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From the Massachusetts Teacher.

THE DUTY OF SELF-CULTURE IN ITS RELATIONS TO TEACHING.

[A PRIZE ESSAY.]

Personal improvement is the duty of every human being. By virtue of his very humanity, every individual of the race, stands under a sacred obligation to make as much of his mental and moral powers, as his position in life will permit. No one has a right to bury in a napkin any talent God has given him, any more than he has to pervert it to an unworthy use. This obvious general duty becomes specific and peculiar in its relation to many callings in life; and every one, we think, will decide that in regard to the business of teaching, it is a necessary and primary qualification. Its limits and methods, however, in that particular relation may, perhaps, give occasion for differences of opinion, where, indeed, any definite opinions at all are held on the subject.

Self-culture relates mainly to three things, *manners*, *mind*, *morals*. Attainments in all these directions are essential to the teacher's success. Failure in either of them is fatal. Nor can culture in one of these directions make up for its absence in any other. The instructor ought in a high sense to be a gentleman, a scholar, and a Christian. Whoever else can afford to be other than all these, he cannot. And this, we apprehend, will be manifest if we consider the peculiar nature of his calling.

What, then, is the distinctive character of the teacher's vocation? A somewhat extended answer to this question will furnish forcible arguments for continued self-culture in all who engage in the work. We must think, that with all the advance recent years have witnessed in the views and methods of popular education, even teachers themselves have hardly begun to have adequate notions in regard to the importance and inherent greatness of their work. We cannot say less of it than that it involves the highest responsibilities, and is, in the best sense most honorable. We are dull in our apprehensions of the peculiar honor there is in fashioning a human spirit into forms of intellectual symmetry and grace, which it shall carry not only through the life that is, but onward into the everlengthening ages of the life that is to be.

In all civilized countries the votaries of art have been held in honor. He who could make the canvas glow with imitated life, and he who could cut from the cold, dead marble, the almost living, breathing forms of animated existence, have both alike acquired lasting renown. Some of them lived for back in the past. Ages have passed away since the crumbling dust of their masterpieces has mingled with the ashes of their tombs; yet their names are held in deserved honor. But there is a coloring that outlasts all time, and eternity will for ever add to its brightness. There is a sculpturing too, every line and angle and feature of which, will retain its exact form when the heavens and the earth shall be no more. No less a work than this is every teacher called to perform. Consciously or unconsciously, he is making impressions every day as lasting as the soul. What work, then, more responsible than this? What more honorable, provided it be well performed?

But the teacher need not pass the limits of the present life, to find evidence of the high character of his calling. It bears this character when judged by finite standards, and measured by the relations of time. Leaving wholly out of view those higher relations which connect it with a future existence, and regarding it simply as a business connected with the present life, we know of no nobler employment, none more worthy the efforts of the highest order of intellect. The teacher's forming hand is to be found all along the world's history, in the poets, the philosophers, the statesmen and the heroes of every age. Through these he has shaped the destinies of nations. Unrecognized, unknown perhaps, by the subjects of them, he has sent forth influences that have been felt far and wide. Nor has this obscurity rendered these influences any the less effective. It is a fact not usually appreciated, that the true origin of great results lies often entirely back of their reputed causes. It is often forgotten that Alexander the Great was long the pupil of Aristotle, as were Alcibiades, Xenophon, and Plato, of Socrates. "Who," it has been asked, "hears the name of Caius Laelius? And yet Scipio, the conqueror of Hannibal, speaks of himself as but executing the designs of that philosopher." Is it, then, too much to say that had there been no Laelius, there would have been no immortal Scipio, and the great Carthaginian might not have found a conqueror? The greatest of Roman orators, whose fame yet sends its steady light over the abyss of ages, declares that Publius Nigidius, a name that, but for this circumstance, we

should hardly have known, was the author of his noblest deeds. And if Cicero could make this confession, how many more of inferior genius could make similar acknowledgements with yet greater propriety? Indeed, however narrow our observation may have been, instances must have come to our knowledge of great power proceeding from those who dwelt in obscurity, even as the earth is heaved and tossed and cleft asunder, by invisible forces of which we know almost nothing.

Of this hidden power of the teacher for good,—and, let it be remembered, it may be for evil likewise,—we give a single illustration. We once knew a teacher who, in the judgment of those best acquainted with him, possessed the rarest intellectual powers, which he had cultivated with long and varied discipline. For him it was a pastime to read in the mother tongue of Plato and Plutarch, the deep philosophy of one, and the lofty morality of the other. There is hardly any field of knowledge to which he was a stranger. He seemed to be at home on the classic page, among the higher mathematical studies, or while engaged in unfolding those subtle distinctions which underlie that sublimest of all sciences,—the science of the human soul. And no mind truly awake could listen long to his "wide and large discourse of reason," and not feel something of that awe-inspiring reverence, which the presence of the highest forms of intellectual greatness seldom fails to awaken. And yet he was known comparatively to but few. His personal influence over the world at large was but small. The masses were alike ignorant of his worth and his greatness. With a modesty equal to his unusual attainments, he shrank from display; and having no desire of authorship, and passing away from us in the meridian of his days, but few of the results of his profound investigations will go down to posterity on the printed page. But will he have lived in vain? Far otherwise; for deep in hundreds of young and noble hearts, made yet nobler by his sublime teachings, were treasured up the living thoughts his "winged words" bore thither, and there will they be cherished in undying remembrance. Love for Truth and Honor and Duty was inspired in minds that are to influence men from high places of authority and trust; from the pulpit, the bar and the halls of legislation. Through his pupils will his influence be transmitted to other minds, and thus has he set in motion a tide of healthful agencies that will ebb and flow to the end of time. Not far from the quiet waters of a New England lake, stands a massive granite shaft erected to his memory by his loving pupils. It bears no flaunting eulogy upon its tablets. It rises in solid yet simple grandeur, an apt symbol of his life, whose name, with the day of his birth and of his death only, is cut in relief upon the solid stone. As we stood, not many months ago, beside that monument, with sentiments akin to those of the pilgrim who has reached some long sought distant shrine, we could but feel how fitly it illustrated the enduring influence of him whose ashes are reposing at its base.

Let it not be supposed that the importance or the responsibilities of the teacher's calling are confined to the higher walks of the profession; or that they belong exclusively to those chiefly engaged in finishing the work. The instructor, at every stage of his business, is concerned with intellectual and moral development; and we are yet to be informed that the earliest part of this business is fraught with less important consequences than that of any later period. Of how little value is elegance of finish, or beauty of exterior ornament, to that edifice, whose foundation was laid at first in the treacherous sand! Or, to use a better analogy, of what availis any effort to remove an unsightly crook in the sturdy tree, which commenced while yet the tree was a tender shrub? We know not how soon the infant soul begins to receive from the world without its shapings and tendencies. But we do know, that after this time has arrived, its earliest are its most impressible periods. It is then, that little causes, as we call them, produce great results. A word, a look, a tone, a tear, a smile, every one does its work. Sunny and joyous tempers have sprung into life under the genial influence of a constantly cheerful countenance and voice. At this period too, harsh and irritable dispositions are bred amid strife, in an atmosphere of moroseness and ill humor. Thus early does the die give the enduring stamp. A very few years suffice to give full vigor to those elements which expand into a Cowper or a Byron; a Washington or a Bonaparte. "The boy is father of the man," says a poet; and most true it is, that the human character receives its form in childhood. Let no one, then, touch the young soul, that wondrous birth of heaven, with a careless or unpractised hand. Whoso does this does it at his peril.

Thus in whatever view we regard the teacher's vocation, whether in its relations to this or the future life; in its connection with the earlier or later periods of intellectual development; in its immediate results upon the pupil, or its more remote effects, ever going forth from him as a central source; in each and all these views, we find abundant evidence of its peculiar excellence and responsibility as a calling. The teacher is thus seen to be a *fashioner of human souls, moulding them measurably into his own likeness.*

This character of his work indicates, at once, what that of the instructor should be. He owes it most sacredly to his noble employment, that he be no intellectual sluggard. Unrefined manners, an uncultivated mind, or an easy conscience, have no business here. They are not the fitting appointments for this most elevated work. The teacher has chosen an office most responsible and most honorable. Let him do it honor, then, by his own manly character and his faithful labors. But this he will fail to do, unless he is ever diligent in work of self-improvement.

We have said that self-culture has reference to external habits, the mind, and the heart. Some more specific consideration of each of these will be pertinent to the subject.

If the foregoing views are correct, the external manners of the teacher are not of minor consequence. Pupils continually copy the teacher, and usually go further than he, if he is addicted to coarseness of any kind. If they are well bred at home, they will probably disrespect him; if not, they will most likely become confirmed in their own rudeness by his example. Some regard for dress, even, is most important. We are, we confess, no great admirers of those who are careless in this respect; and still less do we respect those who affect oddity or indifference here. We do not think we could even sympathize with a modern Diogenes. While we should despise a fop, we should feel an almost equal degree of disgust with one who purposely or otherwise should play the philosopher in rags. And worse than any where else is this in the teacher. He needs to be scrupulous in regard to his person, his dress, and his manners, as well as in his pronunciation and his use of language. Fifty, a hundred, and perhaps more pupils are accustomed to see him some hours every day. They become familiar with all his habits, even the most minute. If he is careless in his dress, eccentric in his manners, coarse, low, or worse in his words, some of his pupils, it is to be hoped, would *appreciate* such qualifications; but a greater number probably would become his copyists. We shall not be understood as advocating finical exactness; an undue preciseness which is among the worst species of affectation, and not, if our recollection serves us, entirely unknown to the profession. But we would express most decidedly the belief, that no one destitute of refinement and courtesy, whatever else he may have, is fit to be a teacher. The school-room should be a place, the very atmosphere of which is pervaded with the spirit of true politeness.

Progressive intellectual culture is, if possible, yet more essential to the true teacher. He must always be a learner. To be willing to stand here is to be willing to go backward. And yet the temptation to stand still is as great as the yielding to it is fatal. This may be seen at a glance. The teacher spends hours every day in immediate mental contact with those who are perhaps greatly his inferiors in age and knowledge. He is by his position constantly a superior. This continued relation, and the consequent feeling which must accompany it, tend to work out at length an overbearing spirit, conceited and pedantic. Hence has sprung that peculiar genius, born of Ignorance and Conceit, known in all times as the genuine pedagogue, and deservedly the butt of ridicule and satire from the time of Solomon downward. We account for the odium that falls upon his luckless head, on the principle that the caricature of anything is disagreeable, just in proportion as the thing caricatured is really excellent and noble. The pedant is the true teacher in caricature; hence he becomes the object of unmitigated disgust.

There is, we say, in teaching, such a tendency. This tendency brings with it no necessity, however. It can be easily resisted. To do this successfully the teacher must grow intellectually; and this growth implies an ever-widening sphere of knowledge. A higher standard of education, indeed, is now demanded by public opinion, in common school teachers, than formerly. The time has happily gone by when the candidate would answer, provided by dint of digging, he could keep in advance of his classes. A considerable degree of culture is now required—we hope the demand will be greatley increased—in every one who takes charge of a school of any kind. And we doubt not that a teacher may, for a time, be tolerably useful, even if his education is chiefly limited to the studies he has occasion to teach. But if he stop long here; if he make the bare demands of the school-room the limit of his attainments, his mind will contract his self conceit dilate, and pedantry will grow thriftily on its proper soil. Now, in order to forestall such a result, the teacher needs some constant intellectual employment, calculated to enlarge and discipline his mental powers. In deciding what his employment shall be, every one, of course, would consult his own preferences. There are, however, many branches of knowledge essential to the highest usefulness of the teacher, and also in themselves most valuable acquisitions, which are not usually required as qualifications in a large class of instructors. A knowledge of Intellectual Philosophy, for example, is not required by Committees and school laws, in order to teach primary and grammar schools. And yet, if the brief views of teaching we have given are near the truth, how unfit is any one to teach even such school, who is ignorant of the powers of the mind and the laws of its action? As unfit, in truth, as he to build a temple, who is ignorant of the first rudiments of architecture.

Highly useful, also, to the teacher, is some knowledge of the classical

languages and literature. Our own vernacular, as all know, is largely indebted to those wonderful languages; and whoever would understand the full power of those words we have thus borrowed, must learn them in their birth-place and among their kindred. And as to studying those old philosophers, poets, moralists and historians, through translations, it is, for the most part, like looking at the finest landscape in the dim twilight, so that he was not far from the truth who said there really never where but two translations—those of Enoch and Elijah. Every student, moreover, knows how thoroughly and extensively classical allusions are woven into the very texture of the finest English literature. We may now regret this, perhaps, but it will make the fact no otherwise than it is. The great poem of the language is literally full of allusions to the old histories and mythologies. Hence the value of some attainments in this direction to every teacher. And then there is a knowledge of history, far more extended than the school books give, always useful to the instructor. For he is especially concerned to know the great science of man; and this must be studied mainly in language and history. These studies, most appropriately termed the Humanities in the older schools, while they are useful to all, are, on many accounts, especially advantageous in the business of teaching. In fine, that bond of brotherhood, so aptly termed by Cicero, *quoddam cummune vinculum*, which runs through and binds together all the various branches of science, makes them mutually illustrate each other; so that he who undertakes to teach any one of them will find his capability to do so increased, almost in exact proportion to the extent of his knowledge among the rest. Pushing his researches thus into one and another of the departments of knowledge, the teacher will accomplish two most important results. He will discharge a debt which he owes his noble calling, and cultivate himself as a man. He will thus escape that narrowness of thought and view which so often characterizes the pedantic school master, and which satirists have so often used to the discredit of his profession, and will elevate himself and honor his calling.

We are not unaware that we may be met here with the difficulty that the time alotted to many teachers, for their own cultivation in reading and study, is small. It may be said that the greater portion of each day must be given to the school, and that the remainder is needed for physical exercise and social intercourse. We admit the difficulty to some extent; still, judging from what has been done, we are convinced that a proper and systematic arrangement, in regard to time, will give considerable opportunity for so desirable an object. Instances are not wanting of teachers of the very highest usefulness, making large literary attainments. Difficult languages have been learned and abstruse sciences acquired. We have in our mind at this moment a distinguished professor who, years ago, while engaged six hours each day in teaching boys, began the study of Hebrew, and read the Old Testament through several times in that language. Honored female teachers, too, some of whose names are familiar to us as household words, might be named, who have cultivated most assiduously their own minds while actively engaged in the duties of their chosen employment. Almost all of us know the great acquisitions of Dr. Arnold, who, while engaged many hours every day in teaching, found leisure time in which, both as student and author, he gained high and worthy distinction in the republic of letters. Such examples show us what may be done by a careful economy of time and rigid adherence to system. They show us, too, that the business of instruction does not necessarily cramp the mental energies, nor prevent their growth; and that while one is a teacher, he may also become a man of taste and letters. In fact, we think it both the duty and the privilege of every teacher to be such; and unless we greatly mistake, it will be found true on careful examination, that those teachers who are doing the most for their own mental improvement, are, as a general rule, the most useful to their pupils.

That *moral culture*, also, is essential to every teacher, hardly needs an argument. The matter is so self evident as to require little or no illustration. In our own State, where from the very beginning the cultivation of the heart in all schools has been supposed, as a matter of course, to take precedence of every other; and where the school laws not only recognize religion as the highest and noblest possession possible to the mind, but also enjoin it upon the teacher to inculcate piety and Christian morals, love to God, and love to man,—here, we say, it is too obvious also for remark, that the teacher should possess high moral and religious principle. "The business of a schoolmaster," said Dr. Arnold, "no less than that of a parish minister, is the cure of souls." This may be stating the matter strongly. But true it is, that he must have clean hand and a pure heart, who aspires to this sacred calling. And this moral element should never be suffered to lose anything of its vitality or force. It should receive the most assiduous cultivation. There should be in the educator a life and a growth of all good affections. To all who fall short of this, and bring strange fire to this consecrated altar, the words of the Sybil to the companions of Æneas are a fitting admonition, *Procul, o, procul este, profani.*

We have briefly seen what teaching *is*, and what it *requires*. It is surely matter of pleasant reflection that teachers in our midst are coming every year better to understand the true character of their calling, and the relations they sustain to it. This state of things gives promise of a time not distant, when their ranks shall be filled with highly cultivated men and women, and the name of teacher shall be suggestive only of taste, refinement and all good culture. Every teacher is interested in such a result. Let each do his part, and the work will speedily be accomplished.

THE RELATIONS OF TEACHER AND PUPIL.

An important means of promoting the usefulness of common schools is *diffusion of a correct knowledge and sense of the relations of teacher and pupil.* From the want of just and steady principles respecting these relations, the benefit of schools is often much abridged. Difficulties not unfrequently arise in school districts, and in schools themselves, from a want of definite views on the part of parents and teachers respecting the legal rights, powers, and duties of the latter. Perhaps the authority of the teacher is too general in its nature to be confined within bounds that shall exactly comprehend the various contingencies that may happen. If we should venture to say that the occasion for the use of authority must determine its limits, there might still be a wide diversity of opinion as to what should constitute an occasion for its use; and if all should agree as to the call for its exercise, they might differ widely as to the measure and the mode of it. As there is great need of discretion in the teacher, there is also much need that discretion be allowed to him. He is an approximation to parental government, and, so far as the one approaches the other, so far should a similar discretion be conceded. Regarding then the teacher as, to a considerable extent, and for the time being, in the place of the parent, we think that, as in the one case, so in the other, the law will not interfere with the exercise of authority, except where the bounds of reason are clearly transgressed, and the exercise of works palpable injury to the subject of it, and tends thereby to make inroads on the social welfare. In doubtful cases public justice will learn to the teacher rather than to the pupil, as it presumes the discretion of the parent till the proof plainly forbids such presumption.

Unless we widely err, the due authority of teachers has, in many instances, been gradually frittered away, and the art of coaxing has been required instead of discreet *government.* In schools of from forty to a hundred scholars, where the number is nearly equalled by the variety, a morbid sentiment relies for subordination on the power of persuasion alone. Those who are governed nowhere else, and nowhere else persuaded, are expected to be held under a salutary restraint by the gentle sway of inviting motives. If we may suppose cases where this lenient power is strong enough to curb the wayward and subdue the refractory, we think it must be in cases where rare skill is applied to select specimens of human nature. We urge nothing against the power of persuasion within its reasonable limits, and we could wish that these limits where much wider than they are, as they doubtless would be with improved domestic education. Early and steady respect to authority at home, prepares the way for easy government in school, and whilst it is a perpetual blessing to the child, it is a present comfort to the parent and a service done to the public. Not till an even-handed authority creates the power of persuasion at home, may we expect its triumph abroad. Whatever value, then, we put upon its gentle influence, we think that, at least in schools, it is not good for it to be alone. Law, not a name, but a power, must have a known existence, and if this knowledge cannot be communicated by its letter, it should be acquired by a sense of its wholesome penalties. There are those so headstrong from long indulgence and from their habits of early domination, that to bring them to their duty in school, and to keep them from marring their own and others' good, by the gentle power of motives, would be as unreasonable an expectation as that of subduing the wild colt of the prairie without a thong or a bridle. To say that such should at once be turned out of school, is to say that they shall not have the very benefit which all need, and they more than others, the benefit of a well-governed school, to whose government their submission might be a salutary novelty. To expel a pupil from school should be done only by a cautious decision and as an ultimate resort. To inflict upon him this disgrace, and to deprive him of the advantages of education is, in some sense, to punish the community. Such a result may sometimes be unavoidable, but in most cases it may be shunned by the prevalence of a quick and strong sense, within the District, of the importance of a firm and well-sustained government in the school, and by leaving mainly to the discretion of him, who is held responsible for the success of the school he teaches, to find where persuasion can, and coercion must, do its work.

We are unwilling to dismiss this part of our subject, without pressing further the importance of a correct general sentiment respecting schools, both public and private, and of every grade. We think that much of the inefficiency of schools is occasioned by an unintentional and indirect interference of parents with the appropriate authority and influence of the teacher. It is an interference that works no less

effectually because its operation is indiscreet and unsuspected. We refer to a home-bred influence that springs up by the fire side and around the table. It drops from the parent's lips on the heart of his child, to be carried into the gatherings of children in the neighborhood, and thence, with accumulated power into the school, there to injure if not to frustrate, the best endeavors of otherwise competent and useful teachers. It takes the place of a salutary influence that might easily be exerted by the judicious and decided coöperation of parents while their children are under the domestic roof. The indulgence of parental fondness humors the waywardness of the child, lends a willing and partial ear to his unfounded complaint against the teacher, entertains unjust suspicions of the latter's intellectual attainments, and discretion in government. Instead of placing the full weight of parental authorty in the hands of the teacher, it takes away from those hands much of the authority which the deliberate and settled wisdom of the State has placed in them. We therefore respectfully, but with an earnest voice, call upon parents, by their tender and sacred regard to the best interests of their children, and by their enlightened respect to the general good, to refrain carefuly from weakening the government and diminishing the usefulness of the teacher by hasty or ill-founded distrust of his competency or faithfulness, and to consider that, in the regulations of his school, and in his judgment of the character and conduct, the merit or demerit, of the scholar while under his eye, he has advantages for discernment which can be possessed by no one else; and to bear in mind that, as a general fact, the teacher feels his responsibility more deeply and constantly than others feel it for him, and that his reputation and disposition stimulate him to put forth his best exertions for the useful advancement of the school. Let them not forget that, while the children are in school, parental authority is passed away into other hands, and that neither the parent nor the scholar should entertain the thought that any remnant of domestic power may infringe on the supremacy of the teacher, whilst standing where the public will has placed him.—*Massachusetts Teacher.*

WINTER SCHOOLS.

The winter school! What stirring memories hang around this phrase! What visions of fun or fame does it not arouse in the minds of youth. The winter is the time for the revival of learning. The old schoolhouse, which has through the long hot days of summer shrunk quietly aside under the shadow of the trees, or veiled its face in the wayside dust seems to grow larger and looms up with a sort of eonscious dignity as the cold weather approaches. The big boys and girls are coming to shool. The harvesting and husking are over, the labors of the farm and dairy are finished, and the older sons and daughters who have rendered good service at home, are about to turn their attention from the cultivation of the soil to the pursuit of science. The old schoolroom whose summer siesta has scarcely been disturbed by the patter of little feet and the piping voice of the wee ones, now proudly echos the sturdy tread of stalwart youth, and the merry laugh of blushing maidens, who have gathered their books in hand, to grapple again with the knotty sums of the arithmetic and the puzzles of the parsing lessons.

What a time there has been about engaging a "master?" How the tide of talk has sent its eddying whirls to the very circumference of the "section" and agitated the minds of old and young as one candidate after another has been proposed for the truly important post of teacher of the winter school. Finally it has been settled; the progressive party and the young people have triumphed, and the teacher, just from the normal school, has been hired. Some old men shake their heads and talk doubtfully of new notions and high wages, but the older class of scholars express their joy that, at length they are to have a skilful and accomplshed teacher, and all discontent soon disappears in their enthusiastic discussions of their purposes and plans for a hitherto unheard of diligence and success in study. The dust is brushed from the old books and the pages are carefully scanned for some familiar mark or passage which may indicate the last step of the last winter's progress. New studies to be taken up are discussed, and old ones are proposed for review, till, finally the whole question is deferred for the "master's" advice.

At length the day and the master arrive; the scholars assemble, the preliminaries are settled and the winter school is begun. The temporary feeling of strangeness and distrust between the "master" and his scholars speedily gives way to a sentiment of mutual interest and regard, and they bend themselves steadily down to their respective tasks as teacher and taught.

Ah! how busy and blessed a scene is that winter school! What a band of earnest thinkers is there, groping amidst the elements, or wrestling manfully with the higher problems of scientific truth! How the conflict of mind goes on as the spellers take their places, or the parsers bend over the contorted phraseology of Milton or Pollock or Pope, or as the young algebraists chalk their equations upon the black board. The intellectual strength and skill acquired here will by and by grapple, with a triumphant might and success, with the great practical problems of individual and social life. Amidst these scenes of mental excitement characters are rapidly receiving, as on melted metal, the stamp which they will soon exhibit as current coin in the wide world's marts.

Well may that winter school form as it does the staple topic for at least one half the talk of the whole section; well may the doings of the "master" and the pupils be made the subjects of constant discussion. Alas that those doings should be debated in passion and prejudice by those who have never entered the school-room door. How happy if every parent would visit in person that busy room. Let them come and mingle with their children in their school: let them sit down by the side of their sons and daughters on the hard benches, and watch with friendly interest the processes by which the noble boy and graceful girl are conquering their way to intelligence and power.

And why should not parents visit the school? There is no spot within the boundaries of the section so full of interest and instruction as that school-room. A half day spent in the school is better and pleasanter every way than an evening at some scientific lecture. In the well conducted classes one may hear unending courses of popular lectures. Once make it fashionable and no place of resort will be found to possess so many attractions as a good school. And how largely would the general intelligence and cultivation of any community be increased should the adult portion of that community adopt the plan of spending their leisure hours in the school room. If the minds of children increase in knowledge under the instructions of the competent teacher, how much more the minds of men who could comprehend the practical value and bearing of every truth, and bring to the illustration of every principle the light of an active experience!

Nor need there be any great fear that the lessons would be too simple. But few memories are so tenacious as not to need frequent reviews even, and a review of the lessons of childhood would often reveal to the man important truths which the inexperience or inattention of childhood had failed to perceive.

And how honorable and potential is the position of the master of the winter school! Throughout the section he is the observed of all observers. Wherever he walks the streets, from many a half-curtained window or door ajar, anxious eyes study his walk and dress. His words are caught and carried till their echo has been heard by every fireside, and they have formed the topic of talk for old and young. If a man of intelligence, cultivation and benevolence, how much may he contribute to even the present happiness of the section; how much of a generous and cheerful intellectuality may he breathe into the circles of its social life. And in the school-room how splendid the responsibilities of that winter school; how glorious and blessed the fruits. How may he infuse into the minds of those large boys and girls, just ready to start forth on the path of independent life, the vigour and energy of his cultured intellect, and animate them with his own loftier purposes or more generous ambitions. Teacher at once and companion, to the authority of the master he may add the persuasive influence of the friend, and there amongst the scenes of that winter school, in the familiar chat of the recess hour and in the familiar companionship of the fireside, where he goes as the honored and welcome guest, whatever of purity or true nobleness there may lie buried within him will get itself reproduced in their minds and manners. Amidst their mingled hopes and anxieties for the future, now drawing so near, when they must leave school and home for an independent place in the wide, working world, with what interest and confidence do they turn to the teacher to tell him the plans they have formed or to ask his advice concerning the course they are to pursue.

How that winter school sends out its lights far along the roadways of life, and how long will its memories linger through those coming years, carrying forward its own joyousness, even to the sear leaf age, like spring flowers which, in some favoured spot, linger on even till the snows of winter come again.—*Michigan Journal of Education.*

FAMILY CONVERSATION.

Very much depends on the conversation of those with whom we habitually mingle. How many great men have received their first impetus on the road to fame from the elevating influence of the conversation of some gifted friend! How many individuals, occupying distinguished public positions, owe half their distinction to the fact of their being permitted to absorb and elaborate afterward, in their own fashion, the sentiments and ideas that circulate from mouth to mouth around them!

Reading and conversation should go hand in hand, the former lending to the latter piquancy and weight, the latter giving to the former the power of stamping itself indelibly on the mind. Plato knew this; and in the quiet groves of Academe gave the immortal example of the worth of well-directed conversation. The man who reads a book and does not speak of it is like the squirrel who busies himself during the autumn in collecting treasures of beech-nuts and acorns, and buries them carefully in the earth as a store against the hunger of winter, but, having a bad memory, forgets where to seek for them

when the hour of want arrives, and leaves them to rot or vegetate, as chance ordains.

Conversation to be truly agreeable should be instructive; but to be instruciive, it should be first made agreeable; nor should the topics be treated in a dry and repulsive manner. It is a duty that people owe to one another, to render their social intercourse productive of mutual benefit. This may be most readily and effectually accomplished by the adoption in the family circle, where friends are in the habit of meeting, of some regular plan which shall guide, without fettering, the conversation; and which, while it gives it an instructive tone, need not interfere with its discursiveness, or suitableness to all comprehensions. Nothing would be more simple, and nothing of more lasting usefulness to this and succeeding generations.

There are few families, in the present age of free public libraries, without the means of commanding a supply of valuable and well-written books. And it would not be very difficult for the elder members of every household to establish a rule, that every evening, or on certain evenings each week, when gathered round the fireside, some books, or discovery, or work of art, or historical event, should be calmly and regularly discussed by the entire circle. Such discussions should embrace a variety of subjects, including those of sufficient familiarity for all to engage freely in the conversation. Then every member, however inexperienced and unlearned, should be heard with attention; for as there is no flower, however humble, from which the bee will not extract honey, there is no mind so unlimited or unenlightened, from which we may not gather some fruit to be garned in our memories.

The topics introduced need not always be treated profoundly, for a continual gravity would put enjoyment out of the question, and make a circle of pedants; and a pedantic family is detestable. It was Pitt, I think, who said, "I would not give a fig for a man who was not able to talk nonsense!" And that great statesman knew very well what he was saying, for it requires a positive amount of genius to talk nonsense well. There need be no necessity, then, for the debates I am recommending to be always wrapped in intense gravity. A subject should now and then be started which would admit of being treated in a volatile manner. Should a family determine to improve and amuse themselves after this rational manner, instead of wasting their evenings in idle gossip, nothing would be easier than to vary the entertainment sufficiently to give it the charm of novelty.

I would earnestly advocate the fireside readings and debates. With young people the debates would be productive of the purest benefits. They would give them a habit of expressing themselves with propriety of diction; of arranging their thoughts and presenting them in the most forcible manner. They would impress on their memories every new fact that came under their notice, and the contents of every book whose merits formed the subject-matter of the discourses. They would teach them that patience and a governed temper are necessary to conduct any sort of discussion properly. And, finally, by bringing the minds of the various members of the family into constant intercourse with each other, by displaying the acquirements of some, and the deficiencies of others, it would lead to a wholesome emulation on the side of the uneducated to rise to a level with the more gifted. It would also afford the latter an opportunity of proving their kindness and good nature by assisting their fellow-labourers in their praiseworthy efforts with their advice and counsel; and thus by drawing the bonds of union closer, the whole family would be linked together in social ties that nothing could sever, because they would be spun from the heart, and strengthened by the intellect.—*The Student.*

"NEVER FORGET YOUR MOTHER."

The editor of the *Lawrence Courier*, who is a Worcester boy, referring to the death of the Hon. John Davis, remarks that he owed much to the personal suggestion and advice of the Ex-Governor, kindly and earnestly bestowed in earlier years, and adds:—

"The last counsel we received from him was characteristic of the man; it was on the deck of a vessel that lay with loosened sails and shortened cable that we, still in boyhood, just commencing years of wandering and hardship, received a parting grasp of his pure hand with these words—'*God bless you! Remember what I've said; and wherever you go,* NEVER FORGET YOUR MOTHER!' What better charge could be given a lad launching forth on 'life's deceitful tide," where the chart and compass of his young head and heart must be his only protection from shipwreck?

"Many years have passed away, and that good man has finished the voyage of time; he has disappeared down the dark stream of death, and we doubt not has reached that celestial haven where the storms of earth are never known, and has exchanged the anchor symbol which he ever carried at the prow during life, for a blissful realization."—*The Student.*

TRIFLES make perfection, but perfection itself is no trifle.—*Michael Angelo.*

MORAL INSTRUCTION IN SCHOOLS.

The following admirable remarks are from Bishop Hopkins' address before the Vermont Teachers' Association, delivered at Windsor, 22nd August. We copy from the *Vermont Chronicle* which publishes the address in full:—

I have said in the commencement of my lecture, that the *reading of the Scriptures* should be a regular part of the exercises of every school. I do not ask that the teacher shall make any direct comment on these Scriptures, nor even that he should open or close his school with any public act of prayer. But I do contend that the Bible, so read, shall be continually referred to, as *the standard of all moral action*, because nothing short of this can prevent the reading of it from becoming an idle form, and even an act of irreverence. For why should the Word of God be read, if it be not regarded? Or why should the divine law be recited, if it be not obeyed.

In the government of the schools, therefore, this principle should never be forgotten. The teacher must have rules of order, and he must punish their infraction in some way, both for the reformation of the offenders, and a caution to the rest. This he *may* do, I grant, as of his *own authority*, but if he should take occasion to tell his pupils that the order of the school is established not for his own ease, but for their improvement—that their parents sent them there for the express purpose that they should learn that it was the goodness of their Heavenly Father which gave them the opportunity of learning, for which they should be devoutly thankful, that the teacher was responsible to their parents, but much more to God, for making them perform their duty—that they were responsible to the same God for the right use of their advantages, because it was their duty to *learn* as much as it was his to *teach*—would not a few words of this sort kindly but seriously uttered, (as the occasion might serve,) be far more likely to secure obedience, besides the inestimable importance of resting that obedience on the right principle which should govern the whole future conduct of life?

Again, we will suppose that the Christian teacher sees two or three pupils of superior talents, struggling in the spirit of natural ambition, to be at the head of the class; that the successful one is puffed up with pride, that his competitors are distressed with envy, and a far larger number, being hopeless of reaching the same distinction, are idle and careless, making no effort at all. Would it not be a most valuable opportunity to give them a lesson on the dealings of Providence? Should he not tell them that God sees fit in His own wisdom to make a great difference in the natural powers of his creatures: that to some He gives far more capacity to learn than to others; but that it is a sin to be proud of our talents on the one hand, or to cast down by our dulness on the other, because we deserve no credit for what God has given us, and it is no reproach to us if others have a larger portion than ourselves, that all we have to do is to use our abilities with diligence and industry, in obedience to His will, that those who have the most talent will have a larger account to render, while those who have the least and do the best they can according to their means, will have the same reward, since it is not the possession of our powers, but the pains we take to use them rightly, which has the promise of final success, through the divine blessing. Surely such a lesson would be most likely to cure the pride of selfish ambition, to stimulate the indolence of the dull, and to bring them all to the true standard of individual responsibility.

HAS THE SCHOOL-TEACHER A RIGHT TO FLOG A PUPIL?

A case involving this question was tried at our September Circuit. Hiram Wood, during the last winter, taught a District School in the Town of Stanford, in this county. Frances Germond, a girl of 17 years old, was among his scholars. For some alleged disobedience, the teacher, with a whip about four feet long, and nearly half an inch in diameter, flogged her so severely that black and blue marks were left on her person for weeks after the occurrence. The defence was that the teacher had a right to resort to this kind of punishment to preserve order. Judge Dean charged the jury that the teacher stood in the place of a parent, *and had a right to correct a pupil, but in doing it he must exhibit a parent's feelings.* That he had no right to use this privilege to gratify his own feelings of resentment—and if he exceeded what was necessary to preserve order, he was liable for assault and battery. He further charged that the means used to preserve order should be adapted to the sex, age and habits of the pupil, that what might be necessary and proper in the case of a female—and left it to the Jury to say whether possible circumstances would warrant a man, whether a teacher or not, in laying his hand in violence or anger on a grown-up girl. The Jury found a verdict against the teacher for the sum of $365, which we think meets with approval by the whole community.—*Pougkeepsie Tel.*

IMPORTANT TRUTHS.—In a work lately published by Lieber on civil liberty and self-government, he says, "There is no right without a parallel duty; no liberty without the supremacy of law; no high destiny without earnest perseverance; no greatness without self-denial."

SPEECHES OF THE CHANCELLOR AND VICE-CHANCELLOR AT THE RECENT CONVOCATION OF THE UNIVERSITY OF TORONTO.

The Chancellor rose amidst great applause, which lasted for some time. He said:—Mr. Vice Chancellor and Gentlemen of the Senate,—Ladies and Gentlemen,—It was my intention to have offered a few remarks on the statutes and regulations which have been passed for the government of this University; but you have been already detained so long, and I will add, so much more profitably, by the interesting ceremony in which we have been engaged, that I will not allow myself to make more than one or two observations. It may be thought that the Senate has been tardy in calling this Convocation, and there has been no douut considerable delay, but I venture to hope that the Senate is not justly chargeable with neglect. Many months elapsed before the government was enabled to keep the necessary arrangements for the constitution of the University; and after the Senate had been constituted, much time was lost in acquiring the information which was absolutely necessary to enable them to set about their task. Without going into details, I may be allowed to mention, perhaps that the statutes under which the convocation has this day assembled were not returned to me until the middle of September, so that we have not been enabled to give more than a few weeks' notice of the commencement; and considering the shortness of that notice, the results are such, I think, as ought to gratiiy all who take an interest in the cause of education. I find that at the commencement of the Queen's University in Ireland, held during the last month, the whole number of degrees conferred in the Faculty of Arts was thirty, and they were drawn of course from the three colleges of Belfast, Cork, and Galway. Now when I state that we have this day conferred nineteen degrees, and that thirty-seven students have been admitted in the Faculty of Arts, five in the Faculty of Law, and one in the Faculty of Medicine, it might be admitted, I think, that the results are highly satisfactory, and argue well for the prosperity of this institution. But there is that objected to in this University, which, if true, must prevent it ever producing those beneficial results to which we look forward with so much hope. It is said that this is an unchristian, or perhaps I should say, an antichristian institution, unworthy the support of Christian men in a Christian country. That is a charge which well deserves the attentive consideration of all, but especially of those upon whom the administration of the affairs of this institution have been devolved, and it becomes us, therefore, to consider deliberately the foundation upon which it rests. It is quite true that the Faculty of Divinity in this University has been abolished; but that was a matter of necessity and not of choice. (Applause.) Had there existed in this Province an Established Church, the adoption of that church as the church of this University might have been justified perhaps upon the grounds of reason, and in that event the retention of the Faculty of Divinity would have been consistent and proper. But there was no Established Church in this Province. (Great applause.) Each denomination had an equal right to claim that its church should be the church of the Institution, and the retention of the Faculty of Divinity as a necessary consequence became therefore a simple impossibility. But is this institution therefore chargeable with being an unchristian institution. Had the Christian religion consisted in the observance of rites and ceremonies, or in the acknowledgment of abstract and impracticable truths, and had there been a church whose ceremonies and doctrines could have been justly regarded as an embodiment of that Christianity, then, indeed, refusing to adopt these ceremonies, or to teach these doctrines, the University might justly have been designated as an antichristian institution. But the Christian religion is a spiritual and not a ceremonial religion. (Applause. (It appeals to the heart and not to the senses. It teaches us not to know our creator merely, but to love him. It professes to purify and mortify the corrupt affections of our evil nature, and to foster and perfect the work of the spirit of God. If that be the true nature of the Christian religion, then I am at a loss to discover how it can be objected that this is either an unchristian or an antichristian institution so long as it holds fast to that great foundation of our faith, the Bible. (Great applause.) But the Bible and the great fundamental truths of the Bible are acknowledged by all Christian denominations alike. With that great bond of union and agreement, the Senate feels that the minor differences between Christian and Christian may well be sunk, in carrying on this great work of Education, as comparatively unimportant; and if there be any man who feels himself at liberty to stigmatize us as therefore either unchristian or anti christian, he must feel himself equally at liberty to stigmatize as antichristian and unchristian every ddnomination other than that to which he himself belongs. If that be the true nature of the reproach, the Univerity is content to bear it. I admit that any system of education which would exclude moral science would be, in my humble judgment, a very imperfect system, because it is in the formation of the moral principles and habits that education in the true sense of the word consists. And I will also admit that I know of no standard of moral judgment for Christian men than the Bible. But does this University exclude moral science? Does she ignore the Bible as the standard of moral judgment? If to found Scholarships for the promotion of this particular branch of science,—if to require proficiency in it from all students throughout the whole course,—if to reward a thorough acquaintance in it with the highest honours,—if that be to exclude moral science, then we are justly liable to the charge. And how can it be said with truth that we ignore Christiahity, when our statutes expressly require a knowledge of Paley's Evidences and Butler's immortal Analogy, from every student who is a candidate for a degree in Arts. On the contrary, I am bold to affirm that the field of moral knowledge which is laid open is as large, and the degree of cultivation required as perfect, as in any other establishment of the same character on the face of the earth. (Great applause.) Before I sit down I am anxious to refer to the munificent provision which has been made by the University for the promotion of literature and science, by the considerate foundation of ninety scholarships. The Senate, after the most anxious deliberation, has found itself at libery to appropriate to this high object no less a sum tnan £3,000 a year. It may be thought, and, indeed, I have heard it said, that this is an extravagant expenditure of the national endowments of this national institution. I admit that it is, so far as I am aware, unprecedented. Larger funds, indeed, are devoted to this particular object in other countries, but that has been the fruit of individual munificence, accumulating through many ages. But there will not be found any instance, I believe, in which an institution of this sort has devoted so large a portion of its funds to that object. The Senate, however, felt that our social position was peculiar. Ours has not been a natural growth, in which, by a gradualand simultaneous devolopement of all the powers, nations, like individuals, grow up to manhood. Our physical powers, if I may be permitted so to speak, have received an undue developement. The avenues to wealth lie open all around us, and are everywhere coveted by men pressing onward to fortune. The national industry is stimulated, therefore, to the highest point, and the love of money, with all its kindred evils, is becoming deeply rooted in the hearts of our people, while the pleasant paths of literature are becoming deserted, and the general tendency is towards a state of mental decrepitude, destructive of all our national greatness. We have a fertile soil and a salubrious climate, and we live by the favour of Providence under free institutions, which secure to us that most inestimable of all privileges, civil and religious liberty; and we enjoy all under the fostering care of that mighty empire, of which it must ever remain our greatest glory that we form a part. (Great applause.) But what will any or all of these advantages avail us if our moral aud intellectual faculties are suffered to lie dormant. True national greatness is not the necessary growth either of fertility of soil or salubrity of climate. Look around the globe and you will find everywhere, fertile regions once the abode of civilization and art, now sunk to the lowest point of poverty and degradation, while the barren island and pestilent marsh have become the seats of empire and wealth. Look at Holland or at Scotland—consider what these countries have been, and what they now are; and then look at the past history and present condition of Spain, or of Italy, and you will find the contrast a melancholy proof of the truth of the statement. Melancholy in truth it is, but full of instruction and full of hope, for it demonstrates with unmis-

takeable clearness that it is to the cultivation of his moral and intellectual faculties that man owes all his goddlike pre-eminence. (Applause.) And when these faculties are suffered to lie dormant, when the human mind becomes stunted, then nations, like individuals, sink by the inevitable law of our nature to the level of the beasts that perish. If it be an object then to lay the foundation of true national greatness—if we desire to achieve for ourselves a position among the nations of the earth, like that of the glorious empire to which we belong—if we hope to stand out even as she now stands out, pre-eminent not only in power, but in the grandeur of her intellectual being, we must imitate the example and walk in the footsteps of our forefathers. (Great Applause.) We must elevate the national mind by the careful cultivation of our moral and intellectual faculties. We must cherish the arts by which habits are reformed and manners embellished. We must implant the love of truth, of beauty and renown in the hearts of our people. This is the noble object to which this University aspires, for the accomplishment of which she esteems every sacrifice small. Failing to accomplish this, she feels that all is lost. But if she is enabled to fulfil what she must believe to be her destiny, she feels that she will have laid the foundation of true national greatness, and she indulges the confident hope that we may one day point to our long line of heroes and statesmen, of philosophers and poets, only less glorious than that which adorns the annals of our native land. (Great Appause.)

The Rev. Dr. McCaul, Vice-Chancellor, said that the gratifying duty devolved on him of presenting the certificates of honor, whereby the University attests its opinion of the proficiency of its students in the different departments, to which they have devoted special attention. Such certificates, in themselves of no value, derive all their worth from the circumstances under which they are presented and received. Their value consists in this, that they are the records of the suceess which has attended you in the prosecution of your studies. And when I speak of success, I do not merely mean the success in competition—the succcss of one candidate over another, although I should be sorry to be believed to be amongst those who think that such competition is injurious. (Applause.) I believe that beneficial results arise from this competition, nor has the Almighty implanted in man a desire for distinction without wise and good objects, in order that it may be the means of producing benefit both to man himself and to his fellow-beings. (Applause.) But it is in a far higher sense that I speak of success. I speak of that success which I doubt not some of you have had—of that triumph which some of you have achieved over the allurements of pleasure, over the blandishments of indolence, over the temptations of vice; of that success over straitened circumstances which may have impeded some of you in your course; that success which has attended some of you in the hard struggle to overcome those difficulties which poverty may have thrown in your way. (Applause.) Such success I deem to be the development of that spirit of resolute determination, of patient self-denial and of steady perseverance, which produced the *mascula proles* of the olden time—which has supplied the parent state with so many illustrious men, whose names add lustre to the bright pages of British glory, and which, I doubt not, if carried out here, will yet grace the annals of this fair land of our adoption with a long and noble list of her own worthies. Such a spirit realizes the conception of the Satirist, for it would prefer the labors of a Hercules to the sumptuous banquets and voluuptuous ease of a Sardanapulus. Such success is not generally regarded with that high honour I wish to attach to it, and yet I am sure that such triumphs over difficulties and impediments are the genuine proofs of true greatness. They are as far superior to physical triumphs as the spiritual nature of man is superior to his corporeal. They have not, it must be owned, the concomitants which excite the attention and the admiration of the crowd —they have not the pomp and circumstance of glorious war—they are unaccompanied by the pealing trumpet, the booming gun or the flashing banner, and yet I hesitate not to say that such triumphs over moral difficulties and impediments—such successes over the enemies of our spiritual welfare—the foes to our mental improvement, are equal, if not superior to anything ever eulogized in the noblest strains of poesy, or celebrated in the most glowing language of historic prose. While we all exult with patriotic joy—and such exultations will, I am sure, be participated in by every one in this assembly—in the glorious achievements of our countrymen in the sanguinary conflict on the heights of Alma (great applause), permit me to give, to-day, the due merit of praise to those who have won a bloodless triumph over as fierce enemies of progress, over as stern foes of improvement—the assaults of bad propensities, the attacks of evil passions, the pressure of straightened circumstances—and have won the victory, not at *Alma*, but at *Alma Mater*. (Great Applause.)

Miscellaneous.

(*From the London Times.*)

THE ALMA RIVER.

Though till now ungraced in story, scant although thy waters be,
Alma, roll those waters proudly, roll them proudly to the sea!
Yesterday unnamed, unhonoured, but to wandering Tartar known,
Now thou art a voice forever, to the world's four corners blown.
In two nations' annals written, thou art now a deathless name,
And a star forever shining in their firmament of fame.

Many a great and ancient river, crowned with city, tower, and shrine,
Little streamlet, knows no magic, has no potency like thine;
Cannot shed the light thou sheddest around many a living head,
Cannot lend the light thou lendest to the memories of the dead;
Yea, nor, all unsoothed their sorrow, who can, proudly mourning, say,—
When the first strong burst of anguish shall have wept itself away—
"He hath pass'd from us, the loved one; but he sleeps with them that died
"By the Alma, at the winning of that terrible hill-side."

Yes, and in the days far onward, when we all are cold as those
Who beneath thy vines and willows on their hero-beds repose,
Thou, on England's banners blazoned with the famous fields of old,
Shalt, where other fields are winning, wave above the brave and bold;
And our sons unborn shall nerve them for some great deed to be done
By that twentieth of September, when Alma's heights were won.
Oh! thou river, dear forever to the gallant, to the free,
Alma, roll thy waters proudly, roll them proudly to the sea!

R. C. T.

IN ALMAM FLUVIUM

VICTORIA CRUENTA A. D. XII. CAL. OCTOB. A. S CIOCCCLIV. NOBILITATUM.

Mater es, Alma, necis; partæ sed sanguine nostro,
Pacis tu nutrix, Almaque Mater eris.

Education.—Locke, once on a time, being asked by a school teacher, how to get at the true secret of education remarked: "He that has found a way to keep a child's spirit, easy, active, and free, and yet at the same time to restrain him from many things he has a mind to, and *to draw him to things that are uneasy to him*—he, I say, who knows how to reconcile these seeming contradictions, has, in my opinion, got the true secret of education."—L.

"Education is a better safeguard of liberty than a standing army. If we retrench the wages of the schoolmaster, we must raise those of the recruiting sergeant."—Edward Everett.

LITERARY WOMEN.

The October number of the *Westminster Review* contains an elaborate and interesting article respecting the distinguished women of France. In no way can we better convey an idea of the tenor of the writer's thoughts, than by laying before our readers the following specimen:—

"Patriotic gallantry may perhaps contend that English women could, if they had liked, have written as well as their neighbours; but we will leave the consideration of that question to the reviewers of the literature that might have been. In the literature that actually is, we must turn to France for the highest examples of womanly achievement in almost every department. We confess ourselves unacquainted with the productions of those awful women of Italy, who held professional chairs and were great in civil and canon law; we have made no researches into the catacombs of female literature, but we think we may safely conclude that they would yield no rivals to that which is still unburied! and here, we suppose, the question of pre-eminence can

only lie between England and France. And to this day, Madame de Sevigne remains the single instance of a woman who is supreme in a class of literature which has engaged the ambition of men; Madame Dacier still reigns the queen of blue stockings, though women have long studied Greek without shame; Madame de Stael's name still rises first to the lips when we are asked to mention a woman of great intellectual power; Madame Roland is still the unrivalled type of the sagacious and sternly heroic, yet loveable women; George Sand is the unapproached artist who, to Jean Jacques' eloquence and deep sense of external nature, unites the clear delineation of character and the tragic depth of passion, These great names, which mark different epochs, soar like tall pines amidst a forest of less conspicuous but not less fascinating, female writers; and beneath these again, are spread, like a thicket of hawthorns, eglantines, and honeysuckles, the women who are known rather by what they stimulated men to write, than by what they wrote themselves—the women whose tact, wit and personal radiance, created the atmosphere of the *Salon*, where literature, philosophy, and science, emancipated from the trammels of pedantry and technicality, entered on a brighter stage of existence."

PROBABLE EFFECT OF THE ANGLO-FRENCH ALLIANCE ON THE ENGLISH LANGUAGE.

The subject of the probable effect of the present happy alliance of the two most civilized nations of the world on the language of those nations is one deserving the consideration of every lover of literature, as well as the etymologist. Among many other effects of this alliance this is not the least noteworthy. To the English student it is more particularly worthy of study, for it is a well known fact that the English tongue is more susceptible of change and of receiving impressions than any other language. This is, and always has been, one of the characteristics of our language.

The foundation of the English tongue is very slight, while the superstructure is composed of parts from almost every known language—Latin, Greek, French, Danish, Norman-French, Italian, German, Spanish, and even contributions from the language of Asia, Africa, and America, make up what is called English. The daily intercourse between the two peoples in the tent, in the field, at the bivouac fire, on the march, "shoulder to shoulder," the meetings between English and French seamen, each assisting the other, and *parleyvooing* as fast as possible—all this must perforce cause a strong influx of words and terms from our ally, which eventually will become so incorporated with our own language as to form another permanent addition to its value and expressiveness. One strong reason for believing that the words thus imported will obtain a permanent standing in our language is, that the importation will be the work of the peer and the peasant, the general and the private.

Many foreign terms, in extensive use by the upper classes, are never heard among the lower, and *vice versa*. But now the case is altered. Mark many, aye most of the "letters from the seat of war," even those written by "a private" or a "non-commissioned officer," and we shall find French words used in a manner and to an extent to warrant that which I have already asserted, viz., that the present Anglo-French alliance will effect an extensive addition to the number of words in the English language.—*Correspondent of Carnarvon Herald.*

THE THEORY OF DURATION.

From the Rev. Dr. Wayland's "*Elements of Intellectual Philosophy*"—a volume originally written by President Wayland, to be delivered as lectures from the chair of moral and intellectual philosophy which he occupies in Brown University. The work is now, perhaps, better adapted than any other book we can mention for instruction in the elements of the noble science of which it treats. The amount of learning and the fruits of severe thought condensed in the lucid yet compact pages of this work are unsurpassed. Dr. Wayland's writings, are equally admirable for their sentiments and style. Read for example the following clearly defined theory of

DURATION.

"The first measure of duration seems naturally to be the succession of our own thoughts. A portion of duration seems long or short, in retrospect, according to the number of events to which we have attended, and the tone of mind or the degree of earnestness with which we have observed them. But it is obvious that these elements vary greatly with the same individual at different times, and with different individuals at the same time. We therefore seek for some definite portion of duration as the unit by which we may measure with accuracy any other limited portion. Such natural limit is found in the revolution of the heavenly bodies; and hence we come to measure duration by days, and months, and years, or by some definite portion of these units. Duration measured in this manner we call time. If I do not mistake, we mean by time that portion of duration which commences with the creation of our race, and which will terminate when 'the earth and all things therein shall be dissolved.'

"But let us take a year, and add to it by unity: we soon arrive at a century. Taking this as our unit, we add again, until we arrive at the era of creation. We go backward still, until we find ourselves, in imagination, at the commencement of a sidereal system. Duration is still unexhausted; it is yet an unfathomable abyss. We conceive of ages upon ages, each as interminable as the past duration of the material universe and cast them into the mighty void; they sink in darkness, and the chasm is still unfathomable. We go forward again, add century to century without finding any limit. We pass on till the present system is dissolved, and duration is still immeasurable. We add together the past and the future term of the existence of the universe, and multiply it by millions of millions, and we have approached no nearer than at first to the limits of duration. We are conscious that it sustains no relations either to measure or limit. It is beyond all computation by the addition of the finite. It is thus, from the contemplation of duration, that the idea of the infinite arises in a human intellect from the necessity of its nature.

"This idea of the infinite, to which the mind so necessarily tends, and which it derives from so many conceptions, is one of the most remarkable of any of which we are cognizant. It belongs to the human intelligence, for it arises within us unbidden on various ocasions, and we cannot escape it. Yet it is cognized by none of the powers either of perception or consciousness; it is occasioned by them; yet it differs from them as widely as the human mind can conceive. The knowledge derived from these sources is by necessity limited and finite. It has no qualities, yet we all have a necessary knowledge of what it means. Is there not in this idea some dim forshadowing of the relation which we, as finite beings, sustain to the Infinnite One, and of those conceptions which burst upon us in that unchanging state to which we are all so rapidly tending?"

THE POPULATION OF IRELAND.

A return has been issued from the census office in Dublin, showing the population of Ireland from the year 1805, to 1853, both inclusive, as far as the same could be ascertained from various sources. The result is thus set forth:—

Year.	Population.	Year.	Population.
1805	5,395,456	1829	7,563,898
1806	5,460,447	1830	7,664,974
1807	5,526,224	1831	7,767,401
1808	5,592,792	1832	7,807,241
1809	5,660,162	1833	7,847,285
1810	5,728,244	1834	7,887,534
1811	5,797,347	1835	7,927,989
1812	5,867,181	1836	7,968,655
1813	5,937,856	1837	8,009,527
1814	6,039,544	1838	8,050,609
1815	6,142,972	1839	8,091,902
1816	6,246,174	1840	8,133,408
1817	6,255,177	1841	8,175,124
1818	6,464,014	1842	8,217,055
1819	6,574,713	1843	8,259,210
1820	6,687,306	1844	8,301,563
1821	6,801,827	1845	8,344,142
1822	6,892,719	1846	8,386,940
1823	6,984,826	1847	—
1824	7,078,164	1848	—
1825	7,172,748	1849	—
1826	7,268,598	1850	—
1827	7,365,729	1851	6,551,970
1828	7,464,156		

NOTE.—The number of persons returned for 1805 is the result of a computation made in that year by Major Newenham, based upon the results furnished by the collectors of hearth money. The population for 1813 is partly the result of an enumeration and partly of computation, no returns having been made in the following places—viz., the cities of Limerick and Kilkenny, and the Counties of Meath, Westmeath, Wexford, Cavan, Donegal, and Sligo. The population for 1821, 1831, 1841, and 1851, is taken from the census returns made in those years under specific acts of Parliament.

The population as shown in this return for the intermediate years has been computed from the increase which took place between the periods from 1805 to 1813, from 1813 to 1821, from 1821 to 1831, from 1831 to 1841, and at the same rate from 1841 to 1846. In 1847 and the succeeding years, a considerable decrease is known to have taken place, but the annual account is not known.

POPULATION OF MEXICO.

According to the latest census of the population of the Republic of Mexico, which we find published in the last Mexican papers, the entire number of inhabitants is 7,853,395, to wit:—

States.	Population.	States.	Population.
Aguascallentes	81,727	San Luis Potosi	394,592
Coahuila	66,228	Sinoloa	169,000
Chipias	161,914	Sonora	147,133
Chihuahua	147,600	Tobasco	63,580
Durango	137,593	Tamaulipas	100,064
Guanajuatto	718,775	Vera Cruz	274,686
Guerrero	270,000	Yucatan	668,623
Jalisco	774,561	Zacatecas	305,551
Mexico	1,091,875	Distrito	200,000
Michoacan	491,679	Baja Californie	12,000
Neuvo Leen	143,661	Colima	61,243
Oajaca	489,963	Tehuantepec	82,395
Puebla	683,725	Tlascala	80,171
Queretaro	132,124	Isla de Carmen	12,325
		Total	7,853,395

There are 83 cities and towns; 193 large villages; 4,709 villages; 119 communities and missions: 175 bacienadss or estates; 6,092 farms and hamlets.—*N. Y. Commercial Advertizer.*

PRINCIPAL TOWNS IN THE CRIMEA.

The principal towns in the Crimea, the present seat of active war in the East, are as fol.ows:—

	Inhabitants.
Sesbastopol	41,135
Baktchi Serai	12,391
Simpheropol	12,104
Eupatoria	9,820
Kertsch	8,228
Theodosia	4,709
Stara Krim	1,176
Balaklava	461
Yaita	371

The roads practicable for artillery in the Crimea are:—

1. From Simpheropol to Sabastopol, along the northern declivity of the Taurian chain; its length is thirty-six miles.
2. From Simpheropol to Yalta, across the Taurian chain, at the base of the Tehatir Dag; its length is forty-six miles.
3. From Yalta to Balaklava, along the South coast.
4. From Balaklava to Sebastopol, around the Western termination of the Taurian chain; its length is nine miles.
5. From Simpheropol to Eupatoria.
6. From Simpheropol to Perecop.

Bakchi Serai is half-way from Sabastopol to Simpheropol; the road between the two places skirts the base of the Taurian chain.

TABLE OF DISTANCES AND OF POPULATION.

The following interesting statistics are taken from a proof sheet of a volume, prepared under the direction of the American Census bureau, showing the distance between some of the leading points of the United States by the nearest post roads. That a better judgment may be formed of the extent of the country, they are compared wlth nearly equi-distant foreign cities:—

American Cities.	Distances in Miles.
Pittsburgh to Boston	616
Mew York to Mobile	1,470
Philadelphia to Pensacola	1,443
Boston to Nashville	1,590
Albany to Richmond	506
New York to Charleston	790
New York to Cleveland, (Ohio)	671
Boston to Galveston, (Texas)	2,256
New York to Astoria, (land route)	3,523
New York to Astoria, (via Cape Horn)	17,500
New York to Astoria, (via Panama)	6,260
New York to San Diego, Cal. (land route)	3,732
Charleston to Hartford	900
New York to New Orleans	1,640
Falls of St. Anthony to mouths of Mississippi River	2,200
Sources of Mississippi to mouths of Mississippi	2,986
Pittsburgh to New Orleans, (via river)	2,175
Nearly equivalent American and Foreign Cities:	
Paris to Vienna	625
Paris to St Petersburg	1,510
St. Petersburg to Constantinople	1,450
London to Constantinople, (land route)	1,490
Paris to Berlin	540
London to Vienna	760
Paris to Rome	700
Stockholm, (Sweden) to Madrid*	2,160
London to Ispahan, (Persia)*	3,587
Liverpool to Canton, (via Cape of Good Hope)	18,000
London to Delhi, (Hindostan)*	5,337
New York to Bremen, (across Atlantic)	3,800
London to Rome	9,100
London to Constantinople, (by land)*	1,4900
Stockholm, (Sweden) to Tunis, (Africa)*	2,200
St. Petersburg to Thebes (Egypt)*	2,800
St. Petersburg to Madrid*	2,100

*Estimated.

The citizen of the United States arriving at New Orleans from New York has passed over a distance more than equal to that separating London from Constantinople, or Paris from St. Petersburg. If he has taken the land route to Astoria his travel will be nearly as great as from New York to Bremen; if the water route, he will have made a voyage nearly equal to one from London to Canton.

The density of population is shown in the following table. Belgium and England are thus represented as the most populous countries in Europe.

Table *exhibiting the Population and Number of Inhabitants to the Square Mile, in various American and European Countries.*

Countries.	Population.	Density.	Countries.	Population	Density.
United States	23,191,876	7.90	Prussia	16,331,187	151,32
Canada	1,842.265	5.31	Spain	14,216,219	78.03
Mexico	7,661,919	7.37	Turkey in Europe.	15,500,000	73.60
Cen. America	2,049,950	10.07	Sweden and Norway	4,645,007	15.83
Brazil	6,065,000	2 19	Belgium	4,426,202	388,60
Peru	2,106,492	3.63	Portugal	3,473,758	95,14
Russia in Europe	60,315,350	28,44	Holland	3,267,638	259.31
Austria	36,514,466	141,88	Denmark	2,296.597	101,92
France	35,783,170	172.74	Switzerland	2,392,740	160,05
England	16,921,888	332,00	Greece	998,266	55,70
Great Britain and Ireland	27,475,271	225.19			

—*N. Y. Commercial Advertizer.*

YORK MINSTER.

On the very spot where the present Minster now stands, a cathedral was erected by one of the Saxon kings, in A. D. 627. In 1137, the present building was erected, and parts yet remain as they were then, especially the stained-glass windows and some screen before the choir.

Of the exquisite and softened beauty of this glass, I can give you no idea; there are no great patches of glaring colors, as with us, but such a mingling and harmony of shades, that at first you have no idea of any color, but only that the light is subdued and mellowed, and that your eyes are pleased by something you know not what. Upon a closer examination you find that each vast window is composed of millions of little pieces, some not larger than your finger, and none exceeding the size of your hand. All the glazing is done on the outside, and is not perceptible, even there, until you look very closely, as it is done with a kind of black putty that approaches nearly to the color of the glass.

They show you at one end of the church five windows, called the five sisters, from the patterns having been first embroidered in wool by five sisters, then painted from the embroidery, and then put in, in glass. This was done in the beginnlng of the 13th centnry, and still it remains. Another window at the east end of the church is said to be the largest and finest in all Europe, and is so immense that our church would pass through it, with steeple and all; and yet it seems small, so much grander are the proportions of the cathedral. The compartments are filled with scenes from Scripture history, and nearly all is represented in it.

The stone screen or partition dividing the choir from the nave or peoples' division, is most wonderful; 200 years' work were spent upon it; nor do you worder at it, when you see the myriads of minute faces, angels' musical instruments and Gothic points and arches that are sculptured there most delicately in the hard stone.

In niches in this stone partition are statues of fifteen Kings, from William the Conqueror, to Henry VI. Even upon their robes the delicate chiselling is wonderful—every little embroidered flower is faithfully copied, and you are lost in wonder and admiration of the patient endurance of toil that has produced this most curious screen. In the interior of the choir (about the centre of the cathedral, and which is now used as a chapel for morning and evening prayers) may be seen the same carving as on the exterior, only that it is of oak without polish or oil.

Into this we went at 4 o'clock, after two hour's patient wandering over the church, trying to comprehend its size. When the organ burst forth into a voluntary, and the sweet soft voices of the children chimed in with it, and the whole harmonious sound went floating and filling the arches and aisles, I was overpowered and subdued, so that the tears filled my eyes again and again. I never felt before the insignificence of a human being as I did, excepting at Niagara. Something of the same yearning filled my soul in listening to the voice of the mighty waterfall, as impelled me now to join, with all my being, in the solemnly sweet chanting. I wanted to fall upon my knees and weep, unnoticed and undisturbed, for hours.

One little boy near me had a voice that was so full and deep, yet so soft and flute-like, that it reminded me of a bird singing its morning hymn of praise, or of an angel before the throne. I could only think of Heaven and felt that I was indeed in the presence of my God. I was under the very shadow of his throne, and listening to the rapturous

chanting of the heavenly host, and with closed eyes I sat breathless, lest some glimpses of the unearthly glory should burst upon my unhallowed sight. No language can describe my deep emotion. You must see and feel it for yourself to know how strange and awful it is. I could not speak when all was over, and quietly stepped out to a corner, that I might indulge in the tears that were overflowing my eyes. It did not seem to me that this was the workmanship of mortals like myself, but that it must have come, as it was, fresh from the hands of the Creator, just as our Niagara did. We look like children walking about, and those but a few paces, apparently, from us were but motes in the grand pile.—*From the letter of an American Lady in Europe.*

Educational Intelligence.

CANADA.

MONTHLY SUMMARY.

An Educational Convention was recently held in Montreal, at the instance of the *Canadian Institute*, to discuss the best means to be adopted to forward Education in Lower Canada; few persons attended and the convention was adjourned for some days....A meeting of the teachers in the County of Northumberland, was held at Cobourg, on the 28th ult. The following addresses were delivered: Mental Arithmetic by Mr. E. Scarlett; a general address by the Chairman, the Rev. S. Tapscott; the natural Sciences in Schools, by Mr. Brown; the Teacher, by the Rev. W. Ormiston, B.A.; Mental Culture, by Mr. Boate; addresses were also delivered by the Rev. Mr. Blackstock and others, and the meeting adjourned, to meet again at Port Hope, on the first Friday in April....The London British and Foreign School Society, has, under the supervision of the Rev. Mr. Dillon, and with the sanction of the Bishop of the Diocese, opened a Training Model School at London, U. C., Mr. Ballantyne is the master employed. The movement is designed to aid in promoting the education of the fugitive slaves and coloured population....The Hastings Chronicle of a late date states, that, "It is now but four months since the corner stone of the Belleville Seminary was laid, since which time no effort has been wanting to push forward the work; in fact so rapid has been its progress it is now more than half finished, and the people of hastings may well be proud of it. It is a magnificent building, and when completed, will afford facilities for educating the youth and not only the immediate town and county, but from different parts of the Province. It is admirably situated on a rise of ground commanding a beautiful view of the surrounding country, at a distance about half a mile from the bustle and din of the town, and will be commodious in every point of view; and should the services of a worthy principal be secured, no town in Canada can afford better inducements to the student than Belleville. The body of the building has over 100 rooms, some 30 or 40 of which, are for boys and as many for girls.—Immediately between these apartments is a large room for a chapel, size 48 by 42 feet; besides there are 5 class-rooms for males, including the laboratory, 3 class-rooms for females, a drawing-room or parlour, a music-room and Teacher's room. The front elevation of the building is 130 feet, depth 92 feet, height from the ground to the top of the cupola 82 feet, and is supported by 12 iron columns and two brick walls from the foundation to the roof, which rests upon them. There are three flights of stairs, two in the main body of the building and one in the Principal's apartment. There are over 100 inside doors and 150 windows, and at the rear elevation there is to be a verandah of some 180 feet in length."

SCHOOL ATTENDANCE IN THE CITY OF TORONTO.—Extract from the report of Mr. Barber, the Local Superintendent, to the Board of School Trustees, 1st Nov. 1854.

"Referring to my previous reports, it will be found, that although the attendance of the city schools, thus far, since the vacation, has been on the whole satisfactory, the number of pupils now benefitting by the advantages secured to our youth of both sexes (by the excellent educational opportunities provided for them at the public expense) is not equal to what was returned for the first six months of the year, which exhibited an average of 1540, the greatest attendance having been in June, viz. 1,563, and the smallest in January, viz. 1,434.

I find that upon examination of the school registers, that while the average *actual attendance* for October has been 1,452 the mean of 1,440 and 1,464 as before stated) the number of pupils *enrolled as attending school*, has been 2,050, being 578 more than the actual attendance for the latter half of the month; and therefore proving that more than 25 per cent, or one fourth of the children entered as pupils on the school books, may be considered as habitually irregular in their attendance—and this aggregate evidence of the caprice, or apathy, manifested by the parents of the children, is further marked by the fact, that, in one of the city schools where the greatest attendance on one day in October 18th, registered at 107, the smallest was no more than 53, or not quite one half!

To some extent this very marked, and I may be pardoned for adding, very discouraging feature, in the city schools which are all free, is attributable to the pressure of the times, which has compelled many parents to employ their children at home in assisting to maintain the family, but, be this as it may, it is clear to me, that an improved attendance must be obtained, otherwise the advantages proposed to be gained by means of Free Schools cannot be fairly said to be realized.

Considering a numerous and regular attendance of scholars as the key stone of successful popular education, and looking upon the question of numbers not only as regards the present large outlay for the maintenance of our schools, but also prospectively as regards the new and handsome school buildings now nearly completed, for the further benefit of the school population of this city, I take the liberty of offering the following suggestions on the important subject viz:—

1st.—That in accordance with the provisions of the 5th section of the 24th clause of the Upper Canada School Act of 1850, each ward, or say such wards as have a large population, should be divided into two sections, and a committee of not less than three persons (who take an interest in school matters) appointed to each section, expressly to see that all the children of school age, within their respective sections, attend school,—to use their influence in prevailing upon parents and guardians to send their children or wards regularly to school: and further, to do all in their power to assist the Local Trustees in realizing to the fullest extent the great moral and social benefits to be derived from our common schools.

2nd.—That as the teachers of the city schools have at present no school duties to attend to on Saturday, they be required to devote a portion of that day in visiting the abodes of those children who are either irregular in attendance, or not supplied with the necessary school books for the purpose of effecting, by their influence and persuasion, an improvement in these defects, at the same time communicating frequently with the Local Trustees and Committee upon these subjects.

Were these or some similar regulations established, I am of opinion that a decided improvement would be apparent in the numbers attending the city schools. It certainly may appear anomalous that parents should require any inducements, beyond their own sense of duty, to send their children to our schools where a good practical education can be obtained for no other cost than the few books necessary for study; but still, experience has shown that a remarkable indifference in regard to education does prevail, among even that class of our citizens to whom the advantages of a common school system ought to be most apparent, and most anxiously availed of.

In furtherance of the object to which my remarks point, namely, a greater increase in the number of pupils profiting by our public schools, it is my intention, at an early period, to address myself, by way of public lecture, to the parents and others, resident in the several wards of the city, especially on this all important subject of school attendance, so as to stimulate a more lively feeling, as well towards the best interests of their offspring, as towards their onward prosperity of our free school system."

CONVOCATION OF THE UNIVERSITY OF TORONTO.

A Convocation of the University of Toronto, was held on Friday afternoon the 24th instant, in the University Hall, the Hon. W. H. Blake, Chancellor, of the University presiding. There was a large concourse of ladies and gentlemen present, to witness the interesting proceedings. Shortly after two o'clock the Chancelor, the Senate, and the various professors, followed by the students, entered the Hall and took the places appointed for them respectively. The Chancellor dressed in a chastely ornamented handsome purple robe, was seated on a *dais* at the upper end of the hall, supported on each side by the mace bearers. The proceedings commenced by the following gentlemen being admitted to degrees.

To the Degrees of M. A.—Light (R. N.,) Clark (A. M.,) Morris (J. H.)

To the Degrees of B. C. L.—Boyd (J.) M. A.

To the Degrees of B A.—Brown (J.,) Marling (S. A.,) Bayley (R.,) Oille (L. S.,) Blake (D. E.,) Wells (R. M.,) Jones (C.,) McKeown (J.,) Boulton (J. F.,) Thom (J.,) Trew (N. M.,) Macgregor (C. J.,) Crombie (E.,) English (C.)

The degrees having been conferred, the several successful candidates came forward to receive their certificates of honour.

The prizes were accompanied with suitable remarks by the respective gentlemen who presented them. Professor Wilson, in presenting the prize to Mr. Ross, who had distinguished himself in history, English language, and literature, said that he was the solitary representative of that race to which this wide continent belonged ere it came into the hands of its present possessors. [Great applause.] He had distinguished himself in a very high degree, and was one of the most promising students of the University.

The speeches delivered on the occasion by the Chancellor and Presidents, will be found on page 194.

CONVOCATION OF TRINITY COLLEGE UNIVERSITY.

The Convocation of this University was held on the 18th ult., and was presided over by the Chancellor, Sir John Beverly Robinson, Baronet, Chief Justice of Upper Canada. On either side of the Chancellor were seated the Bishop of the Diocese, and the Provost of the College. The Professors and the College Council were also present; together with a number of ladies and other spectators. The Students who chiefly distinguished themselves were, Messrs. S. Vankoughnet, W. Cooper, J. Langtry, R. Saunders, J. Broughall, Higginson, and the Rev. Messrs. Leech and Smith.

The following degrees were conferred:—

Bachelor of Arts.—Vankoughnet, (S.); Cooper, (W. E.); Thompson, (C. E.); Langtry, (J.); Beaven, (E. W.); Rykert, (A. E.); Belt, (W).

B. A. ad Eundem.—Evans, (G. M).

Bachelor of Medicine.—Salmon, (J.); Gilmor, (W. R).

Master of Arts.—Preston, (J. A.); Evans, (G. M).

Fourteen Students were also matriculated.

BRITISH AND FOREIGN.

MONTHLY SUMMARY.

The new Training College at Exeter, erected on the old Bath Road, about a quarter of a mile from the city of Exeter, was opened with great ceremony. In the morning, full choral service was performed in the Cathedral, the sermon being preached by the Bishop of Exeter. Immediately afterward, a procession headed by the lord lieutenant, the bishop, and the sheriff, and accompanied by the band of the 15th Hussars, moved through the town to the new building, which was then formally opened, the bishop delivering a suitable address....The building of the Magee College, at Derry, is now in a fair way of being commenced, under the superintendence of Mr. Gribbon, of Dublin. It is to be of the Gothic style of architecture, and will occupy an elevated position on the ground above the Strand, near Mr. Gilliland's mill. The site is admirably chosen, and commands one of the most beautiful views in the neighbourhood....The *Christian Times* gives the following as the result of the recent election of the Oxford University Hebdomadal Council, or governing body: seven "high Church Conservatives," four "Puseyite Conservatives," three "broad Church Conservatives," three "broad Church Liberals," and one "Liberal Conservative:" total eighteen. They are considered fairly to represent the present state of feeling at Oxford ....At the suggestion of the Society of Arts, the lords of Her Majesty's treasury "have decided that it will be desirable" to establish a permanent educational museum. The nucleus of such a museum has been already contributed by a large proportion of the exhibitors at the recent educational exhibition at St. Martin's Hall....A school of industrial art has been commenced at Calcutta, on the same general principle as that on which those at home are conducted. A committee has been appointed by the Bombay government with a view of bringing into existence a somewhat similar establishment at Bombay. Sir Jamsetjee Jejeebhoy has undertaken to pay the interest of £10,000 or £500 a year, to support a portion of the pupils attending it; Government constructs the buildings, and meets all the charges of maintenance....Subscriptions have been collected in N. S. Wales, for the purpose of establishing a Wesleyan College at Sydney, in connection with the Sydney University.

OAHU COLLEGE, SANDWICH ISLANDS.—We learn from the Friend, that the Punahou School, situated two or three miles to the south-east of Honolulu, has been converted into a college, called the Oahu College.

"The site of the institution is most admirable; probably none better in the group. The Hawaiian government has liberally granted valuable lands, surrounding the present buildings. The American Board of Foreign Missions has already expended from $20,000 to $30,000 in the erection of buildings, and at present is responsible for the salaries of both President and Professor. The present wants and future prospects of the foreign community in the Islands, clearly indicate that a well endowed college must be established and maintained, if our children and youth are educated in the higher branches, and fitted for professional life."

Mr. E. G. Beckerith, who has for several years been the principal of the Royal School at Honolulu, has been appointed President, and Rev. Mr. Dole, the principal of the Punahou school, professor of languages. A preparatory department is to be organized in connection with the college, not designed exclusively, however, for those who intend to take a collegiate course, but open to all who can sustain the requisite examination.

The laws of the institution are intended to accomplish the following objects:—

1. To enable a student to pursue any single course which may be thought to be for his advantage.

2. To enable a student to pursue, for a single term, a single year, or any greater length of time, such studies as his parent or guardian, in consultation with the faculty, may believe to be for his advantage.

3. To allow students who are candidates for degrees, to pursue the studies necessary for a degree, in a longer or shorter time, as their circumstances or ability will permit; the faculty, however, having the right so to direct the studies as to prevent idleness or superficial haste.

Three degrees will be conferred in the collegiate department—Master of Arts, Bachelor of Arts, and Bachelor of Philosophy. Aspirants to the first degree must take a full course of academic study, requiring four or five years. Candidates for the degree of A. B. pursue nearly the same studies as the A. M.'s with the exception of one of the ancient languages, which is omitted, and can complete their course in three or four years. The B. P.'s may omit all the ancient languages, but are requested to study one of the modern tongues. The first term commenced on the 13th of the present month. The trustees of the college are, E. W. Clark; S. N. Castle; S. C. Damon; L. Smith and R. Armstrong.

UNITED STATES.

50,000 *children not attending school in the City of New York;—Remedy:*

Mr. S. S. Randall, the city superintendent of common schools states that: "From the census of 1850, it appears that the whole number of children between the ages of five and twenty then residing in the city was 150,765, and the whole number attending schools of every description during the preceding year, as returned by the families to which they belonged, 76,065, leaving a balance of 74,080 not in attendance upon any school. Assuming the ratio of increase in this portion of the population during the five years succeeding the census referred to, to be 25 per cent. only, we shall have in 1855 an aggregate of about 190,000 children, of a suitable age to attend school. Of this number, 125,000 only, at most, will be found to have attended the public schools, including evening schools, during any portion of the year, while the regular average attendance will not, it is presumed, amount to 50,000. The whole number of pupils in the several colleges, academies, and other public and private institutions of learning, exclusive of the public schools, will not exceed 15,000; leaving, under the most favorable estimate, 50,000 children not in attendance on any school, during any portion of the year—a number equal to the highest average daily attendance upon all our public schools.

In view of these facts, the superintendent recommends the appointment of agents to take a census of all the children in the city of proper age to attend school, and urges that a thorough investigation should be instituted not only as to the extent of school accomodations which now exist, or may hereafter become necessary, but the extent to which those accomodations are improved by those for whose benefit they are designed, and especially the extent to which entire non-attendance at any school prevails, and the causes. Mr. Randall is of opinion that by this means, parents and guardians who now refuse to allow their children and wards to go to school, or neglect to compel them to go, would be induced to do their duty in the premises.

The city superintendent reports that the proposition to open the ward schools on Saturdays is inexpedient.—*Polynesian, September 2nd.*

Literary and Scientific Intelligence.

MONTHLY SUMMARY.

The Canadian Executive Committee for the Paris Exhibition having deemed it important to disseminate throughout Europe fuller information than is generally to be found in published works upon the industrial condition and capabilities of the Province, have decided upon offering for the public competition three prizes of £100, £60 and £40, for the three best essays on Canada and its resources, its geological structure, geographical features, natural products, manufactures, commerce, social, educational and political institutions, and general statistics. In the treatment of the subject regard is to be had to the facilities for transport both of goods and passengers between the mouth of the St. Lawrence and the regions of the West, and to a comparison of these facilities as to cost and distance with those offered by other routes. The essays may be in either English or French. They must be sent in for examination on or before the 15th of February

next. The copyright of Prize Essays will be considered the property of the Committee. Practical utility, and comprehensiveness combined with conciseness, will be among the chief considerations on which the awards of the judges will be based....In the Canadian House of Assembly, Mr. Secretary Chauveau moved to appoint a committee to inquire into the best mode of promoting the fine arts. Encouragement had been given to agricultural and commercial pursuits, and he was therefore desirous that means should be adopted by giving prizes and establishing a museum, or in some other way, for encouraging the development of a taste for the fine arts in this Province. The motion was granted....The Montreal papers record the death, on the 12th of November, of Robert Abraham, Esq., editor of the *Transcript* newspaper. The deceased was a native of Cumberland, England, and was for years connected with the English press, previous to his emigrating to this country, after which he successively edited two leading Montreal journals. Mr. Abraham was considered one of the ablest, if not the ablest writer at the Canadian press, and was as much esteemed in private society, as he was deservedly respected in his public capacity.... Mr. Bayard Taylor, the American traveller and poet, delivered three lectures in Toronto recently on Japan, the Arabs and India. The attendance was good and the lectures excellent....The *Lake Superior Journal* reports that copper has been discovered on the Canadian side of Lake Superior. The "veins are of the largest size and promise to rival in richness and extent the best mines now in the world." It is predicted that a mining business, unprecedentedly rich, will be the result of these discoveries....Some time in June last, a huge mass of pure iron was discovered lying upon the surface (on lot No. 27, in the 9th concession, township of Madoc,) by a party invited to assist the occupant of said lot in removing stones off his field. This mass, in the shape of a stone was frequently tried in order to load it on a waggon, and as often left it on the ground. After minute examination, it was found to be the purest iron, weighing some three hundred and eighty pounds.... It having been reported that coal had been found in the township of West Gwillimbury, Professor Chapman of University College, Toronto, proceeded to the spot indicated, to investigate the matter. The following is his report: A. *Evidence in support of its existence*—1. The bare assertion of one man—the well-digger. No other person pretends to have seen the coal *in situ*. B. *Evidence against its existence*—1. The age of the rock formation. This alone would be sufficient evidence for a geologist, because, although there may be no reason perhaps why an accumulation of vegetable matter should not, under special circumstances, be found in drift clay, yet most certainly if such were found, it would not be in the form of hard black coal capable of yielding a solid metalloidal coke—unless it consisted of a few boulders drifted from the older coal rocks. In the present case, however, we can hardly put so charitable an interpretation on the pretended occurrence of coal at Middletown, since our drift appears to be entirely of northern origin. 2. The non-occurrence of any signs of coal during the sinking of the numerous wells in the immediate vicinity of the one in question: several of these being, moreover of greater depth. 3. The non-appearance of any vestiges of coal in the surrounding valleys or on the hill sides. 4. The evident disinclination of the well-digger to have the well inspected by others. 5. The close agreement, in the amount and character of ash and coke, between the so-called West Gwillimbury coal, and a small fragment of American coal belonging to a sample which had been used some months ago by a blacksmith in the village....In a review of Sir R. Murchison's recent work "Siluria" which appeared in the last Quarterly Review, and which is probably from the pen of the justly celebrated Professor Owen, we find the following compliment to our learned Provincial Geologist—"In the meantime our own trans-Atlantic Governments have not been neglectful of the good work of science. In Canada especially, there has been proceeding for some years one of the most extensive and important geological surveys now going on in the world. The enthusiasm and disinterestedness of a thoroughly qualified and judicious observer, Mr. Logan, whose name will ever stand high in the roll of the votaries of his favorite science, have conferred upon this great work a wide-spread fame."

MONTMORENCI SUSPENSION BRIDGE.

The foundation stone of the proposed suspension bridge, below Quebec, was laid on Monday last with much ceremony. The bridge is to span the river at the brink of the falls. The site chosen is one of the most magnificent in the country, commanding a view of the city of Quebec, the island of Orleans, and the river St. Lawrence for many miles. The platform of the bridge will be 316 feet—the distance between the north and south sides of the river is 300 feet; between the stone towers 327 feet; width of the carriage way 20 feet, with a foot-way of four feet on the side next the great fall. The estimated cost is $32,000.

THE VICTORIA BRIDGE AT MONTREAL.

The Victoria Bridge over the St. Lawrence will certainly be the most remarkable work of the kind in the Canadas—we might say in the whole world. It reminds us of some of the old Roman works, such as the ancient aqueducts which span the valleys of Italy in their grand and gigantic proportions, more than of an ordinary bridge over a river. The success of the engineer in the building of the Britannia Bridge has fully justified him in deciding upon the adoption of the same plan for the Victoria Bridge, which will be constructed on twenty four piers, with spans or space for the navigation, exclusive of the two abutments whence the tubes spring on either side. The centre space or span will be 330 feet wide, and each of the other 24 spans will be 220 feet wide. The width of the piers nearest to the abutment will be 15 feet, and as the piers approach the centre piers, it will amount to 18 feet. The abutments from which the tubes spring will be each of them 242 feet long and 90 feet wide, and from the north shore of the St. Lawrence, to the north abutment there will be a solid stone embankment of rough masonry 1200 feet in length, raised like an artificial rock to resist the current. The stone embankment leading from the south shore of the river to the south abutment will be half this length, or 600 feet. The length of the bridge itself from abutment to abutment, and its total length from the river bank to river bank, will be 10,284 feet, or about 50 yards less than two English miles. The clear distance between the under surface of the centre tube and the average summer level of the river is to be 60 feet, and the height will diminish towards either side with a grade at the rate of 1 in 130 or 140 feet in the mile; so that at the outer or river edge of each abutment the height will be 36 feet above the summer level. Unless unforeseen difficulties arise, the first railway train will pass over the broad St. Lawrence by the summer of 1858. A few years hence, and this very bridge will become one of the greatest attractions to the tourist and the traveller. The Colossus of Rhodes, under which the pigmy shallops of former ages could pass, was esteemed one of the wonders of the Old World. But an iron bridge, spanning a river two miles in width, giving safe passage to hundreds of tons of weight between its iron sides, and permitting ships of the largest tonnage to pass beneath its elevated arches, is an achievement still more remarkable for the New World, and is worthy of the young giant rising in the west.—*Montreal Pilot.*

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