

ces in every direction. Young men thus ill-taught at the beginning, go to College, study there the higher branches, graduate, and then when they present themselves for admission to the study of Law, Medicine, or Theology, horrify their examiners by a display of ignorance that would disgrace a Scottish Parish schoolboy. And in such cases, the College gets the blame, whereas the whole of it should be laid at the door of the Common or Grammar School. The College may have done its proper work well enough, but it could not begin at the rudiments; it had to assume that that part had already been attended to; and its only fault was, that it admitted into its halls youths that ought to have been remanded back to the High School. The fact is, that lads often present themselves for admission to College, who are not grounded even in the Latin and Greek Grammars, nor in the elements of Mathematics, nor in English History. They enter the classes, pay fees, board and lodging, and all the heavy expenditure of Academic life, and yet do not get one quarter of the benefit they ought to get for their money, simply because they entered unprepared. They waste their own time, and a good deal of the time and patience of their Professors and fellow-students.

The reason of this general and deplorable state of things must be either that we have no good Grammar Schools, or that intending teachers and students do not attend them. Now, we do not believe that we have no good High Schools in the Province. They may be few in number, but some we know there are, though they are generally called Academies, or names still more ambitious. Although we know little from personal inspection of any of them, yet we are sure that if lads attended such places as Picton or New Glasgow Academy, Wolfville or Windsor Academy, before entering College, they would profit all their lives thereby, not to speak of the great comfort that such previous preparation on their part would give to their Professors. But we cannot conclude these remarks without doing simple justice to an institution not actually in this Province, but which cannot isolate itself from us, which must have a determinate, though not avowed, place in our schemes of higher education. We speak only what is freely confessed by the heads of all Nova Scotia Colleges, when we say, that the best prepared students are those who come from the Prince of Wales' College, Charlottetown; and we would therefore have no hesitation in recommending youths to go there for a year or two, if they wish to enter any College in Nova Scotia prepared for the work that will there be given them to do. And there can be no objection to this advice on the score of expense, as one can live as cheaply in Charlottetown as in a Nova Scotian village. We have no intention to puff any Seminary in writing these words; but as sincere advocates of liberal

education, we wish to state facts for the guidance of those who desire information.

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### Sermon preached on the election of the Lord Mayor of London.

WE subjoin the outline of an admirable sermon preached by one of the canons of St. Paul's on the occasion of the election of the Lord Mayor this year. Nothing is more cheering to the Christian patriot than to see how, in Great Britain, religion is associated with political and municipal offices and officers. In America the case is entirely the reverse; and perhaps one of the legitimate consequences is, that few American civil rulers show much deference to the claims of religion in their lives and their ruling. We believe, for example, that the great reason why many look with suspicion on the proposed scheme of confederating these Provinces, is because of the notoriously corrupt and Godless characters of many of the politicians concerned in its elaboration. The sentiment—"we fear the Greeks even when bringing us gifts," is an universal one, and not without a good ground in reason. But let us hear the words of the preacher, and may God grant us, too, worthy and God-fearing rulers:—

"That day, he said, the citizens of London exercised an ancient and important privilege possessed by them for many centuries, and confirmed by many a Royal charter—a privilege thus defined in the charter by which King Henry I. confirmed to them a custom already in existence, even in his days—'That they might choose to themselves a Mayor out of themselves each year, who may be faithful to us, discreet and fit for the government of the city.' This 'chief and principal magistrate' was, as the old historians told them, 'the King's deputy in the city of London; so constituted from and before the time of William the Conqueror.' It was, therefore, to no common or ordinary office that one of their number would be called that day, but to bear a time-honored name and to exercise a weighty and important jurisdiction. Their forefathers, always desirous to have the solemn sanctions of religion to their public acts, thought it right that the proceedings of the day should be hallowed by prayer, and that some few words of exhortation should be spoken. They were met, therefore, together according to that ancient godly custom. 'Seest thou,' said an old bishop of the Church of England, quaintly, but with much force, 'a man careless of the common good; one that palpably preferreth his own before the public weal; one that loveth his ease so well that he careth not which way things go, backward or forward, so he may sit still and not be troubled; one that would divide *honor* *ab onere*—be proud of the honor and title, and yet loth to undergo the envy and