

one of these blemishes can be seen in it. The reforms have been very properly reformed out of existence. Still, "Webster" clings to such errors as omitting *u* in words ending with *our*, and omitting one of the *l's* in such words as councillor, traveller, levelling, &c. These innovations have found their way too frequently into the "Dominion," and we must therefore be on our guard against them. If the *u* is omitted in words ending with *our*, why not in words ending with *ous*? Even more detestable is the "reform" which attempts to change sceptre into *scepter*; lustre into *luster*; centre into *center*, &c. The "radical" press of New York too commonly follow this vile innovation.

"Webster and his followers insert an additional *l* into dulness, fulness, fulfil, enrol, &c., without any just cause or even a plausible excuse. In the matter of spelling, the last edition of Webster is an improvement upon all the previous editions; but Worcester is a very decided improvement on the most approved Webster. The latter is justly prized for its definitions. Its popularity in the British Provinces is great. Hence the necessity of being on our guard against its atrocious spelling.

"As a rule we should produce our own school-books, and if we cannot do so, we should give a preference to books produced in Great Britain. For there is no influence (except that of newspapers) that goes so far in moulding the English of a country as its school-books.

"The "Queen's English," good, simple, pure, pellucid, should be the English of our people. Nothing worthy of us is gained by allowing ourselves to be corrupted by our neighbours. Our models, if we seek any, should be British, not American. We should go back as much as possible to the language as it was used by Shakespeare, Ben Johnson and Spenser. I have often regretted, when reading the glorious Fairy Queen, that some of the richest and sweetest words of that time have fallen into disuse. Some of these will yet be restored to our currency, and the more the better. Tennyson has brought us back some gems. Spenser, in his Fairy Queen tells of

" "Dan Chaucer, well of English undefiled
On famels eternal beadroll worthy to be filed."

"This is a well-merited tribute to the father of English poetry. Chaucer is a study by himself. His prose and poetry are equally admirable for simplicity and purity of language. The lesson with which the student will rise from these fathers of our language is one that many stand in need of, namely, that little words are stronger and better than big words. The same lesson is taught all through our higher literature, down to the Idyls of the King and the latest editorial in the *Times*."

3. SUNDAY SCHOOLS IN ONTARIO AND QUEBEC.

From the Report of the Sunday Schools Association of Ontario read at the recent Convention at St. Catharines, we gather the following particulars; in it an extract is given from the last report of the Canada Sunday School Union, at Montréal, one of the missionaries of which, Rev. Mr. Walker, had organized 26 new schools, with 142 teachers and 1,050 scholars, besides reporting the addition of 1,000 scholars to existing schools. The other Missionary of the Union, Rev. J. McKilligan, had completed during the year his four months' engagement with the Association, during which he organized 31 schools with 171 teachers and 1,340 scholars; visited 66 other schools, and delivered 135 sermons or addresses. The funds for this service were nobly supplied by schools in Ontario. In reference to county secretaries, whose duties are "to ascertain the number and condition of Sabbath Schools in the different counties, and the number of children not gathered into Sabbath Schools, to promote the establishment of new schools and of county associations, and to report to the General Secretary the condition and wants of their several counties," the report stated that, with the exception of Grenville, Glengarry and Stormont, there had been a local secretary in every county and city of Ontario; while in Quebec there were five counties, with protestant communities, without secretaries. These officers complained of the difficulty of securing the information asked for. The schools were generally prosperous, the scarcity of teachers and the want of interest in parents being the chief hinderances. There was a call in many quarters for the visits of a Sabbath School agent or Missionary. More county associations had been organized, and conventions held during the past than in any previous year. The Secretary had attended some, but an agent could be usefully employed in attending local conventions and institutes. There was a great demand among teachers for more information. The want of books is often felt. At the last convention, several persons offered \$100 each, and one \$200 towards a fund of \$1,000 for supplying books, but that amount was not made up. Teachers' meetings were not general. Many schools reported no contribution for missions, most have libraries. Few keep full records of their pro-

ceedings. The number of conversions reported, is on the increase, Ministers' Bible classes are numerous, but not general. Most schools are kept open through the year. The statistics furnished to the General Secretary, still very incomplete, were as follow:—Schools 1,653, new do 61; teachers 12,545, of whom 7,332 were church members; scholars 104,438, with about two-thirds in average attendance; scholars in church membership 3,924; Ministers' Bible classes 224; additions to church from schools 1,242; schools reported prosperous 533; net increase 4,531; teachers' meetings 306; volumes in libraries 167,275; schools closed in winter 162, conventions held 13. These returns being so partial, the Secretary had also obtained statistics of the schools connected with the several denominations, from which the following table was compiled:—

	Schools.	Teachers.	Scholars.
Wesleyan Methodists.....	810	7636	51,321
Church of England.....	430	3650	32,500
Canada Presbyterian.....	325	2600	24,830
Episcopal Methodist.....	250	2079	11,390
Regular Baptist.....	200	1500	10,000
New Connexion Methodist.....	143	990	6,806
Primitive Methodist.....	122	1043	7,009
Bible Christian.....	101	836	5,032
Kirk of Scotland (1868).....	98	981	8,398
Congregational.....	72	550	4,200
Luthern.....	41	221	2,056
Union Schools (estimated).....	500	4000	25,000
Total.....	3092	26086	188,542

4. EDUCATION OF THE COLOURED PEOPLE IN CANADA.

At the recent Conference of the British Methodist Episcopal Church at Hamilton, the Committee on Education made the following report:—Your Committee appointed on Education, beg to report that we have carefully considered the educational interests of our people at large, and can say, unhesitatingly, that, as far as we can learn, the young and rising generation in the Provinces have made rapid progress in point of education and general knowledge. But there yet remains ample room for improvement. It has been practically demonstrated that moral and intellectual improvement must go hand in hand with wealth to establish the greatness and insure the advancement and success of any church or people. We thank our Heavenly Father for the liberty and British equality that the law guarantees to us as a people, irrespective of the clime in which we were born, or the hue of our skin; but we are far from sympathizing with those administrators of law, who have it in their power to educate or see to the education of our children in the same branches of knowledge and science that are taught to their own children. It is needless to disguise the fact that colored people in the school sections and municipalities of Chatham, Windsor, Colchester, Buxton, Dresden, and St. Catharines, are not privileged to enter the Grammar Schools, and even the Common Schools. In Hamilton, Toronto, London, and all other places that we know of in the Dominion Provinces, it is, however, quite different. They are received in the Common and Grammar Schools, Academies, and Colleges, without distinction. The result of the latter has been quite favourable, for many colored ladies and gentlemen have in the latter places received a good education, and have gone to parts of the United States, and are acquitting themselves as teachers, among the freedmen and others, in a manner that reflects great credit both to themselves and to their educators. We believe that the system of education in British America, stands unsurpassed on the American continent. All we ask for is that the governments, general and local, throw open the doors of the Common and Grammar Schools—where they are closed against us—to our children, the existence of separate schools notwithstanding.—We recommend our people, who are suffering under those very unfavourable circumstances, to lay their grievances before the local Legislatures, or the councils, or some place where they may effect the opening required. And if their grievances are not heard, we recommend them to contend manfully at the polls and other places where their power can be felt. A noble contention for human rights, relying upon the strength of Israel's God, must inevitably succeed. We further more recommend, as our connection has been trying, to establish an institution of learning in the county of Kent, vicinity of Chatham, on the manual-labour system, known as the Naezry Institute, for the benefit of our coloured youth and ministry, that we not only feel it to be our duty to raise all the funds we can to support the said institution, but that we ask the Government for funds as other religious denominations have done: for it is quite evident that we, as a religious body of British subjects, believe it to be our duty to defend the Government, as is expressed by our 23rd Article of Religion, in our book of Discipline, and consequently we are as much entitled to Government aid in our educational institutions as other institutions in the Dominion.