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FOR

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REVEREND EGERTON RYERSON, D.D., LL.D.,
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BY

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in the disposition, can no longer exercise their turbulent hostility against reform.

The Government has honestly set itself to the reform and utilization of the Medressehs, but the spirit of conservative resistance has been too strong and the result will ultimately be the earlier and more complete subjugation of the old ecclesiastics under circumstances created and favoured by their own obstinacy and blindness. The political power of the Ulema is now only a shadow; their stronghold in the possession of judicial appointments is assailed by the establishment of independent civil and criminal courts; their enjoyment of ecclesiastical and educational endowments is rendered onerous by the constant decline in value of nominal revenues in presence of a general establishment of European prices.

The government has proposed that one or two professorships in each Medresseh, and a few bursarships, should be appropriated for the promotion of practical knowledge, and this moderate proposition has been generally resisted. The Government is already master of the situation, for the Church lands are under the lay administration of the Evkaf Naziri, and it offers to impoverished functionaries and starving students improved incomes and repaired edifices, with funds to be obtained by the enfranchisement of the cumbrous Church tenures. Great interests second the Government. Proprietors and tenants throughout the empire, whose fathers sought the sanctuary of the Church when life and property were at the peril of an arbitrary pasha, now urge, under an administration where life and property are safe, the emancipation of their lands, for which they offer high terms.

In the meanwhile the Medressehs impede the development of education, but in the end only to afford a more solid base for the propagation of enlightened teachings, for when the time comes the terms of the Government will be enhanced. Even as it is, the sons of the Ulema, the consecrated heirs of the patrimony of the Church, in many cases seek instruction in secular schools, and aspire to the brilliant honours of a civil career.

The decline of these institutions in their present state, is to be looked upon as a blessing rather than an evil. In a large provincial city may be seen an ancient and picturesque building, with its quadrangle and rows of apartments around. You ask what it is, and are told it is the Medresseh. The court-yard is neglected, and the cells are only half-tenanted,—so many champions of obstructiveness the fewer. As it is, they just furnish forth the smaller ecclesiastical functionaries and village *hojabs*;

PROGRESS OF EDUCATION IN TURKEY.

A CORRESPONDENT of the *Athenæum* gives the following interesting account of the present state of education in Turkey:

The Medressehs, or Mussulman Colleges, are to be found in all the cities on a greater or less scale, and more or less in number. The nature of these establishments is pretty well known. They assimilate to the colleges of the middle ages, where scholastic theology, and philosophy, and canon law were taught in a dead language, the dead language for Turkey being the Arabic; but it must be observed, that in Asia, beyond the line of Asia Minor, the Arabic is a living language, and the Turkish a foreign language.

Nevertheless, the Medresseh is not more flourishing in the Arab-speaking provinces than in the Turkish-speaking provinces. Bagdad and Damascus are no longer great schools of learning; the predominance of the Turkish element is sufficient to unsettle the supremacy of Arabic learning; while in the Arabic as in the Turkish provinces, the endowments of the Medressehs through the change in the value of money, are no longer adequate for the maintenance of the professors or students. The student must become truly the poor scholar of the middle ages; and even in Constantinople, many of the thousands of students receive their dole from the *imaret*, or public soup-kitchen, affording a bare ration.

It is in Constantinople alone that the Medressehs can be said to survive, and that is rather by the decline of the provincial Medressehs. Hence, as a political consequence, the diminution of power of the ecclesiastical and fanatical element, and the consequent increase of power of the Kiatibs, while the thousands of mollahs and students in the metropolis, although not wanting

the more ambitious students proceed to Constantinople, to be moulded, more or less willingly, according to the precepts of "reform."

Constantinople is now the great intellectual head of the empire, and the members suffer from this centralization; but, in the meanwhile, education is acquiring more strictly national and Osmanlee characteristics, and is being more completely imbued with European principles. Until the people themselves are more fully trained in the new system, it would be utterly futile to rely on a reformed Medresseh, in a provincial capital, as a means of promoting real education; for it would only, under a change of form, promote ancient bigotry. In saying that education becomes more Osmanlee and more national in its present phase, it may likewise be stated that, while preserving Osmanlee types as those of the ruling majority, it admits all nationalities and all sects, except in the military schools. The army is recruited, and consequently officered, by Mussulmans; but the surgeons and some other functionaries are Christians or Jews, having the full honours and privileges of their respective ranks. In his new noble guard the Sultan has enrolled Christians as well as Mussulmans.

The applied schools are generally on European models; they include schools of medicine, staff, artillery and engineering, navy, mines (*in embryo*), forests (*in embryo*), civil service, commerce, and agriculture. These schools are generally in a very good condition, but far too limited for the wants of the country. They are, generally, in a transition state, and are being modified by the results of experience, and to accommodate them to the circumstances of the empire. They were nearly founded under French or European teachers, giving instruction in French, and this caused very great expense, and limited the class of scholars. The government is now turning to account the students it has trained in Constantinople or in Europe, and at the present moment the body of professors consists of Turks or Armenians, trained in London or Paris, and the instruction is given in Turkish, while Turkish Manuals have been compiled in each department. The original arrangements afford one reason why the staff of the army is still so meagre, because the students were restricted to those who were proficient in French. The direct benefit of these schools has been further diminished by the withdrawal of their pupils to the civil career. Fuad, Shuael, and Edhem Pashas; Hairoullah, Aghiah, Hoossain, and Mehemed Effendi, are only some instances of members withdrawn from the medical or mining service.

The Government has been reproached for diminishing its European employes; but, in truth, this has been a great reform. The European employe, if not a dissipated and unprincipled adventurer, is too commonly expensive and ineffective. He requires enormous pay, because he retains his European habits, and has, after a term, to return home; he is occasionally ill or indisposed, is afraid of frequenting some parts of the country, is ignorant of the language and institutions of the country, and requires expensive interpreters and assistants, while all kinds of abuses go on under his nose. In case of war, however, the military staff would be largely recruited with foreign officers formerly in the Turkish service.

As each European professor or employe is removed, not only are four or five young natives promoted, but at least one Armenian; and as the Government is generally kind to old servants, it is seldom that a European is removed too early, but rather too late.

In the department of Public Instruction, as in so many others, Abdul Aziz is profiting by the labours and anxieties of his father and brother; and under his reign have become indigenous many institutions which, heretofore, were only exotic. Thus the country has a great power of assimilation, and not only are there steamboat companies under native management, but such a new establishment as that of the telegraph is, with very few exceptions, in native hands.

The demands of the civil service, as of the army, are, however, far beyond the limited supply; and in the provinces, even in the sea ports, the Government cannot detach officers conversant with European institutions. The Government make regulations which fall still-born in the remote and thinly-peopled provinces, and hence it is sought to improve the class of district governors, and latterly of Government clerks. For the *Mudirs*, or district governors, a civil service examination has been established, which was intrusted to the guidance of H. E. Ahmed Jevdet Effendi, the historian. This examination is of a moderate but sufficient character, and is being fairly carried out. Under the old system, a governor general might be unable to read or write a despatch, and he had no compunction in appointing illiterate dependents to be *Kaimakam*, or governor of a province, or *Mudir*, governor of a district. Sancho Panza, who had been in attendance on his master for fifteen years, was, in the fulness of time, made governor of an island. Reading and writing were minor qualifications, to be bought cheap in the market. In the hands of these people "reform" edicts were received with due respect and homage, and might be carried into

effect if they were understood or not forgotten. As under the Turkish administration there is pretty well as much paper and registering books and redtapis as at home, the inconvenience resulting from the ignorance of any chief functionary was considerable.

With the development of improvement and the literary movement in progress, superior instruction has not been forgotten. Under the late Sultan a grand project of a University on a French model was formed, and this got as far as an enormous brick shell opposite Santa Sophia, called the Darul Funoon, or House of all the Arts. With this inchoate building and fine Arabic title, the project halted, for that was the day of great projects, and this one of small beginnings. For years the building was abandoned, except as a French hospital during the war, for the war clipped the wings of many soaring enterprises; but, within the last two years, a handful of patriotic men, Ahmed Vefick Effendi, Edhem Pasha, Dervish Pasha, and a few others, have entered its deserted walls, and, with small help, have begun a great and useful work. Here they began public courses of lectures last winter, embracing natural philosophy, mathematics, chemistry, and the philosophy of history, by some of the most distinguished men of the day.

The mere announcement that such men as Ahmed Vefick Effendi was to lecture drew great audiences, and this was one successful result of the experiment, for it was a matter of doubt with the founders whether the public could be brought to feel an interest in subjects which might be considered dry. It is a most interesting sight to attend the Darul Funoon on one of those days—let it be when Dervish Pasha lectures on chemistry or natural philosophy. The lecture-hall, a large whitewashed room, on the basement, is fitted with plain deal benches, as cheaply as can be done. Before the time of beginning, these benches are filled, not only by the students of the government schools, but by men of all ages and all ranks. In the front rows are some ministers and elder functionaries, who have come on their way to the Porte; but above these are Turks, Arabs, Armenians and Jews sitting side by side, many of the Kiatibs in their Quaker-like frock-coats and last Parisian vests, stocks and watch chains, and among them many of the white turbaned Ulema.

As the clock strikes the Turkish hour, the Professor comes in garbed in the undress uniform of a lieutenant-general. Immediately the whole audience rise, and salute the Professor, who returns it in the Oriental fashion. Instantly he begins. He has before him but few notes, and in off-hand, easy way proceeds with his subject. The style is thoroughly Turkish, and except it may be *Keovveti Elekrika*, not a word to remind one of Frankish technical terms, hardly of Arabic, if Turkish will suffice. Now he turns to his black board, and chalks out his diagram, or goes through some experiment prepared by his assistant, Professor Hoossain Effendi, with Jermyn-street readiness. The audience has been likewise at work from the very beginning, many a student, a Kiatib or a Mollah, has out a well-thumbed note-book, and is closely following the Professor. Thus the Turks have developed two good qualities—they are good lecturers, and they are good lecture-hearers; and the present lecture-season opens with promise at the Darul Funoon, the *Jemiyet Hoomiyeh Osmaniye*, and its opposition society.

The Turks of all classes are very good hands at making a short straightforward business-like speech. When a man with a grievance, or it may be a woman, walks, with that freedom which is here a privilege, into the presence of the highest functionary, he or she, conscious that the privilege must not be abused at the expense of the officer's time, immediately states the subject of application, which has been duly considered and prepared. A woman will do this with much modesty of manner. If a discussion occurs, the applicant can readily take his own part.

At the Darul Funoon has been gathered together the fine European library of the late Tchami Pasha, a good set of philosophical apparatus, a chemical laboratory, a museum of minerals, and lately, a museum of economical products, formed out of objects from the late Ottoman Exhibition.

As the Darul Funoon is modest in its pretensions, and carefully managed, it will most likely thrive and prosper. The museum of arms, curiosities, and antiquities established by the late Sultan in the Seraglio, has made no progress for some time.

The Turkish scientific institution, founded by Moonif Effendi and Kadri Bey, has been housed by the Government in a disused ecclesiastical edifice near the Custom House. It has a small library and reading-room, set of apparatus, and a lecture room; underneath is the office for printing its monthly magazine.

The other and smaller society meets alternately at the houses of its members, but it is proposed this winter to take a house. It has likewise its magazine.

The public libraries of Constantinople are other antiquated establishments now brought to the light of day. They are several in number, constituting a set of libraries of scholastic and theological

literature, chiefly in Arabic, and attracting few readers. They were supposed to be rich in Greek and Oriental manuscripts, and hidden treasures would, it was expected, some day be disinterred. The compilation of a catalogue by direction of the Government, under the direction of Moonif Effendi and Kadri Bey, has disenchanted the believers in ancient legends. The Government has now in hand the printing of the catalogues and measures for concentrating the libraries, public and ecclesiastical, so as to constitute one great library. When this is done, Constantinople will become possessed of a noble and remarkable institution, but we must be content to wait for its realization.

In the meanwhile, the Library question has made progress, and so has that of the Museum. The Ottoman Exhibition materially contributed to this latter. The Exhibition was a result of that in London, where H. E. Nazim Bey, son of the Grand Vizier, was inspired with the idea. It was well taken up at Constantinople, and carried out zealously, but as our friends the Turks and Armenians thought they knew all about it, and eschewed European aid, in the end they failed in their main object, and after achieving considerable success, did not get beyond a pretty show. The building they managed well. It was characteristic and picturesque, and the whole effect was unique, making it well worthy to take rank among the series of minor exhibitions with Dublin, Manchester, and New York. It was a very good beginning.

Their difficulties began in getting the objects. The local governors had not, in most cases, any just idea of the purposes of an exhibition. One provincial Governor-General sent up five hundred weight of a common sweetmeat, and the Governor-General of the flourishing province of Smyrna announced that Smyrna produced nothing remarkable. Nevertheless, a great mass of objects were brought together illustrative of the varied products and manufactures of the empire. The classification and labelling proved an utter mess, and the names of the exhibitors were omitted. The cataloguing broke down, and a most meagre Turkish index was the product of long labour. The exhibition of English and other agricultural and general machinery in the Annexe was subjected to considerable difficulties. The juries were named late, and were ill selected. Only one jury met, and that has made no report; the consequence is, no exhibitor has received a decoration, a medal, or an honorary mention. Whether the medal is in progress or not, no one knows.

Nevertheless, the Government did something to redeem the shortcomings. The Sultan paid an indemnity to the shareholders, decorated the employes who had worked gratuitously, held a separate exhibition of the English agricultural implements, and bought a considerable number of these implements and of cotton-gins.

The crowd of sight-seers was considerable, and the women attended well on the separate days; but it may be questioned whether, as yet, the educational influence desired has been obtained.

The education of the Christian and Jewish population is a matter apart from Turkish education. It is much to be regretted that the rayahs receive very imperfect and inferior education in Turkish, which is their chief language, and that their schools are devoted to the inculcation of languages which are neither the vernacular of the populations nor vehicles of useful knowledge. The consequence is, the rayahs are inferior in Turkish education to the Osmanlees, and wanting in qualifications for political and public offices. The Greeks of the Fanar, since the great decline in Greek power and influence in the Turkish empire, which has been the consequence of the movement for independence, are now few in number; and the whole body of students in Turkish—and good Turkish writers they made—is now so restricted that the whole could be easily registered. As so large a proportion of the Greeks speak Turkish as their national and household language, the want of school and literary instruction in that language tends still further to diminish their political influence in the empire.—*English Educational Times.*

II. Papers on Canadian Subjects.

1. CANADIAN ARCHOLOGY.

The early history of Canada is a proper study for every true Canadian Patriot. It is a replete with interest, not wanting in material, and embraces a field of research far more extensive than is generally supposed. In preparing this article the writer has quoted from various authors, and has also contributed several facts which have not before appeared in print. It is now admitted by geologists that America is the oldest world physically; the first land that emerged from the waters, being probably that range of the highlands which constitutes the boundary between Canada and the United States, on that portion of the line so seriously contested a few years ago. This primeval region stands partly in Canada and partly in the United States. Diodorus Siculus has written that the Phœnicians had navi-

gated the Atlantic very far, and upon the authority of Josephus the transmigration of Phœnicians to what is now called America on a Syrian Fleet in the employ of Solomon is spoken of. That Canada was discovered by them seems probable from the fact of glass beads of accepted Phœnician manufacture having been found in an ancient estuary of the Copper age at Beverly in Canada. Some stone hammers were found in the vicinity of Sherbrooke Street, Montreal, similar in make to those represented on Egyptian Monuments, and the curious may still see, in actual use, in the Parish of St. Laurent, on the Island of Montreal, a *fac simile* of the Chinese Shadoof, which is very similar to the Shadoof of Ancient Egypt.

When discovered by modern Europeans Canada was occupied by the following Indian nations: The Killistinous, Tetes de Baule, Assenbuals, Siouas, Hurons, Iroquois, Outaouas, and Algonquins. The Hurons and Iroquois are in possession of Scythian and other ancient customs; scalping, torturing and eating their prisoners, the construction of their canoes, their implements of warfare, marching in Indian file, and their treatment of the infirm, are all Scythian customs. The low ground in Montreal, in the vicinity of the intersection of Ontario and St. Urbain streets, was formerly called *La Cavée de Casse-Tete*, because it was there that the Indians despatched the infirm.

The Hurons and Iroquois were also in possession of the Mosaic law of intermarriage, and of a custom sanctioned by the law of the Hebrews, and which no other code contains, which is, that if a man die without leaving any children, his brother is obliged to take the widow, so that the name and house of his brother should not be extinguished. Some characteristic customs of the Lycians, compared with those of the Hurons and Iroquois, have led to a conjecture the latter sprung from the former.

The Government of the Iroquois and Hurons is the same as that of the Lycians.—The part of the power possessed by the men is by special authority delegated to them by the women. As soon as a Chief dies, the matron who possesses the most authority after a conference with those of her own tribe, announces to the village his successor. The Chief elect is presented, at once, proclaimed and acknowledged, and afterwards presented to the other villages. No satisfactory information can be obtained from the Indians in general, touching their origin, unless it is faintly traced to the origin of mankind. The tradition of the Great Hare is referred to by Charlevoix in his journal. He also refers to another tradition in which there is mention made of another deity who opposes the designs of the Great Hare; this he thinks of foreign extraction, and so does Jones, the author of *Indian Traditions*, from the circumstance that the opposing god is called the great Tyger, which animal is not found in Canada.

Vestiges of all the ancient religions were found in America, and the words Alleluia, the Allelujah of the Hebrews, and Ye-ho-wah, Ye-ho-vah, which last word, says Clarke, is probably the true pronunciation of the ancient Hebrew word, Jehovah.

The Iroquois had sacred fire and vestals, Virgins consecrated to their gods. The people treated them with great respect.—Cartier saw at Ochelaga, Ledges full of them. The Iroquois also, as well as the Hurons, had Hermits. Lefitan saw one of them at Sault St. Louis, near Montreal. He was a Huron; he had been made a slave by the Iroquois, who spared his life; he afterwards committed a crime, and then took refuge at the village of La Prairie de la Magdelaine, above Montreal, on the other side of the River St. Lawrence.

Authors of respectability bear testimony that signs of Christianity did exist in America when discovered by modern Europeans. A small Indian nation has been found towards Gaspé in the Gulf of St. Lawrence, on a river named Sainte Croix, which is called Crucientaux or Cross-bearers.

The date assigned for the discovery of Canada by Cabot is April the 5th, 1499. Cartier was the next distinguished individual who visited Canada. He was well received by "The Lord of Canada," who resided at Stadacona, which occupied a portion of the space on which Quebec stands, probably near the Old Ash Tree, still living in the grounds at present belonging to the Ursuline Convent. This tree was growing long before the time of Cartier or Cabot, and must be at least five hundred years old. Cartier moored his vessels in the River St. Charles. He was the first who explored the shores of Canada to any considerable extent, and was the very first modern European who became acquainted with the existence of and entered Ochelaga, the germ of the noble City of Montreal. He landed below the current St. Mary, and passed through large fields of Indian Corn on his way to the village—it was near the mountain, which was even then tilled all around, and remarkable for its fertility. He was particularly enchanted with the magnificent view presented to him from the summit of the mountain, and in honor of the King, his master, he gave it the name of Mont Royal, which, with a change in its termination, has been extended to the City, the Island, and the District in which it is situated. It retained the original

name at least till 1690. The outline of the village of Ochelaga, was circular, and encompassed by rows of palisades, only a single entrance was left, and that was guarded by pikes and stakes. Cartier's own description of the village taken in connection with the statements of the Jesuit Missionaries, and the antiquities recently discovered, fix almost beyond doubt the fact that the village was situated between Sherbrooke, St. Catherine, Mansfield and Metcalfe Streets. The learned Principal of McGill College University has written two very interesting papers on these important discoveries, wherein he proves the shape of the village and its position to be precisely similar to the descriptions given by Cartier and the Jesuits. In excavating the above mentioned ground, the following Indian remains and antiquities were discovered:—Skeletons in a sitting posture, fragments of pottery, tobacco pipes, stone chisels, stone hammers, whet-stones, a wampum shell, a barbed bone point of a fish spear, a bone head of an arrow, a bone needle, bone stamps for impressing patterns on pottery. Ashes and charcoal indicated the position of ancient fire places. Bones were found of the Beaver, Bear, Dog, and Wolf, besides bones of fishes and birds.

Last spring a discovery of Indian antiquities was made in another part of the City of Montreal, some men excavating for Mr. Shelton in a yard in Hospital Street, found several pieces of stone fashioned into pipe heads, or in the course of being so made. Some of them have evidently been long used, for although they may have been buried for centuries, the scent of the tobacco clung to them still.

Indian antiquities have been found at Mile End and Lachine near Montreal, and at Nicolet. In the township of Augusta, about eight miles and a half north-west of Prescott, are some ancient Indian works, about 80 rods in length, the greatest width being 20 rods. The westerly part has a half moon embankment, extending some ten rods across a neck of land terminating to the north in a swamp, and to the south-west near the edge of a creek. The eastern and southern portions of this place where there are tumuli, and where from appearances, the inhabitants resided, is from 15 to 18 feet above, and descends abruptly to the swampy grounds. On the north is a large tamarind swamp, the "Nation" river is about a mile to the north-east, and the intervening land is low, while the south-east and south ground rises gently at the distance of 50 or 80 rods. The soil on the table land is rich, and at every step evidences are beheld of its having been once thickly inhabited. On opening the mounds they were found to be composed of earth, charcoal and ashes, and contained human skulls and bones, horns, and skulls of deer, bones of the bear, unio shells, great quantities of earthenware, some of which was of the most elaborate workmanship, pipes, needles, and a part of a walrus tooth.

In Edwardsburg near Spencerville, about half a mile west of the village, on an elevated piece of ground, there is an Indian work similar to the foregoing. This is well chosen for defence, overlooking the surrounding country to a great distance, the embankment is in the shape of a moccasined foot, the heel pointing to the south and the toes north, enclosing about three and a half acres of ground, some parts of the embankment are from two to three feet high. Some pieces of pottery were obtained here, also pieces of clay pipes, one of them richly ornamented, an entire pipe, a piece of a human skull polished, and with several notches in the edge. The "terra cotta" found here is elaborate in its workmanship, and is as hard as the stoneware of the present day. A few rounded pieces of pottery in the shape of a coin, about the size of a quarter of a dollar and less were also found, together with a beautifully polished bone needle, and a piece of ivory in the shape of a knife. Humboldt says that in Canada he had seen lines of defences and entrenchments of extraordinary length, the work of some people belonging to the early ages, and that amidst the extensive plains of Upper Canada, dykes of a considerable length, weapons of brass, and sculptured stones are found, which are the indications that it was formerly inhabited by industrious nations. Indian remains, vestiges of a proud and once powerful race are traceable in various parts of Canada, and are worthy of patient and continued investigation. It is by the careful collection and preservation of facts, similar to those contained in this paper, minute though they may be in detail, that a sufficiency of data can be gathered from which some future historian may do justice to the earlier inhabitants of this country, and trace a history of Primitive Canada.—*Montreal Transcript*.

2. HISTORY OF FORT NIAGARA.—1668.

Sieur De LaSalle established quarters at Niagara, situate south of Lake Ontario, west of the Senecas, twenty-five leagues above them, in the angle of land east of the mouth of the river of the same name, which is the outlet of Lake Erie.

1675. The Senecas burned the quarters at Niagara.

1686. Monsieur de Denonville proposes to send Sieur D'Orvilliers with Sieur Villeneuve the draughtsman to Niagara to establish a

post; thereupon Gov. Dongan writes to M. de Denonville, "I am likewise informed that you are intended to build a fort at a place called Ohniagero on the side of the lake within my master's territories," and remonstrates against such erection.

1697. Gov. Dongan recommends the building of a fort at "Oneigra near the great lake in the way where our people goe a beaver hunting."

"1687. July 31. Monsieur de Denonville returning from an expedition against the Seneca Nation, encamped with all his army at the post of Niagara, constructed a fort and placed one hundred of the King's troops to garrison the same under the command of Sieur de Troyes. Father de Lamberville was the first chaplain to this post.

Aug. 2. La Hontan in a letter of this date says: "This fort stands on the south side of the streight of Herrie Lake, upon a hill at the foot of which this lake falls into the lake of Frontenac" (Ontario.)

1688. July 6. Sieur de Troyes with 100 of the soldiers having died, Marquis de Denonville issued orders to abandon the fort.

1689. Sept. 15. Sieur Desbergères, commandant of the fort, having assembled all the officers, made a Procès Verbal of the condition of the fort.

"Firstly: We leave in the centre of the Square a large framed wooden cross eighteen feet in height, on the arms of which are inscribed in large letters, these words:—

REGN· VINC· + IMP· CHRS·

which was erected on last good Friday by all the officers, and solemnly blessed by the Reverend Father Millet.

1725. M. de Longueuil repairs to Onontague, an Iroquois village, and procures consent for the construction of two barks, and the erection of a stone house at Niagara, the estimated expense of which was \$5,592.

1726. Sieur Chaussegross, engineer, writes that he erected this house on the same spot where an ancient fort had been built by order of M. de Denonville, former Governor of New France in 1686.

1726. July 25. Chevalier de Longueuil, was the commandant at Niagara.

1726. Sept. 5. Chevalier De Longueuil writes from Niagara that there are no more English at Choueguen (Oswego), along the Lake, nor on the River, and, if he meet any of them on the lake he'll plunder them; "that the house is very much advanced; that thirty of the workmen have been ill."

1726. Sept. 7. Gov. Burnet convened the Five Nations at Albany, to ascertain whether they had consented to the establishment of Fort Niagara. They replied that the Onondagas had given some sort of consent, but that they had never consented, and never would consent to it.

1728. May 14: Louis XV. writes to the Gov. of New France approving of the farming out of this post for the purpose of curtailing the expenses incurred there.

1729. Sieur de Joncaire, commandant. Father Grespel arrived here 22nd July in a vessel of 80 tons from Frontenac. Grespel remained as chaplain three years.

1730. Sieur de Rigauville, commandant. This year two French soldiers of the garrison were arrested for mutiny, and sent to Montreal for trial, and condemned to be executed. Awaiting the arrival of an executioner, they were committed to jail, from which, by the aid of two Recollect Brothers, they made their escape to Quebec and placed themselves under the jurisdiction of the Superior of that order. A conflict of jurisdiction arose, and the mutineers escaped to France.

1744. Sieur de Celoron, commandant. The garrison consists of 64 soldiers and six officers. The stockades repaired and doubled.

1746. Lieut. de Contrecoeur, commandant.

1748. Capt. de Raymond, commandant.

1750. Aug. 12. Peter Kaln visited the fort and found M. Beaujeu in command.

1755. July. Partially undermined by the lake. The artillery taken at Fort Duquesne arrived here. Foubonne and Pouchot ordered to put Niagara in the best defence.

1755. Oct. 5. Gulenne Reg. embark at Frontenac for Niagara in 48 armed bateaux.

1756. June 12. Pouchot has finished Niagara. It consists of a horn work with its half moon covert way, lunettes at the places d'armes re-entering from the covert way. The front of this work is 120 toises. It is fortified according to M. de Vauban's method.

1756. The Béarn battallion is in camp at Niagara, making with those already there a corps of 600.

1756. Aug. M. Duplais, commandant.

1757. April. Capt. Pouchot, commandant.

1757, Nov. Capt. Vassan relieved Capt. Pouchot. He describes the buildings as consisting of two large barracks, one church, one powder magazine, and a store for merchandise.

1759. May 8. Pouchot had sailed for Niagara with troops on two little vessels built during the winter at Ogdensburgh.

1759. May 20. Brig. Gen. Prideaux leaves Schenectady with the 44th and 46th British Regiments, the 4th Battalion of the Royal Americans, two battalions of New York Provincials, and 1,100 Indians under Sir William Johnson.

July 1. Leaving a detachment at Oswego under Col. Haldimand, they embark on Lake Ontario.

July 7. Saturday. The troops landed about six miles to the eastward of the Fort. Monsieur La Force, captain of the schooner Iroquois, is sent by the commandant of the Fort to destroy the barges.

July 8. Sunday—10 A.M. A captain of the Royal Americans was conducted, blindfolded, into the Fort, and demanded a surrender of the Fort. Capt. Pouchot replied he did not understand English. Breakfasted the officer and sent him back as he came.

July 10. Tuesday. Rainy and foggy. The Fort kept up a hot fire upon the English, who were engaged opening trenches about 300 toises from the Fort. M. Joncaire burns Little Fort, (the chimney of this Fort still remains standing near Miss Porter's residence), and arrives at the Fort with 70 persons, several women and Indians, amongst whom was the chief Kaendae.

Conflict continued until July 19. Thursday. When the English perfected a new parallel eighty yards long in front of the Fort.—The fire was very great on both sides. The schooner Iroquois arrived from Kingston. "This evening Brig. Gen. Prideaux was killed in the trenches by an accident, the gunner inconsiderately firing as the General was passing, the shell bursting as soon as it cleared the mouth of the cohorn, and a large piece struck him on the side of his head."

July 23. Monday. M. Pouchot receives letters from Aubry and de Lignery announcing their arrival at Navy Island with 600 French and 1,000 Indians, "who when passing the little rapid at the outlet of Lake Erie, resembled a floating island, so black was the river with batteaux and canoes." At 2 P.M. the English unmask another battery of 18, 12 and 6 pounders. In the evening, Gen. Johnson, learning that a large party of French and Indians were coming from Detroit, Presquisle and Venango to raise the siege, ordered 600 chosen men from the 44th and 46th Regiments, 100 New York provincials, and 600 Indians to waylay them at a place they must pass by on their way to the Fort.

July 24th, Tuesday, 8 o'clock A.M.—The English, under the command of Lt. Col. Massa, Lt. Col. Farquay and Major Beckwith safely entrenched behind their breastworks, received the fire of the advancing party five or six times and then rising up returned the fire with immense slaughter. Five hundred French and Indians were killed and 120 taken prisoners, among whom were 17 officers. 4 P.M., Gen. Johnson sends Major Hervey with a flag of truce and demands the surrender of the Fort. M. Pouchot declines, not crediting Major Hervey's statements, sends Capt. de Cervies to the English camp and finds it true.

M. Pouchot assembles the garrison to deliberate on the situation of the Fort. The garrison consisted of 149 men detached from the regiments of La Sarre, Royal Rousillon, Guienne and Bearn, under the orders of Captain Pouchot of the Bern Regiment; Commandants, Capt. de Villiers of La Sarre; Capt. de Cervies of Royal Rousillon; Lt. De Morambert of Guienne; Lt. Salvignac of Bearn; Lt. La Militiere of Languedoc; of 183 Colonials under the orders of Captain De la Roche; Lieutenants Cornoyer and Larminac; of 133 Militia and 21 gunners, commanded by Lt. Bonnafoux of Royal corps, in all 436, and 39 employes—five of whom were women and children; who with two Madames Douville attended to hospital, served up gun cartridges and made earth bags, of whom were hors de services or lost 10 men of La Sarre, 9 of Bearn, 8 of Royal Rousillon, 13 of Guienne, 43 of the Colonials, 26 Militia, in all 109 men killed or wounded and 37 sick. Of 54,000 lbs of powder, 24,000 lbs had been consumed, that the garrison had not lain down for 19 days, that help was not to be expected from any quarter. Thereupon M. Pouchot called in the English officer and negotiations continued the entire night, when the orders of capitulation are drawn up and signed.

July 26.—Thursday; In the afternoon the garrison marched out of the fort with musket, on the shoulder, drums beating, and two pieces of large cannon at the head of the column. As soon as the troops reached the batteaux they laid down their muskets and immediately pushed off.

On this occasion a tragical event occurred.—Cadet Moncourt, of the Colonials, had formed an attachment with an Indian in the English army, and when he became prisoner, the latter expressed a great deal of sorrow at his situation, and said to him: "Brother, I am in despair at seeing you dead; but take heart, I'll prevent their torturing you," and killed him with a blow of a tomahawk, thinking thereby to save him from the tortures to which prisoners among themselves are subjected.

The English lost 40 men in the whole, since the landing of troops at Niagara, including Major General Prideaux and Colonel Johnson, the second in command. The Indians were allowed all the plunder of the fort. Goods on a neighbouring Island were found to the value of £8,000.

The French and Indians who escaped from the field retired to Navy Island, where de Rocheblave, with 150 men, had been left to guard the batteaux, whence they proceeded to Detroit, under the orders of M. Belestre. Brig. General Johnson, was rewarded by the King with a Baronetcy, and a sum of £5,000 was voted to him by the House of Commons.—*N. Y. Historical Magazine for November.*

3. CANADIAN HISTORICAL RELICS.

The Canadian Institute of Montreal has been presented by Mr. O. Leclerc, advocate, at Arthabaska, with the following antiquities:—A bombshell weighing 200 pounds, and half filled with gunpowder, which was thrown by the English at the siege of Quebec, and was found in the garden of the Hotel Dieu Hospital. A French cannon ball, picked up on the plains of Abraham; it has the French arms delineated upon it. Three English cannon balls fired in 1837, and gathered at the patriotic battle-field of St. Denis, St. Charles, and St. Eustache. The projectile from the last place was found near the dead body of Dr. Chenier, in the cemetery of the church. Two ball-cartridges taken from a dead patriot at St. Eustache. A note for \$2 6d. issued by W. Nelson & Co., in 1837. An army warrant for 10s, dated Quebec, January 1, 1813, and issued by the commander of the forces. A prayer to the Virgin which was distributed in the streets of Montreal at the breaking out of the war in 1815. A placard issued by the *Spectateur Canadien* on the 8th Jan., 1819, announcing the death of the Queen of England. A piece of the coffin of Monseigneur De Ponbriand, buried in 1760, in the old Parish Church of Montreal. It was picked up at a transfer of his remains to the new church, on the 15th July, 1846. One of the earliest bills of the paper currency issued during the American revolutionary war.

4. HISTORICAL SKETCH OF CANADA.

After several unsuccessful attempts of the English to conquer Canada from the French, they were at last successful, in the year 1759 (under the administration of Mr. Pitt). In that year Niagara surrendered to Sir Wm. Johnson, and Crown Point to General Amherst; and the memorable battle on the heights of Abraham was fought, in which Gen. Wolfe lost his life and gained Quebec—the key of Canada.

The first described division, in which any territory of Canada was included, was made by Royal Proclamation, dated October, 1763, which embraced a part only of the present area, and formed a portion of the Province of Quebec, by which latter appellation Canada was then known. By an act of the British Parliament, passed 1774, the limits of the Province of Quebec were greatly extended, and made to include what is now Canada, but a large portion of the present United States—west from the Ohio to the Mississippi river.

The first territorial division of Western Canada was made by Lord Dorchester, then Governor-General, July 24, 1778. Upper Canada still formed part of the Province of Quebec, and was divided into four Districts, viz:—Lunenburgh, Mechlinburgh, Nassau, and Hesse. The eighth Act of the Upper Canada Parliament continued the boundaries but altered the names of the Districts, to Eastern, Midland, Home and Western.

Col. John Graves Simcoe, was appointed the first Governor of Upper Canada, in 1792, and in the same year he divided it into nineteen Counties, to be represented by sixteen members. Its first Parliament was held under a tree at Niagara—a large stone serving for a table—(17th September, 1792.) It was composed of sixteen members referred to, and John McDonald, of Glengary, was unanimously elected the first Speaker; unfortunately history hath not recorded who were the representatives. The first Act was passed the 15th of October following. On June 6th, 1793, Parliament met at York, (now Toronto.) The building in which they met was destroyed by fire in 1824, and most of the Journals were destroyed with it. The re-union of Upper and Lower Canada took place in 1840.

In 1798 it was enacted that the counties of Norfolk, Oxford, and Middlesex, with the tract westward of the Home District and District of Niagara, to the southward of Lake Huron, and between them and the line drawn due north from a fixed boundary, (where the easternmost limit of Oxford intersects the River Thames,) until it arrives at Lake Huron, do constitute and form the London District.

From 1793 to 1805 the courts were held in the town of Detroit, in the township of Charlotteville, at Turkey Point, and at the village

of Vittoria, respectively. A brick Court-House had been erected at the latter place in 1822, at a cost of about \$9,000, and which was accidentally burned down in November, 1825. Between this period and 1827 there were two or three Courts held in a private house, and then was removed to St. Thomas for a couple of sessions, until a temporary Court-House could be built in the then town of London. They were then held in such temporary buildings until the present Court-House in London was erected, which was ordered by an Act of the Legislature, then in session, (7 Geo. III, cap. 14,) despite the opposition of the people of St. Thomas, that the County buildings should be erected in London.—*Strathroy Home Guard.*

III. Correspondence of the Journal.

OUR LANGUAGE—IN TWO PAPERS.

PAPER I.—ITS ORIGIN AND PROGRESS.

Some one has cleverly defined speech as thought made palpable to other mens' minds, and language as the vehicle by which thought is conveyed. In fact, the majority of prominent writers on ethics, theology, and philology, have given some new and expressive definition to these terms, and yet, notwithstanding so much attention apparently having been given to the subject of comparative philology, it is within the pale of our own century that it has been classed among the sciences, and not until the present generation has it been considered as a physical science. Our language we proudly designate the English Language, and the query may be easier asked than answered, What is the English Language? It has been styled the "plum pudding language," because of its inexplicable composition; and it well merits the appellation, since, if we trace its genealogy, we are at once found speaking in all the principal languages of the present day, as well as in tongues which, if not obsolete, are retained only in a contorted form. Let us retrospectively examine our Anglo-Saxon: follow the twig to the branch, the branch to the trunk, and the trunk to the root. Three centuries ago, because Shakespeare and Milton signalized that age, the language was considered perfect—the maximum purity of the vernacular. If such was the case, we must be returning to barbarism: there is nothing beyond perfection. The corollary is evidently wrong, and instead of a prospective vandalism we anticipate a glorious future—a natural consequence of a Christian foundation guided by an exalted moral philosophy. Still receding, we reach Bacon, who stands out in broad relief as the fountain of our modern philosophy—a philosophy that has lifted the veil of superstition and taught men the art of handling the elements. From Bacon to Chaucer and Wyckliffe, and another epoch is marked in the history of our language, one which in reality may be termed its commencement. Three centuries beyond these fathers and our English is unrecognizable. Although the Norman words did not exactly come with the Norman conqueror, the ancient Saxon lost its favour among the people, and, as it were, oscillated between French and Saxon for two centuries subsequent to the battle of Hastings. This was a period of transition from chaos to order, a chasm in its chain of history. Little appears to have been done for its improvement between Alfred's time and the conquest, as the preserved manuscripts manifestly show, and as possessing a characteristic sameness throughout this transitional space. In fact Saxon was but the dialect of the serfs, Latin being exclusively used in legal instruments and among the feudal lords. Such was especially the case prior to King Alfred: but with his advent a new system was inaugurated, himself being dux, and who, though coping with the Danish arms on sea and land, battled against the disruption of his native tongue through intermixture with that of his enemies. His first impulse to the study of the Saxon language was received when quite young, while competing with some princely cousins for a volume of Saxon poetry, offered by his mother-in-law to the prince that was first able to read it. Alfred triumphantly bore away the prize, and the nucleus of a study was then deposited which proved a blessing to mankind, and the solace of his after wearied wandering life. To him more than to any other man, belongs the enduring honour of having rescued our mother tongue from the breakers of disseverance and extinction, and firmly placing it on the rock of progression—a meet inheritance for Layamon to mould in Norman vessels and pass it on the heir loom of the universe, yet the servant of Chaucer. True that for three centuries posterior to Alfred it possessed no acknowledged standard; but this king embalmed the roots with his royal favour, and when the mediæval sun lit up the morning of pure literature, dispelling the haze of bigotted ignorance, the roots shot out apace, and only budded in our Augustan age. Contemporaneous men of erudition kept aloof from it. William the Conqueror could not learn it, William Rufus shunned it, and Beauclerc, the Scholar, hated it.

Anterior to the emigration of St. Augustine to Britain to sow the seeds of Christianity, the identity of spoken language is but mere speculation, and the genealogical philologist finds his connecting link in the mountain passes of Wales, and the rugged cliffs of the Highlands, still discovering in these banished Celts the germ of our own Saxon. Trace the exiled child to its parent, the Aryan or Indo-European, from which is derived also the Sanscrit, Gothic, Greek, Slavonic, and the Romance languages. The whole of these families of languages, excepting the Gothic, are still extant, while the mother, like a germinating seed, has died in giving them birth. At this stage of growth philologists differ, some even denying the existence of the Aryan altogether, for while, indeed, there is no evidence of there having been such a language, yet such a conclusion is paralleled in the growth of the sister sciences. Two principal and probable theories are advanced respecting its origin. One belief is that it was divinely imparted to man—a medium of thought replete with expression of abstract ideas as well as descriptive of objects. The other theory, which has numerous partizans, accredits its origin to the invention of man, a gradual structure consequent on physical requirements and the intuitiveness of intellect. Lord Monboddio is not without his disciples who believe in the human race springing from two monkeys, and language being an invention of some European gods. Cosmogony has no collateral literature, no contemporaneous proof, and to sustain any theory otherwise than on the appearances of nature and geologic experience would be yielding too much to the paradoxical opinions of cosmographers. Indeed an eminent Dutch scholar asserts that Dutch was the language of Paradise and other over patriotic individuals have claimed a similar distinction for their respective tongues. The multiplication of languages, doubtless, commenced with the Babel confusion, which is the strongest argument against the self creating theory yet advanced. But modern philological research has refused this heterogeneous doctrine by proving an affinity between all dialects and tongues. The Chinese jargon, the monotonous Mohawk, and the poetic Italian, when shorn of their modern terminations and the changes of custom, the fortunes of conquest and the revolutions of dynasties considered are virtually similar. The Old Testament Scriptures were undoubtedly written in Hebrew, which, however, ceased to be a living language as early as 500 B.C. Christ himself spoke in the Aramaic, a branch of the Semitic, a dialect that superseded the Hebrew in Palestine, but which is now only preserved in some isolated tribes in Syria. It is probable that with the conflagration of the Alexandrian Library, of which Zenodotus was the first librarian, perished the key to writing *ab initio*, but for which, instead of wild conjectures and partial statements resting on the merits of probability we should have a world's history that would puzzle sceptics, and unravel the mystery that unquestionably enshrouds the ante-Christian period.

Thus we have traced our present Anglo-Saxon language back successively through the Middle, Saxon, the corruption of Saxon, Danish, and Norman, to the Celtic and the Gothic, which in turn merge into the Aryan or Japhetic stock, until lost in the "mist of ages past"—a problem reserved for a heavenly solution. cursorily reviewing, let us mark contemporary dialects and their embodiments. Literature is the arbiter of language, affirming, appending, or detracting periodically, the one the agent of the other, the former as the preserver of the latter. Hence they are inseparable. An entire language is meant one capable of expressing emotions, ideas, and objects alike, and not confined to the representation of objects by arbitrary signs, and consequently incapable of communicating all that is angelic about us, or worthy of communication. The literature of India takes its rise in the "beda" as that of England does in Chaucer. This "holy hymn of India" was probably written in the time of Alexander, and is the earliest Sanscrit writing on record. The gradual corruption of Sanscrit has resulted in the Hindostani, although the original was employed down to the reign of Akbar, whose name Moore has so romantically associated in his poem of Lalla Rookh. As soon as a literature was evident, the want of a system was felt; the first incoherent ejaculations had grown into endless multiplicity, and all without form or order until the appearance of a genius in the person of one Dionysius Thrax, who supplied this deficiency when he composed the first Greek Grammar, and to the more harmonious adaptation of language, St. Ambrosius, in the fourth century, initiated the use of rhyme. It was in olden times as it is in modern, that great individuals gave universality and decision to the language. Thus Homer laid the foundation of Grecian poetry, as did Wyckliffe of English prose, Chaucer of English verse, Luther of modern German; and Dante has done for the Latin language what Luther subsequently did for the German. But Dante, with others mentioned, would have but a legendary fame, an oral reputation; they would have been like the foaming cataract, when once over lost forever, or, if preserved, subject to the mutilating effects of time and favor. Such a superficial existence was denied them; the continuity of races and ages

required a stamp to bear the impress of their lives that they might still live in their works, and breathe on to eternity. The world was enriched with such a blessing in the early part of the fifteenth century, when the humble genius that was to elevate the English nation, multiply and perpetuate the language, make it, if not a science itself, a handmaid to science, came forth in the person of William Caxton, who, after a sojourn in Germany, returned to be immortalized. He was not only a printer, but was eminent as a linguist and a writer, though the magnitude of the latter is often overlooked in the utility of the former. And so the Caxton tree has borne fruit that belts the globe and translates the heavens; and as the dissolving views of time pass away, the world of words goes down to the archives of ages as the inheritance of future humanity. It is unnecessary to enumerate the moulders of our language in modern days. The superfluous e's and k's of the Middle Saxons but serve to magnify our advancement, and while our language lacks the poetic redundancy of some, it more than compensates for such a defect, if defect it may be called, by its general efficiency. The vulgarisms that creep out here and there in our Elizabethan writings, mirrors their own times, and our idea of refined language is very different from that of the author of "Canterbury Tales," notwithstanding Spenser's eulogium of the "well of English undefiled." The shining lights of our literature seem to have been content to write something good in the language as they found it, enriching and embellishing it in matter without regarding the manner or the modelling of its components. They used the body corporate with enduring effect, but failed to improve its elemental structure. But in the face of these discrepancies, its extension has been remarkable. What is the cause of it? We see the Anglo-Saxon race in the sixteenth century confined to 6,000,000 of people, and in the nineteenth century numbering over 65,000,000, disposed over every corner of the universe, infusing enlightened principles and establishing Christianity. And what has caused this unparalleled multiplicity of our race? It lies in the supremacy of moral rectitude and restraint. Turkey, with its polygamy, doubles its population every five hundred and fifty years, and France, in her profligacy, gives two men for one once in one hundred and thirty years, while the Anglo-Saxons duplicate themselves every thirty years. Imagine the veil of the future raised, and in 1894 the census returns of Britain and Anglo-Saxon America showing one hundred and thirty millions of souls! Apart from such proliferation of our race, the English language has other recommendations to favor. It is not burdened with vowels like the Italian, or encumbered with consonants like the Dutch. It is the language of love, of war, and peace alike. Possessing not the polished conversational of the French, nor the metaphysical minuteness of the German, it is more expressive than either of them in its general application. Indeed its infinite advantages in expression are, in a great measure, due to most of these languages, consisting as it does of a bundle of excerpts. Having such a pre-eminence, it is not singular that it covers such a large space on the world's map, and if any language is destined to become universal, to all appearances it is the Anglo-Saxon. Judging language, then, in its history and its use, it certainly ranks as a science which Lord Bacon defines as being a rich store house for the glory of God and the relief of man's estate.

IV. Papers on Practical Education.

1. THE EDUCATION OF OUR CHILDREN.

In reference to a variety of subjects we often hear the question asked, "Whither are we tending?" It might be productive of a world of good, if we would seriously seek an answer to it, in reference to the future prospects of our children, and our hopes for the good of posterity. We have received the basis of our present progress and mental superiority from our ancestors, and the most practical way in which we can testify our veneration and gratitude is to make all the provision in our power for those who are to succeed us. Every man is desirous of doing this for his own immediate children in the matter of a good and unencumbered estate; but beyond this we have a duty of a more universal kind to perform. We have to bequeath the world to society. Not only the material with its unimaginable riches and its wonderful and brilliant progress, but the moral world such as we may make it. Nor is this all; we shall bequeath human organizations and constitutions which we transmit to our offspring; whether these shall consist of sound minds in sound bodies or the reverse depends upon us, and ours is the responsibility. Ours is therefore the duty to ourselves and to posterity to be chaste, temperate, pure in body and mind—to cherish all the virtues, as truthfulness, unselfishness, and honour, in our most secret thoughts and feelings, that we may insure the transmission of those qualities to our children. Every well informed physiologist knows that this has a far deeper meaning than

the world generally believes, and well would it be for us if our popular teachers and advisers were in a position to explain those inevitable laws of nature, the violation of which most surely leads to the visitation of the sins of the parents upon their children to the third and fourth generation. The world to-day is full of sad experience of the truth of this. Having but few faithful teachers to enlighten them, error and misery are perpetuated without reasonable hope of their termination. Our chief hope lies in the education of the masses, and for that purpose we have in this country a school system perhaps not inferior to school systems in general, though like others inadequate to the requirements of the age. This, however, is not so much the fault of the system, as of the want of that kind of information amongst the adult population which would enable them to work it up to its highest capability of usefulness. The prevalent predilection in favour of purely intellectual to the exclusion of physical culture is one of the cardinal errors of our time, and an error of so insidious a character as, if persisted in, must, by producing first physical and its consequent mental degeneracy retard the world's progress. It therefore becomes the duty of all who desire that the world should be handed down to the next generation in a state of accelerated progression, including that of man, to enquire into the tendency of over taxation of the brain, and prolonged inaction of the body, especially in childhood and youth; and in prosecution of their investigation they should bear in mind that, in nearly all cases, both the action of the brain and the inaction of the body are not spontaneous or voluntary, for then comparatively little harm would be done, but both are compulsory, producing cessation of that reciprocal action between the brain and muscles and viscera which constantly reiterated leads to the most lamentable results. To the professional man it is apparent that brain work in the young, even when it is not carried to extremes, is productive of injury to the physical system; the abstraction of blood to the brain from other parts of the system preventing the necessary circulation in those parts.

When the action of the brain is very great, as it often is in all schools, the mischief is correspondingly great, and a state almost death-like exists through the system—the brain alone excepted—and that is labouring on through algebraical analysis to insanity, or at best to premature structural development and cessation of growth in that organ, even in early youth. It is within the experience of nearly all, that persons do sometimes stop growing very suddenly, years before they were expected to do so; and so boys and girls who were regarded as prodigies of learning, have all at once come to a dead stand, and were left standing there by the dullest scholars of their acquaintance as they passed by.

If, aided by the lights of modern science, we could look into the economy of our nature, and behold the myriad beautiful contrivances for carrying on all the functions of our organization—its endless variety of wonderful adaptation of means to ends—remembering that nothing is there in vain, but that all is indispensable to healthy vitality; remembering too, that upon the uninterrupted discharge of all these functions, the mind itself depends for its normal manifestations, we should no longer need to be told that "the first requisite to success in life, is to be a good animal."

If we continue to pursue the course which has unhappily been inaugurated nearly all over the civilized world, we may reasonably expect the bitter fruits of degeneracy and premature decay. If we continue to violate the laws of nature, by educating the mind at the expense of the body, its sad effects will be transmitted to a puny generation, utterly incompetent to discharge those momentous duties which must arise out of the events with which this age is pregnant. In the great battle of life the victory will be with the strongest.

Enough is known to guide us in the work of reform, and if we fail to transmit to the future a superior race, capable of securing for themselves the greatest amount of happiness, the blame will rest with us. The first most practical step to be taken is, for the people in every school section to insist on and secure the introduction of gymnastics into their public schools. That this has all along been contemplated by the system is clearly shown by the fact that the pupil teachers, male and female, in the Normal School, are instructed in gymnastics, so that they may be capable of teaching others. It is also introduced in the male and female departments of the Model School, which, as its name implies, is intended as a pattern for the common schools throughout the country. Let parents look to these things—the physical as well as the mental development of their children—and they will realise that the well developed normal man and woman, are infinitely more virtuous and pure, and worthy to become the parents of those to whom great works are to be committed.

In conclusion, we would ask the serious attention of the young, and all concerned, to the subject of the article in our last number, entitled "Books and Reading," and would warn those whose tastes are not yet perverted by flash literature, to beware that they lose

not all relish for those "feasts of reason" to be found in the works of our best authors.—*Journal of the Board of Arts and Manufactures for Upper Canada.*

2. LOOK TO THE CONDITION OF THE SCHOOL HOUSE.

Teachers and parents should make it a duty to see that the circumstances under which children study are such as shall leave a happy impression upon their minds. Young scholars will gradually and unconsciously become like what they most look upon. Little children are wonderfully susceptible for good or evil.

2. Shabby school houses induce slovenly habits. Unswept floors indicate cobwebby brains. Ill-made benches not only warp and dwarf the body, but, by reflux influence, the mind as well. Why are children so often discouraged and disgusted at school. Because the school house seems to be a prison, and the furniture as instruments of torture.

3. No matter how old or unfashionable your school house—keep it clean. Hide its sombre walls with pictures, embower its weather beaten exterior with flower vines, and decorate its yards with shrubbery. Then the birds will come singing welcome to our children. They will be enchained as if by sweet magic, and their minds will be awakened to learning and virtuous instruction, with links of gold brightening, strengthening, for ever and ever.

V. Papers on the School System and Law.

1. SCHOOL SYSTEM OF UPPER CANADA.

The Honourable Chief Justice Draper, in his recent reply to the Warden and Councillors of the County of Norfolk, at the inauguration of the Court House, thus refers to the success of the public School System of Canada: "All honour to the brave men who, with willing hands and brave hearts, have changed the wilderness into a fruitful field, and, by their example, patriotism, and strict adherence to principle, have left to their descendants a legacy of highborn freedom, moral power and intellectual wealth, which any people might be proud to boast of, and ambitious to possess. He could not forget that the soil of "glorious old Norfolk" was, educationally considered, sacred soil. Several of the sons of Norfolk had earned for themselves a proud position in the councils of their country, while one in particular had woven an imperishable wreath of fame about his forehead as the author of the Common School System of Canada, the equal of which was not to be found in any land or any country. Nor was it the least proud of his recollections that when in political life, thirty years ago, it was his pleasurable duty to introduce into the Legislature of Canada, at the instance of its originator, and framed by him, the bill which was the foundation of that great code of common school education which, in the annals of history, will render Dr. Ryerson's name immortal. Other names and other deeds will fade from memory, but that which pertains to intellectual growth is never lost.—*Norfolk Reformer.*

2. RECENT DECISIONS OF THE COURT OF QUEEN'S BENCH IN REGARD TO SCHOOL MATTERS.

1. *Neglect of city corporation to provide money—Application for mandamus.*—The Consol. Stat. U. C., ch. 64, sec. 79, subsec. 11, which requires municipal corporations to provide the sums required by school trustees "in the manner desired" by them, authorises the trustees to direct at what times the money shall be paid, but not how it is to be procured. The court therefore refused a mandamus to levy a rate, but granted it to provide the money as desired. Where it appeared on affidavit that steps had been taken to provide the sum required, a mandamus nisi was nevertheless granted. The court declined, on the motion for the writ, to consider objections to certain items in the trustees' estimate, as these could form no reason for withholding the whole. *In re Board of School Trustees of the City of Toronto and the Corporation of the City of Toronto*, Q. B. R. xxiii. 203.

2. *Application for mandamus to levy rate—Form of estimate—Waiver of its insufficiency—Proof of by-laws.*—The school trustees of a town applied for a mandamus to the corporation to pay over all monies collected for the erection of school buildings under a by-law of the 21st of August, and to collect the sum remaining; or to provide for the trustees \$1000. It appeared that the trustees had passed a resolution to apply to the corporation for \$3000 for the erection of school buildings, upon which a by-law was passed to raise that sum. This by-law was repealed and another passed to raise the necessary sum, but it was defective. *Held*, that though the resolution of the trustees was not a sufficient estimate, the objection was cured by the corporation having passed a by-law in

pursuance of it; but that as that by-law was invalid, the court could not enforce any thing arising under it by mandamus; *Held*, also, that the estimate being insufficient a mandamus could not be granted to provide the sum mentioned in it, as asked by the second alternative of the application.

Two copies of by-laws put in not being proved under sec. 190 of the Municipal Act could not be read, but the same by-laws were set out at length in affidavits filed, the deponent swearing that a by-law was passed by the town council "in words following," which was held sufficient for the purposes of this application. Sec. 190 provides for the proof of by-laws in general cases, sec. 195 for the special case of an application to quash. *In re the Board of School Trustees of the Town of Sandwich, and the Corporation of Sandwich*, Q. B. R. xxiii., 639.

3. *Colored people—Separate schools.*—*Held*, that upon the facts apparent on the affidavits in this case, either no separate school extending to the applicant had been established for colored persons within the statute, or it had been discontinued, and that he was therefore entitled to a mandamus to the trustees to admit his daughter to the common school.

The erection of a separate school suspends but does not annul the rights of those for whom it was established as regards the common schools. When it is no longer kept up these rights revive. *In re George Stewart and the Trustees of School Section No. 8 of the Township of Sandwich East, in the County of Essex*, Q. B. R., xxiii., 634.

VI. Papers on Practical Science.

1. HOW WE KEEP OURSELVES WARM.

Take a little bit of good fresh lime, such as they make mortar with, and put it into a bottle with a good lot of water; shake it up well, and then let it stand till the water is left clear. A small portion of the lime will remain dissolved in the water. We shall call this water, then, lime-water. Now get a tumbler, and pour a little of this lime-water into it, roll it round so that all the sides may be moistened, and then hold it for a minute, mouth downwards, over a clear fire free from smoke. On turning your tumbler up again, you will find that the few drops of lime water that run together in the bottom, are no longer clear, but milky. The reason is this: the lime is very fond of that carbonic acid, which we saw last week coal and coke, and such like, burn away into; and when it gets hold of this carbonic acid, it turns into chalk, or carbonate of lime, which, as it will not dissolve in the water, makes it milky. You will get the same effect if you hold your tumbler, moistened with lime-water, over a gas-flame, or a candle, because here, too, carbonic acid is being produced by the burning. This turning lime water milky may be used, then, as a test for carbonic acid; we can tell whether there is carbonic acid coming away from any burning substance, by seeing whether the smoke that it produces will make lime-water milky. The carbonic acid is formed, it will be remembered, by the carbon of the coals or coke, or other fuel, uniting with the oxygen of the air; and this union or combination is the cause of the heat.

Now let us try another experiment. Take your tumbler, wipe it out quite dry, and then hold it for a moment, mouth downwards, over the flame of a candle. You will find the inside instantly covered with moisture. If you had any means of keeping the tumbler cold, this water would go on accumulating till it ran down the side in drops. Get a bit of ice, or some snow, and put it into a good sized spoon (silver is best), and hold this over the candle flame. The ice will keep the spoon cold, and you will very soon see a great drop of water hanging underneath the spoon. Hold it away from the flame, and nothing of the kind takes place. This water, then, has clearly come from the flame; yet there is no water in the candle. It must be a product of the candle's burning, one of the things that the candle has turned into by uniting with the oxygen of the air.—You may get the same effect by holding your tumbler or spoon over a gas-flame, or over the bright flame of a coal fire. Hold, them, however, over a coke or charcoal fire, or a cool one when it is burning quite clear, and no water will make its appearance. These things turn into carbonic acid only; coal gas, fatty matters, and such like, turn into carbonic acid and water. Here is the reason. In coke, or charcoal, or cinders, there is only one element to be burnt—carbon; in coal-gas and candles, there are two—carbon and hydrogen. Now, water, as we noticed last week, is a compound of hydrogen and oxygen; when, therefore, anything is burnt which contains hydrogen, it must burn into water. It is because these things—such as coal-gas, or tallow, or wax—contains hydrogen as well as carbon, that they burn with a flame, and do not merely glow away like coke or charcoal, which are all carbon. Hydrogen, like carbon, produces a great deal of heat when it is united with the oxygen of the air.

We have now found out pretty well all about our fire, and why it is the fire gives heat; why only some things will burn, and why air is necessary to make them burn. And we have got two tests by which to find out what elements they are which are burning, whether carbon or hydrogen, or both, by seeing what it is that is coming away from the burning substance; whether carbonic acid, which will make our lime-water milky; or water, which will condense on a cold surface. Now, we want to apply these tests to yet another source of heat—another means of keeping ourselves warm—more important than all the others we have spoken of.

Fires are very pleasant, but they are not really necessary to keep us warm. When we go out on a cold winter's day, and walk about in the frosty air, we have no fire to warm us, and yet if we only move briskly enough, we soon get in a pleasant glow. When we get into bed at night, the sheets are very cold; yet we wake up in the morning, and how warm and comfortable they feel. There has been no fire to warm them; what then has made them hot? Our bodies are always much warmer than the air, except in the extreme heat of summer; yet half the year we do not need fires at all: how is this? It is clear that there must be a source of heat within ourselves. We can keep ourselves warm, we can make other things warm, and all without fires; there must be some sort of a fire in our own bodies, then, to enable us to do this. And so there is; a real fire in our bodies, as true a fire as that which is blazing in our grates, only not quite so hot.

Every one knows that we are constantly breathing in and out the air about us. We draw it down into our lungs, and then we press it out again; and so we go on, all day and all night, from the moment we were born to the moment when we die. And we know that without this constant breathing, we could not live; if our mouth and nose were shut up, so as to prevent our getting air, we should be suffocated and die. Now the reason for this is, that the air we breathe out, the air after it has been in our lungs, is very different to the air we breathe in, and contains something that is poisonous, and which, if we do not get rid of it, will kill us. We spoke before of a poisonous gas or smoke, which came from our fires, and which we called carbonic acid. Let us see whether this poisonous thing that comes into our breath be not, perhaps, the very same.

Our test for carbonic acid, it will be remembered, was its effect upon lime-water, in making it milky, by turning the lime into carbonate of lime, or chalk. Now put some of this lime-water into a tumbler, and take a bit of tobacco-pipe, or something of that sort, and breathe through that into the lime-water, so that the breath may bubble through it. Very soon you will find the lime-water gets quite milky. There is clearly, then, a great deal of carbonic acid in your breath. Now this has not come from the air itself; for, though that contains a little carbonic acid, there is not near so much in it as in your breath. Take a couple of bottles of the same size, and fill one with your breath, by breathing in it for two or three minutes; then put some lime-water into each, and shake them up, and you will find that though both are milky, the one you breathed into is by far the milkiest. This poisonous gas, then, which suffocates us if we are kept from breathing it out, is without doubt carbonic acid, and the very same that comes from our fires.

Now if we were to examine still more closely the air we breathe out, we should find that not only was there carbonic acid added, but there was also oxygen taken away; that is to say, part of the oxygen of the air, passing into our lungs, had united with some of the carbon of our bodies, and turned into carbonic acid. But this union of carbon and oxygen, we have seen, is the source of the heat in our fires, it is what constituted burning. Here, then, plainly, is one source, at all events, of the heat of our bodies. There is a constant burning of carbon going on in them, a fire that never dies out as long as we live, and which is helping to keep us warm, even when there is no fire outside that we can get near.

We shall have some more to say about this curious fire next time, when also we hope to bring to an end these little chats about "how we keep ourselves warm."—*The Quiver*.

2. PROMOTE RURAL REFINEMENTS.

Our people have yet to learn what value there is to a family in a well-kept flower garden. Does it not supply to children their most beautiful memories; A child who has nothing but a dirty house and neglected ground to recollect as connected with his early home, lacks an important impulse to a well-ordered life. Beauty in morals can hardly be expected from deformity in condition. And not only to childhood do flowers minister happy influences, but also to the labors and fatigues of manhood and old age. Is not the farmer who returns from the labors of the field to repose in a well-kept house, in the midst of green lawns and beautiful flowers, a happier and better man for their presence? Does not old age find them an added element of its repose? It were useless to ask, "What good comes of flowers? Can we eat, drink, or wear them? How can I

spare the time to cultivate them, when the necessities of life demand so much of my attention?" Just as if ministering to our love of the beautiful is less of a necessity than eating, drinking or wearing. Virtue and happiness depend as much upon neatness, order, and beauty, as animal life upon eating, drinking, and sleeping. This our people will feel before they will rise in the scale of civilization. No class is so unpardonable in neglecting to beautify their homes as the farmers, who live where the means of doing it may be had with so little care and cost.

There is a sad defect in our rural architecture. We do not speak of cost; we lay out enough upon our buildings; but not in a way to ensure the greatest comfort and convenience. Even in those parts of our country where the people still live in log houses, there is all the difference imaginable between a well-constructed, well-kept, and pleasantly situated house of this kind, and one that is otherwise. A refined family will show their refinement in such a house as much as in a palace; and the vulgar will make their vulgarity equally conspicuous. It is not costliness which is demanded in our rural architecture, but taste and refinement. And these may appear in putting logs together into a cabin, and in the air of neatness with which they are surrounded, as much as in a place on Fifth Avenue or Walnut street.—*Chronicle*.

3. CONVENIENT FACTS TO KNOW.

Windows may be kept free from ice by painting the glass with alcohol with a brush or sponge.

Odors from boiling ham, cabbage, &c., may be prevented by throwing red pepperpods or a few pieces of charcoal into the pot.

Pigeons are hatched in 18 days; chickens, 21; turkeys, 26; ducks and geese, 30.

A cement which is a good protection against weather, water, and fire to a certain extent, is made by mixing a gallon of water with two gallons of brine, in two and a half pounds of brown sugar and three pounds of common salt. Put it on with a brush like paint.

Common cut-nails or screws, are easily driven into hard wood, if rubbed with a little soap either hard or soft.

Never condemn your neighbour unheard; there are always two ways of telling a story.

To avoid family quarrels, let the quarrelsome person have it all to himself; reply never a word.

To remove iron stains, the iron is first dissolved by a solution of oxalic acid in water. The oxalate of iron thus produced, which, unlike iron rust, is soluble, is readily removed by washing or soaking. Ink spots (tannogallate of iron) upon the printed leaves of books, are removed in the same way, but the lamp-black of the printer's ink is not at all affected. If fresh, such spots may be wholly effaced; if old and dry, a very little remain.

To get rid of bed-bugs, wash the bedstead with salt and water, filling the cracks where they frequent with salt, and you may look in vain for them. Salt seems inimical to bed-bugs, and they will not trail through it. It is preferable to all "ointments," and the buyer requires no certificate as to its genuineness.—*Exc. Paper*.

4. ADULT EDUCATION AND MECHANICS' INSTITUTE CLASSES.

The head master of King Edward's School, Birmingham, having been requested to distribute the prizes to a number of successful candidates, at a recent school examination, observing that there were some fifty or more copies of Smiles' "Self-Help" among the prizes, cautioned his young audience against being misled, by the stirring contents of that book, into supposing that any individual among them, who might be gifted with energy and ability, could therefore have the opportunity of becoming a Watt or a Stephenson. He bade them rather receive and remember this truth, that any working man who learned to do his daily laborious task from the highest motives of duty and responsibility, was filling his situation and discharging the purpose of his life as honorably and usefully as though he had attained the eminence of either of those great men.

The idea, though not expressed in so many words, is nevertheless prevalent now-a-days, that a labourer has only to obtain an education to make him either a genius or a gentleman. We do not say that all who possess a laudable desire for knowledge entertain this idea, but we do say that it prevails to too great an extent. The object we aim at in quoting the remarks of the Head Master, is to impress upon the minds of our youth the desirability of acquiring, or of seeking to acquire, knowledge for its own sake, for its own intrinsic value, for the pleasure and increased measure of happiness which it is calculated to impart, as well as the increase in value of the man who has obtained it. No one will deny that knowledge is calculated to impart pleasure, and to increase a man's capacity for

enjoyment. Much less will any one deny that, in proportion as a skilled mechanic increases his stock of knowledge, he increases his value both to himself and his employer.

Here, then, is the aim and object of a Mechanics' Institute. It supplies to the illiterate and uneducated man the means of acquiring knowledge, at such rates as he is able to pay. By doing so, it may enable him to rise to the top of his profession, or, what is more probable, it may simply increase his stock of information sufficiently to enable him to do his work with less labour, fewer errors, and much more pleasure to himself and others. The great change produced in the masses of the people within the last half-century, is the effect of reading. Men who labour with their hands all the time, used to be, and are now to a very great extent, disinclined to employ their minds in reading or thinking, and this must always result from an overworked body. On the contrary, those who will engage the mind in reading, and in useful study, in addition to their ordinary labour, will invariably find that they are able to do their work with more pleasure, with less labour, and at an increased pecuniary value.

Young men of the present day have very superior advantages over those of days gone by. Let us instance the case of the members and pupils of the Toronto Mechanics' Institute as an example. Classes have been organized for the study and practice of book-keeping, penmanship, English grammar and composition, practical arithmetic, architectural and mechanical drawing, ornamental drawing, and French. Over one hundred pupils have connected themselves with one or more of these classes, at an average cost of two dollars and a quarter per annum. Each class receives forty lessons, meeting two nights per week during the five winter months. At a glance it will be seen that here is the nucleus of a great work. Some thirty are learning book-keeping, which, to the clerk, the employer, or man of business anywhere, tends essentially to success in life. How large a proportion of men fail in business, and themselves and their families become ruined, because of their incompetency to take charge of their own books, and to make proper business calculations! About twenty are learning the art of penmanship, one of the most desirable of accomplishments. A few industrious apprentices are working hard to learn mechanical drawing; and so on. Perhaps out of them all, not one Watt or one Stephenson may be produced; but undoubtedly their value to the state, and to themselves, will be immeasurably increased; and their capacity for observation, for understanding, and for enjoying, will be proportionately augmented.

We sincerely hope that the trustees or directors of Mechanics' Institutes in our towns and villages, as well as in the larger cities, will see it to be the interest of their several institutions to make strenuous efforts to organize one or more classes; and that at the next annual examination of this Board, instead of two institutions, as last year, ten or a dozen will be sending for the necessary examination papers for their numerous candidates.—*Journal of the Board of Arts and Manufactures for Upper Canada.*

VII. Papers on Literature and Art.

1. LITERATURE AND ART IN MONTREAL.

The pleasures of the Eye and the Ear are the cheapest and the sweetest of our luxuries; and when they shall be equally appreciated by the classes of our community whom no common sympathy blend, society will be wedged together by more enduring bonds. It will perhaps not be out of our province, as public journalists, if we take a review of what has been done by our citizens during the past year for the improvement of our University, the extension of higher education, and the fostering a taste for the fine arts.

First in order was the Montreal Literary Club; it has a respectable "local habitation" at the corner of Cathcart and University Streets. It is furnished with a comfortable reading room, and chiefly through the munificence of its members, it has acquired a library numbering over 500 volumes, that will put to blush, considering the short space of time the club has been in existence, the other libraries of Montreal. The reason of its success is obvious, the ordinary members as well as the directorate, have felt an individual interest in their own work. It further has a regular monthly session for the reading and discussion of papers or lectures. Some already read, have possessed great literary merits.—One of the fellows has recently given to the world a poem "Jephthah's Daughter," which we have already reviewed. There is a vitality in the CLUB, and we hope like Shakspeare's LANCE it will be brandished at the eyes of ignorance.

In April last under the influence of Shakspeare, many of our citizens, with a laudable desire to save the celebration of his tercentenary from the desecration of mere fire works and pageantry, founded a gold medal to be given annually at the McGill College

for proficiency in English literature from the time of Shakspeare to Addison; a medal for the express object of preserving the purity and force of our noble mother tongue, and of restoring its monosyllabic character, that distinctive character which enables us to express more meaning in a shorter compass than can be done in any other language; a medal, to save the students from the "Johnsonian" swelling and expansion, which has turned the following sentence in Dryden's translation of Juvenal "Look round the world" into the following couplet of bombast and tautology:

"Let observation, with extensive view,
Survey mankind from China to Peru."

Which is, as much as to say, let observation with extensive observation observe mankind extensively.

Mrs. Anne Molson, with the characteristic "do good" of the Molson family, whose name will ever be associated with the noble founder of the McGill University, gave a gold medal for Mathematics and Physical Sciences. Then followed a gold medal for Geology and Natural Science, given by Sir Wm. Logan whose *effigies* and name it will bear, a name that will, as long as Geology is a science, go forth to the ends of the world; a name that Canada may be as proud of as England is of Murchison, and Germany of Humboldt. Subsequently and lastly has been provided for, though not yet formally announced (or the fund handed over) a gold Medal "In memoriam" to do honour to a dear relative of one of the Professors in the faculty of Law; a medal, for what Hooker in his Ecclesiastical Polity so eloquently describes, when he says "of Law her seat is the bosom of God, her voice the harmony of the world: all things in Heaven and Earth do her homage, the very least as feeling her care, and the greatest as not exempted from her power."

All thanks for these medals, gratitude for the spirit that prompted them,—but in order that these incitements to study be not imperative; more is required to be done. The Library of McGill College must be increased—the same generosity that gave us the Molson wing cannot be dead. Our citizens need only to be appealed to in order to remedy the present state of things; whether they are from an apathy on the part of the college authorities, or for want of a properly organized machinery to procure the books that are absolutely needed by the students, we know not; we would respectfully suggest that a list of the books that are indispensable be made known, and we feel certain of the result.

We come now to the "Art Association," which gave its Conversation and threw open its exhibition of oil and water colour paintings and other works of art to the public in February last, an exhibition none who saw will readily forget, one that has borne good fruit, if we may judge of the difficulty now found in selling pictures which ought only to be styled *tea tray or sign paintings*; and also by the number of good pictures that have since been purchased and now adorn the walls of our fellow citizens. Further it has had its influence. Look at the collection of illustrated books recently imported by Dawson Brothers, the which, we have previously reviewed: again, at "Notman's selections," a work that would be a credit to any London publisher. It is a reproduction of many choice engravings and paintings by means of photography, and perhaps has thus given to the art its most important function. There has never been a work published in Canada better calculated to cultivate and elevate the taste in art; because it has put within the reach of the many, faithful translations of the works of the best masters, ancient and modern. In no way can photography take a form so useful to the community, so useful to the many who have never seen, and may never have the opportunity of seeing the European Galleries, as by allowing the pictures to reach them in the form of a photograph; it secures the thought of the artist, and enables art to go hand in hand with literature—the cheap picture thus keeping pace with the cheap newspaper and cheap book.

Look again at our furniture, and the carving and gilding; mark the increased beauty of design and quality of the carving in the productions of Thompson, Hilton and Pell—there is a mind in their work which increases its attractiveness. But how much more might be done if the "Art Association" could meet with sufficient encouragement to establish a school of design; the promotion of such an object for the culture of Art would be supplying a real want; it would raise the value of our manufactures by the artistic excellency of their ornamentations.

This Art Association is needed; it is now about to appeal to the public for funds to establish an Art Union and to have another exhibition in February next, and if possible to erect a permanent gallery. The extension of education, the improvement of our University, the advancement of Science, are all worthy objects, but it is not through them alone that we can refine and elevate and unite the various masses of our community. The depths of science are not to be sounded, nor the heights of philosophy attained even by the most favoured classes, and still less by the overworked, uneducated and neglected sections of society. Science and Philosophy therefore can afford no common ground of study, or of converse to

the rich and poor. It is among the reproductions of ancient, and the achievements of modern art, and the sounds of good music that the eye and the ear are appealed to. It is only in the study of the beautiful, where the scenes become our teachers, that we can expect to unite in a common pursuit all the dissevered classes of society.—*Montreal Gazette.*

2. THE WAY TO ROOT OUT POPULAR SUPERSTITIONS.

In this age of newspapers, periodicals, and standard literature, of schools, academies, and colleges, when the ignoramus who cannot read is a curiosity seldom seen, we think of the dark ages when we speak of superstition. With all the opportunities for gaining knowledge so readily accessible, and the progress made in science, we are loth to credit the amount of absurd superstition that has a firm hold upon the masses. Men of reputation for character and general information, who will talk intelligently upon politics, religion, and other topics of general interest, practically believe in prophetic signs and superstitious notions as ridiculously absurd as most we find in the imaginary fictions of the East. A fruitful source of superstition consists in the fancied influence of the heavenly bodies upon the affairs of this world. The belief that the moon causes the tides is founded upon philosophical principles, but when the moon is claimed to give direction to the winds, temperature to the weather, and inform the farmer when to sow his seed, the connection between cause and effect is ignored.

The amount of such absurd faith in almost every community is incredible. Fishermen will wait for the finny tribe to see a full moon through the air-holes in the ice before they will molest them. The old family almanac is frequently consulted to anticipate the rain and shine, and the prophesied changes of weather "about this time" shrewdly scattered over a fortnight's space is always satisfactory.

No work is commenced on unlucky Friday. The position of the sun in the signs of the zodiac gives indispensable information to the farmer about the management of his stock. A multitude of similar ridiculous absurdities are believed not only among the ignorant backwoodsmen but by men of some position and influence in our most enlightened communities. We believe it devolves upon the educators of our youth to eradicate these relics of a barbarous age from the popular mind. It cannot be done in a moment. Men must be taught to think and reason.

To keep evil thoughts and influences out of the mind it must be preoccupied by right principles. Many a fond parent incautiously warps the tender mind of his child by placing in his hands the nursery tales of our day, which are at best only designed to interest and please. It is sad to see a little child upon its mother's knee listening with eagerness to tales of goblins, ghosts, and fairies. With childish simplicity he believes it all. It will require long years of vigorous growth to repair the mind distorted by improper early training. The hateful ghosts of ghost and fairy stories often haunt the mind long familiar with philosophical investigations. If the judgment and imagination in early youth are vitiated by imposition upon childish credulity, a foundation is laid for any belief whatever, whether attested by credible evidence or not. This accounts for the grossest superstitions all about us.

The best antidote for this evil is to enlighten the mind by an acquaintance with the common facts of natural science. The habit of investigating the phenomena of nature, and tracing results to their causes will dispel the deepest darkness of superstition and ignorance. Instead of wearying the mind with the verbiage of the more abstruse branches of learning, the rudiments of natural philosophy should be taught in our common schools.

Education does not consist, as some would have it, in cramming the intellect with words and sentences which it cannot comprehend, but in the proper development of the innate powers of the mind. Encourage the natural desire of searching out the reason for everything, and you will do more to educate the mind than if you crowded into it all the facts of an encyclopædia or dictionary.—H. M., in *Rhode Island Schoolmaster.*

VIII. Biographical Sketches.

No. 1. THE HON. J. E. TURCOTTE.

It is our painful duty to have to record the death of the Hon. J. E. Turcotte, which took place at his residence in this city on the 20th ult. He expressed himself as satisfied to die, as his work was done, in allusion to the completion of the railway, for the success of which he has laboured for years past, and made many sacrifices. Mr. Turcotte's political history is well known in the province. He sat in the first parliament after the Union, was solicitor General in the Viger Papineau ministry, and was elected Speaker of the

assembly in 1863, which position he occupied with entire satisfaction to the House until the fall of the Macdonald Cartier administration. Mr. Turcotte leaves a family of four boys and four girls. His loss is deeply deplored, not only by his immediate friends but by those who were opposed to him in politics. A melancholy interest now attaches to the subjoined document and expresses the feeling of those who knew him best. Mr. Turcotte was an uncompromising political foe, but in all the relations of private and social life he was the kind husband, the indulgent parent, and the genial friend. At a meeting of the Council of the Corporation of the City of Three Rivers, held on the 20th day of December; it was moved, seconded, and resolved: That this Corporation has learned with satisfaction that the Three Rivers and Arthabaska Branch Railway has been put in regular operation on the 12th December inst. That this Corporation avails itself of this occasion to express in the name of this city to the Hon. Joseph Edouard Turcotte, that fully do they appreciate the sacrifices he has suffered and the energy he has displayed in order to overcome the numerous difficulties and obstacles he encountered during the construction of this Railway. That this Corporation acknowledges also that the conduct of Hon. M. Turcotte towards this city has always been most liberal, and thanks him for all the sacrifices which he has made, at the expense of his fortune, as well for the embellishment of this city as for its material advantage. His funeral took place on the 23rd and was largely attended; the places of business throughout the city being all closed.—*Three Rivers Inquirer.*

No. 2. JEFFERY HALE, ESQ., OF QUEBEC.

Mr. Hale of Quebec, who died at Tunbridge Wells, England, on the 13th of November, was son of the late Hon. John Hale, Receiver General of the Province of Lower Canada, and in early life entered the Royal Navy. He was ardently devoted to his profession; but growing up to manhood, he clearly saw that the naval service (as it then existed) did not afford him that position of usefulness for which his warm young Christian heart yearned. Accordingly, on obtaining his lieutenantcy, he returned to Quebec, his native city, where, for the last thirty years, his name has been associated with every good work, having for its object the happiness of his fellow citizens and the glory of the great Redeemer. The Sabbath School established and maintained by him—one of the oldest in Canada—still exists, and it will be a source of gratification to many to learn that provision has been made for continuing its usefulness; in connection with this school Mr. Hale found his most delightful employment and useful sphere of labor. Upwards of twenty ministers of the Gospel and ministers' wives have been sent from this School to the Lord's vineyard; to this fact he would sometimes allude with peculiar gratification. Many of his Sunday scholars have grown up to be useful members of society, not a few of them scattered over the world; but whether far or near his loving spirit never forgot them—his counsel, influence and means were cheerfully given to those in need.—*Echo.*

No. 3. THE EARL OF CARLISLE, K. G.

The death of the genial and kind-hearted nobleman who expired on the 5th ult. within the princely walls of Vanbrugh's Castle Howard, leaves a blank in society which will be felt by all classes. George Frederick William Howard was the seventh Earl of Carlisle. He was born on the 18th of April, 1802, and educated at Eton and Christ Church, Oxford, where, in the year 1821, he gained both the Newdigate prizes for his English poem "Pæstum," and the Chancellor's medal for his Latin poem "Eleusis." In 1823 he took a first-class degree in the Classical Tripos, and shortly afterwards he accompanied his uncle, the late Duke of Devonshire, as *attaché* to the Embassy to Russia on the coronation of the Emperor Nicholas. In 1826 he was returned to Parliament for the family borough of Morpeth. In 1826 he published a five act tragedy in verse, called "The Last of the Greeks; or the Fall of Constantinople." In 1829 he took an active part in the passing of the Emancipation Act, and in the ensuing year was returned for the West Riding of Yorkshire. In 1835 he became a privy councillor, and from that time till the fall of Lord Melbourne's ministry, in 1841, was chief secretary for Ireland, under the lieutenantcy of Lord Mulgrave (afterwards Marquis of Normanby), having in the course of that time the charge of the Irish Tithes Bill, the Irish Municipal Reform Bill, and the Irish Poor-Law Bill. Being now freed from Parliamentary duties, he spent a year in the United States and the West Indies, taking a special interest in the slavery question, on the side of abolition. On his return to England he began the series of his popular addresses at Mechanics' Institutes. A collection of twelve of them has been published (in 1852) in Longman's Travelers library, under the title "Lectures and Addresses in Aid of

Popular Education." They range in date from 1843 to 1851, and were, for the most part, delivered at various towns in Yorkshire, and on such subjects as "The Benefits of Education," "The Union of Labour and Intellectual Attainments," "The Improvement and Development of the Intellect," "The Great Exhibition of 1861," and "The Objects of Mechanics' Institutes." In 1846 Lord Morpeth was again returned for the West Riding, and appointed Chief Commissioner of Woods and Forests. In October of the same year he delivered an address to the members of the Manchester Athenæum, which is printed in a collection of speeches on "The Importance of Literature to Men of Business," published by Messrs. Griffin in 1852. A speech of Lord Morpeth's on Sanitary Reform, delivered in the House of Commons on the 30th of March, 1847, was also printed and published in that year. In 1848 his lordship was removed to the House of Peers, and in 1850 was appointed Chancellor of the Duchy of Lancaster, which office he retained for two years. In the same year he delivered two lectures at Leeds, which are amongst the most esteemed of his works—one on the poetry of Pope, and the other on his own travels in America. These lectures were printed in 1851, and are also comprised in Messrs. Longman's volume. Another lecture of the same class, "On the Writings of Grey," is prefixed to a collection of Grey's poems, published at Eton at about this time. In 1853 Lord Carlisle gave further expression to his sentiments on the slavery question in a preface to "Uncle Tom's Cabin," and published another address, delivered at a meeting in aid of evening classes for young men in London and the suburbs. In the same year he was appointed Lord Rector of the University of Aberdeen. In June of the same year he left England for a tour in the East, a pleasant account of which, written in an easy agreeable style, he published on his return home, in 1853, under the title "A Diary in Turkish and Greek Waters." His lordship went to Constantinople by way of Vienna, saw the English squadron in Besika Bay ready to sail into the Black Sea. In the following year the Earl of Carlisle was appointed Lord Lieutenant of Ireland, in which post he remained, except during the few months of Lord Derby's second government in 1858, until his failing health compelled his resignation last September. When out of office during the short interval above mentioned, his lordship's pen was again taken in hand, to try once more the old trick of verse-making. The result was "The Second Vision of Daniel: a Paraphrase in Verse," in which the noble author attempts to elucidate the original by what he conceives to be the true interpretation of the prophecies of the eighth chapter of the book of Daniel; declaring in his preface that "we are on the threshold of great events, and of the close of our present economy," and deprecating the doctrines which Mr. Buckle had recently propounded in his work on civilization. He also delivered an address at the Social Science meeting at Liverpool in the same year on "Criminals and their Reformation." One of the last public occasions on which the late Earl presided was the Shakespeare Tercentenary Festival at Stratford-on-Avon last April. Before that time the paralytic affection of which he died had slightly affected his power of utterance, and he had been advised to decline the invitation. But, knowing that the project was not popular, and heartily approving of it himself, he generously made the effort, and proposed the toast of the evening with all his accustomed fluency. Thus the life of the seventh Earl of Carlisle, if it has not shown him as a man of great depth or power, has been one of acknowledged usefulness in his generation; and, if his literary works are not destined to carry down much fame to posterity, it must be remembered that the good he has done could not have been effected except by a man who, to use the words of his political opponent, was "remarkable by his knowledge, his accomplishments, and his commanding eloquence."—*The London Reader.*

IX. Miscellaneous.

1. "FORBID THEM NOT!"

"The Master has come over Jordan,"
Said Hannah, the mother, one day;
"He is healing the people who throng him,
With a touch of his finger, they say;
And now I shall carry the children?
—Little Rachel, and Samuel, and John:
I shall carry the dear baby, Esther,
For the lord to look kindly upon."

The father he looked at her doubting,
And he shook his head sadly and smiled;
"Now, who but a fond, doating mother
Would think of a strange thing so wild?"

If the children were tortured by demons,
Or dying of fever, twere well;
Or had they the taint of the leper,
Like many in fair Israel —"

Nay, do not thus hinder me, Nathan;
I feel such a burden of care:
If I carry it down to the Master,
Perhaps I shall leave it all there.
If He lay but His hands on the children,
My heart will be lighter, I know,
For a blessing forever and ever
Will follow them then as they go."

So, over the hill-tops of Judah,
Along by the vine rows so green,
With Esther asleep on her bosom,
And Rachel her brothers between:
'Mong the men who hung wrapt on his teaching,
Or waited His touch or His word,
Through the row of proud Pharisees hastening,
She pressed to the feet of the Lord.

"Now why shouldst thou hinder the Master,"
Said Peter, "with children like these?
See'st not how, that from morning till evening,
He teacheth—then healeth disease?"
Then Christ said, "Forbid not the children,
Permit them to come unto Me!"
And he took in His arms little Esther,
And Rachel He set on His knee;

And the sad heavy heart of the mother
Was lifted from earth far above,
As he laid his dear hands on the brothers,
And blest them with tenderest love;
—As He said of the babes in His bosom,
"Of such are the Kingdom of Heaven;
And strength for all duty and trial
That hour to the mother was given.

—*Little Pilgrim.*

2. EARLY DAYS OF QUEEN VICTORIA.

It is now more than a quarter of a century since Queen Victoria, then a fair-haired, blue eyed girl, took the oath at her coronation in Westminster Abbey. She stood forth with calm self-reliance in that proud and imposing assembly of all the nobility, learning, genius and beauty of her realm, under the towering arches of that most majestic cathedral, and swore to govern them according to their ancient laws. The Archbishop of Canterbury advanced towards the Queen and addressed Her Majesty thus:—

"Madam, is your Majesty willing to take the oath?"

The Queen answered "I am willing."

Then said the Archbishop. "Will you solemnly promise and swear to govern the people of this United Kingdom of Great Britain and Ireland, and the dominions thereto belonging, according to the Statutes in Parliament agreed on and the respective laws and customs of the same?"

The Queen: "I solemnly promise so to do."

The Archbishop: "Will you, to the utmost of your power, cause law and justice in mercy to be executed in all your judgments?"

The Queen: "I will."

The Archbishop: "Will you to the utmost of your power, maintain the laws of God, the true profession of the Gospel and the Protestant Reformed religion established by law?—And will you maintain and preserve inviolable the settlement of the United Church of England and Ireland, and the doctrine, worship, discipline and government thereof, as by law established within England and Ireland, and the territories thereunto belonging! And will you preserve unto the bishops and clergy of England and Ireland, and to the Churches there committed to their charge, all such rights and privileges as by law do or shall appertain to them, or any of them?"

The Queen: "All this I promise to do."

Then the Queen arising out of her chair, attended by her supporters, and assisted by the Lord Great Chamberlain, the sword of State alone being carried before her Majesty, proceeded to the altar, where, kneeling on the cushion placed on the steps and laying her right hand on the Holy Gospel in the Great Bible which had been carried in the procession, she took the coronation oath, saying these words:—

"The things which I have herebefore promised I will perform and keep, so help me God."

Then the Queen kissed the book, and to a transcript of the oath set her royal sign manual.

Such were the obligations to which Queen Victoria solemnly pledged herself at her coronation, in 1838, and who shall say that they have not been performed? It is to this sacred performance of her duties that she owes her present firm position on the throne. It would have been far better for the other Sovereigns of Europe had they kept their plighted word as well as she. How great are the perils they have passed through during the five lustres of her reign! Bourbon, Hapsburg, and Brandenburg alike have been forced to yield to the turbulent elements which their own despotic misgovernment has evoked from their oppressed people. Not a few of them have sunk beneath the waves of the raging sea of anarchy around them, while she has rested securely on her shores, dispensing to her people liberty and law, and to perishing kings offering a safe asylum.

While most other countries have been convulsed by civil commotions, England has been entirely undisturbed, and the throne of Victoria is more firmly fixed than ever.—While the very foundations of society have been menaced elsewhere, not even the slightest feeling of disloyalty has been noticed in England and the Queen is as dearly loved as at the first. The confidence of her people has everywhere extended broad and deep, and she is now personally dear to all classes.—The English can point to her with pride and satisfaction, and the more so that her conduct has been in all respects consistent. Her personal character and public conduct have always been above reproach. It is greatly to the credit of Queen Victoria that she has secured so strong a position, from the fact that all her predecessors at least all of the House of Hanover, have been narrow minded Sovereigns. It is the great glory of Queen Victoria that, though not distinguished for great mental capacity, she has done more to strengthen the seat of her family on the throne than all the five Kings who preceded her. Nay, it is rather in spite of all that their folly and incapacity had done to weaken the regard of their subjects and bring royalty into disrepute, that the many virtues of her private character have guided her on to the secure happiness and prosperity of herself and family.

She has restored to loyalty its old prestige. She has once more surrounded it with the reverential affection which makes obedience so easy, patriotism so hearty, and constitutional government so strong and stable. She has revived and given a new lease of life to sentiments which have slumbered since the Stuart days, and which some had mourned over as altogether dead. She has done this by a combination of qualities which is rare in any rank; rarest, perhaps, of all, upon a throne. But most of all has she effected it by setting an example in her household life of private and domestic virtue, which Britons appreciate so much, and by never in a single instance belying the confidence of the nation.

Perhaps, in nothing has that deep and ever present sense of grave responsibility under which she has lived and acted been more signally displayed than in the sedulous care which she and her consort bestowed upon the education of her children. She thus not only strengthened her own hold upon the affections of her people, and increased the stability of her throne, but laid deep and strong the foundations upon which her successors must rest. Victoria well understood, when her young children were grown up around her, how much of the highest welfare of the country must depend upon the character of those who would hereafter be called upon to sway the sceptre and to form the Court of England. Hence few royal families have had the benefit of so excellent a training. No one in the least degree acquainted with the facts in the case will hesitate to pronounce that everything which the most conscientious effort and vigilance could effect has been done to secure her object. And not only is this true, but in a very remarkable degree this effort and this vigilance have been under the guidance of an unusually sound judgment.—*Boston Watchman and Recorder.*

3. THE ROYAL YACHT OSBORNE.

The royal yacht Osborne is now close upon 20 years in existence, and the changes worked by time in that interval are recalled to mind very forcibly when one sees in the same ship the nursery, with four doors opening off it, which belongs to the rooms occupied by the Princess Royal, the Prince of Wales, Princess Alice, and Prince Alfred, when all four respectively were of tender years, and again upon a different deck the sleeping apartment belonging to the Prince and Princess of Wales, in which they rested on their journey from Sweden the other day. The yacht is still, with the exception of the Victoria and Albert, the best yacht possessed by the royal family, and many persons who have sailed in both declare that as a good sea boat they would still prefer to be on board the Osborne.

4. PRIVATE LIFE OF GEN. ROBERT E. LEE.

Whatever else this war of sections may bring, it will afford the world an example of one great and good man. None can read the personal description which Colonel Freemantle of the Coldstream Guards gives of General Lee, without feeling respect for him; without an impression that he stands as high above his fellows in character as he does in military genius. According to the narrative of Col. Freemantle he is of extremely handsome and commanding presence, and of manners as simple as unaffected, putting all who go before him at perfect ease. A man who dresses in simple gray, with no sign of his rank, save the stars on his collar; yet who is in his person scrupulously clean; and who insists on the most careful grooming of his horse. A man who (holding the Episcopal faith) is religious, without being fanatic; whose simple and unaffected truth and piety always command respect even from men whose daily walk is marked by sneering and levity; a man who neither drinks nor chews nor smokes nor spits. In fine, a man who is almost worshipped by the army—*sans peur et sans reproche*. We are led to make these remarks from the appearance of three letters of Gen. Lee in the newspapers, which we subjoin, the first two are from the *London Times*, and they show the great regret with which he resigned his commission in the United States army and entered into the present struggle. The third is of an older date, illustrative of his character—

“ARLINGTON, Virginia, April 20, 1861.

“General, since my first interview with you on the 18th inst., I have felt that I ought not longer to retain my commission in the army. I, therefore, tender my resignation, which I request you will recommend for acceptance. It would have been presented at once, but for the struggle it has cost me to separate myself from a service to which I have devoted all the best years of my life and all the ability I possessed.

“During the whole of that time, more than a quarter of a century, I have experienced nothing but kindness from my superiors, and the most cordial friendship from my comrades. To no one, general, have I been as much indebted as to yourself for uniform kindness and consideration, and it has always been my ardent desire to merit your approbation. I shall carry to the grave the most grateful recollections of your kind consideration, and your name and fame will always be dear to me.

“Save in defence of my native state I never desire again to draw my sword. Be pleased to accept my most earnest wishes for the continuance of your happiness and prosperity, and believe me most truly yours,

“R. E. LEE.

“Lieut. General Winfield Scott, Commanding United States Army.”

A copy of the preceding letter was enclosed in the following letter to a sister of the general, Mrs. A. M. :

“ARLINGTON, Virginia, April 20, 1861.

“My dear Sister,—I am grieved at my inability to see you. * * * I have been waiting ‘for a more convenient season,’ which has brought to many before me deep and lasting regret. Now we are in a state of war which will yield to nothing. The whole South is in a state of revolution, into which Virginia, after a long struggle has been drawn, and though I recognize no necessity for this state of things, and would have forborne and pleaded to the end for redress of grievances, real or supposed, yet in my own person I had to meet the question whether I should take part against my native state. With all my devotion to the Union, and the feeling of loyalty and duty of an American citizen, I have not been able to make up my mind to raise my hand against my relatives, my children, my home. I have therefore resigned my commission in the army, and, save in defence of my native state, with the sincere hope that my poor services may never be called on to draw my sword.

“I know you will blame me, but you must think as kindly of me as you can, and believe that I have endeavoured to do what I thought right. To show you the feeling and struggle it has cost me, I send a copy of my letter to General Scott, which accompanied my letter of resignation. I have no time for more. * * * May God guard and protect you and yours, and shower upon you every blessing, is the prayer of your devoted brother.

“R. E. LEE.”

General Lee’s advice to his son is worthy of attention of every young man. It is as follows:—

Arlington House, April 5, 1852.

“My dear Son,—I am just in the act of leaving home for New Mexico. My fine old regiment has been ordered to that distant region, and I must hasten on to see that they are properly cared for. I have but little to add in reply to your letters of March 26, 27 and 28. Your letters breathe a true spirit of frankness: they have given myself and your mother great pleasure. You must study to be frank with the world; frankness is the child of bravery and

courage. Say just what you mean to do on every occasion, and take it for granted you mean to do right. If a friend asks a favour you should grant it, if it be reasonable; if not, tell him plainly why you cannot; you will wrong him and wrong yourself by equivocation of any kind. Never do a wrong thing to make a friend or keep one; the man who requires you to do so is dearly purchased at a sacrifice. Deal kindly, but firmly, with all your classmates, you will find it the policy which wears best. Above all do not appear to others what you are not. If you have fault to find with any one, tell him, not others, of what you complain; there is no more dangerous experiment than that of undertaking to be one thing before a man's face and another behind his back. We should live, act and say nothing to the injury of any one. It is not only best as a matter of principle, but it is the path to peace and honor.

"In regard to duty, let me, in conclusion to this hasty letter, inform you that nearly a hundred years ago there was a day of remarkable gloom and darkness—still known as the dark day—a day when the light of the sun was slowly extinguished, as if by an eclipse. The legislature of Connecticut was in session, and as its members saw the unexpected and unaccountable darkness coming on, they shared in the general awe and terror. It was supposed by many that the last day—the day of judgment had come.—Some one, in the consternation of the hour, moved an adjournment. Then there arose an old Puritan legislator, Davenport, of Stamford, and said, that if the last day had come, he desired to be found at his place doing his duty, and, therefore, moved that candles be brought in so that the house could proceed with its duty. There was quietness in that man's mind, the quietness of heavenly wisdom and inflexible willingness to obey present duty. Duty, then, is the sublimest word in our language. Do your duty in all things like the old Puritan. You cannot do more, you should never wish to do less. Never let me or your mother wear one grey hair for any lack of duty on your part.

Your affectionate father,
R. E. LEE.

To G. W. CURTIS LEE.

X. Educational Intelligence.

CANADA.

— HAMILTON PUBLIC SCHOOLS.—The usual Christmas examinations of the Public Schools of the city were held during the last few days, and last night the distribution of prizes took place in the Mechanics' Hall. Notwithstanding the inclemency of the weather, decidedly the roughest night of the season, the hall was filled to overflowing. There could not have been less than 2,000 persons present, including the children. The chair was occupied by James Cummings, Esq., Chairman of the Board of Trustees. The proceedings were opened by the chairman, who stated that the schools were at this time in a very prosperous condition, having an attendance of over 2,000 children, and employing 40 teachers. It was said that there should be more teachers, but that could not be until there was more school room provided. This might probably be done during the ensuing year. Until last year the system of giving prizes had not been adopted. At that time his Worship the Mayor had given \$25 towards prizes, which Mr. McCallum had managed to get made up to \$100. This amount enabled them to give \$200 worth of books as prizes. This year they were again indebted to Mr. McElroy for a like amount, the balance being made up by the Board. The prizes were then distributed in each class by the gentleman who had examined them. Addresses were delivered by the Rev. Mr. Inglis, Rev. Mr. Withrow, Rev. Mr. Haensel, and Mr. Robertson, of Toronto—every gentleman expressing the greatest confidence in the management of the school, and the fitness of the teachers and trustees for the positions they filled. Votes of thanks were passed to the teachers, trustees, and Mr. McElroy; and the children, having sung the National Anthem, the meeting separated.—*Spectator*, 24th Dec.

— CANADIAN LITERARY INSTITUTE, WOODSTOCK.—On the 20th ult., the public meeting of the Adelphian Society and Ladies' Literary Association was held in the lecture-room of the above named institution. Much taste was exhibited by the students in the decorations by which the hall was adorned. Appropriate mottoes and emblems graced the walls, besides which, all the windows in the front of the building were brilliantly illuminated. The next term commences on Tuesday, 10th January next.—*Com. to Times*.

— The Upper Canada College boys and ex-pupils have decided to or-

ganize themselves into a volunteer rifle company in connection with the Queen's Own Battalion.

— NIGHT SCHOOLS.—The Roman Catholic population of this city may take credit to themselves for their well appointed educational establishments, and more especially for being the first this fall to set up night-schools for young men. In other cities night-schools are carried on under the auspices of Mechanics' Institutes, and the scheme is made extremely efficient by the addition of classes for young women. Indeed a Mechanics' Institute that does not embrace some means for educating young men other than the circulation of books and the keeping up a reading room is a mere sham. The lending library will be found patronized only by the novel reader or literary dabbler, while books of instruction in the practical arts and sciences are untouched, because the young people who resort to these places for mental food have not the elementary education necessary to enable them to read scientific books with profit to themselves. A library is merely a help to a system of instructions. An advertisement appeared in our columns lately, on behalf of those students who wish to devote a part of their time to teaching. Now, the abilities of some of these young men might be turned to account in teaching night schools. It is to be hoped the hint will not be lost, and that our Protestant population will see the necessity for these schools as well as Roman Catholics.—*Kingston News*.

— MCGILL UNIVERSITY.—The annual Founder's Festival of this College was given on 25th Nov., in the Molson Hall, by the undergraduates. The place was crowded with a brilliant company, and the building was illuminated; also the avenue leading thereto was lighted with ornamental paper lanterns, hung upon the trees, the whole presenting a most beautiful effect. Professor Dawson opened the proceedings in a few appropriate remarks, in the absence of the Chancellor, who was unavoidably detained away by business. The festival was given, not by the authorities, properly so called, of the University, but by its undergraduates, and in honor of its founder, Peter McGill, who, nearly a century ago, arrived a poor, unfriended Scotchman, at Quebec. The occasion was worthy alike of the hosts and of their guests; to the latter of whom he, in the name of the undergraduates, accorded a most cordial welcome.—B. Chamberlin, Esq., came forward, he said, that night, as the representative of the University Society, who, along with the undergraduates, and the company then present, had met to do honor to their foster-mother, the McGill University. On the members of the University Society looking backward, it seemed only the other day when they were youths, when they had all the vigor and ambition of manhood, without its cares and responsibilities. They were now scattered over the land, and some had gone to that land from whence there is no return. But it did those, who were spared, good to come back to that place, and to tread once more the old halls where so much of the intelligence of the country was being fostered and trained. He hoped that his younger foster-brethren would allow him to give them some hints and advice. It would be well for them, at times, to turn for a moment from their books, and reflect upon the career which they would for the future choose to pursue. They owed it to themselves and to their friends to strike out some new path of life. Let them remember that they had a country to serve, and one that now stood in the very crisis of her fate. The Universities of England had always sent out men able and willing to guide and advance their country's fortunes, and this of McGill should not fail to do so. Let its graduates dream dreams of the future time. We had, indeed, need of men of liberal culture, who were able to root out prejudice, and to grasp and guide the interests of this northern half of the northern continent. We were now trying to build up an empire destined to last as long as this continent, and it would entail disgrace upon the University if it did not attempt to send out its Pitts and its Gladstones, to do for this what those men had done for the mother country. But, whilst assembling to do honor to the departed founder, let them not fail to gratefully remember their living benefactor, William Molson, then present; and as he, the speaker, had been permitted for a moment to assume the office of a Mentor, he would wind up like an old man, like Polonius: he would counsel them to remember and be true to their University. Let them, in the words of Polonius, be true to their own selves, they could not then be false to any man.—E. S. Lyman, B.A., then spoke as the representative of the faculty of law. He said, after the silent labors of the year, the University again opened her drawing-room to her friends, asking them to celebrate, along with the students, the munificence of the founder. A spirit of union was essential, for, if their hearts were not united, the whole would be cold and ineffectual. Along with the wisdom of McGill, they had to build up a University for Canada

to build it up in this city, where they could meet on common ground, and which was the emporium of her commerce; they should assist to build up this University, which was founded on a basis of unselfishness, and wherein all that it could do was done for each and for all. We could not, by consulting the past, tell what this College could do for us. The history of the schools of Greece and Rome, that of the great colleges of the middle ages, could not inform us what McGill College could yet do for Canada, for we lived in a new world, and could claim that, in this new world, colleges were not reared to train up bigots. This was not so in the ancient world, where knowledge had been guarded and surrounded with mysteries; knowledge no longer sought to enfold itself within doors of darkness, but came forth and stood in the open light. There was a great and vital difference in the structure of our civilization from all that had preceded it. It was built upon the head, the heart, and the hand. The earliest, that of Nimrod, was of the strong hand merely; that of Cicero combined the head and the hand; but ours was the tripartite union of the whole man, head, heart, and hand. We had all the experience of the past to build upon, and we had an Albert the Good, as the product of our age, and an exemplar for our practice; and, on this cultivation of the head, heart, and the hand, was the McGill University built. A hundred things had transpired in the streets of Montreal that day, these were of the hand, and might seem to have been the life of the day; but there were other things, such as they were now met to forward, things of the head and the heart, and which formed the true life of the period. The work of learning must go on amongst us, it ranked among life's chief blessings; it was a benefit that grew yet greater by diffusion, and, herein, in our own good we saw that of others, and in that of others, our own. We stood where, to some extent, others had stood in the past, where others would stand in the future, and we now celebrate a festival which, to us, ought to be the proudest of the year.—John R. Mackie, B.A., addressed the audience on behalf of the Undergraduates in Medicine. He commenced by saying, that the good which men performed remained long after their death; hence the name of McGill was embalmed in the memory of all, and this foundation of his was as a spring, diffusing health and life wherever it flowed. From this University went forth young men, destined to take their part in the learned professions, in the commerce, and in the legislation of the country. The knowledge here imparted was powerful as the irresistible forces of nature, which rent the rock, and hurled the burning masses from the crater of the volcano; powerful as the wand of Prospero. Education called forth latent strength, and stimulated the mind to yet further exertions, opening before it the future and the past; going back 2,000 years into the ancient science, and still more remotely, beyond all preceding search, into the history of our planet, until, at last, the soul stood absorbed before the great mystery of life itself. As upon the rough canvas, by the touch of the painter, scenes of surpassing beauty arose, so, under the influence of education, did the human mind become transformed. Educational institutions gave force, form, and polish to the character; and to be nationally great, in the present day, required not alone military, but moral and intellectual power. The number and nature of her educational institutions were, then, of vast moment to Canada, in these her days of young development, when she was taking the form which she might retain for ages. Happily they were of that accessible nature, and offered that generous culture, that here all who wished might taste of the Pierian spring; in this land of freedom, every man of moderate abilities and perseverance might rise to respectability. Canada could scarcely expect to become great in a military point of view; but the foundations of her power must be such as would command respect for her moral and intellectual force.—Prof. Torrance said he was sorry to announce that the Hon. Mr. McGee, who was to have spoken on this occasion, had not been able to attend, on account of sickness. That gentleman had been described by our Minister of Finance—himself no mean example of an eloquent speaker—as the first of Canadian orators. Mr. Torrance would take that opportunity of expressing the pleasure the company had experienced in enjoying the hospitality of the University Society.—Mr. Morrison spoke for the Faculty of Arts, in a brief, rapid, but eloquent speech, which, we regret, want of time and space forbids us to give—concluding by bidding the company a hearty welcome, in the name of the youngest, but not the least, of the faculties in the College. The proceedings soon afterwards terminated.—Witness.

—St. FRANCIS DISTRICT TEACHERS' ASSOCIATION.—This meeting was held at Stanstead, on December 29th and 30th, Rev. J. H. Nicolls D. D., President of the Association in the chair. The following list of officers

for the ensuing year, reported by the nominating committee was appointed: President—Reverend J. H. Nicolls, D. D., Lennoxville. Vice-Presidents—J. H. Graham, A.M., Richmond, and W. H. Lee, A.M., Stanstead. Secretary-Treasurer—H. Hubbard, A.M., Sherbrooke. Executive Committee,—the President, Vice-Presidents, and Secretary *ex officio*, the Revs. A. Duff, C. P. Reid, Sherbrooke, and W. E. Jones, A.M., Richmond. An essay, written by Prof. Miles, on some points connected with the duty and prospects of the Teachers of our District in view of the proposed Confederation of the British Provinces, was read by Rev. Mr. Allen. The report of the judges appointed to decide upon the Galt Prize Essays was announced, awarding the 1st prize, \$25, to Miss Margaret Robertson, of the Sherbrooke Academy; the 2nd prize, \$10, to Miss Eliza P. Perkins, of Hatley. A letter from the Hon. J. S. Sanborn was read by the President, placing \$25 at the disposal of the Association as a prize for the best Essay, to be offered the ensuing year, to which was added the offer of \$10, by Dr. Nicolls, as a second prize. The President having kindly consented to read Miss Robertson's Essay, it was listened to with much interest, and the President and Judges were requested to take the necessary steps to secure its publication. Principal Graham, on behalf of the business committee, announced as exercises for the evening session, the presentation of the prizes to the successful competitors by Hon. A. T. Galt, and addresses by that gentleman and Hon. P. J. O. Chauveau, Superintendent of Education. The President in calling the meeting to order, expressed much pleasure in introducing to the audience the Hon. A. T. Galt, and the Hon. P. J. O. Chauveau. Hon. Mr. Galt expressed much gratification in the opportunity thus afforded him of meeting the friends of education in Stanstead, and of presenting in person the well merited prizes to the ladies, to whom they had been, he doubted not, justly awarded. In Miss Robertson's absence, Inspector Hubbard responded briefly in her behalf, and also of Miss Perkins who received her prize in person. Mr. Galt then addressed the meeting at some length, testifying his deep interest in the cause of Education, and his anxiety, as a member of the government, to do everything possible to ensure its safety and success, and repeating the assurances given in his addresses at Sherbrooke. Hon. Mr. Chauveau next addressed the Convention. He spoke briefly of what had been done by the establishment of Normal Schools, to furnish an improved class of teachers, and in the formation of Teachers' Associations for the benefit of the many excellent teachers already employed. He referred to the *Journal of Education*, stating that if any teachers complained that it is not as good as it might be, it was in their power to make it better. He alluded to the complaint made by some of a different religious persuasion, expressing his desire that full justice should be done to all. He spoke in complementary terms of the lead which Stanstead had taken in the work of education. The President made a few remarks urging the importance of teaching both the English and French languages in our schools, which were warmly seconded by the Hon. Superintendent. The exercises of the evening were interspersed with appropriate Music by the Band. Essays on the office and work of Teachers were read by Dr. Nicolls, W. H. Lee, A.M., and Mr. C. C. Colby, after which Principal Graham made some personal explanations relative to his connection with another Association, and asked permission, on behalf of the Protestant Association of Montreal, to present to the Hon. gentlemen present a paper issued by their committee. The paper was accepted by the Hon. Messrs. Galt and Chauveau, who in doing so, stated that the suggestions of the Committee would receive their careful attention. They also expressed their wish to hear the views of teachers and others present, relative to amendments in the School laws. Dr. O spoke particularly of his desire that measures should be taken to secure separate and distinct funds, in future, for the support of Superior and Common Schools. Mr. Inspector Hubbard suggested some changes in the details of the law, particularly in regard to the division of the Common School funds among the several districts in each municipality, and also in regard to dissentient schools. Mr. C. C. Colby disapproved of the extensive powers given to School Commissioners, and was in favour of leaving the management of the Schools more with the districts, by allowing them to choose managers to employ teachers, &c. He also spoke of the indifference of the people in the election of Commissioners, and was in favour of vesting their powers in the Municipal Councils. Mr. Thos. Jenkins made some matter of fact as well as rather humorous statements relative to the course pursued by the Stanstead Commissioners, in collecting taxes and paying teachers in "greenbacks," and in employing cheap teachers. The President also made some important suggestions. He also expressed the thanks of the association to our Hon. visitors for their kind attendance. On motion of Principal Graham it was resolved that the Annual Meeting

of the Provincial Association be held at Sherbrooke. After a long and interesting session the Association adjourned *sine die*.—*Montreal Gazette*.

—QUEEN'S UNIVERSITY, IRELAND.—Letters patent have passed the great seal of Ireland, granting a new charter to the Queen's University in Ireland, and appointing the Right Hon. George Wm. Frederick Earl of Clarendon, K.G. and G.C.B., to be the first Chancellor of the University.

XI. Departmental Notices.

Calendar for the Year 1865.

1865.	SUNDAY.	MONDAY.	TUESDAY.	WEDNESDAY.	THURSDAY.	FRIDAY.	SATURDAY.	1865.	SUNDAY.	MONDAY.	TUESDAY.	WEDNESDAY.	THURSDAY.	FRIDAY.	SATURDAY.	
JANUARY (31 days)	1	2	3	4	5	6	7	JULY (31 days)	1	2	3	4	5	6	7	8
FEBRUARY (28 days)	8	9	10	11	12	13	14	AUGUST (31 days)	9	10	11	12	13	14	15	16
MARCH (31 days)	15	16	17	18	19	20	21	17	18	19	20	21	22	23	24	25
APRIL (30 days)	22	23	24	25	26	27	28	26	27	28	29	30	31	1	2	3
MAY (31 days)	29	30	31	1	2	3	4	SEPT. (30 days)	3	4	5	6	7	8	9	10
JUNE (30 days)	5	6	7	8	9	10	11	OCT. (31 days)	10	11	12	13	14	15	16	17
	12	13	14	15	16	17	18	NOV. (30 days)	17	18	19	20	21	22	23	24
	19	20	21	22	23	24	25	DEC. (31 days)	24	25	26	27	28	29	30	31
	26	27	28	29	30	31	1									
	2	3	4	5	6	7	8									
	9	10	11	12	13	14	15									
	16	17	18	19	20	21	22									
	23	24	25	26	27	28	29									
	30	1	2	3	4	5	6									
	7	8	9	10	11	12	13									
	14	15	16	17	18	19	20									
	21	22	23	24	25	26	27									
	28	29	30	31	1	2	3									
	4	5	6	7	8	9	10									
	11	12	13	14	15	16	17									
	18	19	20	21	22	23	24									
	25	26	27	28	29	30	31									

NUMBER OF TEACHING DAYS IN 1865.

County Grammar Schools.

January	17	July	14
February	20	August	21
March	23	September	22
April	15	October	21
May	22	November	16
June	20	December	16
Total	117	Total	94

Common and Separate Schools.

January	22	July	21
February	20	August	13
March	23	September	21
April	19	October	22
May	23	November	22
June	22	December	16
Total	129	Total	115

N.B.—In Cities, Towns, and Villages, Common and Separate Schools have only one teaching day in August; and where the Common and Grammar Schools are united, the Grammar School terms and regulations apply to both.

MOVABLE FESTIVALS.

Septuagesima Sunday	Feb. 12	Easter Sunday	April 16
Quinquagesima Sunday	Feb. 26	Rogation Sunday	May 21
Ash Wednesday	March 1	Ascension Day	May 25
First Sunday in Lent	March 5	Whit Sunday	June 4
Palm Sunday	April 9	Trinity Sunday	June 11
Good Friday	April 14	Advent Sunday	December 3

POSTAGE REGULATION IN REGARD TO GRAMMAR AND COMMON SCHOOL RETURNS.

All official returns which are required by law to be forwarded to the Chief Superintendent, or a Local Superintendent, and which are made upon the printed blank forms furnished by the Educational Department, *must be pre-paid*, at the rate of one cent, and be open to inspection, so as to entitle them to pass through the post as printed papers. No letters should be enclosed with such returns. A neglect to observe this regulation has repeatedly subjected this Department to an unnecessary charge of 14 cts. and 21 cts. on each package, including the Post-office fine of nearly *fifty per cent.* for non-payment.

SCHOOL REGISTERS SUPPLIED THROUGH LOCAL SUPERINTENDENTS.

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