

"Hold fast the form of sound words."—2d Timothy, i. 13.

SAINT JOHN, N. B., THURSDAY, JUNE 23, 1870.

Old Series, Vol. XXIII, No. 25.

New Series, Whole No. 389, Vol. VIII, No. 25.

A. CHRISTIE & CO. MANUFACTURERS AND BUILDERS. WE would intimate to our friends and the public that we have within the last three months fitted up the large brick building in the rear of the Workshop, in Waterloo Street, with a powerful engine and all the machinery necessary for carrying on extensively the manufacture of DOORS, SASHES, BLINDS, MOULDINGS, TURNING, JIG SAWING, and all that may be required for BUILDING PURPOSES.

L. L. SHARPE, WATCHMAKER AND JEWELLER, 13 King Street, - - - - - St. John, N. B.

ENGLISH AND SWISS WATCHES, ENGLISH GOLD CHAINS, ENGLISH AND AMERICAN JEWELRY, CLOCKS, Patent Lever Watches, which will sell very low for Cash. A good variety of Fancy Jewelry, Finger Rings, Hair Chains, Spectacles, &c., &c.

NORTH BRITISH AND MERCANTILE INSURANCE COMPANY, OF EDINBURGH AND LONDON. ESTABLISHED IN 1823. CAPITAL, - - - - - £2,000,000 Sterling.

FIRE DEPARTMENT. THIS COMPANY insures against loss or damage by Fire—Dwellings, Household Furniture, Farm Property, Stores, Merchandise, Vessels on Stocks or in Harbour, and other Insurable Property, on the most favorable terms.

LIFE DEPARTMENT. Ninety per cent. of the Profits are allocated to those Assured on the Participating Scale. - - - - - HENRY JACK, General Agent.

INDISPUTABILITY. After a Policy has been five years in existence it shall be held to be indisputable and free from extra premiums, even if the assured should remove to an unhealthy climate after the date of issue.

FIRST PRIZE CABINET ORGANS. PROVINCIAL EXPOSITION, Oct. 13, 1867. The first and only prizes for CABINET ORGANS was awarded to the LATELAIN and CO.

M. LAUBILLIARD exhibits a fine toned large Cabinet Organ, with two Banks of Keys, Eight Stops, FIRST PRIZE.

Mr. L. also shows a Cabinet Organ in Rosewood Case, Double Reed, with Knee Stop and Automatic Swell, of great power and purity of tone, which is entitled to Honorable Mention.

FIRST PRIZE. These instruments are equal in every respect to the best American organs, and will be sold at 10 per cent. less than can be imported.

M. FRANCIS & SONS, New Brunswick Street and Shoe Manufactory, 88 Prince William Street.

WE have been manufacturing very extensively during the winter, and are now prepared to meet our Wholesale and Retail customers with an assortment not to be surpassed. We now offer THREE HUNDRED and FIFTY CASES of the usual assortment, embracing all qualities and styles made.

Ladies' Misses' and Childrens' Serge, Kid, Goat, Calf, Pebbled Calf and Grain, in Baltimore, Congress, Imitation, Baltimore, Imitation, Boston and all the newest styles made.

Men's, Boys' and Youths' Welling on BOOTS, in Baltimore, Congress, Oxford Ties and Brogans, suitable for Spring and Summer wear, made of the best English, French and Domestic manufactures.

The above Stock will be sold as low as any other establishment in this City.

Wholesale and Retail buyers will please call and judge for themselves in regard to quality and price.

The Goods recommended in this establishment can be relied on—strict orders being given to the salesmen not to mislead in any respect. Terms Cash. M. FRANCIS & SONS, April 18.

GRAND PRE SEMINARY, WOLFVILLE. THE First Term will commence AUGUST 9th, and end DECEMBER 25th.

Principal, - - - - - Miss M. R. EATON. Assistant, - - - - - Miss H. M. NOLAN. French Drawing and Painting, - - - - - W. F. CRAWLEY. Music, - - - - - Mrs. M. R. EATON.

Board and Tuition in all the ordinary branches, \$20 per quarter. Music, \$5 per quarter. French, \$3 per quarter.

Pupils furnish Bedding, Towels, Fuel and Light.—This payable quarterly in advance.

Mr. EATON, the Principal, has consented, at the request of her own salary, to make no charges less for the present year than they have been heretofore, and also, until other arrangements can be made, to take charge of the Music department. It is therefore hoped that her willingness to make sacrifices for the benefit of the School will meet with a hearty response, and that a full attendance may be secured. (July 22.)

THOMAS R. JONES, 10, King Street, - - - - - St. John, N. B. IMPORTER OF EVERY DESCRIPTION OF DRY GOODS.

READY-MADE CLOTHING, HATS, CAPS And every requisite for City and Country Trade. Lumber, Mining Companies, and Ship Builders' use in the above line.

TWINS, FISHING TRENDS, LINES, &c. &c. Wholesale and Retail on Liberal Terms. For sale Wholesale and Retail. (June 11—17.)

D. R. J. RITCHIE informs his friends that he has removed to Catcheside, Saint John, where he intends to practice his profession, in its different branches. Office and residence—King Street, opposite St. George's Church, Saint John.

LIVERPOOL AND LONDON AND GLOBE FIRE AND LIFE INSURANCE COMPANY! Fund paid up and invested. - - - - - £2,212,343 5s. 1d. stg.

Premiums received in Fire Risks, 1864, £243,074 stg. Losses paid in Fire Risks, 1864, £24,459 " Premiums in Life Risks, in 1864, £29,248 " Losses paid in Life Risks, in 1864, £14,197 "

In addition to the above large paid up capital, the Shareholders of the Company are personally responsible for all Policies issued. EDWARD A. ALLISON, AGENT FOR NEW BRUNSWICK, (Commercial Bank Building.)

PHOTOGRAPHS! SPECIAL NOTICE. Right on the Corner King and Germain Streets.

M. R. MARSTERS thinks the public for their very liberal patronage in the past, and begs to say that having just thoroughly renovated, enlarged and improved his Establishment, and increased his facilities for producing First Class Work, he is determined to merit a largely increased patronage.

He has now the finest rooms and best skylights in the City, and is enabled, by long experience and practice, to promise his patrons a style of work that is not surpassed anywhere, with perfect confidence.

Notwithstanding the present low prices, he will use only the Best Materials, having made ample arrangements to procure them.

A newly fitted up Ladies' Dressing Room, which is entirely private, has been added for the convenience of his Ladies' customers.

All kinds of work furnished at short notice. Miniature, Mesopicture and Stereoscopic in Photograph, Ambrotypes &c. Having in possession the Negatives of his predecessor, Mr. J. N. Durland, copies can be furnished. Remember, right on the Corner King and Germain Streets, Saint John, N. B. M. R. MARSTERS, Oct. 20. L. W. W.

SCIENTIFIC EDUCATION. BY PROFESSOR ELDER.

Delivered before the Associated Alumni of Acadia College, June 8th, 1870.

Within the last three hundred years man's knowledge of nature has been greatly increased. Since the adventurous Italian inaugurated a rebellion against that spirit of comment and servility which had ruled the world for so many ages, men of like temper have risen in rapid succession, whose labors have shown that the proper employment of the human mind is not to listen submissively to the teachings of mere authority, but to question and to investigate.

The high praise of these is the highest praise of the philosopher; they made their followers sharers of their genius and imitators of their methods rather than devourers of their books. The work thus began has been most rich in results. Old sciences have been brought to a state of perfection, which a short time ago it would have been deemed presumption ever to hope for, and new ones have arisen, interesting to fascination in themselves, and connected with some of the most important questions which shake the minds of men. Some of these, by the new facts and conceptions they have supplied, have produced important changes in opinion; some by the methods they have suggested have imparted new vigor to the study of other branches of knowledge.

Questions long believed to be settled have been brought up again for re-discussion, and the decision of ancient dogmatism have in many cases been reversed by modern inquiry. The study of life and law has placed new powers in the hand of man, and given him revelations of order, completeness and design, well calculated to inspire reverence and admiration for the wonderful ways of the Maker of the universe. Modern civilization is mainly the outcome of the forces thus set at work. Its distinguishing characteristics, increased care for the comfort and preservation of human life, the great pains taken to alleviate human suffering, the skill with which the resources of nature are made to supply the wants of man, the vigor of intellect which makes us unwilling to pronounce any desirable end impossible, and above all that broad philanthropy which labors to make all benefits, both mental and material, the property of all men everywhere, have, as their inspiration, cause, or valuable co-worker, modern culture, modern discovery and invention.

Add to these these facts,—that when pursuing any of these branches of inquiry we are studying the Creator's methods of working where those methods may be most minutely traced, that some of them are necessary to a true understanding of the human race, and others the discussion of topics connected with the very foundations of belief, and we shall have little difficulty in understanding why it is thought by many that subjects so rich in results, so important in their relations, might be most profitably employed for the purposes of education. That while we prize all of excellence that comes to us from ancient civilizations, the curriculum adopted almost perforce at the revival of learning should be so modified as to secure the highest benefits which can be derived from the knowledge which has arisen since that time. This view seems reasonable, though much stronger arguments in its favor yet remain to be urged.

The number of subjects worthy of study presented by the whole range of human knowledge is very great, and as no one can become master of all, or even thoroughly acquainted with many, it becomes a question of the first moment what branches shall be included in a course of mental training. With the hope of starting some thoughts which may aid each one in deciding this question for himself, I propose to consider education under three heads—The end and aim of all education. The method to be followed. The means to be employed.

Concerning the first of these there is, I believe, but one opinion worthy of consideration. The truth which gives vigor to the mind is higher than that which ministers to the wants of the body. It is true that there are institutions with schemes of instruction whose purpose is to fit youth for industrial pursuits, but these are only schemes of instruction. Their object is to produce the tradesman, not the man. They serve a worthy end, but should ever be kept apart from systems which aim at the higher result. Nothing is worthy of the name of education which does not strive to secure first and chiefly the growth of mind. As God's work harmonizes in all its parts it may be that the conditions which are in the highest degree favorable to this growth are those which will most surely meet other requirements of man's nature. This point is well worthy consideration; but however it may be decided, the lofty purpose which gives its dignity to education must never be forgotten—it is the vigorous and harmonious development of the powers of the human soul. Those only are the loyal champions of truth who are won by the beauty of her face, the majesty of her presence, and not by the gifts she may bear in her right hand or in her left.

It is a worthy aim. To fit a man to think, to act, and to enjoy; to cultivate that which is most god-like in man, that which lifts him high above the material and links him with the divine, that which enables him to win from life with all its toil and turmoil a higher good than ease or pleasure could bestow, which dignifies his position however humble by that enduring ambition that unites him with the workers of former ages, the moulders of the future, which renders him independent of the limits of time and place, enriching his present with the wealth of the past, the exhaustless treasure of an endless life.

The worth of mental culture has been long acknowledged. The ruler has no more important duty than to provide for the education of the people. The man who makes it easier for him who wills to work to gain the prize of high scholarship, is accorded the name of philanthropist. Not only is it deemed fitting that a considerable portion of life should be devoted to regular study, but the determination which makes this one great object and desire and labors for it with persevering energy is counted most worthy ambition. When we remember that the purpose of such study is not merely to make ourselves acquainted with the accumulated knowledge of the world so far as may be, but more especially to use knowledge as a healthy exercise for the mind, we see that the greatest care is necessary in making choice of subjects and deciding upon the manner in which they must be approached. A defective method may render unprofitable the study of a fertile subject; ill-selected or

ill-timed subjects cannot yield an equivalent for the labor bestowed upon them no matter how wise the method in which they are treated. In either case error may inflict incalculable loss. The superstructure once commenced it is too late to correct radical defects in the plan, or to remove unsuitable material which may have been placed in the foundation. When the mind has been disgusted by subjects unskillfully presented or wearied out with unwilling labor, mental power has been wasted, which if utilized would have produced the most worthy results. Through the operation of one or both of these causes the student may be sent out into the world with less correct ideas of life, less truly an educated man, than some who have never enjoyed his advantages. These are matters of common observation, and may aid us somewhat in forming a correct idea of the nature of education; they will at least warn us that the excellence of its results may be marred by lack of judgment or skill.

What then is the manner in which the various branches of knowledge must be presented to the mind, in order that the highest possible benefits may be derived from their study? Let us employ ourselves a short time in seeking an answer to this question.

We observe that there are two sources from which man may receive information—the world of words, and the world of facts; and the knowledge received is in both cases invaluable. The noble thoughts of great men come to us through books, while much that is of the greatest importance man should know is knowledge derived through his own experience, or discovered by his own investigations. Besides that course of training whose chief theatres are the school-room and the lecture-room, there is a wider course which also merits the name of education—the world is its museum, events its lectures, and its books are men and things. This education, which man receives by daily contact with the world of things, is the only one which is universal. It is commenced in childhood, it is continued to old age; it has special benefits for the refined, the most barbarous is not without it. The motives which impel to the acquisition of the knowledge thus provided are most potent in their influence, and most varied in their character. The very maintenance of life, safety, health, comfort, convenience, have been made to depend upon it. It has been the opulent source of all science, and that which most immediately concerns man can be learned in no other way. It has guided the human intellect to the loftiest heights; its revelations have inspired the grand thoughts of the poet, the lofty speculations of the philosopher. It conveys information in the manner best suited to the mind, as may be judged from the permanence of its lessons. What a man experiences he knows: does he know ought truly which he has not experienced? What one finds out for himself is his own forever; that which is communicated to him he holds by the slack right of a borrower. In this we are regarding nothing higher than the possession of knowledge; when we come to consider the effect produced upon the mind the results are still more remarkable. When one of the numerous questions which are daily presenting themselves to all is fully met and answered, the mental gain is greater than could have resulted from months of patient toil spent in committing to memory the statements of others; indeed this venturing into the unknown with no guide but observation and reason, seems to be the very means of mental growth. Here then we have an education remarkable alike for its origin, its extent, the quality of its incentives, the success of its method, the permanence of its lessons, and the importance of its results. It is in fact the education which God has provided for all men; constant in its influence on the life of the individual, and producing in its action upon the race so large a number of those triumphs of mind which are the marks of its splendid progress. May it not be that in this we have a pattern; that all intellectual culture must be an expansion of this, and carried forward in imitation of it?

But let us enquire further. When we consider the nature and circumstances of the being for whom education is designed, we observe, first, that his faculties are bestowed upon him, not in their fullness of power, but in a state of infancy, requiring to be unfolded and strengthened by use; secondly, that the gifts of God are bestowed upon him in nature in a manner which renders them discoverable by investigation, and in a state in which they are most capable of improvement by cultivation; the methods of which must themselves be found out. Man is given a mind desirous of knowledge, capable of investigation. The constitution of nature is such that investigation into her secrets leads to discoveries which confer unexpected benefits. Success stimulates the mind to further effort, and each new discovery helps to render possible a greater. Man requires, nature provides. Man desires a deed, nature says, "work for it;" and he does work, and the results of his work may be appreciated by any one who will carefully inquire into the character of that which marks the difference between him—the murdering half-savage, and him—his son and heir the Englishman of to-day—lord of the world, because master of nature's secrets. Nor are splendid material benefits the greatest rewards earned; the effect produced upon mind by the labor of mind upon nature is infinitely more worthy. Is the culture which the Author of mind has provided for mind of so poor a quality that man can improve upon it by reversing its method and discarding its material? Is an organ to be best developed by performing labor artificially provided for it, or that which is its function? I find no other conclusion possible than that we have afforded in the relation between mind and nature; and by nature I mean the whole constitution and course of things which God has established—an example showing the method and means by which all the faculties of mind may be most successfully unfolded in every direction. Thus are man's requirements and circumstances harmonized in the world's incessant plan; mind to be developed and nature to be investigated; mind the worker and nature the material; man the student, the universe God's grand university.

The works of poet and painter, sculptor and composer are tried by the standard of nature; wherein they express her modes they are approved, wherein they fail they are condemned. The speculation or project which can be shown to be unnatural at once pronounced unscientific and counted unworthy consideration. The work of the teacher should be subjected to the same severe test. The Master of Phil-

osophers was accustomed to commend to his followers the childlike mind as a necessary condition of the acceptance of heavenly truth, and to place the child before them as a model. The educationist may learn much from the same source, and humiliating as it may seem, the lessons learned, sitting at the feet of childhood, and studying this stage of mental development will often afford him a much better guidance than the conclusions of pure reason.

It is worthy of remark that in the great concerns of life nature appears as an indicator of methods. God has not left man without a guide. For his moral elevation he has Christianity with its clear revelations of the undiscoverable. The method by which his physical, social and intellectual improvement may be secured is indicated in the physical, social and intellectual conditions to which he has been created subject, in that creation with his laws, more or less easily discovered, which God has left as a witness of his rule. A few examples may illustrate this. Every one is aware that if health is to be promoted, it must be by maintaining those habits which accord with the constitution of man. This seems so simple and obvious as to be self-evident, but the history of medicine shows us that even this had to be discovered. In former times the most loathsome decoctions were administered to patients, and the most torturing processes resorted to by physicians; and the great question seemed to be, not what the nature of the disorder required, but what new cruelty or vile potion ingenuity could invent. You may read of a wounded man being left with his wound altogether unhealed, while the weapon that inflicted it was salved and bandaged and treated with the utmost tenderness. Scarcely more wise were the measures by which those terrible pestilences which frequently desolated cities were combated—measures in no wise connected with their origin. Patient study of the human body has resulted in more correct ideas of the physical requirements of human life; the true causes of infection have been sought, and the results have been lengthened human life and increased security against disease. In matters which relate to the government of society there has been similar progress. The social relations prescribed in the Republic, when contrasted with the plain teachings of modern Political Science, afford a fine illustration of the fact that the relations which God has established in this part of His kingdom are infinitely superior to anything man can deduce from his limited reason. In the one case we have a disgusting communism—false and impossible, because contrary to nature; in the other, a clear, practical acknowledgment of the great principle that all that exists is evidently the work of a Maker designing to preserve that which he has made; an old precept, but one which the long experience of the world is just beginning to prove of general application. In the culture of mind this principle holds as well, and nature appears in this also as an indicator of the true method. This great work, to be successful, must be carried on in imitation of the mode in which man receives that education which arises from his circumstances and surroundings, his necessities and desires; which has raised him from the burdened supporter of a not overjoyous existence to be the distributor of the opulent resources of the empire of matter.

We now come to inquire into the nature of this mental culture which man receives from things. The most remarkable characteristic of the knowledge derived from this source, is that its acquisition invariably necessitates original effort. Nature's secrets must all be found out—she never tells them. She spreads her book of problems before the learner, day after day repeating the same mysterious processes before his eyes to tempt enquiry; and if so much time were not foolishly spent in teaching the young beginner in this school not to ask questions, or even more perniciously in answering for him what he should be set to find out for himself, if proper care were taken to direct this God-given curiosity into proper channels, her beneficent purpose would be more frequently attained. In the discovery of her laws observation and experiment are required, and the reason exercised, and by the mental labor thus performed the observation is made keen and critical, the reason clear and cautious. She suits her labors to the capacity of all, but from all she requires that the same toilsome and patient investigation shall precede the acquisition of valuable knowledge, and any process which reverses this order, which makes the employment of mind seeking culture one of appropriation rather than discovery, fails to secure the highest benefit. The savage seeking roots for food, forming an improved implement by a slow and toilsome process, or lighting a fire by the rudest means; the child becoming experimentally acquainted with the effects of heat and gravitation by lessons not always immediately satisfactory perhaps, but proverbially lasting; the school-boy constructing a multiplication table for himself, and the philosopher laboring on the most advanced questions mind has yet attempted, are all learning by the same method, are alike certain method of experiment; are alike striving to wrest some knowledge from the unknown and make it theirs.

The effects of this kind of training are seen in every stage of the progress of the world; for the human race is itself a pupil, ever toiling slow from grade to grade in God's grand school of time. The motives presented to man, varied and powerful, have availed to make him a never satisfied investigator. See how splendid and complete is nature's system of reward, and how invariably she lets the penalty of loss come upon the idle and the unwise.

First necessity, blind and imperious, hounds man along the path of discovery and invention, pressing him with a want, and tempting him with a vaguely defined good, till the eater of wild fruits becomes in turn a hunter of beasts, a keeper of flocks, a tiller of the earth, king of iron and fire. A little while he bows down in fear or veneration before the giant forces of nature, but soon he turns to torture from them the secret of their power, and slip their necks beneath his yoke. From the materials accumulated or enterprises undertaken by him in his curious researches unhoped for benefits arise. He pursues alchemy and discovers chemistry, he seeks for a new route to India, and finds a new world. The companionship of art renders light the sentence of servitude; science avails to be the sacred guardian of life, the preceptor of a noble culture. But the riper mind becomes sensible of higher motives. It no longer seeks mere facts that bear on material advantage, however important, how-

ever splendid, nor is it led by curious desire to know all that may be known. The majesty of truth, divine, serene, begins to win its admiration, and the following of truth for truth's sake becomes the high motive of a life whose labors have ceased to be toil and become an ever varied delight. The search for truth as beauty has given us Greek sculpture, a wonder and study for all time. In the mystery shrouded reverence of medieval chemistry it produced that glory of architecture, the Gothic Cathedral, whose heaven-pointing arches and clustering columns seem like an unceasing hymn of adoration, a sacred poem wrought in stone. The bewildering mazes of philosophic speculation show us the track of mind seeking truth in one way; in another the more modern doctrine which teaches us to lay broad and deep the foundations of knowledge in those things in which knowledge is most easily attained and most certain; and from a true acquaintance with these and with the mental strength which such study gives, to rise by well laid gradations to the knowledge which is most difficult. On such considerations as these nature grounds her claim to be the model of the educator, the rugged nurse of mind.

If these opinions are correct, if it is true that this training which the Creator has provided for man, and which has been so successful in its action upon the race, is to be the pattern of those who strive to extend the benefits it has brought to the foremost minds as much as may be to all, then this prime characteristic must ever be regarded. It would seem that the work of discovery must go hand in hand with that of acquirement, else the nature of the exercise is not suited to the requirements of the mind. This would throw doubt upon the scientific truth of any method whereof communication either by books or lectures is the most important element.

The human intellect is so capable of improvement, so naturally desirous of knowledge, that if desire has not been suffered to lie dormant or destroyed in its infancy, that it can hardly be brought in contact with anything capable of giving information without receiving some benefit. In cases where the memory alone is cultivated it acquires remarkable ability to retain, and its possessor is able to accumulate a surprising amount of disjointed facts. When study consists in making one's self acquainted with the views and discoveries of others, there can scarcely fail to be some true education in the work—how insufficient it is, however, is shown by the readiness with which the ideas thus received fade to indistinctness. Few will hold that either of these is education, for both of them may fail in attaining its great end. A man thus learned may know much of which others are ignorant, and may be able to do, to understand, and to enjoy much that they cannot; and yet when he comes to attempt that which requires original mental activity may find himself inferior in intellectual vigor to men whose range of knowledge is exceedingly limited.

Having acknowledged that the work of the educator is to promote healthy mental activity, let us be sure that when we choose one kind of study or method of treatment in preference to another, we take that which is best fitted for the purpose. There is always danger lest the pursuit of knowledge become a mere mastering of complicated details of fact or deduction; and whenever this does occur the student is sensible rather of an overburdened memory than of an invigorated intellect. Before the question of thoroughness of acquirement, most important in its place, should be considered that of the suitability of the particular study to the present requirements of the mind. That a subject is intricate and extended, and hence affords an opportunity for continued mental labor, does not prove it a profitable subject for study; for there is a toil which enfeebles and disgusts, as well as an exercise which invigorates and inspires.

It would seem, then, that mental culture, considered upon transcendental grounds, requires that a careful original investigation of facts, rather than an explanation of them received from another, shall precede an understanding of them; that understanding should precede acquirement none will doubt. In this way the mind is trained in the art of observation—that potent guide to knowledge. It requires, as well, that the reason should be employed in putting together the materials thus procured, in discovering the connection of the facts or appearances thus observed. In this way the mind is exercised in forming judgment and arriving at conclusions, the correctness of which may be readily tested. The method is active, not passive; it makes the student a restless seeker after truth, not a patient receiver of information.

[To be Continued.]

FROM OUR AUSTRALIAN CORRESPONDENT. VICTORIA, 27th March, 1870.

DEAR VISITOR.—The last mail has brought us news of a melancholy nature. Sir Charles Darling, the old and respected governor of Victoria, who, in the time of honest political controversy, about four years since, stood between our rights as a people and their destruction, has gone to his long rest. Nova Scotia has produced many noble sons, but none of more sterling worth, integrity of purpose, or commanding talents, than the one whose loss is now so much deplored in this country.

Sir Charles Darling was born at the quiet little town of Annapolis Royal, Nova Scotia, in 1809. At an early age he was entered as a student in the Military College, Sandhurst, from whence he entered the army. In 1829 he made his first acquaintance with the Australian continent as aide-de-camp to his uncle, Sir Ralph Darling, who, at that time, was governor of New South Wales. From this he was appointed as military secretary and secretary to the governments of Barbadoes and Jamaica. In 1845 Sir Charles was appointed one of the Immigration Commissioners for Jamaica; two years subsequently he was called upon to take the governorship of St. Lucia. In 1851 he was despatched to the Cape of Good Hope as lieutenant-governor. His valuable services here marked him as a governor of promise, and he received an appointment as governor-in-chief of Antigua and the Leeward Islands. In 1855 he accepted the governorship of Jamaica, which appointment he held till 1863, when he was called upon to succeed Sir Henry Barkley in the governorship of this colony.

Shortly after Sir Charles Darling's arrival here, he was called upon to prove his fitness for the position which he occupied by a crisis which caused his duties to become anything but pleasant. A contest took place between the Council and Assembly, which at last culminated in the rejection of the Appropriation Bill by the Council, the consequent stoppage of supplies, and the exhausting dead-lock which brought commercial ruin and disaster on every hand, and which, but for the timely and judicious measure adopted by Sir Charles, would, in all probability, have ended in anarchy and bloodshed. With the advice of his ministers, and the almost unanimous concurrence of the Assembly, he was induced to take certain steps, in order to ward off, what threatened to prove a public calamity, or in other words, to satisfy the public creditors in a constitutional manner. For this act he was recalled by the Home Government in a way which precluded the chance of any future appointment. Sir Charles immediately returned to England, a broken-hearted and ruined man. The morning of his departure witnessed a demonstration, the like of which is seldom seen. About seventy thousand persons of all classes assembled to wish him a sad good-bye. The whole vast assemblage was in tears. His last memorable words will never be forgotten by those who heard them; all felt that he had fallen a victim to the loyalty with which he carried out the principles of responsible government.

He has not long survived the blow, but he died justified before his country, and had he lived a few days longer he would have had the satisfaction of seeing the highest honors of state conferred upon the minister under whose advice Sir Charles acted, viz. the hon. James McCulloch. Sir Charles' death has thrown upon this colony the duty of making provision for his family, which, during his lifetime, through the trammels of officialdom, they were not permitted to accept. And right cheerfully have the people responded to the call of duty. The outgoing mail will convey the intelligence to Lady Darling that a Bill has been passed, without opposition, providing for the settlement of £1,000 a year upon herself, and the sum of £5,000 for the education of her children.

The case of Sir Charles Darling will serve to show that, whatever may be the faults of Victorians, and they are many, that ingratitude to the true is not among the least of their virtues.

Victoria and the Australian Colonies are moving on steadily and rapidly in the march of progress; the great drawback in this country is scarcity of population. The extreme distance from the great centres of moving population, such as England, Ireland and the States of Europe, and the consequent expensive voyage will, for a long time, prevent a great influx of emigrants to these shores. But yet Victoria can offer inducements to the intending settler in the way of climate, soil and mineral resources, unequalled by any other country in the world. Free selection, both before and after survey, is now the law of the land. Any one is at liberty to select from twenty to three hundred and twenty acres at the upset price of one pound per acre, on condition that he resides upon it, and cultivates one acre out of every ten, and that he pays at the rate of two shillings per year per acre as rent, the same to be credited as part payment for the land; or if he prefers it to claim the crown grant at the expiration of three years upon paying the balance of purchase money. Railways and telegraphs are being rapidly pushed forward; fifty miles of a new railway have during this week been contracted for by the government, at the rate of £5,000 per mile, exclusive of rolling stock. This high price is owing in a great measure to the dearness of labor, which always rules at extreme rates.

The total expenditure for the year 1870 is proposed by the Treasurer to be fixed at £3,750,000. It is probable, however, that the Assembly will curtail this amount by some £500,000 so as to be inside of the expected income, which is estimated at three millions and a half. The revenue from spirits alone during 1869, at ten shillings per gallon, amounted to £445,220; add to this moderate consumption of 17,000,000 gallons of colonial beer, and at the same time bear in mind that the population does not exceed 750,000, and you will have little difficulty in arriving at the conclusion that the Australians are pretty thirsty souls. Is it to be wondered at that the government are seeking the sanction of Parliament to the expenditure of £238,000 during the ensuing year for the erection and maintenance of charitable institutions, lunatic asylums, and industrial schools. Yet such is the case. Besides the enormous amount of £265,000 add for penal establishments and jails. These figures speak for themselves, comment from me is unnecessary. Humiliating however as these hard facts appear, you must not forget that a very large proportion of the revenue is absorbed in works of art, science and industry, the establishment of public libraries, museums and institutions of learning, in the extension of railways and telegraphs, and in the adoption of those various measures by which the foundations of this promising young empire may be laid on a firm and enlightened christian basis. E. M. B.

A HISTORY OF THE POPES.—The *Newspaper Press*, of Vienna sums up the history of the Popes:—"From St. Peter (in supposing that he was at Rome) to Pius IX. there have been 297 Popes, including 24 anti-Popes and one female Pontiff; 19 of them left Rome and 36 reigned in foreign countries; 8 ruled a month only; 40 one year; 23 two years; 54, five; 51, fifteen; 18, twenty; and 9 only for a longer period. Among the 297, 31 were declared usurpers and heretics; out of the 206 legitimate, 64 died of violent death; that is to say, 18 were poisoned and four strangled, and the rest perished in other ways. Independent of the Popes of Avignon, 26 Pontiffs were deposed, expelled, and banished from Rome; 38 others could only maintain themselves by the aid of the foreigner. Out of the whole number, 153, or more than one half, showed themselves unfit for the office; 6, in spite of their vows, had children. Leo IV. it is said, was a woman, and died in childbirth. Urban V. confessed his fallibility, and submitted to the censures of a council; two other popes, Victor III. and Adrian VI. confessed in public that they had sinned, etc. Certain it is, that in this long history of Christ's vicars none may be taken of the frequent absence of the Holy Spirit."

Give a man a taste for reading and the means of gratifying it, and you can scarcely fail of making him a happy man. You make him a denizen of all nations,—a contemporary of all ages.