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JOURNAL OF

Upper



EDUCATION,

Canada.

Vol. VI.

TORONTO: SEPTEMBER, 1853.

No. 9

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JOURNAL OF  EDUCATION
Upper Canada.

TORONTO: SEPTEMBER, 1853.

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The following proceedings, together with similar ones noticed in preceding numbers of this *Journal*, indicate a noble feeling, which we hope will soon become general throughout Upper Canada, until every neighbourhood shall be supplied with suitable books for reading:—

YORK TOWNSHIP, August 1st, 1853.

The Rev. E. Ryerson, D. D.

SIR,—I am directed by the Municipality of the Township of York to forward to you a copy of a Resolution passed by the Council, appropriating a sum of money for the purchase of a Township Library.

I have the honour to be, &c. &c.

JOHN WILLSON, T. C.

“Resolved,—That the Council feels it to be their duty to express their admiration of the great progress of education under the improved system. The Council feels anxious to avail themselves of the privilege held forth by the present Government appropriation to purchase a Township Library, for which purpose they have appropriated the sum of two hundred pounds out of the general funds of the Township, levied for the present year, and which will be available about the first of January next.”—*Carried.*

(Signed)

WILLIAM JAMES,
Town Reeve.

Passed, August 1st, 1853.

John Willson, T. C.

School Section, No. 12, Puslinch,
26th July, 1853.

REV. SIR,—We have the honor to inform you that, while it is much to be regretted that the general indifference and occasional hostility with which the appeal of our Municipal Council for an expression of

public opinion throughout the Township, as to the propriety of taxing for the support of a Township Library, has been treated by three-fourths of the sections, furnishes no inducement to that body to devise liberal things, we trust we duly appreciate the patriotic motives and prudent counsels which have originated and placed within reach of the mass of the community such unexampled facilities for its mental and moral elevation.

We look upon this subject as being of the highest national importance, from the consideration that, beyond the merely personal advantages we hope to derive, no observant mind can ponder the signs of the times without perceiving that, on the favorable development of individual character throughout the entire mass of our population, depends not only the maintenance of our religious liberty, but also of our civil and social rights and material interests; because, even in a state whose institutions are theoretically democratic, none but intelligent electors will ever be likely to combine, at the sacrifice of sectional monopolies, to secure and support a strictly honest government. Where the majority of the electors have no strictly personal opinion on political questions, they will necessarily, though unconsciously to themselves, at the bidding of those, who too often abuse the confidence reposed in them in such cases, compel their representatives, whether willing or unwilling, to act both dishonestly and tyrannically, as a matter both of public policy and personal gain. Remove the cause and the effect will cease. Teach the people to judge correctly of their own interests, and they will take care to select proper men to look after them, and withdraw their confidence when they find it has been abused, in spite of party combinations for the perpetuation of abuses.

Being forcibly impressed with these views, we concluded, when the Township in the aggregate had discontinued taxation, to try what could be done by voluntary subscription to raise a Section Library; and the result is, that we have now in hand the sum of twenty pounds (£20), which we are about to place in the bank, until it will be called for in accordance with your general arrangements.

Awaiting further information,

We are, Rev. Sir, your obedient servants,

JAMES EVANS, } Trustees of S. S.,
DAVID STROME, } No. 12, Puslinch.

Rev. E. Ryerson, Chief Superintendent of Schools, Education Office.

DEPARTMENT OF PUBLIC INSTRUCTION FOR UPPER CANADA.

EDUCATION OFFICE, Toronto, 6th August, 1853.

GENTLEMEN,

I have the honor to acknowledge the receipt of your letter of the 26th ult., and to express, in reply, my admiration of the intelligent and noble steps you have taken to secure the advantages of a School Library. By my circular to Trustees, which you will receive in the course of a few days with the *Journal of Education* for July, August, and September (published together, and containing the Regulations and Catalogue of Books for Public School Libraries), you will see that I have provided for such cases as yours.

I have the honor to be, &c.,

(Signed)

E. RYERSON.

Messrs James Evans and David Strome,
Trustees, S.S., No. 12, Puslinch, Guelph.

North Dorchester, June 21, 1853.

The Rev. E. Ryerson, D.D.

SIR,—I have much pleasure in communicating to you a resolution of the Municipal Council of North Dorchester, that the sum of forty pounds currency has been levied, to be appropriated to the establishment of a Township Library; an additional sum of ten pounds will be raised by subscription—the whole of which will be placed at your disposal and discretion at any moment.

You will be so good as to send me the proper directions how to proceed, and, if possible, a catalogue of books for the inspection of the Council.

I am, Sir, with very great respect, your obedient servant,

JOHN W. KERR, Local Superintendent.

SUGGESTIONS FOR THE PROPER CHOICE AND READING OF BOOKS.

This number contains the conclusion of the Catalogue of Books for Public School Libraries. The manner in which these books may be selected and used to the best advantage by readers generally, and especially by the young, now becomes a matter of great practical importance. On this point we adopt, without reserve, and commend to the careful attention of all concerned, the following *Cautions and Counsels*, which are extracted from the introduction to Dr. Potter's excellent "Hand-book for Readers and Students":—

1. Always have some useful and pleasant book ready to take up in "odd ends" of time. A good part of life will otherwise be wasted. "There is," says Wyttenbach, "no business, no avocation whatever, which will not permit a man who has an inclination to give a little time every day to the studies of his youth."

2. Be not alarmed because so many books are recommended. They are not all to be read at once, nor in a short time. "Some travellers," says Bishop Hall, "have more shrunk at the map than at the way; between both, how many stand still with their arms folded."

3. Do not attempt to read much or fast. "To call him well read who reads many authors," says Shaftesbury, "is improper." "Non refert quam multos libros," says Seneca, "sed quam bonos habebis." Says Locke. "This is that which I think great readers are apt to be mistaken in: those who have read of everything, are thought to understand everything too; but it is not always so. Reading furnishes the mind only with materials of knowledge; it is thinking that makes what we read ours. We are of the ruminating kind, and it is not enough to cram ourselves with a great load of collections; unless we chew them over again, they will not give us strength and nourishment."

A mistake here is so common and so pernicious, that I add one more authority. Says Dugald Stewart, "Nothing, in truth, has such a tendency to weaken, not only the powers of invention, but the intellectual powers in general, as a habit of extensive and various reading without reflection. The activity and force of mind are gradually impaired, in consequence of disuse; and not unfrequently all our principles and opinions come to be lost in the infinite multiplicity and discordancy of our acquired ideas. It requires courage, indeed (as Helvetius has remarked), to remain ignorant of those useless subjects which are generally valued; but it is a courage necessary to men who either love the truth, or who aspire to establish a permanent reputation."

4. Do not become so far enslaved by any system or course of study as to think it may not be altered when alteration would contribute to the healthy and improving action of the mind. These systems begin by being our servants; they sometimes end by becoming masters, and tyrannical masters they are.

5. Beware, on the other hand, of frequent changes in your plan of study. This is the besetting sin of young persons. "The man who resolves," says Wirt, "but suffers his resolution to be changed by the first counter-suggestion of a friend; who fluctuates from opinion to opinion, from plan to plan, and veers like a weathercock to every point of the compass with every breath of caprice that blows, can never accomplish anything great or useful. Instead of being progressive in anything, he will be at best stationary, and more probably retrograde in all. It is only the man who carries into his pursuits that great quality which Lucan ascribes to Caesar, *nescia virtus stare loco*, who first consults wisely, then resolves firmly, and then executes his purpose with inflexible perseverance, undismayed by those petty difficulties which daunt a weaker spirit, that can advance to eminence in any line. Let us take, by way of illustration, the case of a student. He commences the study of the dead languages; presently comes a friend, who tells him he is wasting his time, and that, instead of obsolete words, he had much better employ himself in acquiring new ideas. He changes his plan, and sets to work at the mathematics. Then comes another friend, who asks him, with a grave and sapient face, whether he intends to become a professor in a college; because, if he does not, he is misemploying his time; and that, for the business of life, common mathematics is quite enough of the mathematics. He throws up his Euclid, and addresses himself to some other study, which, in its turn, is again relinquished on some equally wise suggestion; and thus life is spent in changing his plans. You cannot but perceive the folly of this course; and the worst effect of it is, the fixing on your mind a habit of indecision, sufficient in itself to blast the fairest prospects. No, take your course wisely, but firmly; and, having taken it, hold upon it with heroic resolution, and the Alps and Pyrenees will sink before you. The whole empire of learning will be at your feet, while those who set out with you, but stopped to change their plans, are yet

employed in the very profitable business of changing their plans. Let your motto be, *Perseverando vinces*. Practice upon it, and you will be convinced of its value by the distinguished eminence to which it will conduct you."

6. Read always the best and most recent book on the subject which you wish to investigate. "You are to remember," says Pliny the younger, "that the most approved authors of each sort are to be carefully chosen, for, as it has been well observed, though we should read much, we should not read many authors."

7. Study subjects rather than books; therefore, compare different authors on the same subjects; the statements of authors, with information collected from other sources; and the conclusions drawn by a writer with the rules of sound logic. "Learning," says Feltham, "falls far short of wisdom; nay, so far, that you scarcely find a greater fool than is sometimes a mere scholar."

8. Seek opportunities to write and converse on subjects about which you read. "Reading," says Bacon, "maketh a full man, conversation a ready man, and writing an exact man." Another benefit of conversation is touched upon by Feltham: "Men commonly write more formally than they practice. From conversing only with books, they fall into affectation and pedantry," and he might have added into many mistakes. "He who is made up of the press and the pen shall be sure to be ridiculous. Company and conversation are the best instructors for a noble nature." "An engagement and combating of wits," says Erasmus, "does in an extraordinary manner both show the strength of geniuses, rouses them and augments them. If you are in doubt of anything, do not be ashamed to ask, or if you have committed an error, be corrected."

9. Accustom yourself to refer whatever you read to the general head to which it belongs, and trace it, if a fact, to the principle it involves or illustrates; if a principle, to the facts which it produces or explains. "I may venture to assert," says Mr. Starkie, speaking of the study of the law, and the remark is equally applicable to other studies, "that there is nothing which more effectually facilitates the study of the law than the constant habit on the part of the student of attempting to trace and reduce what he learns by reading or by practice to its appropriate principle. Cases apparently remote, by this means are made to illustrate and explain each other. Every additional acquisition adds strength to the principle which it supports and illustrates; and thus the student becomes armed with principles and conclusions of important and constant use in forensic warfare, and possesses a power, from the united support of a principle, fortified by a number of dependant cases and illustrations; while the desultory, non-digesting reader, the man of indices and abridgments, is unable to bear in his mind a multiplicity of, to him, unconnected cases: and could he recollect them, would be unable to make use of them if he failed to find one exactly suited to his purpose."

10. Endeavor to find opportunities to use your knowledge, and to apply it in practice. "They proceed right well in all knowledge," says Bacon, "which do couple study with their practice, and do not first study altogether, and then practice altogether."

11. Strive, by frequent reviews, to keep your knowledge always at command. "What booteth," says an old writer, "to read much, which is a weariness to the flesh; to meditate often, which is a burden to the mind; to learn daily, with increase of knowledge, when he is to seek for what he hath learned, and perhaps, then, especially when he hath most need thereof? Without this, our studies are but lost labor." "One of the profoundest and most versatile scholars in England,"* says Mr. Warren, in his Law Studies, "has a prodigious memory, which the author once told him was a magazine stored with wealth from every department of knowledge. 'I am not surprised at it,' he added, 'nor would you be, or any one that knew the pains I have taken in selecting and depositing what you call my "wealth." I take care always to ascertain the value of what I look at, and if satisfied on that score, I most carefully stow it away. I pay, besides, frequent visits to my "magazine," and keep an inventory of at least everything important, which I frequently compare with my stores. It is, however, the systematic disposition and arrangement I adopt, which lightens the labors of memory. I was by no means remarkable for memory when young; on the contrary, I was considered rather defective on that score,"

12. Dare to be ignorant of many things. "In a celebrated satire (*the Pursuits of Literature*), much read in my youth," says De Quincy, "and which I myself read about twenty-five years ago, I remember one counsel there addressed to young men, but, in fact, of universal application. 'I call upon them,' said the author, 'to dare to be ignorant of many things; a wise counsel, and justly expressed; for it requires much courage to forsake popular paths of knowledge, merely upon a conviction that they are not favorable to the ultimate ends of knowledge. In you, however, that sort of courage may be presumed; but how will you "dare to be ignorant" of many things, in opposition to the cravings of your mind? Simply thus: destroy these false

* Lord Brougham.

cravings by introducing a healthier state of the organ. *A good scheme of study will soon show itself to be such by this one test*, that it will exclude as powerfully as it will appropriate; it will be a system of repulsion no less than of attraction; once thoroughly possessed and occupied by the deep and genial pleasures of one truly intellectual pursuit, you will be easy and indifferent to all others that had previously teased you with transient excitement."

LIBRARIES AND STUDY.

Beside a library, how poor are all the other greatest deeds of man—his constitution, brigade, factory, man-of-war—cathedral—how poor is everything in comparison! Look at that wall of motley calf-skin, open those slips of inked rags—who would fancy them as valuable as the rows of stamped cloth in a warehouse? Yet Aladdin's lamp was a child's kaledioscope in comparison. There the thoughts and deeds of the most efficient men during three thousand years are accumulated, and every one who will learn a few conventional signs—24 (magic) letters—can pass at pleasure from Plato to Napoleon, from the Argonauts to the Affghans, from the woven mathematics of La Place, to the mythology of Egypt and the lyrics of Burns. Young reader! pause steadily, and look at this fact till it blaze before you; look till your imagination summon up even the few acts and thoughts named in the last sentence; and when these visions—from the Greek pirate to the shepherd Scotchman—have begun to dim, solemnly resolve to use these glorious opportunities, as one whose breast has been sobbing at the far sight of a mountain, resolve to climb it, and already strains and exults in his proposed toil.

Throughout the country, at this moment, thousands are consulting how to obtain and use books. We feel painfully anxious that this noble purpose should be well directed. It is possible that these sanguine young men, who are pressing for knowledge may grow weary or be misled—to their own and our country's injury. We intend, therefore, to put down a few hints and warnings for them. Unless they, themselves, ponder and discuss these hints and warnings, they will be useless, nay, worse than useless.

On the selection and purchase of books, it is hard to say what is useful without going into detail. Carlyle says that a library is the true University of our days, where every sort of knowledge is brought together to be studied; but the student needs guides in the library as much as in the university. He does not need rules nor rulers; but light and classification. Let a boy loose in a library, and if he have years of leisure and a creative spirit he will come out a master mind. If he have the leisure without the original spring he will become a book-worm—a useful help, perhaps to his neighbours, but himself a very feeble and poor creature. For one man who gains weapons from idle reading, we know twenty who lose their simplicity without getting strength, and purchase cold recollections of other men's thoughts by the sacrifice of nature.

Just as men are bewildered and lost from want of guides in a large library, so are others from an equal want of direction in the purchase of a small one. We know from bitter experience how much money it costs a young man to get a sufficient library. Still more hard should we think of it for a club of young men or teachers to do so. But worse than the loss of money are the wariness from reading dull and shallow books, the corruption from reading vicious, extravagant and confused books, and the waste of time and patience from reading idle and impertinent books. The remedy is not by saying 'this book you shall read, and this other you shall not read under penalty; but by inducing students to regard their self-education solemnly, by giving them information on the classification of books, and by setting them to judge authors vigorously and for themselves.

Booksellers, especially in small towns, exercise no small influence in the choice of books—yet they are generally unfit to do so. They are like agents for the sale of patent medicines—knowing the prices but not the ingredients, nor the comparative worth of their goods, yet puffing them for the commission sake.

If some competent person would write a book on books, he would do the world a great favor; but he had need to be a man of caution, above political bias, or personal motive, and indifferent to the outcries of party. Todd's "Student's Manual," Vericour's "Modern French Literature," and the like, are very good. McCullough's "Rise and Study of History" is, on its peculiar subject, a book of much value. Men will differ in judging the style; but it honestly, learnedly, and in a suggestive, candid way examines the great histories from Herodotus down. We wish to see it more generally in the people's hands. Occasionally one meets in a Review a comprehensive and just estimate of the authorities on some subject. Hallam's "Literature of Europe," Sismondi and Schlegel are guides of the highest value in the formation of a large library, but we fear their general use in this country is remote. Potter's Hand Book is excellent.

One of the first mistakes a young, ardent student falls into is, that he can master all knowledge. The desire for universal attainment is

natural and glorious; but he, who feels it, is in danger of hurrying over a multitude of books, and confusing himself into the belief that he is about to know everything because he has skimmed many things.

Another evil is apt to grow out of this. A young man who gets a name for a great variety of knowledge is often ashamed to appear ignorant of what he does not know. He is appealed to as an authority, and instead of manfully and wisely avowing his ignorance, he harangues from the title-page, or skilfully parades the opinions of other men as if they were his own observations.

Looking through books in order to talk of them is one of the worst and commonest of vices. It is an acted lie, a device to conceal laziness and ignorance, or to compensate for wit: a stupid device too, for it is soon found out, the employer of it gets the character of being a literary cheat, he is thought a pretender, even when well-informed, and a plagiarist when most original.

Reading to consume time is an honest but weak employment. It is a positive disease with multitudes of people; they crouch in corners, going over novels and biographies at the rate of two volumes a day, when they would have been far better employed in digging or playing shuttlecock. Still it is hard to distinguish between this long-looking through books and the voracity of a curious and powerful mind gathering stores which it will afterwards arrange and use. Indeed, the highest reading of all (what we may name epic reading) is of this class. When we are the youngest and heartiest we read thus. The fate and passions of men are all in all to us; for we are then true-lovers—candidates for laurel crowns, assured liberators and conquerors of the earth, rivals of archangels perchance in our dreams. We never pause then upon the artistic excellence of a book, we never try to look at and realize the scenery or sounds described (if the author make them clear, well and good—if not, no matter)—we hurry on to the end of the shipwreck, or the battle, the courtship, or the journey, palpating for one hero's fate. This, we repeat, is the highest kind of reading.

This sort of reading is most common in human narrative.

Earnest readers of science read their books at first as ordinary people do their histories, or novels—for the plot.

Some of us can recollect the zealous rush through a fresh book on mathematics or chemistry to know the subtle scheme of reasoning, or understand the just unveiled secrets of nature—as we read "Sinbad the Sailor" or "Mungo Park's Travels."

But most readers of science read in order to use it. They try to acquire command over each part for convenience sake, and not from curiosity or love. All men who persevere in science do this latter mainly; but all of them retain or acquire the epic spirit in reading, and we have seen a dry lawyer swallow a stiff treatise, not thinking of its use in his arguments, but its intrinsic beauty of system and accuracy of logic.

He who seeks to make much use, too, of narrative literature (be it novel, poem, drama, history, or travel) must learn scientific, as well as epic, reading.

He need not formally criticise and review every book, still less need he pause on every sentence and word till the full meaning of it stands before him.

But he must often do this. He must analyse as well as enjoy. He must consider the elements as well as the argument of a book just as, long dwelling on a landscape, he will begin to know the trees and rocks, the sun-flooded hollow, and the cloud-crowned top which go to make the scene—or, to use a more illustrative thought—as one, long listening to the noise on a summer day, comes to separate and mark the bleat of the lamb, the hoarse caw of the crow, the song of the thrush, the buzz of the bee, and the tinkle of the brook.

Doing this *deliberately* is an evil to the mind whether the subject be nature or books. The evil is not because the act is one of analysis, though that has been said. It is a proof of higher power to combine new ideas out of what is before you, or to notice combinations not at first obvious, than to distinguish and separate. The latter tends to logic, which is our humblest exercise of mind, the former to creation which is our highest. Yet, analysis is not an unhealthy act of mind, nor is the process we have described always analytical.

The evil of deliberate criticism is, that it generates scepticism. Of course we do not mean religious, but general scepticism. The process goes on till one sees only stratification in the slope, gases in the stream, cunning tissues in the face, associations in the mind, and an astronomical machine in the sky. A more miserable state of soul no mortal ever suffered than this. But an earnest man, living and loving vigorously, is in little danger of this condition, nor does it last long with any man of strong character.

Another evil, confined chiefly to men who write or talk for effect, is that they become spies (as Emerson calls them) on Nature. They do not wonder at love, or hate what they see. All books and men are arsenals to be used, or, more properly stores to be plundered by them. But their punishment is sharp. They love insight into the godlier

qualities, they lose the sight of sympathy, and become conscious actors of a poor farce.

Happy is he who judges and knows books, and nature, and men, (himself included,) spontaneously or from early training—whose feelings are assessors with his intellect, and who is thoroughly in earnest. An actor or a spy is weak as well as wretched; yet it may be needful for him who was blinded by the low principles, the tasteless rules, and the stupid habits of his family and teachers, to face this danger, deliberately to analyze his own and others' nature, deliberately to study how faculties are acquired and results produced, and thus cure himself of blindness, and deafness, and dumbness, and become a man observant and skilful. He will suffer much, and run great danger, but if he go through this faithfully, and then fling himself into action and undertake responsibility, he shall be great and happy.—*T. O. Davis, of Dublin.*

TASTE FOR READING.

Sir John Herschell has some admirable remarks on this subject—"Give a man his taste," says he, "and you place him in contact with the best society in every period of history—with the wisest, the wittiest, with the tenderest, the bravest, and the purest characters which have adorned humanity. You make him a denizen of all nations—a contemporary of all ages. This world has been created for him. It is hardly possible but his character should take a higher and better tone from the constant habit of associating with a class of thinkers, to say the least of it, above the average of human nature." What is still farther in favor of this habit, it may be cultivated as amusement, not as an occupation, and therefore may be possessed by any one; for it need not interfere with any business of life. The testimony of literary men indeed goes to show that literature itself should never be the sole employment even of an author, that should be pursued only in the intervals of business as a relaxation. Mr. Coleridge speaks feelingly on this point, and recommends to every literary man to have some occupation more or less mechanical, which, requiring no labor of the mind, hours of leisure, when he can turn to his books, to be looked for with pleasing anticipations.

It will be found that the authors who have written most and who have written best, were chiefly men of active lives whose literary labors were their amusement. Cicero, one of the most voluminous of ancient writers, was a lawyer and a statesman, whose whole life was passed in a contention of the forum or in the service of the republic, inasmuch that no great political event of the period is without some mark of his active participation therein. Milton was a school-master and a warm controversialist. He was better known to his contemporaries as the antagonist of Salmassius than as the author of *Paradise Lost*. What was Shakspeare's life but a continued scene of active labors, and those too of a very vexatious kind—for he was the manager of a theatre. The voluminous works of Sir Walter Scott were written, no one could tell how or when, so numerous were his other occupations.

The knowledge derived from books, and that which is gained by a practical acquaintance with the world, are not of such diverse natures that both cannot be pursued together. On the other hand, they act mutually as correctives; the one tends to liberate from narrow views, the other to give reality and truth to intellectual conceptions. There is moreover a certain freshness and elasticity of mind acquired by mingling with the business of life which enables one to use efficiently the knowledge derived from reading. He learns to understand the character of men in various points of development, to comprehend the spirit of the age, its wants, its tendencies, and to know how to accommodate himself accordingly.

But with authorship most of us have not much to do. Our purpose was to show by the instances just cited that if men busied in the daily concerns of life could find time to write books, and voluminous ones how easily may all, if they are so disposed, cultivate a taste for reading. There are few occupations which do not allow intervals or fragments of time which may be thus employed, without detracting anything that is properly due to social intercourse. To young persons especially does this refined and useful accomplishment commend itself. The taste once formed will grow of itself: the mind will require no urging to yield to it, but will look for each coming hour of leisure, and enjoy it when it comes. Grosser delights will gradually loosen their holds upon the affections as this gains strength. "For there is," says the same writer whom we quoted at the beginning, "a gentle, but perfectly irresistible coercion in a habit of reading, well directed, over the whole tenor of a man's character and conduct; which is not less effectual because it works insensibly, and because it is really the last thing he dreams of."

POWER OF KINDNESS.—No man has ever measured it, for it is boundless; no man ever seen its death, for it is eternal. In all ages of the world, in every clime, among every kind, it hath shone out a beautiful star, a beaming glory.

BOOK-KNOWLEDGE OF FARMERS—DERIDED BY WHOM?

With a man of any reflection and honest care for progress in all the arts and employments of useful industry, there are few things more trying to his patience than to hear men, sometimes even gentlemen, who have some pretensions to education, and who therefore ought to know better, denouncing book-knowledge as affording no guide in practical husbandry. Now, to all such, and especially to practical men who succeed well in their business, and who have always something useful to impart, as the result of their own personal experience, does it not suffice to say, "I am obliged to you for what you have told me; your integrity assures me that it is true, and your success convinces me that yours is the right rotation, and yours the proper process, since I see that while you gather heavy crops, your land is steadily improving; but now, my friend, let me ask you one question further. What you have imparted is calculated to benefit me personally, and unless communicated again by me to others, with me its benefits will rest. Now, suppose, instead of the slow and unsocial process of waiting to be interrogated, and making it known to one by one, as accident may present opportunities, you allow me to have recourse to the *magical power of types*, which will spread the knowledge of your profitable experience, gained by much thought and labour, far and wide throughout the land, that thousands may enjoy the advantages which otherwise I only shall reap from your kind and useful communication. Will not that be more beneficial to society, and is it not a benevolent and a Christian duty not to hide our lights under a bushel? Doubtless such a man, if not a misanthropic churl or fool, would say, Yes. Yet the moment, by means of types, such knowledge is committed to paper, it becomes (by fools only derided) *book-knowledge*.—*Plough, Loom, and Anvil.*

COMMON SCHOOL LIBRARIES.

The page of history furnishes few examples where a government has as well subserved the just and paternal ends of its creation, as did the State of New-York, in providing that libraries of sound and useful literature should be placed within the reach of all of her inhabitants, and rendered accessible to them without charge. This philanthropic and admirably conceived measure may be justly regarded, as next to the institution of Common Schools, the most important in that series of causes, which will give its distinctive character to our civilization as a people. The civilizations of ancient and modern times present a marked distinction. While the former shot forth at different epochs, with an intense brilliancy, it was confined to the few; and the fame of those few has descended to us, like the light of occasional solitary stars, shining forth from surrounding darkness. The ancient libraries, though rich in their stores and vast in extent, diffused their benefits with equal exclusiveness. The Egyptian peasant who cultivated the plains of the Nile, or the artisan who wrought in her princely cities, was made neither wiser nor better by the locked up treasures of the Alexandrian; and though the Grecian Roman, and even Persian commanders plundered hostile nations of their books, no portion of their priceless wealth entered the abodes of common humanity, to diffuse intelligence and joy.

The art of printing first began to popularize civilization. To make it universal, however, it was necessary that all should be taught to read. The Common School supplies this link in the chain of agencies. But another was yet wanting. Not only must man be taught to read, but that mental aliment to which reading merely gives access, must be brought within his reach; and it is surely as wise and philanthropic, indeed, as necessary, on the part of government, to supply such moral and intellectual food, as to give the means of partaking of it, and an appetite for its enjoyment; Without the last boon, the first would be in the case of the masses, comparatively useless,—nay, amidst the empty and frequently worse than empty literature which overflows from our cheap and teeming press, it would oftentimes prove positively injurious. In the language of the philosophic Wayland, "we have put it into the power of every man to read, and read he will whether for good or for evil. It remains yet to be decided whether what we have already done shall prove a blessing or a curse."

New-York has the proud honour of being the first government in the world, which has established a free library system adequate to the wants and exigencies of her whole population. It extends its benefits equally to all conditions, and in all local situations. It not only gives profitable employment to the man of leisure, but it passes the threshold of the labourer, offering him amusement and instruction after his daily toil is over, without increasing his fatigues or subtracting from his earnings. It is an interesting reflection that there is no portion of our territory so wild or remote, where man has penetrated, that the library has not peopled the wilderness around him, with the good and wise of this and other ages, who address to him their silent monitions, cultivating and strengthening within him, even amidst his rude pursuits, the principles of humanity and civilization.

A colonial nation, we inherited the matured literature of England: but in our country as in that, this literature has not extended to the

masses. In instituting a general library system, we create, or rather put in circulation, the first really popular literature, beyond that contained in the newspaper, and in the books of the Sunday-school. Can any one doubt then, that we have reached a point or phase in our civilization which demands the exercise of a provident care, an anxious, if not a timid circumspection?—*New-York Annual School Report.*

INFLUENCE OF SUITABLE LIBRARIES ON THE YOUNG.

Books adapted to the understanding of the young furnish profitable subjects for conversation and reflection, afford pure and chaste language for the expression of their thoughts, and would serve to elevate their minds above the disorganizing and petty strifes of seeing who should rule in school,—the master or scholars. The mind of man and child is so constituted, is of such a nature, that it is constantly drinking in, and appropriating to its use either for good or evil, whatever comes within its reach. Surround it with good principles, nourish it with wholesome, with moral and scientific food, and it will exhibit the products of such nourishment. But feed it with low and debasing thoughts, schemes and plans, and the legitimate fruit of such food will certainly show itself in the conduct and character of the future life.

Your committee consider the establishment of school libraries as one of the best provisions ever made for the improvement of the young. The books are much read, and their interesting and instructive character is too well known to need any comment; here the children of the poor and the rich are alike privileged, and will learn much that is useful and important to fit them for the active duties of life. For this they will honour the land that bestowed it, and reward its liberality with gratitude.—*Massachusetts School Report.*

CICERO ON BOOKS.

"Their study is the nourishment of the mind of youth, and the delight of that of old age. It is the ornament of prosperity, the solace and the refuge of adversity. Book studies are delectable at home, and not butenious abroad; they gladden us at night, and on our journeys, and in the country." And D'Israeli says, "Amidst all his public occupations and private studies, either of them sufficient to have immortalized one man, we read with astonishment in the Familiar Epistles, of the minute attention he paid to the formation of his library and cabinet." And when sending his small collection (small, relatively, we mean) to any one of his several villas, he calls it "infusing a soul into the body of his house."

WORKS OF FICTION.—Many works of fiction may be read with safety, some even with profit; but the constant familiarity, even with such as are not exceptionable in themselves relaxes the mind, which needs hardening; dissolves the heart, which wants fortifying; stirs the imagination, which wants quieting; irritates the passions, which want calming; and, above all, disinculcates and disqualifies for active virtues and for spiritual exercises. Though all these books may not be wicked, yet the habitual indulgence in such reading is a silent mining mischief. Though there is no act and no moment, in which any open assault upon the mind is made yet the constant habit performs the work of a mental atrophy—it produces all the symptoms of decay; and the danger is not less for being more gradual, and therefore less suspected.—*Hannah More.*

THE ORIGIN OF CERTAIN BOOKS.

The incidents and thoughts which have induced various authors to commence their works are, in many cases, somewhat interesting, and I think a note on this subject may be well adapted for *Notes and Queries*. And, if I may be allowed to throw out a suggestion, I would say that it would be far from useless if correspondents were to embody in a note what they might know of the immediate motives and circumstances which may have induced various authors to write certain works. Thus Milton's *Comus* was suggested by the circumstance of Lady Egerton losing herself in a wood. The origin of "Paradise Lost," has been ascribed by one to the poet having read Andreini's drama of *L'Adama Savra Representatione*, Milan, 1633; by another, to his perusal of Theramo's *Das Buch Belial*, &c., 1472. Dunster says that the *prima stamina* of "Paradise Lost" is to be found in Sylvester's translation of Du Bartas's "Divane Weekes and Works." It is said that Milton himself owned that he owed much of his work to Phineas Fletener's "Locusts or Appolyonists." "Paradise Regained" is attributable to the poet having been asked by Elwood the Quaker, what he would say on the subject. Gower's "Confessio Amantis" was written at the command of Richard II. who meeting Gower rowing on the Thames, invited him into the Royal Barge, and after much conversation, requested him to "book some new thing." Chaucer, it is generally agreed, intended in his *Canterbury Tales* "to imitate the "Decameron" of Boccaccio. When Cowper was forty-five he was induced by Mrs. Unwin to write a poem, that lady giving him for a subject the "Progress of Error." The Author of "The Castle of Otranto" says in a

letter, now in the British Museum, that it was suggested to him in a dream, in which he thought himself in an ancient castle, and that he saw a gigantic hand in armor on the uppermost bannister of the great staircase. Defoe is supposed to have obtained his idea of "Robinson Crusoe" by reading Capt. Rogers' "Account of Alexander Selkirk in Juan Fernandez." Dr. Beddoes, "Alexander's Expedition down the Hydaspes and the Indus to the Ocean" originated in a conversation in which it was contended that Darwin could not be imitated. Dr. Beddoes some time afterwards, produced the MS. of the above poem as Darwin's and completely succeeded in the deception.—*Notes and Queries.*

THE CONNEXION BETWEEN SCIENCE, LITERATURE, AND RELIGION.

A lecture delivered in Exeter Hall, London, December, 1848, by the Rev. GEORGE GILFILLAN, the distinguished author of "Literary Portraits," &c. Mr. GILFILLAN having been introduced by Lord ASHLEY, said,

The subject of the following lecture was certainly too wide and vast for a single lecture; volumes might be worthily occupied in treating of the various and intimate relations in which Science, Literature, and Religion stood to each other. He designed therefore to bring before them a few of the more simple aspects of the subject, principally for the purpose of proving at least the distinct approximation towards such an union, and that such an union might be the subject of general hope, and the bright herald of a future age. His leading propositions then were, that Science, Literature, and Religion are connected or related in their nature,—they are connected in their tendency and effect,—they are, to a certain extent, connected with God's special revelation to man,—they had been connected in the persons of several illustrious individuals,—and the greatest evils had been produced by their partial severance and apparent misunderstanding. In the first place, they were connected in their nature,—they were the various phases of the human mind. Science was the mind, as intellect or understanding contemplating nature, as a great series of phenomena dependent on one another, linked together by forces which it was its part to discover and disclose. Literature was the human mind surveying nature as a varied collection of beautiful and sublime objects, which exist in the mind of man; and it was its part to reproduce and combine that two-fold class of elements into union and noble forms. Religion was the mind, as faith, contemplating nature, man, and itself,—nature not as a series of successive changes or a magnificent apparition of loveliness, but as an institution proclaiming the perfections, and supplemented by the word of God. Thus they were the one mind under different aspects of contemplation, and using different degrees of light. Science held a torch of trying light, clear, stern, and searching:—Literature was surrounded by a subtler and warmer effulgence; while the light of Religion mingled with that which ever shone. They put him in mind of the three fair graces described by St. Paul, Faith, Hope, and Charity. There stood Faith with eagle eye contemplating the invisible; there Hope, looking beautiful and happy, as if a breeze from heaven was glowing around her temples and stirring her golden hair; and there Charity weeping over a perishing world, and looking all the more lovely for her tears. They might look at Science, Literature, and Religion, as three noble sisters. One arrayed with severe simplicity, her eye was piercing, her air was masculine; one hand leaned upon a terrestrial globe, the other uplifted a telescope to the stars: her name was Science. The other was more gayly and gorgeously attired, her cheek was tinged with a finer bloom, her mouth was radiant with a sweeter dimple; one hand rested on the open page of imagination, the other held a pen which seemed to drop sentences of gold: her name was Literature. The third was a more mature and matronly form:—

"Grace is in all her steps; heaven in her eye;
In all her gestures, dignity and love."

A dark but transparent veil enveloped her majestic form,—one hand was laid on the open page of the book of God, the other as it was lifted upon high appeared to beckon to brighter worlds and point the way. But while they might choose either of these holy three in the sisterhood of grace, the greatest of them was charity. They were all beautiful and noble, and, better still, the choice of one did not imply the refusal of the others; all might be equally and eternally their own. Again they were connected together in their tendency and effect. There were indeed some few men still who frowned upon Science and Literature, as if they necessarily interfered with the higher claims and nobler affections of that "wisdom which cometh from above." Surely such a feeling was one which separated that which God had not sundered,—which established barriers which God never erected; and threw a stain on the character of Religion, as if she was a monster of

the night, that would perish in the daylight of investigation. So far from that being the case, Religion wore an amiable aspect towards Science and Literature; the objects, tendencies, effects of all three were nearly identical. What was the design of Science? Clearly not merely to supply a certain amount of knowledge,—not merely to assist them in unlocking some of the secrets of nature. The amount of knowledge acquired by any man however gifted, was but as a drop in the bucket when compared with the vastness of truth; the principle of Science, then, was the thirst for truth which it excited in its votaries,—a thirst which approached as nearly to a virtue or a grace as anything not immediately derived from heaven could do. If the Almighty held in the one hand truth, and in the other the search after it, he would prefer the latter. If truth was precious, the search after it, as enlarging the mind, and disciplining it to habits of patience, research, and persevering curiosity, was a pearl of greater price. Dr. Chalmers indeed, said, that truth was too sacred a thing to tamper with, but it was not too sacred to be sought after. . . . What was the grand object of Literature? It was not to minister to vanity or selfish luxury; it was to incite a desire for intellectual beauty, for that high loveliness which dwelt in surrounding nature, which shone in the light of setting suns, and in the pale splendour of a starry sky, but which had its chosen abode in the ruined arches of the human soul. That was the mild mission of all their literature; to excite in them an excellence in the pure and in the magnificent, and to teach them, as they pursued their sad pilgrimage, to have their eyes opened to the beautiful sights which diversified the wilderness, and their ears attuned to those molodious strains which were heard sometimes amid all its confused and lamentable sounds. Was not that eminently a purifying and ennobling purpose, and did it not itself prove the strong affinity between Literature and Faith. . . . But what was the grand tendency of Religion? It was not in the meantime to satisfy them with God's light, not to satiate them with the glory of the Lord, as the eye of the eagle seemed to prey on the glory of the sun, but to excite in them a burning, and believing, and unquenchable desire for spiritual perfection. . . . Thus it appeared that Science, Literature, and Religion were kindred in their aims and objects, though they differed in some things. They differed in this, in the first place; their object was different: in one it was truth, in another beauty, and in the third moral perfection. Again they differed in this, that while the gift of that unquenchable desire was in two the gift of God in nature, in the third it was the gift of God in grace. It was true that here he must meet the common objection, that many men of Science and Literature had been void of, or opposed to Religion. But in the first place, it was affinity in the thing which he asserted, and not an universal rule of conformity in man. What mattered it when he was told, that La Place was an atheist, Byron a scoffer, and that Humboldt, in a recent work, expressed himself as being nothing at all. He went back and found that the Reformation and the revival of letters were nearly contemporaneous events; he went back again, and found that the Reformation was the herald of the discovery of the true theory of the heavens. In the cases adduced on the other side, he found only particular instances, but in those he adduced he found great general facts. Secondly, those men had their faults; they had the love and power, but not the religion of their art;—for in every high art there was, to say the least, a low religion. Those men had the love, the power, and the practice of their science or art, but blended with such darker elements, as at once weakened them in their own field, and made them recoil in abhorrence from the faith of Jesus. Such an one was Byron. His genius was of a high, if not of the highest order; but it became rather the morbid and fierce outpouring of passion than the calm, deep, and solemn voice of poetry, and it passed over their heads like a thunderstorm, rather than abode with them like a single bright beam of sunshine, as dear as it was beautiful, as regretted as it had been enjoyed. It was true that Byron did not turn away absolutely from the Christian Religion: he often held parley with it, and sometimes seemed inclined to "turn aside and see that great light," but still he could never induce himself to take off the shoes from his feet, and because the ground was holy, the unhappy man came not nigh, and perished in that gloomy wilderness which his passions had scorched into barrenness around him. But thirdly, Science, Literature and Religion had been united in many instances. They could appeal not only to the general principle, but to individual facts of such a kind as not only to illustrate, but to glorify the position he had taken. He would not allude to the many eminent divines who had excelled in works of science and literature, though they had been numerous, because their testimony might be considered interested and worthless, however high their authority might otherwise be. He did not say it ought to be considered in such a light, but it was far safer to adduce instances of another kind to which no such objection could be made. When illustrious laymen came forth from their laboratories, observatories, or painting rooms, or desks, and delivered distinct, deliberate, and eloquent witness in behalf of Christian truth, it was as if the prophet were again helping the woman. The thunder of a Bossuet, a Hall, or a Chalmers, coming from the pulpit, did not speak so loud in the cause of Christianity, as

the still small voice which proceeded from the studies of such men as Boyle, Addison, Cowper, or Isaac Taylor. They could, indeed, speak of mighty names on their side. Galileo, the starry sage, who first unravelled the map of the sky, was a Christian. Michael Angelo, the best painter who ever stamped his strong soul on canvass,—the greatest sculptor who ever wrought his terrible conceptions into marble,—the greatest architect who ever suspended the truth of genius between earth and heaven. Michael Angelo was a Christian, and some of his sonnets written in his old age breathed the purest spirit of Christian faith and Christian love. And need he speak of John Milton,—who laid the brightest crown of genius at the foot of the cross, and sprinkled the waters of Castalia on the roses of the garden of God. It might be asked, why he brought forward those names? Was it that he held them to be the pillars of Christianity? No,—Christianity stood on her own foundations, on her own simplicity, beauty, purity, grandeur, originality, and adaption to the wants and circumstances of men. Those men were not the pillars they were the decorations of her temple. . . . Thirdly, if Religion were an imposture, and a delusion, it was one so plausible and powerful to have subjected the strong minds of able men, and therefore it was not for every sciolist in the school of Infidelity to profess contempt for those who confessed it had convinced them. He remarked again, that they formed the three connected together in the word of God. The Bible was not indeed a scientific work; it did not profess or display any scientific methods; but it could not be remarked with too much attention, that no passage contained therein, as properly interpreted, was found to contradict any main principle of scientific truth. It had been subjected to the fire of the closest investigation, a fire which had contemptuously burnt up the cosmography of the Shastre, the absurdities of the Koran and other works of false philosophy, but yet this artless, loosely compiled, little book was unharmed, untouched, not one of its pages singed, with not even the smell of fire upon it. That book was the mirror of Divinity; other books, like the planets, shone with reflected lustre,—that book, like the sun, shone with unborrowed rays; other books sprang from earth, that book of books came from heaven on high: other books appealed to the understanding or feelings, that book to conscience and faith: other books solicited their attention, that book demanded it, for it "spoke with authority and not as the scribes." Other books would glide gracefully along the earth, or onwards to the mountain summit of imagination; that book, and that alone, conducted up the awful abyss which led to heaven: other books, after shining a little season, might perish in flames fiercer than those which consumed the Alexandrian library; that book should remain, pure as gold, yet yet unconsumable as asbestos, in the flames of a general conflagration. Other books might be forgotten in an universe where suns go down and disappear like bubbles in the stream; that book transferred to a higher place, shall shine as the brightness of the firmament and as the stars of heaven.

"Within that awful volume lies,
The mystery of mysteries.
Happy the man of human race,
To whom our God has granted grace,
To ask, to seek, to hope, to pray,
To lift the latch, and find the way.
But better had he not been born,
Who reads to doubt, or reads to scorn."

He would pass, lastly, to consider briefly some of the evils which had arisen from the separation which had but too often taken place between Science, Literature and Religion. He commented, at some length, on the conduct of many of the popular journalists of the day, as to their avoiding all allusion to religion in their writings, and said that such works were more pernicious in their effects than those of Voltaire or Paine; because they sapped faith by a more subtle process; they introduced their pernicious principles like poison wrapped up in jelly, and ere their votaries knew they were in danger, they found themselves in death.

THE USE OF KNOWLEDGE.

Some men may be disposed to ask, "Why conduct my understanding with such endless care; and what is the use of so much knowledge?" What is the use of so much knowledge? What is the use of so much life? What are we to do with the seventy years of existence allotted to us?—and how are we to live them out to the last? I solemnly declare that but for the love of knowledge, I should consider the life of the meanest hedger and ditcher as preferable to that of the greatest and richest man here present; for the fire of our minds is like the fire which the Persians burn in the mountains—it flames night and day, and is immortal, and not to be quenched! Upon something it must act and feed; upon the pure spirit of knowledge, or upon the foul dregs of polluting fashions. Therefore, when I say, in conducting your understanding, love knowledge with a great love, with a love coeval with life, what do I say but love innocence, love virtue, love purity of conduct; love that which, if you are rich or great, will sanctify the

fortune which has made you so, and make men call it justice; love that which, if you are poor, will render your poverty respectable, and make the proudest feel it unjust to laugh at the meanness of your fortunes; love that which will comfort you, adorn you, and never quit you; which will open to you the kingdom of thought, and all the boundless regions of conception, as an asylum against the cruelty, the injustice, and the pain that may be your lot in the outer world; that which will make your motives habitually great and honourable, and light up in an instant a thousand noble disdains at the very thought of meanness and of fraud! Therefore if any young man here have embarked his life in pursuit of knowledge, let him go on without doubting or fearing the event; let him not be intimidated by the cheerless beginnings of knowledge, by the darkness from which she springs, by the difficulties which hover around her, by the wretched habitation in which she dwells, by the want and sorrow which sometimes journeys in her train; but let him ever follow her as the angel that guards him, and as the genius of his life. She will bring him out last into the light of day, and exhibit him to the world comprehensive in acquirements, fertile in resources, rich in imagination, strong in reasoning, prudent and powerful above his fellows in all the relations and in all the offices of life.—*Sidney Smith.*

PUBLIC SCHOOLS IN NEW ENGLAND.

"We regard them as, under God, the affluent source of New England's enterprise and skill, her quiet and thrift, her safety at home, and her honor abroad. They are the check and the balance of power; the poor man's treasure and the rich man's bond. They are the eyes of liberty, and the hands of law, as they are both the root and the offspring of religion. They were devised by a foresight that reaches every interest of man: they were established by a sacrifice that proves the depth of principle which decreed their being; and they have been guarded, from age to age, by the sleepless vigils of wisdom and goodness. Be it ours, then, to cherish, to improve, and to transmit them as a holy trust bearing in its hand the record of past, and the pledge of future good."

MAKE A BEGINNING OR YOU WILL NEVER MAKE AN END.—The first weed pulled in the garden, the first seed put in the ground, the first dollar put in the saving's bank, and the first mile travelled on a journey, are all very important things; they make a beginning, and thereby a hope, a promise, a pledge, an assurance that you are in earnest with what you have undertaken. How many a poor, idle, hesitating, erring outcast is now creeping and crawling his way through the world who might have held up his head and prospered, if, instead of putting off his resolutions of amendment and industry, he had only made a beginning. A beginning, and a good beginning too, is necessary:

Had not the base been laid by builders wise
The pyramids had never reached the skies.

MANAGEMENT OF SCHOOL FINANCES BY MUNICIPAL COUNCILS.

Should all the County Councils adopt the course recommended in the following document, and adopted by the Municipal Council of the United Counties of Northumberland and Durham, in respect to their school finances, much inconvenience and delay would be prevented in the payment of school moneys, as well as losses to the School Fund, and the school interests of the country would be greatly promoted:—

Extract from the Report of the Standing Committee on Schools and Education.

"The School Committee to which was referred the Circular of the Chief Superintendent of Schools, published in the *Journal of Education* for June, 1853, begs to report,—

That your committee is much pleased to find that the Legislative grant to the School Fund has been increased on the recommendation of the Chief Superintendent to the sum of £4000 with an additional sum of £500 for and in special aid of new and poor Townships, £1000 for and in further aid of the Normal School, £500 towards the establishment of a Provincial Museum and Library, and £500 for and towards procuring a fund for the support of Superannuated, or worn out Common School Teachers in Upper Canada. Such grants being in the opinion of your Committee calculated to further the cause of Education, and greatly extend the benefits of the School System.

In order to provide for the punctual payment, the security, and the proper accounts of the expenditure of all School monies within the

jurisdiction of your Council, your Committee recommend that full returns be made of all School monies expended within the jurisdiction of your Council; and in order that punctuality and faithfulness may be obtained from the Sub-Treasurers upon whom the duty devolves, your Committee recommend, that each Sub-treasurer do immediately give security to your Council for the safe keeping and punctual payment of School monies entrusted to them, as the want of such security makes the members of the Counties Council personally responsible for such monies.

Your Committee is of opinion that the office of Sub-treasurer should not be abolished, but that each Sub-treasurer in addition to giving security as before mentioned, be directed to keep accounts of the Legislative Grant and Municipal parts of the School Fund *separate*, and carry forward the balances of former years, and that no Sub-treasurer be paid the Legislative grant for the current year until he shall have satisfactorily accounted for the School Monies in his hands for the preceding year, and that in such case the County Treasurer pay out all School Monies belonging to the Townships concerned, that in order to secure uniformity in the accounting of School Monies, the Treasurer or Sub-Treasurer be required to make up their accounts of the first of March in each year, accompanied by vouchers to the County Auditor. That each local Superintendent be instructed to transmit to the County Auditors, a statement of the apportionment made, and the checks issued by him, that the auditors may thus be able to detect any error (or fraud, if any should be attempted) on the part of Teachers or Treasurers.

With regard to the Supplementary School Bill which has just been passed by the Legislature, your Committee declines expressing any opinion, not yet having an opportunity of perusing it.

The increase this year in the Legislative School Grant requires in the opinion of your Committee a corresponding increase in the amount of Municipal School assessment, and your Committee recommends that provision be made for such increase, exclusive of the sum of £322 12s. 4d. now in the hands of Sub-treasurers, and applicable to School purposes, which sum is recommended to be apportioned by the local Superintendents in the several Townships where such balances have accrued."

Resolved,—That this Council desire to express their appreciation of the services of Dr. Ryerson, Superintendent of Education, for his zeal and services in the great cause and principles of Education, and for his circular on Education received this day.—Carried.

Truly extracted from the adopted proceedings of the Municipal Council of the United Counties of Northumberland and Durham,—June Session, 1853.

MORGAN JELLET,
County Clerk.

County Clerk's Office,
1st July, 1853. }

MUNICIPAL COUNCIL OF THE UNITED COUNTIES OF YORK, ONTARIO AND PEEL—AND THE NORMAL AND MODEL SCHOOLS.

During the session of this important body in the city of Toronto, the last week in June, and the first week in July, the Chief Superintendent of Schools addressed the following note to the Warden of the Council:—

DEPARTMENT OF PUBLIC INSTRUCTION FOR UPPER CANADA.
EDUCATION OFFICE, Toronto, 21st June, 1853.

SIR,—As the Normal School of Upper Canada may be regarded as the Farmers' College, the institution in which instruction is given in, and teachers are trained for, teaching the subjects which form the education of the mass of the future farmers of Canada—and knowing the interest which you and the members of the Council over which you have been chosen to preside, take in this mainspring of our system of public instruction, I shall be happy to show and explain to you and the members of the County Council the various parts and arrangement

of the Normal and Model School buildings and premises, should it be convenient for you to visit them at any time during your present session.

I have the honor to be, &c.

(Signed,)

E. RYERSON.

Joseph Hartman, Esq., M. P. P.,

Warden of the United Counties of York, Ontario and Peel.

In compliance with this invitation, the members and officers of the Council, to the number of between forty and fifty, visited and examined the institution and premises—including the grounds devoted to botanical, horticultural, and agricultural experiments. A few days afterwards the Clerk of the Council made the following communication:—

COUNTY COUNCIL OFFICE, July 4th, 1853.

To the Chief Superintendent of Education, &c. &c. &c.

SIR,—By the desire of the Warden, I send you a copy of a Resolution adopted by the Council of the United Counties of York, Ontario and Peel, at its sittings, on Tuesday last, in reference to the visit paid by that body to the Normal and Model Schools.

I am, Sir, your obedient servant,

JOHN ELLIOT, County Clerk.

"Resolved,—That this Council, on invitation from the Chief Superintendent of Education, having visited the Normal and Model Schools on Tuesday last, as one of the days set apart for the admission of visitors, desire to accord their approbation of the management and the system of education carried on in those schools, which is satisfactory to this Council, and creditable to the Superintendent of those institutions."

A GOOD METHOD OF PROVIDING MAPS FOR SCHOOLS.

During its late session in the city of Toronto, the Municipal Council of the United Counties of York, Ontario, and Peel adopted the following resolution:—

Resolved—"That the sum of one hundred pounds be placed at the disposal of the Warden, in connection with the Chief Superintendent of Education, for the purpose of procuring a sufficient number of the copies of the Map of Canada, with the late alterations in county divisions in Canada East and West, to supply each of the Common Schools within the bounds of the United Counties, and that the finance committee be instructed to prepare a by-law in accordance with this resolution, assessing the United Counties with the amount."—Carried.

1st July, 1853.

J. ELLIOT, County Clerk.

DISTRIBUTION OF THE SCHOOL FUND ACCORDING TO AVERAGE ATTENDANCE.

Questions have been proposed by some Local Superintendents whether, in Townships where the basis of *average attendance* in distributing the school fund to school sections is adopted, they should take into account the *length of time* the schools have been kept open. We answer, yes; the principle of the law being to give the most help to those that help themselves most, and to encourage the keeping open of schools the full year. This principle of the law was fully explained and illustrated in the Circulars issued in this *Journal* last year, and in the Chief Superintendent's Annual Report for 1851, pages 170-174, as well as in the note to the circular accompanying the apportionment of the current year, and the instruction to Local Superintendents at the foot of the Trustees' semi-annual return. The law directs that (where average attendance is adopted) the *mean average* of the several schools shall determine the amount to be apportioned to each school, and this mean average can only be obtained by taking into account the comparative length

of time,—months and days,—such school has been kept open. Where *length of time alone* is adopted, the school open for the longest period will, of course, obtain the largest share.

ALLOWANCE FOR THE FUTURE TO TEACHERS IN TRAINING ATTENDING THE NORMAL SCHOOL.

Extract from the Minutes of the Council of Public Instruction for Upper Canada.

The subject of the best mode of promoting, to the greatest extent possible, the patriotic objects of the Legislature in granting £1000 per annum, to facilitate the attendance of Teachers at the Normal School for Upper Canada, having been carefully considered by the Council, it was ordered—

That, as the ordinary course of Lectures and Training of Student Teachers in the Normal School extends through two sessions of five months each; and as it is desirable and important that each teacher-in-training should attend the whole course; and as, from the very large number of teachers in attendance, it is not possible to make to them all a pecuniary grant of five shillings per week each during two sessions—it is intended hereafter (until modified by the Council) to give, during the first session of the attendance of each teacher-in-training, free instruction and provide the necessary books and stationary; and during the second session of his or her attendance, to grant, in addition, a sum at the rate of five shillings per week, or £5 10s. for the session, payable at the end of the session.

EDUCATION OFFICE,

Toronto, 2nd July, 1853.

PRIZE ESSAYS ON TEMPERANCE.

The Executive Committee of the CANADIAN PROHIBITORY LIQUOR LAW LEAGUE offer a Prize of £25 for the best Essay, and £12. 10s. for the second best Essay on "The Nature and Objects of the Canadian Prohibitory Liquor Law League: embracing, also, full and reliable Statistical Information upon the Extent, Expense, and Results of the Liquor Traffic in Canada." The Essays not to contain more than from 64 to 96 pages octavo, letter-press; to be written in a fair, legible hand, and sent in to the Secretary (post-paid) on or before the 15th day of October next.

Each Essay must have a motto, and be accompanied by a sealed letter containing the address of the writer, and also the motto by which the Essay is distinguished.

The Committee have much pleasure in stating that the Rev. Dr. RYERSON, Chief Superintendent of Schools for Upper Canada, the Rev. Professor LILLIE, and the Rev. Professor TAYLOR, have kindly consented to become adjudicators. The Committee feel assured that these names will be a sufficient guarantee to the public, of ability, probity, and discrimination; and they leave it with them to determine whether any of the Essays sent in are worth the Prizes offered.

G. P. URE, Secretary.

Toronto, 28th June, 1853.

SCHOOL TEACHER WANTED.

A PERSON Well qualified to take charge of and conduct a School of 100 Pupils at Gananoque. None need apply who cannot produce a satisfactory certificate from the Normal School, at Toronto.

Apply Post-paid to

A. WEBSTER,
At Gananoque,
Trustee School Section, No. 3.

Gananoque, August 3rd, 1853.

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

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