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THE  
JOURNAL OF EDUCATION

FOR

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THE REVEREND EGERTON RYERSON, D.D.,

*CHIEF SUPERINTENDENT OF EDUCATION,*

ASSISTED BY MR. J. GEORGE HODGINS,

*DEPUTY SUPERINTENDENT.*

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VOLUME X.—FOR THE YEAR 1857.

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# ALPHABETICAL INDEX TO VOLUME X.

N.B.—The Figures indicate the Pages.

## A

America, North. Five Great Lakes of, 28.  
 American, the name of, faulty, 28.  
 American Association for the advancement of  
 Science, 145.  
 Architecture School, 17, 33, 49, 67, 91, 101, 115.  
 Albert, Speech of Prince, 98.  
 Apportionment to Catholic Schools, 88.  
 Atlantic, Distances across, 29.  
 Agassiz, Prof., 186.  
 Art, Schools of, 164, 177, 187.

## B

Boys, Stories for, 10; Management of, 183.  
 Boy, A noble, 11, 114.  
 Books. A Great Man's, 27.  
 Bundles, Carrying home, 76.  
 Bricks, Box of, 107.  
 Bread cast upon the waters, 109.  
 Bible, The, 124,  
 Brougham, Speech of Lord, 179.  
 British Association and Education, 187.

## C

Child, pleasure for a, 12, 141.  
 Children, Old, 76.  
 Childhood, The mother, the divinity of, 139.  
 Christians, Golden text of eminent, 12.  
 College Union, Dr. Nott's Gift to, 75.  
 Canada, Railroads in, 23, Future of, 182.  
 Do Young Men of, 57.  
 Canadian School incident, 156.  
 Certificates, Provincial to C. S. Teachers, 56, 171  
 Common Schools, Apportionment to, 88.  
 Classical allusion, Beautiful, 122.  
 Do Education, Gladstone on, 130.  
 Circular, on Provincial Exhibition, 136.  
 Chester, Speech of the Bishop of, 5.  
 Carlisle, Speech of Lord, 154.  
 Crime and Education, 6.

## D

Distances, across the Atlantic, 29.  
 Day Schools. Early English, 132.  
 Diamond in your hands, 156.  
 Degree of B. A. Open competition for, 171.  
 Departmental Notices, 16, 32, 48, 64, 79, 96,  
 112, 123, 144, 160, 176.  
 - Directory, The Canada, 1857, 53, 135.

## E

EDUCATION. Speeches on—  
 " " Lord Palmerston, 1.  
 " " Lord Stanley, 2.  
 " " Dr. Lee, Bishop of Man-  
 chester, 3.  
 " " Dr. Wilberforce, Bishop of  
 Oxford, 3.  
 " " Sir John Pakington, 4, 180.  
 " " Bishop of Chester, 5.  
 " " Sir E. Bulwer Lytton, 5.  
 " " Prince Albert, 98.  
 " " W. E. Gladstone, 130.

## EDUCATION. Speeches on—(Continued.)

" " Lord Napier, 181.  
 " " Lord Carlisle, 154.  
 " " Earl Granville, 177.  
 " " Lord Brougham, 179.  
 " " Rev. Dr. McCaul, 180.  
 " " value of the Physical Sciences in, 133.  
 " " Religious, to check moral deteriora-  
 tion, 137.  
 Educator. The, Versus the Teacher, 133.  
 Education and Crime—their ratio, 6.  
 Educational Museum, South Kensington, 101.  
 " Tools and Instruments, 106.  
 Educational Intelligence—  
 " " Canada, 13, 30, 60, 77,  
 94, 110, 128, 142, 157, 175.  
 " " British and Foreign,  
 13, 31, 47, 62, 73, 95, 111, 127, 142, 175.  
 " " United States, 14, 95, 111.

## EDUCATION. Papers on practical—

" The Influence of the Teachers' work  
 on his character, 6.  
 " Claims on Educated Men, 7.  
 " Fondness for teaching, 24.  
 " Importance of punctuation, 25.  
 " School management, 46.  
 " Occular Teaching, 46.  
 " Parents' duty in regard to School  
 matters, 47.  
 " Teachers' Studies, 57.  
 " Method of questions, 73.  
 " Instruction and Education, 74.  
 " Treatment of dull Children, 119.  
 " School discipline, 119,  
 " Education, physical, intellectual, &c.,  
 134.  
 " Objections to corporal punishment in  
 Schools, 154.  
 " Bad Spelling, its consequences, 156.  
 " Principles relating to the formation  
 of character, 164.  
 " Teachings of the Eye, 165.  
 " Inspiration in Teaching, 183.  
 " Management of Boys, 183.

## Editorial—

" Universal Education of the people,  
 8, 168.  
 Earth and Heaven, 13.  
 Early rising, 76.  
 England, Clerks and Salaries in Bank of, 29.  
 European Military Education, 133.  
 Exhibition, Bradford Provincial, 1857, 136.  
 English Day Schools, 132.

## F

Figures. Singular Facts, connected with, 30.

## G

Good, Live for, 60.  
 Gymnastics, as a branch of education, 116.  
 " Schools in Sweden, 165.  
 Granville, Speech of Earl, 177.  
 Gladstone, Right Hon. W. E. 130.  
 Geological Museum, Canada, 153.

## H

Human system, Drainage of, 76.  
 Human Life, average duration of, 76.

## I

Incident in the life of August Francke, 10.  
 Influence, unconscious, 10.  
 " The Mother's, 10.  
 " of Example, 10.  
 Infidelity declining, 12.  
 Ireland, Education in, 25.  
 Instruction, effective primary, 120.  
 India, papers on, 172.  
 " under the English, 173.  
 " Noble Christian Martyr in, 175.  
 " French testimony to, 175.  
 Indian Empire, 174. Native Newspapers, 125.  
 " Universities, 174.  
 " Names, 175.

## J

Jejeebhoy, Sir Jamsetjee, Bart., 124.

## K

Kane, Dr. The Arctic Navigator, 45.  
 Knowledge, Incentives to pursuit of, 137.

## L

Literary and Scientific Intelligence—  
 " " 15, 31, 63, 78, 95, 112,  
 123, 142, 160, 176.  
 Libraries, Public. In the United States, 29.  
 " " Law of New York, 29.  
 " Advantages of free Township.  
 Labor, 60.  
 Love, power of maternal, 122.  
 Longitude of Quebec and Chicago, 122.  
 Logan. Sketch of Sir William, 153.  
 Look straight in my eyes, 167.  
 Lytton, Speech of Sir E. B., 5.  
 Lovell's Canada Directory, 1857-58, 135.

## M

Museum, Educational, Kensington, 101.  
 Moral courage, 11, 74.  
 Miller, Hugh, 59.  
 Memory, 60.  
 Money, Wise use of, 75.  
 Men celebrated for the weight of their brains, 27.  
 Men, Races of, 28.  
 Montreal. The Victoria Bridge, 28.  
 " Opening of McGill Normal S., 43.  
 " Canadian Geological Museum, 153.  
 Music. Pictures, flowers, 26.  
 " Power of, 75.  
 " Speaking and Singing, 75.  
 Mother, Childhood's divinity, 139.  
 Mother's Influence, 10; love, 122.

Manchester, Speech of the Bishop of, 3.  
 McCaul, Speeches of Rev. Dr., 168, 180.  
 McNab, Bart., Sir Allan N., Sketch of, 185.

## N

Natural History. Lessons in, 94, 108.  
 " " Sketches in, 157; in schools,  
 184.  
 Nankin porcelain tower, destruction of, 124.  
 Newspapers. Indian native, 125.  
 Nature, Lessons from, 166.  
 Napier, Sir Charles, Anecdote of, 9.  
 Napier, Speech of Lord, 131.  
 Negroes in Canada, 187.

## O

Opinions, Growth of, 141.  
 Obituary—  
 " Dr. Hincks, 44.  
 " Douglas Jerrold, 123.  
 " Béranger, 172.  
 " Auguste Comte, 172.  
 Oxford, Speech of the Bishop of, 8.  
 Observatory, A Portable, 186.

## P

Poetry—  
 " Winter, 9.  
 " Good Advice, 74.  
 " A Gentle Word, 94.  
 " Little by Little, 107.  
 " The Midnight Prayer, 110.  
 " First Grief, 121.  
 " A Mothers' Hour of Prayer, 139.  
 " East India Massacres, 172.  
 " A Rhyme for the Pupil, 184.  
 Poets' Graves, 28.

Public Speaking and Debating, 26.  
 " Prayers in Schools and Colleges, 161.  
 Prayer, Family, 122.  
 Persevere, 11.  
 Penn, William, 26.  
 Palmerston, Speech of Lord, 1.  
 Packington, Speech of Sir John, 4, 180.  
 Problem, an Archæological, Solved, 28.  
 Psalm, 100th, Author of, 28.  
 Penny, History of the, 30.  
 Politeness, 77.  
 Pushing on, 139.

## Q

Quebec, Longitude of, 122.

## R

Royal Family, 122.  
 Railroads in Canada, 28.  
 Religious Instruction in Schools, 91.

## S

Singularities, Numerical, 30.  
 School Master, 60.  
 " Houses as Waymarks, 66.  
 " Truancy from, 66.  
 " Room, Physiology and Hygiene of the,  
 113.  
 Schools, Summer, and School Houses, 65.  
 " Visit your, 66.  
 " Religious Instruction in, 91.  
 " of Italy, Books for, 134.  
 " Non attendance of Children in Public,  
 139.  
 Self Understanding, 60.  
 " Knowledge, 60.  
 Statistics, 75.

Sheep, The Wandering, 107.  
 Social Science, Movement for Promotion of, 154.  
 Science, Physical, 133.  
 Spelling, Bad, and its consequences, 156.  
 Scientific Illustrations in School, 165.  
 Sympathy of numbers for good or evil, 167.  
 Silver, Two millions of tons in the Sea, 167.  
 Stanley, Speech of Lord, 2.  
 Sweden, Gymnastics in, 165.  
 Seward, Hon. Mr., on Canada, 182.

## T

Tongue, Keep watch upon the, 12.  
 " Notes of a lesson on the, 166.  
 Tree, the crooked, 12.  
 Teachers, Special Notice to, 16, 32.  
 " Lord Carlisle's advice to, 56.  
 Teacher, Mission of the, 121.  
 Toronto, University of, Course of Studies in, 81.  
 Truth in parents, 140.  
 Thinking and seeing, 141.  
 Teaching, Inspiration in, 183.

## U

Union, Proposed, of France and Germany, in  
 Literature and Science, 141.

## V

Ventilation, 28, 157.

## W

Will, a resolute, 11.  
 Work, how many hours to, 26.  
 Wrong word, effect of a, 155.  
 Where there's a will, there's a way, 11.

To the Trustees of \_\_\_\_\_  
in the Township of \_\_\_\_\_

School Section, No. \_\_\_\_\_

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**CONTENTS OF THIS NUMBER.**

	PAGE
I. Recent Educational Speeches in England. 1. Lord Palmerston. 2. Lord Stanley. 3. Bishop of Manchester. 4. Bishop of Oxford. 5. Sir John Pakington. 6. Bishop of Chester. 7. Sir E. Bulwer Lytton .....	1
II. Education and Crime .....	6
III. PAPERS ON PRACTICAL EDUCATION.—1. The Influence of the Teacher's Work on his Personal Character. 2. Claims on Educated Men .....	6
IV. EDITORIAL.—The Universal Education of the People .....	8
V. MISCELLANEOUS.—1. Winter (Poetry.) 2. Sir C. Napier. 3. Stories for Boys. 4. August Francke. 5. Unconscious Influence. 6. Mother's Influence. 7. Influence of Example. 8. Moral Courage. 9. A Noble Boy. 10. Persevere. 11. The Will. 12. The Tongue. 13. Pleasure for a Child, &c. &c. ...	9
VI. EDUCATIONAL INTELLIGENCE.—1. Canada. 2. British and Foreign. 3. United States .....	18
VII. LITERARY AND SCIENTIFIC .....	15
VIII. DEPARTMENTAL NOTICES AND ADVERTISEMENTS .....	16

**RECENT SPEECHES OF EMINENT MEN IN ENGLAND, ON EDUCATION AND KINDRED SUBJECTS.**

**I. LORD PALMERSTON.**

[We give below extracts from two speeches delivered in Manchester, England, by this distinguished statesman. No person reading those extracts would suppose that the speaker is in his seventy-fifth or seventy-sixth year, as we believe Lord Palmerston is. They evince a vigor of thought, and taken in connection with his other labors during his visit at Manchester, a physical vivacity and vitality really astonishing. From the reports of the proceedings connected with his visit, we gather that on one day he delivered four or five speeches of considerable length, crowning the day with an elaborate address in the immense free trade hall, crowded to excess, and this without exhibiting the least sign of weariness. The variety and compass of the topics touched, and the facility with which the speaker adapted his responses to the character of his audience, are equally astonishing.]

To the merchants and manufacturers he expatiated eloquently upon the advantages of commerce and its relations to a country in times both of peace and war; to a deputation from the Manchester Chamber of Commerce he expounded and eulogized the principles of free trade; to the Mayor and Corporation of Salford he lucidly dwelt upon the great prin-

ciple of popular freedom embodied in municipal Government; before the Manchester Mechanics' Institution he dwelt with equal force and clearness upon the laws of nature and the mechanism of the universe, blending the most thoroughly practical counsels with his exposition. His remarks were so eminently just and fitting, that we cannot forbear quoting some of them for the benefit of a large class of our readers.]

**DEVELOPMENT OF THE INTELLECTUAL QUALITIES AND MORAL FEELINGS.**

The intellectual qualities as well as the moral feelings of our nature are scattered broadcast over the face of the earth. We find them everywhere, in the lowest classes as in the highest. Their development depends on the opportunities which are offered for their culture, and it is to such institutions as the one I address that we are indebted for the facilities which are so advantageously presented. In this country, fortunately, the road to wealth and to honors is open to all. Some of those among us who have filled the most distinguished situations have sprung from the humblest position, and have raised themselves by their talent and good conduct. The great merit of these institutions is, that whereas the laboring classes are unable by their own unaided exertions to obtain access to those books and those means of instruction which are necessary for the development of their intellects, and whereas their hours of leisure are so few as to afford them but little opportunity for mental culture, you open to them the whole range of the treasures of science, and, whatever line their genius may be best adapted to follow, you furnish them with the means of cultivating their faculties and thus increase their knowledge, and, through their knowledge their happiness. [Cheers.]

Man is endowed with a double nature—the moral and the intellectual. Both contribute to his pleasure and happiness; his moral enjoyments are independent of external support. They begin with his home, and constitute his domestic attachments; extending a little further, they assume the character of friendship; in a wider range they become love of country and of patriotism, and with a still further development they take the shape of benevolence and philanthropy.—Those pleasures are within the reach of every man; but while no man needs assistance to enable him to enjoy that happiness which consists in the exercise of his affections, his intellectual quali-

ties do require assistance for their development. It is true that knowledge is power, but assuredly those who afford the laboring classes the means of acquiring knowledge, contribute not merely to their advancement in life, but also to their innocent and laudable enjoyments (Cheers.) Great respect, no doubt, is due to axioms and old sayings, but, at the same time, it must be admitted that though they may be generally correct they sometimes mislead the judgment.

**SUPERFICIAL KNOWLEDGE BETTER THAN NONE AT ALL.**

We have often heard quoted the words of one of our great poets, that

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

I hold that this is a mistake, and much error has it produced. A little knowledge is better than no knowledge at all. (Cheers.) The more knowledge a man has the better, but if his time and the means at his disposal do not permit of his acquiring deep and accurate knowledge, let him have as much as he can, and, depend upon it, he will be all the better for it; (continued applause)—and, although he may not be able to drink deeply of that spring, if his lips have once tasted of it he will go back to the same delicious waters whenever he has an opportunity, and his draughts, be they great or small, will refresh his fancy, invigorate his intellect, raise him in the scale of civilization, contribute to his individual happiness, and make him a more useful and honorable member of society. The first object of instruction ought to be that which we have been told is the meaning of education—to teach a man how to live, and, to teach a man how to live, his attention ought first to be directed to that pursuit to which he means to devote himself through life; there, indeed, he should drink deeply, and there he should endeavour to perfect his knowledge, but should he on that account not endeavour to enlarge his mind, to extend his views, and obtain information on other matters not connected with the business of his profession? Then we may be told that we will make him a mere smatterer in knowledge; to which I reply that it is better for a man to be a smatterer than to be ignorant and uninstructed. There are many lines of information which it is most essential for a working man to pursue, but from which, were it not for institutions such as this, he would be hopelessly excluded. In the first place there are certain laws of nature of which some regulate the trade in which he is employed, some govern and control his industry, and on others depend the well-being of his existence, and yet those laws are not to be known by the simple-minded man. They are result of deep reflection and long experience, and can only be ascertained by consulting the works of those who have minutely investigated and carefully explained them.

Of all sciences the mechanism of the universe is that of which a man who has a little leisure at his disposal may most easily obtain an insight by the knowledge of those facts which are the result of deep study and careful calculation. An ignorant man believes that his country is the only one in the world, that this planet is the only great portion of creation, that the sun is placed in the firmament merely to warm him, the moon to light him home, and the stars to amuse him on the journey, but when he is led into the secrets of that vast universe, the contemplation of which fills the mind with awe, his views become liberal and enlightened, his mind is raised above the ordinary grovelling ideas of life, and he finds himself a superior being to what he had been before. [Loud Cheers.] It is clear, therefore, that institutions which promote such desirable objects are eminently deserving of the support of the people. They tend to bring together the different classes of society, combining them in the bonds of good fellowship, allaying their jealousies, mitigating their asperities, and causing them to work together in harmonious action for the general benefit of the commonwealth. [Cheers.]

These are noble sentiments, worthy of an enlightened statesman, and they afford striking evidence of that broad mental culture and comprehensive thought without which a man cannot be really great, philanthropic, and cosmopolitan.—*N. Y. Com. Adv.*

**II. LORD STANLEY.**

**NECESSITY FOR PUBLIC MUSEUMS AND LIBRARIES.**

At a recent great Educational Gathering at Oldham, Lord Stanley, who occupied the Chair, in referring to the PUBLIC MUSEUMS AND LIBRARIES, remarked:

Recollect what modern society is. Recollect what modern labour is. We bring together men in masses—we employ them in mechanical pursuits. The very perfection of the work done—the cause of that perfection, division of labour, carried to the highest point—tends to render occupation more monotonous; so that the intellect, craving stimulus, asking for variety, is starved. For, to an active brain, intellectual inaction—the want of subjects for thought—is quite as painful as the habitually inert temperament is the unaccustomed toil of thought. What then, I ask, becomes of the vast masses of intelligent men and women whom we congregate in these towns? What are our national amusements? None—or the next to none. Even the simplest of all pleasures, the enjoyment of all natural beauty, is rarely

possible. The leisure hours here fall mostly at night, when outdoor pleasures are inappropriate, even if the neighbourhood of our towns afforded more facilities for such pleasures than they do. We want, then, besides teaching for those who will be instructed, rational amusements for those who only desire to be interested (applause.) I am not ashamed of putting that prominently forward as an object which we ought to keep in view. Health is weakened, disease generated, life shortened, by the depression of spirits which follows upon an unstimulated existence. Men die for want of cheerfulness, as plants die for want of light (hear, hear.) That is a fact to which you may get medical testimony in plenty; and it is to this very difficulty of finding pleasures—a difficulty arising in part out of the accidents of our social state, in part out of the grave, earnest, energetic, reflective, but rather sombre cast of mind which for many centuries has distinguished the people of this nation—that I ascribe that habit of excessive social indulgence which is still the principal reproach upon our national morals and manners (hear, hear.) I affirm, then, that in every point of view intellectual, moral, even sanitary institutions such as this is tended to be—partly social, partly literary, useful to the few who study in earnest, attractive to the many whose chief aim is amusement—have in both those capacities a real and substantial value. Your lectures, your reading rooms, your evening classes, your lending library—for that essential element of popular usefulness I hope it is not proposed to omit—will each draw to you subscribers, each probably subscribers of a different class. The establishment of an Athenaeum, a Lyceum, an Institute, call it what you will, in every large town in England is no longer a mere luxury which may be enjoyed or dispensed with at pleasure, but has become an essential and integral part of our social organization. I know all that has been and that may be said against these institutions; and it is possible that their actual results may disappoint unreasonable expectations on the one hand as they have dispelled unworthy fears on the other. But I deny in toto what is sometimes affirmed—that the experiment of their establishment has been hitherto a failure. Bear in mind that it is only of late years that the prejudices once entertained against them have been overcome, and that they have ceased to bear a distinctively party character. Bear in mind that only within the last few years has there issued from the press that vastness of cheap and valuable publications which have so much facilitated the formation of provincial libraries. Remember, too, that while churches, schools, colleges, hospitals, are endowed, institutes have been almost universally left to live from hand to mouth with little or no capital in reserve, dependent for their very existence upon every temporary fluctuation of popularity. Recollect, lastly, that if official statistics may be trusted (and the private experience of most of us will, I believe, confirm them,) school attendance in England is only one-half of what it should be in order to give every young person growing up a fair elementary training. Under these disadvantages, with prejudices to combat, with inadequate means, with no permanent funds, and with only one-half the people prepared to receive their teaching, these literary institutions have increased until they now number more than eight hundred, and new ones are being founded daily. In my belief, their sphere of action admits of vast enlargement. I hold that they are destined to perform, as regards the more numerous class of society, the same functions as those which the Universities discharge towards the wealthier. They combine two advantages of which it is scarcely possible to over-estimate the value—first, that members of every religious denomination meet here upon equal terms—(hear)—next, that they start unencumbered with traditions, and taking as their point of departure the educational ideas not of any former but of the present age. (hear.) Here, gentlemen, let me express a hope that you will couple with this institution, under the Act of Parliament, a free or nearly free, library for the use of 10,000 persons who inhabit this town and its neighbourhood. Out of 18 places where it has been proposed to put the Act in force it has been carried in 13; and having watched the movement during four years, I can bear witness that, though difficulties are often made about the setting up of a free library, no instance has occurred within my knowledge where, one having been established, it has failed to command popular support, or to answer the purpose of its establishment. If, as has been the case in some places, a rate be objected to, the thing might be done by private means. But a rate-supported library is preferable, first, because in that case alone it can be absolutely free; secondly, because that mode of support gives to it a more public and popular character.

**FOUNDATION OF A COMPLETE AND RATIONAL EDUCATION.**

It seems to me—that the foundation of a complete and rational education lies in the knowledge of natural laws, as deduced from recorded facts; a knowledge, first of those laws by which the inorganic world is governed—as those which regulate astronomical, geological, and chemical existences—a branch which includes physiology in all its departments; lastly, a knowledge of that which, for want of a more recognised term, I must call sociology, embracing the investigation of social problems, and enabling us to trace the paths along which human action has moved in all countries and ages. I may be asked what

man, unless solely and professedly a philosopher, can find leisure for such inquiries? I reply, it is not necessary to be an astronomer, a geologist, a chemist, a physiologist, in order to learn what have been the principal results of human thought in those departments, or what is their inter-connexion with one another. The slow progress of discovery affords no measure of the time required to appreciate the results of discovery. It takes ages to make the road which when made may be travelled over in few years. If interrogated as to the use of such investigations, I would point out that the two great questions which an intelligent mind on beginning to reflect naturally puts are these, "What am I?" and "What is this universe around me?" To give an answer, however partial and incomplete to these queries, has been the effort of the human intellect during more than 3,000 years, and may be for 3,000 more. No man is so dull that they do not interest him; none ever has been or ever can be so acute that they do not perplex and baffle him. In comparison with such reflections to talk of what we call the practical applications of science is indeed descending low; yet these applications—never the first object, often not in any degree the object of the philosopher—have doubled the wealth and power of England, and incalculably lessened the pressure of human suffering from material causes. In concluding on this head, I would observe that in England we need to study man's works less, and nature more, and even where we apply ourselves to investigate the vast course of human action, we are in the habit of ascribing too much importance to an almost mechanical recollection of facts, and too little to the establishment of those generalisations which give past facts almost their sole importance for us. I do not wish to speak in the language of accusation, or of complaint; yet it does seem strange that a man may leave either of the great universities, after a school and college training which together have extended over ten years, an accomplished classic, an able mathematician, yet wholly unacquainted with external nature, ignorant of the principle upon which a common steam-engine is constructed, ignorant even of the mechanism which he carries about with him in his own body, and utterly unversed in the first principles of that law of the land under which he lives.

#### PRACTICAL VALUE OF USEFUL KNOWLEDGE.

I look in education to the practical effect which it is likely to produce on life; and, although I know well that theory is one thing, practice another, yet I do believe (to take one instance of many) that if men knew a little more about the air they breathe and the water they drink, there would be a saving of many lives now destroyed or shortened by deficient sanitary arrangements. So again if men understood better the functions of the brain there would be fewer deaths from overwork, from mental excitement or even from intemperance. Generally speaking, I believe that for one person who breaks a physical law with a full clear consciousness that he is breaking it—knowing what he is doing and foreseeing the consequences—there are 100 who break these laws in sheer ignorance, and whom a little knowledge would render cautious. So, again, when I said just now that it seemed to me unnatural that a man should be held to be fully educated who knew not the first elements of legal science, I did not, and do not suppose, that law should be studied by a layman as it is by a lawyer. But every man, though it may never happen to him to have to set foot within a court of justice, has something to do with evidence; it is surely of use to every one to know, when an improbable tale is told him in a matter which concerns his interests, what are the chances of that tale being true or false; and in works which treat of evidence those chances are minutely analysed and the collective results of many men's experience is brought to bear on the subject. Again, dealing with another branch of social science, I may venture to say even here that if the first rules of political economy had been a little better understood both by governments and communities, the worst sufferings which have prevailed in these manufacturing districts (some of them self-inflicted, some of them the faults of others) might have been avoided or to a great extent diminished.

#### HUMAN ACTION THE END OF ALL TEACHING.

To sum up in a word, I mean this—that the end of all human teaching is human action; that that teaching is most valuable which tends to direct and economize action; that such teaching must concern itself mainly with two things—the laws which govern inanimate nature and the laws which govern man; and that whatever does not add to our knowledge on one or other of these subjects is, comparatively speaking, of little value. And herein, as I think, one great merit of institutions like these consists, that, being tied down by no statutes, no founders' wills, no traditions of immemorial antiquity, they not only supply instruction to the people, but they supply that kind of instruction for which a popular demand exists. They follow the national taste; they do not in attempting to direct that taste pervert it. Long may this state of things endure; and in education, as in other matters, may the transition from past to present habits of thought take place, as in England such transitions mostly do, by no demolition of that which exists, by no sudden disruption of ancient ties, but by the great-

est and almost imperceptible accommodation of all intelligent minds to that which all persons see to be inevitable in the course of events! (Loud cheers.)

### III. DR. LEE, THE BISHOP OF MANCHESTER.

#### BOOKS IN POPULAR LIBRARIES.

At the meeting held in Preston for promoting the establishment of a free library in that town, the Bishop of Manchester said: From accurate statistical returns which I obtained within the last few days from Manchester, I find that in one week, taken casually in the course of the present month, the number of books issued from the free library there has been, from the reference department, 1,760 volumes, and from the lending library, 1,950. And here I may be allowed for one moment to pause for the purpose of meeting an objection which I can easily conceive will suggest itself to the minds of many persons, "what are the books selected and circulated? I am willing to admit, nay, more, I am prepared to expect, nay more still, I am to a certain degree glad to see, because it is a natural and therefore a healthy symptom, that the class of general literature is that to which the greatest recourse is had. (Applause.) But the department of history and biography is by no means neglected, of the departments of science and theology each holds a very respectable place in the list; but even admitting that they are much inferior, still, at the same time, I do not see any cause whatever for the fastidious to feel alarmed if they find that the greatest recourse is had to general literature, under the circumstances in which that general literature is taken. I have taken the trouble, in one or two libraries, to go through the lists of this general literature, and, even in works of fiction, I am glad to see the selection is generally creditable and honorable to those who have had to make it. (Applause.) But I say it is natural, and you cannot expect persons, having advantages of this kind for the first time laid open to them, all at once to plunge into the most abstruse and recondite or severe studies. Let them read works of fiction, so that they be good works of fiction. We would not withhold from them the glowing descriptions of Radcliffe, the high sentiments and chivalrous honor of Scott, the knowledge of the female and human character generally of Miss Austin, nor many other works of that kind, exclusive of the still higher class of fiction, in which the power of man is made subservient to setting forth in the glowing language of poetry or imagination the wonders and the works of God. (Applause.) Gentlemen, I further assert that the effect hitherto of the free library has been thoroughly and universally good. The very few instances which have occurred of books of an objectionable tendency in any way having been selected have called forth such indignant remonstrance as to show that, as a general rule, they were so little in accordance with the general spirit of those having recourse to the books that I am almost willing to hail even—if I may be allowed in any case to do so—the slight appearance of evil as showing how infinitely greater was the preponderance of good. (Applause.) You are asked to give to the great body of your fellow-citizens the means of intellectual cultivation and refinement. Were it only that you provided the means for every one, even the youngest, and the meanest, and the poorest—the meanest in wordly circumstances, I mean, and the poorest in worldly advantages—of cultivating to the utmost the advantages which God has given him, you would be doing your duty as Christians, as those who have a proper regard for the well-being of men committed to your charge.

### IV. DR. WILBERFORCE, THE BISHOP OF OXFORD.

#### NATIONAL LIFE.

The Bishop of Oxford recently inaugurated the Winter Session of the Institute, at Reading, by an Introductory ADDRESS ON NATIONAL LIFE.—In the course of it the Bishop said,—The inheritance of the free soil of England from the earliest times bred in our race that indomitable resolution rather to die upon a thousand well-fought fields than to bear a foreign yoke, or trundle to a foreign Power, which was one of God's best gifts to a free and noble people. Here, then, we might see this one condition of a common faith, reproducing around it all the other conditions needful for a nation's life, and becoming the sufficient instrument for its production and support. But there was another side to this picture, for this most powerful agent might, through the admixture of error, work with so distempered a force, that, instead of nourishing, it might oppose, and even render impossible that national life, of which, under happier auspices, it was the truest supporter.

#### ITALY.

He would turn to the past and present state of Italy for an illustration of this mournful truth. While the Roman Empire lasted, national life, which had been eminently vigorous among the ancient Romans, though it did not reach to the subjugated provinces, flowed undoubtedly from the Imperial city throughout the adjacent peninsula of Italy. Yet it was an undoubted fact, that, though when the hour of its dissolution overtook that Empire, the greater number of its more distant and less organized provinces, as soon as the mighty shock of barbarian

invasion had spread itself, grew into separate kingdoms, and gathered themselves up into special forms of national life, no such renovation was in store for Italy herself. With gifts of intellect vouchsafed, perhaps, to no other country, with the prestige of ancient dominion ready to grow at once into an honored sovereignty, with a land fair, fertile, and singularly well defined, Italy, the Roman centre, now lost and alone remained without that organized national existence which she alone had possessed of old, and which they who of old possessed it not now acquired. But one solution could be found for this phenomenon. "The policy of the Roman see," said the eloquent historian of Latin Christianity, "never would permit a powerful native kingdom to unite Italy, or a very large part of it under one dominion.

## ENGLAND.

Thus for centuries the English people through their Kings and Parliaments, were striving to the death against her continual aggressions, and were passing laws to prevent her from drawing all causes to her courts and all power to her centre. And a good and manly fight did our Henrys and our Edwards make, backed up evermore by that sturdy English spirit which our old traditions, our free laws, and our insular position tended, under God's goodness, so powerfully to keep alive. (Applause.) Here, then, we had a plain instance of the mode in which, by the merely corrupted action of one of these conditions, its effects might be reversed, and it might threaten to destroy the life it ought to foster. Nor could we safely calculate on any other issue, if even one of these conditions were permanently absent. Take, for instance, that which might, perhaps, for the longest period be most easily dispensed with,—community of tongue; and instances had not been wanting where the lack of this had almost alone prevented the up-growth between the dwellers in a common land of any true national unity.

## BELGIUM AND HOLLAND.

To go no further back in the page of history, there was little doubt that the violent severance of Belgium from Holland, to which, at the pacification of Europe, it had, to the gain of both, as it appeared, been wedded, was more owing to the diversity of tongue between the Dutch and Belgians than even to difference in religion or to opposite interests. He would now, for a few minutes, draw attention to some of the benefits to our race of which national life was the source. And, first, it was the condition of strength. In animal life, and even in inanimate matter, organization was the secret of strength, because it rendered possible the combination of scattered powers for one common object. There was more real power gathered into the perfect organization of a single shrimp than was diffused through an ocean of jelly fish; and almost every Eton schoolboy would tell them that there was more force in a few impact pieces of birch than there would be in a thousand miles of nebulosity. (Laughter.) As it was in the individual, so it was in the multitude. There must be the drawing of many into one, the combining of scattered powers into an organized whole, so that they could act together with united purpose. An army without discipline, combination, and unity dissolved into the weak helplessness of a confused mob, and a tribe, however numerous it might be, was powerless for action, even in self-defence, unless its diffused strength was gathered up in the unity of a nation. Its very numbers without this exposed it only the more to the violence of a concentrated force; it formed a broader mark for the aim of the weapons of offence.

## ROMAN EMPIRE.

Thus the very extent of the old Roman empire was the cause of its weakness and of the barbarians' victory when its scarcely organized provinces were no longer defended by the might of the central power. And the more perfect the organization the greater, other things being equal, was the resulting strength, so that a people thoroughly united into one national life (its other resources being supposed equal) would be just so far stronger as its national life was more complete; it was weaker just in proportion to any flaw or unsoundness in that national organization. So true and certain was this that when nations forgetting it had endeavored, in defiance of this universal law, to add to their greatness by holding under their dominion the unassimilated masses of conquered or acquired districts they had found, to their cost, when the trial of their strength came, that they had only introduced into the body politic new and certain elements of weakness.

## RUSSIA AND AUSTRIA, POLAND AND LOMBARDY.

How far weaker, for example, was Russia in her recent struggle, for her unprincipled destruction of the nationality, and acquisition of the territory of Poland! How did that destroyed nation, like some undigested mass lying within the vast monster, impede his action and prostrate his strength! How, in every time of trial, all the Lombard additions to the empire of Teutonic Austria prove the sources of fear and the invitations to aggressions!

## GREAT BRITAIN AND IRELAND.

Now, to come nearer home, how had the strength of Great Britain been increased by the comparative merging of the separate life of Ire-

land in the common nationality of the empire! How vastly stronger should we be if fears of mis-government and the miserable divisions bred by a disunited faith had not made yet impossible in its perfectness that entire unity between ourselves and her which had made so absolutely one the once divided southern and northern kingdoms of this island! (Applause.) Strength, then, for action among the people of the earth might be set down as one certain and immediate fruit of this national unity. And, then, with strength it undoubtedly imparted nobleness to a nation's character.

## V. SIR JOHN PAKINGTON.

## NATIONAL EDUCATION.

At a recent meeting held at the Manchester Athenæum, Sir John Pakington remarked, that he doubted whether it was at all generally known how immense was the numerical proportion of our fellow-countrymen who were interested in the question of national education—that out of a population of 18 millions in England and Wales, there were only about 480,000 who derived from any source, a yearly income of £100 or more. Taking the number at half a million, and allowing five persons to a family, there would remain 15 millions and a half of men, women, and children who were dependent upon incomes of less than £100 a year; and he doubted not that all present would agree that every man whose income was less than £100 a year must look to a cheap and good education for his children as among not the secondary, but the primary necessities of life. (Hear, hear, and applause.) The question was not, then, limited merely to laboring men (Hear, hear.) The tradesman and the farmer, as a rule, in matters of education, paid dearly for a bad article; and if every existing school in England was what it ought to be, instead of being exactly the reverse, there ought to be in every town and village schools in which the children of the small tradesman and farmer, in common with the children of the laborer, might receive the blessings of elementary instruction. (Applause.) It was so in other countries; why should it not be so in England? Turning from the magnitude of the question to its position and prospects, he maintained that at the present moment it stood in a critical position, needing the support of public opinion. Having quoted the opinions of the Dean of Hereford, the Rev. Mr. Norris, Dr. McKerow of Manchester, and Dr. Guthrie of Edinburgh, respecting the want of a better system of education in Britain, and referring to the state of education in New York, as presented in the official report, Sir John went on to say:—The only remaining authority to which I wish to turn for a moment is one which I regard with peculiar interest. I hold in my hand a report upon popular education among our own fellow-subjects and fellow-countrymen in Upper Canada, [read before the American Association for the advancement of Education by the Deputy Superintendent of Education for that Province, in which he states that] "Each city, town, township, and village has its municipal council; while each city, town, village, and school section has equally its own independent school organization, each possessed of extensive corporate powers. One is supreme in civic affairs, while the other is no less so in all matters pertaining to the schools. The one accepts, on behalf of the whole people, the legislative school grant, and imposes an assessment equivalent to the amount granted, while the other imposes any additional assessment required, and controls the entire expenditure of the school moneys, establishes libraries, and promotes the general interests of the schools. In Upper Canada we have 42 counties, 5 cities, 22 towns, 16 villages, and 400 townships, or about 500 municipalities. We have also the same number of city, town, and village school corporations, together with 3,300 school corporations in the rural school sections, and 70 grammar school boards. The schools are inspected at least twice a year by local superintendents, appointed by the county councils, or, in the cities, towns, and villages, by the boards of trustees. The inspectors of grammar schools are appointed by a central provincial authority."

I find this plan in Canada is in substance precisely the same as I ventured to submit for England last year—namely, grants by the central Legislature in aid of local funds, and boards of local management. What is the result in Canada? The population in 1854 was 1,000,000; the number of children at school was 204,000,—more than one in five. (Hear, hear.) When I have referred, as I have on former occasions, to the state of education in Switzerland, Prussia, and other countries of Europe, I have been told, "Oh, you are asking to Germanize our system in England. It is all very well in Germany, but won't do here." I never heard why. But I beg you to observe that I have not now referred to Prussia, or Switzerland, or France, or Holland, or any other countries which I might have mentioned. I have given you one glorious passage from New York, but the countries to which I have mainly referred are Scotland and Upper Canada. Now, I wish to ask you and the public—it is a question that must be answered—why is a system which is good and beneficial for the Queen's subjects in Scotland and Upper Canada to be held as bad and inapplicable for the Queen's subjects in England? (Hear, hear.) This question remains to be answered,

and until some satisfactory answer is given to it the British public ought not to rest satisfied with the present condition of education. (Hear, hear.) Gentlemen, I have stated to you that I continue of the same opinion which I have repeatedly expressed, that the state of education in England is insufficient, unsatisfactory, and unworthy of this country. (Applause.) There are, I believe, three changes which are indispensable to a better state of things. The first is that, in some way or another, what is called the half time system should be adopted, so as to be in use for all classes in this country, and not to be limited, as it now is, to factories or establishments of one kind. (Applause.) Second, we must have, and we ought to have, a better, more complete, and more perfect organization. Third, we must have a larger and a more certain supply of money. With regard to organization, Her Majesty's Government have taken a most important step, and I trust the day is now at hand when we shall have a responsible Minister in the House of Commons to answer for the state of education. (Applause.) I think it due in fairness and justice on my part to say that I feel grateful to Her Majesty's Ministers for the manner in which this most important step has been conceded. But that is not enough; we ought to have some organization for local superintendence and local control. One objection raised against us in the House of Commons is that we are seeking a centralizing system. On the contrary, I object to the present system as being too much centralized. Everything is done by a comparatively irresponsible committee. I have myself had the honor of sitting upon it, and know how it works; and I want it changed. (Laughter.) We ought to have control—local organization; and I don't believe we can possibly expect to have the education of the country what it ought to be until that central authority, modified how it may be, is aided by the local bodies of the people who take an interest in the subject. With regard to the increase of money, I confess I see no course but that, as I said before, a great public object, in which every one of us is deeply interested, ought fairly to be promoted by public funds; and therefore my opinion is that the most fair, just, and equitable mode of supplying existing deficiencies is by means of a rate. (Hear, hear.) In the debates it has been put most prominently forward that a rate for education would be open to all the difficulties and objections which are applied to a church rate. In my humble judgment of all the bug-bears (laughter) by which this great question has been impeded and checked this is one of the most unfounded; and I believe, on the contrary, that no other rate would be paid by the people at large so cheerfully, so willingly, and with so much satisfaction; and for this very plain and simple reason—that there is no rate from which the ratepayer would derive so visible and such immediate personal benefit to himself. (Applause.) But I have never recommended what Mr. Laing calls a grand uniform centralized system; on the contrary, my opinion is that, looking to the present position of this question in England, uniformity is not attainable, nor is it even desirable. Whatever we now do, we cannot, as wise men, lose sight of the existing state of things, nor of the efforts which have been made; and I believe the wisest and most prudent plan in any changes we may now make would be, not to supersede, but to assist, complete, and to supplement the existing state of things; and, further, that it ought to be done with the utmost possible regard to existing feelings and facts. I should be open to misconception if I concluded these observations without referring to what we hear so much about—namely, what is called the religious difficulty. Whatever the extent of that difficulty may be, I wish in the strongest terms to express my deep conviction that that difficulty is not insuperable. (Hear, hear.) I believe that the true, moderate, and wise view of that part of the question is to consider, as I do consider, that there may be two main points connected with it which we cannot and must not, lose sight of. The first is, looking to the education of the youth of England, every child ought to be duly and properly instructed in this first and greatest branch of knowledge. The second is, in giving this instruction, we must so arrange it as to adhere most strictly and most rigidly to the principle of perfect toleration, so that no violence shall be done to the religious belief of any denomination of Christians. Provided these two conditions are strictly and securely guarded, I confess that I am myself disposed to adopt whatever system I thought would be most generally acceptable and the most likely to procure general public support. (Loud applause.) No doubt, there are difficulties in this and in other parts of the subject. But can you mention to me any question of great public interest within your recollection that was free from difficulty? The emancipation of Roman Catholics was full of difficulty, but it was done [hear, hear]; Parliamentary reform was full of difficulties, but it was done; that question in which you took so much interest, the adoption of free trade and the repeal of the corn laws, was full of difficulty, [loud applause], and that was done [renewed applause]; the reformation of our laws for the relief of the poor was a matter of extreme difficulty, and it baffled Parliament for years, but it was done; and so must this be done. [Applause.] But don't expect this can be done by the individual efforts of independent members of Parliament. No;

this subject can only be settled—and I believe it will be so settled—when the Ministers of the Queen shall determine to grapple with it with courage and with determination. In the meantime much depends upon public confidence. I believe, I will hope, let us all hope, that the day is not distant, when Her Majesty's Ministers, in the name of our gracious Sovereign, may propose measures for the accomplishment of this great and noble object; and whenever that day may arrive, I, for one, will not believe that Parliament will refuse its support; I will not believe that the Parliament of England will then be slow to recognise that great principle enunciated in those eloquent words which you have already heard to-night—"The people want knowledge and it must be given them."

## VI. THE BISHOP OF CHESTER.

### REVISION OF THE BIBLE.

At the annual meeting of the Liverpool Branch Bible Society, the Bishop of Chester, who presided, protested against the attempt to obtain an alteration of the Protestant version of the Scriptures, asserting that, as it now stands, it does not misrepresent any essential point of faith. "The present text," he said, "has a simplicity, vigour, and majesty, that no attempt at a modernised version has yet been able to equal or approach. But more than this, my friends, it has now been hallowed and consecrated by time. It is associated with every tender sentiment in our hearts, with every serious incident in our lives, with every cherished remembrance of our parental home, with every sacred enjoyment of our own home, with all the happy recollections of an early youth, with all the solemn feelings of advanced age. It is a word that lives in all the echoes of the past, in all the realities of the present, and in all the hopes of the future. They are heard every day around our firesides, engraved on the gravestones of our fathers, written on the living tablets of our own hearts. My friends, these are associations which it is indeed unwise needlessly or rudely to disturb."

## VII. SIR E. BULWER LYTTON.

### PRIZES IN SCHOOLS.

At a recent school examination and festival in Hertfordshire Sir E. B. Lytton thus referred to school prizes:—You, who have this day received prizes justly due to you, continue to cultivate the qualities which will equally ensure prizes in the world. You who have tried for prizes, and this time failed, be consoled when I tell you from my experience, that a failure in the first instance often ensures the greater triumph in the end, because it tests one's pluck, stirs up one's metal, and makes it a point of honor to succeed at last. And if—which I can scarcely suppose—there be some of you who would not even try for prizes, well, let those boys look well into their own breasts, and if they see there no sullen jealousy, no mean envy, of those who have received distinction, but, on the contrary, pleasure and pride in the credit reflected on the school that they belong to; why, then, they are brave and generous fellows, and, some day or other, bravery and generosity of themselves will obtain a prize in the world. Still, there is a wide difference between envy and emulation. And though you do not grudge others the honours they have won—still, seeing now how those honours are regarded—turn it well in your own minds, if you will not, when school re-opens, try yourselves for honours, which no one will then grudge to you. Do not think, that when we give a prize to a boy who has distinguished himself, it is only his cleverness in some special branch of study that we reward. Perhaps he was not, in that branch of study, so peculiarly clever; perhaps many other boys might have beaten him if they had tried as hard. No! how many noble qualities may have spurred on that boy to try for the prize! Perhaps he had parents whom he loved—some indulgent father, some anxious mother—and he knew that the prize would make them so proud. Perhaps he had already conceived the manly wish for independence; he looked on the future, saw that he had his own way to make in life, that it must be made by merit, and that every credit he won at school would be a help to him in the world. Or, perhaps, he was only animated by that desire of distinction which is, after all, one of the most elevated sentiments in the human breast; it is that sentiment which inspires the poet and nerves the hero; it was that sentiment which made Nelson see not death but immortality in the terrors of the battle, and cry—"Victory or Westminster Abbey!" it was that sentiment which led the rank and file of the English soldiers up the heights of Alma. They did not hear the roar of the cannon, to whose very jaws they marched on with unflinching tread; they only heard the whisper at their hearts, "And if we do our duty this day, what will they say of us in England?" Ay, and when a boy sits down resolutely to his desk—puts aside all idle pleasures, faces every tedious obstacle—firmly bent upon honourable distinction, it is the same elevating sentiment which whispers to him—"If I succeed, what will they say of me at school?" or a dearer motive still—"What will they say of me at home?"

## SIR EDWARD'S BOYHOOD.

Boys, when I look at your young faces, I could fancy myself a boy once more! I go back to the day when I, too, tried for prizes, sometimes succeeding sometimes failing. I was once as fond of play as any of you, and, in this summer weather, I fear my head might have been more full of cricket than of Terence or even Homer; but still I can remember that, whether at work or play, I had always a deep, though a quiet determination, that, sooner or later, I would be a somebody or do a something. That determination continues with me to this day; it keeps one hope of my boyhood fresh, when other hopes have long since faded away. And now that we separate, let it be with that hope upon both sides—on my side, upon yours,—that, before we die, we will do something to serve our country, may they make us prouder of each other—and, if we fail there, that at least we will never wilfully and consciously do anything to make us ashamed of each other.

## RELIANCES ON DIVINE AID.

But even in this we must not rely on ourselves alone; we must look for aid to Him who reads every heart and strengthens us in every trial. In the proceedings of this day nothing so touched and moved me—nothing made me so confident of your future—as the circumstance connected with the gift of the Holy Scriptures, which you so feelingly desired me to receive at the hands of your instructor, and the reverence with which the gift was accepted. It would be presumptuous in me to add to what your master has said, with the authority of his sacred calling and the eloquence of his earnest affection. Only one word would I say upon the habit of private unwitnessed prayer. All of you have been taught to address your Creator in private as well as in public. Continue that habit throughout life—listen to no excuses to lay it aside—you cannot yet conceive its uses in the sharp trials of manhood. All of us must meet temptations, none of us can escape errors; but he who prays in private never loses the redeeming link between human infirmity and divine mercy. To borrow an image from one of the great authorities of our English church, prayer is like the ladder which the patriarch saw in his dream, the foot of it set upon the earth, but the top of it reaching heaven, and angels ascending and descending: ascending to bear on high our sorrows, our confessions, our thanksgivings; descending to bear back to us consolation, pardon, and the daily blessings that call forth new thanksgivings. And now nothing remains for me but to thank you for the credit you reflect on this country, and to wish you happy homes and merry holidays.—*English Educational Times.*

## EDUCATION AND CRIME—THEIR RATIO.

By T. WHITELAW.

The perusal of an article published in a recent number of a monthly Journal propounding the perverting doctrine that the increase of crime is in direct ratio to the spread of Education, prompts us to make a few remarks in disproof of an assertion which we cannot help regarding as an insult to the common sense and intelligence of the age, and which if suffered to pass uncontradicted, might be quoted against us at a future time. The tone of the article throughout implies a blighting censure on the benevolent efforts of the best and wisest amongst us, and amounts to an unworthy libel on Education, which, after religion, is the greatest purifier of society, the most powerful element of civilization and progress. For what is the business of Education? What its object? Not to eradicate any principle of our nature; for the man whose soul has been expanded by philosophy and sublimated by virtue and religion, possesses the same faculties as the being whose soul has been cramped and enervated by brutal ignorance, and corrupted and debased by revolting crime. But it is the object,—the grand object of education to direct all our faculties towards their proper objects,—to foster what is fair and good, and to check the development of that which is hideous and vile. The question naturally now arises as to whether education accomplishes this intended purpose? The answer undoubtedly is in the affirmative. If we reason either from analogy, or from the representations of eminent educationists, or from prison statistics, we can arrive at no other conclusions than that *wherever the mind of man has been enlightened and edified by sound intellectual and moral education*, there are fewer prisons, fewer workhouses, less delinquency in old age, and less depravity in youth.

The writer, as a case in point, instances France, which, no doubt, extensive reading has enabled him to show, has been very much *civilized* by education. For he says that "the amount of crime in all the departments is without a single exception proportional to the instruction received." For this statement he is indebted to the "Statistique Morale," whose correctness is disputable. However, taking its correctness for granted, a comparison of the state of morality in France at the present time, low as it may be, with that of 1801, when there was no National Educational system in that country, presents a gratifying proof of the moralizing effects of education.

Scotland, Switzerland, Holland, Massachusetts, Connecticut, and model educational Prussia have long been acknowledged educated

countries, and so by comparative "statistues," and general acknowledgment, have been ranked among the most *virtuous nations*.

Mr. Hill, Recorder of Birmingham, the Rev. Mr. Clay, B. D., Chaplain of the Preston House of Correction, Mr. Porter, Mr. Kay, and Mr. Haughton—all gentlemen whose position, abilities, and experience most fully qualify them to give an opinion on this matter are one, as to *ignorance* being the *cause of crime*.

In England, where, with the richest and most powerful aristocracy, the poor are *very much worse educated* than the poor of any European nation, excepting Russia, Turkey, South Italy, Portugal, and Spain, we find crime, like a moral Upas-tree, deeply bedded in the soil of ignorance, producing in the social world, fruit the most deadly, and tumults the most terrific. We have no need of withering sarcasms, or valuable apothegms to prove the truth of our assertion, even if they were logically admissible. But for the sceptic and incredulous believer in education we will adduce a few facts from trustworthy sources. And first we shall quote Mr. Clay. That Rev. gentleman says, "That out of the prisoners in Preston Gaol, 36 per cent. came into the gaol unable to say the Lord's Prayer, and 72 per cent. came in such a state of moral debasement that it is in vain to give them instruction, or to teach them their duty, since they cannot understand the meaning of the words used to them." The head constable of Preston says, "That in the years 1853-4 he had 16,000 males in custody, of whom 9,641 or more than 58 per cent. could neither read nor write." Captain Willis, head constable of Manchester, says "He had 8,294 males in custody in 1853-4, of whom 2,676 or 32 per cent. could neither read nor write and 5,303 or nearly 64 per cent. could read and write imperfectly." Captain Greig, head constable of Liverpool, says, that out of "25,111 prisoners, only 570 or two per cent. of the whole, could read and write well; of those who could read and write imperfectly there were 11,031 or about 43 per cent., while those who could neither read nor write, numbered 11,650 or about 48 per cent. of the entire number of the apprehensions,"—thus showing the connexion between *ignorance* and *crime*. Mr. Hill, late inspector of prisons, also shows the close connexion between ignorance and crime, for he says, "even the mere powers of reading and writing, without reference to exercise in their intelligent use, are comparatively rare among *criminals*. To what extent the simple power of reading is often a protection from habits of crime may be judged of from the fact that a home missionary in Edinburgh told me that in all his visits to the poor, he never met with a single person, who was at the same time addicted to crime, and in the habit of reading. *What an argument for public libraries!*—*English Literary.*

## Papers on Practical Education.

## THE INFLUENCE OF THE TEACHER'S WORK ON HIS PERSONAL CHARACTER.

"The teacher"—short words, and soon spoken; but how much do they suggest! It is the sweetest, most unassuming title of him who lives to impart knowledge and "train up the young in the way they should go." It is a name which has acquired a peculiar softness, and yet dignity, from its association with Him who was the Great Teacher, who taught as never man taught, spake as never man spake, whose every gesture, as well as His words and actions, were pregnant with the deepest meaning, and told with marvellous effect on His astonished followers. When we view the Lord Jesus surrounded by His disciples, and think of the meek and lowly One instructing them to learn of Him, we have then the most perfect example of what the true teacher is, what he does, and to what all his actions tend.

I have said that the word "teacher" seems to me our sweetest title. Connected as it is with the Latin *doceo* and our own *docile*, it seems to picture to my mind the teacher as a being surrounded by pupils full of eagerness in the pursuit of knowledge—children feeling a pleasure in being taught, and a teacher more willing to lead than to drive—

"Whose kind and gentle sway  
Persuades them day by day  
To live in peace and love."

But our other titles are also eminently suggestive, though not so attractive as this. We are sometimes called *masters* and *schoolmasters*. The name conjures up before me my boyhood, with the master of the old school stalking in majesty, monarch of all he surveys, wielding from his chair of state the fathomable osier to sound every corner of his domain, and the little urchins much more anxious to avoid the touch of the sceptre than to con the mysteries of the A B C. This is a literal description of the spot in which I first got initiated into the wondrous power of a certain number of odd-looking characters, the most trustworthy of whom seemed to me to be the well-proportioned O. He who ruled us was a *master*,—for he displayed his might,—and a *schoolmaster*, and no more; for out of school we shrank from him, *fearful* to rise above the horizon which bounded his highness' vision. It is but justice, however, to the worthy individuals to whom this description

may apply, that now in a great measure "a change has come o'er the spirit of my dream."

Another of our titles, with a very spirited meaning, is that of "inculator"—one who has to use his heel and kick in knowledge. The name expresses thus in its connotation the difficulty of our work. In the most favourable construction which we can put upon it, it may remind us of the words of Holy Writ: "Line upon line, precept upon precept, here a little and there a little;" still inculcating truth, kicking it into the mind, and by repeated blows securing it there. But let it be well understood that the implements here are not carnal, but yet mighty, and have no connection whatever with the too common and long-established method of enforcing the teacher's words—the bastinado.

Somewhat more pleasing is the term "instructor"—one who builds up in the mind the temple of knowledge, one whose "delightful task" it is to rear the glorious palace of wisdom where before there was nothing but the waste of ignorance. If the architect feels that his work is noble, and if he is proud of his position as he sees the glorious fabric which his fancy conceived becoming a reality, then too may not the teacher feel his heart swell in his bosom as he sees his work succeed, and may he not well cry, paradoxical though the words seem, "Delightful task?"

But better than any of these is the name "educator"—one who draws out the latent powers of the intellect; who seeks not to pull the bud to pieces, but quietly to bring it to maturity, until it unfolds its beauties in due time and under the proper influences. This is, if I may so speak, the exegesis of childhood; and if the exegesis of a word requires so much skill in order that its true meaning may be drawn out of it, how much skill should he possess who has to draw out the young mind of the future man! To educate, in the true sense of the term, calls into exercise all the passions, and proves the principles which rule in the educator's breast; and thus, while he is teaching others, his very work exerts a reflex influence on his own heart and life. It is to this especially that I would draw your attention now. No more surely does "face answer to face in a glass" than the heart of the teacher to the scholar, and the scholar's to the teacher's again. We teach, and at the same time are taught. There is a law of gravitation to mind as well as to matter. Each mind influences all within its reach, and is itself influenced in return. And surely, as the great end of our life is to form character—such a character as will be approved by our Judge—it is of the greatest importance that we rightly estimate the forces which are daily and hourly, as it were daguerreotyping us; which have contributed to make us what we are, and will have an influence in making us what we shall be.

In a very important sense all are teachers. There is no one, however limited may be his sphere, or however infrequent his apparent opportunities of usefulness, who does not in some degree influence his fellow-man. As each drop of falling water does its part, however small, to hollow out the stone, so each act of every man has some impression on those with whom he meets. Example has long been held more powerful than precept, the living reality than the mere description; and therefore he who thinks that he does not teach must err, unless he hide himself from all his species; and even then he teaches, unless he can hide himself without the fact being known. How solemnly, then, does it behove every man to ask himself on whose side does his teaching fall? whose kingdom does he advance? whose army does he swell, that of God or that of the devil? Yes, all are teachers, and all are scholars; and in this sense, if in no other, may the words of the great educationalist be received. "Give me four-and-twenty scholars to day, and I will give you four-and-twenty teachers to-morrow." Every little scholar in our schools teaches, and we teach through them. Every action, every word, every gesture of ours, has its effect upon them, and through them on others. But it ends not here. We, who, in a stricter and more peculiar sense are teachers, are also influenced by our own pupils; and the manner in which we discharge our high duties has much to do with that eternity on whose brink we ever stand.

The consideration is a very solemn one. It is one which deeply affected me at the commencement of my career as a teacher. I know not that I should have reflected upon it, were it not for an aged Christian who had known me from childhood, and often instructed me in the good and the right way. When she knew of my determination, she inquired with an earnestness which I shall never forget, "How do you expect to save your soul and yet be a schoolmaster?" The inquiry struck me deeply. I could not help reflecting upon it. She explained what she meant; that the schoolmaster was in so much danger of being continually provoked, that he might become irritable and passionate, and could scarcely ever cultivate the disposition of the meek and lowly Jesus. This seemed to give her much anxiety; and the question ever kept ringing in my ears. "Can you save your soul and yet be a schoolmaster?" And, simple and unlearned as was that aged Christian, I feel that I owe much, very much, to that solemn question. It is this which has led me to bring the subject before you. We know that that question would not have been asked by one better aware of what the teacher ought to be; but that does not lessen the solemn interest of the inquiry.—*English National Society's Monthly Paper.*

## CLAIMS ON EDUCATED MEN.

(A kind friend has favored us with a copy of a discourse delivered before the graduating class of Harvard College, June 16, 1856, by Rev. Dr. Huntington. It is a truly admirable discourse, abounding in beautiful thoughts beautifully expressed. His text was, "Who is a wise man and endowed with knowledge among you? Let him show out of a good conversation his works with meekness of wisdom." (Jas. 3. 13.) From this he deduced as his theme, "Life the test of learning." He closes by urging the claim laid on our educated men. His remarks on this point are so truthful and withal so timely, that we need not apologise for giving them to the readers of the Journal. They are alike applicable to the graduates of all our seminaries of learning, and worthy the consideration of all, and particularly of those engaged in the great work of teaching.—*Editor.*)

Let us ponder, then, the great claims that are laid on our educated men. The country has claims,—never more than now. We need more of that sort of education which stirs and fosters, from beginning to end, a loyal zeal for the central and dominant ideas that lie at the foundation of the republic. The scholar is not well trained that has not been formed day by day into a christian patriot. Our universities ought all to be nurseries, not of national exclusiveness, or national vanity, but of a just national honor, virtue, and devotion. They should rear and send forth prophets for the American Israel,—prophets brave and blameless, and speaking ever with a "Thus saith the Lord,"—prophets that no sophistry can bewilder, no tyrant silence, no bludgeon terrify, no flattery blind. Out of libraries, and out of laboratories, and out of the fore-arming contests of debate, let them send forth, for each impending struggle of right with wrong, thinkers and speakers "fraught with an universal insight" ingenious and matchless men. For, as said that staunch old English republican of two centuries ago, in language suiting us to-day, "There is a study of politics worthy of christian scholars, that they may not, in a dangerous fit of the commonwealth, be such poor, shaken, uncertain reeds, of such a tottering conscience, as many of our great counsellors have lately shown themselves, but steadfast pillars of the state."

Universal humanity has claims. That "good conversation" of the Christian scholar condescends to converse with the lowest offshoot of the human stock. That "meekness of wisdom" stoops gladly to help the weakest wayfarer; to hear the story of wrong or weakness from the faintest or most unlettered lips; to sympathise with the wants of the vagrant, or the sorrows of the slave; to bring all the sublime resources of culture, the magic of invention, and the facilities of genius, to ease the burdens of penury, to open the path to the helpless, to pay respect and wages to unpaid toil, to inspire brute force with intelligence, to marshal idle men and women and children into ranks of self-sustaining labor. This is a worthy end for the best scholarship of the age.

"How best to help the slender store,  
How mend the dwellings of the poor,—  
How gain in life, as life advances,  
Valor and charity more and more."

Above all, Christ has claims. And his claims are supreme. They transcend, they underlie, they encompass, all beside. The Lord of souls is Lord of the sciences as well. Common gratitude challenges obedience and love for him, in whose name every hope of civilization moves to its fulfilment, and every affection of mankind realizes itself in peace. It must be a personal obedience,—a personal love. No general and cold confession, no vague and rhetorical loyalty, no heartless and high-sounding praises, can satisfy that gospel of regeneration on which salvation depends. Penitence, trust, consecration, prayer, righteousness, these will; for God is Love, and his forgiveness waits. Every thought and imagination must be brought into captivity to the holy obedience of the Son of God. All knowledge that is not rooted and centred there vanishes away. "Who is a wise man and endowed with knowledge among you?" He is the believing student, the studious disciple.

Gentlemen of the Graduating Class, our doctrine culminates here.

Every considerable change in the *form* of our life is meant to suggest to us something original as to its spirit. The dissolving of one set of relations moves the question by what law new sets shall be organized. When farewells and distance threaten manly friendships, what is more unavoidable than to think what arm shall keep the friend that is parted from, and whether there is not One Friendship in whose Eternal and Almighty clasp every human affection finds its safety? The separation of classmates opens spaces about each one's personality which let in light from above on all your plans and habits. A change of residence puts us to asking why we live at all; how long we shall need any earthly dwelling; whether we deserve any. How shall your tuition justify these years, and your future be adequate to the past?

That question, like every other that an earnest experience asks, God's Book of Life answers.

Life is the test of learning. Character is the criterion of knowledge. Not what a man has, but what he is, is the question, after all. The quality of soul is more than the quantity of information. Personal, spiritual substance is the final resultant. Have *that*, and your intellectual furnishings and attainments will turn, with no violent contention, but with a natural tendency and harmony,—a working together,

conversation, *anastrophe*—to the loftiest uses. Add faith to knowledge, and your education will be worth what it has cost. Your lives will honor and justify your preparation. Say, every morning, with the simple confidence of the holy child in the temple, "Lord here am I!" and he will send you to noble and effectual victories. Your wisdom will tell to issues that are divine, and that wisdom the Eternal Providence will watch, because it is matured in the spiritual school of Him who knows all that is in man.

"Lift up your eyes to the fields; they are white already to harvest," With the blessing of that providence, go to the field of your slow, patient work. That slowness of the result may be the bitterest element in the discipline.

"To-morrow and to-morrow, and to-morrow,  
Creeps in this petty pace from day to day,  
To the last syllable of recorded time."

Be content to wait for Him with whom ages are days.

"If but this tedious battle could be fought,  
With Sparta's heroes, at one rocky pass,  
One day be spent in dying, men had sought  
The spot, and been cut down like mower's grass.  
If in the heart of nature we might strive,  
Challenge to single combat the great power,  
Welcome the conflict! But no; half alive,  
We skirmish with our foe long hour by hour.

Nevertheless,—nevertheless,—in due season ye shall reap, if ye faint not. Go out with faith, with supplication. Ye shall come again in the Jubilee and Sabbath of the Resurrection rejoicing, and then, be content if it shall be with you as with the solemn pictured figures of the returning warriors, in the historical galleries of the Italian city, where the reverend and pious victors are seen, not in chariots, nor with sceptres, nor on thrones, nor with crowns on their heads, but kneeling, the crowns lifted in their hands, looking upward, and giving thanks to God.—*Connecticut Com. Sch. Journal.*

# JOURNAL OF EDUCATION,

Upper  Canada.

TORONTO: JANUARY, 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.

## THE UNIVERSAL EDUCATION OF THE PEOPLE.

Civil Government is an agency created by society at large for the protection and promotion of the individual and collective interests of its members. The true object of Government has been justly defined to be "the greatest good of the greatest number." By Divine authority it is declared to be "a Minister of God for good." Kings and Governors therefore exist for the good of the people, and not the people for the pleasure of Kings and Governors.

That it is for the individual and general good of society that each of its members should be educated, is now denied by none; nor is it any longer a doubtful dogma, but is a settled principle of government in all civilized nations, that the state or society at large should provide for the education of all its members, especially of its poorest members. The doctrine of despotic Prussia and Republican America on this subject, is at length becoming the doctrine of Monarchical England. The extracts given in the former part of this number of the *Journal of Education*, from recent speeches of eminent British statesmen, are but the expression of the national conviction and feeling on this greatest of national interests. That conviction must be deep and wide-spread, and that feeling strong and universal, to create this new feature in English

society and civilization—politicians and statesmen, the orators of popular literary associations, and the champions of universal education and knowledge for the masses. These avowals of noble lecturers are but an appropriate homage to the source of national greatness, a becoming response to the throbbing of the national heart, that the developed intellectual powers of a people constitute the most essential elements of their greatness and prosperity—that even the educated soldier is better than the uneducated—that the educated labourer is more valuable to himself and others than the uneducated—that the educated citizen, and mechanic, and farmer, has immensely the advantage over the uneducated—that from the nature and variety of mechanical inventions, the unnumbered applications of mechanical and physical science in every branch of human industry, the training of the mind no less than that of the hand is essential to effective labour—that the connexion between ignorance and crime and pauperism, is the rule, while the connexion between education and crime and pauperism, is the exception.

Close upon the footsteps of this national conviction, as to the importance of universal education, and the duty of the State, or Society at large, to provide for it, follows the conviction as to the obligations of each member of the State to contribute to it according to his property. Indeed there is no more obvious and equitable principle of political science than that each member of the State should contribute to support the institutions and burdens of the State, according to the property which he has acquired and enjoys under its protection, and which is enhanced in value as society advances. But the application of this principle to the great national interest of universal education, is only beginning to be felt in the higher classes in England, though it has long been the rule in the most advanced States of the neighboring republic, and is becoming firmly established in the most advanced municipalities in Upper Canada. It is this greatest problem of just and wise government, this vital principle of the highest civilization, which is proposed for consideration at every annual school meeting in Upper Canada, when the question is asked, whether there shall be a *free* or *rate-bill* school—that is, whether there shall be a rate on the property of all for the education of all, or whether the parents only who send children to the school shall pay the tax or penalty for doing so, by supporting it. If the children educated in a school and their parents were alone benefitted, and if ignorance was no evil, and education no advantage to society and property generally, then none but such parents should be liable to support the school; then indeed no school at all should be established at the public expense, or receive any aid from public revenue. But if it is both the right and duty of the State or society at large to provide for the education of its children, then it should make as perfect a provision as possible for such education, both as to its quality and extension—to render it accessible to every youthful member of the national family, and as complete as possible in all its apparatus and facilities of instruction. The existence of a system of public instruction of some sort in every civilized country, is a homage to the principle that it is the duty of the State to provide for the education of its children; and if a system of public instruction exist at all, it should provide every thing that is essential to the perfection of a school, in regard to books and apparatus, as well as instruction; and a system of public instruction is defective, or approaches

perfection, as it neglects, or provides for, these essential requisites for the diffusion of education and knowledge.

But immediately in the wake of the question, as to the duty of the State and each member of it in regard to the universal education of youth, follows the last question, as to the duty of the State in respect to securing to all its youth the advantages of education; and therefore, whether neglect or cruelty on the part of the parent in depriving his child of all education, or vagrancy on the part of the youth, is not a crime against society at large, and ought not to be treated as such. As our school system is, in all its immediate applications, a local voluntary municipal system, the question presents itself in this form—whether the people of a municipality who tax all the property of such municipality for the education of all its youth, have not the right, and whether it is not their duty, to see that all such youth are educated. The right of a child to such an education as will fit him for the essential duties of a citizen, is as sacred as his right to food and clothing—a right of which a parent cannot deprive him without committing a crime against God and society. And is it not the duty of society to protect itself against such crime, and to protect each child against such wrong? Training up children in ignorance and vagrancy, is a flagrant crime against society—depriving society of examples, labours, and talents, which would be useful to it, and inflicting upon it serious disorders and expenditures. It is much better to prevent crime by drying up its sources than by punishing its acts. The latter should only be resorted to when the former cannot be reached.

How intimate and general is the connexion between this training up of children in ignorance and vagrancy and the expenses and varied evils of public crime, may be gathered from the statistics of the Toronto Gaol alone during the year 1856, as compiled by the Governor of the Gaol from the Gaol Register. The whole number of prisoners committed to the Gaol of the United Counties of York and Peel (including the city) was 1967. Of these, 401 males and 246 females could neither read nor write; 253 males and 200 females could read only; 570 males and 198 females could only read and write imperfectly; 68 males could read and write well; and only one male had a superior education. From these statistics it appears that more than ninety-five per cent. of the 1967 prisoners committed to the Toronto Gaol during the year 1856, have grown up without the advantages of a good common school education; and that less than five per cent. of the crimes committed, were committed by persons who could even read and write well;—facts which show that had a legal provision been made, such as would have secured to *all* these 1967 prisoners a good common school education, the number of prisoners committed to the Toronto Gaol last year, would scarcely have exceeded one hundred, instead of swelling to 1967; their crimes would have been prevented, and the time, trouble, and expenses attending their detection and punishment would have been saved.

Schools are, of course, not responsible for the crimes and conduct of those who never attend them; nor are school laws responsible for defects in criminal laws, or police or municipal regulations. The Municipality that nobly provides for the education of all its youth, should undoubtedly have the power of preventing its youth from growing up uneducated. In Prussia and Switzerland—one a despotic monarchy and the other a democratic republic—effective provision is made to

secure education to every child not incapacitated from bodily or mental weakness from acquiring it. If the parent is too poor, the State provides the means; if the parent is criminal, the State imposes the penalty. In several cities and towns of the neighbouring States, municipal powers to the same effect are possessed and exercised, to the great advantage of the public, and to the great benefit of unfortunate children. In no case—either in Prussia, Switzerland, or the United States—is attendance at the *public* schools *compulsory*; simply the education of children at any school, public or private, that parents may prefer. The State steps in to aid parental poverty in the education of children, and protect helpless children against parental inhumanity, to deprive them of education; and to protect society at large against the evils of ignorance and its attendant crimes.

We trust the current year will witness the taking of this last step towards securing to all the youth of the land, the full benefit of their Divine and human birthright—an education such as will fit each of them for his duties as a Christian citizen.

### Miscellaneous.

#### WINTER.

(A SERMON BY BISHOP HEDER, VERSIFIED.)

Rude tyrant of the year, stern winter, comes,  
And o'er the landscape sheds a gloom profound;  
(Apt season for us all, to count the sums  
Of moments wasted, grave to look around,  
And learn from nature whether we are bound.)  
Dead and disfigured, the last falling leaves  
Submit their sapless wrecks to the hoarse sound  
Of his wild requiem; that which man receives,  
In guise of grief attends him to the ground,  
With all the pomp of art—here natural wail is found.

The hills are grey that yesterday were green;  
The oaks are withered like the hopes of age;  
Sript of their gaudy foliage, they are seen  
Full conscious of their weakness—to the rage  
Of "pitiless tempests," thundering to engage  
In deadliest warfare, they resign their pride—  
Teaching this lesson to the would be sage,  
Which one day surely he shall not deride,  
(Which shall e'en mad ambition's thirst assuage,  
Successful strife with time, no mortal strength can wage.

With firm determined pace the hour comes on,  
When all the pageantry of life shall pass;  
Alike the victor and the vanquish'd gone—  
Alike the loved and hated—"flesh is grass!"  
The proudest names on monumental brass,  
Shall yield their vaunted greatness, as the rust  
Of each succeeding age devours what was  
But dust at first, and must again be dust;  
Through nature's works there is no favored class—  
All hurrying sweep to death, an undistinguished mass.

How little, then, our petty feuds and hates  
Seem in the average of this vast decay!  
How strange in us to anticipate the fates,  
And throw our little all of life away!  
Ah! let us well improve the passing day;  
Live in unbounded charity with all,  
(For we have need of it as well as they.)  
And we shall meet the universal call  
With lighter hearts, and better to display  
Where winter never clouds bright Spring's eternal ray!

A. J. W.

The heroic Sir Charles Napier wrote very beautifully and touchingly to a lady on the eve of his great victory at Meanelee—"If I survive, I shall soon be with those I love; if I fall, I shall be with those I have loved."

## STORIES FOR BOYS.

(Teachers will find it very profitable to devote ten minutes to each of the following stories, in reading them to their pupils and making such remarks as will tend to drive the moral of each home to the heart. Moral instruction and moral improvement will always pay good returns.—*Ed.*)

## THE BRAVE BOY.

I was sitting by a window in the second story of one of the large boarding-houses at Saratoga Springs, thinking of absent friends, when I heard shouts of children from the piazza beneath me.

"Oh yes, that's capital! so we will! Come on now! There's William Hale! Come on, William, we're going to have a ride on the circular railway. Come with us."

"Yes, if my mother is willing. I will run and ask her," replied William.

"Oh, oh! so you must run and ask your ma. Great baby—run along to your ma! Ain't you ashamed? I didn't ask my mother."

"Nor I,—nor I," added half a dozen voices.

"Be a man, William," cried the first voice. "Come along with us if you don't wish to be called a coward as long as you live. Don't you see we are all waiting?"

I leaned forward to catch a view of the children, and saw William standing with one foot advanced, and his hand firmly clenched, in the midst of the group. He was a fine subject for a painter, just at that moment. His flushed brow, flashing eye, compressed lip, and changing cheek, all told how that word *coward* was rankling in his breast. Will he prove himself, indeed, one, by yielding to them? thought I. It was with breathless interest I listened for his answer, for I feared that the evil principle in his heart would be stronger than the good. But no.

"I will *not* go without I ask my mother," said the noble boy, his voice trembling with emotion, "and I am no coward either. I promised her I would not go from the house without her permission, and I should be a base coward if I were to tell her a wicked lie."

There was something commanding in his tone, which made the noisy children mute. It was the power of a strong soul over the weaker, and they involuntarily yielded him the tribute of respect.

I saw him in the evening among the gathered multitude in the parlour. He was walking by his mother's side, a stately matron, clad in widow's weeds. It was with evident pride she looked on her graceful boy whose face was one of the finest I ever saw, fairly radiant with animation and intelligence. Well might she be proud of such a son—one who could dare to do right when all were tempted to wrong.—*Connecticut Com. Sch. Journal.*

## A GOOD IDEA.

A father, whose son was addicted to some vicious propensities, bade the boy to drive a nail into a certain post whenever he committed a certain fault, and agreed that a nail should be drawn out whenever he corrected an error. In the course of time the post was completely filled with nails.

The youth became alarmed at the extent of his indiscretions and set about reforming himself. One by one the nails were drawn out, the delighted father commended him for his noble, self-denying heroism, in freeing himself from his faults.

"They are all drawn out," said the parent.

The boy looked sad, and there was a whole volume of practical wisdom in his sadness. With a heavy heart he replied:

"True father, but the scars are still there."

Parents who would have their children grow sound and healthy characters, must sow the seed at the fireside. Charitable associations can reform the man, and perhaps, make a useful member of society: but, alas! the scars are there! The drunkard, reformed, gambler and thief is only the wreck of the man he once was, he is covered with scars—dishonorable scars—which will disfigure his character as long as he shall live.—*Ibid.*

## AN INCIDENT IN THE LIFE OF AUGUST FRANCKE, THE FOUNDER OF THE ORPHAN-HOUSE AT HALLE.

"In the month of October, 1698, I sent a ducat to a poor and afflicted woman, in another place. I received soon after a letter from her, saying, that it had come to hand at a time when she greatly needed it; and praying God to return to my poor children a 'heap of ducats' for it. Soon after I received from a friend twenty-five ducats, from another two, and from two others forty-five. About this time, too, Prince Paul of Wurtemberg died, and left a large purse marked, 'For the Orphan-house at Halle,' which I found to contain five hundred ducats in gold. When I saw all this money on the table before me, I could not but think of the prayer of the poor woman, and how literally it had been fulfilled. In February, 1699, I was again in very straitened circumstances, and must enumerate that among my times of trial. I was almost entirely without funds, although much was needed for the supply of the daily wants of the children and other poor. In this state of difficulty, I comforted myself with the promise of the Lord Jesus, 'Seek first the kingdom of God, and his righteousness, and all these things shall be ad-

ded unto you,' and strove to bring myself to an unwavering confidence in God. When I had given out the last of our money I prayed to the Lord to look upon my necessities. As I left my room to go into the college, to deliver my usual lecture, I found a student waiting for me below, who put into my hands the sum of seventy dollars, which had been sent me from a distance. Although our expenses were now so great, that this money did not last but two or three days, and I was unable to predict how I should be able to meet them for the future, yet, by the good providence of the Lord, our difficulties were constantly relieved."

Francke states that, in the midst of all these trials and embarrassments, so precisely was the supply suited to their wants, that in no instance had the children been forced to go without their meals; and no one, except his immediate assistants, was acquainted with his difficulties. This is not a little surprising, when we remember that hundreds depended upon him; and not less so, the fact that his own tranquillity and peace of mind were constantly retained.

"Soon afterwards," he continues, "we were in the greatest want, and the steward came to me, asking for money to meet the expenses of the week. I knew not what to reply to him; for I was without funds, and had no expectation of any supply. But I trusted in the Lord, and determined to go to my closet, and spread my wants before him. As I was engaged, however, in dictating to an amanuensis, I sat down until this piece of work should be finished. When it was ended, I arose to go to my closet, and while on my way, a letter was put into my hands from a merchant, informing me that he had received a check for a thousand dollars, to be paid me for the orphan-house. How forcibly did I feel the meaning of that promise, 'Before they call I will answer, and while they are yet speaking I will hear!' I had now no reason to ask for assistance, but went and praised the Lord for his goodness. I was thus led more and more to place my trust upon God, and give up all dependence upon man."—*English Leisure Hour.*

## UNCONSCIOUS INFLUENCE.

The following striking instance of unconscious influence was told to me a short time ago by a clergyman. He said, "at the grammar school at which I was educated, there were, not many years ago, two boys, who, to the casual observer, seemed to present in every respect a most striking contrast; one whom we will call Hardy, was strong, brave, and active; while the other by name Clarke, was a gentle, retiring little fellow, who was generally made a butt of, and bullied a good deal by the other boys, and not the least by Hardy. Clarke, however, was a regular teacher in a Sunday School, and it happened one Sunday, that as he was walking with the boys to church, they passed the house where Hardy lived, and where, unknown to Clarke, he was watching them from one of the windows. 'Well,' said he to himself, 'if young Clarke, whom every one despises, is a teacher in a Sunday school, what must I be?' He immediately fell down on his knees, and prayed, for the first time in his life, that God would change his heart, and make him fit to serve Him. That prayer was heard, and he is now laboring as a curate in a large parish; while Clarke, who was the unconscious means of his conversion, is being educated at one of our Universities as a missionary, and he did not know till many years afterwards, how the change was wrought in Hardy, who now became one of his most firm friends. "I can vouch," said my friend, "for the truth of this anecdote, for one of these boys was my own brother."—*Church of England Sunday School Magazine.*

## THE MOTHER'S INFLUENCE.

The solid rock which turns the edge of the chisel bears forever the impress of the leaf and the acorn received long, long since, ere it had become hardened by time and the elements. If we trace back to its fountain, the mighty torrent which fertilizes the land with its copious streams, or sweeps over it with a devastating flood, we shall find it dripping in crystal drops from some mossy crevice among the distant hills; so too, the gentle feelings and affections that enrich and adorn the heart, and the mighty passions that sweep away all the barriers of the soul and desolate society, may have sprung up in the infant bosom in the sheltered retirement of home. "I should have been an atheist," said John Randolph, "if it had not been for one recollection; and that was the memory of the time, when my departed mother used to take my little hands in hers, and cause me on my knees to say 'Our Father which art in Heaven!'"—*R. I. Schoolmaster.*

## INFLUENCE OF EXAMPLE.

In a certain village in Switzerland, some years ago, there were heavy complaints among all who possessed trees that no fruit was safe; that the children plundered it perpetually before it came to maturity; and not only that, but that the green sapling had no security against them. Another serious complaint was the barbarity of the children towards all living creatures in their power. The clergyman, teacher and elders, often laid their heads together, to find some remedy for this in-

human spirit, by which every child in the place was more or less affected. They could not conceive why such a spirit should prevail so specially in *this* village; but they could find neither cause nor remedy; all exhortations, all punishments were in vain. The clergyman of the village was changed; and the new minister was a great friend to schools. His first walk was to the school house. The vice of the scholars had been made known to him and the failure of all preventive measures hitherto applied. But determining within himself to watch the whole course of proceeding in school, he soon perceived that the teacher had a habit, and had acquired a singular dexterity in it, of knocking down and killing flies with his cane, to the end of which he had fastened a piece of leather. The windows were all on one side, and being exposed to the morning sun of summer, they were continually full of flies. The teacher's path lay along them, in front of his scholars; and while talking to the latter, he struck down the flies as they showed themselves at the window. This manoeuvre amused the children infinitely more than his instruction did, and they followed his example. They were incessantly on the watch for flies that buzzed through the room, caught them in their hands, and showed as great dexterity in this kind of chase as their teacher did in his. But their amusement did not end here; they had learned to play with their captives, treat them with detestable cruelty, and seemed to find a wicked delight in observing the shivering of their victims.

On observing these curious and far from pleasing peculiarities of the school, the intelligent and humane clergyman easily accounted for the spirit of destructiveness among the children; and his first step was to induce the teacher to take his leather from the end of his cane; and next, to turn the desks so that the boys sat with their backs to the windows, and the teacher's path lay on the other side of the room. Then the minister went frequently into the school, and examined so severely, that both teacher and pupils had more to do than to give their attention to the flies. As this was not yet entirely satisfactory in its results, the minister took advantage of the hot summer weather, to have instruction given only in the afternoon, when the school-room was not so full of flies, and thus he gradually banished the insects from the thoughts of teacher and children. But he knew that it was of little avail solely to pull the weed out of the young mind. He obtained an unoccupied piece of land fit for planting, and, not far from the school, laid out a school-garden.

This pleased the teacher, and the children willingly took part in the task, for they had soon learned to like their new minister, who came and worked among them. The garden was surrounded by a hedge planted with trees and shrubs, and each child had a tree or shrub given him to take care of. A nursery was soon laid out, and provision made for plenty of larger gardens and orchards in the village. And behold! the spirit of destructiveness among the children soon passed away; and every man's fruit and garden became safe, the youths even begging their parents that trees might be planted in the fields for them to take care of. The new spirit was communicated from children to parents, till it spread throughout the entire village; every family had its pretty little garden; an emulation in cultivating flowers sprang into existence; idle and bad habits disappeared; and gradually the whole place was a scene of moral as well as of physical beauty.

This incident, the truth of which can be vouched for, has been communicated to us by a lady of rank who happens to have lately become acquainted with the circumstances, and has thought that their publicity may be advantageous. We have no doubt of the fact, that the practice of amateur gardening is never associated with evil, but is always a token of advanced tastes and correct habits. We would further say, let every school, so far as it can conveniently be done, have its garden, not only for purposes of amusement, but as an important engine of education.—*R. I. Schoolmaster.*

#### MORAL COURAGE.

Sidney Smith, in his work on Moral Philosophy, speaks in this wise, of what men lose for want of a little moral courage, or independence of mind:

"A great deal of talent is lost in the world for the want of a little courage. Every day sends to the grave a number of obscure men, who have only remained in obscurity because their timidity has prevented them from making the first effort; and who, if they could be induced to begin, would in all probability, have gone great lengths in the career of fame. The fact is, that to do anything in this world worth doing, we must not stand back shivering, and thinking of the cold and the danger, but jump in and scramble through as well as we can. It will not do to be perpetually calculating tasks, and adjusting nice chances; it did very well before the flood, where a man could consult his friends upon an intended publication for a hundred and fifty years, and then live to see its success afterwards; but at present, a man waits and doubts and hesitates and consults his brother, and his uncle, and particular friends, till one fine day he finds that he is sixty years of age; that he has lost so much time in consulting his first cousin and particular friends, that he has no more time to follow their advice."—*R. I. Schoolmaster.*

#### 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 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 contents. 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 complied, and very speedily the boy's apron contained a respectable collection of coppers and silver. When all had contributed their quota, our young vatel, 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 twenty-two francs and thirty-five 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 only to fourteen francs, he appropriated no more than that sum, and then observing in the group that surrounded him, a poor woman in rags, the gallant 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.*

#### PERSEVERE.

It is a fine remark of Fenelon, "Bear with yourself in correcting faults, as you would with others." We cannot do all at once. But by constant pruning away of little faults, and cultivating humble virtues, we shall grow. This simple rule—not to be discouraged at slow progress, but to persevere, overcoming evil habits one by one, such as sloth, negligence, or bad temper; and adding one excellence after another—to faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity—will conduct the slowest Christian at last to high religious attainments.

#### WHERE THERE'S A WILL, THERE'S A WAY.

A glover's apprentice in Edinburgh resolved to qualify himself for a higher profession. The relation with whom he lived was very poor and could not afford a candle, and scarcely a fire at night, and as it was only after shop hours that this young man had leisure, he had no alternative but to go into the streets at night, and plant himself with his book near a shop-window, the lights of which enabled him to read it; and when they were put out, he used to climb a lamp-post and hold on with one hand while he read with the other. That person lived to be one of the greatest oriental scholars in the world, and the first book in Arabic printed in Scotland was his production.

#### A RESOLUTE WILL.

Henry Burgett was not quite twelve years of age when his father died; and fast as his tears fell, when he knew his papa would be with him no more, he wept, if possible, more violently, when his mother told him they must leave the pretty cottage, the only home they had ever known, and that hereafter he was to live with farmer Howard.

"We are poor, Henry," she said, "very poor, and as young as you are, my boy, you must now earn your own support. But keep up a stout heart; you can do it. Fie on those tears!" and she turned hastily that he might not perceive the grief that was piercing her own soul.

Farmer Howard was a hard master, and a sorry time had poor Henry during the long summer days that succeeded this interview with his mother. It was work, work, with no relaxation, from the earliest dawn until the twilight had quite faded. Often did his courage fail, and despondency and indolence urge him to stop, but a stern necessity was on him; he must do or starve; and hence he kept at it, wearily enough, to be sure, until the last apple was in the cellar, the last ear of corn in the crib, and all things secured against the winter, with the most pains-taking thoroughness.

The winter, tardy as its approach appeared to Henry, came at last, with its three months' privilege of school, and its glorious long evenings

that he might spend as he chose, with no spectres of huge heaps of corn to husk, or vast fields of potatoes to dig, looming up in the distance.

How well these hours of study were improved, or how highly prized, the bright light which the blazing pine splinter shed from the attic window, until long past the hour of twelve, might tell. (A pine-splinter, because the mistress was a careful soul, and saved the candle-ends to light Henry to bed.) He advanced with surprising rapidity in his studies, and what wonder? Ardent, persevering effort was never unsuccessful. When the spring came, he was quite master of the Latin grammar, and was beginning to read in this language with some degree of ease. The summer, with its wearisome round of duties, could not damp his desire for knowledge. Every spare moment was carefully seized and sedulously employed in his favorite study.

The winter came again, and with a gleeful heart Henry bounded away to the village school. On the way a classmate overtook him; one who had often jeered him for his bashfulness, and plain, homespun attire, and who, with every advantage, had uninterruptedly pursued his studies.

"Ha, ha, how are you, Hal?" said he; "don't you wish you could read all that?" triumphantly holding up a Latin Reader, and spreading his palm complacently over the open page. Henry kept his own counsel, and together they proceeded towards the school house.

Soon after the opening of the morning exercises, the class in Latin was called to the recitation bench.

"Henry," said the master, "I think you will not be able to go on with the class you were in last winter; you must fall back with the beginners."

"I should like to enter the Virgil class, sir."

"Virgil class! Nonsense, boy, you could not read one word. Just let me see now," opening the book and placing it in his hand.

"How far shall I read?"

"As far as you can," replied the master with a sharp twinkle of his grey eyes, and an involuntary sarcastic smile.

Henry commenced unhesitatingly to read, and had turned the first, second, and third, leaves, before the master had sufficiently recovered from his surprise to arrest him.

"Stop sir! Where did you learn all this?"

Henry told him where. Taking him by the arm, the master led him to the centre of the room, and placing his hand upon his head, said:

"Attention, boys; here is a hero; a greater conqueror than was Cæsar or Napoleon. Give him a round; three times three, now!"

Cheerily, heartily rang out that applause, penetrating the farthest recesses of that time-worn building, making the windows fairly shake again. What a proud day was that for Henry! How his heart leaped and almost bounded out of his bosom—how the girls nodded and blinked their pretty eyes at him; he has not yet forgotten, and although at the present time the laurels of a country's regard are clustering thick about his brow, he often says, "That was the victory of my life. It was at farmer Howard's I learned to labor unflinchingly for a given end."

Children, this is no fancy sketch. Such a lad as I have described really existed, and from his example may we not learn to plan for ourselves elevated standards, and never give over until we have mastered every obstacle and reached our aim?

It is not always lessons to be learned, or woodpiles to be demolished or rebuilt. There are bad hearts to govern, vicious inclinations to restrain, selfish disposition to be overcome; many, many wrongs to be righted. There is room for a life-long labor in our own hearts. Up, then, my young friends, with a strong purpose of life. Shrink not at the sight of difficulty. Remember that "where there's a will there's a way," and that perseverance is a sure guaranty of success.—*Independent in the Indiana School Journal.*

#### KEEP WATCH UPON THE TONGUE.

People are often subjected to extreme mortification by indulging in disparaging remarks of strangers, and learning subsequently that the persons themselves or some of their intimate friends were within hearing of the remarks. Such unpleasant occurrences rarely have so pleasant a termination as the following singular rencontre between Dr. Dwight and Mr. Dennie:

As Dr. Dwight was travelling through New Jersey, he chanced to stop at a stage hotel, in one of our populous towns, for the night. At a late hour of the same, arrived also at the inn, Mr. Dennie, who had the misfortune to learn from the landlord that his beds were all paired with lodgers except one, occupied by the celebrated Dr. Dwight. Show me to his apartment, exclaimed Dennie; although I am a stranger to the Rev. Doctor, perhaps I can bargain with him for my lodgings. The landlord accordingly waited on Dennie to the Dr.'s room, and there left him to introduce himself. The Doctor, although in his night-gown, cap and slippers, and just ready to resign himself to the refreshing arms of Somnus, politely requested the strange intruder to be seated. The Doctor was struck with the literary physiognomy of his companion, unbent his austere brow, and commenced a literary conversation. The names of several literary and distinguished characters, for

some time gave zest and interest to their conversation, until Dwight chanced to mention the name of Dennie.

"Dennie, the editor of the Portfolio, (says the doctor in a rhapsody) is the Addition of the United States—the father of American Belles Lettres. But sir, (continued he,) it is astonishing, that a man of such a genius, fancy and feeling should abandon himself to the inebriating bowl, and to bacchanalian revels!"

"Sir," said Dennie, "you are mistaken; I have been intimately acquainted with Dennie for several years, and I never knew or saw him intoxicated."

"Sir," says the Doctor, "you err; I have my information from a particular friend; I am confident that I am right, and that you are wrong."

Dennie now ingeniously changed the conversation to the clergy, remarking that Drs. Abercrombie and Mason were amongst our most distinguished divines; nevertheless, he considered Dr. Dwight, Professor of Yale College, the most learned theologian—the first logician—and the greatest poet that America has ever produced. But sir, (continued Dennie,) there are traits in his character undeserving so great and wise a man, of the most detestable description—he is the greatest *bigot* and *dogmatist* of the age!"

"Sir" said the Doctor, "you are grossly mistaken. I am intimately acquainted with Dr. Dwight, and I know to the contrary."

"Sir," says Dennie, "you are mistaken; I have it from an intimate acquaintance of his, whom I am confident would not tell me an untruth."

"No more slander," says the Doctor, "I am Dr. Dwight of whom you speak!"

"And I too," exclaimed Dennie, "am Mr. Dennie of whom you spoke!"

The astonishment of Dr. Dwight may be better conceived than told. Suffice it to say, they mutually shook hands, and were extremely happy in each other's acquaintance.—*Connecticut Common School Journal.*

#### PLEASURE FOR A CHILD.

Blessed be the hand that prepares a pleasure for a child, for there is no saying when and where it may again bloom 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 woods. He was 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, he gave it to him. Neither the giver nor 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.*

#### THE CROOKED TREE.

A child, when asked why a certain tree grew crooked, replied, "Somebody trod on it I suppose, when it was a little fellow." How painfully suggestive is that answer. How many, with aching hearts, can remember the days of their childhood, when they were the victims of indiscreet repression, rather than the happy subjects of some kind direction and culture. The effects of such misguided discipline have been apparent in their history and character, and by no process of human devising can the wrong be now rectified. The grand error in their education consisted in a system of rigid restraints, without corresponding efforts to devolve, cultivate, and train in a right direction.

#### INFIDELITY DECLINING AMONG SCIENTIFIC MEN IN THE UNITED STATES.

One interesting fact was stated by Professor Henry a few days ago, that among the scientific men in the United States, he knew of but one man who professed infidel principles! This is an improvement, and it doubtless is a pledge of still greater progress. Our Presidents, one after another as they come in, take the side of the Bible, and an ever-reigning, overruling God, and they publicly announce their sentiments. See also the beautiful address of Mr. Buchanan to the College Students, in which he warns them against indulging in the social glass.

#### THE GOLDEN TEXT OF EMINENT CHRISTIANS.

Suppose that each were to mark in golden letters the text which has been to him the gate of Heaven; the text through whose open lattice a reconciled God has looked forth on him, or through whose telescope

he first has glimpsed the cross. The Ethiopian chamberlain would mark the fifty-third chapter of Isaiah, for it was when reading about the Lamb led to the slaughter, that his eyes were directed to the Lamb of God, who taketh away the sin of the world, and he went on his way rejoicing. Doubtless the bard of Olney would signalise by the most brilliant memorial, the spot where the Sun of Righteousness first shone into his soul. "Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever: amen." These were the words which instantly converted into a living temple the calm and stately mind of Jonathan Edwards; and we may be sure that—like Jacob, who at Luz would always see the light of the ladder lingering—every time he turned to the passage, even in his most cursory perusal, the devout theologian would receive a surviving trace of that manifestation, which into his vacant, wistful soul brought "the only wise God," and in glorifying that God gave him an object worthy the vastest powers and the longest existence.—*Rev. James Hamilton, D.D.*

#### EARTH AND HEAVEN.

It cannot be that earth is man's only abiding place; it cannot be that our life is a bubble cast up by the ocean of eternity, to float a moment on the waves, and then sink into nothingness, else, why is it, that the aspirations that leap like angels from the temples of our hearts, are for ever wandering abroad and unsatisfied? Why is it that the rainbow and the clouds come over us with a beauty that is not of earth, and then pass away and leave us to muse upon their faded loveliness? Why is it that the stars that hold festivals around the midnight throne, are placed so far above the grasp of our limited faculties for ever mocking us with their unapproachable glory? And finally, why is it, that bright forms of human beauty are presented to our prevision, then taken from us, leaving the thousand currents of our affection to flow back like cold and Alpine torrents upon our heart? We are born for a higher destiny than that of earth. There is a land where the rainbow never fades, where the stars will be spread out before us like islands that slumber upon the ocean; and where the beings that pass here like visions, will stay in our presence forever.—*Geo. D. Prentice.*

### Educational Intelligence.

#### CANADA.

##### MONTHLY SUMMARY.

— His EXCELLENCY THE GOVERNOR GENERAL has been pleased to appoint the Reverend John Barclay, D. D., to be a member of the Council of Public Instruction for Upper Canada, in the room of the late Hugh Scobie, Esquire, deceased.

— His EXCELLENCY also has been pleased to prescribe that "Hamilton College," in the City of Hamilton, and Province of Canada, shall be affiliated to the University of Toronto, under the Act 16 Vic., cap. 80, sect. 17.

— His EXCELLENCY has also been pleased to grant Letters Patent of Invention for a period of fourteen years from the date thereof, to Thomas Fuller, junior, of the village of Oshawa, in the County of York, for "A new method of supporting School-house seats and desks." Dated 4th Dec. 1856. See also the advertisement on the last page of this number of the *Journal*.

— THE BAPTISTS of Upper Canada propose erecting an Academy at Woodstock, which is to have connected with it a separate Theological Department for the instruction of students for the Baptist ministry. Thirteen places competed for the site. The offer from Woodstock, which was accepted, was a site of three acres from Mr. Henry Burch, and the sum of \$16,000. It is expected that the proposed building will cost \$12,000.

— At the recent examination of the Richmond Hill Grammar School the pupils presented to their teacher, the Rev. James Boyd, Head Master, a Gold Medal, as a token of their esteem. The Medal on one side bears the following inscription:—"Bona fide carpe diem. Presented to the Rev. JAMES BOYD, by the students of the Richmond Hill Grammar School, as a mark of esteem, December 15th, A.D. 1856." On the other side is a beautiful engraving of the School House, which is a Gothic structure, with a view of the spire and a bell.

— The recent examinations of the various Grammar Schools are spoken of by the local papers—that of the Hamilton Central School attracted, as usual, very great interest.

#### McGILL COLLEGE, MONTREAL.

A highly respectable meeting was held in Montreal on the 7th inst., to devise means of raising the University of McGill College to a position worthy of that city. The Hon. P. McGill occupied the chair. The Hon. Judge Day gave a financial statement of the affairs of the college. Its expenses are set down at £2,460, and the income at only £1,310; besides an incidental expenditure of £350 for various purposes. To remedy this deficiency, a committee was appointed to make a collection through the city, and the large sum of £8,850 was subscribed on the spot. Of that sum, Messrs. John, William, and Thomas Molson gave £5,000 to endow a chair of English Literature, to be called "The Molson Chair." The remaining £3,850 were subscribed by fifteen gentlemen present, in sums varying from £50 to £500.

The subscriptions to the Endowment Fund of McGill College University now amount to £11,700.

#### NORMAL SCHOOLS FOR LOWER CANADA.

By an Act passed during the last Session of Parliament provision was made for establishing three Normal Schools in Lower Canada, two in Montreal and one in Quebec. It is expected the whole three will be opened and in full operation immediately after the Christmas holidays. At Quebec the school is to be affiliated to Laval University, and that institution has already sent in the names of the Professors it wishes appointed. In Montreal the Jacques Cartier or French School will be held in the Old Government House, lately occupied as a Court House, and be under the immediate supervision of the Hon. Mr. Chauveau, the Superintendent of Education. The Protestant school is to be affiliated with McGill College, the immediate management of it being vested in that corporation, subject to the supervision of Mr. Chauveau. We learn from the *Gazette* that the names of professors and teachers submitted for the approval of Government, are Mr. Principal Dawson to be Principal; Mr. Hicks, now head master of the Colonial Church and School Society Normal School, to be a Professor; and Mr. S. P. Robins, formerly of the U. C. Normal School, also to be professor. Professor Dawson to be associate Professor of Natural History and Agricultural Chemistry, and Professor Fronteau, associate Professor of French.—*Montreal Transcript.*

#### BRITISH AND FOREIGN.

##### MONTHLY SUMMARY.

— Earl Granville has been appointed Chancellor of the London University in succession to the Earl of Burlington, resigned.

— The Rev. A. P. Stanley, M. A., has been appointed Regius Professor of Ecclesiastical History in the University of Oxford Vice the Rev. Dr. Hussey, deceased.

— The Earl of Ellesmere has been declared elected Lord Rector of King's College, Aberdeen, for four years.

— Sir E. Bulwer Lytton has been Elected Lord Rector of the University of Glasgow. Lord Stanley was his competitor. The vote stood, Lytton 242, Stanley 184.

— The number of candidates for matriculation in each of the three Irish Queen's Colleges for this year, so far, are:—Belfast, 46; Cork, 36; Galway, 29. The entries up to this date in the Belfast College are an increase upon last year. There were about 200 students on the college-roll at the close of the last, and there is every reason to expect a considerably larger number at the end of the present session.

— The new law for the regulation of public schools in Sweden is published. It sanctions many improvements on the old system, and places all schools under the unconditional superintendence of the church.

— Orders have been issued for the erection of a Presidency College, Calcutta. The building, which will correspond with the University College, London, is to cost £30,000.

#### SIR JOHN PAKINGTON IN MANCHESTER.

On Wednesday, Sir John Pakington visited the Model Secular School at Manchester, and on the same day also the School for Out-door Pauper Children. The Conference afterwards took place between the Hon. Baronet and the principal gentlemen connected with the rival schemes of education originating in Manchester. The gentlemen present were, Mr. Bazley, who presided, and the Rev. Canon Clifton and Dr. M'Kerrow; Messrs. H. J. Leppoc, J. A. Nicholls, R. Gladstone, P. Bunting, R. W. Smiles, and C. H.

Minchin. The following were the points on which agreement was arrived at:—

"1. That it is desirable to impose a rate for the support of popular instruction in Manchester.

"2. That all schools deriving aid from the rate shall be subject to inspection; but such inspection shall not extend to the religious instruction given in such schools.

"3. That all schools shall be entitled to aid, provided the instruction, other than religious, shall come up to the required standard, and that no child shall be excluded on religious grounds.

"4. That the distinctive religious formularies where taught in schools connected with the different religious denominations, and receiving aid from the rate, shall be given at separate hours, to be specified by the managers, to facilitate the withdrawal of objecting children.

"5. That there shall be no interference with the management of the schools."

Gentlemen on each side took especial care to explain to the Right Hon. Baronet that none of the parties with whom they respectively acted now, or had acted, were to be held committed to the memoranda agreed to. The point of Local School Committees was assumed unanimously, without discussion; and the provision of new schools, where needed, was left open. The points agreed to will form the basis, it may be expected, of an Education Bill to be introduced by Sir John during the next Session of Parliament. [See also page 4.]

#### THE UNIVERSITY OF ROME.

The following details respecting the University of Rome, and those of the Roman States, are not without interest. The University at Rome is governed by Cardinal Reario Zloiza archancellor; Mgr. Donico, rector and Mgr. Costa, vice-rector. It comprises five colleges—the consistorial, the theological, the medico-surgical, the philosophical and the philological. The direction of these colleges is confided to 43 laymen and 31 ecclesiastics. The faculties are four—theology, in which are six chairs; civil and canonical law, of eight; medicine and surgery, of sixteen; and letters and science, of fifteen. All these chairs are supported by the Popes, and some of them have been occupied by men of the very highest distinction. Of the 45 chairs, 31 are occupied by laymen, and only 14 by ecclesiastics. The number of pupils in the year 1855-6 was 876. If to them be added those of the University of Bologna, 487, and of the Universities of Peru and other places, 430, also 560 young priests or laymen who attend the lectures of various ecclesiastical establishments in Rome, it will appear that in the Roman states, there were nearly 2,400 pupils, which is a large number for a population of 3,100,000 souls. The degrees conferred were—in theology, 75 bachelors, 50 licentiates, 58 doctors; law, 153, 134, and 128 respectively; medicine, 80, 31, and 152; mathematics, 34, 42, and 41; 25 young men, moreover, in this section received authorisations to act as architects, 24 as engineers, and 10 as valuers of property; of the 876 pupils of the University of Rome, 238 belong to the city, and of them 106 studied law, 64 medicine, and 68 mathematics. To the medical chairs already existing in that University, the late Dr. Corsi, formerly principal physician to the Hospital of Saint Galliean, has by will, bequeathed funds for adding one, with a revenue of 3,000 francs, for diseases of the skin; he also left nearly 65,000 francs for the maintenance of a ward in the said hospital for the sufferers from such diseases.

#### DESPATCH OF MATERIALS FOR LIBERIA COLLEGE.

The ship *Dirigo*, Capt. Atwood, which sailed from this port for Monrovia, yesterday, was chartered by the Trustees of Donations for Education in Liberia. She is consigned to the Hon. Joseph J. Roberts, the late distinguished President of the Republic of Liberia, and now president of Liberia College. The principal part of her cargo consists of materials for the erection of a substantial and convenient college building on a tract of land granted for that purpose by the Legislature of that Republic.

This college building will be 70 feet long, 45 feet wide, and three stories high. It will contain apartments for two members of the College faculty, and their families, who will reside in the building and have the immediate oversight of the students; a dining-room sufficient for these families and the students; a hall, to be used as a chapel, lecture room, or for any other purpose for which all the students need to be convened; rooms for recitation and for study in classes; dormitories for students, and the necessary offices, store rooms and other accommodations. The kitchen is to be a detached building, in easy communication with the dining room.

The walls of the college building are to be of brick, on a foundation of Liberia granite, rising two feet above the surface of the earth. About

half of the brick goes out in the *Dirigo*. The remainder, with lime, will be procured in the immediate vicinity.

The building will be surrounded by a verandah, eight feet wide, supported by an iron frame, the posts of which will be inserted into blocks of granite. Doors open from each story of the building into the corresponding story of the verandah.

The site for the College building is an elevation on the right or North-west bank of the Paul's River, about twelve miles from Monrovia and eight from the Atlantic Ocean, both of which will be visible from its cupola, probably, when some intervening forest trees are cleared away from its base. The tract of one hundred acres on which it will stand, is well adapted for a model farm, and is in the immediate vicinity of the oldest, largest and richest agricultural settlements in Liberia.

The buildings will be able to accommodate forty or fifty students, beside the President and Professor, or two professors, with their families and attendants.

The whole cost of these College buildings, including the freight of the material from Boston to Monrovia, and all other expenses, will probably be about eighteen thousand dollars.—*Boston Traveller*.

## UNITED STATES.

### MONTHLY SUMMARY.

—State of New York—The Governor of this State in his recent message to the legislature gives the following educational statistics:—

#### FINANCES.

Expended for teachers' wages during the year 1855 the sum of \$2,308,035 85	
Of which is from the revenue of the school fund and from the state tax.....	1,069,639 65
From local taxation in the cities and school districts.....	779,872 76
From rate bills upon parents and guardians of children attending school.....	457,430 00
For the purchase of books for district schools and apparatus for the schools, building school houses, repairing school houses and for out-houses and fences, hire of school houses and insurance.....	581,802 88
Raised by tax in the cities and counties for the purchase of school house sites, for fuel, book-cases and furniture, and for other incidental expenses.....	642,074 34
The aggregate expenditures for all purposes connected with the common schools, were.....	3,531,942 57

#### SCHOOLS AND PUPILS.

Reported number in the state in which school has been kept, on an average, eight months in the year.....	11,888
Teachers employed: number of males.....	10,117
“ “ “ females.....	14,019
	<hr/>
The number of children in the state between 4 and 21 years	1,207,214
Reported attendance in the common schools.....	876,608
Reported attendance in private unincorporated schools....	45,362
Reported attendance in academies.....	29,967
	<hr/>
	951,932

This would leave between the ages of 4 and 21 as not attending school..... 255,282

—The estimated amount of money required by the New York Board of Education, for the support of the present Public School system, for the year 1857, is \$1,100,410 82. The appropriation for the present year is nearly exhausted, and the Board is in debt to the city \$125,000.

—Among the prizes of the present year at Harvard College are two for the greatest skill in mathematics, the first of three hundred dollars, and a second prize of two hundred dollars. These are styled the "Boydton Prize," and are far the most generous that have ever been offered at any American College.

—Professor Gillespie, of Union College, has obtained from Europe a series of models—fifty in number—composing a whole set, belonging to the department of descriptive geometry. They consist of minute combinations of silk threads, extended by weights, and designed to represent ruled surfaces. The process of intersecting, transforming, &c., is said to be truly wonderful; and the workmanship is of the most exquisitely delicate character. The inventor is Theodore Olivić,—and there are but three such sets in the world, one at Madrid, one at Paris, and that at Union College.

—Professor Hitchcock, of Amherst College, has just opened a large collection from Nineveh. They contain some fine things, among which is a King seven feet high, leaning on his sword and offering incense. A gentleman of Amherst has agreed to build a Nineveh Gallery next Spring, large enough to hold all the College specimens, arranged, as far as possible, as they were upon the walls of the old palace.

—Philip St. George Cocke, Esq., President of the Virginia State Agricultural Society, has made a donation of twenty thousand dollars to endow an Agricultural Professorship in the University of Virginia, Mr. Cocke declined a re-election, and Edmund Ruffin, Esq., of Hanover, a veteran agriculturist, was elected president of the society.

—David Hunt, Esq., of Jefferson County, Alabama, has presented to Oakland College the munificent sum of fifty thousand dollars. The conditions appended to the gift are:

1. It is to be held as a fund or endowment, to be invested under the direction of the Board of Trustees, so as to produce an annual interest or profit, leaving the donation itself untouched forever.

2. That out of the interest or profit, arising from the investment, the salary of the President shall be first in full paid, and the residue of such interest or profit, if any, shall be used for the benefit of the College, as the Board may direct.

3. Should Oakland College cease to exist as an institution of public education, in that event the donation shall go to the next best effort for similar purposes in the South.

—Rev. Dr. Nott, of Union College, is now nearly eighty-seven years of age, and has been President of Union College since 1804, when he succeeded Jonathan Maxcy, who had filled the post two years. He has graduated nearly four thousand young men, and has contributed more to the cause of education than any other man in the United States. He still enjoys pretty good health, and is doubtless destined to do even more yet in the noble and patriotic work in which he has been engaged for more than half a century.

Over 3500 students have graduated at Union College here since the college was founded. Of these there must be about 2000 living. They are scattered all over the world. Every Congress contains some of them. Every legislature of this State numbers several. Over a hundred of them are professors in various Colleges throughout the Union, and there is no religious denomination that does not have some of them in its pulpits, and in its Asiatic, African, or Western missions. They are among the practising lawyers and doctors of every state, and there is hardly a railroad built that some of them do not have a hand in surveying it.

—Elihu Yale, the founder of Yale College at New Haven, Conn., was buried at the church in Wrexham, Wales. His monument, a plain altar tomb, bears this inscription:

Born in America, in Europe bred,  
In Africa travelled, and in Asia wed:  
Where long he lived, and thrived, in London dead.  
Much good, some ill, he did; so hope all's even,  
And that his soul through mercy's gone to heaven.  
You that survive and read this tale, take care,  
For this most certain exit to prepare,  
Where blest in peace and actions of the just,  
Smell sweet, and blossom in the silent dust.

The strongest fact is yet to tell. It is recorded that Mr. Yale went out to the East Indies from this country as an adventurer, and becoming wealthy, obtained the Presidency of Madras, and is said to have ruled with a most oppressive authority. He caused his groom to be hanged for riding out a favorite horse without leave. For this murder he was ordered to England, where he was tried for the crime, but by some means escaped all punishment, except a heavy fine. He died in 1724.

His descendants now reside in this city.—*New Haven Journal*.

—The catalogue of Yale College for 1856-7 shows that the number of students in that institution is as follows:

PROFESSIONAL STUDENTS.		ACADEMICAL STUDENTS.	
In Theology.....	23	Seniors.....	105
In Law.....	30	Juniors.....	105
In Medicine.....	27	Sophomores.....	123
In Philosophy and the Arts.....	46	Freshmen.....	134
	126		472
		Total.....	598

—We have received the catalogue of Brown University for the current academic year, 1856-7. The following is a summary of the number of students and their grades:

Resident Graduate.....	1	Candidates for the degree of A.M. ....	118
Seniors.....	27	" " " " A.B.....	29
Juniors.....	53	" " " " B.P.....	17
Sophomores.....	58	Students pursuing a select course.....	46
Freshmen.....	66		204
	205		

## Literary and Scientific Intelligence.

### MONTHLY SUMMARY.

—The Rev. Dr. Livingston has returned in safety to England from Africa. Dr. Livingston was about sixteen years. He has traversed the continent of Africa from west to east and made many most valuable discoveries. The Gold Medal of the Royal Geographical Society was awarded him at the December meeting.

—The English papers contain an account of the melancholy death of Hugh Miller the distinguished geologist of Scotland. He was accidentally killed by the discharge of a revolver which he had in his possession.

—The Rev. Dr. Murdoch, the translator of Mosheim's Ecclesiastical History, died on the 10th ult., in Columbus, Miss. He was in his 81st year.

—THE DEATH OF PAUL DRÉLAROCHÉ.—It occurred at Paris. He was born in 1797, and was a pupil of the celebrated Gros. His power was conspicuous in the representation of intense emotion, as in his *Napoleon at Fontainebleau*; Cromwell contemplating the corpse of Charles I.; the Death of Queen Elizabeth, and Maria Antoinette leaving the Revolutionary tribunal. His largest work, the *Hemicycle of the Schools of Fine Arts*, and *Napoleon crossing the Alps*, is however, of a totally different character. In this the eminent artists of all nations are grouped with surprising skill and beauty. His death leaves a vacancy not only in the French school, but in European art, he was a man of noble presence, strongly resembling Napoleon, though of a finer intellectual type. He was married to a daughter of Vernet, whose features may be traced in his pictures of the *Madonna*.

—The death of the Rev. Dr. Harris, Principal of the New College, St. John's wood, took place at half-past five o'clock on Sunday evening, the 21st December.

—The Series of Lectures at the Mechanics' Institute, Toronto, were opened by Professor Daniel Wilson, LL.D. His subject was "Unwritten History." Professors Croft, Hind and the Rev. Wm. Ormiston, M. A., have been engaged to deliver the other lectures.

—Amongst the announcements of Murray, the London Publisher, is "Shall or Will; or Ten Chapters on future Auxiliary Verbs," by Sir Edmund Head.

—Fossils are said to be found in the Canadian River Thames. The *Prototype* says that the persons who are in the daily habit of gathering stone from the bed of the river, have discovered some fine specimens of this natural phenomenon. A gentleman of Delaware has lately found a petrified human hand, several large sea-shells, and many collections of twigs, weeds, &c., also turned to stone. How the sea-shells have got so far inland, is for geologists to decide.

—It has been decided that the testimonial to the poet Moore shall be erected in College Street, Dublin, if the corporation will give the necessary permission.

—PRINCE ALBERT'S GOLD MEDAL FOR 1857.—Prince Albert, as Chancellor of the University of Cambridge gives a prize this year to the best poem on slavery.

—LITERARY PENSIONS.—Her Majesty has been pleased to confer upon Philip James Bailey, Esq., author of "Festus," a pension of £100 per annum, also £100 per annum upon Dr. W. P. Allison, late professor of the practice of physic in Edinburgh University, in consideration of his distinguished services in medical science, and also of his philanthropic labours; and upon Mrs. Laurie—the widow of the author of the well known work on Foreign Exchanges and other subjects connected with commerce.

—CANADIAN INSTITUTE.—The General Annual Meeting of the Canadian Institute took place on Saturday the —th Dec., when the yearly report was read and the office-bearers for the succeeding year elected. The report states the number of members on the books to be 575. Large additions have been made during the year, both to the Library and Museum. The report respecting the *Journal* is of a favorable character, and credit is given for the zealous labours of the principal editor, Dr. Wilson. The Treasurer's report shows that there is in hand, for building and general purposes, £1,480 12s. 8d. The following is the list of office-bearers for 1856-7:—

President—The Honourable the Chief Justice Draper, C. B.  
1st Vice-President—Professor E. J. Chapman.  
2nd Vice-President—Col. Baron de Rottenburg.

3rd Vice-President—John Langton, Esq., M. A.  
 Treasurer—D. Crawford, Esq.  
 Recording Secretary—J. George Hodgins, Esq., M. A.  
 Corresponding Secretary—Thos. Henning, Esq.  
 Librarian—Professor H. Croft, D. C. L.  
 Curator—Professor H. Y. Hind, M. A.  
 Council—Prof. D. Wilson, LL.D.; Professor J. B. Cherriman, M. A.;  
 James Bovell, M. D.; E. A. Meredith, Esq., LL.B.; Reverend  
 Professor Young; S. B. Harman, Esq., B.C.L.—*Globe*.

## Departmental Notices.

### 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.

WILL BE PUBLISHED ABOUT THE MIDDLE OF FEBRUARY:

**The Educational Directory & Calendar, for Canada, for 1857.**

EDITED BY THOMAS HODGINS,

B. A., UNIV. COLL., TORONTO.

Joint Editor of the Educational Manual for Upper Canada,

CONTAINING an Almanac of the dates prescribed by law, regulation or custom for the Common and Grammar Schools, Colleges, Universities, Law Societies, Medical Boards, Provincial Land Surveyors, &c., in Upper and Lower Canada,—and the following:

**THE SCHOOLS.**—The Educational Departments and Officers for Upper and Lower Canada; Normal and Model Schools in ditto; Upper Canada Grammar Schools, and Lower Canada Colleges, and their Principals or Head Masters, and other Officers; subjects for Examination of Candidates for Masterships of Grammar and Common Schools, Provincial Certificates from the Normal School, &c. &c.; Local Superintendents and Inspectors of Grammar and Common Schools in Upper and Lower Canada; County Wardens, Treasurers and Clerks.

**THE COLLEGES AND UNIVERSITIES.**—Subjects for Matriculation, Scholarships, &c., and the Degrees, in the Faculties of Arts, Medicine and Law; Senates, Councils, Professors and other Officers of Instruction; Graduates, and Matriculated Students, with dates of their Degrees, &c.; Scholarships, Fees and Terms, &c., in the following Institutions: University of Toronto, University College, Upper Canada College, Victoria College, Queen's College, Trinity College, McGill College, University of Laval, Bishop's College; Regiopolis College, Bytown College, St. Michael's College, &c., together with an historical sketch of each.

**THE PROFESSIONS.**—Subjects for Examinations of Law Students and Barristers; Regulations of Medical Boards, and Provincial Land Surveyors in Upper and Lower Canada.

**LITERARY AND SCIENTIFIC ASSOCIATIONS.**—Provincial, Collegiate, and Metropolitan, and their Officers.

The whole forming a complete Literary and Professional Manual for Collegiate and School Officers, Teachers, Graduates, Students, &c., and all interested in the promotion of Common School, Grammar School, Collegiate and Professional Education in Upper and Lower Canada.

\* \* School Officers would oblige the Editor by sending him, immediately, information of any late changes.

### TO SCHOOL TRUSTEES.

**WANTED** by a SECOND CLASS MALE TEACHER of several years experience, a SITUATION. Terms, six pounds per month. Apply to V. HARMON,  
 Queen Street, P. O., Toronto.

28th January, 1857.

### SCHOOL TEACHER WANTED.

**A** SCHOOL TEACHER, holding a First-class Certificate, is wanted for School Section No. 1, Village of Fergus, Township of Nichol. A liberal salary will be given. Apply to the Trustees, ADAM L. ARGO, GEORGE MACDONNELL, ROBERT JOHNSTON.  
 Fergus, 26th January, 1857.

We direct the special attention of the readers of the *Journal* to the following notice. The "DIRECTORY," in the able hands of its Publisher, will prove a most valuable Manual for the professional and business man; and indispensable as a work of reference in Canadian topography and statistics:—

## CANADA DIRECTORY, FOR 1857-58.

SUBSCRIPTION—FIVE DOLLARS—PAYABLE ON DELIVERY.

TO BE PUBLISHED BY JOHN LOVELL, ST. NICHOLAS STREET, MONTREAL,  
 EARLY IN SEPTEMBER, 1857.

### TO THE PUBLIC.

IN THE PROSPECTUS first issued, it was stated that unless on condition of due encouragement being given, and a sufficient number of Subscribers obtained by the middle of January, instant, the forthcoming Edition of the CANADA DIRECTORY would not be proceeded with. After two months active canvassing of the larger Cities and more opulent Districts of the Country, and a few of the principal Cities in the United States, the Publisher finds that, owing it is believed to insufficiency of time, absence of parties and other causes, the Subscription Lists have not yet reached the desired number. Nevertheless, having throughout been favoured with so many unequivocal and gratifying proofs of hearty good-will and a growing public interest in the undertaking,—the canvass too, having, so far as it has gone, been highly satisfactory,—and the time for decision come, the Publisher (unwilling himself to relinquish the design, and strongly urged by others not to relax his exertions) has finally determined to go on with the work,—relying on the Press for a continuance of their favorable consideration, and on the public for co-operation and support.

He therefore now announces, not only to those who have been forward to patronize the undertaking, to whom especially his best thanks are due, but to the public at large, that the work will be vigorously prosecuted to completion, and the publication make its appearance early in September.

All who have not yet given in their names, as Subscribers, are again earnestly solicited to do so; and they will please remember that—unless on condition of actual Subscription—no name can appear in CAPITAL LETTERS in the alphabetical portion, or at all under the various classified heads of the work.

The names of FOREIGN Subscribers and Advertisers received up to 1st July will be inserted in the Canada Directory, in alphabetical order, classified under their business heads, with a short description of the Cities or Towns in which they reside.

In order to extend its circulation, and make the work as productive as possible of benefit to Subscribers and the Country, the publisher has sent Agents to the principal Cities in the United States, where they are now meeting with the most encouraging success; and he intends sending to Great Britain and Ireland, Agents, to take the names of Subscribers and Advertisers for the work.

By such means it is hoped CANADA will be brought prominently forward, and business subscribers have every advantage arising from the utmost publicity.

Montreal, 15th January, 1857.

## SUPERIOR SCHOOL FURNITURE.

ENCOURAGE HOME MANUFACTURE!

To the Editor of the *Journal of Education*.

**SIR**,—The undersigned Trustees of School Section No. 13, Markham, have great pleasure in stating to the public generally their entire satisfaction of the praiseworthy manner in which Mr. A. B. RAMER has furnished our School-house with CHAIRS and DESKS; the style of the workmanship, and quality of the material, far exceed any thing of the kind we have yet seen coming either from the manufactories of the United States or Toronto; and have no hesitation in saying that, for durability, neatness, and cheapness, cannot easily be surpassed; we would therefore earnestly recommend Trustees who may require such furniture for their Schools, to come and see for themselves, and to call on Mr. Ramer before purchasing elsewhere. JAMES GIBSON, JACOB CLINE, JAMES HUSSACK, Trustees.

Markham, January 9, 1857.

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

TERMS: For a single copy of the *Journal of Education*, 5s. per annum; back vols. neatly stitched, supplied on the same terms. All subscriptions to commence with the January number, and payment in advance must in all cases accompany the order. Single numbers, 7½d. each.

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

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