

and not only the coasts but the remote interior of Asia Minor and Syria, almost to the Euphrates, the whole course of the Nile up to its cataracts, and even Lybia and Carthaginian Africa. These once favoured regions were studded with populous and cultivated cities.

The traveller every where found the most beautiful creations of the architect and sculptor, numerous attended schools of philosophy, theatres melodious with the 'inspirations of the Attic muse,' and forums 'eloquent with orators of consummate skill and classic renown.' Look at these countries now, and as they have been for many centuries past! Their very names, for the most part, can only be traced in the index of an ancient geography, and the seats of their most renowned cities are mere matters of conjecture. Even in the time of CICERO they are said to have abounded in all the stores of art and resources of instruction. He makes one of the chief speakers in the *Orator* say, 'At the present day, all Asia imitates MENECELES of Alabanda, and his brother;' but the orator, the brother, the place, are all alike forgotten. CICERO himself studied, as we learn from PLUTARCH, not only under PHILO the Athenian, but MILO the Rhodian, MENIPPUS of Stratonice, DIONYSIUS of Magnesia, ÆSCHYLUS of Cnidus, and XENOCLES of Adramyttium. But the names of these Masters and Schools of CICERO—these ancient abodes of art and eloquence—are names scarcely preserved in memory; and the countries in which they flourished have long been the abode of intellectual darkness and social degradation. The literature of Greece is still the standard of taste, and the mutilated fragments of its marble sculpture are the models of modern art; but the birth-places of both have become in succeeding ages little better than dens of thieves and robbers. The former centre of the world's civilization is the symbol of its present weakness and debasement.

The philosophy of this decline and ultimate extinction of the ancient Greek and Roman civilization is an interesting subject of study, and is fraught with many lessons of practical instruction. One of these lessons is, that the progressive civilization of a country can only be maintained by the operation of those causes which gave the first impulse to that civilization. It was not until the rulers, and scholars, and parents in Greece and Rome ceased to practice and teach to their youth the lessons of their forefather philosophers, moralists and statesmen, that Greece and Rome lost the conservative elements of their social elevation and freedom, and began to totter to their fall. So, if the present race of educated men in Canada are unfaithful to their trust—neglect to employ the means according to the growing exigencies of society, the application of which has already advanced the social Canada of 1848 beyond that of 1828—the future progress of our country must be downwards, and Canada future will be but another Venezuela or Mexico. Favoured with free institutions, blest with a genial climate, a fertile soil, and facilities of commerce, it devolves upon the educated men of Canada to say whether these institutions shall be perfected and perpetuated—whether these physical resources shall be developed, and whether future Canadians shall be alike proud of their sires and their country. Could I remove the veils of futurity, and present a panoramic view of Canada in another age, with its universal schools and libraries, its churches and colleges, its railroads and canals, its flourishing manufactures and bustling harbours, its busy towns and waving wheat fields, its teeming press and respectable literature, its school-going youth, and its intelligent, industrious, and happy population—could I place this picture before every