

and we have been, and will be, in all respects; but oh, ladies and gentlemen, when you think of your own children, of your own house, how should gratitude to God for your mercies, as well as pity for their misery, move you. Very touching and very appropriate—and I will read from it—are the words a great novelist put into the mouth of a poor fallen girl—very touching for my purpose. May they sink into your hearts like seed into the kindly furrow, and bring forth a speedy harvest to these poor bairns. “Thank Heaven, upon your knees, dear ladies, that you had friends to care for you and to keep you in your childhood, and that you were never in the midst of cold and hunger, and riot and drunkenness, and—something worse than all—as I have been from my cradle, that I may use the word, for the alley and the gutter were mine, as they will be my deathbed.”

Something of the same kind is greatly needed in Toronto and other Canadian cities. The evil to be combated has not as yet reached such gigantic proportions with us, and consequently could be more easily met and mastered; but every year's delay makes it worse and increases the difficulties in connection with the whole question. We trust the friends of humanity and virtue will not allow to go to sleep their interest in the little outcasts who are fast growing up to be hardened and expensive criminals.—*Globe*.

5. REV. DR. McCaul's REMINISCENCES OF U. C. COLLEGE.

The following facts in regard to the earlier history of Upper Canada College were mentioned by the Rev. Dr. McCaul before the Education Committee of the House of Assembly, on the 15th inst. He said:—

This day, 30 years ago, he arrived in Toronto, to assume the office of Principal of that institution. Upper Canada College had been established, almost wholly through the influence of Sir John Colborne, afterwards Lord Seaton. Dr. Strachan was extremely anxious to have the University commenced early, and Sir John Colborne was just as anxious that it should not commence. In fact, he was determined it should not, even so far as to use the expression that not one stone should be laid upon another. The consequence was, there was an antagonism about the establishment of Upper Canada College. Dr. Strachan never looked kindly on it, and was extremely anxious to prevent any of the funds of King's College being used for its support, or at least to have as little as possible of those funds so applied. The College was opened in 1829—in the first instance, in the Grammar School. The Head master of the Grammar School, Dr. Phillips, and, he believed, the other masters, and the pupils, were transferred to Upper Canada College, and in order to make it, he supposed, take the place of the Grammar School, it received the double name of Upper Canada College and Royal Grammar School. Dr. Harris, his (Dr. McCaul's) immediate predecessor, established the whole system of the School, on the plan of an English Grammar School. He (Dr. Harris) was much opposed to what were called mixed schools—that is, he wished that there should only be a classical education given, and that the classical masters should teach English, and nothing more of it than was absolutely necessary. The same gentleman also introduced a system of punishments which was quite new in the Province, known as the “cow-hide” system, (Laughter.) This created a prejudice against Upper Canada College, and the result was, that the Grammar School was revived. Dr. Harris was at the same time compelled to make some changes in his plan, and had what he called a “partial” class, to show that the boys who got merely an English and commercial education were only partially educated. Through the pressure of the public, also, he was obliged to establish a Preparatory School, with a preparatory master. When he (Dr. McCaul) took the office, his views in some respects were different from those of his predecessor. He certainly admired his arrangements very much: they were astonishingly minute, and accurate to a wonderful degree; but his objection to a mixed education was just the opposite of his (Dr. McCaul's) feeling. He, therefore, encouraged the English branches and French, and introduced German, and—what was a great source of annoyance to the classical masters—gave the masters in the other branches a veto on boys being advanced merely for their classical knowledge. Finding, also, that there was no University established at that time, he introduced a good deal of University work, and had a seventh form—which did not now exist—into which he introduced some subjects that really belonged to a University course. The boys were taught, for example, Logic, Natural Philosophy, &c. The position which Upper Canada College occupied at that time, was thus, that of a substitute for the University, and at the same time it had to discharge the duties of a Grammar School. At the time of the opening of the University, Upper Canada College had for many years been discharging these functions well, and it was regarded as a very im-

portant institution, in the interests of the higher education; and it continued to be maintained, though not with the same standing as it had before the University was established.

IV. Suggestions and Counsels on Education.

1. EARL FORTESCUE ON THE POWER OF EDUCATION.

Earl Fortescue, in the course of an able address delivered at the annual dinner in connexion with the East Devon County School, said:—“The business of testing and stimulating education was being efficiently carried on throughout England. The establishment of middle-class examinations by the two ancient Universities supplied a test of good schools and a stimulus to fresh exertion, which was particularly needed to enable parents to ascertain whether they got their money's worth in the education of their children. Magistrates and landowners were deeply interested in the subject of education. It was impossible for those engaged in magisterial duties not to feel that something more was needed for the repression of crime than the deterring power of punishment and intimidation; the want was wholesome education for the young. And success in farming did not now depend on capital alone, but skill was indispensable; and it was of the highest importance that a good solid foundation of general education should be laid. The greatest engineers, the greatest military men, the greatest lawyers, the practice of our national Church, all the highest authorities seemed to concur in saying, ‘Don't begin too soon with specialties, but lay the foundation of a good, sound, and not a mere showy clap-trap education.’ When so much was doing in the way of education, and more was likely to be done for the wage class, it was doubly important that the employers of labour and holders of wealth should keep themselves as a class decidedly ahead in knowledge, as well as capital, of the classes they employed. God forbid that in this country there should be any impassable gulf to prevent members of the humbler class rising by merit. The highest distinctions were open to all, and they had many examples of men born in humble life having won the most honorable positions. Perseverance and ability would continue to secure great rewards, and in this age it was incumbent on the great middle class to put forth increased efforts to maintain their position. They must not stand still or be slow in education while the humbler classes advanced. And the education of girls was not less urgently required than that of boys. He sincerely hoped that very soon a movement would be on foot for giving girls of the middle class a more sound and useful, though, perhaps, a less showy education than they got at the present schools.”

2. CRAMMING AND HONOURS AT COLLEGE.

Amid all the talk about education, there is a danger of losing sight of what education really is. A good many of those most thoroughly “crammed,” both at school and College, and who have carried off “honours,” cannot be spoken of as educated after all. They have “got up” certain books and certain systems, and have never come to think for themselves, or ever to be so much in sympathy with a good deal which they have learned, as to understand and feel by what processes of thought certain conclusions were reached, and certain courses pursued. What this one said and wrote, they can describe with tolerable fulness, and that little more, though they persuade themselves their education is finished. If that should often hold good in the highest, it is not to be wondered at if the same process and like results should be found prevalent in the lower institutions of education. John Ruskin says, and there is at any rate sufficient truth in the statement to make it worth thinking about. “An educated man ought to know three things:—First—Where he is; that is to say, what sort of a world he has got into, how large it is, what kind of creatures live in it, and how? What it is made of, and what may be made of it. Secondly—Where he is going; that is to say, what chances or reports there are of any other world besides this, and what seems to be the nature of that world? Thirdly—What he had best do, under these circumstances; that is to say, what kind of faculties he possesses; what are the present state and wants of mankind; what is his place in society, and what are the readiest means in his power of attaining happiness and diffusing it. The man who knows these things, and who has his mind so subdued in the learning of them that he is ready to do what he knows enough, is an educated man; and the man who knows them not is uneducated, though he could talk all the tongues of Babel.”

3. THOMAS CARLYLE TO YOUNG MEN.

Thos. Carlyle, in declining an invitation of the students of the