

educational agencies of our country, still immature and imperfect, but of whose future expansion and usefulness we have the most perfect confidence, if they can be protected from the aspiring hand of fanaticism, were at that time hardly in existence. Of course, we do not mean to imply that our fluent poetess was left, by defect of education, in an illiterate condition. Far from that—her reading and cultivation, evinced in her works, show the contrary. But, only the common rudiments of learning were to be obtained in the public schools; all additional culture must have been gained from personal reading and study of her favorite authors, Pope, Ossian, Mrs. Hemans, Byron (in his *Hebrew Melodies*) and Tennyson. It is evident, from the sublimity of her thoughts, and the unusual harmony and beauty of her versification, that these were studied to good effect. But still Miss Johnson was precluded, by the circumstances of the time and place of her birth, from contact with the learning of schools and schoolmasters, or from the ceaseless tide of thought and idea in the world around her. She was debarred from that intercourse with great minds, and acquaintance with scenes of interest, historical or modern, which commonly arouses the poetic inspiration of the muses. Her cultivation and reading were only sufficient to make her conscious of her power; they scarcely availed to enhance or to shape them. She is most completely the exhibitor of only her natural gift. She was descended from a family of United Empire Loyalists—a stock which has always been the bone and sinew of the Township of Lower Canada. Uniting the enterprise and personal independence of the American to the stability and veneration of the British character, these U. E. L's., as by familiar abbreviation they are generally called, possessed the best possible combination of character for the settlement of this section of Canada, which, unrocked in its youth in the cradle of Revolutionary Democracy, is now, in its manhood, building on a better foundation than the shifting sands of Republicanism. To this circumstance may possibly be attributed the strong loyal attachment to British principles everywhere expressed in her writings. Her family was preeminently religious. Many "A Cotter's Saturday Night" was undoubtedly witnessed by our Poetess in her infantile and youthful days underneath the roof of that happy home.

This early direction of her mind to the "High and Holy One who inhabiteth Eternity," coupled with a remarkable plasticity and serenity of temperament, caused her to see in everything the Divine hand. Religion appeared in her as spontaneous as her poetry. Although identified in her religious confession with a sect which makes much of the evidences of *conversion* (that which derives its name from the special prominence which it gives to the one article of the "Catholic Faith," which teaches the second coming of our Lord in the flesh), she never dated her new birth from any moment of time, nor remembered when she did not believe herself "the child of God." Under these circumstances, there was formed that trustful, beautiful, romantic tone of mind which produced, in the short life of about a quarter of a century, in spite of abiding bodily weakness and pain which always seriously impaired her comfort, and eventually occa-