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THE
PARISH SCHOOL ADVOCATE
And Family Instructor,
FOR NOVA SCOTIA, NEW BRUNSWICK, AND PRINCE
EDWARD ISLAND.

EDITED BY - - - - ALEXANDER MUNRO,
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Vol. 2.

J U L Y , 1 8 5 9 .

No. 7.

Education in California.

We are much obliged to our friend Mr. C. C. Davidson, of Shediac, for the Report of the Superintendent of Education, Henry B. Janes, Esq., for the City and County of San Francisco, California,—1858.

In consequence of a press of matter upon our columns, this Report has not received our attention until now; we draw from it, the nature of the educational machinery at work, the manner of its workings, and the results of its operations.

The leading features of the system are:—

A Superintendent of Public Instruction, a County Board of Education and local Boards. The educational institutions consist of—A High

School, where the higher branches of knowledge are taught; Grammar School; Intermediate Schools; and Primary Schools; and also public Night Schools. The whole are based on the free school system. The State paying its quota in aid of education, and the inhabitants raising the balance by assessment. The State has set apart a large quantity of land, for educational purposes, numbering nearly 200 lots, from which large annual revenues are drawn.

The great object of the State appears to be,—to “provide,” as the report says, “for every child in the state an education of the best quality, in the shortest time, and at the least expense.”

The classification of both teachers, and pupils, is set down as "the corner stone of the structure;" and the necessity of large schools, on the ground of cheapness, uniformity, and system, is strongly urged,—and we must acknowledge, from the statistics given in the Report, that there are strong reasons for this view of the subject.

The expenditure for last year is as follows:—

Salaries of teachers amount to	£15,599
Rents paid,	2,659
Buildings and Repairs,	5,173
School Furniture,	603
Other items of expenditure,	2,095

Total expenditure in 1858. £26,129

Of the 9,070 children, in the city of San Francisco, by last census, 6,500 attend school; the number of children—nor the number attending school in the county, is not given in the Report. The school attendance in the city is compared as follows:—"Boston has an average attendance upon the enrollment of 78 per cent.; Cleveland, of 70 per cent.; New York, of 35 per cent.; Buffalo, of 56 per cent.; Cincinnati, of 52 per cent.; and San Francisco, of 52 per cent."

Teachers are paid by the month, allowing ten months to the educational year, as follows:—

First assistants in the Grammar Department, now receive—

	per an.	N. S. cy.
	\$110.	amounting to £275
Second Asst's,	100,	do. 250
Principals of intermediate,	110,	do. 275
First asst's of intermediate,	90,	do. 225
Second asst's intermediate,	75,	do. 187
Principals of primary,	100,	do. 250
Asst's do.,	80,	do. 200

The schools in California are very few in number, when compared to other sections of this continent,—each school is attended by from fifty to one hundred and fifty pupils; and the superintendent recommends a further reduction of their number; and that each school-house be sufficiently spacious, and so subdivided into rooms, as to accommodate from 600 to 800 pupils, which, he says, will cause a saving of many thousands of dollars to the State.

The views set forth in the following extract, on the modes of teaching, will be found to corroborate our oft repeated assertion, that we have too many inexperienced girls and boys teaching schools in the Lower Provinces of British North America. We have too many children, teaching children,—making a great part of our educational movement, a very childish affair.

The Report says:—

"To repeat a remark frequently made, "No error exists more fatal to education than the opinion which entrusts to young and inexperienced persons the education of children of tender years." While it remains impossible for the children of all classes of citizens to be provided with that parental care, and physical and mental discipline, which is proper for them at home, so long will the demand be imperative for this grade of schools. How most successfully to meet it, is an inquiry which is engaging much attention, and is especially important for us at this time. None should have charge of these schools as teachers, whose age and experience does not qualify them to become students of the mind—not so much mental philosophers, in its common sense, as students of the laws and operations by which the child naturally acquires knowledge, and the ability to use those laws in the process of education.—Modern text books all recognize this as the great secret of success, as the key to the whole science of instruction. In these schools are to be formed habits that will impress the character for life. Let careless inattention, random thought, and uncultivated reason prevail, and either there is imposed upon the grammar master, to whom the pupil is advanced, a task of unloading the mind—freeing it of rubbish before he can work—or the child passes on, to blunder through life, and constantly to undo in maturer years the work of error in his youth.

"The perfect observance of order in even the most trifling matters, should be constantly enjoined. "A place for everything, and every thing in its

place," whether applied to a pen, slate or pencil, or to the placing of a fact in the mind, just "where it belongs, just as it belongs, and just when it belongs there," is equally important. There is scientific skill and power in properly developing the minds of children, as well as the noblest achievements of science. To teach the A B C, as mere abstract forms—shapes to be called by appropriate names—without at the same teaching their practical powers and uses, is but the least important part of primary education. The dead idea should always have a living soul breathed into it by the teacher.

With a mind full of knowledge, acquired almost without effort, nature, alone, being its teacher, the child enters school; that mind, already impressed with the images of nature's self is looked upon as a blank tablet to be smoothed and polished, and rendered sensitive to impression by extracts of birch or some equally active agent, and thus prepared to receive the exact daguerreotype of the pages of the Primer and Speller. Now, instead of this, let the teacher receive that child as a little self teaching and self taught being—one conscious of a process of learning, of an education already commenced, and of a store of facts, strangely made a part of its very

self; let language, words, letters and figures be regarded but as different forms of representation of the living images already in the mind, and how its interest kindles, how pleasant becomes its task! Add to these requisites the responsibility of the moral and physical education of the child; remember the fact that the kind influences of home, of paternal care and affection are not suspended, but transferred to the teacher, and what more important position exists than this?—But I have neither time nor desire to enlarge upon the theory of such instruction. These views are offered in hope that attention may be directed to the error of placing in charge of Primary classes, the young and inexperienced. Mature character and age are needed properly to meet the demands of childhood.

"If the class of teachers referred to (many of whom are zealous and industrious) are to be continued at all, I would say, place them as sub-assistants, where they may have the more immediate benefit of the experience of older teachers, and not be clothed with controlling power. According to the plan of houses already sanctioned by the Board, each teacher will be in a great degree a Principal of one class, and as such the attainments required should be more nearly equal."

Teachers and Teaching.—CONTINUED.

The great work incumbent on him in this connection, however, is that of dispelling from the pupil's mind a false notion of the nature of law, and of implanting a true one in its stead. Law, to the apprehension of the ignorant and the vicious, is but the exhibition of a will as capricious and as selfish as their own, differing thence only in that it is stronger and more imperious. To the confutation of this error the teacher should sedulously devote himself. He should have as few prohibitions as possible; far better let two real offences pass unreprieved, unnoticed, than to punish one act which induces no real culpability. He should devote all the time necessary—no matter how much—to de-

monstrating, even to the humblest capacity, the most perverse nature, the reasonableness of, the necessity for, every requirement and prohibition. As the exponent and minister of law it is his first duty to cause every subject to realize that law is no arbitrary despot, no license, removeless fate, but the loving, genial friend and guardian of all, himself included, and that it smites but to heal. Next to, and consequent upon the love of God and man, the love of law, as a divinely-appointed guide, monitor, and beacon-light, is to be inculcated and implanted with the most devoted assiduity.

But this can never be consummated if the pupil finds himself hedged about

with innumerable arbitrary and unreasonable commands and injunctions: if a look aside from the lesson, a smile at some passing drollery, or incongruity, a movement of the weary muscles, is to be watched for and reprehended as a crime. To render authority respected, and obedience general, it is essential that law should confront inclination on the fewest points possible. We may not, indeed be able to render the reasonableness and necessity of every separate command perfectly obvious to the infantile apprehension, but we can do this by adequate effort and earnest assiduity with the great majority of our inhabitants, and so create and justify a strong presumption that these whereof the reason is not so fully understood are equally well grounded in a regard for subject's enduring welfare. When a child has once realized profoundly that the laws he is required to obey are founded in a thorough knowledge of his own nature and its requirements, and are calculated to increase the sum of his personal good, and not rather to subtract from the measure of his enjoyments in order to expand or secure those of others, his future government will be a mark of guidance merely, and can cost but very little trouble.

As with government or discipline, so with the more immediate business of education itself, the teacher's first part is to impress thoroughly on the pupil's mind the truth that whatever of irksomeness or weariness of the flesh may be experienced by either in the process of instruction is encountered primarily and mainly for the learner's own sake, and not that of his relatives or his monitors. He must feel that he is not fulfilling a useless task but securing an indispensable treasure. To grudge the youthful hours abstracted from the acquirement of useful knowledge as the spilling of some priceless fluid on the thirsty and remorseless Sands of Sahara, is the feeling with which every pupil should be sedulously imbued and animated.

Of course, no-one fit to be a teacher

is likely to fall into the error of deeming the rudimental culture of certain well-nigh mechanical functions of the intellectual education, although the poverty of language and a colloquial convenience may tempt to such an accommodated use of the term. In the larger, truer sense, education implies the development, drawing out, of the whole nature, moral, physical, intellectual, social. The acquisition of the mechanical faculty of reading, writing, computing, etc., the sharpening of the youthful intellect or the rough grindstone of letters, is no more education than is learning to mow or to swim. The direct inculcations of the class can but supply the pupil with a few rude implements of education—the axe wherewith he may clear, and the plow wherewith to break up the rugged patrimony which has fallen to him in its state of primal wilderness. These are most valuable—nay, indispensable—but they must be taken for what they are, and for nothing more. The youth who fancies himself educated because he has fully mastered ever so many branches of mere school-learning, is laboring under a deplorable and perilous delusion. He may have learned all that the schools, the seminaries, and even our miscalled universities, necessarily teach, and still be a pitiable ignorant man, unable to earn a week's subsistence, to resist the promptings of a perverted appetite, or to shield himself from such common results of physical depravity as Dyspepsia, Hypochondria, and Nervous Derangement. A master of Greek and Hebrew who knows not how to grow potatoes, and can be tempted to drown his reason in the intoxicating bowl is far more imperfectly educated than many an unlettered backwoodsman. The public teacher is, indeed, virtually limited in his stated inculcations to a narrow circle of arts and sciences, so called, but he should, nevertheless, endeavour so to teach as to secure in the end a thoroughly symmetrical culture. The education of the prince will differ somewhat from that of the plow-jogger, but either should be consistent with itself

and thoroughly adapted to the nature of both as well as to the circumstances of each.

Nor is this all. Each should be so educated that, if fortune should call him to fill the place of the other, he would do so naturally, heartily, efficiently. Being educated as a man, he should be able promptly to qualify himself for and adopt himself to whatever a man may properly be required to do. Herein is laid the only solid foundation for a life of a manly independence, and a readiness to brave all the possible consequences of a frank truthfulness, and a generous, fearless devotion to the highest and enduring good.

Herein, too, is the condensation of no ordinary training. It is too special, narrow, one-sided. The merchant, we will say, educates his son for a merchant, and tolerably well with a view to that particular calling. But we live in a world, an age of mutation. The ground perpetually rocks and heaves beneath our feet, throwing up new eminences and opening chasms where heights have lately been. The young man who enters on the stage of action at twenty a trader, hawker, doctor, will very likely be found pursuing a very different vocation at forty, or at least unable to follow advantageously that in which he began life. Joe Dobbs, the Yankee stable-boy of 1830, became the Western horse-dealer of '36, and likely the South American Cavalry Colonel of 1840, thence branching off into running steamboats on the Paraguay, or working gold mines in the Cordilleras, unless he happened to have a taste for politics, and so undertake a job of Constitution-making or accept the post of Foreign Secretary of State. On the other hand, a Nabob's son who does not quite graduate at Yale, owing to some trifling irregularities, is perfectly successful in doing so at wine-parties, gambling saloons, and ultimately at Sing Sing. No man's destiny, hardly his vocation, can be predicted with any thing like certainty; and the only safe plan of education is that which shall prepare him for usefulness

and independence in every imaginable contingency.

Now, while the teacher cannot be allowed to forget that it is his primary duty, so far as purely intellectual culture is concerned, to supply his pupils with the mere implements of education—with the axe, the saw, the plane, wherewith they are to work out an education each for himself—he must never fall mentally into the error of confounding these with the essential thing itself. It is not enough that the child be taught to realize that he is to master the arbitrary and capricious spelling of a page of crooked words, not as an ingenious puzzle, a mental exercise, nor even for any intrinsic worth thereof as a mental acquisition, and the indispensableness of this knowledge to a clear and accurate understanding of the meanings of written language. The farther use of a correct Orthography in fixing and throwing light upon the meaning of words and sentences is of course to be explained to and impressed upon the learner's mind. Yet after all, the central truth that all instruction in letters is but means to an end—an end immensely transcending in importance all scholastic eminence in itself considered—cannot be profoundly realized by the teacher nor too sedulously impressed on the learner. He whose admiring contemplation rests on the prizes of successful scholarship—who thinks more of the honours awarded to the most proficient in any branch of study than of the remoter uses of his proficiency—is readily perceived to be laboring under a baneful delusion; but not less so is he who prizes intellectual culture unless accompanied by moral, and except as conducive to ends of practical utility. That teaching has been most effective, however, simple in manner or deficient in quantity, which has qualified, and enabled the pupil to find a solitary lesson in every passing event, a healthful companionship in his own thoughts, a meaning and a wondrous beauty in every changing phase of nature. He who knows how to do, when to do, and stands ready with a hearty

will to do, whenever it is or fairly may be incumbent on him to do, perilous though it be, and apart from the sense of duty repulsive, is truly educated, though he knows nothing of logarithms or Latin; while the graduate with highest honors at Oxford or Göttingen may be as essentially ignorant as many a Tykee or Hottentot. Fitness and utility are the only tests of the value of an acquirement.

I have reminded you, but am not satisfied with the mere suggestion, that education is essentially, development. The teacher must never forget that he has much to learn of his pupil before he can safely assume to instruct him. Few of us will not readily recall instances within his own experience where a youth, wearied and sorely perplexed with some puzzling problem in his Arithmetic, has been caught by his instructor *flagrate delicto*, have been tempted by his aching brain into the astounding depravity of sketching a house, a ship, a tree, or a face, on his slate. Black grew the brow of the master at the sight of his enormity, and his virtuous indignation was only assuaged by the infliction on the shrinking body of the conscience-smitten culprit of sundry thumps and bruises, unheavenly justice was satiated and the evil example carefully guarded against. But at length it has turned the hair of pedagogy that this propensity for sketching need not absolutely be treated as one of the seven deadly sins—that it may even be tolerated, patronized, licked into shape, so as to take rank in the end as a decent, well-favored pedagogical acquirement. How many millions of palms have been blistered by the ferule, how many backs have been maimed by the rod, to beat this tendency to learn drawing out of the minds of the pupils before the first attempt was made to beat it in, it would be idle to guess at. The practical use of the notorious facts in this instance is to suggest further inquiries in the same broad field, that we may see whether

there are not other tendencies of the youthful nature which we rush eagerly to punish and repress when, were we wiser, we should rather guide, encourage, and rightly develop them.—I cannot doubt many millions of little, graceful rods have been rudely torn from their parents' trees, and worse, then wasted on juvenile backs in vain attempts to repress the superabundant muscular energies of boyhood, where wiser teachers would have said to the several offenders, If you be too restless to sit still and study, be good enough not to disturb others by whispering, or tickling, or other mischief; but step out, take a brisk run of half a mile or so, climb a smooth tree or haul heavy stones until you shall feel like coming in and studying quietly! That such liberty would sometimes be abused, is a matter of course; but that every abuse would tend promptly to correct the original fault and ultimately the superimposed truancy also. The mysterious luxury of breaking laws will lose its use when the lawgiver evinces his readiness to deviate any needless severity involved therein, and to accommodate or even relax them in the subject favor so far as compatible with the subject's ultimate well being. To defer our own to others' good is the perfection of moral culture, and cannot be expected to precede the long course of wise and careful training which is required to produce it. Meantime, while keeping it ever in view, it is just and necessary to secure obedience and growth by means of laws of inferior scope and more personal bearing. To do right because it is right, without asking what will be the effect of so doing on our individual well being is the consummation, not the beginning of moral culture. Pending that consummation, attained as yet by few, even of riper years and in experience, we must guide and profit by such springs of action as we find already implanted in the youthful breast.

(To be continued.)

Words about Words.

Sir James Mackintosh has well said that, "In a language like ours, where so many words are derived from other languages, there are few modes of instruction more useful or more amusing than that of tracing out the etymology and primary meaning of the words we use. There are cases in which knowledge of more real value may be conveyed from the history of a word than from the history of a campaign."

An examination of almost every word employed in this quotation would confirm its truth and illustrate its meaning. Take the principal one—the word derive. It means primarily and in its etymology, to flow out from, as a river from its course; the last syllable of derive is indeed, identical with the word river. When we speak of a word being derived, therefore, we employ, though often unconsciously, a very poetical figure and suggest the idea that it branches out from its simple original meaning into various ramifications, and passes through many changes in its course; and when we speak of tracing the derivations of a word, we mean that we will follow the course of this river up to its fountain-head.

Let us begin with the term Pagan. The Latin word *pagani* meant villages; indeed, our word peasant seems to have been formed from it. But it was among the rural population that Christianity spread most slowly; so that, at a time when the inhabitants of the large cities—the centres of mental activity and intelligence—had, for the most part, received the gospel, the peasants, or *pagani*, still continued to worship their old deities. Hence this word began to suggest the idea of idolatry, and, at length, came to express it exclusively, so that *idolater* and *pagan* became synonymous.

The history of this single word is sufficient to disprove the allegation that the spread of Christianity in its early ages was due to the ignorance

and superstition of its converts, since it shows that they were drawn from those who were the least open to this charge.

The word *pagan* is by no means the only name of reproach derived from the rustics. Villain, or villien, as it was formerly spelt, is just Villa-in, that is, a servant employed on a ville or farm. Churl (from which comes our name Charles) meant originally a strong man, and then a rural laborer. A boor was a farmer; and a neighbor was simply a nigh boor. A coward was one who cowered in the presence of an enemy; a caitiff, who had allowed himself to be taken captive.

Valor and value are the same word, and were spelt alike till the reign of Elizabeth, the valor of a man being regarded as his value. The same feeling is contained in the Latin word *virtus*, *virtue*. Its etymological signification is that which is becoming in a vir or man; this the Romans deemed to be military valor and fortitude pre-eminently. A virtuous man, in their esteem, was a brave soldier. Among their degenerate descendants, *virtuoso* is a collector of curiosities and articles of taste!

But our language is not without indications that the people retaliated upon their rulers in giving ill names. Our word cheat seems clearly derived from the *escheats* or legal forfeitures of property to the king or feudal lord, and which were often enforced under false pretences.

The word exact has two meanings—as when we say any thing is exactly correct, and when we speak of an extortionate exaction. It is derived from the Latin word *ex-actum*—forced out. The connection between these various and seemingly discordant meanings is seen when we remember that the claims of the feudal lords upon their serfs (or servants) were so exorbitant, if exactly exacted, the exaction had to be forced out from them.

The suspicion with which all classes regarded learning is clearly indicated by one of the terms for magic, gramarye—that is grammar. A spell, or something read was a magical incantation; a witty or knowing person was a witch.

As a contrast to those expressions which connect rudeness with rusticity, we may point out such words as urbane, civil, civilise, polish, polite, as all indicating the life or deportment characteristic of a citizen—*urbis* and *civis* the Latin, and *polis* the Greek terms for a city. From *polis* we likewise get politics and policeman. Courtesy and courtship clearly enough originate with the court; and when a lady would be courteous, she makes a courtesy.

From the court to the king is an easy transition. In our present use of the terms, to say that kingship implied cunning, would be invidious; but a cunning man is one who kens, as our Scotch friends would say—that is, a knowing man—our Teutonic ancestor regarding knowing and doing are so closely connected, that to ken and to can, or to be

able were identical with them. The king, therefore, was he who knew most and could do most.

Queen, or quean, like the Greek *gynne*, with which it is connected, originally meant merely woman, then wife; and hence the queen came to point out the wife of the king by pre-eminence. Noble is for notable or known man. Peer means equal to, or on a par with, and originated in the equality of nobles in the feudal times. A duke is a *dux* or leader; a marquis had charge of the marches, or frontiers of the kingdom.

A count had the jurisdiction of a county, and gained his title from being a comite, or companion of the king; a viscount was vicecount; an earl and an alderman are now very remote from one another, but both are titles of honour derived from seniority—they are early or elder men; a baron is a barrier, or defender; a baronet is a little baron; a sheriff is a shire-reeve—the reeve being an officer whose duty it was to levy fines and taxes.—Sargent's School Monthly.

The Chinese Language and Interpreters.

In a country where the roses have no fragrance, and the women no petticoats; where the laborer has no Sabbath, and the magistrate no sense of honor; where roads bear no vehicles, and the ships no keels; where old men fly kites, where the needle points to the south, and the sign of being puzzled is to scratch the antipodes of the head; where the place of honor is on the left hand, and the seat of intellect is in the stomach; where to take off your hat is an insolent gesture, and to wear white garments is to put yourself in mourning—we ought not to be astonished to find a literature without an alphabet and a language without a grammar. If we add that for countless centuries the Government has been in the hands of State Philosophers, and the vernacular dialects have been abandoned to the laboring classes (I am about in the next few words to call forth the exertion of every Sinologue in Europe and Asia.)—we must not be startled to find that the Chinese language is the most intricate, cumbrous, and unwieldy vehicle of thought that ever obtained currency among any people.

There are 18 distinct languages in

China, besides the Court dialect; and although, by a beautiful invention deserving of all imitation, the written language is so contrived as to denote by the same character the sounds of each of the 19 different words, all of which it equally represents—this is of no great use among the multitude who cannot read. There is not a man among our Chinese scholars who can speak three of these languages with fluency, and there is not one who can safely either write or interpret an important State paper without the assistance of a "teacher."

These "teachers" are, necessarily, the scum and very refuse of the Chinese literary body—the plucked of examinations, and the runagates from justice or tyranny. They are hired at a far lower salary than they would obtain in their own countries as secretaries to a high official, and if they can write a fair hand or speak a tolerable idiom, or pronounce with a certain purity of accent (although they may be known to be domestic spies, repeating all they see and hear,) they are respected and almost venerated by the English Sinologue who maintains them. If one of these learned persons should happen also to be a son

of some small mandarin, he becomes to his pupil a great authority on Chinese politics, and a Petronius of Chinese ceremonial. Papers are indicted and English policy is shaped according to the response of this oracle. The Sinologue who derives his inspirations from this source is again taken as an absolute authority by the poor helpless General, or Admiral, or Ambassador, who thinks it his duty to adopt what he is told are Chinese customs and to ape the Chinese ceremonial.

We want interpreters—plenty of them. We cannot pay too highly for them; for we must bid high to have them of good quality, and at present even our courts of justice are brought to a standstill for want of them. We want also Chinese scholars. But we want them to interpret the policy of English statesmen, not to originate a policy of Chinese crotchets. They know nothing of the

national interests of England, nothing of our commercial wants, they are trying all their lives, laudably and zealously, but rather vainly trying, to learn the Chinese forms of official writing, and the practice of Chinese ceremonial.

I refer to this subject because it is all important here, because it is all unknown to the English minds; because it has been my ambition by means of these letters to direct the public opinion, and to lead the minds of our rulers to the fact that our principal difficulties have arisen from adopting the Chinese practice of submitting questions of state policy to men of mere literary attainments. They are excellent, most valuable, most indispensable, in their proper sphere, but they are necessary men who see atoms through microscopes, and lead us into rational wars for matters not worth a sheet of foolscap.—Times' Correspondent.

How shall I Interest my Pupils?

Be sure that unless you do, you will fail as a teacher. Feel that you are responsible for the progress of every child committed to your charge. Do not excuse yourself by charging indifference upon the parents or neglect of duty upon the district board. Understand that you are to correct, as far as possible, all that has been amiss in the conduct of former teachers, as well as to advance the school. In short, do not complain. Study to feel an interest yourself. Enthusiasm is contagious.—A teacher, in earnest, can do all things. Nothing will supply the want of a deep interest in the business of teaching.—All cannot feel this, all cannot paint, or use the sculptor's chisel, or write an epic—but let those who cannot seek some other calling. No man can teach except he be called. He must be a man in the manliest sense of the term. He must furnish the clearest evidence that his motives are disinterested, his objects noble. He must sympathize with the unfortunate, defend the defenceless, and show in his daily conduct those manly virtues that children and youth so much admire. A child instinctively despises a mean act in a teacher. As to some of the means which the teacher may adopt, we may mention the following:

1. Show a rational interest in the studies of the School.

Do not attempt to make the lesson so simple that recitation becomes a pastime. Show your pupils that effort is the price that all must pay for knowledge. Let them feel that what is not striven for is not worthy them. Inspire them with the conviction that the studies of the school are important, and then all necessary labour is pleasant.—Let them feel that there must be hard study, close attention and self-denial in school in order to secure the objects of the school. Explain to them daily the relation between vigorous, persistent, and intelligent effort and ultimate success—tell them of difficulties surmounted, of obstacles overcome, of intellectual battles fought, of glorious victories won. Make them feel that the noblest virtues are those of the mind. Point out the relation of success in study to future prosperity and happiness, and, in short, show them that the exercises for the school room are necessary preparation for the future.

2. Make the school-room attractive.

Let there be no petulance or moroseness there. Be in earnest—let the movements of the teacher and pupils be active and still. Be accommodating and kind. Let the tone of voice and the manner of expression be such as will encourage the timid and restrain the wayward. Adorn the walls with works of taste and use:

pictures, busts, maps, and charts. Institute prizes of books and establish a good library. Let the school-room be kept neat and clean. Make it seem like home. Allow no boisterous conversations, no rude playing in it. Let it be sacred to what improves, refines and educates.

3. Manifest an interest in the recreations of the pupils.

Go to the playground—run, jump, and play at ball, or engage in any sport you can commend. "Be familiar but by no means vulgar." Give evidence that you feel an interest in the enjoyment of your pupils, and you will secure their friend-ship. Every teacher should study to understand what sports and games are proper for the playground, and thus be gratified to direct as well as in the school-room.

4. Cultivate the moral powers of your pupils.

Show them the importance of living for some object truly good. You can-

not interest or benefit those who have no rational ideas of the end of life. Show your pupils that God has inseparably joined goodness and happiness, and that to expect the one without the other is folly. A school is as dependent upon its moral tone for success, as a community. Reverence the truth in all you say and do, and act and feel. Let scholars feel how mean it is to utter or act a lie. In all your teaching, teach the truth—never make a rash promise, but fulfil to the letter every one you make. Cordially, and without cant or hypocrisy recognize the claims of the Creator upon the obedience and love of all men.—Cherish all those virtues that adorn and beautify a noble, generous, manly life. Hold good men up as models for imitation and as objects for respect. Without a public opinion in school, which is in favor of virtue and good order, the school is an unmitigated curse.—Wis. Jour. of Education.

Teach Critically.

Whatever is taught should be taught well, for uncertain knowledge is poor stuff. There is too much loose teaching in our common schools. As a general rule, the scholars have the same teacher for a single term only. Next term brings a new one, and they soon find themselves unlearning and relearning much which they had learned correctly before. What is the result? If each teacher happens to be the superior of his predecessor, the evil is lessened. But this is not always the case; and if it ever is, how are scholars to know it? They cannot, and consequently soon distrust either their teacher's knowledge, or the reliability of knowledge itself. This, of course, weakens his influence, and renders his instruction much less effectual. For, a teacher must have the full confidence of his pupils.

In too many of our common district schools we find scholars reading carelessly, reciting loosely, and speaking improperly. Perhaps the very first recitation in Grammar may reveal the fact that, to them, noun is "neoun," and participle is "particpal;" that regular is "regler," and perfect is "perfek;" and that some one of the class haint got no lesson!

A recitation in Geography informs us

that is "Jography," and that the earth is "reound." The grand divisions of the Western Continent are "North and South Ameriky," and those of the Eastern, "Europe, Ashe, and Afiky!"

In Arithmetic we find "subsractioun," "proportion," and "square rute!" And to complete the list, a grinning urchin tells his teacher that he "Haint lafin at noth'ing!"

Sounds so strong I have actually heard—heard them, too, uncorrected by teachers who knew better. This is all wrong. There is little remedy for such evils, except in the school teacher. At home and elsewhere, many scholars are continually hearing such abominations as I have mentioned above; and unless they are corrected while at school they are seldom corrected anywhere. The teacher should be prompt to correct every error of speech, as well as that of conduct. If his scholars say "neoun," it should not pass unnoticed any more than if they pull their neighbor's hair. For my part, I would rather have my hair pulled thoroughly than to be shocked by sounds so unnatural.

They should be shown the difference between the proper and improper pronunciation of words, and practised in some familiar examples. For instance,

let them repeat "round, sound," until they can make the sound round. Let them recite;

"Tis midnight; on the mountain brown,
The cold, round moon shines deeply
down;

and similar examples. Drill them on the vowel sounds until they can utter them with a good degree of perfection. Never let an error be indulged in; for a single indulgence or neglect on the teacher's part may so unsettle the con-

fidence of scholars in him, that his instruction will lose much of its force and value.

Be particular, be exact. The influence of accuracy will surely be felt, and a quiet exactness in everything, time, system, recitations, etc., will effect more in the way of government and discipline, than a multitude of boisterous words and big rods.—Woodstock Journal.

MISCELLANEOUS.

JOHN W. DAWSON, Esq., L. D. D.,
(Principal of McGill College, Montreal)—
There are few of the British Colonies, if any, according to population, that can look forth upon the broad scale of fame with more delight and satisfaction, than the little Province of Nova Scotia. Her sons go where they will, are bound to distinguish themselves, in the scale of usefulness. She can point to an Inglis and a Williams, among the distinguished soldiers of the age;—soldiers who have stood their ground as Commanders in the forefront of the hottest battles; who have fought, not simply the Battles of Nova Scotia, but the battles of the British Nation against tyranny, oppression, and despotism. Nova Scotia can point to statesmen,—we do not wish to be invidious,—who for oratorical powers, and polemical abilities, would not disgrace the highest legislative corps of the most civilized and intelligent countries in the world.

But in few of her sons, distinguished though many of them be, has she a right to be more proud, than of the one whose name stands at the head of this article.

Mr. Dawson is a native of Tictou, Nova Scotia, where he received his early education. He was of very studious habits from his youth up, and used every legitimate means to store his mind with useful knowledge,—knowledge, which he has rendered useful both to himself and to society. Among the first marks of his public usefulness, may be named his connection with the elementary schools of the Province of Nova Scotia. During his connection with this department, as superintendent of Education he visited the New England States and examined the workings

of their educational systems, and gave the benefits of his knowledge, and experience on the state of education in Nova Scotia, in two voluminous reports. In order that the youth of the country might be instructed in a knowledge of the Province, he published a hand book of the Geography and Natural History of Nova Scotia with a supplementary map; this work has undergone several editions, and is still used as a text book in the schools of the Province.

He contributed, by the publication of several works, to the Agricultural progress of the Lower Provinces; but in none of his efforts at public usefulness, did Mr. Dawson more prominently excel, than in the publication of his *Acadian Geology*. This work has been justly esteemed by the literary public, and especially by the late much lamented Hugh Miller, the Geologist of Europe.

His *Acadian Geology*, embraces the most recent geological discoveries and characteristics known to exist within that part of Ancient Acadia, which now constitutes Nova Scotia, New Brunswick, and Prince Edward Island. There is one ennobling feature connected with all Mr. Dawson's publications, in addition to the plain and concise manner in which he treats his subjects; and which distinguishes his writings from many of the works of the present day, namely: their truthfulness. It is one thing to give publicity to statements, and quite another to state facts; it is in this latter respect more especially, that we admire the publications of Mr. Dawson.

We have often thought, that it was a great mistake on the part of Nova Scotia—that a thorough University had not been erected in some central part of

the Province, and Mr. Dawson's services retained as its principal, in place of allowing him to leave the Province in order that he might develop the latent resources of his mind.

However, if Nova Scotia has forgotten him, he has not forgotten it, for we find him at the late Burns' Anniversary, giving as his motto:—

“NOVA SCOTIA—THERE IS VIRTUE IN EVERY LAND—OUR NATION'S MISSION—BURNS' ERA.—I regard it as no small honor to be called on, upon this occasion, to represent the land of Burns, more especially as, though by parentage a Scot, the place of my birth is not Old Scotia, but that little British American peninsula which has the boldness to call itself the New Scotland of this western world; and since I have but few opportunities of speaking on behalf of the country dear to me as the land of my birth, I may be permitted to say that Nova Scotia is not unworthy of its name. It is a province full of the same intelligence and energy and manly virtue that distinguish old Scotland, possessing nearly the same natural resources; and it now holds forth its hand to grasp that of its great brother Canada, in friendly union.—a country worthy to be one in the brotherhood of British American nations. But though not by birth a Scotman, I am a Scot in nearly everything else—my nearest friends and dearest connexions are of that land. I would not, however, be led away by the narrow-minded disposition to exalt Scotland, or any land indeed, above others. In every country and among every people there is something to be admired. The old Egyptians, three or four thousand years ago, so venerated the remains of their prophet Mizraim, whom they worshipped under the name of Osiris, that they hacked his body in pieces, and distributed these relics to be laid up in state in every city in Egypt. It is just so now with the common stock of beauties and virtues that once graced perfect man. They are to be found scattered among every people under heaven—every one has a share, none has all—and they cannot be reunited, except by the spirit of Christianity, raising in the kingdom that is to come. I hold, too, that the great nation of which Scotchmen form no small part has much of this to accomplish. Penetrating with its influence nearly the whole earth—

mighty with the people of every clime—it seeks everywhere to free them from the shackles in which they have been bound—to invite them to stand upon their feet and exercise freely whatever good gifts God has given them. This is the genius of British freedom, and it has nothing in common with that proud and ignorant exclusiveness or fancied superiority which has often been, I am sure, unjustly attributed to it. But every nation has still its peculiarities, and Scotland is no exception. The ultimate causes of these we may find partly in the origin of the people, uniting the warmth and enthusiasm of the Celt with the steady energy of the Teuton; partly in the natural features of the country, so wild and varied; and in its resources, valuable in themselves, but requiring the utmost exertion of labour and skill for their development. We may find it, too, in the influences of education and religion. Burns lived, unhappily for himself, in one of those ebbs of the spirit of his country in which it is difficult for the bark of a great mind to find depth to float. The fire and enthusiasm of the Covenanter had died away. The more chastened religious zeal of modern times had not arisen; and the poet fell too much into the hands of scoffing and careless men, who little represented the true genius of his country. Had he lived a hundred years earlier or a hundred years later, he would have been a still greater poet. But, like all true works of genius, his poetry rose above his time, and he has succeeded so well in expressing the mind of his countrymen, that his spirit, now a century after his birth, in a far better time than that in which he lived, that Scotsmen are stirred up everywhere as by a spontaneous impulse to honour his name.”

SOCIAL AND POLITICAL IMPROVEMENT.—Wherever two or more human beings exist, recognizing some relations or duties to each other, there is society; and when those relations extend to customs, laws written or unwritten, duties, and obligations, society, may be said to be more elevated in its sphere, and more progressive in its nature, than those living in savagism and barbarity,—who when necessitated, have been known to eat their own offspring or abandon their aged and decrepit members to perish by

famine, frost or ferocious beasts; thus committing its burdensome members to such almshouses and asylums as it has.

But it is our happy province to enjoy a higher state of social existence, in this fair portion of God's moral creation,—though a social state, not without many defects—calling for remedies. We have displaced the wanderings, foraging, hunting, fighting tribes, which once inhabited the British North American Provinces, and have appropriated their country to our own use; and tho' the social contrast is undoubtedly great—the progress in civilization wonderful, and the march of mind keeping pace with the oldest countries of Christendom still, there is a crying necessity for further improvement. We are blessed with the possession of Heavenly Laws, with freedom to read, study, and apply to our moral, social, and intellectual wants, and, therefore, should live in an elevated state of social existence; while the savage tribes are without these indispensable aids; and though we have come to the just and proper conclusion, that the well-being of society will not be found in a return to the wigwam and bark canoe of the Indian, still in many of our social movements and relations, we are not far elevated above the degrading practices of many of the heathen tribes.

It may be said that many of the existing evils are more the faults of the age than of society; but it is equally true, that every age leaves its impression on the succeeding one, "whether for better or for worse;" and that every member of the community—a body co-operate, is responsible according to ability to do good.

When we contrast the extent of knowledge, the apparent elevation of mind—the march of intellect, and the great amount of wealth,—running side by side with ignorance, vice, and poverty,—we are inclined to ask, where are the social lies—the bond of union,—where is philanthropy? Reconstruction is itself a mark of progression; we should look at every movement through a common sense and intelligent medium, and where there are wrongs, they should be rectified,—where there are grievances, abate them—in a mood, we should purify, and so mould the connecting elements of society, so as to render all departments more consonant with the

Divine Law,—the only standard of pure morals and just jurisprudence.

Among the many elements, disordering the social foolish, probably none stand more in need of redress, at the present time, and in the most enlightened countries, than the manner pursued in the exercise of the elective franchise. We can, under any circumstances, easily account for public excitement, and even the use of extreme means, especially where large pecuniary inducements are looming in the distance; but that society should go into entire unhinging, and every means of corruption be adopted by both candidates and electors in order to secure a result,—and that too, in an age when society is making such noble and praiseworthy efforts to remodel and improve the social, moral and intellectual condition of our race,—is almost an explicable question.

It is admitted that the free and untrammelled exercise of the elective principle is the inalienable right of a free and intelligent people. To elect men to represent the body politic and to make, and execute the laws of a country is an important trust, and the freedom and right to do so, should not be tampered with, nor violated under any pretexts whatever.

Strange to say, with all our boasted freedom of speech, freedom of action, freedom of the Press, and freedom to read and study the Divine Law, and with the Scriptures in our hands, that so little real freedom exists during a general election of representatives to serve the country. Neither are the British North American Provinces singular in this matter; the most intelligent countries of Christendom are equally at fault,—“the grant, bargain, and sale” of votes; and lying, slandering, cheating, perjury, and numerous other vices, are the means too frequently adopted by both sides in politics, in order to secure a favorable result; the end appears to be made to justify the means. Christianity puts off her graceful mantle, corruption commences her work, worst portions of our nature are excited,—the fountains of truth and justice, like the fountains of the great deep on a memorable occasion, are broken up,—and society loses its moral equilibrium.

In thousands of instances, christian character is lost sight of, and christians themselves, forget that they once

made a profession of christianity.—Society is divided into numerous religious sects, each claiming to have a pure denominational platform, based upon the Divine Law; and in the midst of the diverse and conflicting views entertained by the various bodies of christians, there is peace, order, and respect—each body worshipping—each believing—and practising what they please, and no one saying to the other, “why doest thou so?”

But, let a general election for political representations be announced;—the candidates and the electors at once begin to make their calculations, as to who are the successful candidates,—adopting the principle once announced by a British statesman, “Every man has his price.” It was once the boast of a French statesman, that there was no difficulty in taking a seat in the Chambers, if the electors get their price.

When we view the state of society during a warmly contested election,—those who were once the best of friends severed,—christian communities divided against themselves—harmony destroyed, and the worst passions fostered; we are inclined to ask, is this the result of our Biblical knowledge, our Sabbath schools, our education, our social and moral reforms? or what have all these things done for us? But so it is, and what is it for? We answer, in hundreds of cases, all this prostration of just principles, and dissemination of vice and discord, is based upon no better foundation, than simply to secure the successful return to the Legislature of unprincipled men.

It is no wonder, after the troubled waters have become still, sober thought assumed her place in the public mind, and society begins again to assume her proper avocations, that we hear the expression so often made,—“What fools we were.”

MESSES. YOUNG AND TUPPER ON SECTARIAN INSTITUTIONS OF EDUCATION.—During the recent electioneering contest in Nova Scotia, we had the pleasure of hearing addresses from the candidates in the county of Cumberland, when we understood Dr. Tupper to say that he was in favor of sectarian colleges, etc., but against free schools and also separate schools.

Here is a manifest contradiction, for, if it is right to maintain separate colleges, academies, etc., it is equally right to support separate schools.

We understood Mr. Young, on the other hand, to say that he was opposed to sectarian colleges, and separate schools; but had agreed at one time to let the Catholics have separate schools, but now they should not have them.

These men appear to have no fixed principle on the all-important subject of Provincial Education, their whole course from first to last, presents nothing more or less, than shuffling and shifting expediency, based upon personal aggrandizement and retention of office.

We should like to see men elected, who would take a firm stand on this subject, abolish all sectarian institutions of education, and establish a University for all denominations, free of all sectarian bias, and take every reasonable means to establish free schools throughout the Province; until this course is pursued, Nova Scotia, like the other Lower Provinces, will be forever legislating on this subject, without arriving at the beginning of the end.

THE CATACOMBS NEAR ROME, by Prof Sanborn, Dartmouth College—Since 1844 no less than five European works have been published on the Roman Catacombs. Several articles have recently appeared in reviews upon the same subject. The most valuable of these is contained in the Edinburgh Review for January, 1859, from which most of the following facts are compiled. It appears that the volcanic rocks underlying the soil of the Campagna have been perforated by galleries and labyrinths running in every direction to the extent of many miles from the city. These excavations were made at various times during the lapse of centuries, for the purpose of concealment, sepulture, and public worship.

The rocks about Rome are of igneous origin, and of different epochs. The earliest of the series, near the city, consists of red volcanic tufa, sufficiently hard for building purposes. The cloaca maxima of Tarquin was built of this stone, and still remains to attest its durability. At a far later period, fresh currents of lava, mingled with ashes and pumice, forced their way over the plain;

this substance is less compact than the tufa, and has just consistency enough to retain the form given to it by excavation. It is called by the Italians "tufa granolará."

The Christian architects drove all their lines of excavation through this granular stratum, which, in its lowest formation, degenerates into volcanic ashes known as "pozzolana," and is used extensively in the manufacture of Roman cement. An Italian explorer of these tombs computes the entire length of all the galleries, if extended in one line, to be 900 miles; and that they contain about seven millions of graves! No one now can imagine when they were begun, or by whom, or what was done with the materials dug out.

There is no early history of these Catacombs. There is no doubt that they were excavated for tombs; these line the walls throughout as close to one another as the berths in the side of a ship, or ly separated by an intervening shelf of the native rock. The tombs were fitted in size to the bodies that were to occupy them. Every one was closed, when filled, with tiles, or a marble slab. The custom of burying in tombs hewn out of the rock was probably of Jewish origin. Our Saviour was laid in such a tomb. They abounded in the soft rocks that surrounded Jerusalem.

In the Roman Catacombs, an inscription indicated the name of the person, with the date of interment, and some appropriate motto. The heathen inscriptions indicated that the dead was "placed" or "composed" in his cell, with his titles and offices added. The Christian "sleeps," or "sleeps in peace," or "rests from his labors," with no designations of civil station or rank. Ecclesiastical titles, and the fact of martyrdom, when it occurred, were added. The earliest recorded inscription is of the year 102. The following is a translation of one that was made A. D. 160:—

"In Christ—Alexander is not dead, but lives above the stars, and his body rests in this tomb. He ended his life under the Emperor Antonius,

who, foreseeing that great benefit would result from his services, returned evil for good. For, while on his knees, and about to sacrifice to the true God, he was led away to execution. Oh sad times, in which, among sacred rites and prayers, even in caverns we are not safe. What can be more wretched than such a life? when they cannot be buried by their friends and relations—at length they shine in heaven. He has scarcely lived who has lived in Christian times.' What a commentary is this upon the wickedness of those times of imperial persecution!

A little work published by the American Sunday School Union entitled "Catacombs of Rome," says: "The Catacombs (Greek, hollow) were first excavated to procure pozzolana for building materials. The modern entrance is from the church of St. Sebastian, two miles from the city, on the Appian way. The excavations, it is said, extend one to Ostia, 20 miles, and in another to Albano, 12 miles.—There is a gallery in the buildings of the Vatican, 1,000 feet long, called the "Lapidaria Gallery," containing more than 3,000 slabs with inscriptions taken from the Catacombs. One side of the gallery is given to heathen monuments the other to Christian."

From this narrative, we should infer that both heathens and Christians used the Catacombs as places of interment. This is not the common opinion. They are usually represented as belonging to Christians only. Perhaps the heathen monuments are from other sources. There can be no doubt that they were used by them as places of refuge in times of persecution.

There were also in these subterranean labyrinths, crypts or larger vaults, evidently excavated for Divine worship. To these, Christians retired when forbidden to practise their devotions in open day. These churches were also filled with tombs, both in the floors and in side walls. Many of the tombs, throughout the entire range of excavations, contained precious memorials laid away with the dead by the hands of affection. Thousands of

the tombs have in different ages been opened and rifled of these treasures.

"Among the dust and ashes of these primitive congregations, innumerable lamps of terra cotta or bronze have been found, some personal ornaments, some glass vessels, on which are engraved very curious specimens of Christian art, and here and there instruments of torture, which may be seen in the Museum of the Vatican."

SMALL POX AND VACCINATION.—Hall's Journal of Health has the following:—"From extended and close observation, the following general deduction seem to be warranted:—First, Infantile vaccination is an almost perfect safeguard until the fourteenth year. Second, at the beginning of fourteen the system gradually loses its capability of resistance, until about twenty-one, when many persons become almost as liable to small pox as if they had not been vaccinated. Third, This liability remains in full force until about forty-two, when the susceptibility begins to decline, and continues for seven years to grow less and less, becoming extinct at about fifty—the period of life when the general revolution of the body begins to take place, during which the system yields to decay, or takes a new lease of life for two or three terms of seven years each. Fourth, The grand practical use to be made of these statements is: Let every youth be re-vaccinated on entering fourteen; let several attempts be made, so as to be certain of safety. As the malady is more likely to prevail in cities during the winter, special attention is invited to the subject at this time."

OBITUARY.—It must ever be to a truly sentient mind, a painful task to record the death of near friends, but more,—much more so, that of a tender and beloved Father, Mother, and Brother, and that within one short year.

The late John and Elizabeth Munro left Baniffshire, Scotland, the place of their birth in 1815, the year the memorable battle of Waterloo was fought; and after three years, settled at Bay Verte, N. B., where they remained with a family of six children, without a single visit from the angel of mortality, for forty-three years.

But man is born to die, without respect to youth or old age;—the family circle is broken,—the tender ties are severed,—the messenger came at last, and on Saturday, June 19th, 1858, summoned WILLIAM MUNRO in the 30th year of his age, to appear at the bar of the Judge of all the world.

From a notice of his death, by "An Acquaintance," we glean that "his cheerful disposition and agreeable manner had won for him the respect and esteem of all who knew him. He bore his painful and protracted illness with christian fortitude and resignation. Although his health for the last two years was gradually sinking under the effects of that fatal disease, "ulcerated sore throat," which was preying upon him, yet he ever evinced that equanimity of mind and social disposition which characterized his previous life. We have not evidenced, except in the death of a near relative, a more touching case than the one we now refer to. The great number of mourners that followed his remains to the village church, and the sad and solemn appearance of the large audience that witnessed his funeral obsequies, clearly testified that few have lived so generally beloved or died more deeply lamented."

On the following Saturday, the 26th of June, 1858, JOHN MUNRO departed this life in the seventieth year of his age.—From a notice of his death, signed "A Friend," "It is said that he was highly respected by all who knew him; for uprightness and honesty, none excelled him. He always possessed an unshaken attachment to his mother country and to British institutions, * * he was a consistent member of the Reformed Presbyterian Church during a long period of his life and lived an exemplary life both as a moralist and a christian."

And on the 14th May, 1859, Saturday, which one would almost think a day fixed in fate for the disease of our family, departed this life ELIZABETH MUNRO, in the sixty-sixth year of her age. She was for many years a member of the Reformed Presbyterian Church; and bore her last severe illness with a marked resignation to the Divine will. Never did the characteristics of a christian life more fully manifest itself in death than in her case; in the midst of the most excruciating pain, Jacob's God was her stay and shield.

Their remains were interred in the Port Elgin Church-yard, side by side; and we might cite the lamentation of David, and say, that they were lovely and pleasant in their lives, and in their deaths they are not divided.