

Mr. W. H. Bean, teacher, Scarboro', has had his salary raised \$50. That is good.

The veteran Teacher, Mr. P. Jordan, has the Morewood School.

Mr. J. S. Carstairs succeeds Mr. Harkness, as Principal of the Chesterville Public School.

Mr. Jno. T. Campbell has the Ormond School. This school has maintained a high standing, and Mr. Campbell is determined that this shall be kept up.

Miss Jane Johnston, who has a non-professional 2nd A, has the school at No. 15, Winchester.

Miss B. Ross, of Argyle, has been engaged as teacher in the Glenarm Public School. Mr. W. Calder, her predecessor, is going to Belleville.

Correspondence.

To the Editor of the CANADA SCHOOL JOURNAL.

SIR,—“Teacher” in last week’s JOURNAL proposes that legislative pressure should be used or School Boards to compel a more frequent payment of teachers. While agreeing with “Teacher” as to the desirability of such a change, we do not see that legislation could effect it. Your correspondent says there are many teachers in rural districts, who fearful of not being able to get a school will teach on any terms. Legislation could not influence these, as they might still engage, as now, in defiance of any such regulation, while teachers of ability observing it, would be placed in a worse plight than now. Besides, no teacher of real merit would engage with a Board, who paid him only through dread of the law. Such an amendment in the law would put a premium on laxity by removing the incentive to emulation and giving the laggard the same reward as the earnest worker. It would also speedily induce members of other trades and professions to seek similar protection. Legislation cannot dictate to a master how often he is to pay his servant during the year. Such a step would suppose the latter to be wanting in the intelligence necessary to make his own arrangements. It would be an encroachment on the rights of both employer and employed. The teaching fraternity must manage the case themselves. Let it be discussed at Conventions, and any who violate the arrangements be treated with social ostracism. Such a course would speedily remove the evil.

Yours in sympathy,

ANOTHER TEACHER.

Penetanguishene, Feb. 23, 1885.

Answers to Correspondents.

ANSWERS TO CORRESPONDENTS.—R. H. C.—The English Literature for third-class teachers’ examinations for 1885, is *Scott—Lady of the Lake*, with special reference to Cant V.; and *Irring—Rip Van Winkle*.

“The proceeds of the entertainment were upwards of sixty dollars,” clearly means that they were more than sixty dollars—on the upward side of that sum.

A SUBSCRIBER.—The distribution of prizes will not be affected by the time of sending in the problems, if they are sent in before the date mentioned as the limit of time.

The condition on which two or more sets of problems may be submitted by the same competitor, is that said competitor must have paid for an equivalent number of copies of the JOURNAL for the current year. If, for instance, A. B.’s name appears on the subscription list, as having paid for three copies of the JOURNAL to his own address, he is entitled to submit three sets of questions for competition.

The remaining inquiry as to what is meant by third and fourth class, will be answered next week for the information of inquirers in the United States and Lower Provinces.

We promised the High School Entrance Examination papers for December this week. We have failed to procure a copy in time for this issue, but expect to have them for the next.

Miscellaneous

GORDON AND THE MAHDI.

Imagine a man about forty years of age, of medium height, as lean, as the saying is, as a shotten herring, with a mahogany complexion, coal-black beard and eyes, and three vertical slashes on his pallid cheeks; add to this a long cotton shirt as a garment, a narrow turban as a head-dress, a pair of wooden sandals, and in the hands—dry as those of a mummy—a string of ninety beads, corresponding to an equal number of divine attributes, and you have the Mahdi. Those who have seen him say that Mohammed-Ahmed plays to perfection the part of a visionary dervish, waving his head when walking, and murmuring constant prayers, his eyes fixed on heaven. His father was a carpenter on Naft Island, in the Nubian Province of Dongola, and about 1852 came, with his four children to Chindi, a small city on the banks of the Nile south of Berber. When still very young he was placed as an apprentice under the care of one of his uncles, a shipbuilder of Chabakah, opposite Sennaar. It seems that the future prophet was not without his failings, for one day his uncle thought well of flogging him in a regular French style. The proceeding was not appreciated, and the child ran away until he arrived in Khartoum, where he entered a sort of school or convent of begging dervishes who were in charge of the monument erected over the venerated remains of Cheick Hoghali, patron of the city. There his life was a remarkable one for his piety; but as to education, he never learned how to write or even how to read fluently. Later he went to a similar institution in Berber, then to one in Aradup, on the south of Kena. In the latter city he became, in 1870, the favorite disciple of an eminent fakir, Cheick Nur-el-Daim, and finally was ordained by him and went to Abbas Island, on the White Nile. His fame as a savtly man was every year on the increase. He lived in a kind of pit or subterranean repository for grain, called *silo*, which he had dug up with his own hands; and there he passed his life fasting and praying, burning incense day and night, and repeating the name of Allah for hours at a time until he would fall to the ground panting and exhausted. If anybody spoke to him he gave back no answer except sentences from the sacred book of Islam. Earthly things seemed to inspire him only with disgust and pity. He made a vow to absorb himself in the contemplation of divine perfections and to weep all his life for the sins of mankind. But his tears did not destroy his powers of vision, and he kept his best eye wide open to business; and the faithful coming by thousands and depositing rich offerings at the mouth of his silo, he never failed to see the gifts nor to stow them away carefully for stormy days. In 1878 he had become so wealthy that he felt the necessity to declare that Allah had ordered him to leave his silo, and to take unto himself a large collection of wives, whom, as a truly practical man, he chose among the most influential families of the country, especially that of the Bagaras, the most opulent slave-traders on the White Nile.

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An extremely intelligent-looking little man, about fifty years old, with blonde hair, a florid although sunburnt complexion, clear, piercing eyes as pure as those of a child, and motions of a feminine sweetness little indicating the rock like will enthroned in the large, lofty forehead—such is General Gordon. After thirty years of the most extraordinary wars and travels in China, India, Zanzibar, Soudan, the Cape, and Jerusalem, he is as poor as on the first day of his eventful career; as chaste, they say, as the eleven thousand virgins; as much a fatalist as a fakir; always sparkling with strategical genius and unbridled energies. It may be justly