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CONTENTS OF THIS NUMBER.

	PAGE
I. Lord Elgin at the Edinburgh Philosophical Institution.....	177
II. The Institutions for Public Education in Milan.....	181
III. EDUCATION.—1. Lord Elgin at Edinburgh. 2. Trustees' Annual School Meetings.....	182
IV. PAPERS ON PRACTICAL EDUCATION.—1. An Affectionate Manner in Teaching.....	184
V. MISCELLANEOUS.—1. Maternal Influence. 2. The best System of Domestic Government. 3. The Family Altar and its Influence. 4. The Occupations of Eternity. 5. Bright Hours and Gloomy. 6. Respect for Age.....	185
VI. EDUCATIONAL INTELLIGENCE.—1. University of Toronto. 2. University of Trinity College, Toronto.....	186
VII. LITERARY AND SCIENTIFIC INTELLIGENCE.—1. Discovery of Burr Stone in Canada. 2. Library Donations. 3. Celtic Remains in Dublin. 4. Report of the Department of Science and Art. 5. Egyptian Expedition to the Sources of the Nile. 6. Dr. Kane—Is there an open Polar Sea?	187

THE EDINBURGH PHILOSOPHICAL INSTITUTION.

ADDRESS BY THE EARL OF ELGIN.

The Winter Session of the Edinburgh Philosophical Institution was opened on the 30th ult., by an introductory address delivered in the Music Hall by the Earl of Elgin.

Lord NEAVES, in introducing his Lordship, said - Ladies and gentlemen, I congratulate you on having the business of this session opened by Lord Elgin, who has kindly consented to deliver the introductory address. The countenance and assistance of so distinguished a nobleman must be peculiarly agreeable to us—[loud cheers]—and still more when we regard him as a countryman who has done such excellent service to his native land in foreign parts, and who now returns among us to continue, here or wherever else his duty may call him, that career of honourable service to the public which he has so nobly carried on hitherto. [Applause.]

SUPERFICIAL KNOWLEDGE, IS IT AN EVIL OR A GOOD ?

The Earl of ELGIN, on rising, was received with long, continued applause. He proceeded to say :—Ladies and Gentlemen—Is there, in point of fact, anything which properly answers to the term, superficial-knowledge—mere smattering of knowledge? And if there be, is it an evil to be shunned or a good to be sought after? Or are these phrases, after all, a weak

invention of the enemy, a scarecrow set up to deter us from trespassing on the fields where the favoured few are gathering in their harvest, and from gleanings among the stubble such grains of sound learning and useful or agreeable information as we might contrive, poor triflers as we are, to carry away with us. This, as it appears to me, is about the only question affecting the principle and purpose of such institutions as this, on which a serious controversy can be raised at the present day.

* * * * *

I read with much interest and profit the speeches of the distinguished men who assisted at the festival given in honor of the completion of the tenth year of the existence of the Institution. The well merited tribute paid by the then Lord Provost to the ancient renown of Edinburgh as a seat of learning, and his stirring appeal to the citizens to aid in maintaining that high reputation, Mr. Macaulay's brilliant demonstration—[loud applause]—I see I cannot even mention that name without provoking applause—Mr. Macaulay's brilliant demonstration of the value of that national literature towards which his own genius has so largely contributed, the felicitous exposure by the Archbishop of Dublin of the fallacy that because knowledge may be abused it is the part of prudence to abandon its pursuit, and patiently to endure the more formidable perils of ignorance—a fallacy against which Dr. Arnold directs these significant words of warning—"Above all, be afraid of teaching nothing. It is vain now to say that questions of religion and politics are above the understanding of the poorer classes. So they may be; but they are not above their misunderstanding."

MR. MACAULAY'S REPLY TO THE QUERY.

To revert, however, to the inquiry which I propounded at the outset of these observations. Is the smattering against which we are warned a fact or a fiction—a real danger or a bugbear? Simple as the question may appear, the answer to it is by no means so obvious as might at first sight be supposed. Mr. Macaulay, in the speech to which I have already referred, meets it with a direct negative. He challenges the declaimers against superficial knowledge to furnish their standard of profundity. He ridicules the anti-temperance doctrine which they broach on the subject when they say, "Drink deep or taste not," raising a laugh at their expense by the addendum, "shallow draughts intoxicate; drink largely and that will sober you." [Laughter.]

He brings forward the heavy metal of his learning and the light artillery of his wit to the defence of the position that the shallowness of one age is the profundity of another. It is impossible not to sympathise with the generous indignation which he manifests against the bigotry of those who would repel a busy and thirsty multitude from the fountain of knowledge on the pretence that the privilege of imbibing a hasty draught might be abused by them to their own prejudice. But, on the other hand, most of us must, I think, instinctively feel that there lurks somewhere or other a fallacy in the argument which seems to make their comparative acquaintance with the facts of geography, as ascertained by modern discovery, a measure of the relative profundity of Strabo and the young lady from the boarding school. A younger statesman, from whom his country expects much, in an admirable speech delivered by him a short time ago, takes a view of the position and prospects of the unlearned which is hardly less cheering. Addressing a body of operatives, he informs them that their opportunities for acquiring what Mr. Macaulay denominates profundity are scarcely inferior to those enjoyed by men of leisure. There is much in this view that is pleasant and plausible, and also perhaps something that is sound. It is certain that persons who have all their time at their own command do not occupy anything like the whole, or even the greater part of it, in study.

LITERARY MEN,—WITHOUT AN OBJECT IN VIEW.

It has been stated, I think, on high authority, that no existence is more miserable than that of the literary man who, having means and leisure in abundance, has no object to work for, and no motive to stimulate him to exertion. There is much, undoubtedly, that is purely mechanical in many of the occupations of our labourers and artisans—much time, during the long hours of toil, for reflection and thought; and most of us, if we have mingled extensively with those classes, must have had occasionally the good fortune to meet individuals among them who, combining great powers of abstraction with retentive memories and creative imaginations, have been able, by turning those seasons of solitary meditation to account, to rise to speculative heights, and to dive to depths of science which it has almost appalled us to contemplate. But such instances are surely rare, and they are rather the exception which proves the rule that it is the tendency of hard labour, whether of body or mind, to beget a desire for relaxation and repose, and, where it displays itself in a taste for reading, a preference for such literature as does not subject the intellect to a painful strain. It would not indeed, I apprehend, be difficult to cull from the writings of authors of acknowledged reputation passages which suggest a doubt as to whether, on this particular question, the eminent personages whose opinions I have quoted rise quite to the level of orthodoxy.

COLERIDGE : DISTINCTION BETWEEN EDUCATED AND UNEDUCATED MEN.

If I recollect rightly, Coleridge, in the preface to his *Lay Sermon*, maintains that a knowledge of first principles and general laws, as distinct from a mere acquaintance with results and practical conclusions, is what should distinguish the educated from the uneducated man—a maxim which, although it may not contradict the letter, harmonises indifferently with the spirit of the doctrine recently propounded at Oldham, that “it is not necessary to be an astronomer, a chemist, or a physiologist in order to learn what have been the principal results of human thought in these departments.”

SIR JAMES STEPHEN'S CONTRAST.

I read not long ago an able paper, attributed, I think, to the pen of a gentleman distinguished alike in official life and historical literature, wherein the writer, contrasting British shallowness with continental profundity, complains that an Englishman of the present day is expected to possess a competent knowledge of so many subjects that it is hardly possible that he should ever get to the bottom of any. “Magna,” exclaims the learned author in accents of despair, “immo maxima pars sapientiæ est quædam æquo animo nescire velle.” And he might have added, as applicable to our time, what an eloquent writer says of another age and another state of society—“Les salons se vantaient d'avoir perdu leur ancienne frivolité, ils n'avaient fait que la porter dans des questions plus graves.” Monsieur Bunsen, in his recent work, makes our case in this respect even more desperate, for, referring to that very department in literature in which Sir J. Stephen has rendered such universal services, he contends that even the Germans themselves have hitherto failed to apprehend properly the philosophy of history in its highest form. “The problem,” says he, “of such a philosophy would be the reconstruction of the idea by the evolution of the elements, and the explanation of that evolution by the idea”—a definition which, if it be admitted, would, I fear, consign to the category of smatterers some who have heretofore thought themselves worthy of a better place. But, lest the learned author should be supposed in this sentence to be employing words rather as a diplomatist than as a teacher, I shall with your permission follow him while he develops his noble thought in language worthy of the theme. —“There is no finite life except unto death—no death except unto

higher life. Tribes and nations disappear after having prepared the way for others which are to solve a new and higher problem. In the interval there may be much destruction, and confusion; rude ages may intervene between the old and new light; but the idea of humanity always finds its representative at last. A new tribe appears on the stage, takes up and carries on the torch of divine light, which, in the noble race towards the great goal, had dropped from the tribe that held it before.” [Cheers.]

LORD ELGIN'S CONCLUSIONS ON THE SUBJECT.

On the whole, I think we may fairly assume that the balance of authority is in favour of the opinion that such a thing as smattering of knowledge does exist, and, moreover, that it is an acquisition which many of us are not at all unlikely to make in the course of our pilgrimage through time.

SUPERFICIAL KNOWLEDGE DANGEROUS WHEN MADE THE GROUND OF ACTION.

But if so, it becomes important to us that the second question which I have raised should receive an answer, and that we should definitely ascertain whether this said smattering be indeed as great an evil as in some quarters it is represented to be. Now, on this head, I would beg leave to remark at the outset, that a smattering of knowledge becomes dangerous only when it is made the ground of action; so long as it remains in the speculative or sublimated condition it is altogether innocuous. There can be no reason whatsoever, for instance, for withholding from the English gentleman who finds that he cannot pass muster in society unless he be supposed to possess a competent knowledge of everything, that modicum of science which he can collect from reviews or lectures and coin into small talk. Still less should we desire to place any obstacle in the way of those, whether they be men of labour, of business, or of leisure, who, in the pursuit of relaxation or amusement, pass an idle hour from time to time in sauntering along the royal road to learning. It is only when smatterers, relying on their own infallibility, or on the gullibility of others, proceed to turn their presumed knowledge to account in practice, that it becomes necessary that we should put ourselves on our guard against them. [Cheers.]

SINGLE ILLUSTRATIONS.

How often, for example, has it happened to myself in my younger days to receive from aged and anxious friends of the gentler sex affectionate warnings couched in language such as this—“Remember the fate of Mr. A.; a most valuable succession fell to him—a banker's account overflowing—an estate replete with treasure above and below ground. But—infortunated man! by way of bettering his fortunes, he betook himself to geology—and from that evil hour he has gone on from one folly to another till you behold him what he is—a beggar!”—or “Only think what a millionaire Mr. B would have been if he had never heard that detestable word mechanics”—or, again, “Observe Mr. C.'s emaciated form—he inherited from his parents, on both sides of the house, an iron frame and a vigorous constitution, and see what physiology has brought him to!” And my kind friends concluded by saying, “If you have an attachment for science which you cannot restrain, stick to astronomy, for the stars will at any rate take care of themselves, and they will neither hurt you nor allow themselves to be injured by you.” [Laughter.] I remember meeting, some years ago, in a life of Watt which I was then reading, with a statement to the effect that, on looking over specifications for patents which had turned out to be failures, entailing on the projectors heartbreaking and ruin, that great man found many which were the embodiment of ideas that had suggested themselves to his own mind, and which, after exposing them to the test of severe examination and analysis to which he subjected the offspring of his brain, he had rejected. Does not this incident illustrate in a very striking manner the respective fate of the profound man and the smatterer when they are brought together to wrestle on the field of action? [Applause.]

GREAT EVIL TO SOCIETY PRODUCED BY SMATTERERS.

We are not, however, I fear, at liberty to assume, although the cases I have mentioned might seem to favour this opinion, that in all cases of smattering the smatterers themselves are alone victims of their own delusions, and that the only havoc which they make is that of their own fortunes. It is but too certain that there are classes of smatterers which spread around them a ruin much more extensive and appalling. There are smatterers, for example, in theology, who rush in where angels fear to tread, and lure to their destruction those who are rash enough to follow them. There are smatterers in what has been recently christened Sociology, who induce men to abandon the pursuit of real happiness in order to chase after phantoms. There are smatterers in economic science, who think that abundance is to be secured by limiting production and restricting exchanges. There are smatterers in the science of politics who ignore the true purposes of civil society, and tell men to look to Government for benefits which they can attain only by working them out for themselves. [Cheers.] Now it is obvious that to the success of these impostors, or smatterers, call

them which you will, one thing is indispensable—namely, a low condition of intelligence and cultivation in those who are to be their dupes.

PRACTICAL APPLICATION OF THE SUBJECT.

And this brings me to the practical point which I have seen all along before me looming in the distance, and towards which I have been tending throughout the course of this to you, I fear, tedious exordium. But before we proceed to examine it, let us sum up the results we have already obtained. We have ascertained that there is such a thing as smattering—that it even prevails pretty extensively—that under certain conditions it is productive of much evil, but that it is innocuous if reserved for purposes of ornament or dalliance exclusively, if treated, as Madame de Staël assumes that Providence intends flowers to be treated when, in sublime contempt for the materialistic tendencies of the age in which she lives, she thus apostrophises them “*les inutiles fleurs qui destines a plaire ne l'abaissent pas a servir.*” But how are we to guard against the mischiefs which smattering, when the circumstances are favourable, may unquestionably entail? Not most assuredly by vociferating the scottish cry “*Drink deep or taste not.*” We know that this advice would be tendered in vain, and that it would be cruel to give it if it had even a chance of being followed. There is nothing for it, I apprehend, but to raise the standard of general knowledge and cultivation so high that smatters will be little likely to mistake their own shallowness for profundity in matters affecting themselves, or where the interests of others are concerned to induce them to commit that blunder.

LORD ELGIN'S EXPERIENCE IN VARIOUS COMMUNITIES.

Now, it has been my lot for some years past to be placed in very favourable positions for watching, not always as a merely passive spectator, the progress of certain communities in which, from their earliest beginning, the duty of preserving the common weal against perverse influences of this description has been deemed a State obligation of the highest order. The communities to which I refer were founded by men of our race, religion, and language; and at the time when this conviction of duty dawned upon them, were all, what some of them still continue to be, subject to the same Sovereign as ourselves. To extirpate, root and branch, the whole race of impostors, and by this summary proceeding to accomplish the end in view, was obviously an impracticable undertaking.

PROCEEDINGS OF THE EARLY NEW ENGLANDERS.

The New Englanders, indeed, made, at one time, an attempt in this direction, by consigning to the flames those whom they were pleased to regard as quacks or smatters in religion. But they found to their cost that the faggot and the stake only serve to propagate such mischiefs, and were forced, after trial, to admit that the experiment was a failure, and that Patrick Hamilton was not the only victim of whom it might with truth be said that his smoke infected all those on whom it blew. It was no less impossible in their case to adopt the expedient so much relied on elsewhere, of vesting all political power and social influence in the hands of a select minority, who might be assumed, for the sake of argument, at least, to be above the reach of these noxious influences. The passengers by the Mayflower were, in birth, education, fortune, and zeal, coequal; and on this dead level of social equality, it was soon discovered that no institutions, except such as conferred equal rights and privileges on all, could be made to stand. There was absolutely nothing for it, therefore, except to endeavour, by extending to the utmost the benefit of intellectual culture, to limit as much as possible the number of those who, if left to themselves, would be likely, through adverse circumstances or lack of opportunity, to swell the list of dupes. The earnest and patriotic men to whom the rising fortunes of these young communities were intrusted, desisted from this truth from afar, and, hailing it with joy, set diligently and from the first to work to secure, against all risks and casualties, those interests of popular education, which in their peculiar circumstances, they had justly brought themselves to consider the palladium of the State. (Cheers.)

COTEEMPORARY EDUCATIONAL EFFORTS IN SCOTLAND AND NEW ENGLAND.

To us Scotchmen the experiment to which I have referred is especially interesting, because of the close resemblance which it bears to one of the same character made at about the same period in our own country. At the very time when the settlers in the New World were looking to the establishment of an organised system of general education as their best available security against delusions that might obstruct the progress of a free community, the people of Scotland were having recourse to the same expedient to protect themselves from the danger of again falling under the yoke of impostures which they had only recently shaken off. There are many striking analogies, and some not less striking contrasts, in the educational histories of the two peoples; and although I cannot now venture on a field of inquiry so extensive, I am confident that nothing would be more likely to throw light on the obscurer points of the educational controversy than a searching examination into these analogies and contrasts, and a truly

conscientious appreciation of the results which have flowed from them. There is, in the first place, a most remarkable coincidence in the date at which the two systems came into being. Dr. Mc'Creie says of the General Assembly which sat in 1638, that it first enacted the system of our parochial schools. It was in the month of April of the year 1635 that the inhabitants of Boston entreated Brother Philemon Porment to become schoolmaster for the nurturing and teaching children among them; and the earliest statute for the establishment of common schools passed in Massachusetts bears the date of 1647. Although, therefore, the fact that the scheme of the Scottish parochial schools is sketched in John Knox's Book of Discipline, published in 1560, entitles Scotland to the credit of having been first in the field, it is clear that neither system has much to boast of on the score of priority, while there rests unmistakably on the birth of both the dew of the womb of our Protestant morning. Both systems, too, and this is another strong point of resemblance between them, have proved themselves in the day of their strength alike instrumental, not only in raising to a level unprecedentedly high the standard for general morality and intelligence in the communities in which they have been respectively established, but also in sending forth year after year surplus bands of trained youths exercised and breathed for the conflicts of life, and prepared, when home wants were fully supplied, to seek its honours and its prizes in distant battlefields.

THE SCOT ABROAD.

The talent of Scotchmen for self-expatriation has been at all times a theme for sarcasm; and jealous rivals, beaten on their own ground, have borne in this shape ungracious testimony to superiorities which they could not otherwise contest. (Cheers.) So far back as the beginning of the seventeenth century, we find such men as Patrick Gordon, who rose to high command in the Russian service, and of whom it is recorded that he received his education at a common country school in Aberdeenshire. No one who has had experience in those new countries towards which an instinctive genius for colonisation impels so many of our race can have failed to perceive the advantages which on that field, where there is neither favour nor affection, and where all compete on terms of the most entire fairness and equality, Scotchmen have in times past derived from their superior early training. It is not unfortunately essential to historical accuracy that in making this observation I should restrict myself to the times that are past?

COMPETITION—(1.) IRELAND.

Can I close my eyes to truths which competitive examinations have recently revealed? Can I conceal the fact that even in those quarters to which I have more particularly referred, Scotchmen can no longer boast a monopoly of the advantages which at one time they possessed almost exclusively?—that while they are stationary or retrograde others are advancing?—that, above all, the national schools of Ireland are beginning to tell sensibly in the more developed intelligence of that quick witted and ingenious people? But to proceed with the parallel which I was instituting.

(2.) NEW ENGLAND.

In the history of New England we observe precisely the same phenomenon; here, however, not only in the past, but in the present tense likewise. The stream of mental cultivation and intelligence, issuing forth from its common schools, spreads over the whole surface of the vast confederacy of which New England is a part, transporting into the wilderness, among alien races and barbarous tribes, the traditions, moral, religious, and political, of the early homes of the Puritans. Dark as is the cloud which now hangs over America—and no one knows how dark it is better than I do myself—I make bold to say that any one who undertakes to speculate on the probable duration of the American Union, or to determine the issue of the desperate conflict between right and wrong now waging in that country, without taking into account the humanising and cementing influence of the New England schools, will arrive at results very wide of the truth. I have adverted to these points as instances of the resemblances which an attentive observer may detect between the two systems. Let me conclude with one of contrast. In this year, 1856, when we in Scotland are seriously considering the expediency of abandoning our national system altogether, and of committing the educational interests of our people to the fitful mercies of denominationalism, the common schools of New England, more prosperous, more useful, more popular, more liberally supported than ever by the self imposed taxation of a grateful people, are more than ever felt by that people to be *decus et tutamen*, their safeguard and their glory. (Applause.) But what is the testimony of strangers on these points?

(3.) UNITED STATES.

An intelligent traveller, writing a short time ago from New York, observes that the willingness of the people to tax themselves for educational purposes seems almost to run to excess in that country; and, he adds, the wealthier classes on whom this burden falls, in proportion to their fortunes, bear it without grudging, because experience has

taught them that, with the extension of education, the value of property rises. (Cheers.) "Wherever," says another, "the sons and daughters of the pilgrims find their way, there are established homes, schools, and churches, shops, and legislative assemblies, the free press, hotels for strangers, and asylums for the unfortunate and the orphan." Mr. Whitworth, commissioner from Great Britain to the New York Exhibition in 1853, writes:—"In every State in the Union, and particularly in the North, education is, by means of common schools, placed within the reach of each individual, and all classes avail themselves of the opportunities afforded. The desire of knowledge so early imparted is greatly increased, while the facilities for diffusing it are amply provided through the instrumentality of a free press. The benefits which result to the public can hardly be over-estimated in a national point of view, but it is to the co-operation of both that they must undoubtedly be ascribed." And Mr. Whitworth's colleague, Mr. Wallis, reporting on the state of manufactures, says:—"Here (in the Northern States.) where sound and systematic education has been longest and, in all probability, most perfectly carried out, the greatest manufacturing developments are to be found. Bringing a mind prepared by thorough school discipline, and educated up to a far higher standard than those of a much superior social grade in society in the Old World, the American working boy develops rapidly into the skilled artisan; and having once mastered one part of his business, he is never content until he has mastered all." In another part of his report, talking of the precious metals, Mr. Wallis says, that having their minds prepared by education, the artisans seize on very difficult points of manufacturing construction as it were by mere instinct; and, speaking of Schools of Design, he says, "The rapid progress made by the students at these schools is another evidence of the influence of the primary education which it is the good fortune of the children, male and female, of the United States to receive." And observe that this report refers to the year 1853. Before I finally quit the United States I would beg leave to introduce you to another very singular phase of the education question which presents itself in that country. American democracy, as all must know who have paid any attention to the subject, has not everywhere the same foundation to stand upon. In the North it rests on the dogma that labour is honourable, in the South on the opposite hypothesis. I have heard Southerners narrate with much eloquence and some heat, that true democratic equality is absolutely unattainable except in communities where there is a servile or Helot class to do the dirty work of society. A distinguished Southern statesman said to me some time ago, "Depend upon it, these Northerners will have to come to us before long to relume the torch of liberty on the altar of slavery." (Laughter.) This was a favourite doctrine, as we all know, with politicians and philosophers in the old heathen time, but it sounds somewhat strangely in the mouth of Christian men. Accordingly, while the North, as we have seen, with much care, and at great cost, provides education for the labourer, the South enacts that it is penal to bestow it on the slave. The master has a power over the slave's body well-nigh uncontrolled. He may deprive him of its fruit, of the fruit of his toil. He may appropriate his earnings, his wife, his child; but he may not cultivate the slave's understanding. American democracy is logical. It marches boldly from premises to conclusion. It does not leave so important a matter as the human intellect, whether in freeman or in slave, to be the sport of accident. I see in yesterday's *Times* some quotations from the Southern papers, which bear out what I have been saying. The *Alabama Herald*, for instance, says: "Society! we sicken at the name! What is it but a conglomeration of greasy mechanics, filthy operatives, small-fisted farmers, and moon-struck theorists." (Laughter.) "All the Northern, and especially the North-Eastern States, are devoid of society fitted for well-bred gentlemen." So that unless you have half-a-dozen niggers after you, you are not fitted for well-bred society. (Laughter.)

(4.) CANADA.

There are other communities in America, in whose welfare I feel, as may reasonably be supposed, an interest even greater than in that of those to which I have been referring, and they also have contributed their quota to the sum of educational experiences. Although partially veiled by the decorous trappings of Monarchy, the social and political institutions of the British North American colonies have their root in equality of condition, no less than those of the adjoining States of the American Union. There, too, accordingly, we soon made the discovery that there were dangers ahead if political power should fall into the hands of masses of men unfitted by education and training to resist the seductions of quacks and smatterers; and we turned to the same quarter for protection against it. The Canadian educational system is distinguished from that of the northern States of the Union chiefly by the more strenuous endeavour which has been made under the latter to associate religion with the common school teaching. Not that we undertake to relieve parents or pastors from responsibility for the religious training of the child. On the contrary, it is our desire that they should feel the full weight of that responsibility, and acknowledge that the utmost that can be expected of the day school is that

it should better fit the child for the direct religious instruction which it is to receive at church, at the Sabbath-school, and at home. (Cheers.) But we have adopted precautions beyond those which our neighbours have seen fit to take, in order to ensure, in so far as human means can do so, that in its practical working the system shall be constantly pervaded by a Christian spirit. With this view, influential clergymen have been placed on the Board which superintends the whole, and in the several school sections, the local clergy of all denominations are *ex officio* visitors of the schools. After all, it is a great thing to encourage whatever tends to promote Christian charity and brotherly love in a community. I would not underrate the opinions of those holding different religious views; but for God's sake let us not forget that chapter in the Corinthians which talks of charity. (Cheers.) The Chief Superintendent of Schools in Canada refers to the working of this provision of the law in the following terms: "The clergy of the country have access to each of its schools, and we know of no instance in which the school has been made the place of religious discord; but there are many instances, especially on the occasions of quarterly public examinations, on which the school has witnessed the assemblage and friendly intercourse of clergy of various religious persuasions, and thus become the radiating centre of a spirit of Christian charity." (Cheers.) A single word more on this point, because I feel it to be one of vital importance. A somewhat prominent post was assigned to me some years ago in a very interesting ceremony which took place when the foundation-stone of the Normal and Model Schools for the Province of Upper Canada was laid. Among the spectators on the occasion were the members of both houses of the Provincial Legislature, the Judges, and other persons of mark and influence in the community. A prayer by the rector of the Protestant Episcopal Church opened the proceedings. The address to the Governor General was read by a distinguished clergyman of the Wesleyan persuasion. To other ministers connected with other Protestant denominations other parts in the ceremony were committed. The Roman Catholic Bishop—I hope I may say this even in Edinburgh without any danger—placed in my hand the trowel, which I still preserve as a memorial of a day to which I must ever look back with the sincerest pleasure. (Cheers.) I will venture to read one passage from the report, as given in the newspapers at the time, of what I said in replying to the address presented to me, because the solemnity of the occasion, the character of the audience, the official position of the speaker, and, I will add, the favour with which the words which I am about to quote were received, combine to impart to them high authority as an exposition of the sentiments of the Canadian community on the point of which they treat. Adverting to what had fallen from the Chief Superintendent, I said: "I understand from your statements, and my own observations have led me to the same conclusion, that it is the principle of our common-school educational system that its foundation is laid on the rock of our common Christianity, that while the varying views and opinions of a mixed religious society are scrupulously respected, while every semblance of temptation is carefully avoided, it is desired, it is earnestly recommended, it is confidently expected and hoped, that every child who attends our common schools shall learn there that he has an interest in eternity as well as in time, that he has a Father who stands towards him in a relationship more close and endearing than any earthly father, and that that Father is in heaven—that he has a hope transcending every earthly hope, a hope full of immortality, and that among his duties the first and the foremost is the duty of striving to prove by his life and conversation the sincerity of his prayer, that the will of that Father may be done in earth as it is done in heaven. (Cheers.) I understand that that is the broad and solid platform which is reared, and upon which good foundation we invite the ministers of religion of all denominations, the *de facto* spiritual guides of the people of the country, to take their stand along with us, that, so far from hampering or impeding them in the exercise of their sacred functions, we ask, we implore them to take the children—the lambs of the flock—committed to their care, and to lead them to those pastures and streams where they will find the food of life and the water of salvation." (Loud applause.) So much for education as we understand and practise it in Canada.

EUROPE—HER DIFFICULTIES AND HER FUTURE.

One word more to guard myself from misconception. Do you suppose that, in making these observations, I have any useful purpose in view? That I submit, for example, the cases I have mentioned as models worthy of imitation? I trust that you will acquit me of such presumption. I am too well aware of the limits which, as a smatterer, I am bound on my own principles to impose on my discretion, to hazard on my own responsibility suggestions that might have a practical bearing so important. Besides which, can I be blind to the fact that the conditions of the problem which we have to solve in this old Europe of ours, with its dominant and subject races, its privileged classes, its establishments and traditions, the elements, in short, out of which we have to construct our idea, are widely different from those with which the Pilgrim or any other Fathers of recent colonies have had to deal

"No illusions! I will tolerate no illusions," says the Russian Czar at the close of his paternal address to his faithful subjects at Warsaw, on the occasion of his first visit to them as Emperor, and certain dungeons in Austria and Italy, and certain penal settlements elsewhere, repeat the warning. "We verily believe," says the leading journal, "that from one end of continental Europe to another, the persons who appreciate liberty are infinitely few in number. Equality, not liberty, is the god of their idolatry. Now, equality among men is as idle a delusion as the exploded theory of the divine right of kings—referring, no doubt, to a class who find an apt spokesman in Beaumont and Fletcher's Lurcher:—"Have I not told them, and oftentimes, Nature made all men equal. Her distribution to each child alike, till labour came and thrust a new will in which I allow not." And to a conclusion not very dissimilar would appear from their recent writings to have been led the eminent representatives of a certain school of continental liberalism—the Toquevilles, and Guizots, and Remusat, and Montalemberts, and Cortes—as they note the failure of successive attempts to establish free institutions in Europe, and laud the skill with which England has hitherto contrived to reconcile the old and the new, and to rear the edifice of constitutional freedom on the foundation of aristocracy and feudalism. There is much that is grateful to our national self-esteem in the writings of these distinguished men—much to console us for the affronts put upon us by political philosophers who had the ear of the Continent not long ago, who used to taunt us with what they were pleased to call our stolid indifference to first principles, and tell us, with Mazzini, that our example and that of America was naught, because, forsooth, we were following after practical freedom without a proper respect for the rules of logic—

"As if rules were not in the Schools
Denuded from truth, but truth from rules."

Much, I say, is there in these writings which is grateful to our national self-esteem. But when we look to them for counsel and guidance, do not we find, alas! that the lamp of their wisdom shines from the vessel's stern, shedding a lustre over the track along which we have already passed, but affording no light to direct us as we plunge into the ocean future unknown. Listen to the language in which the most thoughtful among them sums up the result of his reflection and research:—"Au milieu des ténèbres de l'avenir on peut déjà découvrir trois vérités très-claires. La première est que tous les hommes de nos jours sont entraînés par une force inconnue qu'on peut espérer régler et ralentir, mais non vaincre, qui tantôt les pousse doucement et tantôt les précipite vers la destruction de l'aristocratie; la seconde, que, parmi toutes les sociétés du monde, celles qui auront toujours le plus de peine à échapper pendant longtemps au gouvernement absolu seront précisément ces sociétés où l'aristocratie n'est plus et ne peut plus être; la troisième enfin, que nulle part le despotisme ne doit produire des effets plus pernicieux que dans ces sociétés-là; car plus qu'aucune autre sorte de gouvernement il y favorise le développement de tous les vices auxquels ces sociétés sont spécialement sujettes, et les pousse ainsi du côté même où, suivant une inclination naturelle, elles penchaient déjà." Is Europe then drifting hopelessly towards an abyss? Is she about to drop from her enervated hand the torch of Divine light which she has been carrying along the pathway of ages, and to leave it to some other tribe, more vigorous, and better trained for the race, to bear it onwards to the goal?

His Lordship resumed his seat amid loud and prolonged applause.

The Dean of Faculty then briefly proposed a vote of thanks to his Lordship, which was warmly responded to.

The proceedings then terminated.

THE INSTITUTIONS FOR PUBLIC EDUCATION IN MILAN.

BY THE REV. ABATE PULLICINO,

Chief Director of Primary Education in the Islands of Malta and Gozo.

After having visited the Schools of Genoa and Turin of which I gave you an account in my last letter,* I proceeded to Milan, where I found some which are truly excellent and do not fall behind any of which other countries can boast. I shall speak briefly of the infant asylums, the elementary schools, and the "Real" Schools of this city.

A courteous letter from the Abate Aperti introduced me to the Secretary Guisepppe Sacchi, who may be considered as the director of the inspection of the schools of the Milanese district, and through his means I easily succeeded in gaining admission to many of the institutions under his authority.

The Secretary Guisepppe Sacchi is known in Italy and elsewhere by his publications of various kinds, especially by those which relate to the state of public education in the Lombardo Venetian Kingdom. These publications opened to him the way to the honourable post which he occupies and which he is very worthy to fill, both from the

variety of his attainments and the urbanity of his manners. He still directs the publication of the statistical annuals which appear at Milan, and which must highly interest the public schoolmasters.

The infant asylums of Milan are modelled on the general plan of the institutions of this kind in Italy. They provide largely for the physical and moral, rather than the intellectual education of the children. Accordingly the instruction more particularly consists in the teaching of Sacred History: some exercises in mental arithmetic are accompanied by singing or by slight movements of the body. The children are educated promiscuously as regards sex. They are made to wear a uniform dress in school. In the asylums for the poor, a dress made in the form of a blouse is supplied by the Institution itself. The children pass the whole day in the asylum, and thus the parents are relieved of the charge of them. Towards noon they partake of some food which they bring with them, or which is provided for them by the charity of others. Those asylums which are appropriated to the infants of wealthy families are conducted with greater propriety than the others. They have governesses qualified to give a more refined education. The parents pay a corresponding contribution, namely six Austrian *lire* a month. The asylums for the poor are maintained by private contributions. There are in all six asylums at Milan, and 1500 children are educated in them.

The elementary schools are of two kinds, lower and upper. The lower are composed of two classes, the upper of four, the two first (lowest) classes of the upper schools are the same as constitute the lower schools. The addition of other two higher classes is what constitutes an upper school. Each class has its special course of studies, to be completed in a year. The courses of the four classes of an upper school may be completed in four years. The boys and girls who at the end of a year are not found qualified to pass into a higher class repeat the course of the class in which they are. According to the grade of each of these classes, the boys and girls are exercised in Italian reading, grammatical analysis, penmanship, writing from dictation, Italian composition, arithmetic, and religious catechism. The children are received into the first class at the age of seven, up to that age the infant asylum is the place proper to their education.

Almost all these schools are under the superintendence of some clergyman, who acts sometimes in the capacity of director, sometimes in that of simple inspector. Among these clergymen I met some who are worthy of the highest regard for the love and zeal which they show for the institutions entrusted to their care.

Among the schools which I visited, I was pleased to notice an upper school for boys, situated in the vicinity of the course of the Porta Nuova. This school is remarkable in many respects. The discipline is perfect, the instruction excellent. The school is frequented by about 400 boys. Although the highest class is too numerous, containing about 120 scholars, nevertheless they receive great benefit owing to the great ability displayed by the master who conducts it, in his instruction.

Nor should I omit to mention an upper school for girls, situated in another quarter of the city, namely, in the vicinity of the church of St. Alexander. In this school about 500 girls are educated. The order maintained is remarkable, as also the propriety in the demeanour of the girls, although they belong for the most part to families of the poorer class. The method of instruction, as in all the other schools of Milan, is simultaneous. In the two highest classes, the instruction is sufficiently varied and extensive. The girls are excellently exercised in Italian composition, they were tested in my presence. To the girls in the highest class was given as a theme, the proverb, "Truth is a virtue," on which some of them wrote in a few minutes some excellent composition. Some of the children shewed themselves very expert, the result no doubt of the good education which they receive. They are well exercised in penmanship. A remarkable degree of care is taken to make them speak in school deliberately, and with a sufficient and not scanty number of words; this is done in order to habituate them to good and elegant modes of expression. Further, the school is provided with a small library, the books are selected and adapted to the condition of the girls; they are circulated among the diligent children for their instruction.

The number of lower elementary schools in Lombardy is said to be 5,000; of the upper schools there are 20. In these schools about 225,000 boys and girls are educated. The foundation or rather reform of these schools dates from 1820; although the act under which they were established was published two years earlier. Towards that time the population of this country had shewn a desire for civil reforms, and the government had thought it necessary to reform first the institutions devoted to the education of the people. A worthy clergyman now an Octogenarian, Monsignor Carpani, canon of the cathedral at Milan, contributed much to the promotion of this undertaking, using all his influence and all his talents to facilitate it.

Speaking of elementary schools, I think that an institution in Milan said to be very ancient, merits particular mention; this is the Sunday School held in the cathedral of the city. The Milanese believe that it owes its origin to San Carlo Borromeo; whatever Milan possesses

* See *Journal of Education* for September, page 183.

that is great and beneficent is attributed to him. This school is a peculiarity of the place; under the vast and magnificent dome of this cathedral from noon to three o'clock on every feast-day a large number of boys and girls assemble; the former are ranged in one wing, the latter in the opposite wing; the two classes are separated by curtains made for the purpose, the number is generally very considerable. I observed about 400 boys, and there was about the same number of girls. The boys and girls are usually distributed in various divisions. Besides the religious teaching instruction is given in reading, writing, and arithmetic; here are all the conveniences necessary for that purpose. The classes are conducted by clergymen, but various laymen lend their assistance from charity and from a spirit of religion. Remarkable order is maintained during the entire time of the instruction; the mode of teaching adopted is simultaneous; great are the advantages which many derive from this school.

In addition to the elementary schools, there were ultimately established by the Government other schools of a superior order, called Real Schools, to distinguish them from the Gymnasiums, which serve for the study of literature, as the former are destined for the study of science. These Real Schools correspond to those elsewhere called Technical Schools. As the gymnasial schools serve to prepare youths for the faculties of theology, law, and medicine, so the Real Schools were established to prepare youths for the arts, commerce, and the profession of engineering, the students afterwards continuing to pursue analogous studies in the University. The studies in the Real Schools are distributed in two courses, a lower and an upper. Each of these courses is completed in three years; so that the complete course occupies six years; although the lower course serves as a basis for the other, nevertheless it is in itself complete. In the Real Schools the Students are occupied during seven hours daily. The instruction in the two courses comprises Italian language and literature, German language and literature, Geography, Natural History, Civil History, Physics, Geometry, and the infinitesimal calculus. Further, Chemistry and Drawing applied to the arts are studied.

The Real School of Milan was established about the year 1850. It is now frequented by about 360 students. There is a similar school at Venice. In other provinces and cities of the Kingdom there are also similar schools though of an inferior order: they contain only the two first (lowest) classes of the lower course. In the school of Milan the classes for chemistry and for drawing applied to the arts merit particular attention. Both are provided with all the means necessary for the instruction. The chemistry class in particular possesses a most excellent cabinet of manufactured chemical objects. The Professor Signor Polli takes every care to increase this collection and keep it in good order.

This technical institution is directed by Dr. Pietro Baraldi, who is known in Italy for a work on industrial physics. He is endowed with excellent qualities, above all with great energy, which indeed he needs for carrying on well the direction of the institution entrusted to him, so as to render it permanent. The Real Schools in the Lombardo Venetian Kingdom are still in the way of experiment and their stability depends on their success.—*The English Literarium.*

JOURNAL OF EDUCATION,

Upper  Canada.

TORONTO: DECEMBER, 1856.

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

LORD ELGIN'S RECENT SPEECH AT EDINBURGH.

We direct the attention of the readers of the *Journal* to the admirable speech of Lord Elgin, before the Edinburgh Philosophical Institution, upon Superficiality in Knowledge—its use and its abuse. The incidental remarks of our late Governor General upon other topics (to some extent illustrative of his subject) are highly interesting and valuable. See page 177.

TRUSTEES ANNUAL SCHOOL MEETINGS.

As the period approaches for holding the Trustees Annual School Meetings, we direct their attention to the following

extracts from the law authorising and regulating such meetings. The annual school meetings for 1857, will take place on Wednesday, the fourteenth of January.

The 6th section of the Upper Canada School Act of 1850, enacts "That at every annual school section meeting in any Township, as authorized and required to be held by the second section of this Act,* it shall be the duty of the freeholders or householders of such section, present at such meeting, or a majority of them,—

Firstly.—To elect a Chairman and Secretary, who shall perform the duties required of the Chairman and Secretary, by the fifth section of this Act.†

Secondly.—To receive and decide upon the report of the Trustees, as authorized and provided for by the eighteenth clause of the twelfth section of this Act, [as follows, The Trustees shall cause to be prepared and read at the annual meeting of their section, their annual school report for the year then terminating, which report shall include, among other things prescribed by law, a full and detailed account of the receipts and expenditures of all school moneys received and expended in behalf of such section, for any purpose whatsoever, during such year; and if such account shall not be satisfactory to a majority of the freeholders or householders present at such meeting, then a majority of the said freeholders or householders shall appoint one person, and the Trustees shall appoint another; and the two arbitrators thus appointed shall examine the said account, and their decision respecting it shall be final: or if the two arbitrators thus appointed shall not be able to agree, they shall select a third, and the decision of the majority of the arbitrators so chosen shall be final; and such arbitrators, or a majority of them, shall have authority to collect, or cause to be collected, whatever sum or sums may be awarded against any person or persons by them, in the same manner and under the same regulations as those according to which Trustees are authorized by the twelfth section of this Act to collect school rates, [*i. e.* by warrant signed by the arbitrators]; and the sum or sums thus collected shall be expended in the same manner as are other moneys for the Common School purposes of such section.‡]

Thirdly.—To elect one or more persons as Trustee, or Trustees, to fill up the vacancy or vacancies in the Trustee Corporation, according to law: Provided always, that no Teacher in such section shall hold the office of School Trustee.¶

Fourthly. To decide upon the manner in which the salary of the Teacher or Teachers, and all the expenses connected with

* *i. e.* "That the annual meetings for the election of School Trustees, as hereinafter provided by this Act, shall be held in all the Villages, Towns, Cities, and Townships of Upper Canada, on the second Wednesday in January in each year, commencing at the hour of Ten of the clock in the forenoon" Trustees are not required to state the ordinary business of an annual meeting in their notices, as the law expressly specifies it. If the trustees have other business to bring forward, they must distinctly state it in their notice, otherwise it cannot lawfully be considered at the meeting. A special school meeting can, however, be called at any time.

† *i. e.* Chairman shall decide questions of order; give casting vote only; take the votes as required by majority of electors present; grant a poll at the request of two electors. Secretary shall record proceedings, and transmit copy of such record, signed by the Chairman and Secretary, to the Local Superintendent.

‡ The object of this clause is to prevent the Trustees from perverting any part of the School Fund to private purposes.

¶ By the fourteenth section of the Supplementary Act, no Local Superintendent can be a Trustee in a school section; and by the sixth proviso in the fourth section of the same Act supporters of separate schools are ineligible as Trustees of public common schools. In the case of a contested election in a school section, an appeal can be made to the Local Superintendent, who is authorized to set aside the election if necessary.

the operations of the School or Schools, shall be provided for.*

CHALLENGING VOTERS AT SCHOOL MEETINGS.

VII. And be it enacted, That if any person offering to vote at an annual or other school section meeting, shall be challenged as unqualified by any legal voter in such section, the Chairman presiding at such meeting shall require the person so offering, to make the following declaration:—"I do declare and affirm that I am a freeholder [or householder] in this school section, and that I am legally qualified to vote at this meeting."† And every person making such declaration, shall be permitted to vote on all questions proposed at such meeting; but if any person shall refuse to make such declaration, his vote shall be rejected: Provided always, that every person who shall wilfully make a false declaration of his right to vote, shall be deemed guilty of a misdemeanor, and punishable by fine or imprisonment, at the discretion of any Court of Quarter Sessions, or by a penalty of not less than one pound five shillings, or more than two pounds ten shillings, to be sued for and recovered, with costs, by the Trustees of the school section, for its use, before any Justice of the Peace having jurisdiction within such school section.

PENALTY FOR REFUSING TO SERVE AS TRUSTEE.

VIII. And be it enacted, That if any person chosen as Trustee, shall refuse to serve, he shall forfeit the sum of one pound five shillings; and every person so chosen and not having refused to accept, who shall at any time refuse or neglect to perform the duties of his office, shall forfeit the sum of five pounds; which sum or sums may be sued for and recovered by the Trustees of the school section, for its use, before any such Justice of the Peace; Provided always, that any person chosen as Trustee may resign with the consent of his colleagues in office and of the Local Superintendent, expressed in writing.

REMEDY FOR FAILURE TO CALL SCHOOL MEETING.

IX. And be it enacted, That in case no annual or other school section meeting be held for want of the proper notice, the Trustees or other person whose duty it was to give such notice, shall respectively and individually forfeit the sum of

* It belongs to the office of Trustees to estimate and determine the amount of the Teacher's salary and all expenses connected with the school; but it appertains to the majority of the Freeholders and Householders of each School Section, at a public meeting called for the purpose, to decide as to the manner in which such expenses shall be provided for, whether (1) by voluntary subscription; (2) rate-bill, in advance, of one shilling and three pence (or less) per month on children attending the school; (3) rate on property. But as the Trustees alone (fourth, fifth and seventeenth clauses, twelfth section) determine the amount required for the support of the School to keep open a School at least six months of the year, they are authorized by the latter part of the seventh clause of the twelfth section, to provide the balance in such manner as they may think proper. They are also authorised to provide for deficiencies, by a rate upon the property of the section, should the vote of the annual meeting not cover all expenses; or for all the expenses of the school (over and above the checks for the School Fund) should the annual meeting omit or refuse to decide as above. But for all the money received and expended by them, the Trustees must account annually to their constituents, as prescribed in the eighteenth clause of the twelfth section, as above. Besides calling Annual School Section Meetings, Trustees are authorised to call Special Meetings to consider the site and erection of a school-house, the mode of raising a teacher's salary, or for any school purpose whatever.

† Supporters of separate schools have no votes at public common school elections.

one pound five shillings, to be sued for and recovered for the purposes of such school section, on the complaint of any resident in such section, before any such Justice of the Peace: Provided always, that in the default of the holding of any school section meeting, as hereinbefore authorized by this Act, for want of the proper notice, then any two freeholders or householders in such section, are hereby authorized, within twenty days after the time at which such meeting should have been held, to call such meeting by giving six days' notice, to be posted in at least three public places in such school section; and the meeting thus called shall possess all the power, and perform all the duties of the meeting, in the place of which it shall have been called.*

The following is a summary of the duties of Trustees:

1. To call the annual school meeting, and also a special one in case of any difference in regard to the school site, death, or removal of trustee, &c. To transmit to local superintendent copy of proceedings.
2. To prosecute all illegal voters at school meetings.
3. To see that their school is furnished with a trustees' book, a visitors' book, a teachers' register, and the *Journal of Education*. These latter two are furnished without cost. The two former must be purchased at the expense of the section.
4. To employ, and pay school moneys to, none but legally qualified teachers.
5. To fix no rate-bill upon persons sending children to school, for any purpose (including fuel, collector's fees, &c.), higher than 25 cents per month, for each child attending school. In free schools, no rate-bill can be imposed except upon non-residents. Rate-bills are payable in advance.
6. To permit all residents, on whose behalf school-rates are paid, and who observe the rules, to attend their school.
7. To visit the school, and see that it is properly conducted; that no unauthorised books are used; that all the pupils are supplied with proper text-books; and that the library is available to the inhabitants, and that it is lawfully managed.
8. To exercise all the corporate powers vested in them, for the fulfilment of all agreements, contracts, &c.; and to maintain a school in their section at least during six months of the year.
9. To transmit their yearly and half-yearly reports to the local superintendent; and also to submit their yearly report to the annual meeting of their constituents.
10. To affix their corporate seal to all official documents under their hand.

* Form of Notice of an Annual School Section Meeting to be given by two Householders.

SCHOOL NOTICE.

The Trustees of School Section, No. —, in the Township of —, having neglected to give notice of the Annual School Section Meeting, as prescribed by the 12th clause of the 12th section of the U. C. School Act of 1850, the undersigned hereby give notice to the Freeholders and Householders of the said School Section, that a Public Meeting will be held at —, on —, the — day of —, at 10 of the clock in the forenoon, for the purpose of electing a fit and proper person as Trustee, as directed by law.

Dated this — day of —, 18—.

A. B., } Householders,
C. D., } School Section, No. —.

NOTE.—The mode of proceeding at a School Meeting thus called, is prescribed in the 6th section of the Act, quoted above. This meeting can also be called by the local Superintendent.—See fifth proviso of the fourteenth section of the Supplementary School Act of 1853.

11. To take proper security from the Secretary-Treasurer and School Collector.—See forms for this purpose.

2. *Their Responsibilities, or Penalties, for neglect of Duty.*

1. \$20 for refusal to perform the duties of their office.
2. \$20 for making a false return.
3. \$5 for every week of delay in forwarding their annual report to the local superintendent.
4. \$5 for neglect of calling annual or other necessary school meetings.

5. *Personal Responsibility.*—(1) For all contracts or agreements, when not officially fulfilled as authorised by law; (2) For the award (if any against them) of arbitrators appointed at the annual meeting; (3) For all moneys lost to the section through their neglect of duty,—such as omission to send the half-yearly return to the local superintendent, neglect to keep open the school during at least six months of the year, &c.; (4) For neglecting to take security from any person with whom they intrust school moneys, if any loss accrue; (5) For neglect or omission to affix their corporate seal to official agreements, contracts or documents.

N. B.—Trustees neglecting to perform any of the “positive duties” required of them, as above, (and to the neglect of which no specific penalty is attached,) may incur the risk of having the apportionment to their School Section withheld, and themselves made personally responsible for the loss consequent thereon. See the ninth section of the Supplementary School Act of 1853, page 45.

3. *Penalties imposed on other parties by the School Law:—*

- \$5 for refusing to serve as Trustee when elected.
- \$5 or \$10 or imprisonment for illegal voting.
- \$20 for disturbing a school meeting, or interrupting a public school.
- Imprisonment of any secretary-treasurer refusing to deliver up books, papers, moneys, &c.

Papers on Practical Education.

AN AFFECTIONATE MANNER IN TEACHERS.

Of all the forces in the universe, whether physical or moral, *Love* is the most potential. Nothing else will prompt to so great effort, so great self denial. No other power goes forth to its struggles with opposing forces, so reliant on its own strength to endure and achieve,—so certain that success will crown its efforts. The world, on all the pages of its history,—the church of God, in all its annals,—and the memories of every benevolent soul, all testify that *Love* is the mightiest of all the powers ever known in human conflicts and conquests. And this spirit of benevolence, of good-will, this controlling regard for the happiness of others, is the law of Heaven. The atmosphere of that blissful and blessed world is *love*. “God is Love;” and love prompts to all his grand and gracious providences.

As an educational power, this kind, affectionate, or benevolent spirit, is far more important than any other. What are talent, learning and industry in a Teacher, if associated with cold-hearted selfishness? What though a Teacher speak with the tongue of men and of angels,—what though he understand all mysteries and all knowledge, and have not charity? Send him to a slave plantation; he may be qualified for a “driver,” but never let him take charge of a school room. The first and greatest of all requisites for success in teaching, he wants. He does not *love to do good*; he cares little for the happiness of his pupils; he has little sympathy with their joys and their sorrows; they are not in his heart, and he will not be in theirs. Children will be little benefited by a Teacher whom they do not love; and they will not love one who does not love them. We speak with special reference to the younger class of school children, and to the Teachers of such our remarks in this article will be chiefly applicable. “The disciple whom Jesus loved,” loved Jesus. “Now, Jesus loved Martha,” and, as a natural result, she loved “the Master.” “We love Him, because He first loved us.” Affection is ever refluxent. And no where is this truth more manifest than in the school-room. If, from the heart of the Teacher, there flows forth a current of benevolence towards the pupils,

scores of loving little hearts will send back rills of love, and affection will repay affection.

There are Teachers who possess very many excellencies of character, who are talented, educated, accomplished and conscientious, and yet who fail of success in teaching. They are not misanthropic; they are not destitute of benevolence. But they do not appreciate the duty and importance of an affectionate *manner* before their pupils. They may possess much kindness of heart, but they do not *exercise* their kindly feelings. Their pupils see little evidence of a regard for their happiness; and their cold and indifferent *manner*, might, so far as practical purposes are concerned, just as well arise from *real* as *apparent* coldness and indifference. Teachers should, in all their ways, *show* a deep regard for the happiness of the children committed to their charge. For this there are far more reasons than can be adduced in this article, but to a few of which we would call most earnest attention. And as we would still be counted among the Teachers of the State, and for the sake of convenience of expression, we shall use the *first person* instead of the *third*, when speaking of Teachers.

Parents commit to our care children whom they love with an intensity and tenderness which none but parents can exercise. Their lives are bound up in the lives of their children. And when from their arms,—their homes, and their oversight, they send forth their little ones, and to us commit them—into our hands place their jewels for polishing—we take the place of those parents for the time; we are employed and paid by those parents for the performance of sacred duties to their children.

Many a mother in the morning prepares her dear ones to leave for school. Eight long hours will they be absent from her. She follows them to the door, tells them to be obedient to their Teachers, and, with a mother's holy kiss, bids them good-bye. Her affections and her prayers follow them through the day. Is it not due to that mother that we sympathize with her feelings, and exercise an affectionate regard for those children, to her so precious?

Our pupils are the subjects of numerous cares and griefs—distresses of body and mind—which our affectionate attentions, our sympathies and our efforts, should seek to lighten and relieve. None but a truly loving heart can enter into the feelings of grief which children experience; can in their afflictions be afflicted. A selfish and unfeeling Teacher will view the sorrows of children as unworthy of his commiseration. He sees a child of six or eight years of age, weeping as though its heart would break. He asks the cause. The answer, sobbed forth, is that some toy has been lost or destroyed; or that some other like mishap has befallen the little weeper. The Teacher looks at the matter as so trifling a misfortune usually appears to an adult person; and if he does not sternly cry out, “shut up, and stop your noise! Do not be such a little fool as to cry for nothing!” he turns coldly away, with no word or look of kindness.

We must remember that troubles and afflictions are great or small just in proportion to the power of their subjects to endure them. A person of strong and mature intellect, of large experience in the vicissitudes and adverse events of life, can with composure meet and bear disappointments and afflictions such as would crush and overwhelm one of weaker mind, of more limited experience. To the frail judgement, and to the inexperience of little children, troubles, such as we would scarcely notice, become formidable and overpowering. To us they are molehills, to them they are mountains. This consideration we should ever bear in mind. And when our pupils come to us with the recital of their wants and griefs, let us put ourselves in their position, and appreciate their state of mind; and while we tell them that their sorrows should be bravely borne, let us be careful that we *show* that in their sorrows we sorrow. A word of sympathy, a look of kindness, any act of affection, will dry the tears of the grieving child, and make whole again that tender heart which some childish disaster had broken.

But we must not suppose that all the pains and sorrows of our little pupils are unreal and imaginary. From the aching head and the aching heart, childhood is not exempt. Most painful physical suffering is often their experience. As one day we made our accustomed semi-weekly call at one of the schools in T., we noticed an unusual expression in the countenance of sweet little Willie. We spoke with him, found that he was ill, and went with him to his home. Such was his attachment to his Teacher and schoolmates, that the next morning, though very ill, he was permitted to return to school; but in a few hours he was obliged to be carried home. We called to see him, and it was but too apparent that the dear boy was soon to die. He wished to see his Teacher and the scholars of his school; but the necessity for quiet forbade their visit. After a few hours of acutest pain, of spasms terrible to witness, precious little Willie died.

Such events often occur in Schools. What Teacher has never wept at the grave of a pupil? By the memory of the departed dear ones, by the fact that all our pupils are thus exposed to disease and death, let us ever treat them with all that kind regard which their condition demands.

We have spoken of the love which parents feel for their children. But *all* parents are not thus loving. Some of our most affectionate and

beloved pupils are the children of intemperate and cruel fathers,—of unfeeling and negligent mothers. For them there is no "sweet home,"—no smiles of love, no kisses of affection. Poor children! more to be pitied than orphans? Let them in their teacher find a loving heart,—in their school a home.

But how many of our children have by death been deprived of a mother's care, a father's protection. Motherless, or fatherless, or orphans, how their young hearts bleed at the remembrance of loving parents whom never more shall they see on earth. Who now should love them, who now should show them kindness, more than their Teachers?

But there are in our schools thousands of little children whom no father's voice blesses,—no mother's smile rejoices. Teachers, let not this truth be forgotten,—the sorrows of our pupils are not all unreal, imaginary. And if now they are exempt from the weight of care, the oppressions of sorrow, such as older persons experience, these cares and sorrows will yet come upon them. Seldom do we experience such feelings of kindness towards happy children, as when we reflect on the woes which are in store for their experience. What bitterness of spirit, what deep anguish of soul, will they feel ere they go down to the grave!

Again, kindness on the part of Teachers will render them the objects of their pupils' affection. What has already been said in respect to the reciprocal nature and effects of kindness is sufficient to demonstrate the truth that if we would be loved by our pupils, we must first love them. And if we have their hearts, it will be no difficult matter to secure their obedience. Cross and ill-natured Teachers usually have disobedient and troublesome pupils.

Finally, if we are kind to our pupils, they will catch our spirit, and be kind to each other. Than this nothing is more important. It is the cold selfishness of the world, which, more than any thing else, plants life's pathway with thorns, and sows, broadcast, the seeds of human wretchedness. If all were kind, if all measured their conduct by the golden rule, if all loved all as themselves, how soon would human life put on a brighter, a happier aspect. Over earth joy and gladness would take the place of sorrow and sighing, and all tears would be wiped away. Heaven and earth would come together, and men and angels would shout for joy.

To prevent misapprehension, we remark that by the term *kindness*, we do not intend *indulgence*. The infinite love of God does not prevent Him from inflicting chastisements, and it is very far from true that a failure to correct a bad pupil, is evidence of affection, or benevolence, on the part of the Teacher.—*Ohio Journal of Education*.

Miscellaneous.

MATERNAL INFLUENCE.

The power of maternal influence is everywhere acknowledged, from the palace down to the meanest dwelling. It is impossible to trace the infinitely minute ramifications into which this all pervading influence extends. There are mothers who seem to possess so holy and happy an influence, that the sunshine of peace and joy gladdens their happy dwelling. There are others, who, like the upas tree, poison the atmosphere around them, so that no virtue or excellency can come within their shadow and live. It is a fact worthy of observation that families retain for generations peculiarities of temper and character. The Cato family were all stern, upright and inflexible; the Guises proud, haughty at heart, though irresistibly popular and fascinating. We see the power which great and good men exert; the force of the torrent is seen by the cataract. But the daily, hourly influence of a mother is like the under-current, the existence and power of which are no less actual though less observed.

The influence of character is quite as great as that of personal qualities, and infinitely more important than mere natural likeness. From a mother's character is a child formed, whether generous or mean, gentle or passionate, true or false. The virtues and vices of a mother are most generally developed and lived over again in the child, unless Divine grace so change the nature as to subdue it to the obedience of Christ.

Most distinctly do we remember the case of a pious mother, who had a son given to infidelity. This mother prayed for her son. Disease laid hold of him, and the grave claimed him as its own, at the age of twenty-six. Endowed by nature in no ordinary degree, elegant and accomplished, it was most distressing to see the strong man bowing himself, and the grasshopper becoming a burden; but the still small voice was yet to be heard. His mother watched the opportunity, and placed by his side, instead of Hume and Voltaire, his favourite companions, the precious word of God. Again and again did she perceive, when she entered the room, that the little Testament was not where she had left it. One night, in an adjoining room, where the family were assembled for worship, the cries of the penitent were heard. The

mother ran and clasped her son in her arms and said, with all the fullness of a mother's heart—"My son liveth; he was dead, but is alive again." Since then that mother and son have joined the Redeemer in heaven.

The mother of the great and good Haldane was a woman of strong faith. It is distinctly recorded by R. Haldane that, when he was only six, he distinctly remembers his mother kneeling by the side of her infant boys at night, and pleading with God that He would guide them through the world, which she felt she was going to leave, that their lives might be devoted to His service on earth, and that they might be brought to his heavenly kingdom. These prayers were like a silver cord running through their lives with a holy and heavenly influence—often invisible, but never destroyed, and after their paths had long diverged, and each had followed his own way bringing them at last into the oneness of a higher brotherhood than that of nature.

The influence of W. Knibb's mother must have been great on that powerful mind. He wept like a child while he pointed to the lattice window, where he had last seen her, and where he had heard from her the solemn last words, which he ever held as the anchor in the midst of storms—"William, sooner let me hear that you perished in the deep, than that you bring a disgrace on the name of the Redeemer."

Deep and lasting was the impression of maternal tenderness made upon the mind of one whose lines, on seeing the portrait of his mother, will never be forgotten:—

"Oh, that those lips had language! Life has passed
With me but roughly since I heard thee last.
Those lips are thine, thy own sweet smile I see,
The same that oft in childhood silenced me."

R. Cecil says:—"Where powerful influence does not correct, it hampers, it hangs on the wheels of evil. I had a pious mother, who dropped things in my way I could never rid myself of. I was a professed infidel; but then I liked to be an infidel in company, but alone I was wretched; I could not divest myself of my better principles. Depend upon it, maternal influence is not to be thrown off; if it does not correct it will make a man unhappy with himself."

British Mothers' Journal.

THE BEST SYSTEM OF DOMESTIC GOVERNMENT.

That is the best system of domestic government which secures the highest degree of voluntary, cheerful, and sincere obedience and respect from the children to their parents. The child should feel that his own good depends on the will and counsels of his parents—that they are his natural and legitimate guardians and protectors. This should be a deep-rooted sentiment in his heart, and a pleasant thought to his mind. Then he will listen with pleasure and filial affection to the admonitions and counsels of his parents, and all who have a just rule over him. He will not doubt or question in his own mind the wisdom and justice of their purposes towards him. The strength and happy influences of family government, as well as filial respect and obedience, must be found in the hearts both of the parents and their children. This makes confidence mutual between them, and obedience as sweet to the children, as kind and pleasant government is pleasing to their parents. How painful the thought to any parent, that the fear of punishment alone impels the obedience of his children. The question, then, of a judicious system of Government in the domestic polity, involves many delicate and serious considerations, which, perhaps, in no part of our country have yet had their due influence in the proper training and education of children.

In the proper education and government of man, we should not forget his true nature. We should understand the kind of influences which best accord with the natural feelings, propensities, and sensibilities of his heart. Without this, all may be worse than lost. The seed must be sown in genial soil or no happy products will appear. Nothing repulsive to our natural tastes and feelings is at first pleasant or agreeable. In the application of this principle of human nature to the government of children, we see the great importance of gaining their affections, and controlling their moral sensibilities rather than their fears. And as the love of freedom, or the consciousness of self-control, is among the most powerful instincts of human nature, and the earliest to be developed and controlled in the government and education of children, it is plain that whatever is contrary to, or conflicts with, this natural propensity, so noble and sacred in our original constitution, that does not harmonize with, cherish and strengthen it, is injudicious and unhappy, both in its present and remote effects. That form of government, therefore, which is not calculated to please and elevate the noble and original instincts or principles of our nature, whether in family or state, cannot be the best, or most conducive to man's greatest good. It may enforce obedience involuntarily, but cannot win or control the affections. Though feared, it may be despised. Such a mode of government makes no appeal to the kind and sympathetic feelings of the heart; nor contains any affinity to our reason, or choice of conduct. It excites in the mind no sentiment of

mutual good and happiness, no common bond or interest between the governed and those who govern. It contains no sense of freedom or choice, so strong and inherent in human nature, but arbitrarily commands without the persuasives of reason and motive. Such a system of government is sure to excite the contraries of our nature, while it has no sympathy with our better feelings and affections. An important element in any system of government is that which excites in the governed a strong feeling of self-respect. This not only makes obedience agreeable to them, but leads them to feel that they possess an interest and share in the government. Any form of government is light and easy on those who feel an interest in its advantages, or that its provisions are judiciously adapted to their wants and circumstances. All these principles are founded in the original nature of man, and their influences cannot be extinguished by any forms of government or condition, however severe or arbitrary. Whoever, therefore, would govern their children well, and gain their affections, must understand these innate elements of human nature, and the impossibility of extinguishing their natural influences in the sentiments and conduct of men, live where they may, or under whatever form of government. The proper development and culture of the better principles of our nature should be the great and legitimate objects of all good government, whether domestic or general. Guarding too strictly the natural and youthful ebullitions and volatile feelings of our nature, would be as unwise as to rest too much confidence in the wisdom and correct conduct of our children at all times and under all circumstances. The first would be likely to excite in the heart feelings of dislike and opposition to all proper obedience and wholesome restraint, while the other could not fail to relax too much these restrictions and that parental care and solicitude which are indispensable to the proper guidance and conduct of the kindest and best-disciplined children. A judicious and happy system of family government then should unfold its reasons, and advantages, and kind intentions to the governed, and share largely in their sympathies, confidences, and constant desire for its continuation and salutary influences. This would make it as pleasant to obey as to command, and preserve that sweet domestic harmony which renders the family circle so happy, so delightful, and so productive of all those tender sympathies and emotions which can be felt and enjoyed only in such pure and sacred relations.—G. W. LUCAS, in *British Mothers' Journal*.

THE FAMILY ALTAR AND ITS INFLUENCE.

A correspondent of the *British Mothers' Journal* thus illustrates the influence of domestic worship over his future life:

The residence of my father was inland, and remote from facilities for acquiring a commercial education. After mature reflection, my parents consented that I should follow the bent of my own inclination, and seek such advantages in a distant city.

The history of my first year was similar to that of many other ambitious youths. I was acquiring a knowledge of men and manners, but the narration *how* is not material.

About this time a fit of sickness rendered it necessary for me to seek maternal care, under whose blessed influences health soon returned. The day before I again left home, to plunge more extensively than I had hitherto done into the whirl of business, I was sitting by my mother, and pouring into her willing ear some account of my cares and annoyances. She heard me patiently, and when I had concluded my story, put her arm around my neck, and, kissing my forehead, said, "My son, my dear son, never think yourself forgotten by us. *Your father mentions your name night and morning.*"

I understood this perfectly. From my earliest infancy I had heard fervent petitions offered at such times, for the temporarily absent one, and now, as I was going out into the world—perhaps never to return—the remembrance of this circumstance was a comfort to me. I knew the paths of youth were slippery, for I had seen sufficient of the world, even in a year, to be well aware of the fact, and in some degree realized the privilege of being so remembered.

Years rolled on—business nearly engrossing the whole of my secular time—but I never forgot my mother's impressive speech. Occasionally, anxiety would prevent me from offering more than the merest form of prayer myself—then would I think of my father's earnest petition, offered for me that morning, and in strength granted, in answer to it, rise beside the altar, if not immediately victorious over it! Sometimes pleasure would lure, by her siren voice, to a participation in unholy amusements, but the charm was powerless when I thought of my father's prayer.

I have been young, and now am old, yet those words still ring in my ears, and influence my conduct. The lips which then supplicated for me have exchanged supplications for everlasting praises; yet, in times of sorrow or perplexity, I feel my mother's lips on my fevered brow, and her words are cordial to my heart. In times of joy and prosperity I remember them, and they act as a moderating agency to the sanguine restlessness of ambition.

Parents! throw around the hearts of your children a similar in-

structible chain. At the family altar teach them, by suitable petitions, that you sympathize with them in their feeble attempts to do right; there let confession be made for family sins, and grateful praise returned for family mercies; then may you hope for a re-union of your dispersed families in a better country, even a heavenly.

THE OCCUPATIONS OF ETERNITY.

We are told that in a future and a higher state of existence, the chief occupation of the blessed is that of praising and worshipping the Almighty. But is not the contemplation of the words of the Creator, and the study of the ordinances of the Great Lawgiver of the Universe, in itself an act of praise and adoration? And, if so, may not one at least of the sources of happiness which we are promised in a future state of existence,—one of the rewards for a single-minded and reverential pursuit after truth in our present state of trial,—consist in a development of our faculties, and in the power of comprehending those laws and provisions of Nature with which our finite reason does not enable us at present to become cognizant? Such are a few of the reflexions which the study of physical science, cultivated in a right spirit, naturally suggests; and I ask you, whether they are not more calculated to inspire humility than to induce conceit,—to render us more deeply conscious how much of the vast field of knowledge must ever lie concealed from our view, how small a portion of the veil of Isis it is given us to lift up,—and therefore to dispose us to accept with a more unhesitating faith, the knowledge vouchsafed from on high on subjects which our own unassisted reason is incapable of fathoming.—*Dr. Davbeny's Address at the Cheltenham meeting of the British Association for the advancement of Science.*

BRIGHT HOURS AND GLOOMY.

Ah, this beautiful world! I know not what to think of it. Sometimes it is all gladness and sunshine and heaven itself lies not far off, and then it suddenly changes and is dark and sorrowful, and the clouds shut out the day. In the lives of the saddest of us there are bright days like this, when we feel as if we could take the great world in our arms. Then come gloomy hours, when the fire will not burn on our hearths and all without and within is dismal, cold and dark. Believe me, every heart has its secret sorrows, which the world knows not, and oftentimes we call a man cold when he is only sad.

Longfellow.

RESPECT FOR AGE.

In Circassia, the decision of an aged man settles all minor controversy; when he speaks in the council ring, the most loquacious keep silence; if in anger he strike a blow even, it is not returned; wherever he moves the crowd makes way for him; in Winter his is the warmest corner by the fireside; in Summer the young girls spread his mat on the varandah and fan his slumbers; it is an honor to light his chibouque; when he wishes to ride, every one is ready to saddle his steed, and a dozen lads run to help him down on his return. "Doubly accursed," says the Circassian proverb, "is the man that draweth down upon himself the malediction of the aged."

Educational Intelligence.

CANADA.

UNIVERSITY OF TORONTO.

His Excellency the Governor General has been pleased to appoint the Hon. Robert Easton Burns, one of the Judges of the Court of Queen's Bench, to be Chancellor of the University of Toronto, in the room of the Hon. William Hume Blake, resigned.

An Association has lately been formed in this University, "for the promotion of University education in the Province, and of the interests of the University of Toronto in particular—especially by the revival of its Convocation." Meetings of the Association are to be held on the first Wednesday in each Law Term of the Superior Courts of Upper Canada, and an Annual Meeting on the day of the University Commencement. The Officers constitute the Executive Committee, and are elected from among the graduates, some resident and others non-resident in Toronto. The following is the result of the first election: *President*—The Hon. James Patton, B. C. L., Barrie. *Vice Presidents*—Adam Crooks, M. A., Larratt W. Smith, D. C. L., and W. C. Chewett, M. D., of Toronto; W. G. Draper, M. A., Kingston; T. A. McLean, M. A. and S. S. Macdonnell, M. A., Windsor. *Secretary*—Thomas Hodgins, B. A., Toronto. *Treasurer*—C. E. English, B. A., Toronto. *Council*—D. E. Blake, B. A., William Wedd, M. A., W. B. Nicol, M. D., J. H. Morris, M. A., Rev. Arthur Wickson, M. A. and Alister M. Clark, M. A., of Toronto; J. D. Armour, B. A.,

Cobourg; C. F. Eliot, B. A., Windsor; W. Cragie, B. A., Hamilton; Rev. F. J. Lundy, D. C. L., Grimsby; John J. Kingsmill, B. A., Guelph; and Richard Bayly, B. A., London. The first regular meeting of the Association will be held in Toronto on Wednesday, 4th February, 1857.

UNIVERSITY OF TRINITY COLLEGE, TORONTO.

At a meeting of the Convocation of the University of Trinity College, held in the College Hall, on Saturday, the 5th instant, the following Degrees were conferred:—B. A.—Richard Sandars, Rev. Joseph Chambers Gibson, George William White, John James Bethune, Alfred Merwin Patton, Alex. Robert Morris, Francis Evans, and Frederick William Kingstone. B. A. *ad eundem*.—John J. Kingsmill, King's College, Toronto; Rev. John Fletcher, Trinity College, Dublin; and Rev. Henry Chorwell Cooper, Pembroke College, Cambridge. M. A.—John S. Kingsmill and Rev. John Fletcher. M. A. *ad eundem*.—Rev. Edmund Baldwin, King's College, Toronto. B. C. L.—John J. Kingsmill, Henry Brindley Morphy, and Alfred Francis Wright.

The following Prizes were distributed:

Rev. C. E. Thompson and George William White—the Bishop's Theological Prize in the June examination, 1856. A. J. Broughall—The Chancellor's Prize to the first Classic, in the examination for Honors, 1856. J. J. Bogert—Prize in the examination of Chemistry, 1856. Richard Sandars—Mathematical Prize, in the examination of the Third Year, 1856; Classical Prize in ditto; Latin Essay; Greek Iambic Verse. John A. Ardagh—Classical Prize in the examination of the Second Year, 1856. Henry Wethey, C. W.—Mathematical Prize in ditto. Eleven Students were then matriculated.

The degrees were conferred, and the Prizes distributed by the Hon. John Beverly Robinson, Bart., Chancellor of the University; and the Lord Bishop of Toronto was also present at the meeting.—*Colonist*.

Literary and Scientific Intelligence.

IMPORTANT DISCOVERY OF BURR-STONE IN CANADA.

We understand that an important discovery has recently been made by Sir William Logan. It is the presence, in the Township of Chatham, on the Ottawa, of a very extensive deposit of the—we believe volcanic—formation of what is popularly called Burr-stone—the scientific name we cannot now remember. Sir William has, we believe, expressed an opinion that in the qualities which give this mineral its commercial value—that of its adaptation for the grinding-stones of flour and other corn mills—it fully equals that of the best French Burr stone, which is imported into every market in the world, and forms no inconsiderable item in the exports from France.—*Gazette*.

DONATION TO THE MASSACHUSETTS HISTORICAL SOCIETY.—PRESENTATION OF VALUABLE LIBRARIES.

The venerable Thomas Dowse of Cambridgeport, whose rare and beautiful library of over five thousand volumes has so long been an object of interest and curiosity to literary men, has lately presented it to the Massachusetts Historical Society, on the simple condition that it shall be kept for ever in a single and separate room, and used only in that room. At a special meeting of the Society, called for the purpose of receiving this munificent donation, the Hon. Edward Everett made remarks, from which the following is an extract:—

“Twenty-five years ago, I stated, in a public address, that I considered it for its size the most valuable library of English books with which I was acquainted. A quarter of a century has since passed, during the greater part of which Mr. Dowse has continued to increase the number of his books and the value of his library by new acquisitions; and it now amounts, as our President informs us, to about five thousand volumes. Many of these books are of great rarity, such as are usually found only in the collections of the curious. A still greater number, in fact the great proportion, are books of great intrinsic value, which is by no means sure to be the case with bibliographical rarities. In one word, sir, it is a choice library of the standard literature of our language. Most of these books where there was more than one edition, are of the best edition. They are all in good condition,—that has ever been a rule with Mr. Dowse; and very much the larger part of them are in elegant, some in superb bindings. It is in truth a collection reflecting equal credit upon the judgment, taste, and liberality of its proprietor.

Sir, we have a guarantee for the value of his library, in the inducement which led Mr. Dowse very early in life to commence its formation, and

which has never deserted him. His interest in books is not like that of some amateur collectors, limited to their outsides. He has loved to collect books because he has loved to read them; and I have often said that I do not believe there is a library in the neighbourhood of Boston better *read* by its owner than that of Mr. Dowse.

Mr. Dowse may well be called a public benefactor, sir, and especially for this, that he has shown, by a striking example, that it is possible to unite a life of diligent manual labor with refined taste, intellectual culture, and those literary pursuits which are commonly thought to require wealth, leisure, and academical education. He was born and brought up in narrow circumstances. He had no education but what was to be got from a common town school, seventy years ago. He has worked all his life at a laborious mechanical trade; and never had a dollar to spend but what he had first earned by his own manual labor. Under these circumstances he has not only acquired a handsome property,—not an uncommon thing, under similar circumstances in this country,—but he has expended an ample portion of it in surrounding himself with a noble collection of books,—has found leisure to acquaint himself with their contents,—has acquired a fund of useful knowledge,—cultivated a taste for art, and thus derived happiness of the purest and highest kind, from those goods of fortune which too often minister only to sensual gratification and empty display.

I rejoice, sir, that our friend has adopted an effectual method of preventing the dispersion of a library, brought together with such pains and care, and at so great an expense. Apart from the service he is rendering to our society, which as one of its members I acknowledge with deep gratitude, he is rendering a great service to the community. In this way, he has removed his noble collection from the reach of those vicissitudes to which the possessions of individuals and families are subject. There is no other method by which this object can be obtained. I saw the treasures of art and taste collected at Strawberry Hill during a lifetime, by Horace Walpole, at untold expense, scattered to the four winds. The second best private library I ever saw, (Lord Spencer's is the best) was that of the late Mr. Thomas Grenville, the son of George Grenville, of Stamp Act memory. He intended that it should go to augment the treasures of taste and art at Stow, to whose proprietor (the Duke of Buckingham) he was related. In a green old age,—little short of ninety,—he had some warnings of the crash which impended over that magnificent house; and by a codicil to his will, executed but a few months before his death, he gave his magnificent collection to the British Museum. In the course, I think, of a twelvemonth from that time, everything that could be sold at Stow was brought to the hammer.”

CELTIC REMAINS IN DUBLIN.

Several curious relics have been recently found within the town walls of ancient Dublin, such as singularly ornamented combs, bronze and iron fibulæ, and implements used in the manufacture of those curiously constructed wooden houses, erected in that locality at a very remote era. Among the articles enumerated is an antique-shaped signet seal, supposed by a distinguished heraldic authority to have belonged to the Lord-Deputy Essex, time of Elizabeth. Several of these relics have been collected by Mr. James Underwood, well known for his former indefatigable exertions in amassing antiquarian stores.

REPORT OF THE DEPARTMENT OF SCIENCE AND ART.

A blue book of 300 pages contains the third report of the Department of Science and Art, addressed to the Lords of the Committee of Privy Council for Trade, &c., by their secretary, Mr. Lyon Playfair. From a summary of the details adduced it appears that the museums and libraries of the department continue to be in an effective state, and have been visited by 331,000 persons, being an increase of 56 per cent. above the numbers of the previous year. This increase is chiefly due to the new circulating museum of ornamental art, which has been visited by 55,701 persons in the provinces, and to the success which has attended the new arrangements made by the department in regard to the Museum of Natural History in Edinburgh, resulting in an increase of the visitors from the old average of 800 to above 100,000. There has been a considerable diminution in the attendance on the museums of London from the state of affairs. The Dublin Botanical Gardens have been visited by above 30,000 persons, and the Zoological Gardens by 138,000. The exhibitions of the department have been visited by 72,000 persons. The geological surveys in Great Britain and Ireland, and the Mining Record office, continue to be carried on with increased activity, and have made during the past year reports to the Government on various geological subjects of importance to this country and the colonies. The schools of art have been attended by nearly 12,000 pupils. The number of children taught drawing in public schools,

through the agency of the masters of art schools, amounts to 18,988; but this is not sufficient to meet the wants of the public, and new measures are being devised to give increased development to elementary art instruction. Instruction in art has been given to 2,181 teachers, and the results of their examinations have been more satisfactory than in preceding years. The schools of science, the working men's lectures in London, and the provincial lectures in Ireland have been attended by 10,000 persons. The valuable institution, the Metropolitan School of science, applied to mining and the arts, continues to flourish. The systematic courses during the year included 100 lectures on chemistry, by Professor Hofmann; 48 on physics, by Professor Stokes; 50 on metallurgy, by Dr. Percy; 40 on mineralogy, and 60 on mining, by Professor Smyth; 30 on geology, by Professor Ramsay; 50 on Natural history, &c., by Professor Huxley; and 36 on applied mechanics, by Professor Willis. Thirty matriculated and 56 general students attended the course of 1855-56. The increase of the latter is very gratifying. An evening course of lectures for schoolmasters has been given during the past year by Mr. Huxley, the Professor of Natural History, &c., and a course of chemistry by Dr. Hofmann. Lectures to working men have been given in Natural philosophy, chemistry, metals, and mining, the attendance on which has been only limited by the size of the lecture-room. The chemical and metallurgical laboratories, under the superintendence of Doctors Hofmann and Percy, have been in full operation, and respectively attended by 100 and 27 pupils. Dr. Percy has now in the press an elaborate inquiry on the composition of the iron ores of England; and he has made an elaborate campanalogical inquiry, with a view to ascertain the best composition for the great bell of the New Palace at Westminster. Dr. Hofmann has made several valuable reports. The Museum of Practical Geology has been usefully employed in aiding the authorities on questions of importance both at home and in the colonies. Tribute is borne to the increasing usefulness of other collateral institutions.

EGYPTIAN EXPEDITION TO DISCOVER THE SOURCES OF THE NILE.

The expedition to discover the sources of the Nile which the Viceroy of Egypt has initiated, and which has occupied for the past six months the attention of the learned of Europe, after delays inevitable to the development of such matters, has started. The Count d'Escayrac de l'Auture, to whom the command has been entrusted, after having obtained on the 20th of last July the Viceroy's approbation of the plan, came to Europe to procure the necessary adjuncts for the execution of his enterprise. Authorised to select twelve assistants, he sought in Austria officers of topographical celebrity, in Prussia a well-informed engineer, in France, naturalists, in England, nautical assistance, and America has furnished him with an excellent photographer so necessary on such an exploration. He has selected in London, Paris, Berlin, and Vienna the necessary instruments for observations of the greatest variety, and nothing has been neglected that could by any possibility interest the scientific world. Magnetic observations will not be neglected. The infusoria invisible to the eye will be studied according to the custom of the most perfect naturalists; geography will rest on astronomical observations; ethnography, so full of interest in that part of the world, will be the object of the constant attention and particular efforts of men whose knowledge has been already proved. Photography will lend to science the most valuable assistance; it will thus bring before the eyes of learned men a new world, and the people of Europe will see all that the expedition has encountered of the interesting and remarkable. This expedition, which has for its aim the discovery of portions of Africa where the foot of the white man has never trod, promises to make us better acquainted with these unknown countries than we are even with some parts of Europe. The expenses of the expedition will be considerable, as the Viceroy has provided it with everything that can forward its success; and a sufficient escort will protect these missionaries of civilisation during their perilous expedition.

DR. KANE—IS THERE AN OPEN POLAR SEA?

The appearance of Dr. Kane's long-expected narrative of Arctic Expeditions will again awaken an interest in the question of an open sea near the North Pole; for his discovery of that sea, with the varied details of every circumstance connected with it, can now be investigated, and the evidence of its continuance to the Pole of the earth be duly weighed.

The idea of a warmer region near the North Pole, which must be accompanied by open water, and, as a natural consequence, with animal life in a greater abundance than in the permanent ice beited district further south, is not a new one. More than two centuries ago, the appearance of open water in the highest latitudes first suggested it; and, although certain theorists contended against it, the opinion continued to prevail even to our day; and now, although there has been nothing certain of its existence, there have been such accumulative facts, that it only awaited the indubitable evidence, such as Dr. Kane has presented, to establish the theory.

The Dutch whalers above and around the Island of Spitzbergen have often pushed through the drift ice into open spaces of sea toward the Pole, and Baron Von Wrangel, when forty miles from the coast of Arctic Asia,

saw, as he thought, a "vast, illimitable ocean" beyond, and we doubt not many navigators, without being aware of the fact, have really been in this sea, but who did not dare to venture further toward the mysterious Pole. Dr. Scoresby, among others, may be mentioned as one who has been within its area. This veteran Arctic navigator was engaged for more than thirty years in the Greenland fishery, and discovered the coast, and served on the eastern side which bears his name. On this occasion he passed the pack of floating ice, by keeping near the Greenland coast, and found himself in open water beyond. Had he been prepared to pursue his voyage, he might have pushed on nearer the pole than any navigator before or since, but he did not dare venture beyond a point from which he was uncertain of escaping before the season had passed, and therefore retreated through the pack. Captain Parry, in his well-known boat voyage, attempted to cross this floating ice, and was well provided for the purpose; but it was unfortunately harder and rougher than he anticipated, and, although making progress northward over the drift, he found that it was actually bearing him southward. The projectors of that expedition thought the plan the most feasible one to reach the Pole, entertaining the belief that if they could pass this floating ice, they would find an open sea beyond.

It must here be remarked, that in the Summer north winds prevail in these seas; and aided by a strong current setting to the south, the whole mass of ice accumulated and forced in during the Winter, breaks up and is carried toward the south. This belt of broken ice, or the "pack," as it is called forms the only impediment to an approach to the Pole by the North Atlantic Ocean. In the Fall when strong southerly winds prevail, such of this pack as remains is again forced back towards the Pole, in a measure filling up the open sea from which it had come; but whether there are lands, or resisting currents near the Pole to prevent its accumulation there, or whether a warmer temperature exists to dissolve it, remains to be seen.

Dr. Kane wintered in Smith's Strait near the 79th parallel. From this point the following Spring he sent parties over the ice northward about 125 miles in a direct line, when they came to an open sea the shores of which they traced on the east nearly to 81 degrees 30 minutes, and on the western side to 82 degrees 30 minutes, approximately. At this far remote point, and from a height of four hundred and eighty feet, which commanded an horizon of nearly forty miles, the ears of the party "were gladdened with the novel music of the dashing waves and a surf, breaking in among rocks at their feet, which stayed their further progress." As they travelled north, the channel expanded into an iceless area, and taking thirty-six miles as the mean radius open to reliable survey, this sea had a justly estimated extent of more than 4000 square miles.

This was in the month of June, yet there was every indication that this water had been open during a most severe Arctic winter; for the shores did not have the "ice belt" which elsewhere in Smith's Strait indicates alike, both permanent and annual freezing. Animal life, too, to which Dr. Kane had been a stranger in the south, now burst upon the party. Geese and ducks were abundant, particularly the Brent goose, a migratory bird, which the doctor had seen on his previous voyage in Wellington Channel, when they were flying toward the south. The rocks and the shore were crowded with sea-swallows, whose habits require open water, and which were then breeding; in fact, to use the Doctor's words, "it was a picture of life all around." Of plants there is less said, as the season was too early for their development. This increase of animal and vegetable life, with the rise of the thermometer in the water, and the melted snow upon the rocks were indicative of a milder climate toward the Pole.

Another fact worth dwelling on is, that after a severe gale of several days from the north, there was no accumulation of floating ice, which is strong evidence that there was warmer water from whence the wind came, without ice, and that from an elevation of 580 feet, the open sea "was still without a limit and moved by a heavy swell, free of ice."

In view of these highly interesting facts, the intrepid navigator does not venture to discuss the phenomena which give rise to them.

"How far," says the Doctor, "this sea may extend—whether it exists simply as a feature of the immediate region, or as a part of the great and unexplored area communicating with the Polar basin—and what may be the argument in favor of one or the other hypothesis, or the explanation which reconciles it with established laws, may be questions for men skilled in scientific deductions. Coming as it did, a mysterious fluidity in the midst of vast plains of solid ice, it was well calculated to arouse emotions of the highest order, and I do not believe there was a man among us who did not long for the means of embarking upon its bright and lonely waters."

We have little doubt that the interesting facts made known by Dr. Kane will lead to another Arctic expedition. At some future day we may recur to the subject again, and venture to suggest some ideas towards a plan for reaching the mysterious Pole.

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