

as impossible as to govern a nation without laws. This is strong language, but it is not, in our opinion, one whit overstated or exaggerated.—*Dr. Forrester in "Teachers' Text Book."*

We must look at the training of all parts—at all the complicated organization of our pupil, and there is one thing that comes out of that that we should never forget, and that is that it is characteristic of human nature that when in one direction its powers have been exhausted it can turn round and work upon another. There is more variety that can be got out of the pupil than half of us know. Tired with one kind of study, another one is all right. Nature teaches us that. Every one is distinct from each other. We see this principle exemplified in ourselves; a part of one muscle can be worked while the other is being rested. It is not then so necessary, as many of us think, that we should have amusement. We can make amusement or recreation by variation in our work, and that is education in itself, an education which enables men to turn rapidly from one thing to another. That is the kind of training which results from that. We talk about science and literature teaching, and we think that one is in some sense antagonistic to the other. You cannot teach science in any form that is worth calling science without teaching reason, and without teaching the pupil to express himself, and you cannot teach people anything at all unless they have some ideas to express. The two things must go together, and they must go together from the beginning, and continue up to the end. I hold that the teacher in the kindergarten who is training little children to see and handle things, and in giving them names, is teaching exactly on the same lines on which the higher teaching of the university is done. If science is to be taught, it ought to be taught along with all the powers of inductive and deductive reasoning; but if we are to try and turn only to one line and not to another, we shall surely fail. Some of our friends were talking about science teaching as if it was a very hard thing. Now, I hold that any young teacher who has taken the pains to inform himself as to the difference between the head of a clover and the flower and leaf, and is able to give the child some information in regard to that, has taught that child an immense amount of science, which, if she never taught him anything more would enable him to go on and complete his botanical education. And the truth is, that whatever is done well, however small the portion, is a great gain, and then it is just the same in literary teaching as well.—*Sir William Dawson at Montreal Convention, 1892.*

Sir John Thompson.

The best estimate of the career, character and influence of the life of our late premier will be found in the following brief extracts from the funeral oration delivered by Archbishop O'Brien :

It is a matter for legitimate congratulation that in the public life of this dominion we can proudly point to a career which has summed up and embodied all the best attributes of official purity and unbending uprightness. * * * From the modest position of an humble citizen, he rose rapidly from one height to another of public importance, until finally he reached the highest office in the gift of the nation. Again, none will deny that at each successive stage of his upward course he acquitted himself in a manner satisfactory to the public, and gave a guarantee that to whatever further heights of national importance he might attain he would be found equal to their responsibilities. * * * How did the late premier rise to the lofty eminence in which he was stricken by the hand of death? It was not by the aid of the outward accidents of wealth or birth, much less was it by an unworthy pandering to the passions and prejudices of the people, or by the employment of cunning arts and devices by which a corrupt public man sometimes treads his way successfully to ambitious distinction. No, none of these lent him any aid in his upward course. A faithful observance of the law of labor imposed by the Creator on the human race, and from which no one without disturbance of nature's order can exempt himself, together with intellectual gifts of a high order, strengthened and made perfect by a deep religious spirit, enabled him to hew a pathway through the difficulties of life on an ever upward plane. It is only by a combination of such forces that great results can be achieved. Some will say he was lucky; but to a thoughtful man what is the meaning of this trite phrase? As we are not the creatures of blind chance, but, under God, the architects of our own destiny, the word can only mean that a man is always alive to and takes advantage of his opportunities. In other words, that he puts out at good interest the talent committed to his keeping. We can therefore safely conclude that industry, sobriety, and a conscientious attention to the details of each duty constitute the pinions which bore him onward in a career which can only be rightly characterized as phenomenal. The manner of his success then claims our admiration and affords us a measure by which to gauge his character. It points out also to young men the one sure and honorable road to public distinction as well as the one way of combining worldly success with personal integrity. * * * We do not live for ourselves alone; man has duties towards society, and those to whom the Creator has been lavish of His gifts have a responsibility for their right use corresponding to their measure. Sir John knew and recognized this; and though personally averse to the turmoil of public life, he sacrificed his feelings at the call of duty. Who of his friends could wish it to have been otherwise? Who of them would purchase for him a few uneventful years of life at the cost of his achievements during the past nine years? It is needless to say I am speaking in no partisan sense when I ask, Who