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CARDINAL WISEMAN ON SELF-CULTURE.

The inaugural address of the Polytechnic Institution, Southampton, was delivered on the 16th ult., in the hall of the Hartley Institution, by Cardinal Wiseman, on "Self-culture." The topic is so important, and was so ably discussed, that in transferring some portions of the address, as reported, to these pages, we feel that it will be doing a service to many who are seeking to improve their minds by self-culture. After stating that his aim was not to stimulate to extraordinary energies, or unduly to excite ambitious thoughts and aims, so much as to make every one feel it was possible so to fill the position in which he might be placed by Providence, as to respect himself and be respected by others, the Cardinal proceeded:—"Self-culture," he said, "was, in fact, the essence of all education. Education, supposed to be given to a passive and unresisting object by any amount of external pressure that might be applied to it, was a mere folly. A certain amount of information might be poured into the ears and understanding of a man, but he was not thereby educated. No one believed that the art of healing consisted in the application of mere external remedies. The art of curing recognized the healing in the vital power. It existed in the constitution, in the frame, and the object of medicine was to bring forth those latent curative powers of nature which had to act in a given way. Although outward appliances might assist indirectly, the main object was to stimulate and assist those latent powers given by nature, and the cure, so to speak, wisely aided and seconded, was in ourselves. And so with respect to the mind. Lectures and *conversazioni*, and libraries and museums, were all ends to education. But the true, the real education, was that which was performed within, and which none but the individual could perform for himself. Self-culture might be divided into three distinct ranges or spheres, and had to be applied,—first, to the intellectual powers; secondly, to the power of acquisition—the power of aggregating what is without to our own minds; and, thirdly, to the cultivation of the moral powers. These three powers were distinct. The first, the cultivation of the intellectual power, had little or no aid from without. That was a work from within. Each man must cultivate his own intellect, his power of judgment, his power of acting, through the operations of his own mind. The second, the power of acquisition, was of a mixed character. It was the power of bringing into our minds, and under the judgment of the intellect, that which was prepared by others, which we did not ourselves make, and which was not within us. It was mixed. There was the double operation—the acting upon materials which we have not naturally within our reach, through the means of the faculties within us. The third power, again, was of a mixed character—that moral portion of our being which, while it has to be cultivated also within, yet has its action without, because from that come forth duties and obligations which reach those that are without ourselves; so that the one is purely inward, the second is partly exterior through its objects, the third is partly exterior through its aims. Beginning with the intellectual powers, they were subject to a triple subdivision. There was, first, the power of thought, and what immediately depended upon it; and then came the imagination and memory. Upon the two latter points his remarks would be very short, because the principles which he was about to lay down were embodied in the first point, on which he wished fully to open his mind. He did not intend to go into any metaphysical definitions or explanations of the power of thought, believing that he could make his meaning more clear by comparison—by illustration. He would take the sense of sight as the one parallel to thought in the mind, and trace its operation. The eye was never satiated—never satisfied with seeing. Whatever the multiplicity of objects, they had no fixed place, but were continually changing. If we walked into the country alone by a pleasant path, there was not an instant in which we did not see something,—the trees, the cottages, distant mountains. As we moved the head and inclined it in a different angle, as we moved the pupil of the eye, every possible change took place in our bodily relation to the outward objects presented to the vision, and yet all these objects were connected, and there was not a moment without some picture being presented to the eye. Exactly so with thought; we were never

a moment without thinking. Even whilst reading a book there was a train of thought passing through the mind, over which it exercised no control. One thought succeeded another, more linked, more united by the power of association than the objects that were unregarded. It would be exceedingly difficult to render an account of the thoughts passing through the mind during the day. But there was another power—the power of arresting thought—and there commenced the self-command necessary for self-culture. A man might pass a whole day never distinctly distinguishing any object with his eye. But by exercising a certain degree of mental power, he might stop and examine some object and fix it upon his memory. With respect to the eye, that would be observation ; to the mind it would be reflection. When thoughts were passing through a man's mind, he might consider some one or another singular, and reflect upon it, and thus arrest the current of thought, and fix upon something distinct, which would occupy his mind in future years, and lead to something useful and practical. That was the second step. But there was a third, and a higher and more important one. A man might not be satisfied with a passing view of an object, but desire to know something more about it. For instance, in looking for the first time at the ruins of Netley Abbey, he saw all that he could in passing by. That was observation. It occurred to his mind that if ever he passed that way again he would make an examination into its architecture, and try to make out its history, having previously gathered such information as he might be able to do from books treating on the subject. That would be a very different degree of observation from either of the first, and might be called contemplation. That would be seeing, in the highest sense. Exactly the same thing took place with regard to the mind of man. A man might say, 'I wish to cultivate my powers of thought. I am not satisfied with dwelling for a few minutes on a thought which invites my attention ; here is a great question, on which a thoughtful and earnest man cannot remain satisfied in ignorance, and I will study it.' For this purpose he would collect the necessary materials, and exercise the varied powers of his mind, and memory, and reasoning, until he came to a solemn and well-matured decision how he ought to think and act. That was the course of thought—the operation of the mind corresponding exactly with the third operation of the sense of sight ; and this analogy brought forward all the processes of which thought was capable. The first and simplest power of thought meant little or no self-culture, except by the apprehension of those degrees of it which followed. There was nothing more dangerous than the habit which the indulgence in the first process of thought, unchecked and unguided, might produce. A person left to the mere succession of day-dreams, thought succeeding thought with curious connection, but without mental analysis, would lose hours and hours of his time in mere vain, vague, roving ideas, which, instead of fructifying in his heart, would rot there and corrupt it. An illustration of this unchecked process of thought might be found in the old story of the merchant of Bagdad, whose dreams ended in the destruction of his precious porcelain. There were men who, not gaining the power of constraining their thoughts and arresting them at the proper time, had been led into the day-dream of everything excepting their duty, neglecting what they ought to have done, and consequently coming to misery and ruin. The first lesson, therefore, to be learned in mental culture, was to gain the power over the ordinary course of thought by applying what he had termed reflection—the arresting out of the procession of thoughts those that were not worthy to be dwelt upon, and checking them immediately. He wished especially to impress on those who cared for the cultivation of their own minds, the necessity of making use of this process, which might be described as the second process of thought. There was a third and greater application of the mental power. It consisted in not merely being able to arrest thought to dwell upon it, but in being able to study the principles and earnest thoughts which were within the mind—being able to have the power of directing all the energies of the mind to their solution and explanation, and so to treasure up within ourselves the principle drawn from sound and solid reflection. He would not go into detail, but the application was this :—There was nothing more common than for persons to like to dispute, to discuss a subject, to provoke by the earnestness with which they pursue a paradox, and answer every objection and difficulty raised against them, and then say, 'It is all a joke, it was done by way of trying my skill against yours.' A man ought never to take a part which he did not believe. Inward truthfulness was as necessary to the formation of a sound moral character as was exterior truthfulness. He would say, 'Never maintain a thing that you do not believe,—never dispute a principle for disputation's sake—never consider it a mere recreation to be warring on the side of falsehood, or immorality, or anything that is wrong.' He knew one instance in which the fondness for disputation and discussion had led to the person who did not believe in his cause bringing the other over, and converting him to a falsehood. Such a course of proceeding was a serious moral offence. The mind ought in everything to be accustomed to form a just judgment. If it became accustomed to loose ideas of truth and falsehood, what would be the result when it had to pronounce a stern judgment on itself, to overcome temptation, and when everything depended upon that uprightness of mind which was able, from long practice and constant training, on no occasion to swerve by a hair's breadth on one side or the other? That the training of the mind must be by the individual was self-evident. No two persons thought and felt alike. He would illustrate his meaning by referring to a well-known fact, although it might be regarded as rather commonplace. From the earliest ages, poets and agriculturists had considered two trees as intimately united together—the elm and the vine, and those who had visited the beautiful plains and valleys of Italy must have been struck by the loving group, and their verdure and fruitfulness. The elm grew up a stately tree, the vine crept up by its side a miserable sapling, without vigour or strength, unable to sustain itself. The one tree lent strength, the other gave beauty. They were born together, their roots were mingled almost inseparably beneath the soil, they lived upon the same food, they sucked up nourishment from the same ground, they drank the same dew and the same rains of heaven; and yet no skill, no power could make them the same. The husbandman might trim and prune and enrich the soil as much as he pleased, but he would never bring a single grape out of the elm, and never form a self-sustaining stock for the vine. They received the same nourishment, but they created what was given to them into a different substance. And so two daughters growing up together, two sons going to the same college on the same day, would be as different as possible from each other, and no power of exterior culture would make them the same. The aim ought to be not to make them exactly alike, but make them both useful and good." The lecturer then proceeded to the consideration of imagination and memory. Imagination consisted in the faculty of receiving pictures in the mind,—receiving them from without, or even creating them within, although that created within would generally be found referable to something from without. Thought and language corresponded with one another. Imagination corresponded with painting,—the mind saw the whole picture before it. But no two people imagined in the same way, or had thoughts impressed upon them in the same way. Imagination had the power of producing pictures in the mind, but in every instance at a different angle, so that each contemplated it at a different point. Speaking practically, there were two forms of imagination, each of which ought to be watched over and corrected. The one was excess, the other was deficiency. The excess came very much from the mind running away with the reflective power, and strength was required to pull it back. As to deficiency, unless a person was called upon to use his imagination for useful purposes, it did not matter much whether his imagination was weak or strong. Imagination might be cultivated by the contemplation of nature, by the contemplation of art, and by reading that which was sound and good. Take poetry, for instance. No country possessed such an unbroken series of good poets, from Shakspeare to Tennyson, as England, and the character of that class of literature was most wholesome. But he should not recommend the cultivation of the imagination by the reading of novels, many of which were founded on false sentiments, and had an immoral tendency. With respect to memory, that was a power which varied more than any other in different people. But it could be cultivated successfully with respect to those things which we ought to remember and desired to remember. It might be encouraged and strengthened by reflection—by dwelling upon events and occurrences which were worth knowing, and mastering them, and treasuring them up in our thoughts, and by securing principles and attaching facts to the memory—not caring too much for mere details, which might easily be obtained. Whilst trying to cultivate scientific, historical, and artistic tastes, there were other courses which would bring more help to self-culture than any of these. Biographies and narratives of travels acted better upon self-culture of the mind than any other class of works. In conclusion, the lecturer observed that the result of all this training of the intellect was the formation of character. A man ought not to be too solicitous about the formation of character. He could not form it. Character must grow ; it must be the result of many circumstances. If there was one thing of which men were more ambitious than another it was what was commonly called character,—"He is a man of character." Now what did that mean? A man of firmness, a man of determination, a man who would carry through his projects,—that was a character most envied. But experience had taught this truth—that the firmness of small minds was obstinacy, whilst the firmness of great minds was perseverance in the midst of difficulties, resembling the course taken by the water springing from a fountain high up in the Alps, which, after overcoming every obstacle, becomes a great river, and eventually finds its way into the mighty ocean.—*English Educational Record for October.*

2. THE BRITISH ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE.

The thirty-third annual meeting of this Association was opened at the New Town Hall, Newcastle-on-Tyne, on Wednesday, August 26th. The chair was taken by the President, Professor Willis, who, after a brief speech, resigned it to Sir William Armstrong, C. B., LL.D., the President elected for the ensuing year.

The President's Address.—Sir William Armstrong, in his address, dilated at some length on the mechanical forces of nature, and the recent discoveries of science in that direction. The locality led him to describe the progress made in our railway system since 1838; the history of railroads naturally led to coal and its consumption, and he stated that coal for steam purposes was used in so reckless and wasteful a manner, that if not checked, it would exhaust the coal in the Newcastle district in about 200 years. After some remarks on the temperature of the earth, he described the results of the spectrum experiments of Bunsen and Kerchhoff, and Nasmyth's remarkable discovery, "that the bright surface of the sun is composed of an aggregation of apparently solid forms, shaped like willow-leaves or some well known forms of Diatomaceæ, and interlacing one another in every direction." He then showed how intimately the science of gunnery was connected with the dynamical theory of heat; spoke of the practical value of meteorological observations; advocated the decimal system of weights and measures; referred to the postage and telegraph systems, remarking, however, that "while so much facility is given to mental communication by new measures and new inventions, the fundamental art of expresssing thought by written symbols remains as imperfect now as it has been for centuries past. It seems strange that, while we actually possess a system of short-hand by which words can be recorded as rapidly as they can be spoken, we should persist in writing a slow and laborious long-hand. It is intelligible that grown-up persons, who have acquired the present conventional art of writing, should be reluctant to incur the labour of mastering a better system; but there can be no reason why the rising generation should not be instructed in a method of writing more in accordance with the activity of mind which now prevails. Even without going so far as to adopt for ordinary use a complete system of stenography, which it is not easy to acquire, we might greatly abridge the time and labour of writing by the recognition of a few simple signs to express the syllables which are of most frequent occurrence in our language. Our words are in a great measure made up of such syllables as *com, con, tion, ing, able, ain, ent, est, ance*, etc. These we are now obliged to write out over and over again, as if time and labour expended in what may be termed visual speech, were of no importance. Neither has our written character the advantage of distinctness to recommend it; it is only necessary to write such a word as 'minimum' or 'ammunition,' to become aware of the want of sufficient difference between the letters we employ." After briefly noticing the discovery of the source of the Nile, the Darwinian theory of organic life, and the antiquity of man, he concluded thus: "The tendency of progress is to quicken progress, because every acquisition in science is so much vantage ground for fresh attainment. We may expect, therefore, to increase our speed as we struggle forward; but however high we climb in the pursuit of knowledge, we shall still see heights above us, and the more we extend our view, the more conscious we shall be of the immensity which lies beyond."

1. *In Section* A (*Mathematical and Physical Science*), the introductory address was delivered by W. J. Macquorin Rankine, C. E., F.R.S., Professor of Engineering in the University of Glasgow, the President.

2. *In Section* B *(Chemical Science)*, the President, Professor Williamson, delivered an address on "The Progress of Chemistry and the Chemical Arts."

3. *In Section* C *(Geology)*, Professor Warrington Smyth, the President, delivered an address "On the Carboniferous System," which is commonly divided, for convenience sake, into three principal divisions, viz., the carboniferous limestone, the millstone grit, and the coal measures. In describing the Newcastle coal-field, which extends from the river Coquet on the north to near the Tees on the south, a distance of fifty miles, he said: "The greatest thickness attained by this formation is probably not more than 2000 feet; but it would be vain for me, within a limited time, to offer sure details of the strata. Let it suffice to say, that in this thickness there exist, associated with shales of many varieties, and with fine-grained sandstones, some 57 beds of coals, from an inch thick upwards, comprising in all 75 feet of coal; but that what are considered the workable seams are 12 in number, giving an aggregate of about 50 feet of coal.

4. *In Section* D *(Zoology and Botany)*, the President, Professor Balfour, in alluding to the benefits conferred on science and its students by the meetings of the British Association, said, that there was a mutual bearing of all the natural sciences on each other, and the student of nature must take a comprehensive grasp of all. One of the features of the Association specially deserving of notice was the reports in different departments of science, which had been the means of enabling many a deserving young naturalist to advance science, and lay the foundation of future fame and promotion. The Rev. H. B. Tristram read a paper in this section, "On some Elucidations of the Geological History of North Africa, supplied by its Lacustrine Fauna." The observations on the geology of North Africa went to show that, down to a recent period of the tertiary epoch, a considerable portion of that country formed the bed of the ocean, and thus it was that the traces of inhabitants were found closely allied to the inhabitants of the coast of Guinea on the one side, and of the Upper Nile and the Ganges on the other.

Sub-Section D *(Physiology)*, Professor Rolleston, the President, passed in review those writers who had written works to which reference was likely to be made in the section, and made some observations on the general, and on the educational, value of the study of physiology.

5. *In Section* E *(Geography and Ethnology)*, Sir Roderick Murchison, President, reviewed the leading geographical results of British Geography since the Last Meeting of the Association at Newcastle; mentioned the expeditions in Australia by the brothers Gregory, by Burke, Willis, M'Douall Stuart, and M'Kinlay; and the discovery of the sources of the Nile by Captain Speke and Grant. The discovery of the sources of the Nile he declared to be the most remarkable geographical feat which has been performed in our time, and one which it has been the ambition of other nations to accomplish during all ages. Carefully tracing the progress of the two travellers, he led his hearers from the African coast, near Zanzibar, to the central, lofty plateau-land that forms in that region the water shed between North and South Africa, and thence to the lake Nyanza, the great reservoir out of which, at its northern end, the waters of the White Nile were seen to flow. Thence, Sir Roderick said, the travellers traced the mighty stream northward into Egypt, and demonstrated that whilst the White Nile, which they followed, is the Great Nile, the so-called Blue River, joining the parent stream at Khartum on the frontiers of Egypt, is, like the Albara and other waters, a mere tributary.

6. *In Section* F *(Economic Science and Statistics)*, the President W. Tite, M. P., in his address, directed attention to the condition of the currency system in America; to the steps that had been taken during the last Session of Parliament respecting the Metrical System of Weights and Measures; and in conclusion dwelt on the beneficial effects of the Social Science Association, and the cordiality existing between it and the British Association.

7. *In Section* G *(Mechanical Science)*, the President, Rev. Robert Willis, in a few preliminary remarks, confined himself to the subjects of the papers to be read in the section.

On Wednesday, 2nd September, at the concluding general meeting, the secretary stated "that the number of persons belonging to the Association at this moment was 3,356, from whom had been received £3,600. The sum of £1,715 had been devoted to grants for scientific purposes."

Sir Charles Lyell has been elected President of the British Association for 1864; and Bath has been chosen as the place of meeting. —*The Museum.*

II. Local Correspondence of the Journal.

CRITICISM ON GRAMMAR.

(*For the Journal of Education.*)

English Grammar should be a favourite study with every Common School teacher, not only because it is the high road to correct speaking and writing, but also because many learned men differ in opinion respecting it: this we sometimes observe at the examination of Common School teachers, where a difference of opinion often militates against a clever grammarian.

The Very Rev. Chenevix Trench, the learned Dean of Westminster, whose lecture on "The Queen's English" appeared in the *Journal of Education* for the month of last July, differs in opinion with the most respectable grammarians of modern times. He says the expression two and two are four is ungrammatical. He says it ought to be two and two is four when we use abstract numbers.

The expressions twice one are two; twice two are four, he considers as more glaringly erroneous, and says the language should be twice one is two; twice two is four. I consider the former expressions correct, and the latter ungrammatical, because two units and two units are four units, and in the expression twice one are two, there is a plurality of idea impressed on the mind, namely that of two units; therefore the verb should be plural. When two nouns connected by *and* refer to the same person or thing, the verb should be singular; but in every other case the verb should be plural.

Mr. Trench asserts that the expression "It is I," is ungrammatical; he asserts the language should be, "It is me." Here again I assert the contrary. It was I who said so, is correct language; it was me who said so, is ungrammatical. What grammarian would not blush with shame, if any person should happen to hear him say, "me said so." Mr. Trench finds great fault with "ospital," "erb," "and umble;" the pronunciation of the last being the most offensive of all. He thinks the *h* should be sounded in these words, contrary to the pronunciation of the best lexicographers of the day. He says if it is urged that we have an humble and contrite heart, I answer, "so we have the strength of an horse." Here he uses an instead of a.

I shall now pass from Mr. Trench's lecture and point out a few of the mistakes in our English Grammars. Murray says number denotes one object or more objects than one. Here the word number is taken in its widest sense, and number in its widest sense is number *ad infinitum*, and this does not denote one, consequently Murray's definition of numbers is incorrect. Lennie's definition of number is also defective. The following definition of number will I think be found unobjectionable. Number is that inflection of the noun by which we indicate whether A represents one or more than one.

Lennie tells us there are five moods in English Grammar. I can find but four; namely, The Indicative; the Imperative; the Subjunctive, and Infinitive. The Subjunctive Mood is so called because it is subjoined to the Indicative for the purpose of expressing a condition. Every verb making a simple declaration is in the Indicative Mood; as, I will learn, I can learn. When the Indicative Mood is conjugated with *shall* and *will*, it has six tenses; when conjugated with *may* or *can* it has but four. When a verb expresses a command or entreaty, it is in the Imperative Mood; when it expresses a condition, wish or supposition, it is in the Subjunctive Mood; and when it stands independent, that is, without a nominative; it is in the Infinitive Mood. If a verb can be used in any other way than the way I have pointed out, we may conclude that there are more than four moods, but not otherwise.

Lennie says "a neuter verb expresses being, or a state of being or action confined to the agent." A neuter verb means that it is neither transitive nor intransitive. A neuter never expresses action as Lennie asserts; when the action is confined to the agent, it is an intransitive verb. Lennie's definition of a neuter verb is incorrect. Some grammarians say that *my, thy, his, her, our, your, their*, are possessive adjectives, but this is not true: adjectives have not person, gender number and case, these words have; they are personal pronouns in the possessive case, and governed by the nouns by which they are followed. The term "Adjective Ponoun" is improper. When the words under this head are pronouns, they are not adjectives, and when they are used as definitives, they are not pronouns. An Adjective is a word added to a noun to express its quality, and this quality exists with the noun; as A sweet apple, red ink. One adjective sometimes qualifies another; as, A pale blue flash; deep red; a dark green. Words added to a noun and not expressing quality, are definitives; as, this man, one man, such men, all men. When I say one man; the word one expresses no quality, it cannot therefore come under the definition of an adjective; its proper name is a definitive, which will constitute the tenth part of speech. In the expressions, the man, this man, I have as much right to call *the* an adjective, as I have to call *this* an adjective. Lennie says under Rule 10,—"When contingency and futurity are not both implied, the Indicative ought to be used; as, If he speaks as he thinks, he may safely be trusted."

Now notwithstanding the above Rule, I contend that the verb speaks in the example just given is in the Subjunctive Mood. I do not deny that the Indicative form of this verb ought to be used. Perhaps he meant this when he wrote the above Rule.

The term "Pluperfect Tense," is improper; it ought to be priorperfect Tense. Keigan and others tell us that we have no future tense in English. Keigan asserts that time exists all at once, and that we are passive, and that past time is that which we leave behind, and future time, that at which we have not yet arrived.

If we separate the auxiliaries *shall* and *will* from the principal verb, we destroy the future tense, and alter the meaning of the sentence, as may be seen from the following. I will go, I will to go. In the former example there is no doubt whatsoever about my going; in the latter there is much doubt, because all that is known about my going is, that I will it. Perhaps my employer notwithstanding my will is determined that I shall not go. A dumb man might will to speak but could not speak.

Grammarians tell us that there are three genders. Common sense tells us that there are but two. namely, the Masculine, and the Feminine. Nouns that are neither Masculine nor Feminine have no gender; as *a hat.* If we descend to insects, we may find a neuter gender; for instance, among the ants. "The neutral ants have no wings; the male and female have wings in the proper season."

The members of the Teachers' Association will perceive from these remarks, and from the errors they have noticed themselves in Lennie's and other grammars, that we are in much need of a new grammar. I hope many of my fellow labourers will take a distinguished part in getting a Common School Grammar published as soon as possible. I shall be happy to assist them as far as my time will permit. A set of new class books is also much required in our schools.

Douro. October 13th, 1863. E. P. FORD.

III. The Teacher and his Duties.

1. THE TEACHER'S RELATIVE DUTIES.*

I now proceed to treat of our *relative* duties, *i.e.*, of those which arise from our connection with or *relation* to others. They may be classed under three heads: those relating to—I. Superior; II. Inferior; III. Equals; and in this order I propose to consider them.

I. We may speak of our duties to superiors under the division of (1) the Government, (2) the Inspectors, and (3) School-managers, especially the clergy. We stand in very close relation to each of them, and we have to discharge duties peculiar to each.

1. As to GOVERNMENT: We have grown up as teachers under laws to which we are all attached, because we have, more or less, derived pecuniary benefit and enjoyed healthy supervision. But we ought to examine the real nature and province of a Government, investigate with dispassionate candour their enactments, and give a manly yet respectful expression of our views. Such a line of conduct is incumbent upon us. We have nothing to lose by adopting it, but everything to gain by pursuing it in a spirit of earnest inquiry and even-handed justice.

2. The INSPECTORS form a link connecting us with the State, and, whether we look to their official position, their superior and more refined education, of their high social rank, we ought to pay them the most respectful deference. It is deeply to be regretted that many teachers look for an Inspector's visit with such gloomy forebodings. Why not hail it as an absolute boon—a rich opportunity of culling some choice intellectual and professional flowers? I feel assured that every faithful and concientious teacher ought to look to his Inspector as a real friend—"meet him with confidence, seeing in him not an enemy watching for faults, but one whose pleasure it is, whenever it consists with his duty, to award praise." I feel confident that every fellow-teacher present emphatically protests against the views recently advanced in a leading educational journal in these words: "It is well known that it is neither the inspection nor the Inspector that makes the teacher's knees to tremble, and makes him turn up his eyes with awe to the face of the potent functionary; but it is the knowledge that the money grants depend upon the written report." Such servility is unmanly, such unprincipled cringing base in the extreme; and no Inspector desires anything of the sort; they universally "disclaim any wish for such disgraceful homage." Timidity in presence of our superiors is natural, and common to all—equally to the Senior Wranglers in our universities as to the youthful instructor of children. If we know our business, and do our duty to the best of our abilities, we have nothing to fear at the hands of our Inspectors. Their opportunities of acquiring an accurate estimate of what a good school is, are so large that we ought to place the most implicit reliance on their verdict. Their conclusions are drawn, not from the individual merits of our schools, but from their comparative standing in their respective districts. Let us, therefore, strive to replace *fear* with *confidence, timidity* with *trust*, and leave the "money grants" to take care of themselves.

3. Between us and the SCHOOL-MANAGERS, especially the clergy, a still closer relation exists. There are two rocks on which many teachers split, viz., arrogance and severity. The one is just as unbecoming our position as elementary teachers, as the other is degrading to ourselves as men; and the danger to the profession in running against Scylla, is just as great as if we fell into Charybdis. Let us avoid both, and maintain that "golden mean" which adds so much to individual happiness, and uniformly secures that sympathy and co-operation so much needed by us as guides of youth. To the clergy we owe special duties and stand in particular relationship. I believe that a teachers's success depends, not merely on the discharge of his routine of school duties, but also in the interest he takes in the general welfare of the locality in which his lot is cast. We are too apt to confine our sphere of duty to the walls of our schoolrooms. We are not mere teaching machines—we are members of society, and the general community deserves our attention; and it is our bounden duty and highest privilege to help forward every work calculated to ameliorate and elevate our fellow-creatures either intellectually, morally, or physically. Let us not do so with

* From a paper by Mr. Mackintosh, President of the Associated Body of Church of England Schoolmasters.

presumption or blustering self-conceit; but let us be "all things unto all men," that we may do good; and simply for its own sake. Popular applause is dangerous, and too fickle for us to trust to. We can do well without it; but we should be miserably ill off without the consciousness of trying to do good. The schoolmaster has been beautifully called the clergyman's "right hand;" and if they can work well together, much may be done for the general weal. They may, and, as men, must be expected to differ in their views of matters, but they ought to *agree* to *differ;* and if they are sincere in their motives, they can afford to sink their differences.

II. Let us now turn our duties to our INFERIORS, and I shall only allude to the parents of the children entrusted to us. Our duties to them are most important, and on our relation to them, and the position we occupy in their esteem, rests our success as teachers. They trust us with parts of themselves—objects of their deepest affection, in whom are centred all their future happiness and peace. They are their present joy, and they expect them to be their stay and solace in old age. They are only concerned about the upbringing of their progeny, and we are employed to assist them in that work. We are fellow-workers—they caring chiefly for their physical wants, we for their religious, moral, and intellectual. The parents of our youthful charges are, generally speaking, poor, and as such they need our sympathy and kindness. We ought to visit them frequently, enter freely into their cares, rejoice at their little successes, and pity them under disappointments. What lessons of patient endurance, calm resignation, and genuine contentment we might learn from the examples of thousands of our peasants. Our visits should lead them to look upon us as real friends, whose council is at all times at their command, and whose privilege it is to assist them in every emergency. As parents, they have a right to see tangible proofs of their children's progress, and these should never be withheld from them. Let us deal honestly with them—not flattering them with improvements never made, nor yet withholding the due meed of praise when it has really been merited. We ought to deserve their respect, and so deport ourselves towards them as to prevent our pupils hearing a single disrespectful word of us at the family hearth. There is a close connection between *home* and the *school;* home influence is easily seen in the sweet smile of implicit and ready obedience, or in the morose sulleness of stolid indifference. The school should be reflected at the family fireside, erect there its citadel, and maintain its position with unfaltering constancy. There ought to be a reciprocity of feeling between pupils and teachers that can alone secure the teaching the whole man, the development of his every faculty. Confidence on the part of the one, and thorough ernestness on the part of the other, can alone succeed in building the centre of a man.

III. But I must now hasten to look at our duties to our EQUALS, or to one another. We are all employed in the same glorious work, influenced by the same causes, inspired by the same hopes, cast down by the same fears; is, then, the right hand of fellowship extended to each of us with that cordiality, that enthusiasm, that magnanamity of sentiment which the cause needs? I leave the answer at each of my fellow-teacher's door, lest I should be prompted to give an uncharitable reply.

The youngest member of our profession, equally with the oldest, has an experience, and he ought to let that experience be felt. Each has an influence—a great influence—and his fellow-teachers need it. Why then withhold it? "Man was made to help man," is a very old saying, and were we all actuated by it, what glorious results might be anticipated of devoted and earnest men. "Unity is strength;" then let us unite, and we shall be strong. Unity in defence of our pockets is one thing, and unity in advancement of our common cause—unity in the acquisition of increased professional skill—unity in the search for truth and wisdom—is very different. It is the latter unity we need most; the former will follow as a natural consequence, and follow too with much greater beauty and consistency, and carry with it an incalculably greater power. Let, then, unanimity of sentiment and hearty cooperation of action characterize us in future; let jealousy and narrow-mindedness be banished from our midst, and let candour, simplicity and earnestness pervade our meetings with each other. Although the star of our own profession be but skirting the horizon, let us not fret at seeing others shining in midday effulgence, but let us rather strive to live under their influence, borrow from their brightness, and hope to emit, at some future period, rays of equal lustre. And as to each other, although some of us be but displaying "the foot of Hercules," let us not regret to see others acquiring gigantic strength, but let us rather sit at their feet, and feel honoured by their instructions. Would that I could say anything that could resusitate or animate my brother teachers to adopt such a line of action. Ours is, indeed, a work of laborious toil: often are our hopes frustrated, our desires unattained, our prospects blasted, our exertions frequently rendered nugatory by the ignorance or ingratitude of parents, and our zeal chilled in many other ways. Hence the need of mutual sympathy, mutual love, and mutual co-operation. Though ours is not the pleasure of leading our pupils through the subtleties of abstract philosophy, or the flowery fields of science—though we may be seldom called upon to lead them through the rich mines of classic lore—though we may never be able to guide them far through the windings of mathematical investigation—though we may rarely teach them to enliven the canvass with nature's beauties, or tune their muse in praise of creation's wonders,—yet we are called upon to discharge duties of far greater importance—to teach the sons and daughters of British industry to *read* and *write.* Others may "glory in raising great and magnificient structures, and find a secret pleasure in seeing sets of their own planting grow up and flourish; be it ours to see youths of our own planting, from the small beginnings and advantages we have given them, to grow up to such a height, and to spread their branches so wide, that we who first planted them may ourselves find comfort and shelter under their shadows."

The Bishop of Oxford recently uttered words that should be impressed on our minds, and be daily before our eyes: "In success men are easily united; dead bodies pack close, and as the work of corruption proceeds, the embrace becomes lighter; but living thoughts and living beings require room for living limbs to play and to act to their kind." Let us then be sincere, let us show that we have life. The reverend champion of Ragged Schools, in speaking of unity, thus remarks: "Another remarkable feature in our era is the acknowledgment and practical application of the power of union—of co-operation as better than individual action. Separate the atoms that form a hammer, and in that state of minute division they would fall on a stone with no more effect than snowflakes: welded into one solid mass, and swung round by the quarryman's brawny arm, they descend on the rock like a thunderbolt. Stand by the Falls of Niagara, and as the waters, gathered from a hundred lakes, are rolling with the voice of a hundred thunders over the rocky precipice, fancy them divided into their individual atoms. They might gem with sparking dewdrops vast tracts of fields and forest; in clouds of gold and amber and purple, they might hang curtains round the gates of day; but where were the onward overwhelming power of the majestic flood? Now, as with the combined power of matter, so it is with the combined power of men. They do in masses what they would not attempt, or attempting could not achieve, as individuals. The wise man says that 'two are better than one;' and our Lord Himself illustrates the advantages of union when He sent forth His disciples two by two."—*English Journal of Education.*

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2. WHY MANY TEACHERS FAIL.

Ladies and other persons who are in the habit of visiting different schools, and whose love of school-work leads them (even if they are staying in a watering or bathing place, as Bath, Cheltenham, Malvern, Margate, Hastings, &c.) to open the doors of schools and walk in, must often have noticed the great divergence that there is in points of discipline in schools under different teachers. In one school which they visit they shall not hear noise and not see cônfusion; but instead they shall listen to the low hum or murmur which betokens work, and which is far different from the noise that is heard in a school in which little or no work is done. The visitor is glad to escape from a schoolroom in which noise and confusion prevail.—Teaching for one day in a school which is in an undisciplined state is harder work than threshing. How it wears and shakes the nerves! Scholars jumping up and down and about, bawling out their answers, pushing each other, quarrelling about places, asking at all sorts of times "to go out," repeating lessons in the loudest tones,—these are some of the sights and sounds that distract teachers and visitors. In an undisciplined school there is no rule for any thing; and yet every one tries to put every one else right. Again, in an undisciplined school nothing is to be found in its place; there is a constant running about for black-boards, books, slates, pencils.—Thus time is lost, and confusion is created. Again, in an undisciplined school there is no time for any thing. A time-table may, it is true, be stuck with a wafer against the wall—perhaps near the clock, if there is one in the school; but as for time-table and clock working together,—that is to say, the lessons in each class being begun and finished to the minute,—this is not to be expected for an instant. So the day wears on, and when the close of it has come, it is found that one, or perhaps two lessons have been left out altogether or greatly curtailed. And this state of things will perhaps go on for months, perhaps for years. What the end of it must be is of course quite plain. The clergyman examines a class now and then, and finds it in a hopeless state of ignorance; yet the children are not idiots. The Inspector comes, and can get nothing out of the children; and the teacher thinks that this must be the Inspector's, not their fault. Ladies who would assist a little in teaching Scripture or reading, come and try to do it; but after a few trials do not

show their faces again. "Ah!" says the teacher, "it was a mere whim, a mere spurt. I thought they would soon get tired of teaching." He does not see that what the ladies get tired of was not teaching, but of his undisciplined classes and noisy room. He forgets that before any body can teach any thing, discipline must be secured among those who are to be taught, and that the first step to good school-keeping is good discipline. We reasonably expect that every worker in wood, brass, iron, stone, brick, should be a master of his work, be capable of doing what he takes money for doing; otherwise he is an impostor. But there is many a teacher who is neither the master nor the mistress of the school in which he or she works. The fact is, the school is often the master of the teacher, instead of the teacher being the master of the school; and this because he has never *asserted himself*, never secured discipline. We are not recommending severe measures. We do not mean that a man or woman should be constantly tyrannising over poor little children with a stick or birch rod. Nor do we mean that corporal punishment is to be entirely dispensed with. How can it be? If corporal punishment be entirely dispensed with, upon what can the teacher fall back when all other means of discipline have failed?—Nevertheless punishment should be used seldom. Without it there are many ways by which the teacher may secure good discipline.—Some of these are so self-evident, that we cannot but wonder that there should be so many noisy schools in the world, and so many teachers who, instead of teaching with ease and comfort to themselves, dread the coming of each Monday, which begins a new school week, and who sadly confesses that "life is indeed a burden."

But it is when a teacher is growing old and "gray in the service" that the noise or the bad discipline grates most harshly on his nerves. How desirable it is, therefore, that he should early get into the way of attending to discipline!

The first point to be observed towards securing good discipline is this: *As is the teacher, so is the school.* A talkative teacher will assuredly make a talkative school. It is the man or woman of few words who succeeds in making the children silent; but if they hear the voice for ever going, and see fussiness of manner, they cease to regard the one, and they fall into the error of the other. The teacher's voice should seldom be heard. Unnecessary words should be avoided. Signals are often of more use than words. "Why do you make so much noise?" "What do you talk so loudly for?"—are questions which one often hears the teacher ask of his scholars; while all the time he is making thrice as much noise as they. Instead of asking these questions would it not be better to stop the work of the school, and make the scholars sit or stand perfectly still for five minutes, until the ticking of the clock could be heard, as a means of giving them an idea of what silence is?

Frequent pauses during the day for silence are useful in inducing quietness. Some children never know what quietness is; these pauses are calculated to soothe them.

A place and time for every thing, and every thing kept and done in its place and time, is a maxim which should be written in letters of gold. We know nothing more annoying in a school than when we sit down to teach a class to find the books and slates out of their places, and to have to wait until they are found; or, when they are found, to find that there is not a sufficient number of them; or that when the page or chapter in the reading-books is mentioned, five or six of the scholars are unable to find it, because the leaves at that place are missing. Loose and missing leaves of books would seldom be complained of, if at stated times the teacher, or some one deputed by him to that duty, would examine the books, with the view of seeing what repairs might be necessary. This examination, especially if once or twice after it, matters were found to be all right, might be considered by the teacher unnecessary. Yet how wrong would this opinion be! We put a case:—A short time ago there was a break down upon a railway; some passengers were killed, and several were severely hurt. It was proved that certain of the carriages were in a bad state, the wood being worm-eaten and half rotten. In the factory in which the carriages are made the foreman now goes about with "a pricker," or pointed piece of steel, to try the wood before the carriages are sent out. Is it not strange that this simple and self-evident plan could not be used until several deaths and injuries taught the authorities common carefulness? So the teacher often thinks that a regular examination of books is unnecessary. It is not until the Inspector or the clergyman cannot hear a class read in consequence of the many missing leaves in the scholar's books, that the teacher wakes as from a dream to reproach himself with his want of forethought.

The teacher should scrupulously keep his word respecting the punishment with which he has threatened his scholars. The scholars should feel that punishment is sure. Many teachers lose their influence when their scholars perceive that threats vanish into thin air, or are as smoke. The scholars must look upon the teacher as a man of his word, who, if he threatens, will surely perform. Yet we would not have the teacher threaten too much, or fall back upon pains and penalties too much. To rule by love and by personal influence is the better part. Teachers should make their scholars love, not hate them. Who would live in the hate of his pupils rather than in the affection of their hearts?

Most emphatically do we say that the first thing to be secured in a school is discipline. After it comes education.—*English National Society's Monthly Paper.*

3. SCHOOL KEEPING UNDER THREE ASPECTS.

There are three aspects under which we may regard school-work, all right, in themselves, and compatible with each other, yet each rising higher in moral dignity and power.

1st. We may regard it as a means of livelihood (in the case of teachers), or of useful occupation (in that of managers), to be undertaken and carried out in an honest, diligent, conscientious spirit.

This view will carry a person on for a certain time; but it requires unusual strength of character and steadiness of purpose to bear up cheerfully against the disappointments and discouragements of school-keeping, with no more support than a sense of having sincerely tried to do our duty.

2d. We may look upon it as work to be done for *God* and with *His* assistance.

This is a very great advance, and when joined to steadiness of purpose may, in persons of a cheerful disposition, be sufficient to enable them to rise above the trials and disappointments they are sure to meet with.

3d. The third and highest view is, to look upon school-keeping as a part of God's plan for the moral and religious training of His reasonable creatures, and ourselves as instruments by whom that great work is to be carried on at the *time*, and in the *way*, that He sees best. This view secures diligence without over-anxiety, cheerfulness without vain-glory, and hopefulness of mind under all discouragements.

It is this view which alone can support persons of naturally weak spirits and anxious temperaments in the arduous duties of a school. And even to those of a happier constitution it imparts a serenity of spirit and a freedom from care which is not only a blessing to themselves personally, but a great advantage and assistance to them in their work.—R. C. *in English National Society Monthly Paper.*

4. PHILOSOPHY OF QUESTIONING CHILDREN.

A good, searching examination of children is by no means that very easy thing which people commonly think * * * The desirable point is to insinuate your information into their minds, so that by indirect and tortuous entrance it may be caught and entangled with what is already there and not slip out again as it would through a direct passage * * * Begin with a simple question readily admitting of an answer; on that answer build another question; and so on, until you bring the child to the answer, which is the conclusion required. In going through such a course the child feels not only a curiosity as to what will come next, and so keeps his attention awake, but also a lively interest from the experience of his own in working power, and he regards the conclusion with something of that partiality which a mother entertains for her offspring. No wonder that he should firmly retain such information to the inculcating of which have been brought to bear three of the most powerful principles of his nature, curiosity, consciousness of power, and regard for his own.

The main point is so to shape and order our questions as never to be reduced to tell them anything on the way, and that the last answer should give the conclusion full and convincing. This evidently requires much patient practice on the part of the teacher, and some acquirements also. He must have gauged the capacity of the minds of the children, obtained an insight into their working, so that he may know where and how to press with his questions. He must have an intimate acquaintance with Scripture, be possessed of a good stock of clear vernacular language, be distinct in his conceptions and be furnished with the means of apt and familiar illustration. And he must have a quickness of apprehension, to catch all for which the text gives him a handle, and to turn to account, on the way, the answers of the children, so that they may go on steadily in the proposed direction.—*English Sunday School Teachers' Magazine.*

IV. Papers on School Discipline.

1. SCHOOL PUNISHMENTS—PROS AND CONS.

We all know, from our own experience, how impossible it is to work heartily for one who is always criticising our performances; how hard it is to entertain feelings of esteem or affection for those who seem to have no eye for anything but blemishes and imperfections. I think Todd, in his "Student's Manual," tells of two

fellow-collegians who, in the warmth of sincere friendship, and with the view, as they thought, of making their intimate companionship mutually useful, agreed that every night before they retired to rest each should tell the other everything he had seen in his conduct and bearing during the day which he thought capable of improvement. They did so, kindly and honestly, not reproaching each other, nor seeking either to make his friend's conduct appear less favourable than his own. They accepted each other's critiques with apparent thankfulness, and to the end of the session continued as close friends as before. But this perpetual pointing out of faults, however advantageous, was too much for human nature. They did not quarrel, they breathed no word nor entertained a thought of discontent; but they parted; and when they returned each chose another apartment, and avoided the society of the other. Not even the ardour of youthful friendship could survive the ever-recurring exposure of the failings a friendly watchfulness had detected. No one conversant with society and accustomed to the study of human character would have fallen into the error of these two well-meaning youthful friends. But in our dealings with children we are but too apt, I fear, practically to forget the principle which they transgressed, and in the anxious desire to clear away the imperfections which we cannot but see, we too often forget the praise of what is good is as essential as the deprecation of what is bad; and so acquire the habit of correcting rather than encouraging, of dwelling on what is faulty, and overlooking or neglecting to notice what is meritorious. He who would rule well, and obtain the affections of those he governs, must mingle commendation with reproof. He must be known to have an eye not quicker to mark a fault than to recognize a virtuous effort. Words of approval and encouragement must flow from his lips as naturally and as ordinarily as words of blame. The kindliest and most genial of men sometimes err in this respect. When placed in command, they seem to think it their duty to be stern to a fault, and to leave virtue to its own reward. Every teacher knows, or at least ought to know, the story of the two officers who had charge of one of H.M. ships during the great war. One was noted for his strictness. He was never known to be satisfied. When he came on deck, his eye never rested till he discovered something amiss, "I wish to heaven, sir, you would get the sweepers to remove those shavings" he would say, pointing to a bit of rope-yarn not half a yard long, accidently left under one of the guns. The other always found somewhat to commend. He would remark on the cleanliness of the decks, or the absence of disorder, where his companion would have twenty little trifling matters to complain of. Yet in general society the fault-finding officer was the more gentle, considerate, and hearty of the two. He was always grumbling because he believed it his duty to do so, in order to keep his men at their work; the other dwelt on what had been done well, because he knew that in that way he could best induce his men to work zealously in the service. For him they worked cheerfully, and he secured not only their obedience, but their respect and esteem; while the other was disliked, and work done for him was performed listlessly, and regarded as a burden.

But it must not be forgotten that the teacher has other duties besides those of commendation. Things come under his notice which he must perforce take cognizance of, and which he cannot commend. He must be prepared to grapple with faults and defects, as well as to mete out praise in due season. Putting out of view, for the present, those purely moral delinquencies which require to be treated with peculiar care, and subject to remedial process of a delicate and complicated nature, there remains a large class of common school faults which every teacher will be frequently called upon to treat. It has been too much the fashion to shirk the consideration of the treatment suitable for what may be called, *par excellence*, school-offences; I mean imperfect preparation of lessons, indolence, breaches of discipline, &c; offences which seem to me all to have their origin rather in the triumph of a love of ease or enjoyment over the scholar's sense of duty, than from a want of knowledge of what is right, or a wilful departure from it. The teacher is brought constantly face to face with such cases; he treats them generally according to the traditions of his calling, and in the main probably in a sufficiently proper and sensible manner; but he may never have considered why that course is adopted, or be prepared to offer a reasonable justification, even to himself, of the method he pursues. Instinct seems to teach every one that the child who does not do what is required of him must be punished; but theorists who found their notions on abstract reasonings rather than experience, have endeavoured to cast disrepute upon punishment generally, and corporal punishment in particular. Practical men, indeed, have seldom, if ever, been led astray by their arguments. It is not from masters of schools, from persons engaged constantly in teaching *children*, that the outcry against corporal punishments has proceeded. But it must be confessed, nevertheless, that the sickly sentimentalism of the age, which is shocked at the idea of inflicting bodily pain as chastisement for offences incidental to childhood, has so far influenced teachers that many of them hesitate to justify the course which they find themselves in practice compelled to adopt. The fact that they do use corporal punishment is admitted; but it is admitted with something like aversion. They are half-inclined to suspect that it is a misfortune they cannot dispense with; and they shrink from that consideration of the matter which is essential to the formation of clear ideas as to the place which such punishments should hold, and the results that must be looked for from their employment, in an educational system. As in practice there is a tendency to neglect the due use of commendation and encouragement, so in theory it is too much the fashion to attribute to those agencies a greater influence, and to justify a more exclusive reliance on them, than they are really capable of sustaining.

I admit, indeed, that the necessity for punishment arises from our human imperfection; but, so does the necessity for teaching. In dealing with questions of educational practice, we must always allow for human imperfection, both in the teacher and in the taught. This is where the theoretical philosophizer on educational questions goes astray most frequently. When a man tells us that corporal punishment may be dispensed with, because we can do by other agencies what the inefficient teacher seeks to accomplish by the use of the rod, he tacitly assumes the possession of greater powers in the teacher and a greater susceptibility in the learner than is generally possessed. His *dicta* apply to what might exist, not to what actually does exist. But remembering that with limited powers, and under actual circumstances, we have to deal with certain imperfections inherent to childhood, and paying due attention to the effects produced by those various devices for securing order, obedience, industry, and attention which are generally employed, we shall have no difficulty in discovering that corporal punishment is an instrument for good too valuable to be dispensed with, and one whose place cannot be fitly supplied by other agencies.

I regard punishments as one out of many other influenees to be applied; and one, moreover, only to be applied when others fail. If by exciting curiosity, by providing suitable lessons, by praise, encouragement, or reward, the child can be led to overcome what the wise man calls the "foolishness" which is bound up in his heart—by which I understand that want of consideration which leads to a kind passive preference for ease and freedom over labour and neccessary restraint—then there is no need to resort to the "rod of correction." But where those fail, this must be had recourse to. Thus using the right of punishment, the master could no longer be regarded as a mere tyrant. There need be no notion of "a conflict," an opposition, a "victim;" nor do I believe that boys do, in general, look upon punishment as an unnecessary inflicton. It is but a part of the needful discipline of life: a stimulus to exertion, acting when others have failed. What I wish to direct attention to here is its affinity with other methods of inducing effort, whether it be an effort of labour or of self-restraint. The teacher, as such (and I have purposely avoided referring here to his character as an agent in the scholar's moral and religious training), must gain from the pupil efforts which naturally he would not make. Encouragement and blame, rewards and punishments, are but instruments for accomplishing this purpose, appealing to opposite susceptibilities. The use of the one does not supersede the use or necessity of the other. The teacher is rightly said to be to the scholar *in loco parentis*. I would rather say, *in loco parentum*; for if he would discharge his duty aright, and maintain, as he ought to do, the affection which parental government inspires, he must combine the qualities which characterize a wise father's and a tender mother's rule; he must be a rewarder of good not less than a reprover of evil, must encourage as well as chasten, and all with that love which begets love even in those who are corrected; not in the spirit which stirs up hatred or breeds contempt.—*English Journal of Education.*

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2. ROD IN THE MIDDLE AGES.

How common the practice of whipping formerly was, even in ladies' schools, may be gathered from the following parody on one of Sappho's odes. It is addressed by a young lady to the Rod, with which she had recently been corrected:—

> "Curst as the meanest wretch is she,
> Th' unlucky girl that's whipped by thee;
> Who sees and feels thy stinging rage,
> Which naught but Time can e'er assuage."—*Scots' Mag.* for 1717, p. 89.

I have heard an ancient relative of mine, now deceased, say that when she was at school at Salisbury (a first-rate establishment), she saw two young ladies, aged respectively seventeen and eighteen, undergo a severe whipping before the whole school for some act of impropriety. The mistress herself officiated, "assisted" by two of her subordinates.—W. D., *in Notes and Queries.*

V. Papers on Practical Education.

PENMANSHIP—ITS THEORY AND PRACTICE.

BY W. H. ELLSWORTH,

MATERIALS FOR WRITING.

It is but poor economy, at best, which furnishes materials of an inferior quality for carrying on any of the arts; and, perhaps, there is none in which it is oftener exhibited than the very first in which the young hand is to be practiced—the Art of Writing.

Writing materials should always be the best which can be procured, and the practice of economy in their *use* should be inculcated upon every pupil. They should always be of uniform quality throughout the class, and if possible, be selected by the teacher. They may be distributed by persons appointed for that particular purpose, and should always be under the charge and supervision of the teacher.

To aid in the selection of proper materials, the necessary qualities which they should posess are here briefly enumerated :

1. Pens: Metalic pens have now generally superseded the quill for common use.

Their general introduction has dispensed with a vast amount of unprofitable labor, in making and mending pens, and thereby effected a great saving of valuable time to teachers, enabling them to superintend and instruct their classes in a much more thorough and efficient manner.

Pens have been made of every kind of metal, yet nothing seems better adapted to the purpose than steel. Although gold pens have a great advantage over steel, in point of durability and flexability, yet their quality of mark is generally inferior and lifeless. The appearance of the work of the gold differs from that of the steel pen as the oil painting differs from the steel engraving. The marks of the one are *spread* upon the surface, and the other *cut into it.*

Steel pens are made of nearly every conceivable shape, but those which are plain and semi-cylindrical are the best. The points should not be two fine and sharp for beginners, but should rather be firm and even, making a uniform and clear mark at all times.

Pen Holders : The plainest, lightest, wooden holder, not exceeding six inches in length, is the best. Never use a holder which is heaviest at its upper end. The clasp which holds the pen should be simple yet firm, holding it immovable while writing yet capable of being easly freed from broken or worn out pens. Pen wipers should be supplied by the pupil. A piece of black cloth, of any shape, will answer.

2. Ink is the most troublesome material used in writing. It is especially so with beginners, and from its peculiar nature requires the greatest caution in its management. Any discovery which might enable us to dispense with its use would do as much toward advancing the art of writing as the invention of steel pens has already done. As yet, however, it seems impossible to find any universal substitute, and we must patiently await the progress of discovery and the other arts.

Black ink only should be allowed in a writing class. It is of all shades and qualities, but that only should be procured which flows freely,is nearest black when first used, and will not change its color or spread under the surface after being applied. The depth of ink in the stands should never exceed three fourths of an inch, and fresh ink, or a little water, should be added as it is used or evaporated. The stands be kept free from sediment by washing and renewing the ink when necessary, and should never be left open. *In taking ink upon the pen, never let it touch the stand, or dip it above the small hole in the pen.*

This rule carefully observed,will save a great many blots and inky fingers.

3. Paper : With large classes, paper in the form of books is most conveniently managed. Books with engraved copy headings are in very general use, but many excellent teachers prefer the copy upon a separate slip to be laid upon the blank book or paper. Both methods have their advantages and disadvantages. In either case, the pupil should be supplied with a separte sheet to be used as *trial paper* for the pen, copy, or such exercise as may be given by the teacher. Letter paper, large size, is best for this purpose.

Blotting paper is an essential material, and should always be supplied to every pupil. The common red paper should be procured, cut into pieces a little larger than the hand, and distributed with the injunction to never touch it with a pen.

Having thus spoken of the various requisites of writing materials, we will again mention the articles with which every pupil should be supplied before attempting to write :

1. Pen, Holder, and Pen Wiper. 2. Ink.
3. Writing, Blotting, and Trial Papers.

BLOTTING.

How to Prevent Blots, and How to Erase them. Blots are nearly always the result of careless handling of the pen, filled with ink, and are universally considered the indication of carelessness or slovenly habits. Indeed, the first indications of advancement in the art of writing among beginners, is the absence of these unsightly stains, together with a general appearence of neatness and order in their work. To prevent blots, do not take too much ink upon the pen at once, and never allow yourself to hold the pen in your mouth, or carelessly by the end of the holder.

But as blots will sometimes occur, even with the utmost care, it is important to know how to erase them in the best manner.

First : Take your blotting paper and lay it lightly upon the blot. Do not press upon it, or lift it till the ink is all absorbed.

Second : Then change the paper to a new place, and rub it over the blot. Leave the spot until the ink is dry.

Third: When thoroughly dry, take a knife or ink eraser, and scrape it *lightly* until all color is removed, after which *rub* the spot with the handle of the knife, or eraser, until smooth and hard. You can then write over it if necessary.

Never put blotting paper upon your writing if you can wait for it to dry, as the color is much better if all the ink is left in the marks.

HINTS AND DIRECTIONS FOR CONDUCTING WRITING CLASSES.

The plan here presented for conducting classes, renders writing an eminently concert exercise. Such a plan, strictly carried out, must prove beneficial to the pupils as a discipline, and will commend itself to every teacher who desires complete system and order in each exercise of the school room.

This plan is adopted by the author in his own teaching, and has given the utmost satisfaction to every one who witnessed its workings. This, or a similar plan, adapted to the circumstances, cannot be too strongly reommended for adoption in every school in which writing is taught.

Each pupil should be furnished with the requisite materials, after which the following directions should be given by the teacher, and practiced by the class, until every pupil understands exactly the position to take though the number of the direction only is spoken, or indicated by a stroke of the bell.

The least violation should be noticed and reproved, and the whole gone over and over again, until it is performed with military precision. Let the teacher's motto be, "Begin to write *aright;*" and as good writing itself is made up of the observance of apparently trifling things, let not *strict* order and discipline be laid aside for a single moment, if he would succeed. Difficulties and obstacles will doubtless be encountered, and the advantages of this over the common method may not at first be apparent ; but all difficulties and obstacles will disappear, and the good results will be rendered certain and satisfactory, if the work be undertaken with determination.

Before commencing, each pupil should lay the pen upon the front of the desk, and place the book in the middle of the desk, parallel with the front edge. Then sit erect, and fold the hands ready to obey.

Signal 1. Sit directly forward until the body touches the edge of the desk, keeping it *straight* and erect. At the same time place the *left* hand upon the desk, in such a way that the *forearm* is parallel with its edges, and the fingers touch the book ; then drop the right arm by the side.

Signal 2. Place the right hand upon the inkstand.
Signal 3. Open inkstands.
Signal 4. Touch books.
Signal 5. Open books.
Signal 6. Touch pens.
Signal 7. Take ink.
Signal 8. Adjust the pen, arm, &c., ready for.
Signal 9. *Write.*

At closing, the following directions may be observed :

Signal 1. Wipe pens.
Signal 2. Lay up pens.
Signal 3. Touch inkstands.
Signal 4. Close inkstands.
Signal 5. Sit back (as at opening).
Signal 6. Monitors arise.
Signal 7. Collect pens.
Signal 8. Touch books (the class).
Signal 9. Close books. "
Signal 10. Collect books.

It is of the utmost importance that the whole class write after the same copy at the same time. This enables a single teacher to superintend a class as large as can be assembled in any room, and impart any instruction, by means of the blackboard, in all the general features pertaining to the lesson, as effectually as to a dozen. The special attention and instruction needed by each pupil can be im-

parted by assistants, each having charge of a single section of the class, and passing around to each individual, as in the ordinary way; at the same time illustrating and enforcing the general directions.

In order to make up for the differences of speed among the writers and keep them together, each pupil should be provided with a blank trial book, or sheet of paper.

Then let the whole class be brought together at the begining of every page, by requiring those who have finished the previous one to write upon the trial paper, until permission is given to commence a new page.

In this way, pages written by the class during the absence of members, will be left blank, and must be omitted until the lesson for the day is accomplished. Back pages may then be written up, instead of using the trial paper.

Thus, it will be seen, no pupil need remain idle for a moment; there is no inducement for those disposed to hurry beyond the average speed of the class, as they can gain nothing by it; while the slow are urged forward.

Before beginning a new copy, the whole or the most important part of it should be written upon the blackboard, and the attention of the whole class directed to it, while the teacher explains the lesson it is intended to convey; analyzes the new or difficult letters, referring each letter to the class to which it belongs, the principle and manner of its formation; dwelling particularly upon its characteristic portion, and anticipating common errors in its formation; the whole interspersed with frequent interrogations, reviewing previous instruction.

No teacher who prizes success should allow the interest of the writing exercise to flag for a moment; for when the interest in any exercise is gone, all benefit is likewise gone. Life and energy should characterize the writing hour, and the teacher should throw into it extra exertion to relieve it from the monotony which is apt to characterize it. For this reason a morning hour is preferable for writing. More can be accomplished by this method in thirty or forty minutes than by the old method in an hour; while the working energies of a class cannot be profitably kept up for a longer period without relaxation.

We have already occupied much valuable space in the *Journal*, and fear we may have taxed the patience of its editor and some of its readers. The subject however, is still far from exhausted; but if we have succeeded in convincing teachers and superintendents of its extent and importance as a school *study*, and in awakening in any degree the spirit of philsophic inquiry in relation to it, we shall feel satisfied. Such as may desire to persue the subject further, are referred to the "Text Book on Penmanship, Punctuation and Letter Writing," from which these articles have been compiled.

2. A PLEA FOR THE TEACHING OF DRAWING.

The sense of sight is, of all the senses, the one by and through which we learn most and learn best, and the one which is most capable of improvement by cultivation. It therefore plainly follows that, in any scheme of education, some provision should be made for the cultivation of the eye.

Now, drawing is the direct education of the eye, and, like reading, writing, and arithmetic, it ought to find a place in our time-tables on account of its very great general usefulness, and not because of its special usefulness in certain occupations. Such a knowledge of drawing as may easily be given to the pupils of our common schools has the following advantage: 1. It educates the eye, giving it completeness and accuracy of perception, and so increase its power that the knowledge obtained through it is acquired and remembered with more ease and exactness. 2. It improves the penmanship. 3. It is a kind of ocular arithmetic, useful not only in particular trades, but also in the ordinary affairs of life. 4. It gives command of a new and universal language. 5. It improves the taste, and is a pleasant and refining occupation for leisure-hours. 6. It is a fruitful and inexhaustible source of innocent pleasure. 7. By leading to the study, admiration, and reverence of the works of nature, it tends directly to the glory of God.

"Senex" implies that the requirements of the Revised Code will not allow us time to teach drawing; but in this I cannot agree with him. It is easily taught; the children are fond of it; and one good lesson per week, an hour long, or, better still, two short lessons of half an hour each, will be sufficient to secure the above-named advantages.—(D.) *in English National Society Monthly Paper.*

3. COMPETITION FOR SCHOOL PRIZES.

The Trustees of the Scotland Grammar School, offer the following Prizes, to be competed for by the pupils of the Common Schools of Scotland and vicinity.

Regulations.—All pupils who wish to compete for the prizes are required to send in their names to the Committee chosen for the purpose, on the day of the competition; also a fee of Twelve and a half cents, to be applied to raising the funds for the prizes.

There will be a Committee chosen, to consist of the Superintendents of the various schools, the Grammar School Masters and three other Gentlemen, chosen by the Teachers on the day of competition.

There will be two prizes to be competed for by the teachers of the Common Schools, and Teachers competing for these prizes will be required to pay a fee of Twenty-five cents.

The books used for examination will be *Lovell's School Geography* and *Sullivan's Spelling Book;* and the Examining Committee will confine themselves to these in their questions.

It is desirable that all Teachers to whom this circular is sent, should enter into this plan heartily, and do all they can to carry it through successfully, so that it may be a benefit to the schools, and excite in the pupils a desire to excel in the branches for which prizes are offered.

It is proposed to hold the meeting in Scotland, on Monday, 21st December, at Mr. Pilkey's Hall—to commenee precisely at ten o'clock, A. M.

Teachers to whom this Circular is sent, are requested to reply at once, and state if they will give their assistance in carrying out the undertaking.

It is earnestly hoped that all the Teachers will exert themselves in forwarding this plan, and induce as many of their scholars as possible to enter into competition for the prize.

LIST OF PRIZES.

Spelling,—First Prize, $4; Second, $3; Third, $2; Fourth, $1.
Geography,—First Prize, $4; Second, $3; Third, $2; Fourth, $1.
Teachers' Prizes in both Spelling and Geography,—First Prize, $6 Second, $4.

F. S. HAIGHT, M.A.
FOR TRUSTEES

☞ Teachers will address F. S. HAIGHT, SCOTLAND, stating how many of their pupils will probably compete for any of the prizes.

Scotland, U. C., October 5th., 1863.

VI. Papers on the School and Home.

1. THE SCHOOL AT THE FIRESIDE.

Now that teachers are asking each other what they can do to improve the reading of their scholars, I would urge them to consider whether they sufficiently encourage those whom they teach to read at home aloud by their firesides to their parents.

In the upper ranks of society children are constantly reading tales, dialogues, and familiar sketches in words to their mothers and governesses; and in this way they acquire a familiarity with words and a fluency of expression which, except in a few cases, you vainly seek for among poor children. I believe that the brain of a poor child is not different in form, size, and quality from that of a rich child at its birth, and therefore that we must point to some species of training which the rich child passes through to account for that intelligence in certain things which it displays in a superior degree when compared with a poor child. This training is its constant habit of reading lively books aloud to its parents and governesses; that it *is* training, and nothing else, is manifest from this consideration, that in certain matters in which the poor child has training and the rich child has none, the poor child is vastly more intelligent than the rich one. In all those stern realities of life which are constantly staring the poor in the face, and which the rich do not experience,—in the getting bread and meat, in the providing for the day that is passing over them,—the children of the poor display an amount of sharpness of intellect which is not found among the children of the rich.

If what has here been advanced is true, the greater intelligence of the children of the rich must be due to reading; wherefore it should be the aim of teachers to encourage their scholars to read at the fireside, and thus to establish schools upon the hearths of the homes of the young whom they are privileged to instruct.

If our forefathers, who paid sixpence for a newspaper consisting of two small leaves or four pages, could rise from their graves, how great would be their surprise at the cheapness of books and periodicals, which are issued by tons' weight from the press! The printing-press is now the greatest of the world's wonders. The children in our schools may buy with a penny literature which our forefathers never dreamed of. It should be the aim of teachers to encourage in their scholars a love of reading at home.

Experience proves that the last thing which children think of is the purchasing of books and cheap periodicals, but that when they once got into the habit of reading, it is the last thing which they willingly give up.—A FRIEND TO SCHOOLS AT THE FIRESIDE, *in Eng. Nat. Soc. M. Paper.*

2. THE SCHOOL IN THE HOUSE.

Every family is a school. All its members are teachers, all are scholars. Without text-book all study, and by instinct all learn. Looks, smiles, frowns, caresses, reproaches, shrugs, words, deeds, make up daily household lessons, from which each learner derives first impressions; next convictions; and then character. What the school in the house *should be*, may often be best known by noticing what *it is not*. If domestic courtesy, and family politeness, and mutual forbearance, and a considerable patience, and befitting love are not in the house, there will be in their stead, rudeness and selfishness, and impatience and strife. These last are scorpions whose deadly venom is sure destruction of domestic peace, concord and happiness. Christian parents, you are teachers at home! Let your children learn what practical piety is from the benignity of your tempers and the blamelessness of your examples.

3. THE EDUCATION OF CHILDREN EDUCATES THE PARENTS.

We often speak of the manner in which we educate our children, but how seldom do we think of the degree and ways in which our children educate us. Yet quite clearly is it one great part of the design of children and of the family relationship to exert just this reflex influence, and mould the characters of the parents while they are moulding the characters of the next generation. One of the most palpable illustrations of this is the extent to which children exert an influence in forming the familiar speech of the family. Max Miller has shown in his wonderful lectures on language, that it is the common people who think least, that form the bulk of any language. Their modes of speech and pronounciatiou are imbedded and embalmed in the idioms, phrases and newly coined words and growth of a language far more completely than those of the more cultivated and refined classes. Children however, exert a far more practical influence in the formation of the language of the family circle than even this. Words work their way *upwards* from the lower to the higher degree of intelligence far more frequently than persons generally suppose, just as water is boiled by putting the fire *under* and not above the fluid, because of the law by which heated fluids become lighter, and rise, carrying the heat up with them. Perhaps Adam called his wife Eve *i.e.* "*mother*," just as many fathers now thus call their wives "mother" or "mamma" in imitation of the language of the children. The effort of a parent to communicate ideas to his child leads him to try and simplify those ideas as much as possible, and use the language in which the *least* intelligent can at once comprehend them, and first give back the impression made by the new thought. How many words and phrases are there in every language and every family that have arisen thus out of the famlly jargon.

That is a great change which Providence produces in the relations of husband and wife, to the rest of the world and even to each other, through the education of children. The Great Author of existence draws very near to them in the birth of their first child, and seems to say to each of them as the daughter of Pharaoh said to the mother of Moses, "Take this child and educate it for me, and I will give thee wages." It gives to the life of those parents a new and higher impulse and ambition. The education of the children by degrees unites those two in a new and higher wedlock, a oneness of purpose and a train of new duties, out of themselves, out of each other, out of the whole world besides, but all centering in their children. Their language, their habits of life, their relations to the outside world, become by degrees quite secondary matters, and all are sensibly moulded and conformed most condescendingly (not to the wishes and whims of the children, if the parents are wise), but to their substantial interests.

This new life on which the parents thus enter, is in fact, also, a new and higher course of education for themselves, if rightly viewed; one having higher and holier rewards than any other on earth, with comforts for old age in the returning affection of the young life which thus becomes the supporting staff of age, and the hope of all future ages here on this broad, beautiful, and ever progressive world of ours. While time lasts, *no* truely parental aim and effort become lost, but all bear fruits in the great future of the coming ages of this earth. All the cares and anxieties which children give in their infancy and youth, all the pains and diseases they suffer, and all the deaths of those who die young, are in truth the processes of a gigantic, broad and generous system of education, through which the Great Author of Being is instructing and discipling parents for the great work of making and moulding the future men and women who shall survive on the earth, into a nobler, better, more powerful, and more refined race than those of the present.

Those who contribute in any way to this great work, whether by labouring or meekly suffering for it, shall not lose their reward. But those who by their own incorrigible selfishness will give up none of their favorite habits, or mould their courses, and so educate themselves with reference largely to this work, will soon be swept away by the tide and current of an advancing humanity.—*Phila. Ledger.*

4. MAKE YOUR HOME PLEASANT.

A child may as easily be led to associate pleasure with home ideas as to think of it in connection with the home of his playmates. Certainly, if allowed to do so, he can as readily connect happiness with parent, brothers, and sisters, as with those of other kin. And a child will do so unless happiness and pleasure when he calls for them under the parental roof, respond "Not at home!" All home pictures should be bright ones. The domestic hearth should be clean and joyous.

If home life is well-ordered, the children having, according to age, work-time, play-time, games and household sympathies, they will love and find pleasure there.

Give the little ones slates and pencils, and encourage their attempts to make pictures. Drawing will amuse them when noisy plays have lost their zest or are unseasonable, and the art will be useful to them in all the business of after life. Have them read to each other stories and paragraphs of your selection, and save the funny things and the pleasant ones you see in papers and books, to read them at your leisure. You cannot imagine how much it will please them, and how it will bind them to you. But choose well for them, for the impression made on their minhs now will last when the hills crumble. Have them sing together, and sing with them, teaching them songs and hymns. Let them sing all day, like the birds, at all proper times. Have them mutually interested in the same things, amusements, and occupations, having specified times for each, so that their habits will be orderly. Let them work together—knitting and sewing—both boys and girls. They enjoy it equally unless the boys are taught that it is unmanly to understand girls' work. They should know how to do it, and practically, too, as thereby they may avoid much discomfort in future life. Let them work together in the garden—boys and girls—both need out-of-door work. Together let them enjoy their games, riddles, all their plays, books, and work, while the parents' eyes direct and sympathize, and blend ln loving accord. Have the children do some little things, daily, for your personal comfort; let them see that it gives you pleasure, and that you depend on them for the service. This will attach them to you more strongly; and if they feel responsibility, even in matters of themselves trivial, and are sure of your sympathy, their affetions and joys will cluster around the home hearth.

Children like to be useful; it makes them happy. So give them work-time as well as play-time. But, in any case, and in all cases give them sympathy. Express love for them.—*Sunday School Teachers' Magazine.*

VII. Papers on Evening Schools.

1. WINTER EVENINGS AND NIGHT SCHOOLS IN CITIES AND TOWNS.

Winter as it draws near can scarcely fail to bring again under discussion the management of night schools in villages and in towns. No person who reads these lines doubts the importance of such schools as means of continuing the education of those youths of both sexes who have left the week-day schools to engage in the battle of life. This being their primary use, we should not forget their secondary use, which is to afford a little education to those who have never had any. Many difficulties attend the management of night schools; but we suspect that they have been unnecessarily magnified, and that there really is only one difficulty which need engage serious attention, namely, the finding teachers to conduct such schools. This difficulty, we think, is smaller than it formerly was.

Firstly, it is seldom that the rent of a room in which to hold the night school falls as a charge. In ninety cases out of a hundred the room in which the week-day school is kept is available for the night school; and in a parish in which there is not a week day schoolroom, a room of some kind may generally be found. We have known a barn with a common stove in it to be used on winter nights, and one of the best night schools we have ever seen was held in a laundry at a parsonage; another was held in the kitchen of a rectory, another in a harness-room, and another in the vestry of a church. The old proverb, "Where there is a will there is a way," is applicable here. Finding a room is seldom a difficulty.

Copy-books, a black-board, slates, and reading-books, are articles indispensable to the management of night schools; and we have now to see how these may be obtained. If there is a week-day school, the reading-books used therein may be employed in the night school, and if there is not a week-day school, small books written expressly for evening schools may be purchased, for example, at the National Society's Depositary for a few shillings. If the Bible is read, the

scholars might be encouraged to bring their own Bibles. It is desirable to encourage them to buy from the Superintendent of the school even their own reading-books; certainly they should buy their copy-books. A black-board and slates might be found for the use of the entire school at the cost of a few shillings.

The best type of a night school is that which is self-supporting.—A short time ago we were speaking to the incumbent of a London parish whose efforts in furtherance of education have justly gained for him great praise, but whose parish, or rather whose late parish, is the abode of the lowest population in London, socially, morally, and intellectually, in fact, migratory costermongers living in squalid dens less clean and comfortable than the dwelling places of her Majesty's pigs, "which," said the incumbent, "I had the honor to visit some time ago." But even in this parish, hopeless to all appearance, night schools were attended by lads and men out of those squalid dens; and these night schools were self-supporting, their expenses being entirely defrayed by the school fees. The fact is, in winter evenings time is heavy on the hands of men and lads; they know not how to spend it agreeably; and to them, therefore, the night school comes as a welcome relief.

The chief, nay the only difficulty is to find teachers for night schools. Under the Old Code of the Committee of Council, a master who had pupil-teachers to educate was prohibited from teaching in a night school, or indeed from undertaking any evening employment of a scholastic kind on his private account. These restrictions no longer appear in the Revised Code: so that if teachers desire to devote their winter evenings to the instruction of pupils in night-schools, there is nothing in the Code to prevent their doing this.—Hence it is less difficult to find teachers for night schools than it formerly was.

The assistance rendered by ladies in managing night schools is most valuable. We have seen a large class of rough countrymen and lads taught very efficiently by a young lady; and her pupils have derived an amount of interest from her lessons, and a degree even of "polish" or refinement from her influence, which the incumbent, his curates, and the schoolmaster put together, could not have imparted. And if any young lady exercising charity, and with it common sense, the parent of "tact," can make up her mind to devote a part of her winter evenings to the good work of instructing those whose lot in life is less favourable than her own, she may be assured that in her labour of love she will not go without success and a blessing.

The most popular lesson in a night school is the writing lesson, and for this reason it will be well to make it the first lesson, as a means of inducing the scholars to come early: they do not like to miss their writing lesson. Every effort should be made to impart interest and liveliness to the work of the night school, and towards this end tales should be selected out of reading-books as the reading lessons of the senior classes. Tales of adventure are always interesting. The last ten or fifteen minutes in the evening might be spent in reading aloud to the classes a short tale, such as *Harry and Archie*, or a *Trap to catch a Sunbeam*, or some of the simpler papers published in *Pleasant Hours*. A short lecture about Captain Cook, or Dr. Livingstone, or Robert Stephenson, or any other celebrated personage, would frequently be an agreeable mode of closing the work of the evening. Of course the business of every night school should be begun and ended with prayer. A Bible lesson is not necessary every evening. Twice a week, when there is a good attendance, would be sufficient for such a lesson.—*English National Society's Monthly Paper.*

2. EVENING SCHOOLS.

It may be questioned whether evening schools have received the attention they deserve as a part of our system of elementary education. Their importance is manifold. Without being intended or calculated to supersede day-school instruction, they are specially valuable as supplementary to it. The early age at which children leave the day school is an evil best mitigated by means of the evening school. Where the former does not exist, the organization of the latter not unfrequently developes the necessity, and issues in the establishment of a day school.

For the information and guidance of those satisfied of the importance of the subject, but who may be deterred from entering upon this form of benevolent action, either from doubt whether the suitable agency is at hand, or from ignorance of the best method of procedure, we propose to offer some suggestions, and to lay down some general principles. It is assumed that a suitable place for such a school can be obtained without much difficulty; that there exists some degree of preparation for, and sympathy with, the movement; and that an agency more or less efficient is available. This last, though of first importance, will not supersede the necessity for attention to the following general principles.

The meetings of the school should not be too frequent. Twice, or at most thrice in the week, for two hours at a time, will, in most cases, be found sufficient. It is better to *create* a demand than in the outset to *supply* to satiety. The attendance will be more regular, the interest more likely to be sustained,—and these are in *any* school, especially in an evening school, elements essential to success.

Almost the only instances in which four meetings in the week would be warranted are—where the numbers attending require classification, where there are separate classes for males and females, or the attainments of the learners justify an extension of the subjects taught, so as to embrace geography, grammar, or history.

Due consideration must be given to seasons and circumstances. Indeed the evening school may be said to have its "season." From Michaelmas to March or April will usually be found the most or only suitable time for this class of effort. It is better far to set these limits than to continue with diminished numbers and declining interest. An occasional and temporary break is sometimes expedient, and tends to revive drooping attention. Where it is possible to intersperse public or class readings or recitations on appropriate subjects, considerable advantage will arise, especially if members of the classes are at all competent to take part. Judgment and experience are required to render this plan really effective. It should not be regarded as the end in view, but used as an incentive to diligence and perseverence.

A payment should, in all cases, be required of the scholars. It is a common observation in relation to education that what is freely or too cheaply obtained is lightly esteemed, and this remark applies with full force to evening school instruction. Weekly payments are to be preferred to nightly, and as in the day school, these should be made *in advance.* As a rule, the amount of payment should not be less than 2d. per week, and where higher branches are included, even 3d. or 4d. might not, in some districts, be considered too much. Localities differ, but we are prepared to contend for the *principle* of some charge, even where the services of the teachers are gratuitous, and the expenses consequently trifling. There are, in such cases, obvious methods of appropriating the amounts so received for the benefit of the contributors.

The principal teachers must possess some power of control. Order is in the school a means to an end. Without it there can be no satisfactory or effective teaching. To maintain it is often a practical difficulty. Where the evening school is an appendage to the day school, or is conducted by a trained teacher, no difficulty on this point will exist. Hence the value of such an agency. Nor less so, in the solution and ajustment of collateral questions, such as the age of admission, the separation or otherwise of the sexes, the most suitable subjects of instruction, and the best methods of classification.

One of the professed objects of the Revised Code is to give encouragement to the establishment of evening schools by offering pecuniary aid, based upon and regulated by the results of an examination conducted by her Majesty's Inspector, in conjunction with that of the day school. The limitations and requirements are—(*a*), that the scholars be above twelve years of age; (*b*), that the time of instruction be not less than one hour and a half at each evening meeting of the schools; (*c*), that the scholars in the evening school pass an examination by her Majesty's Inspector, according to the standard prescribed for the day schools.

The money grant consists of 2s. 6d. per scholar, according to the average number in attendance throughout the year at the evening meetings of the school and for every scholar who has attended more than twenty-four evening meetings of the school, 5s., subject to examination. These sums may be claimed by the managers of the school; but for every scholar for whom the 5s. is claimed, who fails to satisfy the Inspector on examination, the sum of 1s. 8d. for such failure in reading, 1s. 8d. for failure in writing, and 1s. 8d. for failure in arithmetic is forfeited.

The pecuniary value of the plan will depend upon circumstances over which the teachers and managers have no control. The visit of the Inspector may occur in the summer, when the school does not meet; there may be unwillingness on the part of the learners to go through the ordeal of an examination; by some the standard prescribed may be regarded as too elementary; by others, as exposing them to invidious reflections and remarks. Should these or other obstacles be found to thwart the object designed, some modifications of the plan will be required. Meanwhile, we hope and believe that the subject will engage the earnest interest and prompt attention of those teachers and committees who may have overlooked or under-estimated so important a means for the instruction of their poorer or more ignorant neighbours.—*English Educational Record for October.*

3. COLLEGIATE EVENING CLASSES.

Professor Leone Levi, King's College, London, lately addressed a meeting in the Council Chambers, Edinburgh, on the success of

collegiate evening classes in London, with a view of suggesting the adoption of similar classes in Scotland. The Lord Provost occupied the chair. Professor Levi said that on his arrival in London in 1852, he had succeeded in obtaining the permission of the Council of King's College to give evening courses of lectures upon commerce and commercial law. The classes had been from the very first well attended. The success of this single class had encouraged the authorities of King's College to extend the operations in this direction, and the secretary afterwards proposed that a regular department should be formed for instruction in the evening in every branch of science. The Professor acquiesced, and all the branches of science were opened in the college for the reception of young men. The college was one of the largest in London. They had about 600 day students, and they had a school numbering 600 or 700, so that that made 1300 actually receiving their education there. They had a large staff of professors, lecturers, and teachers; they had a noble library, and halls and class-rooms in abundance; and all these were thrown open in the evening to the young men in the city of London. The trial had succeeded admirably. There were two sessions—a winter and a summer. The principal part, however, was the winter session. The classes were open to all, and the only condition was that the young men should bring a letter of introduction from some gentleman who was known, as a guarantee for their good conduct. The great advantage the King's College classes afforded over the previous evening classes for young men, or the Society of Arts' examination and other efforts in that direction, had been that the young men attending these classes could matriculate in the college, and could thereby become members of the King's College, London, and could thus be prepared to go forth for degrees. A man in this way could attend during the day to his occupation, and if he had a taste for study, he could advance two things at the same time; he could get his livelihood from his daily work, and at the same time prepare himself for a future career in some other profession.—*The Museum.*

VIII. Biographical Sketches.

No. 40.—THE RIGHT HON. LORD LYNDHURST.

The Nestor of the House of Lords, as he used to be called, is dead. The Right Hon. John Singleton Copley, F.R.S., D.C.L., was born in Boston, Massachusetts, May 21, 1772, dying at the advanced age of 91 years. He was a son of the artist Copley, went with his mother and sisters to England when he was three years old, and was educated at Trinity College, Cambridge, where he took his B.A. degree in 1794 as Second Wrangler and Smith's junior Mathematical Prizeman. He was at first intended for "the Church," but having been elected a Fellow of his College in 1797, he resolved to follow the law, and entered himself as a student at Lincoln's Inn Having been also appointed "travelling bachelor" he visited the United States and Canada in the latter part of the last century. He returned to England in 1798, and was called to the bar in 1804. He laboured assiduously at the practice of his profession, and became the acknowledged leader of the Midland circuit. In 1817 he was brought permanently into notice by the part which he took in connexion with Sir Charles Wetherell, in the trial and successful defence of Watson and Thistlewood for high treason. So popular did his defence of these men become that the walls of London were extensively placarded with the words "Copley and Liberty." His political opinions in early life were liberal, but he entered Parliament in 1818 under Tory auspices. The same year he became Solicitor General in the Liverpool Administration, and in 1823 was raised to the Attorney Generalship, which was rendered vacant by the elevation of Sir R. Gifford to the Mastership of the Rolls and a peerage. In 1820 he assisted in managing the trial of Queen Caroline by the House of Lords. In 1826 he was returned as a colleague of Lord Palmerston to represent the University of Cambridge, and a few months later was made Master of the Rolls. In 1827 he opposed the Catholic Emancipation, but accepted the Chancellorship soon afterwards on the retirement of Lord Eldon. On the 27th of April of this year he was created Baron Lyndhurst of Lyndhurst. He retained the Great Seal until November, 1830, when he retired with the Ministry of the Duke of Wellington. In 1831, however, he was appointed by Earl Grey, despite his political opinions, Chief Baron of the Court of Excequer, which he retained until the return of his party to power in November, 1834, when he was re-appointed to the Chancellorship by Sir Robert Peel. He again resigned the Great Seal in the April following; but was appointed a third time, in 1841, to the same high office, which he held until the advent of Lord John Russell to power in 1846, since which date he has been free from the cares of office.

Although at first opposing the Catholic emancipation bill, he found occasion to change his views on the subject, and in 1827 supported the measure. His official career was marked by but few very brilliant oratorical displays, but he introduced some useful measures of law reform. In 1831 Lord Lyndhurst was one of the strongest opponents of the Reform Bill in the House of Lords; and in May 7th, 1832, he carried in the committee on the bill, a postponement of the disfranchisement clauses, which the supporters of the measure regarded as the sign of a determination to reject that part of it. The Ministry of Lord Grey immediately resigned; but the House of Commons declared, by a large majority, its determination to stand by the bill, and the Ministry too, and dissatisfaction began to show itself in an alarming shape. In this crisis Lord Lyndhurst was intrusted by the King with the formation of a Tory Ministry, composed of persons who were not unwilling to concede some portions of reform. He was forced, however, to abandon the task after a few days of unsuccessful effort. His Lordship was in the habit of reviewing the work of each session in masterly speeches, replete with the severest sarcasm. The attacks which he made on the Whig Government, in these speeches, are not yet forgotten. After his retirement from office in 1846 he acted the part of an exalted and impartial critic of the measures brought forward by Liberals and Conservatives alike, though he lent Lord Derby a stronger support than was deemed probable from his antecedents in office as the colleague of Canning and Sir Robert Peel. He was a warm advocate of the war with Russia, made a masterly exposition of the policy of Prussia in 1855, and denounced the peace concluded at Paris in 1856 as a virtual capitulation on the part of England. In his old age he continued one of the most attractive speakers of the House of Lords. When he spoke on an important question the House was crowded. Though not one of the first of English orators, his style of speaking was very captivating; his voice was one of the most clear and musical, while the clearness of his diction and the chaste elegance of his style were most remarkable. He frequently made allusions to classical literature; but they were always in good taste and applicable to the subject. He made a very forcible speech on the "Trent affair" and we are not aware that he spoke afterwards in the House of Lords.—*Leader.*

No. 41.—THE MOST REV. ARCHBISHOP WHATELY, D.D.

The telegraph brings us intelligence of the death of the celebrated Dr. Richard Whately, one of the most eminent theologians and writers upon political economy and logic of modern times. He was son of the Rev. Dr. Whately of Norwich Park, Surrey, and was born in 1787, being at the time of his death about 76 years of age. He was educated at Oriel College, Oxford, of whieh, in 1819, he was elected a Fellow. The college of Oriel is famous for having sent out some of the greatest thinkers of which English Churchmen of the present generation may boast, such as Dr. Arnold, Dr. Copleston, Dr. J. H. Newman and the subject of this sketch. Whately was appointed to read the Bampton Lectures in 1822, in which year he accepted the rectory of Halesworth, in Suffolk, value £450 per annum. In the contest which took place in the University when Sir Robert Peel appealed to his learned constitutents upon the Catholic Question, Whately voted for the right honorable baronet. In 1830 he was appointed President of St. Alban's Hall, and Professor of Political economy; and in 1831 he was made Archbishop of Dublin and Bishop of Glendelagh. The Diocese of Kildare was subsequently added to his charge. He published a considerable number of theological writings, consisting of sermons and charges; all marked by a desire to place religion on a simple and scriptural basis, and in harmony with man's intellectual nature. In the administration of his office he displayed a uniform liberality, and was a constant promoter of the National system of education in Ireland. He wrote voluminously. His style is aphoristic and luminous, and his reasoning severe. For the *Encyclopedia Metropolitana* he wrote his two celebrated works, *The Elements of Logic* and *The Elements of Rhetoric*, which have been oftener reprinted than any similar works. Besides a large number of eloquent sermons and charges to his clergy, he wrote "Essays on some of the dangers of Christian Faith," "Introductory Lectures upon St. Paul's Epistles," "Thoughts on the new Dogma of the Church of Rome;" &c. Apart from Theology he produced, among other excellent things, "Introductory Lectures to Political Economy," "Historic doubts relative to Napoleon Bonaparte," and "English Synonyms." The world has lost a great man in Archbishop Whately, but, like old Horace, he might have said before his death—

"Exegi monumentum ære perennius,
Regalique situ pyramidum altius."

—*Leader.*

The Irish *Times* of the 9th inst. further remarks: Dr. Whately, during his episcopate, it is worthy of notice, saw five of those whom he selected as chaplains raised to the bench—viz, Drs. Dixon, Hinds, Wilson, and the present bishops of Meath and Killaloe. As to his works, it would take a full essay in one of the Quarterlies to give any adequate idea or outline of them. He has been before the world as a writer for fifty-two years. Several of his books have

reached a large number of editions—one of them, the "Christian Evidences," *fifteen*, besides having been translated into five different languages. In 1819 appeared "Historic Doubts," signed by a name from the old Caballa, "Knox Ompax." It was written to meet and refute the German Neology which was then beginning to insinuate itself into this country. To this early rationalism it was, as we were saying, that the "Historic Doubts" were addressed—nor has that subtle heresy ever met with a more powerful or more telling exposure. The little treatise has since become a household word, having passed through thirteen editions. Besides Sermons and his annual Charges, and contributions to the periodical literature, which he flung out with a lavish profusion, he published several illustrious works after his consecration—the greatest of all being, probably, as Bishop Copleston thought, "The Kingdom of Christ," the first part of which contains the completest argument for the Savour's Divinity, and the finest piece of Gospel Harmony (as to the two trials) that we know of. He published also "Lessons" on several subjects, which, in fact, are absolutely marvels of simplicity and condensation. The list of his books, as it lies now before us from his publisher, extending over six octavo pages, is amazing from its extent, and the variety of subjects it contains. The characteristics of his writings, often as epigrammatic as Johnson's "Table-Talk," are clearness and cogency; pre-eminently controversal fairness and honesty. In all his volumes there is not one affected expression, scarce a foreign word—his was the very purest Saxon—perhaps of all dead or living writers on the evidenees of our most Holy Faith, he was the most cumulative. His conversation was indescribable—it was as finished as Macaulay's studied sentences—and his marvellous power of impromptu quotation and illustration as ready, rich and happy. He was never heard either in abstruse discussion or in casual converse, to correct or improve or explain his words—all dropped from him as clear and as rightly placed as in his printed books. His fund of anecdotes, alike from ancient lore and "modern instances," was inexhaustible and always ready at command; and though he could relate them with the raciest piquancy and point, he never told one for the anecdote's sake—always to mark down some fallacy or illustrate a moral truth. The Archbishop was no party man; he never in Parliament gave a "Ministerial" vote, nor did he ever in his life even give an election vote, except for the late Sir R. Peel, at Oxford, and then "because he thought that Peel was unfairly treated." In Church matters he belonged to neither the High nor the Low parties; he was himself rather a chief pillar of what is called the Broad; the chief characteristic of which we take to be, a freedom from exaggerations of doctrine on one side, and ritual on the other, together with a large exercise of our intellectual faculties in matters of religion, based (in his Grace's case, at least) upon a robust belief in Holy Scripture, and on an unfeigned and loyal attachment to the Book of Common Prayer in all its parts—its worship, its sacrament, its rubric, and its articles. As a man, his personal tastes and habits were charmingly simple. While he could "speak with princes in the gate," he was as accessible and as affable as the youngest clergyman in his diocese. He was, if ever man was, a munificent and "a cheerful giver," foremost in public and generous in private bounty; we know of a certainty that we are correct in saying that, such was his benevolence, no case of real distress ever appealed to him in vain. He dispensed not only to his clergy, but to a large circle of friends, a constant and dignified hospitality. As a prelate, his rule, though vigilant, was mild, gentle, and paternal, ever leaning to the favourable interpretation; and as a ruler of men, he had that rare instinctive Nelson-gift of winning the heartiest work from all placed under his command, nor was ever leader served with more willing obedience. He is now gone, and we miss him! He is gone, and we can but speak of him, and recall him to our thoughts, and bless his memory, and embalm his name! He is gone, and he carries with him the prayers and praises of his diocese over which he presided. Gone!—gathered to his blest eternal rest, as a "faithful servant, to enter into the joy of his Lord!"

No. 42.—THE REV. FATHER FABER.

One of the most noted members of the Church of England, who went over to the Roman Catholic Church, has paid the last debt of nature, at the Oratory, at Brompton, near London, England. He was one of the pioneers in the Tractarian movement; and a leading contributor to the "Tracts for the Times." His writings were condemned by the University of Oxford,—of one of the Colleges of which he was a Fellow, and those of our readers who remembered the proceedings which then took place in the Senate, will scarcely forget that when the vote *Placet* or *Non Placet*," was called from the members, the Rev. Mr. Oakley, another late convert, threw down his glove, and declared he had a right to hold all Roman doctrine, and still remain a priest of the Church of England. Mr. Faber is a remarkable trio, who has departed to his rest. Father Newman is the Superior of the Oratory, where his friend and more than brother, has passed away. Dr. Pusey still remains in the Anglican Church; but no one will regret the demise of Father Faber more. They were kindred spirits,—men removed from the common of mankind; who expected to achieve another great reformation in this century, but were foiled. A celebrated book, now out of print, but published some sixteen years ago, entitled "From Oxford to Rome," is said to give a full, true and correct account of the conversion of Mr. Faber, and his giving up wife and children, for his faith's sake. That he did so, there is no question. After he resigned his fellowship he married; and when he took orders in the Roman Catholic Church, his wife entered a nunnery as well. Father Faber was quiet, gentle, unassuming in his manners—a true servant of His Maker; and most devoted to the poor. "After life's fitful fever, he sleeps well," and there are few who belong to the religion he professed, who knew him even in Canada, that will not regret his loss.—*Montreal Transcript.*

No. 43.—MRS. TROLLOPE.

The death of one of the most prolific writers of fiction in the English language is announced in the same paragraph which informs us of the death of Archbishop Whately. Mrs. Frances Trollope was seven years the senior of the Archbishop, having been born in 1780. She married Thomas Anthony Trollope, Barrister-at-Law, and for some time resided at Harrow; but in 1829 circumstrnces induced her to visit America. After three years residence in Cincinnati, which was varied by occasional wanderings to other parts of the States, she returned to England, and produced her first work—"Domestic manners of the Americans," which created a sensation on both sides of the water. The Americans accused it of coarseness and untruthfulness, as they did the later work of her relative Anthony Trollope, who, two years ago, went over most of the ground travelled by his kinswoman at an early day. This work was so successful that the authoress embodied her views and impressions further on the same subject in a novel called "The Refugee in America." She then turned her attention to other subjects. In 1833 she published a tale in three volumes called "The Abbess," and one year later a second retrospect of travel, under the title of "Belgium and Western Travel in 1833." In 1836 appeared "The adventures of Jonathan Jefferson Whitlaw," a novel representing the condition of the black and coloured races in the Southern States. During the same year she appeared again in "Paris and the Parisians in 1835." "The Vicar of Wrexhill," which succeeded this work, established the fact of her power as a novelist. Several works of travel and fiction succeeded this one up to 1839, when "The Widow Barnaby" appeared, which is a very amusing description of the career of a vulgar, scheming, husband-hunting widow; this was succeeded in 1840 by "The Widow Married," a continuation of the former work—three or four other books having intervened during the course of a year. Between this time and 1844 she published some five or six other works of travel and fiction. Since '44, she has given to the Press, "Petticoat Government," "Father Eustace," "Uncle Walter," and "The Clever Woman." Some years since she took up her permanent abode at Florence, where, we presume, she died. Her later works are considered inferior to those which came from her pen in her earlier days. Since 1836 she has disappeared from the literary world, old age with its infirmities having crept in upon her.—*Leader.*

IX. Papers on Indusrtial Statistics & Art.

1. THE STATISTICS OF EUROPE.

A curious bird's-eye view of the political and social state of Europe is afforded by a heavy blue-book, just published by our Goverment, under the title of "Statistical Tables relating to Foreign Countries." First, as to density of population, we find that while in England and Wales there were 352 inhabitants living in one square mile, in Russia there are only 10; in Norway, 12; in Sweden, 22; in Greece, 56; in Spain, 89; in Poland, 91; in Moldavia, 100; in Portugal, 104; in Denmark, 119; in Switzerland, 161; in Prussia, 165; in France, 176; in Brunswick, 194; and in Holland, 280 persons to the square mile.

There are only two countries in Europe, at this moment, possessing a denser population than England and Wales—namely, the kingdom of Wurtemberg, in which there are 373 inhabitants to the square mile; and Belgium, with 393 persons on the same space of ground. However, if we take the population of England alone, leaving out the principality, the density is one of 377 individuals to the square mile; so that, in this case, Belgium is the only country in Europe more thickly crowded with inhabitants than our own.

In England, for the last few years, the proportion of marriages to the population has been one in 123, which is a higher rate than that

of most European countries. In Norway the proportion is one in 124; in Hanover, one in 128; in Holland and Denmark, one in 129; in Sweden, one in 135; in Spain, one in 141; in Bavaria, one in 160; and in Greece, only one in 174. Proportionately more marriages than in England and Wales are made in France and Belgium: in both countries the rate is one in 122; in Austria, where it is one in 117; in Russia, where it is one in 121; and in Prussia, where it is one in 106. Rather more fixed is the proportion of births to population. It is one in 28 in England and Wales; one in 29 in Spain and Bavaria; one in 30 in Belgium, Holland, and Norway; one in 32 in Sweden; one in 33 in Hanover, the Hanse Towns, and Denmark; one in 34 in Greece, and one in 38 in France. Consequently, the natural increase of population is lower in France, in spite of the high marriage rate, than in any other European state.

More fertile than England are only Wurtemberg, where the proportion of births to population is one in 26; Russia, where it is one in 25; Austria, Saxony, and Prussia, where it is one in 24; and Poland, where the proportion is one in 23.

The greatly varying sums which the different nations of the world pay for their government form very interesting points of comparison. Great Britain, it is almost unnecessary to say, stands at the head of all nations in this respect, the public revenue amounting to £2 13s. per head of the population. Next in the list stands Holland, the best taxed country of the continent, with £2 9s. per head; and then follows France, with £2 0s. 8d. The inhabitants of Hanover have to pay £1 11s. 1d., each for being governed; while the subjects of King Leopold disburse £1 6s. 3d., and those of Queen Isabella, £1 5s. 4d. per head for the same. In Prussia, despite its high standing army, the taxation does not amount to more than £1 2s. 3d. for each individual; while the revenue of the other states of the confederation varies from 13s. to £1 per head of the population. In all the remaining countries of Europe the burden of public taxation amounts to considerably less than one pound per head. The Danes pay 19s. 8d.; the Portuguese, 17s. 4d.; the Greeks, 16s. 8d.; the mixed races inhabiting the Austrian empire, 16s. 4d.; the Norwegians, 13s. 11d.; the Swedes, 9s. 2d,; and, last of all, the Swiss only 6s. 10d.; per head.

It is with something like awe and trembling that we approach a last subject of comparative statistics—the public debt of modern nations. Here, again, Great Britain stands at the head of all other countries in the world. Our eight hundred millions of indebtedness, divided equally between the twenty-nine million inhabitants of England, Scotland, and Ireland, give a share of responsibility amounting to very nearly £28 to every soul. But the Dutchman are responsible for very nearly as much; the share in the public debt of Holland, per head of the population, being £26 11s. 3d. France, the next in the list, has proportionally less than half the debt of Holland, the share of every inhabitant amounting to not more than £12 3s. 9d. Now, the figures sink rapidly. In Portugal the public debt per head of population amounts to £7 14s. 7d.; in Spain, to £6 13s. 2d.; in Austria, to £6 8s.; in Belgium, to £5 12s. 9d.; in Bavaria, to £5 14s.; in Saxony, to £4 10s.; in Denmark to £4 9s. 1d.; in Greece to £3 14s.; in Russia to £3 9s.; in nearly all the states of the German Confederation to from £2 to £3; in Norway to £1 1s. 9d.; and in Sweden to 9s. 2½d. Switzerland and several of the smaller German States have no public debt whatever.—*London Globe.*

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2. A YEAR'S RAILWAY WORK IN GREAT BRITAIN.

In the year 1862, the enormous unumber of 180,429,071 passengers travelled on the railways of the United Kingdom, besides 56, 656 season ticket holders, who, of course, travelled very many times: and besides, also, 262,334 horses, 386,864 dogs, 3,094,183 cattle, 7,800,928 sheep, and 1,989,892 pigs. The passengers were more than 1861 by about 7,000,000. They paid £12,205,273 for their fares. The first-class passengers paid £3,332,380; the second-class, £4,018,221; the third-class, £4,639,250. 12-80 in every hundred went first-class, 28-75 second class, 58-45 third class. The proportion of third-class passengers is rather increasing, and of second class rather diminishing. Thirty five passengers were killed (nine of them owing to their own misconduct or want of caution), and 536 were injured. This is less than half the number who lost their lives in 1861 by railway accidents. The passenger trains travelled 57,542,831 miles, and the goods trains nearly as many more. The passengers traffic supplied 47-76 per cent of the total receipts of the companies, and the goods traffic the larger half, 52-24 per cent. The receipts from all the traffic amounted to £29,128,558, being nearly £3,000,000 more than the interest of the national debt, and an increase of £563,000 over the receipts of 1861; but the length of line open increased from 10,865 miles at the end of 1861, to 11,551 miles at the end of 1862. The working expenditure amounted to 49 per cent, and left the net receipts £14,820,691, nearly £130,000 more than 1861. In the year 1862 the companies paid £220,970 for law and parliamentary expenses, £158,169 as compensation for personal injuries, £68,540 for damage and loss of goods, £375,067 for government duty, and £596,410 for rates and taxes. It took £2,708,638 to maintain the way and works, and £1,242,714 to maintain the carriages and waggons, £3,966,665 to provide locomotive power, and £3,987,637 to conduct the traffic. The total sum raised by shares and loans reached £385,218,438 at the close of the year 1862.

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3. GREEK FIRE.

The term "Greek fire," as applied to the substance which the Federals are pouring into Charleston, is strictly a misnomer. The secret of the manufacture of the original Greek fire has been lost for nearly 950 years, and it is probable that it will not again be found, seeing that modern chemistry suggests agents quite as dangerous, and perhaps simpler than the original. Its modern representative although intended for the same purposes, is different in character, more portable, more certain, more terrible. It is a fluid substance, is cheaply made, keeps for years, and is produced so quickly that the ingredients of which it is composed may be put together at the moment when the compound is required. In using the liquid it has to be enclosed in a shell which shall burst at a given point of destination and allow the fluid to be distributed. The construction of modern liquid fire is based on simple scientific principles, and more methods than one may be discovered for producing it. I think—and I know its inventor, to whom I shall refer in a moment, thinks so too—that it might be so formed that it would actually burn under water. But, however much it might be modified in detail, the principle would be the same, and the principle is this: a rapidly oxydizable substance—which means a substance that, in combining greedily with oxygen whenever it can get, gives rise to the evolution of heat and flame—is suspended for a time through a liquid, in which it is held innocuous so long as the two are confined together, but from which it is separated spontaneously when both are free in the open air. The modern chemist who first brought liquid fire into notice was Mr. Wentworth Scott. I have been told that the method suggested by the late Lord Dundonald was of the same nature; but for special scientific reasons, this view is not probable. Mr. Scott suggested the principle about eleven years ago, and during the Russian war he was untiring in his efforts to get it practically into use in our army and navy. There is an official board which received Mr. Scott, heard his plans, promised him means of experiment, nibbled at his idea, and and then repudiated it, and did many very foolish things which is not worth while to rake up; suffice it, that after tantalizing Mr. Scott for a long season, and after supplying him with "lots of forms," our circumlocutionists became acquainted with another gentleman who proposed a liquid fire, but who, I believe, in the end, was gently dropped also, I mean Captain Disney. At last that which the English nation, or rather goverment, refused to study as a means of warfare, has been turned to practical account in America. Liquid fire has found its way into Charleston, and the question to be asked is—Will its application stop there? It is folly to rest content with saying that the practice is barbarous. Barbarity pertains to the use of bayonets, and swords, and grenades, and all else; the points to be recognized are the facts—that the Americans are using this liquid fire; that they will soon find means of improving their first attempts; that the successful employment of one liquid will suggest others; and that suddenly we may be aroused to the unpleasent conciousness that all our great armaments, all our forces, all our ships, all our men, are at the mercy of a foe who has learned a new art in war, in which science has sapped courage, and in which brute force stands but second in the contest.—*Dr. Richardson in the Social Science Review.*

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4. THE MANUFACTURE OF NEEDLES.

The village of Redditch, in Worcestershire, is considered the chief depôt for the manufacture of that most useful little instrument of female industry and domestic comfort—the needle. Gaining permission to see over one of the manufactories, we first enter a room whose walls are heavily laden with huge coils of wire of every size and quality. A "stalwart vulcan" presides over a roaring furance. We are not long kept in suspense as to the relationship of the wire and the furnace. A workman reaches down a coil of the desired thickness, and with a pair of shears cuts them into segments, three inches in length, with the greatest ease, though a coil of wire may contain fifty or sixty circles. These segments have now to be straightened. This is done by a process of "mutual attrition," while the pieces of wire are being heated in the furnace. Before we can witness the next process, we have to take a few minutes' walk into the country, for the water-mill is now called into requisition. Crossing two or three fields, we soon near as pretty a little cottage as village need boast. Following our guide down the gravel-walk of its well-kept garden, with its wooden palings, we enter at

the door, and, to our unutterable surprise, we find it a hive of busy workmen. The three-inch pieces of straightened wire look very uncouth and ungainly as they leave the first workshop ; but no sooner are they within the sound of the water-mill, than they take rapid strides in their educational course. They are at first roughly sharpened at both ends by means of the water-turned grindstone. They are now taken to the stamping-room, where they are stamped exactly in the centre with the impression of two eyes and gutters ; and thence to the punching-room, where the eyes indicated by the stamping process are punched out. They now present the appearance of twin-needles. We follow them into another room, where a batch of urchins seize them, and adroitly and swiftly break them into two. The process of filing is next resorted to in order to remove the burr, when the crude form of the needle may be said to be complete, and the first stage of its progressive existence to be passed.

Like young people who have finished school, it remains to be seen what they will severally turn out to be. The ordeal is at hand. They may yield to the touch of the master spirit, and give promise of a long and useful career in social life : perchance they may turn out ill, so that the searching eye, by which all of them must pass, may discern some flaw or other imperfection that shall condemn them to pass their days in everlasting ignominy, as part of that huge heap of waste and useless needles that we see pushed in the out-of-the way places, a veritable eyesore and encumbrance.

We now pass into another room, where the needles enter upon their second course. Here they are heated to a dull red, and then quenched with oil. The next object is to give them the proper temper. This is done by placing them on a heated plate, and turning them about with a little hatchet till the true temper is acquired, when the heat is withdrawn. We are now taken to witness the final, but not least important, process of the manufacture, which purposes to give them the smooth and bright appearance which is their characteristic. This is done by folding about fourteen pounds' weight of them, with a due admixture of soap, oil, and emery powder, in a thick cloth, in the shape of a roller. When several of these are prepared, they are placed under a huge machine very much resembling the body of a mangle. The rolls of needles act as the rollers, and the machine is worked by water-power. We inquired how long this terrible grinding will last, and we find that for eight weary hours of eight long days the machine will unfeelingly go to and fro ; and, in spite of the groaning and writhing underneath, we are persuaded that it is all for the ultimate good of the slim little wires packed up into rollers. At the end of this time they are released, all the smoother and more servicable for the ordeal they have undergone. It only remains now for them to be cleaned and dried, and "ragged," sorted, and packed, to make them fit for the market.—*English Sunday School Teachers' Magazine.*

X. Miscellaneous.

AUTUMN WOODS.

Ere in the northern gale,
The summer tresses of the trees are gone
The woods of autumn all around our vale,
Have put their glory on.

The mountains that infold
In their wide sweep, the coloured landscape round.
Seem groups of giant kings in purple and gold
That guard the enchanted ground.

I roam the woods that crown
The upland, where the mingled splendors glow,
Where the gay company of trees look down
On the green fields below.

My steps are not alone
In these bright walks; the sweet south-west at play
Flies, rustling, where the painted leaves are strown
Along the winding way.

And far in heaven, the while,
The sun that sends the gale to wander here,
Pours out on the fair earth his quiet smile.—

O Autumn! why so soon
Depart the hues that make thy forests glad;
Thy gentle wind and thy fair sunny noon,
And leave thee wild and sad!

Ah, 'twere a lot too blest
For ever in thy coloured shades to stray;
Amidst the kisses of the soft southwest
To rove and dream for aye;

And leave the vain low strife
That makes men mad, the tug for wealth and power,
The passions and the cares that wither life,
And waste its little hour. BRYANT.

2. THE AUTUMN WOODS OF CANADA.

There is something indescribably beautiful in the appearance of Canadian woods at this season of the year, especially when the light of the rising or setting sun falls upon them. Almost every imaginable shade of green, brown, red and yellow, may be found in thu foliage of our forest trees, shrubs and creeping vines, as the autumn advances ; and it may truly be said that every backwoods home in Canada, is surrounded by more gorgeous colorings and richer beauties than the finest mansion of the nobility of England. Have our readers ever remarked the peculiarly beautiful appearance of the pines at this season of the year? When other trees manifest symptoms of weathering, they appear to put forth a richer and fresher foliage. The interior of the tree, when shaded from the sun, is a deep invisible green, approaching to black, whilst the outer boughs, basking in the sunlight, show the richest dark green that can be imagined. A few pine and spruce trees scattered among the more brightly colored oaks, maples, elms and beeches, which are the chief denizens of our forests, give the whole an exceedingly rich appearance. Among the latter, every here and there strange sports of nature attract attention. A tree that is still green will have a single branch covered with red or orange leaves, like a gigantic bouquet of flowers. Another will have one side of rich maroon, whilst the other side remains green. A third will present a flounce or ruffle of bright buff or orange leaves round the middle, whilst the branches above and below continue green. Then, again, some trees which have turned to a rich brown, will be seen intertwined and festooned by the wild vine or red root, still beautifully green ; or, a tree that is still green, will be mantled over by the Canadian ivy, whose leaves have turned to a deep reddish brown. In fact, every hue that painters love, or could almost imagine, is found standing out boldly or hid away in some recess, in one part or another of a forest scene at this season, and all so delicately mingled and blended that human art must despair of making even a tolerable imitation. And these are beauties which not even the sun can portray ; the photographer's art has not yet enabled him to seize and fix them on the mirror which he holds up to nature. He can give the limbs and outward flourishes, but not the soul of such a scene. His representation bears the same relation to the reality that a beautiful corpse does to the flashing eye and glowing cheek of a living beauty. An eloquent American writer scouts the idea of leaves withering. He says when they have attained maturity they change color, just as fruits do when they are ripe, and when the ripening process is complete they, like the fruit, fall off. In this process, he adds the leaves are as lovely as flowers, and much may be added to the beauty of our cities and villages by planting in their streets, gardens, and outskirts, the trees which show the finest tints in Autumn. This is an idea that is well worthy of attention, for the trees and shrubs which put on the richest coloring in the fall are probably also the most beautiful in spring and summer. The same writer has another idea which should be attentively considered. He says one man will daily pass unheeding scenes of beauty which fill another with intense delight, simply because he has never cultivated habits of observation and comparison ; and yet it is obvious that the latter enjoys without expense or labor the most abundant and varied source of pleasure from which the former is shut out. Let all, then, and especially the young, cultivate habits of observing, admiring, and loving nature.—*Montreal Witness.*

3. THE AUTUMN AND ITS LESSONS.

All that is earthly must fade. This is an annual lesson, taught by the falling leaf, the withering frost, the silence which pervades the air, and the wreck and decay of vegetation, as each recurring Autumn assumes her reign. Another autumn is upon us now. The tassels of corn are dead and the husks of the standing ears have lost their green. green. The scythe is shearing the hay-fields of their burden. Small, yellow leaves, that have exhausted their vitality before the advent of the frost, are dropping one by one from the trees. Flower stalks that but a few short weeks since stood green and glowing, bearing proudly up their wealth and floral beauty, now stand starke and dead. The first intimation of approaching dissolutin rests upon all vegetation, yet amid these scenes the fruits of Autumn are spread up-

on every side. Apples bend from the bough, nuts wait on the trees for the loosing fingers of the frost, wains go cracking home laden with homely roots, the granaries are already filled, and soon, housed and garnered the products of the year will await the grateful use of man and animal.

All that is earthly must fade. "We all fade as the leaf." Man has his Spring, his Summer, his Autumn, and his Winter. Some leaves wait hot for the frost, and fall early, but we who grow crisp and dry with age, and we who grow golden and glorious in the frosts of time, must all alike follow them to the earth. There are worm-eaten fruits and blasted corn-ears in the fields of humanity, as in the fields of vegetation. The good ones only can find a place in the store-house of the great husbandman. The lesson of the Autumn bears upon and illustrates the whole subject of the close of human life. The year is but a hollow farce without fruit as the grand result. A human life, in its Autumn, in which is seen no fruit betrays a perversion so foul that it might make an angel weep, and as the angels look down upon the world, may they find graces which blush like apples among the leaves, characters well filled out and clean from all impurity, true wisdom filling all the store-houses and the seeds of an immortal life perfected, and ready to be unfolded in

Those everlasting gardens,
Where angels walk and seraphs are the wardens

—*Springfield Republican.*

XI. Educational Intelligence.

GREAT BRITAIN.

—— ST. DAVID'S COLLEGE, LAMPETER.—In accordance with a scheme recently prepared by the Ecclesiastical Commissioners, and confirmed by her Majesty in Council, this college has received a further endowment, the object being to extend the course of education "so as to be equivalent to the ordinary course of education for a Bachelor's Degree at the Universities of Oxford and Cambridge." The endowment will provide two new professorships, and a large number of additional scholarships, to the amount of more than £300 per annum. These will be open to all candidates without any restriction.

—— ENGLISH BEQUESTS.—On the 24th of June, the New Asylum for British Orphans at Slough was opened by the Prince of Wales. The building, which faces the railway station at Slough, is capable of holding 200 children. At the meeting, Mr. E. M. Mackenzie, of the firm of Peto, Brassey, & Co., presented a donation of £12,000.

—— SCOTTISH EDUCATIONAL BEQUESTS.—The late Mr. Alexander Edward has bequeathed £1000 to the Dundee Public Seminaries, or High School of Dundee; said sum to be invested by the directors, and the produce thereof to be applied in the education of the children of poor but respectable parents. James Forrest, Esq., of Meadowfield, has bequeathed £150 a year for the education of 150 children, two-thirds of whom must be natives of Airdrie, the remaining third of Clarkston; and £110 a year for five bursaries in the University of Glasgow. The Misses Ettles, of Inverness, have founded an "Ettles Bursary," of £22 per annum, tenable for four years, in the University of Aberdeen; the competition to take place at the Inverness Academy. The same ladies have invested £500 to found a similar bursary in connection with Elgin Academy.

—— UNIVERSITY OF EDINBURGH.—The ceremony of capping the Graduates in Medicine took place on August 1, Principal Sir David Brewster presiding. Eighty gentlemen received the degree of M.D. In the closing address Professor Lyon Playfair confined his attention principally to a consideration of the means of improving public as well as private health. He stated, that in all except the middle ages, sanitary legislation had endeavoured to grapple with the ills which affected public health. He referred in proof of this to the hygienic laws of Moses, the laws of Talencus, the appointment of physicians in Greece and Rome, solely to watch over the sanitary condition of the various countries connected with them. But in the barbarism of the middle ages the plague visited and made a home of every country in Europe. After repeated attacks of this disease on London, the attention of the legislators was directed to the necessity of exalting the status of the medical profession, and the King, under the advice of Cardinal Wolsey, established the College of Physicians in 1518. Under their able efforts the plague gradually disappeared, and after the great fire of London it entirely ceased to visit this country. The Professor went on to state that removable zymotic diseases of other kinds still remained, to which he wished to direct the attention of the students. The plague prevails in Egypt every ten years. This arose from the beastly condition of the people. The plague of Egypt becomes the typhus of a more moderate climate. This arises directly from the influence of decaying matter, foul ventilation, and bad water. Here, then, was a field of usefulness in which they could labour. The disease was preventible, yet in 1861 it destroyed 15,000 people. He would wish to stimulate the students to give their care and attention to prevent and extinguish such fires of disease and pestilence. In concluding, the Professor counselled the students on the danger of leaving off the study of the natural sciences, with a view to keeping up greater familiarity with those studies bearing more immediately on the practice of their profession. He wished, therefore, to impress upon them, that, in the present state of the world, medicine pursued as an art must be grounded on the sciences, and it was their duty to apply these sciences to practical uses in the art. Sir David Baxter has funded £3000, for the purpose of establishing two Fellowships in this University, of the value of £60 each per annum. The Fellowships, which are to be tenable for two years, will be open to all Graduates in Arts of not more than four years' standing.

—— TRINITY COLLEGE, DUBLIN.—The Board of Trinity College have resolved to correct a great abuse. Sizarships were established for the benefit of indigent students, but for many years they have been competed for by the sons of men of property, the holders of Royal scholarships, and persons trained by extreme "cramming" to compete for honours. The result was that the poor student, who enjoyed no such advantages, was deprived of what was intended for his exclusive benefit. The Board have therefore passed the following resolution:—"That in future candidates for sizarships shall, through their parents or guardians, a week before the examination for sizarships, furnish to the Registrar full information as to their circumstances, and that those persons only should be permitted to offer themselves for examination who are eligible on the ground of poverty."

—— QUEEN'S COLLEGE, BELFAST.—It appears from the report of the President of Queen's College, Belfast, for the year ending March 1, 1863, presented to Parliament, that the total number of students in 1852-53 was 154; now there are in attendance 388; of these 335 are matriculated. During this session 137 young men entered the college for the first time, of whom 115 are matriculated. Since the session 1857-58, there has been an increase in the whole numbers in attendance of 181. Besides the 137 freshmen, four other students entered the college, but having ceased to attend, their names have been erased from the rolls.

—— THE REV. DR. EDWARD HINCKS, Rector of Killyleagh, Ireland, son of the late Rev. Dr. Hincks, and brother of the Hon. Francis Hincks has had the honour of being appointed by the King of Prussia one of the Chevaliers of the Order of Merit in Science and Arts. The order consists of 30 Germans and 30 foreigners, selected for their superior acquirements. Dr. Hincks has long been known as a profound Oriental scholar.

COLONIAL.

—— EDUCATIONAL MUNIFICENCE IN INDIA.—We take the following from the *Overland Friend of India*:—"Calcutta has at last got its Municipal Act, and only the formal assent of the Viceroy is required to sanction its operation on the first of July next. No experiment in municipal government of so important a kind has ever been made in Asia. If successful it will form a model not only to Madras, which keenly watches it, but to all similar communities even purely native. Thanks to the princely munificence of its native millionaires, Bombay will be the first Presidency to have a building worthy of the University. Meanwhile, Lord Elgin abstains from giving any reply to the proposals of the Calcutta University, made more than a year ago. Cowasjee Jehangeer, who recently built a great hospital at Surat, now offers £10,000 towards building a University in Bombay, in honour of the Prince of Wales' marriage. A few months ago another Bombay gentleman established travelling fellowships in connexion with the University. All that Calcutta has to set against this is a scholarship of £3 a month, endowed in its Residency College, not by a Bengalee, but by the Rajpoot Maharajah of Jeypore."—*The Museum.*

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