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CIRCULAR

Addressed by the Chief Superintendent to each of the several District Superintendents of Common Schools in Upper Canada, relative to the local School Reports for the year 1848.

EDUCATION OFFICE, Toronto, Dec. 15th, 1848.

SIR:

Several weeks since I transmitted to you blank School Reports for the current year for all the Trustees of Common Schools in your District. Though it is not the required duty of this Office to do more than prepare a general form for such reports, I have thought it advisable to do the same this year as last—furnish a copy of such form for each corporation of Trustees throughout the Province. I have also appended to each of those forms directions for filling them up, and have made the headings of the several columns so plain, by the introduction of explanatory words, that Trustees will not, I hope, be at a loss or liable to mistake in filling them up this year, as was said to have been the case in some instances last year. I take it for granted that you have duly distributed these blank reports to the several Trustee corporations of your District, with the requisite directions for their return to you early in January, correctly and properly filled up.

In addition to these blank reports for Trustees, I have prepared and transmitted a *blank District Report* for yourself—the paper selected and ruled for the purpose—the printed headings attached to the sheets, and the several sheets joined together, and arranged in the form most convenient for you to fill up. It only remains for me to offer some suggestions in respect to your own Report for the current year; for in consequence of omissions and defects in the District Superintendents' Reports of last year, upwards of three months additional labour for one person was thrown upon this Office. The columns of only four of last year's local Reports were added up at all; and only two of them contained abstracts of the Reports of the several Townships mentioned; and only a few of them presented any general review or summary observations on the real or comparative state of the schools in the respective Districts. Nevertheless, the District Reports of last year were more accurate, and vastly more comprehensive than those of any preceding year; and I regret

that the Provincial Report for last year cannot be printed previous to the meeting of the Legislature, before which it must be laid—as that Report exhibits the progress which has been made in the several departments of the Common School System, the great value of the various new school statistics which have been furnished in the last Reports of the District Superintendents, and the great importance of complete school statistics from the several Districts.

1. The first suggestion I desire to make relates to *filling up all the columns* referring to *each school*. For instance, in some cases where there may not be reported to the District Superintendent the exact length of time a school may have been kept open, or the exact number of pupils attending the school, he should not leave the column blank, but set down what he thinks is correct, with a remark to that effect. All such omissions reduce, or prevent getting anything like the correct *average* for the whole Township or District relative to the number of pupils attending the schools, or the time that schools are kept open. The same remark applies to omissions on any other subjects embraced in the reports. The District Superintendents, from their own local knowledge, and the experience and reports of past years, can approximate the truth respecting such items as may, in some cases be omitted in Trustees reports. *Attention to this suggestion on the part of both Trustees and District Superintendents, lies at the foundation of full and complete statistical school returns for Upper Canada.*

2. My second suggestion is, that the returns for each *Township* should be accurately added up, the total under each head set down, except in those columns which require the *average* attendance of pupils and the average salaries of Teachers to be given; which *averages* should also in all cases be inserted.

3. The third suggestion is, that an *abstract* of the reports for the *several Townships* be made at the bottom of *each* sheet, under the several heads contained in such sheet; and then an *average* under the several heads for the *whole District*.

4. I beg also to suggest, that the *number* and *salaries* of *male* and *female* Teachers in each Township be distinctly stated, and the *average* salaries of each, (whether with or without board,) be given; and then the average salaries of each class for the whole District. The religious faith of the Teachers should also be stated, as directed in the Book of Forms and Regulations, and provided for also in the Trustees' blank Reports.

5. In respect to the *money* columns of your Report, in that under the head, "Amount received from the Chief-Superintendent," should be set down what you *apportioned* to a School Section from the *Legislative Grant*, and not what you may have *paid* to such Section out of said Grant; and under the head, "Amount assessed by the Municipal Council," should be set down what you have *apportioned* to such Section from the Council Assessment of the School Fund, and not what you may have *paid* such Section from that source. The column headed, "Amount received from other sources," should specially include what may have been apportioned (if any) to each Section from previous years' balances of the School Fund. The column headed, "Balance still unappropriated," should embrace the balances available *from all sources* (including Rate-bill, &c.,) and not merely the balance of the School Fund

which may be in the hands of the District Superintendent. The amount of this latter balance will be shown by the District Council Auditors' Report, which should accompany the Annual Report of the District Superintendent. I may also add, that the items which are contained in the two or three columns of the Trustees' Reports, for which there are no corresponding columns in the blank reports for District Superintendents, can be inserted in the columns (by erasing the present and inserting the headings required) of the sheet devoted to District Model Schools—as there are but two such in Upper Canada.

6. Very little definite information was furnished by the local School Reports for last year, relative to the condition and character of *School-houses*. I observe from semi-annual reports which have been laid before the Brock and Bathurst District Councils, at their late Session, that this subject has engaged the special attention of the excellent School Superintendents of those Districts, and that their reports, faithfully pointing out the defects in this and other departments of their Common Schools, and containing many valuable suggestions for their improvement, are being printed and circulated under the auspices of the Councils. Should a similar course be adopted by the Superintendents and Councils of other Districts, immense benefit would result to our Common Schools generally. I hope you will furnish as definite and full information as you can in your next Annual Report on the condition of the School-houses in your District.

7. It is important to embody all the information you can obtain as to the number and character of private and Grammar Schools and other seminaries of learning, and public libraries of different kinds in your District; as also a view of the general state of the Common Schools, and the sentiments and feelings of the people on the subject of Education, as compared with preceding years. An intimate and thorough elucidation of the educational state of a country, together with the result of any means which may have been employed for its amelioration, is a most important step towards its further advancement.

8. I need scarcely observe how much perplexity and trouble are occasioned by any oversight or inaccuracy in local statistical reports; and while I have provided you with the necessary blanks, carefully prepared and arranged, I feel confident that no efforts will be wanting on your part to render your report as correct and complete as possible. I have only to add, that as I desire to prepare the Provincial Report of Common Schools for the current year before the close of the ensuing Session of the Legislature, I have to request that you will transmit your report by the first of next March at the latest, and as much earlier as possible. If all the School Assessments are not collected before that time, let them be reported so; but I hope you will not delay the transmission of your School report for the current year later than the first of March.

I have the honour to be,

Sir, your obedient Servant,

E. RYERSON.

*The Superintendent of
Common Schools for the
..... District.*

COST OF IGNORANCE—VALUE OF EDUCATION.

"You will confer the greatest benefit on your city," says Epictetus, "not by raising the roofs, but by exalting the souls of your fellow-citizens; for it is better that great souls should live in small habitations, than that abject slaves should burrow in great houses."

I can conceive of no more degrading position for a human being to occupy, than that of independence in fortune and poverty of mind. An individual thus conditioned, is little above the mere animal; he has means for reaching the highest intellectual and spiritual attainments, and yet he is indifferent with regard to his mental advancement. He has houses and lands, rich liveries and costly adornments to attract the gaze of his fellows and tempt their admiration; he is courted and flattered by an ignorant world, and he feels himself great in his littleness. He little dreams that mind is the characteristic of man, and that a human being is only man in proportion to the development of this mind, the high conceptions formed of God and his stupendous Universe, and the happiness enjoyed in consequence of mental cultivation and patient study. We call the culprit degraded; but the rich man who lives in splendid ignorance is no more so, because he has the means of ennobling himself, but applies them not; and moreover, the vanities that encompass him, are destructive in their influence upon his fellow-men. His household is not a "household of faith," nor yet of inquiry, looking forward to a brighter destiny for Humanity, and upward to the Good and the Perfect. Has he a son or a daughter? Instead of being found in the library, reading the thoughts of the great, thinking of the wonderful things that fill heaven and earth, and enjoying that sweet communion of pure and cultivated minds, the one is generally found wasting both soul and body in folly, luxury and extravagance, and the other is occupying a large portion of her time in arranging her toilet, to attract the attention of the foolish. Some of the wealthy, though ignorant, have, notwithstanding, some conceptions of the dignity of human nature, and are solicitous for the intellectual and moral elevation of their children. But the mass who have the means of suitably disciplining their offspring, have no higher estimation of education than as a kind of highway to aristocracy or wealth. They educate them according to the business they are to pursue, not to make them great or good. Accordingly, money, in their view, is wasted, when expended in the good education of a farmer or mechanic. Such ought to be reminded of the reply of Aristippus to a father who wished him to educate his son, but complained of the price demanded, which was fifty drachmas. "Fifty drachmas!" exclaimed the father, "why that's enough to purchase a slave." "Indeed!" replied Aristippus, "buy him, then, and you will have two."

Ignorance, though not without price, is yet the most costly thing we have. It costs vastly more to support an ignorant than an educated people; so that in the matter of pecuniary economy alone, money invested in education is profitable stock. How shall we estimate the cost of ignorance? This requires a general survey of society. We may state some of the items of expenditure on account of ignorance, thus:

1. The expense of Law. This includes all the money paid to the Legal Profession, and in support of all our courts of justice. Every one can form some estimate of the amount of money which annually passes through the

hands of the courts. We may safely say, that in the aggregate, the costs of litigation amount to one half of the value of all property and money made the subject of dispute. May we not also safely say, that these costs are abundantly sufficient to pay the expense of the good education of every son and daughter in the land, provided our school system was properly organized?

But, is the question asked, how is education to save all this expense? The answer is readily made; it will tend to place the people on a moral and intellectual eminence, where honesty and fair dealing will prevail, and where each will be magnanimous in his intercourse with his neighbor. To do this, education must be of that elevated kind which looks above all motives except that of progress in goodness and wisdom. It must not be prostituted to selfish purposes. The constant prayer of every one in the pursuit of knowledge, should be for the true development of his manhood, the unfolding of his intellectual and spiritual nature, that he may occupy the lofty position for which God adapted the immortal mind. He who is educated thus, cannot fail to attain that moral purity which will place him above all dishonest and dishonorable actions.

It is true that many who are called well educated, are avaricious, fraudulent, and injurious members of society. But these are not well educated. The whole mind has not been harmoniously developed. Perhaps the intellect is disciplined, but the moral faculties are not. If they are men of science, and are not truly great, they have studied the works of God to little purpose. They have examined the externals of natural objects, but have neglected the internals. They have studied the materiality of objects, but have passed by in silent neglect the most important of all—their spirituality. For there is a meaning, and a powerful meaning, in every natural object, from the minutest atom, to the most sublime manifestation of Divine power; and this meaning is spiritual—religious—leading the mind of the student up toward the God of the Universe, and the investing Him with infinite perfection in all his attributes. The true scholar finds that the more he purifies his moral nature, the truer and more enlivening are his conceptions of the Creator, of the relations which humanity sustains to Him, and of the beauty and sublimity of His works. Here, then, is a kind of education which rises above all the sectarian restraints for which the bigoted are quarreling, that gives expansion to the spirit, religion to the soul, and a constantly progressive elevation to the whole mind.

Again, the enormous expense of law, is the consequence of the vicious character of the people. Reform this character, and the expense is avoided. A true education must inevitably work this reform. If many whose intellects are disciplined, but whose moral faculties are neglected, are vicious, what must be the character of those whose whole mind is neglected? Many individuals whose education has disciplined their thoughts alone, are morally upright, because of the native strength of the moral faculties which are ever ready to prompt in the path of rectitude which the intellect points out. But multitudes act contrary to the highest good of themselves and the world, because of the inability of their reasoning faculties to demonstrate the right and point the way. How often do we hear the apology, "I did not think." Most of our criminal and vicious men do not think—are not aware of the real consequences of their misconduct. They do not understand vice and folly to be destructive of their own highest good. The poet understood this philosophy when he put into the mouth of an unfortunate being—

"Alas! it never was in my soul
To play so ill a part!
But evil is wrought by want of thought,
As well as want of heart."

If, then, we would make the people moral, and save the expense of law, we must not only have a correct and thorough educational system, but all must be brought within the reach of its advantages. Give the people the moral character which will make them despise all wrong, and be as mindful of the interests of their fellows as they are for their own, and all our courts will be rendered useless, and the large, respectable and talented class of lawyers can turn their attention to more congenial and useful pursuits.

Man is subject to law—mentally and physically. One of the laws of progress. Constant development is the duty and destiny of man. If he obey this law, his pathway of life will be pleasant, and he will feel a constant increase of purity and joy. But if he disobey it, the penalty, which is vice and unhappiness, will surely punish the disobedience. The world of man is weighed down by this violation of law, and the sooner the human family return to duty the sooner will humanity be regenerated.

The administration of civil law and the legal profession, are founded on violations of natural law. The people will lie, cheat, steal and otherwise maltreat one another, and they must pay the expenses of their own punishment.

2. The cost of ignorance is seen, secondly, in the enormous expenditures consequent upon disease.

Who will say that a man is doomed by nature to endure the pangs of sickness and the constant torture of ruined health? Can such a requisition be reconciled with that boundless benevolence seen in every object of the material world? Has God created the fowls of the air, clothed them with beautiful attire, filled their throats with the sweetest melody, and given them a constant fullness of joy while he has doomed man, the most wonderful and glorious manifestation of His creative energy, to pain and intolerable suffering? It cannot be—and those who otherwise conclude, can have but a faint conception of the character of the Most High. Has He spread out upon the earth the most inspiring scenery, clothed the plains and hills with glowing verdure, bearing upon a thousand branches the most delicious fruits, and planted all about us flowers of splendid hues which are all eminently calculated to minister to comfort and pleasure, and yet by sending poison through our veins, and racking our bodies with anguish, made them all but manifestations of his mockery and cruelty? The fruit hangs before our lips, and the diseased body is unfit to receive it; the flowers are spread out in gorgeous beauty before us, but the broken spirit is unable to enjoy them; mirth and pleasure seem to abound about us, but our pains prevent our participation in the general joyance. No, no—God Omnipotent and All-benevolent is not the author of our troubles. We have called down all our woes upon our heads. We have violated the laws of our being, and sickness, deformity and vice are the terrible penalties. Our ignorance of the laws of nature and the deplorable consequences of their violation, has involved us in most of the expense of the medical profession. We move along in ignorance and recklessness as long as the body can support our abuses, and then we call in the physician to mend our disor-

dered systems and restore us to health. Ah! folly of follies! to remain in ignorance, shut out from the inner sanctuary of intellectual delight, pursuing that which satisfieth not and is a canker to the body, when, did we pursue our calling, the study of ourselves, and the universe of God, we should illuminate our pathway of life and live in a paradise of pleasure!

How much, we ask, would the numerous fees we pay to these physicians do toward giving to every one that mental development which his dignity and happiness demand! Many books have been written on economy; but a book is needed on the economy of education, a book that will arouse the world from its stupidity and lethargy on this subject and make man appreciate himself as the son of the Eternal God.

3. The cost of ignorance is seen in the crimes and vices that fill the land.

All our penitentiaries, jails, asylums and poor houses, are standing witnesses of the profligacy and expense of ignorance. None will deny this who believe that God did not ordain crime, insanity and poverty as the unavoidable afflictions of a portion of his children. For, if he did not decree their existence in spite of all that man can do, they must have come upon us in consequence of wrong action; but if he did decree them, man is not blameable for the most outrageous crimes that ever disturbed the quiet of man. No one will dare adopt this absurdity; consequently we must all agree that these evils are upon us as penalties for violations of law. Seeing that this is the fact, is it not astonishing that man should bring distress upon himself? No person should put his hand in the fire; why? because he knows the result of such an act, and dreads the pain. But he is daily doing that which is as destructive to his happiness; why? because he is ignorant of the result, and he is not aware of the pangs that will certainly rack his body. Ignorance therefore, is the cause of all our afflictions, and to escape them we must be educated. Seeing, then, that the acquisition of knowledge and mental and physical development constitute the true business of their lives, on which hangs our highest good, is it not a matter of amazement that so little effort is put forth by the people to properly educate the rising generation? If Education were properly appreciated, it would be the great theme of conversation among the people. Neither the Magnetic Telegraph nor any work of human genius or power would ever occasion so much general interest as the question, how shall your youth be instructed. But as it is, few who feel the importance of the subject, attempt to force it upon the attention of the people, and they complain of their importunities and cowardly shrink from the attempt to promote universal emancipation from ignorance, wrong and unhappiness.

4. The cost of ignorance is also seen in the many modes in which money is expended for that which absolutely injures us, or at least does us no good.

For argument on this point, we refer to the coffee-houses and dram-shops that fill our cities and country. The excessive use of intoxicating drinks, not only blasts all our happiness and distresses those dependent upon us, but a moderate indulgence even is positively injurious. It sends throughout the system an unnatural heat and disturbs that equilibrium of feeling which is essential to health, happiness and long life. What we want, to banish this pernicious indulgence and save the enormous expenditures it occasions, is, a more elevated consciousness—a higher moral tone. The person of the purest

virtue would no more use that which either injures, or benefits him not, than he would defraud his neighbor, or stain his hands with crime. He knows he has no right to injure himself, to mar in the least, the glorious image in which he was created, and consequently he would religiously abstain from every act that would tend to this result. Neither would he expend his money for that which is useless, though he were as rich as Cræsus, because he mourns over the evils that afflict the world, and to their removal would he studiously apply his means. He would revolt at the thought of wasting money, whilst by a judicious application, it would alleviate the sorrows of a single individual.

But how can this exalted virtue be attained? Do you not admit the race to be susceptible of it? Has not every man the necessary faculties which by development would thus elevate him? He has, the Christian must admit, else he would not be held accountable—he has, the atheist, even, will admit, upon scrutinizing the conduct of even the basest being that exists.

May not, then, all the expense of which we speak be justly chargeable to ignorance? Besides, there are many other ways in which money is uselessly expended that the reader can readily suggest to himself. How far would the cost of indulging our unnatural appetites and perverted passions go toward properly educating every child in the land? If there were morality enough in the world all this expenditure would be saved, and our surplus means devoted to the education and redemption of the race. But as these people now are, it is more agreeable to injure themselves, (ignorantly it may be,) than to unite in working a great good. Man in his moral debasement prefers destroying his own happiness rather than minister to that of another. We have thus glanced at some of the items of expenditure, in which our ignorance involves us. Is it not evident that it costs vastly more to support the ignorance of the people, than to give every son and daughter of the rising generation a thorough mental culture? Does not economy suggest much improvement in our practice in relation to this matter?

But all the deplorable consequences of deficient mental discipline, cannot be estimated in a pecuniary point of view alone. The loss to our pocket is a trifle—is nothing, compared with the eternal loss to our minds, our characters, our happiness.

We speak now to those who believe they have a deathless existence. You believe your spirits are destined to an eternity of life and happiness. Have you ever considered upon what your happiness in another world will depend? Do you, who possess a comfortable morality and care little about your intellectual and spiritual elevation, expect to realize that joy and occupy that sublime position which will be attained by the greatest minds of the age? * * *

* * * * * A sounder religious philosophy represents the future life as a life of eternal progress for every soul, and assigns to every one, after death, a rank according to his greatness and goodness. This philosophy tells him that every wrong act, whether ignorantly performed or not, is an eternal wrong to his soul, the consequences of which cannot by an effort be avoided; that every neglect of improvement is attended by an eternal diminution of happiness; that no reform can atone for the past, but all it can do is to turn us about and guard our conduct for the future. This will be endorsed by every one who concedes that vice is hurtful to the mind, and the exercise of virtue is beneficial. Simple neglect of our spiritual nature during a year, places it

forever as far below the position it would occupy as the proper improvement of that year would have advanced it. If, instead of neglect, a year of wickedness be pursued, the mind is contracted—debased, and will enjoy through all eternity as much less than it would, as the year's disobedience diminished its capacity, and the year's neglect restrained its development.

It is, therefore, no trifling matter, for a human soul to be left in ignorance, for eternal interests are at stake. Our future position does not depend wholly upon the purity of our virtue; but with this, it depends upon the extent of our acquirements and the power of our minds. The practice of virtue has the same relation to our moral sentiments, as scientific investigations bear to our intellectual powers; both serve to increase mental power, that which raises us in the spiritual world.—*Herald of Truth.*

From the Teacher Taught.

MORAL EDUCATION—ITS IMPORTANCE—THE BIBLE.

PLATO, in his writings, teaches that the end of education and of the instruction of youth is to make them better; not simply more intellectual, but more moral. He says of Pericles, he "filled Athens with temples, theatres, statues, and public buildings; beautified it with the most famous monuments, and set it off with ornaments of gold; but can any one name the man, native or foreigner, old or young, that he made wiser or better?" From the time of Pericles, the Athenians began to degenerate; they became idle, effeminate, babblers, and busy-bodies, fond of extravagance and vain superfluity.

Education, in the common and popular sense, is limited to the cultivation of the intellect, and to an acquaintance with the elements of useful knowledge. One is said to be well educated who has been accurately taught the rudiments of what is called learning. Let it be remembered, that he is not in the true sense educated who is not made wiser and better.

Man has not only an intellect, but a heart; not only reason and judgment, but passions. In childhood and youth, the emotions are strongest; the faculties of the understanding are not developed until a later period. In the infant, the lowest active emotion, such as a desire for food, is first developed; at a later period the passive emotions, as fear, love, anger, &c., begin to be developed. Every thing around children is calculated to call forth and exercise the passions. We do not find it necessary to strengthen them; the great thing is to guard, control, or direct them properly; they must be curbed, and brought under the dominion of the understanding, the faculties of which would unfold more slowly. Education has something to do with the heart as well as the head.

In educating the understanding, we teach children the principles of science, both the theoretical and practical; but what shall we teach children in order to elevate the tone of their moral feelings, and qualify them to act well their part in the various relations of life? A knowledge of geography, arithmetic, and philosophy, will not make children more honest, nor more fond of truth. Every day's experience gives proof of this. The fraternity of forgers,

swindlers, and cheats, so numerous and formidable, consists for the most part of those whose intellects have been cultivated by science; but their moral education having been neglected, their learning is a curse to them and all about them. What book shall be used as a text-book by those who would give moral instruction? I answer, the Bible is the Book that must be used for this purpose. A high tone of morals cannot be expected in any community from which the Bible is excluded. The principles inculcated in this book, coming, as they do, from "Him in whom we live, and move, and have our being," and being enforced, as they are, by such powerful motives, cannot be taught without producing some beneficial results. The truths contained in this book, God has directed us to communicate to children. "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up." (Deut. vi. 7.) Children are to be brought up "in the nurture and admonition of the Lord," i. e., they are to be brought up "in the instruction and information of the Lord," in a knowledge of the Scriptures. All men are required to search the Scriptures, to adopt them as the rule of life. If it be asked, "How shall a young man (a youth) cleanse his way?" the answer is, "By giving heed thereto according to thy word." If God designed the Bible to be a light to the feet, and a lamp to the path of children, then we have no right to withhold it from them. It has been the text-book of morals to the children and youth of New England, from the beginning, and it has been like salt, preserving the people from corruption. Its principles, wherever faithfully inculcated, have produced internal quietness, sweetened all the relations of social and domestic life, imparted moral courage for the discharge of difficult duties, smoothed the pillow of the sick and dying, and thrown a light upon the darkness of the grave.

All who have read this volume with diligence and care, I have no doubt, are fully convinced that its influence upon the moral condition of the community is highly beneficial. Boyle, an English philosopher of the sixteenth century, testified that "the Bible is a matchless volume, which it is impossible to study too much, or to prize too highly." Sir Isaac Newton said, "We account the Scriptures the most sublime philosophy." Sir Christopher Hutton, an eminent statesman, advised his friends to study the Bible seriously; for, said he, "it is deservedly accounted a piece of excellent knowledge to understand the laws of the land and the customs of a man's country; how much more to know the statutes of Heaven and the laws of eternity, those eternal and immutable laws of righteousness!"

It is easy to collect testimonies in favour of the study of the Bible. Not only philosophers and statesmen, but judges, poets, orators, and indeed men in all ranks of life, have found it an antidote for moral evil. Lord Byron recommends the Bible in the following lines:—

Walter Scott.

"Within this awful volume lies
The mystery of mysteries;
O! happy they, of human race,
To whom our God has given grace
To hear, to read, to fear, and pray.

.

But better had they ne'er been born
Who read to doubt, or read to scorn."

The Bible is the book from which those lessons of moral instruction are to be derived, with which the minds of children and youth ought very early to be imbued.

Some perhaps may say, that school-teachers are hired to teach the elements of human sciences. It is true, but this is not all; correct moral principles must be inculcated in the Common School; for a portion of the children, in almost every school district, will grow up under the influence of *immoral* instruction, if they do not receive it from the school-teacher. Their parents will not teach them, and they seldom if ever attend a Sabbath school; unless, therefore, moral and religious instruction be made to bear upon them in these nurseries for training the young, they will be nuisances to society. The State very wisely directs the Teachers of Common Schools, "to exert their best endeavors to impress on the minds of children and youth, committed to their care and instruction, the principles of piety, justice, and a sacred regard to truth; love to their country, humanity, and universal benevolence; sobriety, industry, and frugality; chastity, moderation, and temperance; and those other virtues which are the ornament of human society, and the basis upon which a free constitution is founded; and it shall be the duty of such instructors to endeavor to lead their pupils, as their ages and capacities will admit, into a clear understanding of the tendency of the above-mentioned virtues, to preserve and perfect our free constitution, and secure the blessings of liberty, as well as to promote their future happiness, and also to point out to them the evil tendency of the opposite vices."

I am aware that there is a great diversity of opinion in regard to the manner in which the Bible ought to be used. Some would use it as a reading book; but others think that to use it for a common and secular purpose will destroy, or rather prevent, the formation of those sacred associations that ought to cluster around the Bible. I confess myself to be of this number. I think it should not be considered as a book in which the child is to be drilled in emphasis, cadence, inflection, and pauses. I would have children read from it once a-day, but I would endeavor to impress upon their minds, that it is a more important book than the one in which they usually read; that God is its author; that He requires all to be doers of his word, as well as hearers or readers, and that we "shall be judged out of those things written" in the book.

A school-teacher of a former generation mentions the following method of using the Bible in school:—Two or three times in a-week, he told his pupils to study hard thirty minutes, and then they might lay down their books and he would tell them a story. He always selected a story from the Bible, and related it in a familiar, but serious and dignified style. When he had finished, he would ask the scholars if any of them recollected to have ever heard or read the story. Sometimes a scholar would recognise it, and sometimes not. They were then told to turn to a certain chapter and verse, and read the story for themselves. By this means a very great desire was awakened among the children to read the Bible *through*. At the close of his school one winter, he found that several children had begun to read the Bible in course; some had gone almost half way through. Among the children that winter that

were most eager to read, were two or three from the family of a Deist, who was opposed to employing this man to instruct. At the close of the school the Deist voted to employ him a month or two longer, and proposed raising his wages five dollars per month, provided he would not stay without. He said he found the children *would learn*, and he was willing they should read the Bible, if the teacher would make good scholars of them.

Similar to this was the method adopted by another teacher, contemporary with the former. On Saturday he would tell the children some singular fact, and request them to find the story, and read the chapter containing it on Monday, instead of the usual reading lesson. One object was, to induce the children to spend their Sabbaths in searching the Scriptures. It had the desired effect. His lessons were given out in this manner: "You may find the chapter that tells about the king whose eyes were put out;" or, the chapter that tells about the king's son who was lamed by the carelessness of his nurse;" or, "you may read about the captain who was cured in consequence of what a little captive girl told him of the ability of a prophet to heal him."

There is another method that has been adopted with very beneficial results. If a child is angry, or if any scholar exhibits a contentious spirit, let a class read on the occasion selections of Scripture touching that subject; or if any scholar tells lies, is disobedient to parents, or is indolent, or profane, or conducts in any way improperly, appeal to the law and testimony of God on the subject, and require the offender, or the class to which he belongs, to read an appropriate selection from the Bible. Selections should be made by the teacher at his leisure, and kept in readiness.

If the Bible is used somewhat in the manner now recommended, it will not fail to produce a beneficial effect upon the consciences, the passions, and upon the intellects of the rising generation. In schools where the Bible is used, and acknowledged as the standard of morality and religion, as containing the principles of *Common Law*, there will be more order and quietness; the children will be more easily governed, and will make greater proficiency in their studies. It seems that the human mind, while the powers of the intellect are unfolding and strengthening, need the influence of the Bible to curb the passions, and throw light upon the conscience. If facts prove the truth of this position, as I think they do, then the theories spun in the study of speculative philosophers, against the use of the Bible, fall at once. I know teachers, who, by the aid of moral power, by moral instruction and example, have succeeded well in promoting the intellectual improvement of the young, when it was plain that they had not *mental vigor* enough to sustain themselves.

What is true of schools is true of individuals; every man needs that influence which the Bible is fitted to produce, in order to give a proper balance to his mind, and to cast light upon the path of duty. Sir William Jones was in the constant habit of studying the sacred volume; Bøerhaave spent the first hour of each day in reading the Scriptures. It may be said of Milton, Locke, Matthew Hale, and many others distinguished for their scientific and literary attainments, that they were constant and delighted readers of the Bible.

It is pleasing to know that so many teachers are inclined to watch over the morals as well as the minds of children. It is a sound doctrine, that "the fear of the Lord is the beginning of knowledge." In order to derive the greatest possible benefit from such instruction, and that benefit without which

New England, and all the States in the Union, will sink in the scale of moral worth, parents must feel its importance more deeply. If they can teach them the Scriptures at home, still it is important, that he who informs the understanding, should at the same time attempt to improve the heart. If parents only preferred teachers who would educate the whole soul of a child, the emotions and affections, as well as the memory, reason, and imagination, and would signify that preference, teachers, I have no doubt, would qualify themselves for that department. As it is, they give moral instruction or not, as they please. I know a small town in this State that formerly furnished many school-teachers. Within twenty years, two of their teachers have been laid in a drunkard's grave, another has been put into the State's Prison, and two others have embraced infidel sentiments. Wo to the youth of New England, if such men are to be their teachers ?

Plutarch says, respecting the customs of the ancient Greeks, "It is our fashion to discuss whether virtuous habits and upright living can be *taught* ; we also wonder that skilful orators, good architects, and navigators are so plenty, while *good men* are known only by report ; they are as rare as giants or Cyclops. We are taught to play on musical instruments, how to read, to put on clothes, and to prepare food ; but the object for which all this is done, to wit, *to live a good and useful life*, remains untaught." Is it not too true, that *how to live a good and useful life*, too often remains untaught in the Common School ? How few teachers, when asked what they do in their profession, can say, "I teach the children of my country to like that which is good !"

From the N. Y. District School Journal.

TO MOTHERS—"WHO EDUCATES YOUR CHILDREN."

In the year 1800, Bonaparte met the accomplished Madame De Stæel, at Copet. She having requested a private audience, spoke to the first Consul of the powerful means afforded by his situation to provide for the happiness of France, and made an eloquent display of her own plans for the accomplishment of that object, which she was desirous to have that giant among great men adopt in his management of public affairs. He heard her patiently, until she had finished her speech, when he coolly asked, "Who educates your children, Madame ?"

What must have been the effect of that very significant question upon the mind of that great woman ! She had, in the opinion of the discerning First Consul, neglected the most important of all duties—the education of her children, to waste the energies of her gifted mind upon a fruitless effort to ameliorate the condition of France. Her objects were laudable, but the sacrifice was too great, and therefore she found the most severe rebuke in the question, "Who educates your children ?" We have no disposition to censure the course taken by that most accomplished lady, whose writings will ever live to adorn the literature of France. We wish merely to put the same question to every mother in the land, and request her serious consideration of its import. It was one that Madame De Stæel, the most learned and accom-

plished woman of her day, could not answer; she had neglected this first and most binding of all obligations, and consequently felt more deeply the sting of self-reproach which Bonaparte's question created. She neglected the education of her children that she might elevate her own position, and shine among the most eminent of French authors. But how is it with mothers in our country? Is it not often the case that the most trivial things upon which the human mind can rest, will interfere with the sublimest of all the duties imposed upon the mother—duties which affect her own happiness and that of her children—duties which, if well performed, will bring the richest reward to society, and confer inestimable blessings upon children and parents.

How often we are told when asking mothers to visit the school, that they have no time, by those who will waste hours in decorating their person to spend an evening at a party? How much time is worse than wasted at home, which should be devoted to the education of their children by those mothers who never inquire about the condition of the school, the character of the Teacher, or the appliances by which their sons and daughters are to be qualified for an honorable and useful career in life? To them we submit the question, "who educates your children?"

The same mother who can deny the child a necessary school book, or suitable reading matter at home and who can refuse to take a well conducted paper for the improvement of her family, will spend many times their cost for ribbons and gewgaws to meet the arbitrary and foolish demands of fashionable life, and plead the necessity of "keeping up appearances" for her gross perversion of the means God has given her to enrich the minds of those she loves. To such an one we say, when you stand before the glass arranging your useless ornaments, ponder well the question "who educates your children?" Cease to deny the proper means of improvement to your family—that you may consume their cost in doing homage to the shrine of fashion. There are thousands who pay the teacher most grudgingly and ask almost a gratuitous service at his hands, and yet lavish money most freely to gratify a senseless vanity. They act as if the body was of more value than the soul, and as if a pleasure party was worth more to society than a school.

The mother who can find more enjoyment in a dress-displaying, gossip-making assemblage than in the well-conducted school to which her children are sent for instruction, will feel, unless the God of this world has destroyed her sense of maternal obligations, no slight rebuke in the answer she gives to the question "who educates your children?"

Would you give a satisfactory answer to this question, go to the school and there learn what are the privileges it affords your children—become acquainted with the Teacher—sustain him by a generous and grateful sympathy, in discharging those duties you have delegated to him, and aid him by liberally providing for the educational wants of your children, and by faithfully devoting your time to their mental and moral improvement when out of school. Act upon common sense principles in this matter, and manifest as much interest in the adorning of the mind as you do for their bodily comfort, and you will be able to render an answer to the question "WHO EDUCATES YOUR CHILDREN?" that will satisfy your conscience, and meet the requirements of your obligations to your children and to society.

From the *N. Y. Teachers' Advocates*.

SUPERFICIAL TEACHING.

It was the custom of a former age to study much in order to become good scholars. Every great attainment in literature and science was accomplished by much toil and application. No one even suspected that there was any short cut to superior scholarship. It was even a standard adage that there was no royal road to geometry. Or in other words, that the learner cannot overcome difficulties without his own exertions. It was the custom that teachers should exact tasks of the scholars—that scholars should be required to study—that teachers should labor to inculcate moral precepts, and store the minds of learners with the elements of those sciences which they were required to teach. In order to this end, there was line upon line and precept upon precept to be given. It was the duty of the teacher to use all the means of enforcement consistent with a proper exercise of mildness and authority, to encourage and persuade the pupil to the exercise of judgment and memory, and sometimes to correct his delinquency if necessary, by penal proceedings.

But the people of this age of progression cannot rest upon antiquated theories, nor be content to re-enact what has been done a thousand times in a prescribed way. Possibly there is a better way, and why should not the psychological discoveries of transcendental philosophy in other lands, be applicable to the unfolding mind in ours? And why should we not make progress in teaching, and find out new processes and labour-saving methods of mental expansion and development comparable with the discoveries in other departments of philosophical research? These inquiries are specious and plausible, but they betray great ignorance of the human mind. We had thought that the pouring-in process had by this time revealed its own fallacy, and that teachers would betake themselves to teaching, and put their scholars to study, instead of substituting pleasing lectures. Illustrations in many places are the peculiar business of the teacher, and lectures, to minds somewhat matured, will seldom be over-estimated; but the substitution of these for reading and reflection cannot be too severely condemned. They seem to be a device by which the immature mind is dazzled by the trappings and adornments of an interesting presentation, instead of becoming indoctrinated and instructed in the preliminary details of an elementary education. The mind must be trained. Continuous and regular exercise give to the mental faculties strength and power, just as they do to the physical. Repetition and tautology, though a fault in rhetoric, is necessary in teaching. He who supposes a whole class has learned a subject because he told them, once, will beyond all controversy be a very poor teacher. He must illustrate, explain, repeat again and again, if he would have a class of well-taught scholars, and the scholar must read and consider again and again, if he would be a good scholar. The good teacher is patient, persevering, industrious, good tempered,—indeed a man of all the virtues.

True Virtue.—There is no virtue that adds so noble a charm to the first traits of beauty, as that which exerts itself in watching over the tranquility of an aged parent. There are no tears that give so noble a lustre to the cheek of innocence, as the tears of filial sorrow.

From the *N. Y. Teacher's Advocate*.

NOBILITY OF LABOR.

Labor is of Divine origin. The first work ever performed upon the globe was executed by the hand of the Almighty. He implanted the ore beds deep in the secret recesses of the earth. By his hands the stately pines and the towering oaks were made to grow. He made the waters to flow in their destined channel. All for what purpose? Was it that they should ever remain thus? If no one labored, the great designs of Deity is furnishing the raw material for the use of man would never be fulfilled. But why did not the Creator himself perform this work? The same Power that created the iron ore, might with the same ease have spoken into existence shovels, fires, stoves, and various domestic utensils, and thus have furnished them to man without farther effort on his part. The same Being that spoke into existence the trees and the forest, might have furnished man with houses ready built, ships prepared for sea, tables, chairs, and all the implements now in use. All these could have been presented to man without effort or labor on his part.

But then the designs of God would have been thwarted. It is necessary that men should labor, and giving him the materials and the ability, urges him onward and prepares him for that high and holy existence for which he has been created.

He who refuses to labor then, disobeys the law of God, perverts nature, weakens his intellectual faculties, and by requiring his fellows to labor too much, that they may be supported in idleness, becomes an enemy to his race and is only unworthy of a place in the workshop of the Great Architect.

MISCELLANEOUS.

The Sanctity of Childhood.—What then are children really? Their constant presence, and their often disturbing wants, conceal from us the charms of these angelic forms which we know not how to name, with sufficient beauty and tenderness—blossoms, dew-drops, stars, butterflies. But when you kiss and love them, you give and feel all their names! A single child upon the earth would seem to us a wonderful angel, come from some distant home, who, unaccustomed to our strange language, manners, and air, looked at us speechless and inquisitorial, but pure as a Raffaele's infant Jesus; and hence, we can always adopt every new child into the child's place, but not every new friend into the friend's place. And daily from the unknown world these pure beings are sent upon the wild earth; and sometimes they

alight on slave-coasts or battle fields, or in prison for execution; and sometimes in flowery valleys, and on lofty mountains, sometimes in a most baleful sometimes in a most holy age, and after the loss of their only father, they seek an adopted one here below. * * * * I can endure a melancholy man, but not a melancholy child; the former, in whatever slough he may sink, can yet raise his eyes either to the kingdom of reason or hope; but the little child is entirely absorbed and weighed down by one black poison drop of the present.—*Richter*.

For Parents.—It is easy to spoil a Son.—There are very few can bear the hand of indulgence without injury. In our country, in most instances, those who are to be great or useful must make themselves so by

their own exertions, and often by very vigorous effort. In nine cases out of ten the young fellow who feels that he is provided for, that his father is rich, will relax his exertions, and become a poor fool, whatever may be his occupation. There is nothing so destructive to the morals, and, we may add, to the peace of any community, as the neglect of parents, rich or poor, to teach their sons the importance of being early engaged in some active employment. Too many of the citizens of every place, under the influence of false pride, suffer their sons, after quitting their schools, to lounge about the public offices and taverns of their place of residence, rather than cause them to engage in some important branches of the mechanic arts, or force them, by dint of their own industry and energies to seek their fortune in other pursuits. Nothing is more detestable in our eye than to see a healthy good-looking youth, breaking loose from the restraints of honorable industry, returning to his father's domicile for support, and loafing about it, rather than pursuing some occupation which will not only support himself but give gratification to his worthy parents. We would say to every father who has such a son, be he rich or poor—rather drive him to "cut his cord of wood a-day," than suffer him to spend his time in idleness. "An idle head is the devil's workshop," and we may add that the hands are the implements he employs to execute his dark designs.

How to be a Man.—When Carlyle was asked by a young person to point out what course of reading he thought best to make him a man, replied in his characteristic manner: "It is not by books alone, or by books chiefly, that a man is in all points a man. Study to do faithfully whatsoever thing in your actual situation, then and now, you find either expressly or tacitly laid down at your charge—that is, your post; stand in it like a true soldier. Silently devour the many chagrins of it,—all situations have many, and see you aim not to quit it, without doing all that is your duty.

The Way to Succeed in the World.—A man that enters the world must be industrious, but not affected in disclosing his abilities: the best way is to observe a

gradation, for the slowest steps to greatness are the most secure; but swift rises are often attended with precipitate fall, and what is soonest got, is generally shortest in the possession.

Ancient Books.—Pausanias relates that a book by Hesiod was written on leaves of lead, and Herodotus mentions the use of skins by the Ionians when papyrus was scarce, which seems to show that he wrote on papyrus, or the manufacture of the paper "reeds of Egypt," which grew by the brooks. Pliny mentions linen books, and Virgil alludes to books that were made of the inner end rind of the elm. The waxen hand tablets of the ancients are well known, which were inscribed upon by the point of the style, and smoothed with its flat end.

Man's Abilities.—No man knows what he can do till he is fully resolved to do whatever he can. When men have thought themselves obligated to set about any business in good earnest, they have done that which their indolence made them suppose impossible. There are several abilities unknown to the possessor, which he did in the mind, for want of an occasion to call them forth.

To neglect the moral element in man, while we cultivate the lower propensities, is to mistake the plan of the Creator, who has endowed him with all the faculties of a brute, and all the capacities of a demon, but has also made him a little lower than the angels by lighting within him that flame which burns with a celestial light, significant of its heavenly origin; it is to let this celestial flame go out while we minister fuel to the consuming fires of the brutal and demoniacal part of one's nature. And is not this sentiment true? To parents, guardians and teachers, then, let me say, whatever else ye may do, or leave undone, O! neglect not moral education.—*Rev. G. B. Emerson.*

Wisdom allows nothing to be good that will not be so forever; no man to be happy but he that needs no other happiness than what he has within himself; no man to be great that is not master of himself.

EDITORIAL DEPARTMENT.

FIRST VOLUME OF THE JOURNAL OF EDUCATION.

This number completes the first Volume of the *Journal of Education for Upper Canada*; and we trust the intimations given in the Prospectus of it have been faithfully fulfilled. To the very large portion of the public press of different parties that have favorably noticed the *Journal of Education* and recommended it to the support of their readers, we desire to express our grateful acknowledgements; and especially are we grateful to the District Superintendents, most of whom have so cordially and efficiently seconded our exertions in diffusing educational information. Our sincere thanks are also presented to several Clergymen who have most generously and successfully contributed to the circulation of this Journal. The Alphabetical Index presents a tabular view of the various topics which have occupied the pages of the present volume. We have, however, had chiefly a fourfold object in view: 1. An exposition of the principles, and provisions and objects of the System of Common Schools in Upper Canada. 2. The qualifications, obligations and mutual relations and duties of Trustees, Parents and School Teachers. 3. The importance of Normal School Instruction for the elevation of the Common Schools of the country. 4. The importance and great advantages of a thorough, Christian, Common School education to the several classes of our industrious population. These subjects, we have felt, demanded the most prominent place in a preliminary volume of an Educational Journal; and in pursuing them we have not been able scarcely to enter upon the educational biography and history of other nations, or on several subjects essentially connected with a complete system of public instruction. Nor have we thought it advisable, in the present state of legislation respecting them, to make any reference to Classical and Collegiate Institutions and Systems—a subject on which, under other circumstances, we should have been happy to have given the results of European observation and experience. We have reason to believe the *Journal of Education* has, to some extent, been thus far successful in promoting the objects of its establishment; and the consciousness of this is an ample reward for the expense of labor and means which it has cost.

Having one or two hundred complete sets of the *First* Volume of this Journal we shall be happy to furnish it to parties wishing to obtain a copy, at the usual price—*Five Shillings*.—(See *Notice*, page 376.)

PROSPECTUS OF THE SECOND VOLUME OF THE
JOURNAL OF EDUCATION.

We purpose to continue this Journal for the year 1849. Its form will be quarto instead of octavo. This change of form is adopted not from choice, but from necessity, in order to secure to the subscribers to it the advantage of *newspaper* in the place of *pamphlet postage*. While the subjects which have given character to the first volume of this Journal will not be lost sight of, another leading object of the second volume will be *SCHOOL ARCHITECTURE*—for the elucidation and improvement of which we have already procured several engravings, and have taken steps to procure others; and in the course of the year, we purpose to give engravings of all the best and most suitable plans of *SCHOOL-HOUSES* (with accompanying explanations) which have been recommended by school authorities in the neighbouring States, as also engravings of the series of plans of *Common School-houses* which have been adopted and recommended by the Educational Committee of Her Majesty's Privy Council in England. The engravings will exceed in number the months of the year, and will themselves be worth the subscription price (five shillings) of the volume. We doubt not but it will be gratifying to those District Councils who have already taken steps to supply every School Section within their respective jurisdictions with a copy of the *JOURNAL OF EDUCATION* for 1849, that their enlightened co-operation will be met by corresponding exertions on our part.

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

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

We hope also to find room in the second volume for some accounts and notices of the systems of public instruction and educational movements of other countries, both European and American, as well as for some articles of miscellaneous literature, such as will be specially entertaining and instructive to young persons. But the educational wants of Upper Canada must command our first attention, and determine the character of the *JOURNAL OF EDUCATION*.

We respectfully and earnestly solicit the continued and active co-operation of District Superintendents, Clergymen, and other School officers and friends of Education in procuring and forwarding subscriptions, as heretofore. All subscriptions must be paid in advance; and no subscription will be taken for

less than one year. No part of the subscriptions will be applied to remunerate the labour of editing the Journal; but the whole will be expended in defraying expenses incurred in connexion with its publication.

Editors friendly to the increased circulation of the JOURNAL OF EDUCATION are respectfully requested to direct the attention of their readers to the above Prospectus of the second volume.

REPORT OF THE SUPERINTENDENT OF COMMON SCHOOLS FOR THE BATHURST DISTRICT,

Addressed to the Municipal Council at its semi-annual Session in October.

Though we have inserted one report on the Schools in this District in the present volume of this Journal, (see page, 116) and though the report before us is almost exclusively local in its remarks and references, yet they are so practical and excellent, that we had selected them for insertion when we learned that the Municipal Council had ordered the Report to be printed in pamphlet form for wide circulation in the District to which it refers. The Rev. Mr. PADFIELD, the District Superintendent, states that there are 120 Schools in the District (including *twenty-four* Townships), all of which, with a few exceptions, such for the most part as were not in operation when he made his visit, he had visited during the last six months; that the attendance of pupils during the summer was thin; but "in the course of my visits during the winter months, (says Mr. P.), I was much gratified with the general improvement of the children, and with the attention and diligence of the Teachers. I found the Schools well attended, and the pupils apparently very desirous to improve themselves in the various branches of knowledge to which their attention was directed." Mr. Padfield then notices several Teachers and Schools as worthy of special commendation; after which he dwells at considerable length and with much discrimination on the Common School-houses generally, with suggestions for their improvement; one of which is that the Council should require the School-houses for the erection of which it may impose assessments, to be built according to some prescribed plan. Mr. P. remarks upon the importance of *Quarterly School Examinations*, and the fact that there has been much neglect on the part of Visitors (Clergy, Magistrates, and Councillors) in attending them. We subjoin Mr. P.'s excellent observations on *Text-books* in Schools, and the concluding paragraph of his report:—

"On the subject of text books to be used in the Schools, and which may be selected by the Trustees "from a List of Books, made by the Board of Education under the sanction of the Governor in Council," I have to observe that a greater uniformity is beginning to prevail. Where this provision of the Act is carefully attended to, the advantages are plainly manifest, and the

improvement of the children is certain and rapid in proportion. This is a point of high importance, but one too little thought of. Every person at all acquainted with the business of Education, knows that where proper books are used, and the children judiciously classed, a Teacher can effect more in one month, with greater ease to himself, and more pleasure to the learner, than he could under less favorable circumstances in three. Many parents are not aware of the great loss of time occasioned by the diversity of books used by their children at School; and in School affairs, especially in such settlements as ours, where the children are so often kept at home to assist their parents, the loss of time is the loss of money, and of what is infinitely more value than money,—the improvement of the mind thirsting for knowledge. I recollect visiting one School last winter, at which 15 children were present, no two of whom had books of the same kind. Each had to be heard separately, —no class was formed in it,—every one was cut off, as it were, from his school-fellows; there was no community of studies,—no emulation,—no desire to excel on the part of the scholars; and an almost endless and certainly most tiresome round of lifeless repetition of isolated lessons to be listened to on the part of the Teacher.” * * * * *

“But upon the whole, in spite of these various hindrances, our Common Schools are undoubtedly improving. Though too little still,—there is yet more attention paid to the important subject of elementary education than in past years. In the course of time it is to be hoped a more lively regard will be awakened, better School-houses will be built, more care and discrimination will be exercised in the election of Trustees, parents will become more alive to their duties, and all persons will unite to promote so desirable an end as the placing of sound and useful instruction in necessary knowledge within the reach of the poorest child in the land.”

REPORT OF THE SUPERINTENDENT OF COMMON SCHOOLS
FOR THE BROCK DISTRICT,

Presented to the Municipal Council at its Semi-Annual Session in November.

The statistical part of this Report, we inserted in the October number of this Journal. The *expository* part of it refers to the *State of the Schools visited, School-houses and Furniture, and School Fund for 1847, Parliamentary Grant for 1848.*

On all these topics the Rev. Mr. LONDON, the District Superintendent, displays an intimate and practical acquaintance with the best interests of Common Schools, and expresses sound and elevated views. We are happy to observe that the Council has ordered this admirable report to be printed in pamphlet form and widely circulated in the District. The circulation of it cannot fail to exert a most beneficial influence in the Brock District, especially on the subject of qualified Teachers and their salaries, and School-houses and their furniture. The remarks on this last subject we hope to find room for in a future number. In the mean time, we quote two paragraphs—the one illustra-

tive of the spirit and manner in which Mr. L. has pursued his work of School visitation, the other presenting a summary view of the Schools in that District. Mr. L. says, "Having, since your last Session, visited all the Schools in operation in the District, with two or three exceptions; and having enjoyed considerable facilities for acquiring information respecting the working of our present School System, by intercourse and conversation with a large number of Teachers, Trustees, and other intelligent and well informed persons who take an interest in the subject of Common School Education; I beg leave to submit to your Honorable Body the result of my observations." Mr. LANDON, referring to the statistical abstract inserted in the October number of this Journal, remarks as follows:—

"From this abstract it will be seen that the whole number of Schools visited was eighty; that the number of male and female Teachers was exactly equal, being forty of each; that of these eighty Schools, nine were of the first class, twenty-eight of the second, and forty-three of the third: that the highest salary paid to any Teacher was one hundred pounds per annum; the highest salary paid to any Female Teacher was forty pounds per annum; that the average of all the salaries paid to Males was fifty-five pounds twelve shillings and three pence three farthings, and the average of the salaries paid to Females was twenty-eight pounds four shillings and five pence farthing—making a general average, including the salaries paid to Males and Females, of forty-one pounds eighteen shillings and four pence half-penny."

SCHOOL DOINGS OF THE PEOPLE IN COUNTRY PLACES.

We have been pleased with the quiet and energetic way in which the country people in many of the Districts are attending to their School affairs. The Minutes of the several District Councils present numerous examples of this. We select, as a specimen, the following items from one single report of an educational committee, presented and adopted at the October Session of the WELLINGTON DISTRICT Council—one of the youngest Districts in Upper Canada:—

PETITIONS.

John Ernst and others, of the Township of Wilmot, praying to be assessed £67 instead of £92,—granted.

A. G. Livergood and others, praying to be assessed £110—granted.

David B. Weaver and Trustees of School Section No. 2, Waterloo, praying to be assessed £30 to pay their Teacher,—granted.

John Thomson, and the other Trustees of section No. 1, Waterloo, praying to be taxed £125, to pay for building a School-house,—granted, and the Trustees authorized to sell the old School-house.

F. W. Irwin and the Trustees of Section No. 3, in the west section of Wellesley, praying to be assessed £24 5s,—granted.

Richard Davis, and the other Trustees of School Section No. 3, Erin, praying to be assessed £12,—granted.

Lochlan McKennon and others of School Section No. 9, in the Township of Erin, praying to be assessed to the amount of £29 15s,—granted.

Abraham B. Clemens, and the other Trustees of School Section No. 26, in the Township of Waterloo, praying to be assessed to the amount of £53,—granted.

William Phin, and the other Trustees of School Section No. 1, in the Township of Eramosa, praying that certain persons who were omitted to be taxed last year for building a School-house in, said section, be taxed this year,—granted.

James Lynd, and the other Trustees of School Section No. 1, in the Township of Guelph, praying to be assessed £6,—granted.

Andrew Geddes, and the other Trustees of Section No. 3, in the Township of Nichol, praying to be assessed £17^s 10s. Cy., exclusive of expenses, to pay Teacher,—granted.

Thomas Crooks, and the Trustees of School Section No. 7, in Puslinch, praying to be assessed £45 to complete School-house,—granted; but that John Martin, Peter Robinson, and James McCaig be exempted from taxation.

George Brown, and the other Trustees of School Section No. 1, in the Township of Derby, praying to be assessed £25 to pay Teacher,—granted to the extent of £15, it appearing to your committee injudicious to grant the whole sum.

John Cook, and the other Trustees of School Section No. 7, in Puslinch, praying to be assessed £5 to pay off debt,—granted.

Henry Puddicomb, and the other Trustees of School Section No. 7, in the Township of Wilmot, praying to be assessed £10 to pay off debt,—granted.

Peter Sim and Thomas Vipond, of School Section No. 14, in the east section of Wellesley, praying to be assessed to the amount of £37 10s,—granted to the amount of £20, to enable them to build and complete a log School-house.

John McLean and other five Trustees of School Sections Nos. 2 and 8, in the Town and Township of Guelph, praying that these sections be assessed: No. 2, £9, and No. 8, £7 10s., to pay for the rent of a house used by them before they were divided,—granted.

Jacob G. Stauffer, and the other Trustees of Union School Section No. 3, in Wilmot, and No. 2, in Blenheim, praying to be assessed the sum of £12 10s. to pay the Teacher,—granted.

NEW-YORK STATE NORMAL SCHOOL.—The 'Semi-annual Examination of this Institution commenced on Monday last, and closed on Thursday. The exercises were uncommonly interesting, and were witnessed by a large number of visitors. It was, throughout, a fair and critical examination. The well-earned reputation of the school for thorough discipline, as well as its peculiar adaption to training teachers, was amply sustained.—*New-York Teachers' Advocate for November, 1848.*

The Examination of the Pupils was close and severe. But the Students passed through the ordeal with honor to themselves and credit to their Teachers.

The School is no longer an experiment. Its utility is fully established. It is now permanently identified with the Common School System of the State; and so long as it maintains its present high character, it will be as popular with the people as it is useful to the great cause of universal education.—*Albany Evening Journal.*

CONNECTICUT COMMISSIONER.—Gurdon Trumbull, Esq., of Stonington, has been elected by the Legislature of Connecticut, Assistant School Commissioner, to become sole Commissioner at the close of the present fiscal year, or on the resignation of the present incumbent. Dr. Beers, the present Commissioner, has ably filled the office for about twenty-five years, during which, he remarks, in a recent letter, his duties have compelled him to travel an average of three thousand miles per annum, in the five States in which the fund is invested. Mr. Trumbull is very widely known as a gentleman of eminent literary ability, whose business talent and experience render him fully competent to take charge of the office, which is the most responsible and laborious one in the State.—*Journal of Commerce.*

TEACHERS' INSTITUTES are being held in most of the counties of the State under the provisions of the law for their support, and, as far as we can learn, with increased usefulness.—*N. Y. State School Journal for October.*

NOTICE.

The Subscribers to the first volume of the *Journal of Education* are respectfully informed, that in order to receive the first number of the Second Volume, it will be necessary for them to forward their subscriptions—five shillings per copy for the year 1849. This they can do, either through any District Superintendent, or Clergymen, or by addressing Mr. J. GEORGE HODGINS, Education Office, Toronto.

CONTENTS OF THIS NUMBER.

	<i>Page.</i>
1. Circular addressed by the Chief Superintendent to each of the several District Superintendents of Common Schools in Upper Canada, relative to the local School Reports for the year 1848	353
2. Cost of Ignorance—Value of Education	356
3. Moral Education—its importance—the Bible	361
4 To Mothers—"Who Educates your Children?"	365
5. Superficial Teaching—True Virtue	367
6. Nobility of Labor	368
7. <i>Miscellaneous</i> :—The Sanctity of Childhood—For Parents: it is easy to spoil a son—How to be a Man—The Way to succeed in the World—Ancient Books—Man's Abilities, &c.	368
8. EDITORIAL DEPARTMENT :—(1.) First Volume of the <i>Journal of Education.</i> (2.) Prospectus of the Second Volume of the <i>Journal of Education.</i> (3.) Report of the Superintendent of Common Schools for the Bathurst District. (4.) Report of the Superintendent of Common Schools for the Brock District. (5.) School Doings of the people in Country places. (6.) New-York State Normal School. (7.) Connecticut Commissioner, &c.	370

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