

At this time, it was intended he should study with his uncle, the late William Tassie, C.E., of Elm Lodge, county of Dublin, a gentleman of high character, who was for forty years chief engineer of the city of Dublin; but, as he had a decided disinclination for that profession, the idea was abandoned. The charm and freedom of Canadian life as it was then presented to the Irish people, and the somewhat altered circumstances of the family, led his father to come to Canada in 1834. He settled on the family homestead known as Golden Hill, Nelson. But before leaving Ireland, Dr. Tassie married Sarah, daughter of the late Mr. William Morgan, Dublin, and granddaughter of Mr. Peter Burtchell, of Kiltel Castle, county of Kildare. He worked hard in the backwoods for a time, but as farm life had no charm for him, continued his studies and undertook the management of a school at Oakville. He afterward became classical master of Hamilton Grammar School, and while here became known as an excellent teacher.

In 1853 he received the appointment of head master of Galt School, which was then a very small and unknown institution. On leaving Hamilton, he was presented with a very chaste and costly service of silver and a very flattering address. Under Dr. Tassie and his able staff, Galt School became a Collegiate Institute and acquired a national reputation. Here, for more than a quarter of a century, he laboured with a devotion and success that entitles him to be called the Arnold of Canada. During all these years, this school sent forth a great number of highly successful men to the universities, civil service, law schools and commercial world. We believe nothing has helped to form the national character of England so much as her schools and universities; and we learn from them that their success depends more on the character of the headmaster or professor than on the general system of education of the country. Galt Collegiate Institute attained under its distinguished principal such a name, that many of the foremost men amongst us are proud to say that they were educated there.

After a lapse of twenty-eight years, Dr. Tassie severed his connection with the school in which he took such pride. He came to Toronto and remained for a short time, and finally accepted the position of principal of Peterborough Collegiate Institute. This school made marked progress under him, and a feeling of deep regret pervaded the whole community when his death became known. He was a graduate of the university of Toronto. In April, 1871, Queen's University, Kingston, conferred upon him the honorary degree of LL.D., a distinction nobly won. He was at one time a member of the Senate of the university of Toronto, and president of the Grammar School Teachers' Association.

In school he was thorough, a strict disciplinarian, and in early days almost a martinet, but out of it, gracious and kindly to his boys, indulging frequently with them in a sort of grandiose banter. He instilled principles of virtue and manliness, and sternly deprecated any thing low; indeed he regarded doubtful conversation or allusions as reprehensible as overt acts of sin, and held them to be wicked and degrading. His interest and pride in his pupils followed them through life, nothing gratifying him more than to contemplate their blameless and honourable lives. Of a nervous and sensitive nature, and not infrequently troubled with grave misgivings as to his own powers, he nevertheless presented to the world, by sheer force of will and a certain poise of manner, the impression of complete confidence in himself. Tenacious of purpose and an indefatigable worker, with clearly defined views on educational matters, he was perhaps in such matters, at times somewhat intolerant of the opinions of men without any real scholarship, but this did not preclude a marked deference to men of merit in their own sphere. He was intensely loyal to the British flag, and, as a young man, shouldered his musket in 1838; though he admired the character of Mackenzie and afterward believed in the justness of his cause. A link with the past, familiar with early Canadian life and with the history of many families of the old land, he maintained with rare fidelity and pride, through son and grandson, the friendship of early days. A man of remarkably fine presence, of gracious almost courtly manners, and in private life singularly warm affections, he lived a useful and pure life, never forgetting a kindness rendered, but hiding from the

world his large charity and countless acts of self-denial. He was always a staunch adherent, and for many years a member, of our beloved Church. A constant attendant at the Bible class of his esteemed friend and pastor, Mr. Torrance, he was a humble follower of Christ, and left a good example for all to follow, and a name among Canadian worthies. We do not find perfection in any man, nor indeed need we look for it this side of the grave, but from whatever view we look at Dr. Tassie, whether as a teacher, a citizen, a friend or a Christian gentleman, his imperfections disappear amid the many excellencies which adorned his life and character. He died at his residence in Peterborough, on the 21st ult. And so at last he sought rest at the end of a weary journey, leaving at once a final farewell and an impression of his character in his last request—"Kiss me now."

MISSIONARY MEETINGS

MR. EDITOR,—In your issue of the 24th ult. you call attention to the necessity for earnest effort in order to make the "missionary meeting" more interesting and profitable than it has been, as a rule, in the past. Your remarks as to the dulness and slimness of the average missionary meeting are, I fear, only too well-founded, and, as this is the season when Presbyteries and Sessions usually make arrangements for the holding of missionary meetings, I presume that any practical suggestions bearing upon the subject will be in order.

It seems to some of us in the eastern part of Ontario that our Presbytery (Brockville) has, at least, done something toward solving the problem of making the missionary meeting a success, and that the result of our effort should be made public for the encouragement of others.

For some years previous to 1885 the understanding in the Presbytery was that each session should make its own arrangements in the matter. The outcome of this was that, in the majority of congregations, no missionary meetings were held. Sermons were preached on the subject of missions in some of the congregations; but the result of this system, or rather lack of system, was any thing but satisfactory. A year ago the Presbytery took the whole matter into consideration, and resolved to make an experiment for the purpose of determining whether the missionary meeting, as an institution, had outlived its usefulness, or whether it could still be made a vehicle of information and enthusiasm to the people. Accordingly, after mature deliberation, a scheme was carefully drafted, printed and circulated throughout the bounds.

The instructions of the Presbytery were carried out in every district. The sessions, congregations and Woman's Foreign and Missionary Societies took a strong interest in the work, and, at the March meeting of Presbytery, every minister within the bounds reported successful meetings, important spiritual results and a gratifying increase of interest and liberality on the part of the people.

A few words will explain the details of our *modus operandi* (as Judge O'Connor would say). I speak, of course, with more particular reference to the first district, although the same system was followed throughout the Presbytery.

1. We made sure of a deputation—composed of an equal number of teaching and ruling elders—who would work.

2. Arrangements for the meetings were made six weeks before they began. In the meantime we gave them the widest possible publicity through the press by means of posters, and by pulpit announcements on every Sabbath during the interval.

3. We made it a point to secure the best musical talent in the different localities, and had the choirs practising for weeks beforehand.

4. All meetings were opened punctually at the hour advertised. The first half-hour was spent in prayer, led, for the most part, by laymen of the congregation, and such ministers—not on the deputation—as happened to be present.

5. The addresses were prepared. No man was allowed to talk at random. Each member of the deputation knew what he wanted to say and said it within proper time.

6. Able, practical laymen discussed the subjects of Augmentation and Finance generally. The propriety of this arrangement must be apparent. Paul tells

us of certain people—"whose mouths must be stopped." This is the way to do it. Put the laymen forward on the questions of Finance and Augmentation, and the support of our honoured and retired veterans. Ever since the meetings were held, in the first district at least, the voice of the crank, who croaketh about "ministers preaching for money," has been hushed as in the silence of the tomb.

The foregoing is the result of a real experiment. It is no speculation, it is no mere theory; it has been done. We had full meetings at every point. In not a few instances we had crowded houses. In some cases the missionary spirit amounted to enthusiasm. It is a statistical fact that the contributions to missions from the congregations of the Presbytery of Brockville were thirty per cent. in advance of the year preceding that in which the meetings were held. The contributions to Augmentation were seventy-five per cent. in advance.

In the foregoing scheme there was nothing revolutionary. It was the old-time missionary meeting revived. No tricks were played to catch the popular ear. The people were interested. The speakers meant business. Both went into the work in earnest, and the result was satisfactory to all concerned.

There may have been special reasons why the meetings were successful here, just as there may be special causes of failure elsewhere; but I venture the opinion that where Presbyterians take the matter up, resolutely and earnestly, there should be no failure. Let the missionary meetings become an established institution; let socials, etc., stand aside in their favour; let there be an equal number of lay and ministerial members on the deputations, and let ministers shew that they have faith in the enterprise, and there can be no failure. There can be no successful meeting where the minister talks of it as an antiquated fiction, a concomitant of saddle bags and corduroy roads. It is sometimes urged that as much good can be accomplished by preaching missionary sermons on the Sabbath as by the missionary. I have nothing to say against such a practice, but our experience has been that something more is required. Let us have both by all means. The people need information. The people of Canada—especially the young generation in towns—are not a reading people. They do read political news, which is proper enough; they read sporting gossip; they are tolerably well posted in commercial matters, but, despite all the boasting about this enlightened and intelligent age, it is simply appalling how few there are who read beyond the narrow limits, I have specified; and the number who read carefully the valuable facts published every week with reference to missions is lamentably small. To meet this case, the missionary meeting, properly conducted, is a valuable institution. It excites interest and becomes a means of imparting information, and my observation is that, even as in other things, success is proportioned to the zeal and energy with which the work is undertaken.

The Presbytery has adopted the same scheme this year with augmented prospects of success.

G. D. BAYNE, Pres. Clerk.

Morrisburg, November 25, 1886.

A COMMITTEE of Welsh Liberal members of Parliament has been formed, with Mr. Richards as president, whose aim is practically to obtain home rule for Wales. The leading planks of their platform are disestablishment and disendowment of the Church, land reforms and free education. The Scotch home rulers will hold a conference and mass demonstration at Edinburgh on January 12. Their platform urges that national legislatures be granted to the respective nationalities of the United Kingdom, each legislature to control all local affairs, with an executive responsible only to the national electors.

It is estimated, says the *New York Evangelist*, that as many as 1,500 Jews leave the synagogue for the Christian Church every year, here and in Europe. In Vienna alone, during 1885, 260 Jews became Christians. Here in New York, the Rev. Jacob Freshman is zealously pushing the same work. The movement is not among the lower classes of Jews, regarded as a whole, either. The learned Professor Delitzsch, of Leipzig, is said to be inspiring Christian effort among the Jewish students of no less than eight or nine of the German universities, and with encouraging success—more than 300 of these promising young men having avowed their interest in the truths inculcated.