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MENTAL OUTFIT OF THE NEW DOMINION.

BY HON MR M'GEE, M.R.I.A.

All political observers are, I believe, now agreed, that all the forces of a nation may be classed under three heads, of moral, mental and physical force. It needs no argument to prove, that in this reading and writing age, "the age of the press" as it has been called, power must be wherever true intelligence is, and where most intelligence, most power. If England conquers India by intellect and bravery, she can retain it only at the price of re-educating India; if a Czar Peter and Czarina Catherine add vast realms to the Russian Empire, they, too, must send out the schoolmasters to put up the fences, and break in the wild cattle they have caught; if a United States reaches the rank of first power, it must, at the same time, send its best writers as Ambassadors of its interior civilization. To this end Benjamin Franklin, Irving, Everett, Paulding, Bancroft, Motley and Marsh have been selected with the true instinct of mental independence, to represent the new country at the old courts of Christendom; while Howard, Payne, Hawthorne, Mitchell, and other literary men, have filled important consular offices, by the dictation of the same sentiment of intellectual self-assertion.

MENTAL SELF RELIANCE ESSENTIAL TO THE NEW DOMINION.

Regarding the New Dominion as an incipient new nation, it seems to me, that our mental self-reliance is an essential condition of our political independence; I do not mean a state of public mind, puffed up on small things; an exaggerated opinion of ourselves and a barbarian depreciation of foreigners; a controversial state of mind; or a merely imitative apish civilization.

I mean a mental condition, thoughtful and true; national in its preferences, but catholic in its sympathies; gravitating inward, not outward, ready to learn from every other people on one sole condition, that the lesson when learned, has been worth acquiring. In short, I would desire to see, gentlemen, our new national character distinguished by a manly modesty as much as by mental independence; by the conscientious exercise of the critical faculties, as well as by the zeal of the inquirer.

MENTAL PABULUM OF THE NEW DOMINION.

Our next census—in 1870—will find us over 4,000,000: educationally, as far as rudimental learning goes, as well advanced as "the most favored nations" in that respect.

I am indebted to Mr. Griffin, Deputy Postmaster-General, for valuable evidence, not only of the quantity of reading and writing matter distributed by post in Ontario and Quebec during the present year, but also during the last four years. Mr. Griffin sends me these figures as to the letters and newspapers circulated through the former Upper and Lower Canada offices from 1863 to 1867, inclusive:—

	Letters.	Newspapers.
1863.....	11,000,000	12,500,500
1864.....	11,500,000	12,500,000
1865.....	12,200,000	11,800,000
1866.....	13,000,000	12,800,000
1867.....	14,200,000	14,000,000

As to 1865-66, "I think it probable," says Mr. Griffin, "that the postmasters were not as accurate as they should have been." The same gentleman adds that "of the fourteen millions of papers circulating this year, about eight millions are Canadian, going direct to subscribers from the offices of publication, and the other six millions are made up of United States and European papers coming into the country. Of the letters there were above ten millions domestic and four millions foreign." (The close proximation of the two sets of figures is very remarkable). We are by this showing, or ought to be, a reading people; and if a reading, why not also a reflective people? Do we master what we read? Or does our reading master us? Questions surely, not untimely to be asked, and so far as possible by one man to be answered.

Our reading supplies are, as you know, drawn chiefly from two sources; first, books, which are imported from the United States, England and France—a foreign supply likely long to continue foreign. The second source is our newspaper literature, chiefly supplied, as we have seen, from among ourselves, but largely supplemented by American and English journals.

THE PRESS AS A MENTAL POWER.

I shall not be accused of flattering any one when I say that I consider our press tolerably free from the license, which too often degrades and enfeebles the authority of the free press of the United States. Ours is chiefly to blame for the provincial narrowness of its views; for its localism and egotism; for the absence of a large and generous catholicity of spirit, both in the selection of its subjects and their treatment; for a rather servile dependence for its opinions of foreign affairs, on the leading newspapers of New York and London. Moreover there is sometimes an exaggerated pretentiousness of shop superiority, with which the public are troubled more than enough; for it is a truth, however able editors may overlook it, that the much-enduring reader does not, in nine cases out of ten, care one jack straw for what this editor thinks about that one, or whether our contemporary round the corner has or has not resorted to this, or other sharp practice in order to obtain a paragraph of exclusive intelligence. The reading public cordially wish all able editors better subjects than each others faults or foibles; and the fewer professional personalities one finds in his paper, the better he likes it, in the long run.

This newspaper literature forms by much the largest part of our general reading. There are in the four United Provinces about one hundred and thirty journals, of which thirty at least are published daily. Of the total number of habitual readers it is not possible to form a close estimate, but they are probably represented by one-half of the male adults of the population—say 400,000 souls. However ephemeral the form of this literature, the effect must be lasting; and men of one newspaper especially, are pretty much what their favourite editors make them. The responsibility of the editor is, therefore, in the precise proportion to the number and confidence of his readers. If they are 500, or 5000, or 50,000, so is the moral responsibility multiplied upon him. He stands to hundreds of thousands, in a relation as intimate as that of the physician to his patient, or the lawyer to his client; and only in a degree less sacred, than that of the pastor to his people. He is their harbinger of light, their counsellor, their director; it is not for him to build up the gaps in their educational training; to cut away the prejudices; to enlarge the sympathies; to make of his readers, men honest and brave, holders of truth and lovers of justice. Modern society does not afford educated men any position, short of the pulpit and the altar, more honorable, more powerful for good or evil, and more heavily responsible to society. The editorial character as we now know it, is not above a century old; that length of time ago, correspondents addressed the publisher or printer, but not the editor. Original views on events and affairs were in those days usually given to the press in pamphlet form—of which subdivision in literature England alone has produced enough to fill many libraries. This pamphlet literature is now for the most part a dead letter; as ephemeral as our newspapers now are; unless when falling into the hands of men like Swift, Addison, Johnson and Burke, the publication of a day in dealing with principles and great characters, rose to the dignity and authority of a classic. There is no insuperable obstacle in the case to prevent our newspaper writing undergoing a similar improvement. The best English and American journals are now written in a style not inferior in finish to the best books, and though ours is the limited patronage of a province, it is not unreasonable that in our principal cities we should look for a high-toned, thoughtful, and scholarly newspaper style of writing. In the Australian colonies, where, by sheer force of distance, much smaller communities than ours are thrown more on their own mental resources, they produce newspapers, in all respects, superior; and when they do borrow from their antipodean exchanges, they borrow only the best extracts. With us the scissors does much, and does well; but I should say with profound deference to the editorial scissors, to spare us, on all occasions, what passes for Irish anecdote across the border; and especially to avoid naturalizing among us, those discourses or narrations which are disfigured by blasphemous perversions, and parodies of the Sacred Scriptures.

BOOKS AND PUBLIC READING LIBRARIES.

As to the other branch of supply, I believe our booksellers have nothing to complain of. The sale of books is on the increase, though not at all so largely as the sale of newspapers. Our books are mainly English, or American reprints of English originals. In point of price the editions are not so far apart as they were on the other side during the civil war. As to the classes of books most in request, I have been informed by one of our members well-informed on the matter, that the sales may be divided somewhat in these proportions: religious books 18 per cent., poetical works 10 per cent., books on historical, scientific and literary subjects 38 per cent., and works of fiction 44 per cent. My obliging informant (Mr. Samuel Dawson), adds in relation to the comparative money value of the several classes of books most in demand, the historical,

literary, and scientific works would represent about 45 per cent., the works of fiction 22, the poetical 15, and the religious 18 per cent. of the value. We thus have this striking result, that whereas the works of fiction are in volume, nearly one-half of all the reading done among us, in cost they come to less than one-fourth, what is expended for other and better books. An accurate analysis of these books would be a valuable index to what it much concerns us to know, whether "Thomas A. Kempis" is still the book most read next to the Bible. How many of Shakespeare, and how many of Tupper go to the hundred; whether the "Pilgrim's Progress" is bought chiefly as a child's book, or whether Keble's "Christian Year" sells as well or better than "Don Juan?" "The demand for novels," says my informant, "is not nearly so great as it was," and this he traces to the growing preference for newspapers and periodicals, containing serial stories and romances in chapters. On the general subject of reading fictitious works, I hold a *juste milieu* opinion. I hold that a bad novel is a bad thing, and a good one a good thing. That we have many bad novels, issued from the press every day, is a lamentable fact; books just as vile and flagitious in spirit as any of Mrs. Behm's abominations of a former century. The very facility with which these books are got together by their authors, might itself be taken as evidence of their worthlessness, for what mortal genius ever threw off works of thought or of art worthy of the name with such steam engine rapidity? It is true, Lopez de Vega could compose a comedy at a sitting, and Lafontaine, after writing one hundred and fifty sentimental stories, was obliged to restrain himself to two days writing in the week, otherwise he would have drowned out his publishers. But you know what has been said of "easy writing" generally. For my own part, though no enemy to a good novel, I feel that I would fail in my duty if I did not raise a warning voice against the promiscuous and exclusive reading of sensational and sensual books, many of them written by women, who are the disgrace of their sex, and read with avidity by those who want only the opportunity equally to disgrace it. We must battle bad books with good books. As our young people in this material age will hunger and thirst for romantic relations, there is no better corrective for an excess of imaginative reading than the actual lives and books of travel of such men as Hudson, Burton, Speke, Kane, Du Chailu, Huc and Livingston. These books lead us through strange scenes, among strange people, are full of genuine romance, proving the aphorism "truth is strange—stranger than fiction." But these are books which enlarge our sympathies, and do not pervert them; which excite our curiosity and satisfy it, but not at the expense of morals: which give certainty and precision to the geographical and historical dreams of our youthful days; which build up the gaps and spaces in our knowledge with new truths, certain to harmonize with all old truths—instead of filling our memories with vain or perplexing, or atrocious images, as the common run of novelists are every day doing.

THE BOOK OF BOOKS ITSELF.

In regard to the Bible, Mr. McGee said, there is always, as a corrective to diseased imaginations, the Book of Books itself—the Bible. I do not speak of its perusal as a religious duty incumbent on all Christians; it is not my place to inculcate religious duties; but I speak of it here as a family book mainly; and I say that it is well for our new Dominion that within the reach of every one, who has learned to read, lies this one book, the rarest and most unequalled as to matter, the cheapest of books as to cost, the most readable as to arrangement. If we wish our younger generation to catch the inspiration of the highest eloquence, where else will they find it? If we wish to teach them lessons of patriotism, can we show it to them under nobler forms than in the maiden deliverer who smote the tyrant in the valley of Bethulia? or in the grief of Esdras as he poured the foreign king his wine at Susa? or in the sadness beyond the solace of song, which bowed down the exiles by the waters of Babylon? Every species of composition, and the highest kind in each species, is found in the wondrous two Testaments. We have the epic of Job; the idyl of Ruth; the elegies of Jeremiah; the didactics of Solomon; the sacred song of David; the sermons of the greater and lesser Prophets; the legislation of Moses; the parables of the Gospel; the travels of St. Paul; the first chapters of the history of the Church. Not only as the spiritual corrective of all vicious reading, but as the highest of histories, the truest of philosophies, and the most eloquent utterance of human organs, the Bible should be read for the young, and by the young, at all convenient seasons.

In other respects, I do not advocate a domestic spy system on our young people; but if one knew that a young friend or relative was acquiring a diseased appetite for opium-eating, would we not interfere in some way? And this danger to the mind is not less poisonous than that other drug is poisonous to the body. "The woman that hesitates," says the proverb, "is lost;" as truly may be it said, "the woman who hides her book is lost." And in this

respect, though society allows a looser latitude to men, it is doubtful if reason does; it is very doubtful that any mind, male or female, ever wholly recovers from the influence on character of even one bad book, fascinatingly written.

UNIVERSITIES AND COLLEGES IN THE DOMINION.

Mention must be made, gentlemen, of those institutions of learning and those learned professional classes which ought, and doubtless do, leaven the whole lump of our material progress. We have already twelve Universities in the Dominion—perhaps more than enough, though dispersed at long distances—as from Windsor and Fredericton to Cobourg and Toronto. The charters of these institutions, up to the close of the last decade, were Royal charters granted directly by the Crown, with the concurrence, of course, of the Colonial authorities for the time being. In the order of time they range thus:—King's College, Windsor, Nova Scotia, 1802; McGill College, Montreal, chartered in 1821, actually commenced only in 1829; King's College, Fredericton, 1823; Laval, 1852; Leunoxville, 1853; St. Mary's, Montreal, 1859; Queen's College, Kingston, 1841; Victoria College, Cobourg, 1841; Trinity College, (formerly King's), Toronto, 1842; Toronto University, 1860; Ottawa, 1866; Regiopolis, 1866. All these institutions possess and exercise university powers in granting degrees both to graduates and "*honoris causa*;" though some of them have never had organized classes in more than two faculties—divinity and arts. Nova Scotia has, I believe, no native medical school; New Brunswick, I believe, is in a similar position; and some of our Ontario and Quebec Universities have been always deficient in one or other of the four faculties. In the ancient sense, therefore, of a University being the seat of universal knowledge, we have no such institutions; but it cannot be supposed for a moment that the existence, at twelve different points of our territory, of classes even in the single faculty of Arts, is not, in itself, a cause of thankfulness. We might have had a higher standard, with fewer institutions, could we have agreed upon the same curriculum of studies for all our youth; but, taking them as they are, those institutions which have had a reasonable time to do it, have work to show for their time. We have not had, except in the case of McGill alone, large bequests from private persons, as they have had in the United States and England, and as it is to be hoped we may have, as we increase in wealth and public spirit. Most of our Industrial and Classical Colleges (of which we have some ten or twelve in this Province) owe their origin to some such private acts of beneficence; but the number of scholarships founded by wealthy individuals, who have made large fortunes in this country, might, I fear, be reckoned on the finger of one hand. It were perhaps to be wished that this whole subject of superior education had remained in some sort to Federal care and superintendence, under a Federal Minister of Education, capable and devoted to the task. But the honorable rivalries of local administrations may be trusted as preventives against stagnation and exclusiveness. If many Swiss Cantons and third-rate German States are able to sustain famous Universities, unbacked by high political patronage, we may hope that, in this matter, Ontario and Quebec, and Acadia, may be found capable of doing likewise.

THE LEARNED PROFESSIONS.

Of the learned professions which represent in the world to a large extent these native colleges and universities, there are probably in the Dominion above 3,000 clergymen, 2,500 medical men, and perhaps (this is a guess) from 500 and 600 lawyers; say, apart from collegiate professors, 6,000 essentially "educated men." The special acquirements of this large body of men, in languages, laws, history, dialectics, chemistry, and *belles lettres*, ought surely not to be confined solely within the rigid limits of professional occupation; but ought, at least occasionally, flow out in secular channels for the benefit of lay societies, and the general elevation of the public taste.

Of the medical literature of the Dominion, I am wholly incapable of forming an opinion; and with the literature of law, if we have of late years produced any, I am unacquainted. But even to one standing apart from both these highly privileged professions, in other countries so distinguished for their general as well as special attainments, it must be apparent that there is a much more vivid intellectual life among the faculty, than among members of the bar.

PUBLIC LIBRARIES.

Of public libraries, I grieve to say, that we have not, so far as I know, a single one in the whole Dominion. There is a society library, containing some good books, at Quebec; there are, of course, college libraries more or less incomplete; there are law libraries at Osgoode Hall, and elsewhere; there is our own excellent parliamentary library (some 60,000 chosen volumes); but no public library in any of our chief towns. To Montreal I certainly must

always consider this a shameful reproach; but I have spoken so often of it elsewhere, that I shall not dwell upon it again.

COLONIAL WRITERS AND THINKERS.

From all these sources—our numerous reading class—our colleges—our learned professions—we ought to be able to give a good account of the mental outfit of the new Dominion. Well then, for one of those expected to say what he thinks in these matters, I must give it as my opinion that we have as yet but few possessions in this sort that we can call our own. We have not produced in our colonial era any thinker of the reputation of Jonathan Edwards or Benjamin Franklin; nor any native poet in the rank of Garcilaso de la Vega—the Spanish American. The only sustained poems we have of which the scenes are laid within the Dominion are both by Americans, Longfellow's "*Evangeline*," and Mr. Street's "*Frontenac*"—the latter much less read than it deserves. One original humorist we have had, hardly of the highest order, however, in the late Judge Haliburton; one historian of an undoubtedly high order, in the late Mr. Garneau; one geologist, Sir William Logan; but, as yet, no poet, no orator, no critic, of either American or European reputation. About a century ago an eminent French writer raised a doubt as to whether any German could be a literary man. Not, indeed, to answer that, but many others, arose as a golden cloud, that gifted succession of poets, critics and scholars, whose works have placed the German language in the vanguard of every department of human thought. Thirty years ago a British Quarterly Review asked, "*Who reads an American Book?*" Irving had answered that long ago; but Longfellow, Cooper, Emerson, Prescott, Hawthorne, Holmes, and many another, have answered the taunt triumphantly since. Those Americans might, in turn, taunt us to-day with "*Who reads a Canadian book?*" I should answer frankly, very few, for Canadian books are exceedingly scarce. Still we are not entirely destitute of resident writers. Dr. Dawson has given the world a work on his favorite science, which has established his name as an authority; Dr. Daniel Wilson's speculations on Pre-historic Man have received the approval of high names. Mr. Alpheus Todd has given us a masterly and original treatise on Parliamentary Government, which will be read and quoted wherever there is constitutional government in the world; Heavysege, Sangster, and McLaughlin are not without honor. An amiable friend of mine, Mr. J. Lemoine, of Quebec, has given to the world many *Maple Leaves* worthy of all praise—the only thorough Canadian book in point of subject, which has appeared of late days, and for which, I am ashamed to say, the author has not received that encouragement his labors deserve. If he were not an enthusiast he might well have become a misanthrope, as to native literature, at least. Another most deserving man—in a different walk—a younger man, but a man of unwearied industry and a very laudable ambition—Mr. H. J. Morgan, now of Ottawa, announces a new book of reference, the *Bibliotheca Canadensis*, which I trust will repay him for the enormous labor of such a compilation. These are, it is true, but streaks on the horizon, yet even as we watch others may arise; but be they more or less, I trust every such book will be received by our public less censoriously than is sometimes the case; that if a native book should lack the finish of a foreign one, as a novice may well be less expert than an old hand, yet if the book be honestly designed, and conscientiously worked up, the author shall be encouraged not only for his own sake, but for the sake of the better things which we look forward to with hopefulness. I make this plea on behalf of those who venture upon authorship among us, because I believe the existence of a recognized literary class will by and by be felt as a state and social necessity. The books that are made elsewhere, even in England, are not always the best fitted for us.

And if English made books do not mortice closely with our colonial deficiencies, still less do American national books. I speak not here of such literary universalists as Irving, Emerson and Longfellow; but of such American nationalists as Hawthorne, Bancroft, Brownson, Draper, and their prose writers generally. Within the last few years, especially since the era of the civil war, there has been a craving desire to assert the mental independence of America as against England; to infuse an American philosophy of life, and philosophy of government, into every American writing and work of Art. Mr. Bancroft's oration on the death of Mr. Lincoln was an example of this new spirit; and Mr. Draper's "*Civil Policy of America*" affords another illustration. It is a natural ambition for them to endeavor to Americanise their literature more and more; all nations have felt the same ambition, earlier or later; so Rome wearied of borrowing from the Greeks, and so Germany revolted a century ago, against French philosophy, French romances and a Frenchified drama; so the sceptre of mind passed for a time from Berlin to Weimar, and of late only by annexation has it gone back to Berlin. No one complains of this revolution. As long as justice, and courtesy, and magnanimity are not sacrificed to an intolerant

nationalism, the growth of new literary states must be to the increase of the universal literary republic. But when nationalism stunts the growth, and embitters the generous spirit which alone can produce generous and enduring fruits of literature, then it becomes a curse rather than a gain to the people, among whom it may find favor, and to every other people who may have relations with such a bigotted one-sided nationality.

It is quite clear to me, that if we are to succeed with our new Dominion, it can never be by accepting a ready-made easy literature, which assumes Bostonian culture to be the worship of the future, and the American democratic system to be the manifestly destined form of government for all the civilized world, new as well as old. While one can see well enough that mental culture must become more and more to many classes, what religion alone once was to all our ancestors in individual and family government—while the onward march of political democracy is a fact equally apparent—it is by no means clear to myself, for one, that religion will yield diminished power in the presence of a genuine, modest, deep-seated culture; or, that the aristocratic inequalities inherent in men from their mothers' womb will not assert themselves successfully in any really free state. In other words, I rely upon nature and revelation against the levelling and system-mongering of the American, or any other kind. In nature and in revelation we should lay the basis of our political, moral and mental philosophy as a people; and once so laid, those foundations will stand as firmly set and rooted, as any rocks in the Huronian or Laurentian range.

It is usual to say of ourselves, gentlemen, that we are entering on a new era. It may be so, or it may be only the mirage of an era painted on an exhalation of self-opinion. Such eras, however, have come for other civilized states, why not for us also? There came for Germany the Swabian era, the era of Luther, and the era of Goethe; for modern Italy the age of Leo X.; for France the age of Louis XIV. In our own history there have been an Elizabethan and a Georgian era; and, perhaps, there is at hand an American era, in ideas, in manners, and in politics. How far, we, who are to represent British ethics and British culture in America—we, whose new constitution solemnly proclaims "the well understood principles of the British constitution;" how far we are to make this probable next era our own—either by adhesion or resistance—is what, gentlemen, we must all determine for ourselves, and so far forth, for the Dominion.

APPEAL TO THE YOUNG MEN OF THE DOMINION.

I shall venture in concluding this merely tentative and preliminary paper, to address myself directly to the educated young men of Canada, as it now exists. I invite them, as a true friend, not to shrink from confronting the great problems presented by America to the world, whether in morals or in government. I propose to them that they should hold their own, on their own soil, sacrificing nothing of their originality; but rejecting nothing, nor yet accepting anything, merely because it comes out of an older, or richer, or greater country. That it should always remain a greater country is partly for us also to determine; for, at least to our notions, ancient Greece was a greater country than the Persian empire, as at this day. England proper may be considered a greater country than Russia. But North America is emerging; and why not our one-third of the North rise to an equal, even if an opposing attitude, with the land conterminous? Why not? I see no reason, why not? What we need are the three levers—moral power, mental power, and physical power. We know tolerably well what our physical resources are, and by that knowledge we are cheered on; questions of purely moral strength or weakness we may leave to their appointed professors, the reverend clergy; of our existing mental ways and means, I have given a rapid resume.

To supply our list of deficiencies, I have not undertaken yet, as the object of all intellectual pursuits, worthy of the name, is the attainment of *Truth*; as this is the sacred temple to be built or rebuilt; as this is the Ithaca of every Ulysses really wise, I venture humbly to suggest that we need more active conscientiousness in our choice of books and periodicals, for ourselves and for our young people; that the reading acquirement which moves, and embraces and modifies every faculty of our immortal souls, is too fearful an agent to be employed capriciously, or wantonly, much less wickedly, to the peril of interest which will not now be covered up forever, by the sexton's last shovel of churchyard clay. I venture to suggest that we should look abroad, and see with the aid of this all-powerful agent or acquaintance what other nations are doing as intellectual forces in the world; not limiting our vision to America, or England, or France, but extending eager, honest inquiries, beyond the Rhine, and beyond the Alps. From Germany the export of ideas, systems, and standards of philosophy, criticism, and belief, has not yet ceased; and from reconstructed Italy—so ripe in all intelligence—a new mental kingdom must come forth; if the new political kingdom is to stand. I venture to invite the younger minds of the

Dominion to the study of the inner life of other nations, not to inspire them with a weak affectation of imitating foreign models, but rather with a wholesome and hearty zeal for doing something in their own right on their own soil. On a population of four millions we ought to yield in every generation 40 eminent, if not illustrious men; that is to say, one man to every 100,000 souls. And favored as we are, we should certainly do so, if the cultivation of the mind was pursued with the same zeal as the good of the body; if wisdom were valued only as high as mere material wealth, and sought as strenuously, day by day.

I am well convinced that there do exist, in the ample memories, the northern energy, and the quick apprehensiveness of our young men, resources all unwrought of inestimable value to society. I would beseech that most important class, therefore, to use their time; to exercise their powers of mind as well as body; to acquire the mental drill and discipline, which will enable them to bear the arms of a civilized state in times of peace, with honor and advantage. If they will pardon me the liberty I take, I venture to address them an apostrophe of a poet of another country, slightly altered to suit the case of Canada:

"Oh brave young men, our hope, our pride, our promise,
On your hearts are set,—
In manliness, in kindness, in justice,
To make Canada a nation yet!"

2. CANADA AND HER RAILWAYS.

We take the following interesting article from the advanced sheets of another work from the pen of Sir Cusack Roney, entitled, "Rambles on Railways," and which will appear early in the coming month:—The progress of Canada—I speak of the whole Dominion as recently created by the Confederation of Upper and Lower Canada, Nova Scotia, and New Brunswick—has been marvellous, and in no respect, perhaps, has the growth of the country shown itself in a more marked manner than in the development of its railway system. It was in 1843, or almost immediately after the completion of the magnificent canal system of Canada proper, and by which vessels of 800 tons could pass from the Ocean to Lake Ontario, and *vice versa*, that the Canadians discovered that it was necessary, notwithstanding their unrivalled inland navigation, to combine with it an equally good railway communication—that was if they were to continue to be the carriers of the products of the Western States through the valley of the St. Lawrence. They found that their neighbours to the south had commenced their railways in all directions, but more particularly to connect the cities on the Atlantic coast, with the Western Lakes, and accordingly in 1849 an Act was passed by the Canadian Government pledging a six per cent. guarantee on one half the cost of all railways made under its provisions. Under this Act, the Northern Railway, which runs from Windsor on the Detroit River (opposite Detroit) to the Niagara River, and the St. Lawrence and Atlantic, now forming part of the Grand Trunk line, running from Montreal to Portland, were commenced. In 1852, however, the Government, fearing the effect of an indiscriminate guarantee, repealed the law of 1849 and passed an Act guaranteeing one-half the cost of one main trunk line of railway throughout the Province, and it was under this act that the Grand Trunk Railway was projected. These terms were subsequently modified by granting a fixed sum of £3,000 per mile of railway forming part of the main trunk line. It is true that prior to these dates railways existed in Canada. There was, for example, the horse railway from Laprairie, nine miles above Montreal, to St. John's, on the Richelieu River, which was opened in July, 1836, and was first worked with locomotives in 1837. There was also the horse railway between Queenston and Chippewa, which was opened in 1839, but with these exceptions and the length of the Lachine Railway, a line running from Montreal for seven miles to the westward, the railway system of Canada cannot be said to have commenced until after the passing of the Railway Act in 1849, and even then it was not for about a year that any substantial progress was made. But after that date the works of the several lines were pushed forward rapidly, and in 1853 the lines from Montreal to Sherbrooke, from Toronto to Bradford, and from Hamilton to Suspension Bridge were opened. In 1854 the line between Montreal and Quebec was opened, the first train having carried Lord Elgin, who was then *en route* to England. In the same year the Great Western Railway was finished to Windsor, and in the following year the whole line from Montreal to Toronto and thence to London was constructed, and in 1859 the entire Canadian Railway system was completed, including the keystone of its arch, the Victoria Bridge, the details of the construction of which will be found in another page.

Whilst, as I have already explained, the Government of Canada owns no portion of the 2,143 miles of railroad now built, although the moneys granted in their aid amounted to upwards of 6,000,000.,

Nova Scotia has built and owns all the railways constructed in that province. They consist of a trunk line from Halifax on the Atlantic, by way of Truro, to Pictou, on the Gulf of the St. Lawrence, with a branch line to Windsor, on the Bay of Fundy. The distance from Halifax to Truro is 60 miles, and from the main line to Windsor 33 miles. From Truro to Pictou the distance is also about 60 miles. The railways to both these points were completed in 1858; the total cost of construction, including the extension to Pictou, being a little over 8,000,000. The line from Halifax to Pictou was originally intended to form part of the European and British North American Railway, running from Halifax to the Great Lakes through British territory, and this has now all been accomplished with the exception of the intermediate link through New Brunswick, from the St. Lawrence River to the Bay of Fundy. This incompleted section, the projected Intercolonial Railway will now fill in, so that with three years from the present time the Dominion of Canada will have direct railway communication between its extreme limits—that is to say, the iron road will be laid between the ocean and the Great Lakes.

New Brunswick, like her sister Maritime Province also, owns a railway, being the line from St. John to Shediac—a distance of 108 miles. It is called the European and North American, and it is intended to extend the line westwards from St. John to the boundary line of the State of Maine, the present railway system of that State being in like manner extended until a junction is effected between the two systems. With the completion of these extensions, and the construction of the Intercolonial Railway, a passenger landing at Halifax will be able to take his train to any City in the States or in the Dominion. In addition to the European and North American Railway, New Brunswick boasts of two other lines—the New Brunswick and Canada, 88 miles long, running from St. Andrew's to Woodstock; and the St. Stephen's branch railway, a short line of 18 miles in length. It is not unlikely that some portion of the Woodstock line may be utilized as part of the Intercolonial Railway, but until the route of the latter is finally settled, it is impossible to say whether this will be so or not.

From the foregoing figures it will be seen that whilst in 1852 Canada could only boast of 30 miles of railway, she has now, including the railways of New Brunswick and Nova Scotia, 2,495 miles. The population of the Dominion is estimated at 4,000,000, so that with the exception of the United States, which possesses a mile of railway for about every thousand inhabitants, the rate of Canada, which is nearly five-eighths of a mile for the same proportion of population, shows a greater mileage system per head of population than any other country.

The following is the length and cost of the several railways in the Dominion:—

Railway	Miles	Cost (£)
Grand Trunk	1377	16,583,033
Great Western	345	4,901,892
Northern	97	1,121,462
Brockville and Ottawa	86½	534,657
Prescott and Ottawa	54	412,808
Port Hope, Lindsay and Beaverton	43	327,437
Port Hope and Peterboro'	13	82,191
Cobourg and Peterboro'	14	184,931
London and Port Stanley	24½	212,229
Welland	25½	333,460
Carillon and Grenville	13	19,536
St. Lawrence and Industrie	12	11,116
Stanstead, Shefford, and Chambly	44	249,862
Nova Scotia	133	1,300,000
New Brunswick	214	1,700,000
Total	2,495½	£27,974,614

The magnificent harbour of Halifax—the first harbour in the world—will, on the completion of the Intercolonial Railway, be the Atlantic terminus of the Canadian system of railways—a system that will yet extend across the Rocky Mountains to British Columbia,—and there, ere long, will be seen the lumber from New Brunswick, Maine and Canada, the beef, pork, wheat, flour and corn of Western Canada, and the Western States with other products—

- From the forests and the prairies,
- From the great lakes of the northland,
- From the land of the Ojibways,
- From the land of the Dacotahs,
- From the mountains, moors and fenlands.

all being transhipped for consumption in our Cis-Atlantic markets.

3. RAILROADS OF THE WORLD.

The following statement, which we have compiled from the most authentic sources accessible, shews the length of railroad constructed

and in operation at the end of 1866 in each country into which they have been introduced, and their relation to the extent and population of the countries respectively. We believe it to be as nearly accurate as it is possible to make such a summary:—

Countries.	Miles of railroad.	Area, sq. m.		Population.	
		Absol'te.	To mile of R. R.	Absol'te.	To mile of R. R.
NORTH AMERICA:					
Canada	2,148.5	857,823	166	3,091,440	1,439
New Brunswick	198.2	27,704	140	285,084	1,489
Nova Scotia	92.8	18,746	202	388,781	5,974
United States	38,896.3	3,001,002	81	38,896,300	1,000
Mexico	78.3	772,672	9,868	8,259,080	105,480
WEST INDIES:					
Cuba	396.5	47,278	119	1,449,264	3,659
Jamaica	13.8	6,250	453	441,264	198
SOUTH AMERICA:					
Venezuela	32.0	426,700	13,334	1,565,000	48,906
New Granada	47.5	521,900	10,937	2,797,473	58,894
British Guiana	59.9	96,300	1,608	153,026	2,583
Brazil	133.3	2,973,400	68,599	10,045,000	23,198
Paraguay	46.2	68,200	1,866	1,337,431	28,895
Peru	53.3	498,700	9,018	2,500,000	45,200
Chili	388.7	249,000	742	1,714,319	5,091
Argentine Republic	231.0	1,128,300	4,376	1,459,355	6,319
EUROPE:					
Gt. Britain and Ireland	13,286.9	122,550	9	29,070,936	2,159
France	8,982.5	213,200	24	37,472,732	4,172
Spain	3,116.4	189,550	60	16,031,247	5,144
Portugal	433.3	35,250	81	3,987,861	9,266
Switzerland	824.2	82,420	18	2,510,494	3,187
Italy	3,213.2	109,780	34	24,289,628	7,563
Austria	8,530.9	240,250	62	32,573,002	8,502
S. Germany (elsew'e)	2,540.1	44,520	17	8,523,460	3,355
Prussia	3,791.6	135,840	23	23,577,019	4,018
N. Germany (elsew'e)	1,092.6	24,677	23	5,670,391	5,198
Belgium	1,595.1	11,400	7	4,940,570	3,099
Holland	700.7	13,600	19	3,735,682	5,336
Denmark	295.1	14,720	50	1,698,095	5,451
Sweden	1,024.4	170,099	166	4,114,131	4,021
Norway	43.5	123,228	2,333	1,701,478	3,911
Russia	2,775.2	1,565,200	564	65,563,181	23,734
Turkey in Europe	170.6	203,380	1,189	15,700,000	91,713
ASIA:					
Turkey in Asia	142.9	668,990	1,508	16,000,000	111,966
British India	3,379.1	1,165,300	43	180,500,000	53,418
Java	101.4	51,300	508	13,917,000	13,724
Ceylon	36.9	24,660	616	2,342,098	63,470
AFRICA:					
Egypt	281.2	659,000	2,345	7,465,000	26,650
Algeria	27.7	85,500	303	3,000,000	108,300
Cape Colony	84.5	104,930	159	267,100	4,140
Natal	2.0	14,400	7,200	156,200	78,100
AUSTRALASIA:					
Victoria	331.5	86,040	262	574,351	1,732
New South Wales	143.5	323,337	2,230	378,935	2,673
South Australia	73.5	383,328	5,215	140,416	1,900
Queensland	41.2	678,000	13,998	59,712	1,449
New Zealand (Canterbury)	16.5	106,259	6,440	175,357	10,627

The following is a recapitulation of the above table, so far as length of railroad is concerned; but as relates to area and population, substituting the total of each grand division for those of the countries named above:—

Divisions.	Miles of railroad.	Area sq. mile		Population	
		To mile of R. R.	To mile of R. R.		
North America	39,414.1	7,600,000	192.8	52,000,000	1,869.8
West Indies	410.3	106,000	243.7	3,500,000	8,529.8
South America	9,941.9	7,100,000	6,814.4	22,500,000	21,595.1
Total America	49,866.3	14,800,000	862.1	78,000,000	1,908.6
Europe	56,117.5	3,800,000	71.8	285,000,000	5,686.6
Asia	3,689.3	17,400,000	4,753.7	780,000,000	213,097.3
Africa	375.4	11,700,000	31,666.7	200,000,000	582,766.1
Australasia	697.7	8,200,000	5,955.7	1,600,000	2,632.8
Total of world	95,727.2	50,700,000	530.2	1,344,600,000	13,968.8

—Hunt's Merchant's Magazine.

II. Biographical Sketches.

No. 30.—LORD ROSSE.

The death of Lord Rosse, the celebrated astronomer, has been announced. William Parsons, Earl of Rosse, was born at the city of York in the year 1800. He was educated at the University of Oxford, where he distinguished himself as a mathematician. When quite young he was returned to Parliament as member for King's County, Ireland, his title then being Lord Oxmantown. In 1845 he came to the peerage, and took his seat in the House of Lords as one of the Irish representative Peers. All his life Lord Rosse was devoted to the study of astronomy, and he acquired a world wide reputation for his practical skill and research. The gigantic telescope which he had erected at his residence at Parsonstown, in Ireland, is the largest ever constructed. The weight of this immense instrument is over three tons. The speculum is six feet in diameter, and the tube is fifty-six feet in length. With this telescope Lord Rosse was able to see into the recesses of distant nebulae which telescopes of inferior power had failed to divide. Lord Rosse was for many years President for the Royal Society, and his loss will be severely felt by scientific men.—*Hamilton Spectator.*

No. 31.—HON. AND RIGHT REV. BISHOP STRACHAN.

Among several remarkable men who have, full of years and honours, passed from us during the last decade, none had distinguished himself more than the Honourable and Right Reverend John Strachan, D.D., LL.D., late Bishop of Toronto:—a man remarkable for energy, courage, concentration of purpose, tact, and perseverance in whatever he undertook—a man remarkable for his success in life, for the faithfulness and ability with which he fulfilled the duties of every office to which he was successively called, whether as Parish School Master in Scotland, Grammar School Master in Canada, Parish Clergyman, Member of an Executive and Legislative Council, President of a College, or Bishop of the largest Diocese in British North America—a man as thoroughly Canadian as any native of the country, remarkable for the genial qualities of private friendship, for acute discernment, disinterested and sound judgment as a Counsellor, for self-sacrifice, devotion and tenderness as a visitor of the sick and afflicted—a man without brilliancy of talents or attractions of oratory, but on all occasions occupying the first position in the spontaneous homage of those around him, by his strong sense, his vigorous understanding, his downright honesty, his resolute firmness, his unflagging industry—a man unrelaxing in his labours and unailing in his faculties during a ministry of sixty-four years and down to the ninetieth year of his age—a man who had long outlived the jealousy of distinctions and the enmity of parties, and who ceased 'at once to work and live,' amid the respect and regrets of all classes of the population.

A few particulars of the life of such a man cannot fail to be acceptable and interesting to our readers. These we have taken from two sources—*notices of his decease by the press; and a sketch of his career, embodied in a sermon preached in St. George's Church, Toronto, on the 10th inst., by the Ven. Archdeacon Fuller. From the Ven. Archdeacon Fuller's sermon we are permitted to make the following extracts, chiefly relating to the late Bishop's career as a Teacher:—*

Dr. Strachan was born in 1778, of poor but respectable parents, in the city of Aberdeen, in North Britain. Having availed himself of the advantages afforded him by the University of King's College in his native town, to obtain the beginning of a classical and mathematical education (which he improved, as circumstances required, in after years), and taken his Master's degree, he removed to the University of St. Andrews, where he formed the friendship of some of those who afterwards became eminent men in his native land. It would seem that his father died when he was still young, and that the support of his mother and two sisters compelled him, at an early age, to turn his talents to practical account. To this necessity may, possibly, be attributed much of his success in future life, as has been the case with many other men, on whom the support of mothers and sisters have been thrown, when young.* At the early age of eighteen he became a candidate for the Mastership of the endowed school of Kettle in Fifeshire; and, though he had 49 competitors (as he told me himself), he was declared the successful candidate. But, though declared to be the best scholar of all the candidates, yet, when the Trustees (old ministers and elders of the Kirk of Scotland) beheld the youthful aspirant to the office of teacher, they demurred, and said that he was hardly fit to manage a school of 127 boys, many of them older than himself. However, the Trustees, finding themselves obliged to give him, at least, a trial, he entered, at that early age, upon the duties of Schoolmaster, and (as he told me himself) had no difficulty in maintaining the best of discipline in the school—so early in life were his wonderful powers of controlling people developed.

It seems that he was promised employment in the University of Glasgow, in the department of Moral Philosophy, where he would have been entirely at home, and where, doubtless, he would have greatly distinguished himself. He consequently gave up his school; but the promised employment he did not obtain, for his friend and patron was obliged to resign his chair through ill-health, and thus he was once more thrown upon the world, without employment and without means.

* In his case was clearly fulfilled the promise: "Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee."

At this juncture, an offer to take charge of a proposed University in Upper Canada—which had been made to his friend, Mr. Chalmers (afterwards the celebrated Dr. Chalmers) and others, and declined by them,—was made to him and accepted. Mr. Strachan left his native country, for Canada, in the month of August, 1799; but so poor a sailer was the humble vessel in which he embarked, and so little was known of the navigation of the Atlantic at that period, that he did not reach his destination, Kingston, till the thirty-first day of December—the last day of the last century; and, even when he did arrive, after his long and tedious voyage, instead of finding the chair in the University ready for him, as he expected, he found that the Lieut.-Governor of the Province, Gen. Simcoe, had left the country, without making any provision for his proposed University. He therefore found himself in a strange land, without relation, friend, or employment; and he has left it upon record, that he would gladly have retraced his steps to Scotland, but he had not the means to do so. He was soon afterwards engaged, however, as a tutor in the family of the Hon. Richard Cartwright, one of the gentlemen who, at the Lieut.-Governor's suggestion, had induced Mr. Strachan to come out to Upper Canada to establish a University. Mr. Cartwright had four sons to educate, and he was glad to allow Mr. Strachan to take in others. Thus did the late Bishop begin in this humble way the great work of education, which he carried on for more than a quarter of a century in Upper Canada, and which conferred on this country such unspeakable blessings.

At Kingston, Mr. Strachan found in the person of the clergyman of the town, the Rev. John Stuart, a gentleman well calculated to be of service to a man of his mind and character.

At Dr. Stuart's suggestion, and under his guidance, he prepared himself for orders, and was in May, 1803,† ordained deacon, and placed in charge of the small village of Cornwall. Here he was induced to resume his school, at the solicitation of the parents of those boys who had been in his school at Kingston, and of others, both in Lower and Upper Canada, who were desirous of placing their sons under a Master so practical, wise and successful, as he had proved himself to be. Thus he commenced the school at Cornwall, which afterwards became so celebrated, and at which were educated the first men that Canada has produced, and of whom she may well be proud—such men as the late Sir J. B. Robinson, Judge Maclean, Sir J. B. Macaulay, Sir Allan MacNab, Judge Jones, Mr. Stanton, the Bethunes, Sir James Stuart, and his brother Andrew Stuart, besides many others who have reflected credit on our country.

At Cornwall, the late Bishop spent nine years of his eventful life. Here (as he told me on one occasion) he laboured sixteen hours every day. He said that, "having the charge of the parish of Cornwall, he had to visit a good deal among his parishioners, besides having to prepare sermons for Sunday." He himself remarked, "I had also to study every night quite as hard as the boys; for I was not much in advance of the highest class in school. These duties demanded sixteen hours every day,—and yet these nine years were the happiest years of my life."

Having on one occasion attracted the attention of that noble soldier and able Lieut.-Governor of Upper Canada, Sir Isaac Brock, he was induced by him to resign the mission of Cornwall and the school there, and, as Archdeacon, to take charge of York: then the seat of Government for Upper Canada, on the resignation of the late Archdeacon Stuart (the son of his former friend and sound counsellor—just deceased). On his way up the St. Lawrence, in a small vessel, which contained his family and all his worldly goods, the courage of the late Bishop was put to the test. A vessel hove in sight, which the Captain supposed to be an American armed schooner; and it being during the war with the United States, he became alarmed and came down to Dr. Strachan into the little cabin and consulted with him about surrendering his craft to the enemy. The Dr. inquired of him if he had any means of defence; and, ascertaining that he had a four-pounder on board and a few muskets, he insisted on the Captain defending his vessel; but to no purpose, as he was entirely overcome by fear. The Dr., finding that he could

* Dr. Stuart was an exceedingly clever man, full of ready wit, great tact, and uncommon wisdom. He had seen a good deal of the hard realities of life; for, having been a missionary to the Iroquois Indians, on the Mohawk river, in the Province of New York, at the time of the breaking out of the Revolutionary war, and being warmly attached to the British Crown, he had accompanied his Indians in many of their conflicts with the Rebels; and finally, when the rebellion had become a Revolution, he accompanied his Indians and some of his white neighbours, then known as United Empire Loyalists, to Upper Canada; and whilst his faithful Indians settled on the Mohawk reservation, on the Bay of Quinte (not far from Kingston), he and his white friends settled at what is now the city of Kingston, then called by the French Cataract.

not induce the Captain to defend his vessel, told him to intrust the defence of it to him, and to stay with the family in the cabin. This proposition was gladly acceded to by the Captain, and the future Bishop mounted "the companion way," fully determined to defend the little craft to the utmost of his power, but (as he remarked, when detailing this incident to me, some years ago), "fortunately for me, the schooner, bearing down upon us, proved to be a Canadian schooner—not an American—for the 'four-pounder' was fastened to the deck, and it pointed to the starboard; whereas the schooner came to us, on the larboard bow!"*

When Dr. Strachan removed from Cornwall, he did not cease to be a schoolmaster; for in 1816 he kept school in this city, and was then my first master. He continued the same honourable and laborious occupation, till about the year 1826, when, finding the duties of his parish demanding more of his time in consequence of the increase of the town, he resigned his duties as schoolmaster. As he was my first master, so was I at his school when he ceased from the duties of his profession in 1826; and, though there were in the school 60 boys, there was not one of them that did not regret his resignation,—for all knew that we would receive perfect justice at his hands—that if we deserved credit and rewards, we would obtain them; and that, if we deserved punishment, we would be pretty certain to get it, too.

The Bishop had a great faculty for not only attaching his scholars to him, but also for inducing them to apply themselves most assiduously to their studies. He told me that he made it a rule, during the time he kept school, to watch closely every new boy, and, at the end of a fortnight, to note down in a book his estimate of the boys who had passed through his hands. He had a remarkable talent for interesting boys in their work; and, by taking a deep interest in it himself, he led them to do the same. He was very original in many of his plans for promoting the good of his school. Amongst others, which I never met with elsewhere, was one of making the boys question one another on certain of the lessons. This made the boys quick at seizing on the leading points in the lessons, ready at shaping questions, and deeply interested in the questions and answers. The Bishop took as deep an interest in the questioning and answering of the boys as they did themselves; and thus this plan, whilst it was of great service to the boys in various ways, tended strongly to bind master and scholars together. He was never afraid of having his dignity lowered by liberties taken with him, and he always felt every confidence in his position and entered warmly and personally into many of the boys' amusements, and thus gained an immense influence over them. The influence over his pupils has been shown in the fact, that almost all of them embraced his principles; and the love and affection for him of his celebrated Cornwall school was shown many years ago, when the surviving members thereof presented him with a most beautiful and costly candelabra. Nor did his more recent scholars entertain less affection for him, though they never proved it so substantially as did those of his Cornwall school. The Bishop never was an elegant or finished scholar. He had too early in life to earn bread for himself, his widowed mother and orphan sisters, to attain to high and elegant scholarship; but, what he had learned, he knew thoroughly; and few men, either in conversation, in public speaking, or in written documents, had a more complete command of the best language,—could impress his ideas more clearly, or carry conviction more thoroughly, to those whom he addressed. He was an excel-

* His great firmness of character saved the town of York, in 1813, from sharing the same fate as the town of Niagara met with some months afterwards. The American General Pike, having attacked and routed the small force defending York, was shortly after killed by the blowing up of the magazine in the Garrison. His successor, being enraged by the incident, though it was not attributable to any of the inhabitants of the town, determined to have vengeance on them and to burn down the town. This determination coming to the knowledge of the authorities, they deputed Dr. Strachan to remonstrate with the American Commander against this intended act of barbarity. He met him in the old fort; and I have been told by men, who witnessed the interview between these parties, that words ran high between them; the American Colonel declaring that he would certainly burn the town, and the future Bishop declaring that if he persisted in his atrocious act of barbarity, vengeance would be taken upon the Americans for such an unheard-of outrage; and that Buffalo, Lewiston, Sackett's Harbour, and Oswego would, in course of time (as soon as troops could be brought from England), share its fate. The earnestness and determination of Dr. Strachan moved the Colonel from his barbarous purpose, and York was saved from the flames. When rebellion raised its head in this Province, Dr. Strachan was foremost, not only in Council, but also in action, in defence of the sovereignty of the Crown and the suppression of the rebellion; and when we were threatened six years ago with war with the United States, on account of the Trent affair, he manifested the same indomitable spirit, as I know, and was fully prepared to bear his share in the dangers of an invasion, rather than see the flag of England humbled before the Stars and Stripes.

lent teacher. His scholars were well grounded in their work. The grammar was well mastered, and every rule thereof deeply impressed on the memory. Every lesson was thoroughly dissected, and every thing connected with it thoroughly understood, before we passed on to another lesson.

During his days of Mastership, we had no translations, and the only foot notes in our Latin book were in Latin, and quite as hard as the text itself. The only aids we had were the dictionary and our grammars; and, with these aids, we were required to work out our lessons.

The great subject of education was one in which, as might have been expected, the late Bishop took a deep and lasting interest. For many years he was the Chairman of the Board of Education for this Province, and, as such, had control over not only the Grammar Schools in each district (into which Upper Canada was then divided), but also over the Common Schools. Deeming the time to have arrived, when we ought to have a University in Upper Canada, Dr. Strachan procured a Royal Charter for one in this city; and, if his counsels had prevailed, it would have been established and supported from the funds arising from the sales of the lands set apart for that purpose in 1792, and which have since been largely expended in the erection and support of Upper Canada College.

PUBLIC CAREER OF BISHOP STRACHAN.

Dr. Strachan was appointed by the Crown, in 1818, a member of the Legislative Council. At the same time he was appointed a member of the Executive Council. For twenty-two years the late Bishop bore a prominent part in the politics of the country. His astuteness as a politician is admitted even by his opponents. In those days, a marked feature in our legislative proceedings was the mutual antagonism of the two chambers. The Legislative Council was constantly setting itself in opposition to the determinations of the Assembly. Sixteen times the Assembly proposed a disposition of the Clergy Reserves; and on all occasions the Legislative Council prevented the resolutions of the other chamber being carried into effect. In these movements of the Legislative Council, which acted as a check on the popular branch, the late Bishop bore a part. He was particularly anxious to preserve the whole of the Clergy Reserves for the Church of England; and he continued to fight for the cause long after it had been virtually lost. The leading aim of his life was, for many years, to establish securely, in this Province, the Church of England as a State Church. The circumstances of the times almost necessarily made him a politician as well as a divine; and the temper and opinions of the population caused him to fail as a statesman, in this the great object of his political career. His success must be looked for as a divine, an educationist and a bishop. Two years before the Bishop came to Canada, a young man, a movement had been made towards making provision for the establishment of a Grammar School in each District, with a college or university at the head of them. In the year in which he came out, the Executive Council reported to President Russell that an appropriation of 500,000 acres would form a sufficient fund for the purpose. But it does not appear that the grant was made, at that time; and in the year 1819 the question was again mooted. Dr. Strachan took the matter in hand, at a later date, and in 1827 obtained a royal charter, embodying the principles already stated. For over twenty years, the Church of England maintained its ascendancy in the University of King's College, of which the creation was due to Dr. Strachan; and when the changes above indicated were made, the venerable Bishop, with his unflinching perseverance, set to work to found on the basis of that voluntary principle which he had always distrusted till he tested it, a new Church of England University, under the name of Trinity College. To him we owe the foundation of the two Universities located in Toronto. It is much for one more to establish one University; but it is more than can be expected of any single individual, whatever his endowments, that he should give learning and civilization, two Universities. Yet the late Bishop of Toronto performed that extraordinary feat. The University of King's College had not long been made national—taken from the domination of a single denomination—when the Clergy Reserves followed. From 1849 to 1854 is the distance of time that measures the nationalizing of the University and the secularization of the Reserves. But, after all, the Church of England found the self-reliance of these latter days better than the dependance of those that had gone before.

It was during the time Dr. Strachan was Executive Councillor, and probably on his advice, that Lord John Colborne created fifty-seven rectories in Upper Canada. The legality of the act was long contested; but it was finally settled by the Court of Chancery in the affirmative. Legal provision has recently been made for selling the rectory property for the benefit of the Church. It was not till 1828 Dr. Strachan became Archdeacon of York. His next and

crowning promotion was his appointment as Bishop of Toronto in 1839. In 1841, a proposal was made to appoint a coadjutor bishop; but he objected, saying he wished to bear the whole burthen of the charge upon himself. However, at a later date, he resigned himself to this proposal, and it was carried into effect. The late venerable Bishop goes to the grave, full of years and honours; and, whatever differences of opinion there has been and will continue to be upon points of his policy, as a public man, the general verdict to-day, when the heat of passion is over, is that he was a benefactor to his adopted country; and that, take him all in all, we may not soon look upon his like again.—*Leader*.

THE FUNERAL OF BISHOP STRACHAN.

The funeral of the late lamented Bishop Strachan will long be remembered by the citizens of Toronto. All classes, irrespective of creed or nationality, united in paying a last tribute of respect to the memory of the deceased, who, in his lifetime, had so much endeared himself to his fellow-citizens by his many acts of kindness, by the purity of his Christian character, and by the anxiety which he manifested at all times to promote the interests of this country. By general consent business was suspended in the city during the time occupied by the performance of the funeral obsequies of the deceased prelate. The public schools were also closed in the afternoon in order that the pupils and teachers might have an opportunity of paying a tribute of respect to the memory of the departed, and many who took no part in the procession wore crape around the left arm as a mark of respect for the honored dead. Several of the stores of King street were draped in mourning, and throughout the city flags, draped in mourning, were hoisted at half mast. The bells in St. James' cathedral, which were muffled, commenced pealing a little before midnight on Monday night, and continued to play a mournful requiem till the body was committed to its last resting place. The solemn music of the bells had a very peculiar effect—being so much unlike anything of the kind that had ever been heard in this city, that all who listened to their mournful notes felt the more the sadness of the event which had occasioned the playing of the melancholy dirges. The members of the various literary and benevolent societies, the Law Society and the senate, graduates and under graduates of the University of Toronto; the provost, professors, graduates and under graduates of Trinity College; the graduates and under graduates of Victoria College, and the masters and students of Upper Canada College took part in the procession. The professors and graduates were clothed in academical costume, and wore mourning badges on the left arm. In accordance with a previous arrangement the streets along which the funeral procession passed were lined with the troops, viz.: The 13th Hussars; Governor-General's Body Guard; B Battery of Royal Artillery; G Battery of Royal Artillery; the 17th Regiment; Military School; the 10th Royals; the Queen's Own Rifles; the Grand Trunk Battalion; Volunteer Artillery. The hearse was surmounted with four black plumes, and was drawn by four black horses, in black housings. The inner coffin was made of strong zinc, lined with canton flannel, and the outside coffin was looped with black and mounted with silver. The breastplate, which is of silver, has the following inscription:—

“THE HONORABLE AND RIGHT REVEREND

JOHN STRACHAN, D.D., LL.D.,

FIRST BISHOP OF TORONTO.

Born 12th April, 1778, Died 1st November, 1867.”

The body was borne to the hearse by the following gentlemen, old pupils of the deceased:—Ven. Archdeacon Fuller, Rev. Dr. McMurray, Mr. Vice-Chancellor Spragge, Mr. F. H. Heward, Mr. W. Gamble, and Mr. John Ridout. And the remains were lowered into the graves by the same gentlemen. As the mournful procession moved along the streets the troops reversed their arms, and the spectators uncovered their heads, and in every manner possible showed their great respect for the memory of the departed bishop. The military bands played the “Dead March in Saul.” Upon arriving at the Cathedral, the procession open column, and allowed the hearse and the chief mourners to pass up the main entrance to the church. The inside of the church presented a very sombre appearance—daylight being excluded and the edifice being draped with deep mourning. The few gas-lights that were used had the effect of adding to the solemnity which was everywhere visible. Festoons of black cloth hung along in front of the gallery, beneath the pillars, the aisles were carpeted with black, and the organ, reading-desk, and altar were draped in black. The scene was impressive in the extreme and one not easily to be forgotten. While the coffin was carried into the Cathedral, the following Gregorian chant was sung by the choir:—“I am the resurrection and the life, saith the Lord.” This chant was followed by the grand funeral march, by Mendelssohn, on the organ. The Rev. Canon Baldwin

then commenced the burial service by reading the 39th and 90th Psalms, after which the following hymn was sung by the choir:—
The following verses were very appropriate to the Ven. Bishop,—

Though earthly shepherds dwell in dust,
The aged and the young,
The watchful eye in darkness clos'd,
And mute the instructive tongue.

Th' eternal Shepherd still survives,
New comforts to impart,
His eye still guides us, and his voice
Still animates our heart.

The usual lesson was then read by Rev. Canon Beaven, after which the pall bearers took up the bier and removed the body to the chancel, the organ playing a grand funeral march by Chopin. The remainder of the service was read by the very Rev. Dean Grasett—the body in the meantime being lowered into the grave beneath the chancel. The following anthems were then sung by the choir:—“Dead March in Saul.” Forsake me not O Lord. I heard a voice from Heaven, and then the funeral march by Beethoven and Chopin, and Handel's air—“I know that my Redeemer liveth.”

The grave is beneath the chancel, in front of the large window in the north end of the Cathedral. At the conclusion of the services a large number of spectators, many of whom were ladies, gathered around the mouth of the grave and taking a farewell look at it, and then sorrowfully departed from the cathedral.—*Leader*.

No. 32.—JESSE KETCHUM ESQ.

That remarkable and well-known citizen, departed this life last Saturday evening. Always temperate in his habits, age did not begin to tell upon him till he had more than filled up the three-score and ten years allotted to man. Jesse Ketchum was born in Spencertown, Columbia county, New York, on the 31st day of March, 1782. In the year 1799, he went to Little York, Canada, (now Toronto,) where an elder brother, Seneca Ketchum, had a tannery in operation, and entered into business with him. They were very successful, and their fortunes grew rapidly. Mr. Jesse Ketchum found it profitable to extend his business to this city, (Buffalo,) which was managed for him by agents and proved remunerative. About 1832, finding his fortune ample, he retired from business, and in 1845, removed to Buffalo, having acquired considerable landed property in this city, the inheritance of which he wished to descend to his children, and here he has lived until his death. There were few residents of Buffalo more generally known than “Father Ketchum,” as he was commonly called, and he made himself familiar by his constant and liberal benefactions to worthy objects. The wealthy men are rare who make such use of their means as Jesse Ketchum did. Earnest in his piety and warmly interested in the progress of mankind, he held his property as an assistance to him in his efforts for the general good, and wisely preferred being his own almoner, to leaving the fulfillment of his wishes to the uncertainty of testamentary directions. Before he left Toronto, he gave a lot of land on which was built the first Presbyterian church in that city. In this city his deeds of benevolence have been too many for us to recapitulate them. The beautiful Westminster Presbyterian Church, on Delaware street, owes its erection to his liberality. Lately, he has donated a lot of land worth more than \$20,000 for the purpose of having a Normal school erected thereon. The only condition he imposed on this magnificent gift was characteristic, being that there should be secured an annual sum of \$300 from the lot, which sum should be distributed in books to the children of the public schools. This object, we understand, was effected by the city giving its bond for \$4,5000, with interest at seven per cent as a nominal consideration for the land. We believe this bond was not funded for the purpose for which Mr. Ketchum intended it before his death, but doubtless his wishes in the matter will be carried out. The love of the deceased for children, and his interest in their welfare was a marked and very beautiful trait in his character. He was a frequent visitor to the public schools, where he was always received with honor, and no less to the various Sunday schools of the city. On these visits his capacious pockets were always filled with instructive books, which it was his delight to distribute to the children, after he had interested and improved them by well-timed advice. The pleasant face of Father Ketchum will be sadly missed in our schools. It was peculiar to Mr. Ketchum, and a fact to which he often alluded, that he was at once an American citizen and a British subject. Born in this country, he was of course one of its citizens. Having taken up his residence in Canada before he was of age, he became a subject of the British Crown, and by the dogma, “once a subject always a subject,” was so at the day of his death. Indeed, courts of law have decided that he possessed this duplicate nationality. Mr. Ketchum was over sixty years of age when he

removed to Buffalo, hence our citizens know him only as an old man. That he was active and clear headed in business may be inferred from his eminent success in it; the broadness of his views and the goodness of his heart are attested abundantly by the manner and extent of his charities. He was tenacious of his ideas, but this mainly because they were right, it being no hard task to convince him of an error. It is a pity that such noble men as he could not live always, were it for nought else than the benefit of example. His epitaph will be, that while all deplore his loss, the poor and the children will miss him most, and we can imagine no better one.—*Buffalo Courier.*

III. Papers on Sunday School Convention.

1. PROVINCIAL SUNDAY SCHOOL CONVENTION.

The Provincial Sunday School Convention on the 8th and 10th ult., in Toronto. A large number of delegates and ministers from different parts of Canada and some from the United States was present.

Rev. Dr. Caldicott, Vice-President of the Association, was called to the chair. The Dr. then read the 3rd Chapter of the book of Proverbs, Rev. John Potts, of Hamilton, led in prayer.

Mr. Sheriff Sherwood, of Brockville, was called upon as the first Sunday School Teacher in Canada to give his views. The venerable old man obeyed the call, by giving an account of the Sunday School movement from his first connection with it. His story was exceedingly interesting, having been engaged in the work since 1811.

Rev. Dr. Caldicott then vacated the chair, which was taken by the new President, Rev. Mr. Marling, who addressed the Convention upon the necessity of order and harmony in the proceedings.

Rev. Alexander Topp, who had been appointed to make the address of welcome, then did so. In welcoming the visitors from the United States, he said:—"We welcome them as citizens of another country, yet as kinsfolk and fellow-subjects in the spiritual kingdom of our Lord and Saviour Jesus Christ. Grace knows no distinction of country or race or clime. And the interchange of Christian sentiment, and the personal intercourse of Christians, will do far more than anything else to promote those feelings of amity and peace and good-will in which all right-hearted men will rejoice, and which, I trust, will ever prevail. I have long cherished the idea—and I don't see why it should not be realized—it would be a noble thing to find these two nations, Britain and America, one in blood, in language, in religion, and liberty, combining as one to spread the blessings of civilization, religion, and true liberty over all the earth, and thus hasten on the glory of the latter days, when no man shall require to say to his brother, 'Know the Lord; but all shall know Him from the least to the greatest.'"—Cheers.

Rev. W. H. Poole, of Goderich, then came forward to reply on behalf of his fellow-Canadian delegates. He considered the Sunday School one of the greatest institutions, under God, for Christianizing the world. He was glad that Toronto, which was first in Colleges and Schools, had this day shown herself second to none in Christian life.

Hon. Thos. F. Flagler, President of the N.Y. State S. S. Convention, thanked the meeting for the kind reception given to himself and his fellow-citizens on the other side of the water. The holding of conventions had wrought great improvement in the Sunday Schools of his native land, and he had no doubt but Canadian teachers would find them of great use here. He hoped sincerely that this might be the case, and that the New Dominion might enjoy God's blessing and prosper in every sense, but especially in the highest and best of all senses. It was true we were nations of one origin. He heartily reciprocated the sentiments expressed by the Rev. Mr. Topp upon this matter, and he hoped they might long live together in harmony such as existed among them to-night. The hon. gentleman sat down amidst loud applause.

Prof. Seager, of Cincinnati, was then requested to sing. He sang with remarkable sweetness and feeling, a number of Sunday School hymns.

Mr. Ralph Wells, of New York, next addressed the meeting. To him were allotted forty minutes, as one of the most prominent Sunday School teachers of this continent. His speech was brilliant and spirited, bounding in illustrations, principally drawn from his own experience, of the following facts:—1st. That the Sunday School teacher himself should possess Christian life. 2nd. That this life should be lasting; and, 3rd. That the teacher should depend more upon the influence of prayer than upon any other agency for the results which he desired, and for which he labored. Mr. Wells carried the audience with him, and was frequently cheered.

After singing again, Rev. Dr. Burns, of Chicago, was requested to speak. He dwelt forcibly upon the points raised by the previous speaker, and especially upon the power of prayer.

The Secretary, Rev. M. Millard, read the 22nd annual report of the Sunday School Association of Canada. The report of the Prize Essay Committee was then read, showing that ten had been sent in. The award of the committee was as follows:—First prize to essay, entitled "Feed my Lambs," Rev. Geo. Bell, of Clifton; second prize, entitled "Canadensis," Rev. Jno. Wood, of Brantford. An essay, entitled "Prove all Things," Rev. A. Sutherland, Yorkville, received honorable mention.

Fifty-five counties and towns in Ontario and Quebec were represented. A majority of them presented oral reports. Rev. Mr. McKillican, missionary of the Canada Sunday School Association, said he entered on his work on the middle of July. He began in Barrie and vicinity, and found the people anxious for improving schools and starting new ones. Up around Muskoka Lake, and back 60 miles of that, the people showed themselves in earnest, and gave freely of their small means for Sunday School requisites. Now many schools are in progress. North of Simcoe, they went within 60 miles of Lake Nipissing, settled all the way by poor men living in shanties, and whose principal provisions consisted of potatoes. He laid stress on personal visitation of three new sections and aiding them by grants of books. West of Penetanguishene there was a vast extent of country without any religious instruction, As the result of his tour he stated that 24 new schools had been organized, with 117 teachers and an attendance of 847 children; 36 schools were visited, employing 213 teachers for 8,016 children; 80 sermons and addresses delivered, and \$200 worth of books distributed. The speaker then alluded to several instances of the result of the neglect of early religious instruction, exemplified in three or four inmates of the Penitentiary, whom he had lately visited, and closed by exhorting renewed and earnest efforts in the cause.

The Chairman announced that the mission fund amounted to \$342, the contributions solely of Sunday School children.

The following subject was then brought up for discussion:—"The end or aim of the Sunday School."

Rev. Dr. Ormiston said that desirable results can only be obtained by having a definite object in view; but the true object to be aimed at in Sunday Schools, he considered, was to teach the children that Christ died for them that they might be saved. He thought that Christians alone should have the spiritual instruction of children under their charge. The work required a consecration of the heart to God's service. Class teaching had its advantage, but individual teaching was not to be neglected.

Rev. C. W. Bolton, of New York, mentioned an instance of three experimental lessons taught before a Sunday School Convention in England. On being requested to criticise, they could not find fault until a gentleman rose and said that the last teacher's lesson had been perfect with the exception of not once mentioning Christ in the course of the 20 minutes allotted to him. He took the rebuke to himself because he had not disowned the omission; and exhorted never to teach without mentioning Christ even if the time be ever so limited.

During the evening session, Mr. Ralph Wells gave an illustration to an infant class, collected for the purpose from two or three of the city Sunday Schools. There were about 30, of ages varying from four to eight. The first repeated a simple prayer, after their instructor, then sang a little hymn which he had taught them in the few minutes he had them under his care previous to bringing them upon the platform.

Rev. Mr. Franklin, of Cincinnati, presented the greeting of the Ohio State Sunday School Convention to the meeting, and said he was pleased to meet so many famous Sunday School workers. On the platform there were two classes of delegates, one from the city, and the other from the country; and they, looking from a different stand-point; have different modes of reclaiming the neglected youth of the country. The city is often the ruin of the unsophisticated youth from rural districts. He compared youth with a stream pure and crystalline as its fount, but gathering impurities in its course. The Church of the Lord Jesus Christ is the divinely appointed means for the salvation of the world, and the Sunday School one of its most important means of labor.

Rev. Mr. Dale, of Illinois, then addressed the Convention. He claimed for his State to have the most perfect Sunday School organization in the Union. Last year they had received reports from the 100 counties of the State. Even from Egypt (centre of Illinois) the progress of the movement is felt. They have over 3,000 schools, 30,000 teachers and officers, and 300,000 children. This is mainly due to half a dozen active, earnest, working laymen.

Mr. Johnson, from the Canada Bible Society, said he was commissioned by the Society he represented to say, that in back settlements, where they were too poor to purchase, they would furnish all the Bibles required.

Rev. Mr. Jay compared the children to a fleet of vessels bound for their different destinations, and the question presents itself, Will they all reach their port safe and well? Every person is under the

responsibility of looking after and caring for the little ones. They are the especial object of Jesus' love.

Rev. Dr. Ormiston followed in a highly interesting address on his recent visit to the International Sunday School Convention held at Paris in June last. He set forth the difficulties French Protestants labor under in disseminating the pure gospel, and organizing Sunday Schools, the principal of which are the prevalence of the Catholic religion. Sunday being regarded as a general holiday, and the abundance of amusements provided for children in Paris, and indeed in all French towns, and finally the ban of the clergy on the parents. The second day of this Convention was devoted to reports from English and American delegates, the Canadian one (the speaker) not being behind. The conclusion arrived at was, that the Sunday School is the Church of the child, the gospel brought down to its comprehension.

Mr. R. Wells, of New York, then addressed the Convention. In regard to the preparation of lessons, he stated that one half-hour's intense application to the subject, to the exclusion of all other matters for the time being, was worth more than a whole day's study. Then the meaning of the words should be made plain, and the lesson desired to be conveyed illustrated by familiar and appropriate comparisons. The speaker then alluded to the subject of teachers' meetings. They are generally conducted by the superintendent. It is opened with a short prayer and the singing of a hymn. The lesson is then taken up, but useless technical discussion is avoided. The meaning of the words in the passage is explained and the lesson drawn, both being the subject of illustration collected by the teachers during the week.

The Rev. Dr. Burns, of Chicago, next spoke on the subject of Temperance. It ought to go hand in hand with the Sunday School. This he supported by statistics from a penal prison in London, England, where 40 out of 60 prisoners had been former Sunday School Scholars. He thought even teachers had not their skirts free of blood. He alluded in feeling terms to the late Kingstou murder as an example of the many bloody deeds committed under the influence of liquor. He enumerated some thirteen of a vestry class, in Surrey Chapel, London, under the illustrious charge of Rev. Newman Hall, who became confirmed drunkards. Will any one, then, say that temperance has nothing to do with a Sunday School? He spoke of the Bands of Hope, and strongly advocated their organization in connection with every Sunday School. He closed with the hope that the resolutions will put in some strong, decided expression of their views on this subject.

The committee reported resolutions expressing gratitude to God for the harmony and spiritual influence that had prevailed the meeting; regarding the necessity of keeping the grand object of Sunday School instruction constantly before the minds of the teachers; regarding the death of Mr. Jesse Ketchum, of Buffalo, N. Y., and expressing a sense of his many Christian virtues; that this Convention, viewing with distress and apprehension the fearful ravages of intemperance in our land, and believing that it is both safe and scriptural to abstain from intoxicating drink, earnestly recommends to the teachers and managers of Sunday Schools the inculcation of the principle of total abstinence upon the young, as one of the most effectual remedies for the present evil. The resolutions were adopted.

The following report of the business committee was then received and adopted:—

We recommend that a convention be held next year, at such time and place as the Executive Committee may determine. The following officers was appointed for the ensuing year, with power to add to their number:—

President—Rev. F. H. Marling, Toronto. *Grand Secretary*—Rev. W. Millard, Toronto. *Secretary for the Province of Quebec*—David Morrice, Montreal. *Treasurer*—Hon. John McMurrich, Montreal. *Secretaries*—J. J. Woodhouse, Rev. Alex. Sutherland, J. A. Boyd, W. Kingston, F. G. Grafton, and S. J. Lyman. *Printing and Publishing Committee*—Rev. A. Sutherland, W. Anderson, J. J. Woodhouse, and H. J. Clarke.

Rev. Mr. McLennan, of Whitby, then spoke of the force of good habits and religious instruction as of great future service to youths. Alluding to ancient times, he said the sprinkling of blood on the doorposts was the emblem of the saving blood of Christ. Christ, in giving His Apostles the command of the people, said, "Feed my sheep;" he added that beautiful injunction, "Feed my lambs,"—the motto of the Sunday School. Many passages prove that the instruction of children was of divine appointment. The Sabbath School, in its present state supplants the family instruction. Alas! that it should be so. It ought to be an adjunct, not a substitute, for family instruction and training.

The Chairman of the Business Committee, Mr. Bell, said that the practical work of the Convention would only begin when they got home. The Convention had been a success, but would be more efficient if largely assisted by county and township conventions.

Rev. Dr. Ryerson congratulated the delegates on the vast and deeply interested assemblies attending every session of their convention, which he had never seen equalled in the history of the country. Divine influence had rested on their deliberations. He hailed the visit of our American brethren on this occasion with pleasure, for their co-operation in the work, which he regarded as a practical annexation of the two countries. He encouraged a friendly rivalry between America and Canada. The practical work of the convention began on the return of the delegates to their homes. He alluded to a mistake in the report of the Business Committee. Instead of the figures there given, he found by his returns, that there were 4,300 common schools in Ontario. There were 2,125 Sunday School libraries in them, containing 323,628 volumes.

A collection was then taken up. While the collection was being taken up, a New York delegate stated that \$700 had been taken up at a Convention there. Prof. Seager said the Convention at Knoxville, Ill., had contributed 5,017. The Chairman then said an effort should be made to do the same here. The money was needed. A voice—How much do you want? The Chairman—\$500. The Treasurer (Dr. Caldicott)—\$1,000 would meet it better. Professor Seager—I think we can do it. I'll be one of ten to make up a hundred dollars.—Applause. This was the beginning of a running fire of subscriptions of \$3, \$5, and \$10; which, in about twenty minutes, ran up to \$615. While this was going on, another gentleman made an offer of \$100 for a book fund for poor scholars. This also met with responses, and speedily amounted to \$400.

Dr. Wilkins, of Medina, N. Y., made a farewell address. He was pleasingly disappointed with the action of the convention; and expressed for himself and on the part of his co-delegates his grateful sense of the kindness with which they had been received. In behalf of my co-delegates from the Sunday School Association of New York, I bid you, Sir, good-bye. (Shaking hands with the President, Mr. Marling.) They may talk of annexation of the two countries, I have no objections to it; I would as soon yield up my breath on Canadian soil as any other. Let me say, Sir, to the members of this convention, whom I have met here, that I should be happy—God in his providence permitting—to meet you at the next annual meeting, and to hear from you more cheering reports from your field of labor, especially hoping that you may have many thousands of conversions in your Sabbath Schools. I cannot expect, Sir, to shake hands with your convention individually; let me do it in my heart.—Applause.

Mr. John McDonald, of Toronto, replied to the address of the last speaker. He alluded to the great pleasure and profit derived from the visit of our American friends. He dwelt on the point that when we get hold of the children we get hold of the world. Another result of the convention was, that the different denominations composing it find out that there is not such a great difference between them as they had formerly conceived. But the work of convention would fail if it should stop with its labors here. The delegates will carry away with them to their several spheres of action, renewed zeal and love for the cause of their Master.

Short addresses were then made by the Rev. Dr. Burns, of Chicago; the President, Rev. Mr. Marling, who congratulated the Convention on the result of their labors; Rev. Dr. Richardson, Bishop of the Canadian Episcopal Methodist Church; and Mr. Ralph Wells, who closed with prayer. The President then brought the meeting to a close; the benediction was pronounced, and the Convention of 1867 was a thing of the past.

2. CANADIAN LOYALTY.

A very extraordinary manifestation of feeling took place on Thursday night in Toronto, at the very successful closing meeting of the Sabbath School Convention. A gentleman from New York delivered a parting address, on behalf of the American visitors who had attended the Convention; at the conclusion of which he referred to our Queen as "a model woman," and said that, from the fulness of his heart he could say, 'Long live her majesty Queen Victoria!' When he gave expression to this sentiment there was such an outburst of enthusiastic loyalty that every one seemed carried completely away. The immense audience immediately commenced such a cheering and clapping of hands as is seldom seen, and kept it up until there was an accidental change of exercise. Under the powerful excitement of the moment a gentleman near the platform commenced singing 'God save the Queen,' when the entire audience rose to their feet and joined in singing it through. That was singing with a will! Several persons were quite overpowered, and even wept freely. It was simply an unpremeditated expression of the warm devotion of the Canadian heart to the best Queen that ever sat on the British throne.—*Ex.*

IV. Paper on Meteorology.

1. ABSTRACT of MONTHLY METEOROLOGICAL RESULTS, compiled from the Returns of ten Grammar School Stations for SEPTEMBER, 1867.

OBSERVERS.—Barrie—Rev. W. F. Checkley, B.A.; Belleville—A. Burton, Esq.; Cornwall—W. Taylor Bicks, Esq., B.A.; Goderich—John Haldan, Jr., Esq.; Hamilton—A. Macallum, Esq., M.A.; Pembroke—Alfred McClatchie, Esq., B.A.; Peterborough—Ivan O'Brien, Esq.; Simcoe—Rev. J. G. Mulholland, M.A.; Stratford—C. J. Macgregor, Esq., M.A.; Windsor—A. McSween, Esq., M.A.

Table with columns: STATION, North Latitude, West Longitude, Barometer at temperature of 32° Fahrenheit (Elev. Above Lake, Above Sea, Highest, Lowest, Range, Monthly Means, Daily Range, High. Est., Lowest, Warm-Cold, Monthly Means, Tension of Vapour).

* 48 hours (Sunday). † On the Ottawa River. ‡ On the Detroit River. § Inland Towns.

Barometer at temperature of 32° Fahrenheit. † On Lake Ontario. ‡ On Lake Huron. § On Lake Ontario. ¶ On the Bay of Quinte. † On Lake Ontario. ‡ On Lake Huron. § On Lake Ontario. ¶ On the Bay of Quinte.

Table with columns: STATION, Humidity of Air, Winds, Number of Observations, Motions of Clouds, Velocity of Wind, Rain, Snow, AURORAS, WHEN OBSERVED.

Velocity is estimated, 0 denoting calm or light air; 10 denoting very heavy hurricane. † Where the clouds have contrary motions, the higher current is entered here.

Barrie.—Fogs on 27th and 28th. Slight frost on 30th. Rain on 13th, 20th, 21st. No electrical disturbance during the month. BELLEVILLE.—On 6th, from 1.15 to 2 p.m., lightning, thunder, and rain. Heavy dews with cloudless nights on 2nd, 4th, 5th, 6th, 7th. On 13th, sky cloudless, eclipse of the moon seen to advantage. On 13th, sky cloudless, with occasional lightning began about 4 p.m.; a few peals of thunder with occasional lightning began about 4 p.m.; rain from 3.30 to 11 p.m. 20th, about 7.30 p.m., auroral segment and streamers: occasional very heavy dews this week. 25th, from 4.30 to 7 a.m., lightning, with thunder and rain; about 8 p.m., auroral segment. 26th, at 7.30 p.m., auroral segment. Dense fog on mornings on 1st, 3rd, 4th, 6th, 9th, 12th, 13th, 18th, 18th, 20th, 22nd, 25th, 29th.

streamers contracting; a hazy brightness in NW to height of 45°; auroral clouds WNW as high as 60°; streamers almost gone at 7.45. 14th, at 6.55 p.m., auroral arch from W to E horizon; highest point 2° or 3° N of Z, 2° in width, uniform throughout; at 7 p.m. the arch reached Z; an appearance of streamers in E at 40° elevation; part of a smaller arch appeared in E at same time; at 7.12 two other arches appeared in N, one 15° high, the other 35°, these seemed stationary, but at 7.25 the lower disappeared, and afterward the higher. 15th, first change of foliage of hard maple. 28th, leaves of the pollonia crisped with the frost. Frost 24th, 26th, 27th. Storms of wind on 2nd, 2rd, 9th, 12th, 13th, 14th, 18th, 20th, 23rd. Rain on 3rd, 5th, 9th, 11th, 16th, 18th, 20th.

PRMBROCK.—On 6th, heavy thunder, lightning and rain storm, wind 6. 13th, shooting star in N, altitude 30°; eclipse of moon; sky clear; beautiful aurora. 20th, two shooting stars. 21st, two shooting stars; auroral arch 1° in width at Z, from NW to SE. Frost on 2nd, 11th, 16th, 23rd, 30th. Storms of wind 6th, 10th, 25th, 27th. Fogs 2nd, 27th. Rain 1st, 3rd, 6th, 9th, 13th, 16th, 18th, 20th, 25th, 29th.

PETERBOROUGH.—On 2nd and 3rd, silent lightning in the evening. 7th, a few light auroral streamers. 6th, lightning, thunder and rain. 7th, at 7 a.m. and 1 p.m., three separate currents of air simultaneously indicated by the clouds. 17th, lightning; thunder. 18th, lightning, thunder, and rain between 1 and 3.30 p.m. 20th, thunder. 25th, lightning, thunder and rain. 29th, thunder and rain. Frost on 2nd, 11th, 14th, 15th, 24th, 27th, 28th. Fogs on 2nd, 11th, 17th, 24th, 28th. Rain on 1st, 3rd, 6th, 9th, 13th, 18th, 20th, 22nd, 25th, 29th. Cloudiness unusually small. Weather favourable for farming operations.

SIMCOE.—On 3rd, lightning, thunder and rain. 6th, lightning and thunder. 13th, thunder; lunar eclipse. 14th, at 7.30 p.m., a singular appearance of long streamer-like clouds, radiated from a point near the moon in various directions, chiefly N and W. 16th, lightning and rain; nearly 1½ inches of rain in six hours. 21st, aurora very brilliant at times through the night with streamers extending 20° or 30° from arc. 25th, very beautiful aurora, the most brilliant seen at this station for many months; two splendid arcs from E to NW, the crest of the upper arc some 25° or 30° above the horizon; space between the arcs dark purple, and segment of sky below the lower arc almost black occasionally; streamers darted up from the horizon to the concave of the lower arc, while smaller streamers were seen to radiate from the upper arc towards the pole; the light was a bright yellow. 27th, fog in morning at 6. Rain on 2nd, 13th, 16th, 23rd.

STRATFORD.—On 13th, eclipse of moon visible; thunder from 6.30 to 7.30 a.m. 14th, ice on sidewalks. 30th, vegetables injured by frost. Frost on 2nd, 11th, 14th, 27th, 30th. Fogs on 3rd, 4th, 5th, 6th, 27th. Rain on 3rd, 9th, 13th, 16th, 18th, 20th.

WINDSOR.—On the 6th and 15th, lightning, thunder and rain. 16th, lightning and thunder. 22nd, three meteors from Z to NH. 29th, storm of wind. Fogs on 4th, 24th, 27th, 28th. Rain on 3rd, 6th, 9th, 13th, 15th, 18th.

V. Correspondence of the Journal.

I. A KIND HINT TO MINISTERS, WITH THE OBJECT OF REMINDING THEM OF THEIR NEGLECT OF DUTY IN VISITING.

(For the Journal of Education.)

As ministers as well as other men are not infallible, and as they are therefore liable to err, by the non-performance of those duties which God has assigned them, it might neither be out of place, injudicious, nor yet assuming, to give them a kind hint with respect to the same. The duties of a minister are so numerous, that it would be tedious to numerate them: however, it is not our object at this time to comment on those duties in full, nor would we think such a course prudent, but rather, in an humble manner, to pass a few observations upon one of them, in which at present we are deeply concerned, viz:—the visiting of schools. While in conversation with many who have been engaged as instructors of the youth of our land, we were not a little surprised to hear some of them relate the fact, that during their several periods of teaching, of two, three, and even five years, they were never encouraged or upheld in their arduous task, by being favoured with a visit from a minister of the gospel, except by one who chanced to hold the office of Local Superintendent. And there are yet many more belonging to the same laborious profession as the above, who have stated similar facts in our hearing, and at the same time have given utterance to expressions of surprise, that ministers should neglect, or overlook such an all-important duty! Now, that such a state of affairs should exist, in such an age as this, is it not lamentable? Is it to be wondered at then, when we say *laborious profession*, for it is not the inculcation of right principles—the training of the child morally and otherwise, in many instances, left almost exclusively to the teacher? It is a fact and one to be deplored, that while many parents may neglect the instruction of their children at home, (in a scriptural point of view), the minister, who, merely one day in seven, holds forth the word of life to his congregation, seldom if ever, pays a visit to the school-room during the week, with the design of offering its *little occupants* a few words of advice and religious instruction—words which would tend to promote their progress spiritually as well as temporally—words which, if made suitable to their

capacity, might sink deep in their young and tender hearts, and so being indelibly stamped, might in the future, bring forth glorious results—words the reminiscence of which, as old age rolled in upon their hoary heads, might cause them, even in the *eleventh hour*, to reflect upon their eternal welfare. But alas! the poor teacher has got to bear all the burden and heat of the day, for there are none to help, none to lessen the burden, all are vanished away, and here he is left to stand alone, with the responsibility of the lives of *future men and women* resting upon his shoulders! Permit me then, to say to the minister of Christ, you should consider the *greater part* of this responsibility as resting upon you, therefore you should try and make a sacrifice, by devoting some of your time to the lessening the burden of the teacher—by your frequent visits to the school-room—by your encouraging and kind exhortations to the tutor, and fervent admonition and reasonable words of instruction to those under his care. With respect to the visiting of schools, you have a *wide field* in which to labour during the week, *your part* of which, at present, is *growing wild* for want of cultivation. The question is then, which is the best mode of procedure to get rid of the *tares* which you have *permitted to grow* in *your part* of this *great harvest field*? The solution of the question will be made manifest by the following:—The congregation over which you preside is divided into two classes—parents and children. It is reasonable to suppose, that the parents can read and understand for themselves, while the children may or may not be capable of doing either, at least to a certain degree. Is it rational that you should spend six days in the constructing of a lengthy discourse for the edification of the former, while you wholly neglect the administering to the wants of the latter? Or should you supply the parents with an over-abundance of bread, while at the same time you allow their children to starve? I trow not. If you make a practice of visiting the house of each member of your congregation, (say once a month) with the object of meeting with the younger members of the family, your object by this means will have little or no effect, for your object of meeting with them in their several homes may be thwarted to a certain degree, as some of them on hearing of your arrival, may avoid your presence, while others of necessity may be absent. Whereas on the contrary, if you pay two visits to the school-room, which were intended for the good of the children in their several places of abode, the fruits of your labours, will in consequence, be increased ten fold: and though they should be attended with less frequency, yet the ten fold increase will be obvious, for in the school room *all the little happy faces* are congregated together, and *all are in the mood* for receiving *ministerial instruction* and retaining the same. But it may be that the minister does not regard it as being his duty to visit the schools, its being on his part, entirely out of place; and perhaps he may try to *get rid of the burden*, by alleging that it is rather, the duty of Local Superintendents, School Trustees, Municipal Councillors, Magistrates, Judges and M.P.'s, and other persons, some of whom derive pecuniary advantage from the same. Then, those men of the world—Municipal Councillors, Magistrates, Judges, M.P.'s, &c., &c.—have got to fill the place of the *holy man* of God, by reading and expounding a portion of the scriptures to the children, and praying for their spiritual advancement? Solomon himself would marvel at such, and be forced to exclaim with emotions of surprise—this is verily, a new thing under the sun! Yes indeed, well might Solomon wonder, to see Magistrates and M.P.'s (who are understood to be men of the world) kneel down and invoke the blessings of heaven to rest upon *those little ones*. The office of a Superintendent (though a minister) does not permit him to spend the time in religious exercise, for it must of necessity, be occupied with that of a secular nature. This being the case, what then is going to be done; is the minister bound to leave his *little flock* to perish for want of spiritual food? But as there is no effect without a cause, and as money seems to be the God of the nineteenth century, perhaps the minister, as well as other professional men, will not work except he be handsomely rewarded for his labour. How unlike the apostle Paul, who worked with his *own hands* for the gospel's sake, and that he might not be a *burden* to the Churches. If ministers would try to follow the example of the apostle, the poor as well as the rich, the young as well as the old, would, without exception, hear the "glad tidings of great joy." The *cot of the peasant* would be as much the object of his care, as the stately palaces. Your are commissioned by the Most High, to preach the gospel to every creature: are not children included? Are they not the object of your mission? There are no bounds to the field in which you have to labour, for your commission is wide and extended to all—the rich, the poor, the young, the old—every creature. It is also unlimited with respect to time, for it requires that you should be as diligent in *prosecuting the cause* of your Lord and Master during the week, as on *His holy Sabbath*: nor, is the time in which you are to be engaged in your heavenly mission, to be reduced to the fraction of one-seventh of a week, of a year, nor of that of a life-time. Your period of doing good, is neither to

be made up of spasms, nor of fractional parts, but as a whole, continues unceasingly during life." Would that ministers were ever mindful of the following texts of scripture:—"Freely ye have received, freely give. Be thou diligent to know the state of thy flocks, and look well to thy herds. In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whither they both shall be alike good. And they brought young children to Him, that He should touch them: and His disciples rebuked those that brought them. But when Jesus saw it, He was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not, for of such is the Kingdom of God. And He took them up in His arms, put his hands upon them, and blessed them." Should not the minister of Christ do likewise? Should he not follow the example of his Lord? I would say then, to him who is the chosen vessel of God, the reaper of His harvest, the dresser of His vineyard, the self-denying, sin-despising, meek and lowly and sanctified disciple of Christ, be always ready to do His will, wherever good may be accomplished.

When duty calls—as if it were
The trumpet of God—obey summons.
Ten thousand *little voices* blend together,
And the echo is being heard through the
Length and breadth of the land.
Thou man of God, harken to the call!
Fold not thy hands, while so many cry
Unto thee for bread!
Thou hast enough and to spare;
Then withhold not from those who are perishing!
Many there are who are in darkness, not having
Seen the rays of gospel light!
Withhold not thou the light of heaven,
For thy reward shall be according to thy works.
Many there are who are in bondage,
And cry unto thee for aid!
Awake thou from thy slumbering,
And haste to the rescue!
Soldier of Christ, unfurl thou the
Banner of the King of Kings:
Buckle on thine armour, and ever be found
Resting upon thine arms.

JOHN M. MOORE.

MARYBOROUGH, 10th October, 1867.

2. THE SANCTITY OF DUTY.

(For the Journal of Education.)

"Honour and shame from no condition rise,
Act well your part; there all the honour lies."

True indeed is the lesson so forcibly conveyed in those two short lines. And how ennobling is the principle they inculcate. With what energy, such a consideration animates us to strive for honour each in his particular calling. No matter what that calling may be, whither we hold an exalted trust from the nation, or whither we are doomed to toil incessantly unheeded and despised by the world, still we have our duties, and the words of the poet have for each a direct and particular application; and a serious reflection on them would cause us to look on the proper discharge of the duties incumbent upon us as a thing of paramount importance, the neglect of which would bring shame and dishonour as its inevitable consequence. Could any one with this motto before them perform their duties carelessly or indifferently; or could there be one who could look upon the occupation of another as degrading; forgetting that honour and shame, belong of necessity to no particular condition; and that the glory lies, not in an exalted situation, but in the spirit in which the duties of any, even the most unimportant are discharged.

C. LEONARD, Teacher.
DOWNIE.

VI. Friday Readings.*

1. LITTLE EYES AND LITTLE HANDS.

Little eyes,
Like the shining blue above,
Full of light and love,
Full of glee;

* NOTE TO TEACHERS.—FRIDAY READINGS FROM THE JOURNAL.—Our Chief motive in maintaining the "Miscellaneous" department of the Journal is to furnish teachers with choice articles selected from the current literature of the day, to be read in the schools on Fridays, when the week's school-work is finished, as a means of agreeable recreation to both pupil and teacher. Several teachers have followed this plan for several years with most gratifying success.

Telling of a life within,
In a world of sin,
Born to you and me!
Will they see the golden way,
Leading up to day?
And the God to whom we pray,
In the skies?

Little hands,
In the long and weary strife
Of a toiling life,
Will they win?
Will they early learn to bless?
Rescue from distress?
Will they fear to sin?
For the true, the good, the right,
Will they bravely fight?
Strow along the paths of night
Golden sands?

Little feet,
Entered on a thorny way;
Will it lead to day
And renown?
As its rugged steeps are trod,
Will they climb to God,
And a seraph's crown?
Where the loving Saviour goes,
Finding friends or foes,
Will they follow till life's close,
As is meet?

Little eyes,
May they wear an angel's guise,
In the upper skies!
Little hands,
May they, doing God's commands,
Rest in fairer lands!
May these little feet,
Thee, dear Saviour, run to meet,
At thy mercy seat;
And with joy for sins forgiven,
Press to heaven!

—Congregationalist.

2. ANECDOTES OF QUEEN VICTORIA.

The following anecdotes of Queen Victoria from the *Chicago Advance*, are from the pen of Grace Greenwood:—

"When I was in England I heard several pleasant anecdotes of the Queen and her family from a lady who had received them from her friend, the governess of the Royal children. This governess, a very interesting young lady, was the orphan daughter of a Scottish clergyman. During the first year of her residence at Windsor her mother died. When she first received the news of her serious illness, she applied to the Queen to resign her situation, feeling that to her mother she owed even a more sacred duty than to her Sovereign. The Queen, who had been much pleased with her, would not hear of her making this sacrifice, but said, in a tone of the most gentle sympathy, 'Go at once to your mother, child; stay with her as long as she needs you, and then come back to us. I will keep your place for you. Prince Albert and I will hear the children's lessons; so in any event let your mind be at rest in regard to your pupils.'

"The governess went, and had several weeks of sweet mournful communion with her dying mother; then, when she had seen that dear form laid to sleep under the daisies in the old kirk yard, she returned to the palace, where the loneliness of Royal Grandeur would have oppressed her sorrowing heart beyond endurance, had it not been for the gracious womanly sympathy of the Queen—who came every day to her school-room—and the considerate kindness of her young pupils. A year went by; the first anniversary of her great loss dawned upon her, and she was overwhelmed as never before by the utter loneliness of her grief. She felt that no one in all that great household knew how much goodness and sweetness passed out of mortal life that day a year ago—or could give her one tear, one thought to that grave under the Scottish daisies. Every morning before breakfast, which the elder children took with their father and mother, in the pleasant crimson parlour, looking out on the terrace at Windsor, her pupils came to the school-room for a brief religious exercise. This morning the voice of the governess trembled in reading the scripture for the day; some words of divine tenderness were too much for her poor, lonely, grieving heart—her strength gave way, and, laying her head on the desk before her, she burst into tears—murmuring, 'Oh, mother, mother!' One after another, the children stole out of the room and went to their mother,

to tell her how sadly their governess was feeling; and that kind-hearted monarch, exclaiming, Oh, poor girl! it is the anniversary of her mother's death, hurried to the school-room, where she found Miss — struggling to regain her composure. 'My poor child,' she said, 'I am sorry the children disturbed you this morning. I meant to have given orders that you should have this day entirely to yourself. Take it as a sad and sacred holiday—I will hear the lessons of the children.' And then she added, 'To show you that I have not forgotten this mournful anniversary, I bring you this gift,' clasping on her arm a beautiful mourning bracelet with a locket for her mother's hair, marked with the date of that mother's death. What wonder that the orphan kissed, with tears, this gift and the more than royal hand that bestowed it! This was Victoria, fifteen years ago, and I don't believe she has morally 'advanced backward' since then."

3. QUEEN VICTORIA IN THE COTTAGES OF THE POOR.

Rev. Dr. Guthrie says in the *Sunday Magazine* that some three years ago, when in the neighbourhood of Balmoral, he was asked to visit a widow, who, but a short time previously, had been bereaved of her husband—a plain, humble, but pious man—who had been an elder in the Free Church congregation there. Her home was a cottage within the Queen's grounds. "Within these walls the Queen had stood, with her kind hands smoothing the thorns of a dying man's pillow. There, left alone with him at her own request, she had sat by the bed of death—a Queen ministering to the comfort of a saint—preparing one of her humblest subjects to meet the Sovereign of us all. The scene as our fancy pictured it, seemed like the breaking of the day when old prophecies shall be fulfilled; kings become nursing fathers and queens nursing mothers to the church." The *Aberdeen Free Press* tells how she visited a farmer who had been seriously ill for near six months, and lest her visit should have an exciting effect upon him, sent word the previous day that she wished to go to his bedside, and hoped he would not be annoyed, and how afterwards she sent inquiries of kind interest as to his health. It is said that the cottages near Balmoral are often visited by the gentle Queen and the members of her family, and that she has always taken a generous interest in the welfare of their humble tenants. She sometimes goes from door to door with a large roll of serviceable Scotch "linsey" in her arms, and the fabric grows shorter by a "pattern" as she departs from each lowly dwelling. An American paper says:—Some regret has been expressed by the English people that their Sovereign has remained so much in seclusion since her bereavement, but when we think of the pure influence which emanates from the throne at this time, and then refer to the page of a gayer court, we can but rejoice that England's Queen is, as a Sovereign, no less a noble woman.

4. PRINCE ALBERT'S CHILDHOOD.

The *Saturday Review*, in a review of the Queen's Memoirs of Prince Albert, says:—"The history of a happy childhood can only aspire to the merit of agreeable monotony. A good little boy who learns his lessons and writes pretty little letters to his grandmamma is at best a good little boy. It is satisfactory, however, to learn from an infantile journal that Prince Albert, on two successive mornings, had a fight with his brother and inseparable companion, the present Duke of Saxe-Coburg. At a somewhat later period he gave Count Mensdori a blow on the nose which left an indelible mark, and at Bonn he won a prize in a fencing match among eight-and-twenty competitors. At the same university he is said to have been distinguished by a faculty of mimicry and caricature, which found a legitimate field in the peculiarities of the professors and of the Prince's military instructor. In after years the exercise of the most amusing of the lighter gifts would have been undignified and indiscreet, and it was consequently abandoned. His biographer might perhaps have done well to correct by additional details the prevailing impression that Prince Albert never was a boy. An idle world is too intolerant of youthful wisdom and virtue when they are not diversified by any touch of levity. A perfect character ought perhaps to pass, like Prince Albert, from the studious innocence of a simple and cheerful boyhood into the gravest responsibilities of mature life; but human weakness regrets the entire absence of noise, of nonsense, and of the simple enjoyment of animal spirits. The Prince's early career was perhaps less remarkable in Germany than it might have been in England. The real and affected contempt for learning which is more or less traditional among English boys forms part of an instinctive suspicion that the precepts of parents and schoolmasters are doubtful, conventionally and partially insincere. A singular fabric of provisional philosophy and morality is therefore temporarily substituted for more legitimate doctrines, and it serves its purpose better than might be expected. German boys are probably less humorous and more manageable, and Prince

Albert and his brother were fortunate in the care of an excellent tutor who conducted their education from their earliest years they left the University."

VII. Educational Intelligence.

— TRINITY COLLEGE UNIVERSITY.—The Convocation of the University of Trinity College was held in the hall of the College. In consequence of the serious illness of the Bishop of Toronto, the proceedings were conducted as briefly and quietly as possible, no business being transacted beyond the conferring of degrees and the admission of matriculants, of which we give the particulars. In the absence of the Hon. J. H. Cameron, the President, the chair was occupied by the Provost, the Rev. Mr. Whitaker. B. A.—Poussette, Alfred Passmore; Shaw, Alexander L.; Lee, Charles Russell; Cumberland, Frederick Barlow; Garrett, Tho.; Foster, Charles Coley; Moffat, Louis Henry; Musson, Ephraim Horace; Waters, Henry Harcourt; Kennedy, Angus Ross. M. A.—Williams, Rev. Alex.; Viner, Geo. Barber Peregrine; Grout, Geo. Wm. Geddes. MATRICULANTS, —Cox, Robert Gregory; Harman, Lloyd C. A. M.; Jarvis, Arthur; Osler William; Jones, Louis Kossuth; Armstrong, Thomas.

— EDUCATIONAL DEPARTMENT, QUEBEC.—Dr. Louis Giard, Superintendent of Education, announces that the education department will be shut in Montreal on the 20th October (now past), and opened in Quebec on the 5th November.—*Witness*.

— SCHOOL OPENING.—An inauguration festival was held in the new school house, in Section No. 16, in the Township of Hamilton, on Friday, the 18th ult. The new building is a commodious and elegant brick structure, which reflects honor on the enterprise and liberality of the Trustees and the entire section. An exhibition of the school took place in the afternoon. The programme consisted of recitations and singing by the scholars, which did credit to themselves and their teacher. The quiet and orderly conduct of the children during this part of the proceedings is well deserving of notice. The entertainment was a free Tea Meeting, provided by the taste and liberality of the ladies of the neighborhood. Mr. James Russell, one of the Trustees, was called to the chair, and deservedly complimented the Teacher, Mr. Thomas France, for the energy and efficiency with which he had conducted the school and superintended the arrangements for the day's proceedings. The Rev. W. H. Withrow, M. A., of Plainville, was then called upon, who very ably addressed the meeting on the beneficial results of popular education. The Rev. C. Pedley, of Cold Springs, gave an able address, urging the cultivation of the moral faculties, as well as the intellectual powers. The Rev. Mr. McKenzie, of Baltimore, gave some most excellent counsel to the parents and children, on their obligation and duties to themselves and their teacher. John Henderson, Esq., followed in a few pleasing and encouraging remarks. Mr. Thomas France expressed his great gratification for the high appreciation of his services, manifested by both parents and children, and for the harmony and consideration which had marked the conduct of the Trustees. The addresses were interspersed with vocal music by a choir selected from the scholars, under the direction of the teacher.—*Com.*

— THE ASSOCIATED TEACHERS OF ELGIN.—At one time the Teachers of Elgin stood prominent among the Teachers of the Province, for their zeal in endeavoring to promote mutual improvement, and to elevate the standard of their profession. We had at one time the most successful Association ever started in the Province. It was large in the number of its members, influential in its character, and instructive in its proceedings. Each session one or two lectures on important subjects were delivered; methods of teaching were illustrated; experiments were tested; and subjects of divided opinion were discussed. There was moreover a capital library attached to the Institute. It numbered several hundred volumes; and in addition to this, a number of illustrative diagrams and a quantity of apparatus. These were used in illustrating lectures on the sciences, or in proving the superiority of new methods of teaching certain branches of Common School instruction. The organization broke up, and the property has remained unused for some years. We are glad to observe that an attempt to revive the laudable effort has lately been made in East Elgin. The Teachers of that Riding have organized themselves into an Association, and have held several successful meetings. The last of these was held in the School House, in the Village of Aylmer, on Saturday last. A. F. Butler, Esq., Local Superintendent of the Riding, occupied the chair; and Mr. Calvert acted as Secretary. After an excellent and eloquent introductory address by the Chairman, and the transaction of preliminary busi-

ness, the President announced that the Committee appointed at a former meeting of the Association for the selection and purchase of a suitable testimonial from the teachers of East Elgin to the Rev. Mr. Sheppard, had discharged their duty, and were prepared to report. Mr. Chute, the chairman of the committee, submitted the report, which set forth that after fully considering the subject committed to them, they had made choice of a silver Tea Service, properly inscribed, as the most appropriate within their reach; that they had purchased from J. L. Gundry, of the village of Aylmer, a good and substantial service, consisting of five pieces, tastefully manufactured, and modelled after the latest and most fashionable styles, at a cost of sixty dollars, and that the willing contributions of the Teachers of East Elgin would be found quite ample to meet the outlay. The elegant service was then uncovered, and Mr. E. Meek, on behalf of the Teachers read the following address. The address was beautifully engrossed on parchment by Mr. Scarff, Deputy Sheriff, and was in the following terms: *To Elder Edmund Sheppard, Late Superintendent of Common Schools, Elgin.* RESPECTED AND DEAR SIR:—We, (the Associated Teachers of East Elgin), admiring the self-denying devotion, and untiring zeal, with which you performed the onerous duties of the Superintendency, during the time the schools of the County had the honor of your supervision; and believing that earnest, devoted, and persevering efforts, for the advancement of any noble cause, ought always to be duly appreciated, desire to convey to you, a substantial token of our regard, also an enduring memorial of the firm friendship and high esteem we entertain for you. Your kindness, courtesy, and gentlemanly conduct to us as Teachers,—your indefatigable perseverance, and unwearied labors, in the cause of common school education,—your wise counsel and faithful admonitions to Teachers,—your constant sympathy with misfortune, sorrow, and suffering,—your patient forbearance with error, ingratitude and narrow minded opposition, combined with many other eminent qualities and talents, so well qualified you for the situation, that you were enabled to perform all the duties that devolved upon you, satisfactorily to the great majority throughout the county and to win an enviable and lasting place in the affections of the Teachers, scholars, and people of every part that has been honoured with your visits. In consideration of these facts, we, in behalf of the Associated Teachers of East Elgin beg permission to present you with this Silver Service, as a slight token of our appreciation of your invaluable services. We ask you to accept it also, as an expression of our earnest wishes for your success, and your family's happiness. And we sincerely hope that you may long be preserved in life and health, to continue your labors for the promotion of education, and the good of society. And may the day be far distant when the country will be deprived of your valuable influence. But we know when that time shall come to you, which ends the laborers weary toils, that the eternal rewards that crown the labors of the great, the noble, and the good, will be yours throughout eternity. Signed, in behalf of the Associated Teachers of East Elgin. Edward Meek, Horatio N. Chute, Daniel Ferguson, Committee, Aylmer, September 7th, 1867.

To this address the Reverend gentleman returned the following reply:—*Teachers of the East Riding of the County of Elgin.*—LADIES AND GENTLEMEN,—With deep emotions of gratitude I accept from your hands this valuable testimonial of your esteem and approbation. I shall carefully preserve, and use, this silver service in my family as a choice and intransferable treasure. It is useful and valuable in itself, but far more valuable to me from the considerations that have made it mine. More imperishable than the silver of which it is made, is the esteem and affection which I shall always regard and remember you. During many years we have been fellow laborers in the great work of educating and elevating the youth of this beautiful section of our beautiful country. Our labors have not been in vain. The schools of East Elgin rank high amongst the schools of the Province, while the schools of our Province rank high among the schools of the other Provinces and the States of this Continent. I have contributed but a small part to this favourable and successful progress. You, gentlemen and ladies, and your predecessors in office, have, by your patient, faithful and efficient toil, brought the schools of this Riding to their present high and satisfactory position. Still it is very gratifying to me to find that my labors are appreciated by those who are most competent to form a correct estimate of their value. During the greater part of the time since 1850, I have held the office of Local Superintendent of Schools in this County:—first for only one Township, then for two, then for the East Riding, and finally for the whole County; and, when at length, I have been compelled to resign the office through ill health and religious obligations, it is a source of the most heartfelt satisfaction to me to receive

this tangible tribute of your regard. I thank you most cordially for your generous gift, and for the kind and sympathetic words which accompany it. I sincerely reciprocate the sentiments of your address and pray that the God of all grace and comfort will grant for the sake of His dear Son, that we may all, through faith and obedience, meet at last in His holy and Eternal Kingdom. This interesting ceremony being over, the Association took a recess for refreshments. These were generously provided by Mr. Butler and a few families about Aylmer, who take a deep interest in Educational matters. When the Association resumed in the afternoon, Mr. G. Luton submitted for discussion "the utility of declamation in schools." This discussion occupied the greater part of the afternoon, and the following gentlemen engaged in it: Messrs. G. Luton, H. N. Chute, A. McLachlin, John Leeson, Ed. Meek, J. H. Warburton, W. Swazie, A. J. Thompson, E. Sheppard, and J. Calvert. Subjects were then taken up for the next session and agreed to as follows:—1. The Rev. E. Sheppard to deliver a lecture upon some subject connected with education. 2. The following subjects to be submitted for discussion:—(a) The importance of Object Teaching as a means of mental discipline and the communication of useful knowledge. (b) School Discipline—its object, and the essentials of its character in its highest form. (c) The advantages of organization in school. 3. Original Essays are to be composed and read by Mrs. Warburton, Miss Reid and Miss Ronch. Each lady is at liberty to chose her own subject. A discussion took place as to the propriety of continuing the Association in its present form; and the matter being submitted to a vote of those present, it was unanimously determined to continue the good work, and to meet in the same place again in the course of six weeks. The meeting then adjourned—every one encouraged by the day's proceedings, and determined to add to the interest of the next meeting by an active and cordial co-operation in its proceedings.—*Communicated.*

— CHURCH OF ENGLAND LADIES' SCHOOL.—By a letter in the *Leader* from Rev. J. W. McCollum, we learn that "a school for the higher education of young ladies, has been established at Pinehurst, in Toronto, in connection with the United Church of England and Ireland. Pinehurst has long been well known from the well established and well managed ladies' school, conducted by Mrs. Forster, whose sad calamity all lament. The school-house is pleasantly situated in the midst of an enclosure of three or four acres. The house had been thoroughly cleansed from the garret to the cellar; the old bed-room furniture, sold at auction, had been removed, and fresh furniture placed in the bed-rooms from the Messrs. Jacques & Hay. The rooms were all perfectly clean, tidy, and well ventilated. The French windows of the drawing-room, dining room and school-room, all opening on the verandah, from which the grape vines hung down their clusters of grapes; the croquet bats, balls and hoops all ready on the ground, before the dining-room windows; the seats under the trees planted through the ground; the happy groups of young girls here and there amusing themselves—took entirely away, from the place the idea of a plea to gather a number of young girls together, charge their parents or friends so much for teaching, board, washing, &c., and when that so much was paid all ends were answered. We entered the establishment, and were introduced to the lady manager Mrs. Sewell, from whose kind manner and cheerful happy tone of conversation, we think the children most fortunate who are under her thoughtful care. Twenty-six young ladies presented themselves for admission on the first day. We visited the school again on Friday the 20th, and were still delighted to see it answering our most sanguine expectations. The teachers all at their respective posts, the number of pupils much increased now up to thirty seven, and all the little happy hive busy in their various departments. We will not mention one name of the committee—they look not for the praise of men; but good reader, whoever you be, call and see the institution for yourself. The lady manager will gladly show you over it, or if you cannot spare the time to call and see it, ask God, for Christ's sake to bless the undertaking, to watch over the great charge given to the committee, and to crown their efforts with success.

VIII. Short Critical Notices of Books.

— WORKS OF HORACE MANN, in four volumes, price \$3.00 per volume.*—We have received the second volume of this valuable work. The two first volumes of the series contain seven Lectures upon Education, and twelve Annual Reports made to the Board of Education, embracing

* If the price of these volumes is enclosed to Mrs. Mary Mann, Cambridge, Mass., the books will be sent by mail, prepaid.

all the important topics of education, forming a guide for the organization of Schools, and thorough instruction in them, as well as for the action of State Governments. The third volume will contain Miscellaneous Lectures and Addresses: as, Thoughts for a Young Man; Powers and Duties of Woman; Effects of Intemperance on the Poor and Ignorant; Effects of Intemperance on the Rich and Educated; Inaugural Address at Antioch College; Demands of the Age on Colleges; First Baccalaureate Address at Antioch College; Address to the Students, or Code of Honor; Letter to a Law Student; Lecture on Knowledge, hitherto unpublished. The fourth volume will contain: Antislavery Letters and Speeches; Lecture on Liberty; Letter to Mr. Garrison, published only in the "Liberator."

— NEW DOMINION MONTHLY MAGAZINE.—We have received with much pleasure the first two numbers of this Magazine, containing sixty-four pages of reading matter, and stitched in a handsome cover. Such a publication (but a little more Canadian in its tone) is much wanted in the Dominion. With a view to aid the publishers in their laudable enterprise we insert the following extracts from the prospectus of their Magazine:—"Canada has long felt the want of a Monthly Periodical, of a high literary character, and several attempts have been made to supply it. These attempts, however, have all proved abortive hitherto, for want of sufficient patronage; and it is partly on account of the wider field, resulting from the Confederation of the British American Provinces, that success may be hoped for the present enterprise. The wealth, and still more the mental culture, of Canada are also constantly advancing with giant strides; and, consequently, an enterprise which was unsuccessful a few years ago, may succeed well now. The Editors of the New Dominion Monthly hope that, by degrees, the proportion of original matter, of a really suitable kind, will increase in each number; and so soon as the circulation of the Monthly will afford it, they mean to pay a fair rate of remuneration for native talent. The New Dominion Monthly is published each month, at one dollar per annum, strictly in advance, with a gratis copy for a club of eight."

IX. Departmental Notices.

UNIVERSITY OF CAMBRIDGE AND THE DOMINION.

We have great pleasure in stating that Robert Potts, Esq., M.A., of Trinity College, Cambridge, England, has presented to the Educational Department of Ontario, for gratuitous distribution in the the Dominion, 1,000 copies, each, of his *Liber Cantabrigiensis*, and *A brief account of the scholarships and exhibitions open to competition in the University of Cambridge*. Mr. Potts, in his letter to the Chief Superintendent, says:—

"It has occurred to me, that it is desirable the subjects of Her Majesty's Colonial Dependencies should know the advantages which the ancient Universities of the Mother Country now more freely offer to all her children.

"The late reforms at Oxford and Cambridge have done much, and the changes now in contemplation will most probably do more for extending the substantial advantages of these noble Institutions to all British subjects.

"If you deem it desirable that the knowledge of what has already been done, should be diffused throughout the new Confederation of British North America, it will afford me much pleasure to assist in this work.

"I have been led to think, that if the advantages available here were known, many would be led to avail themselves of them for their children, especially such as have intellectual powers to develop and improve, and others who may hereafter take a leading part in the affairs of their country.

"I venture to offer 1,000 copies or more, if required, of the two little books of which the title pages are enclosed.

"If you deem them likely to disseminate useful information, they are at your service to distribute to schools and to individuals in whatever way you think desirable."

The Department has undertaken, in behalf of the donor, to distribute the books throughout "our new Dominion in the manner most likely to meet his wishes, and to acquaint our people with the enlightened policy which his noble University is pursuing."

With this view the following distribution will be made:—

1. To the Departments of Public Instruction in Quebec, Nova Scotia, and New Brunswick, a sufficient number to supply each College and University with a copy.
2. To each University and Collegiate establishment in Ontario, two copies.
3. To the Board and Head Master of each Grammar School in the Province, one copy.
4. To each County or Circuit Board of Public Instruction, one copy.

ENGLISH SCHOLARSHIP OPEN TO THE DOMINION.

There was published in the *Fredericton Royal Gazette* a despatch

from the Secretary of the Colonies to the Governor General, concerning an enclosed communication from the Secretary of the Gilchrist Educational Trust, respecting a Scholarship instituted by the Trustees for the benefit of the youths residing in the Dominion. The conditions of candidature are—every candidate must be a native of the Dominion, or have been a resident for five years, full sixteen years of age and not over twenty-two, and of certified good character. The scholarship will be of the value of £100 per annum, and will be annually rewarded. Examinations will be held simultaneously on the last Monday in June, in Quebec, Montreal, Kingston, Toronto, Ottawa, Halifax, and in either St. John or Fredericton, under the direction of sub-examiners appointed by the Governor General. The answers will be forwarded through the Colonial Office to the Registrar of the London University, and will be reviewed by the Board of Examiners of that University, who will make the final award. The successful candidate will report himself in London by the first week in October following his appointment. He will be allowed to study either in the University there or at Edinburgh, but he will be expected to pursue his studies with a view to graduation in one of the four faculties—Arts, Science, Law, or Medicine—of the University of London. The Trustees reserve to themselves the power of altering the condition, of or withdrawing the scholarships altogether, but not to the prejudice of any holding scholarships.—*Head Quarters, Fredericton.*

TRUSTEES REQUIRING NORMAL SCHOOL TEACHERS.

The demand made on the Department of Education, for First Class Male Teachers, trained at the Normal School, has, for some time past, greatly exceeded the supply. The Sessions of the Institution close each year on the 15th day of June and December, and applications from Trustees for male teachers cannot be satisfactorily answered, as a rule, unless they be in at least a month before those periods—since, long before the close of the session, nearly every reliable teacher in attendance has been provided with a situation by the authorities.

Applications for trained teachers should state the sex and class of teacher required—the time when services are to commence, and the salary it is proposed to give.

NOTICE TO SCHOOL TEACHERS.

The Sessions of the Normal School open on the 8th day of January, and of August, of each year. The entrance examination begins on the following day at 9 A.M., when all who desire to enter must be present. Teachers and school officers are requested to make this generally known, as young persons frequently present themselves several days after the opening of the Session under the impression that they can then be received as students in training.

BLANK FORMS OF REPORTS.

The blank forms for Local Superintendent and School Trustees' reports are now being sent out to County Clerks for distribution to the local Superintendents.

GALT COUNTY GRAMMAR SCHOOL.

WILLIAM TASSIE, M.A., UNIV. COLL., HEAD MASTER.

The Course of Instruction embraces the English, French, German, Latin and Greek Languages, History, Geography, English Composition, Book-keeping, Arithmetic, Algebra, Mensuration, Trigonometry, and the Higher Mathematics, Natural Sciences, Use of Instruments, Music, Drawing, Drill. Each Department under an experienced Head, with such assistants as may be from time to time required. Pupils prepared for the Universities, Law Society, Medical Boards, Army and Navy, Civil Service, and Mercantile Pursuits.

Application to be made to the Head Master, at Galt, or to R. KEEFER, Esq., Secretary and Treasurer. [ndj. 3tn. np.]

SHORT ADVERTISEMENTS inserted in the *Journal of Education* for 20 cents per line, which may be remitted in postage stamps or otherwise.

TERMS: For a single copy of the *Journal of Education*, \$1 per annum back vols., neatly stitched, supplied on the same terms. All subscriptions to commence with the January Number, and payment in advance must in all cases accompany the order. Single numbers, 10 cents each.

All communications to be addressed to J. GEORGE HODGINS, L.L.B. *Education Office, Toronto.*