

the rich and poor. It is among the reproductions of ancient, and the achievements of modern art, and the sounds of good music that the eye and the ear are appealed to. It is only in the study of the beautiful, where the scenes become our teachers, that we can expect to unite in a common pursuit all the dissevered classes of society.—*Montreal Gazette.*

2. THE WAY TO ROOT OUT POPULAR SUPERSTITIONS.

In this age of newspapers, periodicals, and standard literature, of schools, academies, and colleges, when the ignoramus who cannot read is a curiosity seldom seen, we think of the dark ages when we speak of superstition. With all the opportunities for gaining knowledge so readily accessible, and the progress made in science, we are loth to credit the amount of absurd superstition that has a firm hold upon the masses. Men of reputation for character and general information, who will talk intelligently upon politics, religion, and other topics of general interest, practically believe in prophetic signs and superstitious notions as ridiculously absurd as most we find in the imaginary fictions of the East. A fruitful source of superstition consists in the fancied influence of the heavenly bodies upon the affairs of this world. The belief that the moon causes the tides is founded upon philosophical principles, but when the moon is claimed to give direction to the winds, temperature to the weather, and inform the farmer when to sow his seed, the connection between cause and effect is ignored.

The amount of such absurd faith in almost every community is incredible. Fishermen will wait for the finny tribe to see a full moon through the air-holes in the ice before they will molest them. The old family almanac is frequently consulted to anticipate the rain and shine, and the prophesied changes of weather "about this time" shrewdly scattered over a fortnight's space is always satisfactory.

No work is commenced on unlucky Friday. The position of the sun in the signs of the zodiac gives indispensable information to the farmer about the management of his stock. A multitude of similar ridiculous absurdities are believed not only among the ignorant backwoodsmen but by men of some position and influence in our most enlightened communities. We believe it devolves upon the educators of our youth to eradicate these relics of a barbarous age from the popular mind. It cannot be done in a moment. Men must be taught to think and reason.

To keep evil thoughts and influences out of the mind it must be preoccupied by right principles. Many a fond parent incautiously warps the tender mind of his child by placing in his hands the nursery tales of our day, which are at best only designed to interest and please. It is sad to see a little child upon its mother's knee listening with eagerness to tales of goblins, ghosts, and fairies. With childish simplicity he believes it all. It will require long years of vigorous growth to repair the mind distorted by improper early training. The hateful ghosts of ghost and fairy stories often haunt the mind long familiar with philosophical investigations. If the judgment and imagination in early youth are vitiated by imposition upon childish credulity, a foundation is laid for any belief whatever, whether attested by credible evidence or not. This accounts for the grossest superstitions all about us.

The best antidote for this evil is to enlighten the mind by an acquaintance with the common facts of natural science. The habit of investigating the phenomena of nature, and tracing results to their causes will dispel the deepest darkness of superstition and ignorance. Instead of wearying the mind with the verbiage of the more abstruse branches of learning, the rudiments of natural philosophy should be taught in our common schools.

Education does not consist, as some would have it, in cramming the intellect with words and sentences which it cannot comprehend, but in the proper development of the innate powers of the mind. Encourage the natural desire of searching out the reason for everything, and you will do more to educate the mind than if you crowded into it all the facts of an encyclopædia or dictionary.—H. M., in *Rhode Island Schoolmaster.*

VIII. Biographical Sketches.

No. 1. THE HON. J. E. TURCOTTE.

It is our painful duty to have to record the death of the Hon. J. E. Turcotte, which took place at his residence in this city on the 20th ult. He expressed himself as satisfied to die, as his work was done, in allusion to the completion of the railway, for the success of which he has laboured for years past, and made many sacrifices. Mr. Turcotte's political history is well known in the province. He sat in the first parliament after the Union, was solicitor General in the Viger Papineau ministry, and was elected Speaker of the

assembly in 1863, which position he occupied with entire satisfaction to the House until the fall of the Macdonald Cartier administration. Mr. Turcotte leaves a family of four boys and four girls. His loss is deeply deplored, not only by his immediate friends but by those who were opposed to him in politics. A melancholy interest now attaches to the subjoined document and expresses the feeling of those who knew him best. Mr. Turcotte was an uncompromising political foe, but in all the relations of private and social life he was the kind husband, the indulgent parent, and the genial friend. At a meeting of the Council of the Corporation of the City of Three Rivers, held on the 20th day of December; It was moved, seconded, and resolved: That this Corporation has learned with satisfaction that the Three Rivers and Arthabaska Branch Railway has been put in regular operation on the 12th December inst. That this Corporation avails itself of this occasion to express in the name of this city to the Hon. Joseph Edouard Turcotte, that fully do they appreciate the sacrifices he has suffered and the energy he has displayed in order to overcome the numerous difficulties and obstacles he encountered during the construction of this Railway. That this Corporation acknowledges also that the conduct of Hon. M. Turcotte towards this city has always been most liberal, and thanks him for all the sacrifices which he has made, at the expense of his fortune, as well for the embellishment of this city as for its material advantage. His funeral took place on the 23rd and was largely attended; the places of business throughout the city being all closed.—*Three Rivers Inquirer.*

No. 2. JEFFERY HALE, ESQ., OF QUEBEC.

Mr. Hale of Quebec, who died at Tunbridge Wells, England, on the 13th of November, was son of the late Hon. John Hale, Receiver General of the Province of Lower Canada, and in early life entered the Royal Navy. He was ardently devoted to his profession; but growing up to manhood, he clearly saw that the naval service (as it then existed) did not afford him that position of usefulness for which his warm young Christian heart yearned. Accordingly, on obtaining his lieutenantancy, he returned to Quebec, his native city, where, for the last thirty years, his name has been associated with every good work, having for its object the happiness of his fellow citizens and the glory of the great Redeemer. The Sabbath School established and maintained by him—one of the oldest in Canada—still exists, and it will be a source of gratification to many to learn that provision has been made for continuing its usefulness; in connection with this school Mr. Hale found his most delightful employment and useful sphere of labor. Upwards of twenty ministers of the Gospel and ministers' wives have been sent from this School to the Lord's vineyard; to this fact he would sometimes allude with peculiar gratification. Many of his Sunday scholars have grown up to be useful members of society, not a few of them scattered over the world; but whether far or near his loving spirit never forgot them—his counsel, influence and means were cheerfully given to those in need.—*Echo.*

No. 3. THE EARL OF CARLISLE, K.G.

The death of the genial and kind-hearted nobleman who expired on the 5th ult. within the princely walls of Vanbrugh's Castle Howard, leaves a blank in society which will be felt by all classes. George Frederick William Howard was the seventh Earl of Carlisle. He was born on the 18th of April, 1802, and educated at Eton and Christ Church, Oxford, where, in the year 1821, he gained both the Newdigate prizes for his English poem "Pæstum," and the Chancellor's medal for his Latin poem "Eleusis." In 1823 he took a first-class degree in the Classical Tripos, and shortly afterwards he accompanied his uncle, the late Duke of Devonshire, as *attaché* to the Embassy to Russia on the coronation of the Emperor Nicholas. In 1826 he was returned to Parliament for the family borough of Morpeth. In 1826 he published a five act tragedy in verse, called "The Last of the Greeks; or the Fall of Constantinople." In 1829 he took an active part in the passing of the Emancipation Act, and in the ensuing year was returned for the West Riding of Yorkshire. In 1835 he became a privy councillor, and from that time till the fall of Lord Melbourne's ministry, in 1841, was chief secretary for Ireland, under the lieutenantancy of Lord Mulgrave (afterwards Marquis of Normanby), having in the course of that time the charge of the Irish Tithes Bill, the Irish Municipal Reform Bill, and the Irish Poor-Law Bill. Being now freed from Parliamentary duties, he spent a year in the United States and the West Indies, taking a special interest in the slavery question, on the side of abolition. On his return to England he began the series of his popular addresses at Mechanics' Institutes. A collection of twelve of them has been published (in 1852) in Longman's Travelers library, under the title "Lectures and Addresses in Aid of