

have had, never doubt, failures and disappointments in abundance, though you may not know of them. No two minds are exactly alike; and whatever or whoever you may be, you can do something, if you search for it long enough, better than any body else. But if failure only sours you, instead of humbling and exalting you—if you are too headstrong and vain to take in the lesson conveyed by stunning miscarriages—your case is, humanly speaking, hopeless. You have already that which should be as Moses and the prophets; and if you will not take heed to it, you will not be persuaded, though one arose from the dead.”

X. Educational Intelligence.

— ARCHDEACON FULLER'S APPOINTMENT.—His Excellency, the Lieutenant Governor, has been pleased to appoint the Rev. Thomas Brock Fuller, D.D., D.C.L., Archdeacon of Niagara, to be a member of the Council of Public Instruction for the Province of Ontario, in the room and place of the Hon. Samuel Bealy Harrison, Q.C., deceased.

Exception having been taken by the *Globe* newspaper to this appointment of the venerable Archdeacon, he addressed the following letter to the editor of that paper. He says:

“It is quite true, that several years ago, in my place in the Synod of this Diocese, I did advocate the claim of our church to have the same right (as far as cities and towns were concerned) accorded to her, as had been conceded to the Romish church, in regard to separate schools; but I am not conscious of having been “very active,” much less “eloquent” in my advocacy of such claim. But, since that time several years have rolled over us; and, as one who believes that he should “live to learn,” I candidly confess, that my views on that point have been greatly modified by much that I have learned since that time. Finding that we could not obtain a recognition of our claim, in consequence of a great division of opinion amongst both our clergy and laity on the subject; and that one-third of the Superintendents of the common schools in Upper Canada were clergymen of our church,—many of whom informed me that their connection with the schools was advantageous to them as clergymen, and of spiritual service to the schools, where every facility was afforded them for giving the children all the religious instruction that their own time would allow them to give—I felt it my duty, as a Canadian, anxious for the prosperity of my country, to advise members of the Synod to agitate this question no longer (it being, under our circumstances, only productive of strife and contention), but to do all we could to work the system of common schools established in the country, and, where we could, to avail ourselves of the advantages afforded us of imparting religious instruction to the children of our communion attending the schools.

“The correctness of this view was made manifest to me during a visit to Dublin last October. I was fortunate enough, on that occasion, to be the guest of a rector of one of the principal parishes in that city, and who is a distinguished graduate of Trinity College, of which he had been many years a fellow and tutor, but one who keeps his eyes open and thinks for himself. From him I learned a great deal about the working of the National School system in Ireland, and in regard to the success of the schools under the care of the Irish clergy, who had conscientiously and strenuously opposed the National School system since its establishment in 1831, when Lord Derby was Secretary of State for Ireland. He informed me that the schools under the care of the Irish clergy had been far from successful, and that the education afforded in them had been so inferior to that obtained in the national schools, that the children of the church had been left behind those attending the national schools, in consequence of their attendance at them. I learned from him, that he had been compelled to employ Roman Catholics who had been educated in national schools, to teach the children in his parish school (which was well endowed), music and drawing; simply because none educated in the schools under the care of the clergy were capable of affording instruction in those branches; and he further informed me, that a few months previous to my visit, a friend of his, a director of the Bank of Ireland, had lamented to him how much the Protestant youth of the city were falling behind their Roman Catholic fellow citizens in all points, where a good business education was required; and illustrated his remarks by assuring my friend that out of nineteen appointments to clerkships in the Bank of Ireland, seventeen had been filled by Roman Catholics only because that out of numerous Protestant applicants, only two could come up to the standard fixed by the Bank.

“This view of the question was further confirmed by an admirable letter,

written by that most excellent prelate, Lord John George Beresford, for many years ‘Primate of all Ireland.’”

In that letter, his Grace acknowledged that, though he had, until recently, been opposed to the national school system, and had done all he could to foster the opposing one; yet he had become thoroughly convinced that the latter could not compete with the former, and that it would be the wisdom and the duty of the clergy of the established church, to abstain from further opposition to the national school system, and to work cordially with the system, whenever they could do so.

These facts convinced us that we had been right in declining any longer to agitate the country by asking for separate schools for one communion in cities and towns; for it appears that, even if we could have obtained them, the chances were greatly against them being as good in many very important respects as our common schools.

These views I by chance enunciated to these gentlemen to whom I suspect I owe my late appointment; and, whilst I am not ashamed of having adopted them, as a consequence of the increased information that I had obtained on the subject, I do not think that those who recommended my appointment (knowing what you now know) were guilty of recommending one who is an enemy to our system of common schools. Had I considered myself as such, I should not have accepted the position offered me; but, believing that I can cordially work out the system, and join others in improving it in regard to the lowest class of our population, I have accepted it in the hope of being able to do some service in that position to my native country.

The Chief Superintendent in a letter to the Editor of the *Globe* thus justifies Archdeacon Fuller's appointment. He says:—

“After the discussion which has taken place in your columns, relative to the appointment of the venerable Archdeacon Fuller, as member of the Council of Public Instruction, will you permit me to state a fact as one of the principal grounds on which I submitted his name to the favourable consideration of the Governor in Council—a duty which I have been required to perform, not only in the original appointment to the Council in 1846, but in regard to every vacancy which has occurred in it from that time to this.

“There are three Presbyterian clergymen members of the Council of Public Instruction, all appointed on my recommendation, but there was but one clergyman of the Church of England appointed member of it before Dr. Fuller. (The heads of all University Colleges in Upper Canada are ex-officio members for Grammar School purposes.)

“On the lamented death of Judge Harrison, (who was a member of the Church of England), I submitted the name of Dr. Fuller to succeed him, not only on the ground of his position and qualifications, but on account of the following fact:

“After the passing of the Common School Act of 1850, I was invited by the school authorities of the county of Lincoln, to deliver an address on “Free Schools,” in a grove not far from Dr. Fuller's residence. More than a thousand children, and some thousands of grown up persons were present. After the delivery of my address (which was afterwards printed, and 120,000 copies circulated in the neighbouring State of New York), Dr. Fuller asked permission to say a few words. I did not then know him by sight, and felt apprehensive, from what I had heard of him, that he intended to protest against the doctrines I had advocated; but to my surprise and delight, he remarked in effect, that he had not heard that subject before discussed, but he was convinced by what he had that day heard, that free schools were the true principle of educating a whole people, and he wished to say that whatever property he possessed in that and other parts of Upper Canada, he was willing to have taxed for the education of all the children of the land.

“Such an avowal of sentiment by Dr. Fuller—a man of wealth and high standing—in the infancy of the school system, had an immense influence in the establishment of free schools throughout the county of Lincoln; and I had determined, ever since his removal to Toronto, to avail myself of the first suitable opportunity to recommend his appointment as a member of the Council of Public Instruction. I think I should have done wrong, had I done otherwise.”

— LADIES' COLLEGE—BELLEVILLE.—Two Degrees are conferred: one entitled Mistress in English Literature; the other, Mistress in Liberal Arts. The difference is that candidates for M.E.L. may omit the Classics of the course; while those for M.L.A. may omit Music and Drawing. The regular mode of proceeding to either Degree is by passing the entrance examination and the three annual examinations of the following course. But candidates may enter at the first Terminal examination