

structive. The latter consideration is the true philosophy of history, and it should receive the greater share of attention. The history of Charles I. and the "Great Rebellion" is replete with striking events. But does it concern us as much to know the dates of its beginning and end, or what particular battle was won or lost, as to know that the high-handed measures of the monarch and the criminal ambition of the subject demoralized English manners, wasted the fairest of English lands, and hurried to untimely graves the noblest of England's sons? In this particular instance we have a fine example of the fatal results that may follow when the rights of the people or the prerogative of the monarch are pushed to extremities; and how grossly that noble sentiment, patriotism, can be abused when advocated by selfish and designing men. For, if the execution of Charles I. was not a sufficient atonement for his political sins, surely the statesmanship and military genius of Oliver Cromwell will not shield from odium the merciless, iron-handed Commoner, who hounded to death his misguided but not ill-natured king, and who, in the midst of his treacherous massacres, sang hymns and psalms to the Giver of life and death.

Geography and History are closely connected. History may be said to describe the operations of a nation's mind; Geography, its form and features. As we may be interested in

the story of a nation's adventures, as set forth in its history, so we may be equally interested in considering the attractions with which nature has endowed it, as well as be benefited by a knowledge of its material worth. Geography tells us of the noble river, weak in its origin, like the life of man, but increasing in power and magnitude as it approaches its eternity the ocean; of the lofty mountain lifting its head in majesty towards the heavens, as if indicating the true aim of human effort; of the mighty ocean, itself the emblem of infinity; of the mines of the earth, stored with wealth and comfort-giving material; of the fertile fields and forests, teeming with the requisites for human sustenance and convenience; and of the multitude of objects in general that serve to excite the grand and exalted sentiments of the mind or the more prosaic considerations of business and commerce.

The true object of knowledge, then, is the development of man's best faculties—to make him a useful, intelligent and virtuous member of society. "There is no royal road to learning" is an old and true saying; nor can it be purchased, except in so far as industry and perseverance can be considered articles of exchange. Knowledge is neither seclusive nor limited, but, like the solar orb itself, it shines for all, shedding its golden light equally for the benefit of the "hardy sons of toil" as for the more favoured offspring of wealth and title.