had her own views of education, and always paid the best price for it. She expected the best article too, though not so particular as Mr. D. about having plenty of it. So, though Harry Dale was more than eight years old, he never went to school more than two hours in a day, and the rest of the time was spent in roving with his mamma and sister through the glens, and woods, and meadows that cluster so closely round the town of H——, gathering wild flowers, ferns, and mosses, and arranging them in vases at home (Mrs. Dale was not so fastidious as some ladies are about having flowers littering the parlour), learning their names the while, or examining their delicate structure, and listening with eager interest, as his mamma told him stories of distant lands, their trees, and birds, and flowers, and then led him on from this to the kind and loving Father who gave the forest its glowing tints, the birds their voices of music, and all nature its loveliness.

People laughed at Mrs. Dale for calling this education, and expatiated largely on the folly of parents who sent their children to school only a quarter of the time, and yet paid full terms. Divers were the shrewd predictions as to the harvest which would be reaped from a seed-time so irregular, and many the far-seeing hints which were dropped on the subject. "They knew what would come of such vagaries." "Talk of educating children in fields and meadows—such nonsense." "Sure to make the boy idle and useless." But Mrs. Dale went quietly on: she had her own views of the case, and acted according to them. So at eight years of age Harry had never seen the inside of a Latin grammar; could not, for the life of him, have got further than the second column of the multiplication table; was ignorant of geography, except from his mamma's conversations and the stray books he had picked up on the parlour table; parsing, dates, and dictation were strange words to him; and he knew nothing of French, save from the little songs Mrs. Dale sometimes sang to him, with an accent so pure and true. But Harry had a fresh, bright, intelligent soul within him. He would listen, with quick appreciation, as you told him of the wonders of nature and art, of the great men who lived in distant ages, of the strange inventions of genius, and the noble results worked out by patience and perseverance. He was learning to enjoy life, that when the time came he might use it wisely and well. There was rich promise of future energy and vigour in those clear, honest eyes of his, the firm bounding step, the guileless, unsuspecting confidence, the fearless innocence with which his glance met yours—promise which after years failed not to realize.

So much for Harry Dale. And the *pushing on*—whither had that tended? There was another grave in the H—— cemetery, and the neighbours, as they read on the marble headstone the touching inscription, "*Aged eleven years*," said, "Very astonishing, isn't it, how soon these clever children always die!"—*British Mothers' Journal.*

TRUTH IN PARENTS.

Of the many considerations which impress upon the mind the dignity, importance, and responsibility of the parental office, perhaps none is more calculated to affect the heart, if rightly understood, than the fact of the unlimited authority vested in the parent.

The voluminous code of civil laws has little direct bearing upon the child. The legislative and executive powers are almost all lodged in the hands of his parents. But not the powers of earth alone bring their authority and lay it down at the feet of the parent, saying, Be thou in our stead to the child; but the great moral Governor of the universe places the moral government of the child in the same hands. He says to the parent, Be you in my stead to the child committed to your care, till he is old enough to understand the claims of his unseen Parent to his love and obedience. It may be a brief period; but it has been long enough, no doubt, in multitudes of instances, to shape the eternal destinies of the child for weal or woe. Who would not tremble to occupy so responsible a situation? Perhaps not another instance can be found in God's universe, of such unlimited and almost exclusive control over immortal mind.

Now, if it be true that the moral character of the child begins first to develop itself, and its moral powers to expand, while subject exclusively to parental authority, it must necessarily be of the first importance to the welfare of the child that parental government should be of the right kind. All admit that what is formed after a perfect model is more likely to be excellent, though it may be imperfect, than if no such perfect model were kept in view. The only perfect model of government to which the parental eye can be directed, when asking the interesting question, "How shall I order the child?" is the government of our Father in heaven. As parental authority is lodged in the hands of erring mortals, the best system of parental government will indeed be but a most imperfect copy of a perfect original; but still it remains true, that only so far as it does resemble this perfect model, can it secure the best interests of the child.

But to apply these thoughts to the subject of the present article. Our God is pre-eminently styled the God of truth. "A God of truth, and without iniquity; just and right is he." Let us suppose, for a moment, that this grand element of the divine character and government were blotted out of existence; that the great moral Governor of the universe was not to be trusted; that what he said he did not always perform, and what he spoke was not always made good. What mind can begin to conceive of the chaos of moral darkness and confusion which must brood over a universe thus governed. Indeed, it is impossible for the mind to conceive of a moral government, and a moral governor, without this element of truth.

But now suppose this element of truth to be wanting in parental government, will not effects somewhat similar in kind, if not in degree, be the result? Will not the subjects of such government be most disastrously affected, if this sheet-anchor of all legitimate authority be swept away?

Take heed, then, parent, that this bulwark of truth be not undermined in the government of your children. Intrench yourself within

this noble fortress; and if your own hands do not undermine its walls, you have no reason to fear that your children will ever turn rebels against your authority.

Be careful never to deceive your children, even in the smallest matters. This might be urged from principles of mere expediency. It might easily be shown on these principles "that honesty is the best policy" for the parent; and that the expedient of deceiving children, so often resorted to for the purpose of avoiding trouble, brings nothing but trouble in its train. But parents should take higher ground than this, when they resolve that truth shall keep the door of their lips. The great model of all government is a government of truth; and that parental government which shall secure the best interests of the child, must be based upon truth.

We would not say teach your child to place implicit confidence in your word. As well might we speak of teaching the bird to build its nest, or the wild beast of the forest to secure its prey. Unshaken confidence in the parent is an instinct of the child's nature; it is a law written upon his heart by the great Creator.

If you see a child doubting the assertion of its parents, you may be assured that it has been *untaught* this great lesson. Violence must be done to his very nature before such an event can take place. How lovely the instinctive confidence which a child places in its parents! Father says so, or mother says so, is enough for him. No doubt disturbs the peaceful trust with which he reposes upon their word. Surely it must be the promptings of the father of lies alone than can induce the parent to shake this instinctive confidence, by dealing deceitfully with the confiding little one!

It may be thought a trifling act, that the boundaries of truth are hardly overstepped. But beware. Remember you cannot deceive your child, even in the smallest particular, without inflicting a cruel wrong upon his moral nature. His is an immortal nature, and in every successive stage of his future being, will he have to deal with a God of truth, and a government of truth. Let then the government under which his powers begin to expand, and his moral nature to develop itself, be a government of truth. Truth is the instrument by which his soul must be purified from the defilements of a corrupt nature; truth the element on which his mind must feed, as it passes onward in endless progression. Let not, then, his infancy be doomed to wander amid the uncertain labyrinths of parental deceit and falsehood.

Deal truly with him, and you then will have reason to hope that the simple faith and unwavering confidence, which is so lovely in childhood, will be transferred from his earthly to his heavenly Parent, and that his soul will be prepared to drink for ever from the fountain of everlasting truth.—*British Mothers' Journal.*

A NOBLE BOY.

The following touching episode in street life—life in Paris—is a beautiful gem, and should be in all memories surrounded with pearls of sweetest thought and gentlest sympathy: About nine o'clock in the morning, a little boy of twelve, whose jacket of white cloth and the apron ditto, distinctly indicated that he followed the profession of pastry-cook, was returning from market with an open basket on his head, containing butter and eggs. When he had reached the vicinity of the church of St. Eustache, the little fellow, who could only with difficulty make his way through the crowd, was violently jostled by a stranger who was passing, so that his basket tipped, and fell to the ground with its content. The poor lad, when he saw his eggs all broken and his butter tumbled in the gutter, began to cry bitterly, and wring his hands. A person who happened to be in the crowd that gathered around the little fellow, drew a ten sou piece from his pocket, and giving it to the boy, asked the rest who stood grouped around him to do the same, to make up the loss occasioned by this accident. Influenced by his example, every one present eagerly complies, and very speedily the boy's apron contained a respectable collection of coppers and silver. When all had contributed their quota, our young valet, whose distress had vanished in a moment, as though by enchantment, warmly thanked his new benefactors for their kindness, and forthwith proceeded to count the sum he had received, which amounted to no less than 25 francs and 35 centimes. But, instead of quietly putting this sum in his pocket, he produced the bill of the articles he had lost, and as its total amounted to only 14 francs, he appropriated no more than that sum, and then, observing in the group that surrounded him a poor woman in rags, the little fellow walked right to her, and placed the remainder in her hand. Certainly it would have been impossible to show himself more deserving of public generosity, or to acknowledge it in a handsomer manner. The boy's noble conduct was greeted with the applause of the crowd, who were delighted to find such delicacy and propriety in one so young.—*Burritt's Citizen.*

PLEASURE FOR A CHILD.

Blessed be the hand that prepares a pleasure for a child, for there is no saying when it may again blossom forth. Does not almost every body remember some kind hearted man who showed him a kindness in the quiet days of his childhood? The writer of this recollects himself, at this moment, as a barefooted lad, standing at the wooden fence of a poor little garden in his native village; with longing eyes he gazed on the flowers which were blooming there quietly in the brightness of a Sunday morning. The possessor came forth from his little cottage; he was a woodcutter by trade and spent the whole week at work in the wood. He had come into the garden to gather flowers to stick in his coat when he went to church. He saw the boy, and breaking off the most beautiful of his carnations, which was streaked with red and white, gave it to him. Neither the giver not the receiver spoke a word, and with bounding steps the boy ran home; and now here, at a distance from that home, after so many events of so many years, the feeling of gratitude which agitated the breast of that boy expresses itself on paper. The carnation has long since withered, but it now blooms afresh.—*Douglas Jerrold.*

THINKING AND SEEING.

Under this title the Rev. Edwin Sidney lectured before the Church of England Young Men's Society, in Freemasons'-hall. He pointed out the necessity of learning to "think" before drawing positive conclusions from what we "see." In order to a correct judgment in natural things, we had recourse to education, but in spiritual things we needed a higher power, the teaching of the Holy Spirit. It was gratifying to find that this principle had been strikingly asserted by Professor Farraday in one of his lectures at the Royal Institution before Prince Albert. Mr. Sidney then pointed out the origin of many erroneous objections to natural and revealed truth, arising from the want of rightly trained judgment, illustrating his remarks by a variety of pointed and amusing anecdotes. Most of the early errors as to the solar system arose from want of right thinking. In this instance Luther in his "Table Talk" agreed with the Pope and with Shakspeare—a curious trio—in opposing the Copernican system. He also gave examples to prove mistakes in "seeing" made by ill-trained minds. On the other hand, how many important results had arisen from right thinking, *e.g.*, in the cases of Cuvier and Professor Owen, who could construct animals they had never seen simply by the aid of right reasoning. The thoughts should be trained to self-scrutiny; the possibility of erring should ever be kept in view, and more especially the tendency of the thought to coincide with the view we wished to be taken. In discussion care should be taken that by the same words the same things were meant. He concluded by enforcing the necessity of heavenly teaching in reference to spiritual things. The lecture, which abounded in illustrations, was listened to with marked attention by a numerous audience.—*Eng. S. S. Mag. and Journal of Education.*

GROWTH OF OPINIONS.

Consider the growth of opinion in any one man's mind; how crudely the opinion is formed at first in his thought; how he is affected by discussion with friends, by controversy with sincere opponents, by some remote analogy in present life, or in past history; how, strange to say, when his mind has apparently been disengaged from the subject, he finds, all of a sudden, great growth or change of opinion has been going on in him, so that it seems as if he had been thinking while he had been sleeping. Then, if the mind of this man is of deep and fertile soil, how all the beautiful influences of literature, of natural scenery, of science, and of art, enlarge and modify the growing opinion—hardly now to be called by so small a name as an opinion, but a cause; how his thought is modified by chance remarks from his fellows, which were not meant to influence him—those remarks which tell so much upon most of us, because the moral we draw from them is all our own.—*Helps' Spanish Conquest in America.*

Proposed Union of France and Germany in Literature and Science.—A correspondent at Paris relates the following pleasing intelligence. It promises great things for the future of Europe:—"The Emperor was not in Paris last August when Dr. Firmenich arrived here on a literary mission, believed to have been undertaken under the auspices of the King of Prussia; he was, therefore, unable to receive the *viva voce* representations the learned author was empowered to make to him; and, consequently, a written memorial was left for him by Dr. Firmenich before the departure. That memorial is now about to be brought under his notice by the Minister of Public Education, if it has not been already. The subject-matter of this *memoire* is, as I hear, a plan for a closer union of Germany and France, on the common field of literature and science, by means of a Corresponding Committee, composed, in each country, of the men most distinguished as *savans* and *hommes de lettres*. By this means it is intended that the researches and discoveries of the one country shall be immediately communicated to, and become the joint property of, the other. To judge from the approbation and patronage the Emperor has already, on former occasions, exhibited towards similar suggestions coming from the same quarter, there can be but little doubt of his acting upon this proposal also. Dr. Firmenich has brought out in Berlin, under the auspices of the King, a collection of sample poems and prose pieces

in all the various dialects of the German language and its various ramifications, under the name of *Germaniens Volkerstimmen*. It was in imitation of this work, and at the suggestion of its author, that the Emperor, some years back, ordered a *Recueil Général des Poésies Populaires de la France* to be edited and published at the expense of the Government. This work is being preceded by another not less compendious, extending to at least forty volumes, of an uniform authorized edition of the *Anciens Poetes Francais*, in which not only the works of the Troubadours, but also of the Trouvéres, find a place. These two works, when completed, will form a lasting literary monument of the language, superstitions, customs, and manners of France in ages past, the memorials of which are fast vanishing under the influences of rapid locomotion and frequent changes of residence in the population, which tend to assimilate language and manner of thought all over the country and to efface all local traditions and peculiarities. The same plan, suggested with reference to Belgium, has been taken up most warmly by King Leopold, with a view to the improvement of native literature and science by the intercommunication of the Belgian *savans* with those of Germany; and the general idea goes to the establishment of a similar corresponding alliance with England, so that all the nations of Europe that lead the van of civilization may band their common forces together in the spread of knowledge, literature, and science."—*The Literarium.*

Educational Intelligence.

CANADA.

—— HON. W. H. SEWARD'S VISIT TO THE EDUCATIONAL DEPARTMENT.—Last month this distinguished American Senator, with the Hon. Preston King, his colleague in the U. S. Senate, and a large party of American ladies and gentlemen, visited the Normal School Building. They were much pleased with the Institution, and with its Educational Museum, and splendid collection of paintings and works of art. The English busts were subjects of much study and admiration. Her Excellency Lady Eyre, with Lady Charlotte Copley, also visited the department, and spent about two hours in examining the schools and the collection of objects of art. They expressed the highest satisfaction and pleasure at their visit.—*Globe.*

—— THE EDUCATIONAL INSTITUTIONS OF TORONTO.—The following is by the Editor of the *Daily Wisconsin*, published at Milwaukie, who recently paid a visit to this City:—The institution which we most admired in Toronto is the Normal School, for the education of teachers, &c. It is truly a princely institution, well deserving the more dignified appellation of a College or University. The edifice was erected some five or six years since, and is now in the full tide of successful operation. It is now educating 150 teachers in the Normal School Department—being a sort of high school for Toronto. In all its departments it has about 600 under instruction. It is an imposing looking edifice, situated in the midst of tastefully laid out grounds of eight acres—nearly in the heart of the city, and therefore it looks especially agreeable to see an institution of so much usefulness so pleasantly surrounded. The chapel is ornamented in a manner different from any that we have ever before witnessed. The busts of hundreds of the most eminent of all the great men who have illustrated the history of England—consisting of poets, painters, distinguished jurists, great physicians, and noble divines, are grouped candelabra like on the wall. The eye of the student, even while in the chapel, can thus gaze upon the features of men who have swayed and directed the noblest humanitarian enterprises of the age. We much like this association, particularly among teachers. We walked through the various departments, and the arrangements seem as faultless as they could well be. It cost the Canadian Government $100,000. It is noble in its purposes—noble in its uses, and we are gratified to observe that there is no institution in this truly imperial city, which the Toronto people are more proud of, than their Normal School. One of the first questions asked of the stranger is, "Have you seen our Normal School?" Trinity College is a fine pile of stone buildings, similar to the castellated college buildings of the great Universities of England. It is an Episcopal College, and is liberally endowed by the members of that Church. But the crowning pride of Toronto is the College Avenue and The Park, of three hundred acres of admirably diversified land. Nothing gave me a nobler idea of Toronto and of the broad basis upon which this city was laid out, than this Park for the People. Upper Canada College has most tasteful grounds, not far from the Parliament House, but the buildings are about like those at Yale College, New Haven, of a dull red color.—[The City Schools, though very handsome buildings, seem to have escaped the notice of the traveller.

BRITISH AND FOREIGN.

—— EDUCATION AT THE CAPE OF GOOD HOPE.—The draft of an exceedingly important bill on the subject of the education of this colony is published. The following are its principal provisions:—The present system is to cease, and in future no school is to receive government aid to any amount unless those locally concerned in that school are prepared to contribute themselves, by fees or subscriptions, or otherwise, a like amount. Every such school is to be placed under the superintendence of a local committee, whose duties shall be to provide a suitable school-house, the necessary furniture, books, and school apparatus; to contract with and employ all teachers, to visit such school periodically; to receive and apply all moneys received towards the support of the school, and to ceritfy the amount so collected; to exempt, wholly or partly, from the payment of any fees to teachers, the children of such indigent persons as they may think proper, and to deliver a certificate of such exceptions to the teacher, and to the civil commissioner of the division.

These committees are to be elected by subscribers to the schools, and the parents of children paying fees for the support of the teacher. The Governor may appoint two or more inspectors of schools, to visit and report on all schools within their district at least once a year.

The inspectors of schools, of whom one shall be appointed the chief inspector, together with such other persons as the Governor may associate with them, shall form a board of education, whose duty shall be:—To fix the qualifications and attainments required in each of the three classes into which teachers examined for a certificate are to be classed; to draft questions for the examination of teachers, so as to establish uniformity, and to ensure an equitable classification of candidates; and to prescribe the nature and limits of the several annual examinations of pupil teachers.

An annual examination of candidates for certificates as teachers, or for a higher class of certificate, shall be held once at least in each year, in at least three places conveniently situated in the colony. The support of two teachers contemplated by the act is as follows:—First, Government is prepared to give to any unsectarian school, where the attendance is not under 30, a minimum of £30, provided the managers of the school give an equal amount. Besides this, all teachers receiving a certificate from an inspector of schools, shall be classed in one of three classes, and any teacher holding such a certificate, and employed in a school receiving aid from Government, shall be entitled to receive the following further aid from the public revenue, viz., if in the third class, £20; second class, £30; first class, £50; but solely upon condition that the school committee do, out of funds to be raised by them, contribute a sum equal to at least twice the above sums, in addition to the £30 required to entitle such teacher to an equal fixed contribution from the public revenue, so that the minimum salary in each of the above classes shall be as follows:—

Class.	From School Funds.	From Public Revenue.	Total.
3rd	£70	£50	£120
2nd	90	60	150
1st	130	80	210

The teachers at present on the establishment have it optional to fall in at once with the new regulations, or to continue for five years on their present salaries guaranteed.

Pupil teachers are to be appointed in the different schools, engaged at least for three years, and with salaries allowed them from £15 to £30. These pupil teachers, after five years' service, are entitled to admission to the normal schools, which are to be established respectively in Cape Town and Graham's Town, and the provision for the maintenance of these normal students may be made by the Governor out of the public revenue.

Literary and Scientific Intelligence.

—— PRIZE ESSAYS.—We learn that Professor Y. Hind, of Trinity College, Toronto, has taken the first prize for an essay on the Destructive Wheat Insects; the Rev. George Hill, Rector of Markham, has taken the second prize, and Mr. Emille Dupont, of St. Hyacinthe, in Lower Canada, has taken the third prize. The prizes are respectively, £40, £25, and £15. We have have not seen any of the Essays, but presume they will shortly be published for general information.

—— DEATH OF THOMAS DICK, ESQ., LL.D.—Dr. Dick, the well known author of the "Christian Philosopher," and various other popular works of a religio-scientific character, died at Broughty Ferry, near Dundee, Scotland, on Wednesday, the 29th of July, at the advanced age of 83.

—— DEATH OF EUGENE SUE.—Savoy journals confirm the intelligence of the death of Eugene Sue, author of the "Mysteries of Paris," "The Wan-

dering Jew," &c. Sue was born on the 1st of January, 1801. His father was surgeon of the Imperial Guard, and Eugene had for godfather, Eugene Beauhanrois, and for godmother, the Empress Josephine. The above named works brought Sue a fortune, and he lived a luxuriant and refined sensualist. The famous sculptor, Maurice, executed a silver service for him, which cost 100,000 francs, each piece representing some incident contained in his romances. This marvel of elegance was sold by weight for old silver after the revolution of February.

—— Death of a Canadian Author.—A Canadian author of note, M. Michael Bibaud, died at Montreal, after a long illness, at the advanced age of 75 years. M. Bibaud was born on the 20th of January, 1792, at the Cote des Neiges, near Montreal. He pursued his studies with success at the College of St. Raphael. Among his fellow-students were M. Jacques Viger, Judge O'Sullivan, and M. Hughes Honey. Having left college, M Bibaud embraced the profession of the press. While contributing in turns to the "Aurore des Canadas," the "Bibliothèque Canadienne," the "Magazin du Bas Canada," the "Observateur Canadien," and the "Encyclopedie Canadienne," M. Bibaud was, in his intervals of leisure, writing verses, which have been greatly esteemed by his countrymen, and engaging in more profound didactic and scientific studies. He wrote the first history of Canada, in French, since the conquest, the merits of which, though variously estimated, are generally admitted. He wrote besides an "Arithmetique Elementaire," and edited the "Voyage de Franchere," besides producing a variety of other valuable little works He is described as having always been a laborious writer. But a few months ago he was engaged, at the age of 75, in translating the Reports of the Geological Commission. —*Quebec Chronicle.*

—— A Coincidence.—On the 3rd August, 1492, Columbus sailed from a port in Spain, on his memorable voyage, which terminated in the discovery of America. On the 3rd August, 1857, the end of the Atlantic telegraph cable was put ashore at Valentia, and the work of laying it across the ocean commenced. Thus precisely an *annus magnus* of 365 years elapsed between taking the first step towards the discovery of the New World, and commencing what we hope is destined to link it indissolubly to the Old, by virtually abolishing the vast space which lies between them.—*Globe.*

—— Upper Canada Board of Arts and Manufactures.—The first meeting of the "Board of Arts and Manufactures" for Canada West, was held on Tuesday afternoon, the 25th ult., in the hall of the Mechanics' Institute, Toronto. Present: Hon. P. M. Vankoughnet, Minister of Agriculture; delegates from the Mechanics' Institutes and Boards of Trade in Toronto and Hamilton, and the Mechanics' Institutes of London, Niagara, Cobourg, Port Hope, Stratford, Guelph, Dundas, Newmarket, Collingwood, and Aurora. Upon motion of Judge Campbell, Mr. Sheriff Jarvis was elected Chairman, *pro tem.*, and said that as the object of the Act under which they were called together, was one of great importance, the Minister of Agriculture would make a few explanatory remarks. Hon. Mr. Vankoughnet, in the course of his speech, remarked that they were entering upon an experiment, which was a new one as regarded Mechanics' Institutes. It was one which was frequently advocated in the House of Commons, but which had not been acted upon; lawyers, clergymen, and physicians, had been the objects of many acts of Parliament, but not so mechanics. The hon. gentleman spoke of the difficulties in the way of gaining correct statistics, which was a matter of great perplexity to ministers, there being but few persons responsible for the returns made. He then explained the intention the Government had in view in the formation of the Boards, which, as stated in the Act, "are to take measures, with the approbation of the Minister of Agriculture, to collect and establish at Toronto and Montreal respectively, for the instruction of practical mechanics and artizans, museums of minerals and other material substances and chemical compositions, susceptible of being used in mechanical arts and manufactures, with model rooms appropriately stocked and supplied with models of works of art, and of implements and machines other than implements of husbandry and machines adapted to facilitate agricultural operations, and free libraries of reference, containing books, plans and drawings, selected with a view to the imparting of useful information in connection with mechanical arts and manufactures, to take measures to obtain from other countries new or improved implements and machines, not being implements of husbandry or machines specially adapted to facilitate agricultural operations, to test the quality, value and usefulness of such implements and machines, and generally to adopt every means in their power to promote improvement in the Mechanical Arts and in Manufactures in this Province; and the Minister of Agriculture may cause duplicates or copies of models, plans, specimens, drawings and specifications deposited in the Patent Office, and upon which Patents of Invention have issued, to be made, from time to time, and placed in the Model Rooms, Museums or Libraries of the said Boards of Arts and Manufactures respectively; and it shall be lawful for the said Boards respectively, with the consent and approbation of the Minister of Agriculture, to establish in connection with their respective Museums, Model Rooms or Libraries, Schools of Design for Women, on the most approved plan, and furnished and supplied in the most complete and appropriate manner that the funds at their disposal may admit of, regard being had to the claims thereon of the other objects for which they are hereby established; and also to found schools or colleges for Mechanics, and to employ competent persons to deliver lectures on subjects connected with the Mechanical Arts and Sciences or with Manufactures; and the said Boards shall keep records of their respective transactions; and shall from time to time publish, in such manner and form as to secure the widest circulation among the Mechanics' Institutes, and among mechanics, artizans and manufacturers generally, all such Reports, Essays, Lectures and other literary compositions conveying useful information as the said Boards respectively may be able to procure, and judge to be suitable for publication." The hon. gentleman said that many difficulties would, in the pursuit of these objects no doubt occur, but it was the desire of the Government that practical men should be appointed, who would bring their knowledge to forward the end in view, and concluded by intimating that the Government would be prepared, when they saw the position of the Board would justify it, to give them a vote of £250. Mr. Vankoughnet then withdrew. After which the election of officers took place, with the following result:—President, W. B. Jarvis, Esq., Toronto; Vice-President, Dr. Beatty, Cobourg; Secretary and Treasurer, Mr. R. Edwards. Toronto. Committee: J. E. Pell, P. Freeland, W. Edwards, J. Harrington, Prof. Croft, Hiram Piper, Toronto; J. Cummings, Hamilton; Col. Beresford, Newmarket, and L. Ridout, London.—*Resolved*, "That the Secretary be requested to send a circular to all the Mechanics' Institutes and Boards of Trade in Upper Canada, calling their attention to the Act under which this Board is constituted and requesting their co-operation."—*Resolved*, That the President, Vice-President, and Secretary, be a Committee to draft By-laws for the Board, and present the same for approval at the next meeting." The Board then adjourned.—*Globe and Leader.*

—— Lower Canada Board of Arts and Manufactures.—From the Montreal *Gazette*, we learn that on Tuesday the meeting for the organization of the Board of Arts and Manufactures for Lower Canada, was held at the Mechanics' Institute. There were present the President of the Mechanics' Institute; President of the Board of Trade; Professor of Chemistry, McGill College; Professor of Natural Philosophy, &c., McGill College; and delegates from the Mechanics' Institute of Montreal. Mr. C. Garth was called to the Chair, and Mr. B. Chamberlin requested to act as Secretary. On motion of Mr. Bulmer, seconded by Mr. Stevenson, the meeting proceeded to the election of office bearers and the Committee by ballot. It was also resolved that a committee of nine should be elected. The election being proceeded with, resulted as follows:—President, J. Redpath, Esq.; Vice-President, Hon. P. J. O. Chauveau; Secretary, B. Chamberlin; Treasurer, N. B. Corse. Committee: Messrs. Garth, Bulmer, Brown, Rodden, Weaver, Holton, and Professors Dawson, Sutherland and Howe. After a vote of thanks to the Chairman, the meeting adjourned.

—— The Water Telescope.—This instrument, for seeing under water, consists of a tube to enable a person looking over the gunwale of a boat to rest the head on one end, while the other is below the surface of the water; the upper end being so formed that the head may rest on it, both eyes seeing freely into the tube. Into the lower end is fixed—water tight—a plate of glass, which, when used, is to be kept under the surface of the water, so that the spectator, looking down the tube, sees all objects at the bottom, whose reflective powers are able to send off rays of sufficient intensity to be impressed on the retina, after suffering the loss of sight caused by the absorbing power of the water. In clear water the bottom may thus be seen at the depth of twelve fathoms. This contrivance is much used in seal shooting along our northern and western islands, where, sometimes in the form of an ordinary washing-tub, with a plate of glass fixed in its bottom, the shot seal is looked for, and the grappling hook let down to bring him to the surface. The Norwegian fishermen also often use this telescope when their anchors get into foul ground, or their cables warped on a roadstead.

—— A WOODEN BAROMETER.—Many of our readers have, no doubt, noticed in this and other papers, a description of a wooden barometer, said to be use in Brazil and other South American States. At our request, Messrs. Hersee & Timmerman have made one. It is made of a slip of red cedar, cut according to the grain, about an eighth of an inch thick, an inch and a half wide, and thirty inches long. On the back of this, strips of thoroughly seasoned pine, of the same thickness, are glued transversely to the grain of the cedar. This is set in a neat pedestal of black walnut. We received ours on Saturday forenoon. It was just finished, and stood as straight as a pike-staff. At three o'clock in the afternoon, it had bent over so that a perpendicular line from the top would fall about four inches from the base. It rained heavily during the afternoon. Yesterday it was a bright day, with a slight, pleasant breeze, and throughout the day the standard gradually approached an upright position, until at 6 p.m. it was not more than three-quarters of an inch from the perpendicular line. This morning, at six o'clock, it had bent over to three inches. At seven, it was nearly four inches out of line, and at eight o'clock it began raining. This statement will show the sensitiveness of the instrument.—*Buffalo Advocate.*

—— AUSTRALIAN TELEGRAPH.—A select committee, appointed by the legislative council of New South Wales, to inquire into the practicability of establishing a telegraphic communication between that colony and Europe, has made its report, and published the evidence on which the report is founded. The evidence went to show that the best way would be to connect Sydney and London by way of Port Essington, Singapore, Rangoon, India, and the Euphrates. There would be no submarine cables between England and the Indian Archipelago, except across the British Channel and the Bosphorous. The cost of constructing a telegraph between Sydney and Port Essington, a distance of 1,800 miles, is estimated at £130,000, and the annual cost, including interest on the outlay, is estimated at £55,000 per annum. It was considered by some of the witnesses who gave evidence, that if there was established a telegraphic communication between Australia and Europe, the payment of an enormous subsidy to an Australian mail steam-packet company could be dispensed with. It was considered also by witnesses, that European nations who have possessions in the Pacific are interested in the extension of the telegraph to Australia, and that they might be expected to assist in its establishment.

—— PAPER MAKING.—There are 750 paper-mills in the United States, in which are 3,000 engines, making 900,000 pounds a-day, or 270,000,000 a-year. 6,000 tons of straw, for wrapping-papers and paste-board, are used; and the average annual importation of rags is 10,000 tons. It is estimated that a pound and a half of rags are required to make a pound of paper; and the cost of labour is one and a quarter cent for each pound of paper. The consumption of paper in this country equals that of both England and France.

Departmental Notices.

PRIZES IN SCHOOLS.

The Chief Superintendent will grant one hundred per cent. upon all moneys transmitted to him by Municipalities or Boards of School Trustees for the purchase of books or reward cards for distribution as prizes in Grammar and Common Schools.

PENSIONS—SPECIAL NOTICE TO TEACHERS.

Public notice is hereby given to all Teachers of Common Schools in Upper Canada, who may wish to avail themselves at any future time of the advantages of the Superannuated Common School Teachers' Fund, that it will be necessary for them to transmit to the Chief Superintendent, without delay, if they have not already done so, their annual subscription of $4, commencing with 1854. The law authorizing the establishment of this fund provides, "*that no teacher shall be entitled to share in the said fund who shall not contribute to such fund at least at the rate of one pound per annum.*" This proviso of the law will be strictly enforced in all cases; and intimation is thus early given to all Teachers, who have not yet sent in their subscriptions, to enable them to comply with the law, and so prevent future misunderstanding or disappointment, when application is made to be placed as a pensioner on the fund.

SCHOOL MAPS AND APPARATUS.

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

GRAMMAR SCHOOL MASTERS.

The quarterly examination of gentlemen, not possessing an university degree, for the office of Grammar School Masters, takes place in the Normal School buildings, Toronto, on the first Monday in January, April, July, and October. Candidates are requested to send in their names to the Chairman of the Committee, one week previous to the day of examination.

SCHOOL REGISTERS.

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

TORONTO: Printed by LOVELL & GIBSON, *corner of Yonge and Melinda Streets.*