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PORTRAITS  
OF  
BRITISH AMERICANS,

BY  
W. NOTMAN,  
PHOTOGRAPHER TO HER MAJESTY.

WITH BIOGRAPHICAL SKETCHES

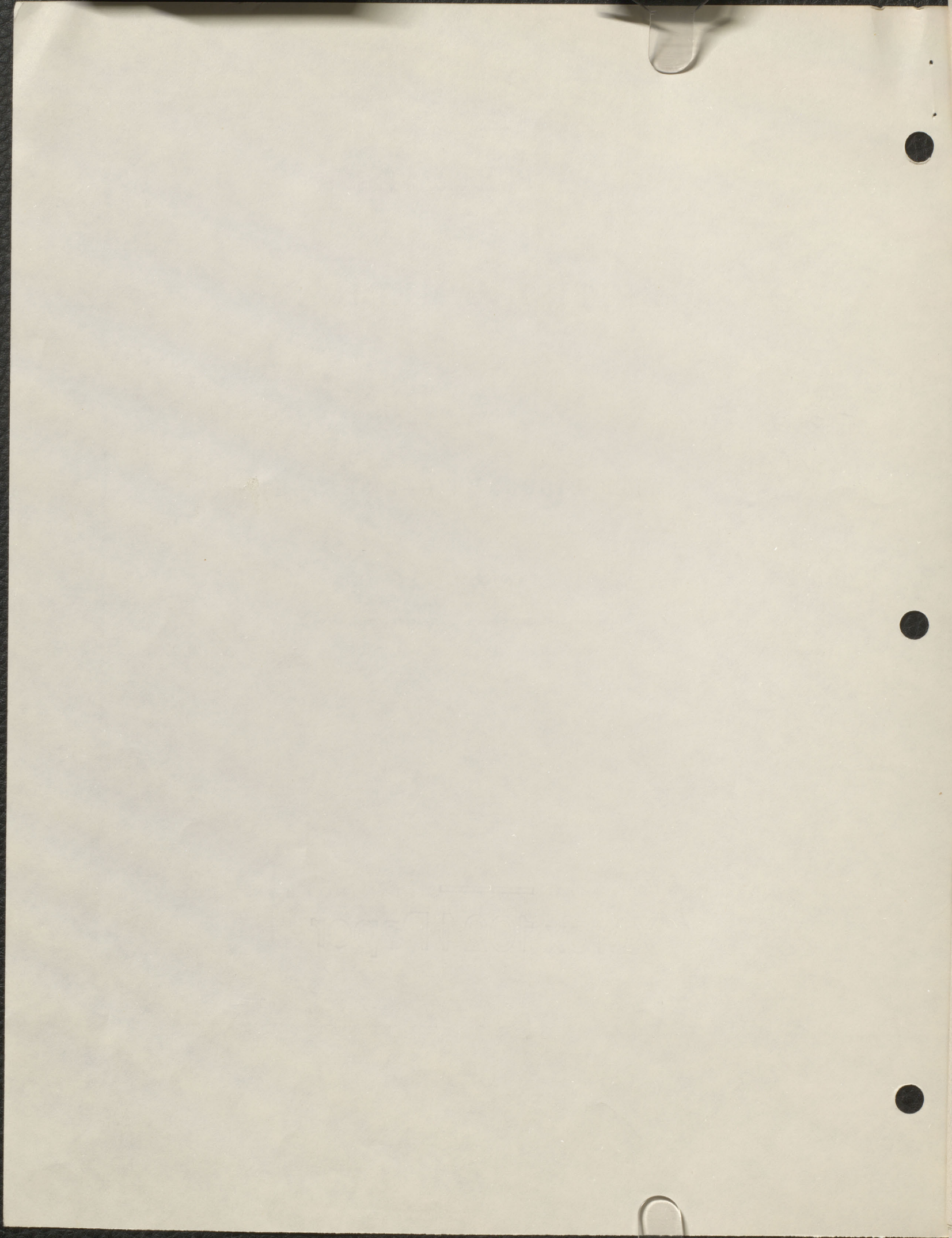
BY  
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PRINCIPAL AND VICE-CHANCELLOR OF THE UNIVERSITY OF M'GILL COLLEGE, MONTREAL.

ON the sixth of September, 1843, the Governors, the Principal, the Vice-principal, the Professors, the Lecturers, the Tutors, the Doctors, the Students, and many others, assembled in the newly erected building, and with imposing state and becoming ceremony, opened, for the serious business of education, the University of McGill College, Montreal.

Thirty years had elapsed since the Honorable James McGill, the benevolent founder of that University, had entered into his rest, and the like period had passed away since the friends and neighbors of that true-hearted gentleman, people who had observed his industry, praised his perseverance, and envied his success, learned from the revelations of his last will and testament, on what rock his ambition rested; how sedulously the upright merchant had striven to purify his gold by cleansing it of its dross, and to dignify commerce by making it the handmaid of philanthropy. They learned, too, how fair a monument may be built from the honest profits of honest trade, and with what undying verdure the memory of a good name may be preserved by associating it for ever with a good work.

Merchants dream dreams as well as poets, and see visions that are not necessarily colored with the hues of the counting-house. The advantage of such dreamers to a community is that their dream







thoughts are not, as a matter of course, of a vagrant type, the naked offspring of penury, idle children of active brains,

"Begot of nothing but vain fantasy."

On the contrary, they are dreams which the dreamer has the power to clothe in purple and fine linen, which move majestically between acquired wealth and elevated thought, which rise from the bank-book to the brain, taking, perhaps, in their miserable forms, the shape of quenchless avarice, chilling the heart and making the way of life weariness, and its end misery; or taking, in their joyous ones, the shapes of shining charity, warming the soul, raising each low and selfish wish, and prompting the dreamer in his tender waking to rule his life, and if he be wise, to rule his death in conformity with some clear and well defined system of benevolence. Many merchants in the city of Montreal have gathered greater wealth than was accumulated by the founder of McGill College, but none, we believe, have left a better or less perishable monument. With respect to the most of them, their names are forgotten, and their possessions are vanished away. If we are curious, and would learn who they were, we must

"Go to the dull church-yard, and see  
Their landmarks of mortality;  
See where their name is only found,  
By a small hillock on the ground."

With respect to him, his monument will, we hope, become a joy for ever, active in its usefulness, and eloquent in its youth.

They were, however, trying times in which the University commenced its useful career. Few men were found willing to contribute to its success, while many were disposed to quarrel over the property. The spirit of charity was asleep, but the spirit of contention was awake. The clenched fist took the place of the open hand. Those who did not love their country well enough to "build for it a synagogue," loved themselves sufficiently to aim at acquiring an interest in what another had built. They were

greedy of gain and careless about right; more ready to disturb a possession than to create a possession; more willing to enter on another's labors, than to sacrifice their own labors for others' weal.

The history of McGill College endowment must be regarded as a somewhat uncomfortable story. The aim of a will was, it is alleged, embarrassed by ingenious rather than honest doubts, while the intentions of the testator, there is reason to believe, were very questionably frustrated.

By those who knew him, and were supposed to represent his opinions, it was assumed, and not without reason, that Mr. McGill, in making provision for the foundation of a College, was moved by no original or exceptionable motives. He was a Christian gentleman of the old school, a devout member of the Anglican Church, and one who, by habit and inclination, was disposed to respect what custom and usage had established. Education in his day, was inseparably associated with religion, and it is fair, therefore, to presume that, had Mr. McGill intended to put asunder what was then always joined together, such intention would have found distinct, unequivocal expression in the words of his will. That will is not blemished by any such words. If, therefore, such intention existed in his mind, it must, we think, be sought for elsewhere than in the language of the instrument in which that mind found expression. Can it be found? The question will be deemed to be an idle one, but then the human mind will sometimes ask idle questions. This, however, is not the place to make the investigation. We have no wish to exhume the buried bones of the controversy. Indeed, the subject is merely referred to by way of suggestion, and to explain the reason why the authorities of the Anglican Church sought to administer the affairs of McGill College in the departments of divinity, and arts by means of an educational staff selected chiefly, if not wholly, from members of the united Church of England and Ireland.

That the duty undertaken by the Church dignitaries of that day







was discharged with wisdom and prudence may very fairly be doubted. It is not possible to recall those times, or the discussions of those times, with any sentiment of satisfaction. The demon of strife seemed not only to invest but to possess the College. If it be true that "like attracts like," then perhaps there was reason why the contentions within and without should act and react on each other, suggesting as well as provoking hostility. Argus-eyed non-conformity saw its advantage, and thus denominational combinations were brought to bear on the disputes. Reason disported herself in a raiment of loose logic. Men appeared to content themselves with the convenient conclusions which exactly fitted the result at which they wished to arrive. It was consolingly assumed that because certain intentions were not expressed in a certain instrument, that, therefore, those intentions were reprobated by that instrument. That such instrument must except what it did not include, and since religion was not expressly included, therefore religion was silently excepted. No doubt the whole question became tangled and blemished with strife and temper. Men wished to get rid of it and somewhat impatiently sought to cut the knot, the operation of cutting being much easier than the more troublesome one of unravelling. Of course it followed that the authorities of the Anglican Church became unpopular. In resisting what they deemed to be an effort to alienate property, they opposed the tide of public opinion, and for a season brought about the suspension of college work. Indeed the quiet duties of education could not be carried on in the presence of such contentions, and therefore many well-meaning persons were willing to accept peace at any price. Of the two evils which were probably present to their minds, those perplexed persons deemed it expedient to choose the least. Accepting issues of their own, they thought it wiser, that the Protestant Episcopal Church should forfeit a doubtful endowment, than that Protestants generally should lose the advantage of a University. Assuming then that there was reason for substituting the

convenient law of expediency for the severer law of right, it was in the interests of the College, under the new formation, a matter for congratulation that the subject of our sketch was appointed to the office of Principal.

The new Principal, it may be observed, possessed the negative advantage of belonging to neither of the national churches, and his selection, therefore, provoked no enmity on the part of either of them. His negative qualification of "No Church," became a positive advantage, for it disarmed ecclesiastical opposition and conciliated denominational favor; it secured peace to the Principal and rest to the College.

Dismissing the question whether or not the intentions of a benevolent man have been righteously regarded, as well as the question involved in it whether the great Protestant Church of Christendom has or has not been fairly dealt with, we rejoice to believe that a University which, whether rightly or wrongly, was shorn of its guarantees as a seminary for the diffusion of Christian education, does, for the present at least, enjoy the advantages of possessing in its Principal a Christian gentleman of earnest and sincere piety. The real value of all schemes of education depends more on the teacher than the system; and could we always be sure that the former would be well chosen, we might perhaps be content to be careless about the latter. Still it is difficult to forget that while the teacher must necessarily be changed, the system is intended to be permanent. The former is only a tenancy, while the latter is an entail. One depends on the righteousness of individual character, the other on the character of a righteous system. Happily for the University of McGill College, she enjoys, we venture to believe, in the person of Doctor Dawson, a Principal whose religious, moral, and intellectual qualifications are of a very high order, and these excellences add the purity of their charms to one who, in old English phrase, possesses "a goodly presence," as well as a conciliatory and pleasing manner. To-day McGill College may be



of use it might be not to use it at all. The first of these is the fact that the use of the word 'the' is not always necessary. In many cases, the use of the word 'the' is unnecessary and can be omitted without affecting the meaning of the sentence. This is particularly true in the case of proper nouns and titles, where the use of 'the' is often redundant. For example, 'The King of France' can be written as 'King of France' without any loss of meaning. Similarly, 'The President of the United States' can be written as 'President of the United States'. The second point is that the use of 'the' can sometimes be confusing. In some cases, the use of 'the' can imply a specific instance or a particular group, while in other cases it can imply a general category. This can lead to ambiguity and confusion for the reader. For example, 'The cat sat on the mat' could mean a specific cat and mat, or it could mean any cat and any mat. The third point is that the use of 'the' can sometimes be unnecessary in certain contexts. For example, in the case of abstract nouns, the use of 'the' is often unnecessary. 'The love of my country' can be written as 'Love of my country'. Similarly, 'The beauty of the landscape' can be written as 'Beauty of the landscape'. The fourth point is that the use of 'the' can sometimes be used to emphasize a particular point or to draw attention to a specific detail. For example, 'The fact that he was late' emphasizes the fact of his lateness. Similarly, 'The fact that she was late' emphasizes the fact of her lateness. The fifth point is that the use of 'the' can sometimes be used to indicate a specific instance or a particular group. For example, 'The king of France' refers to a specific king, while 'a king of France' refers to any king. Similarly, 'The president of the United States' refers to a specific president, while 'a president of the United States' refers to any president. The sixth point is that the use of 'the' can sometimes be used to indicate a general category. For example, 'The king of France' can refer to the entire monarchy of France. Similarly, 'The president of the United States' can refer to the entire office of the president. The seventh point is that the use of 'the' can sometimes be used to indicate a specific instance or a particular group, while in other cases it can imply a general category. This can lead to ambiguity and confusion for the reader. For example, 'The cat sat on the mat' could mean a specific cat and mat, or it could mean any cat and any mat. The eighth point is that the use of 'the' can sometimes be unnecessary in certain contexts. For example, in the case of abstract nouns, the use of 'the' is often unnecessary. 'The love of my country' can be written as 'Love of my country'. Similarly, 'The beauty of the landscape' can be written as 'Beauty of the landscape'. The ninth point is that the use of 'the' can sometimes be used to emphasize a particular point or to draw attention to a specific detail. For example, 'The fact that he was late' emphasizes the fact of his lateness. Similarly, 'The fact that she was late' emphasizes the fact of her lateness. The tenth point is that the use of 'the' can sometimes be used to indicate a specific instance or a particular group, while in other cases it can imply a general category. This can lead to ambiguity and confusion for the reader. For example, 'The cat sat on the mat' could mean a specific cat and mat, or it could mean any cat and any mat.

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congratulated; "to-morrow"—the words are written in no spirit of irreverence—must take thought for itself, "for sufficient unto the day is the evil thereof."

The Principal of a University is necessarily a power in a State, unobtrusive it may be, but nevertheless a power in spite of its stillness. Many characters are formed by his teaching, many minds are moulded by his opinions: while the shape and quality of his thoughts, not unfrequently, give inclination and consistency to contemporary events, and go far towards making or destroying a State. It is almost impossible to exaggerate the influence of those who control the education of the country; and of course the higher the education the greater the influence of the teacher.

Filling the chief place in the chief Protestant University, in the chief commercial city of British America, Principal Dawson's position and influence cannot very well be overrated, and it may therefore be excused if we indulge some laudable curiosity, and enquire who he is, whence he came, and what he has done?

We learn from a mass of printed pamphlets, as well as from works of more pretension, that Principal Dawson is by birth a Nova Scotian, for he was born at Pictou, and we are permitted to add on the 13th October, 1820. His parents, however, were of Scottish birth, and of good families; they possessed cultivated tastes, and had received a liberal education. Having resolved to relinquish his farm, and seek his fortune in the Colonies, it was natural that Mr. Dawson's father, in leaving old Scotland, should be attracted to Nova Scotia. Names sometimes mean things, and it is therefore possible that the loyal Scotsman derived solace in the reflection that in separating himself from the land of his birth, he did not separate himself from the cherished name by which that land was called. There seems to have been a vein of poetry running through, and inseparable from, his habit of thought; his daily calling, for example, did not interrupt his literary tastes, or interfere with his enthusiastic love for nature, to the appreciation and study of which he directed the mind of his son, the subject of our sketch.

Principal Dawson received his early instruction at the Grammar School and College of Pictou, the latter being then considered second to no institution of the time in the Lower Provinces. He finished his education at the University of Edinburgh, where, as if he were the heir to his father's tastes as well as to his name, he directed his attention chiefly to the study of natural history and practical chemistry.

The tastes thus acquired, Mr. Dawson was enabled to gratify when he returned to Nova Scotia. His father, who, besides being a person of some property, was engaged in a lucrative business, was naturally anxious to keep his only son at home. Nor was the latter disinclined to adopt the plan of life which had been prepared for him by his father. It possessed the double attraction of some occupation and a good deal of leisure, and thus time and opportunity were afforded for the pursuit of those natural history studies which had so thoroughly possessed his mind.

In 1842 a circumstance occurred that not only disturbed but changed the even tenor of Mr. Dawson's life. Sir Charles Lyell arrived in Nova Scotia. At his request young Mr. Dawson accompanied him on his geological explorations. Reading the book of nature in its sterner characters was no uncongenial duty to one whose passion had previously led him to read it in its lighter ones. The new study seemed to bear early fruit, for we find that on the departure of Sir Charles Lyell, the subject of our sketch followed up the investigations of that distinguished geologist; and, by way of result, he forwarded to the Geological Society of London a paper on the lower carboniferous formations of Nova Scotia, which we believe, with the exception of some trifles during his college residence at Edinburgh, was his earliest scientific contribution to any literary society.

The fascinations of geological investigation excited on the mind of Mr. Dawson their usual influence. Several papers were from time







to time prepared and published in the last-mentioned journal. The Government of his native Province about this time availed itself of his services, by instructing him to execute a geological survey of some of the coal fields of Nova Scotia. The report of this survey will be found in the journals of the Assembly. This official notice was not without its advantages. The explorer who is selected by a Government, is likely to receive attention from bodies less distinguished; and thus it was the authorities of Dalhousie College, Halifax, requested Mr. Dawson to give a course of lectures on natural history. Being delivered at the Capital, and being moreover well attended, they necessarily brought the lecturer into personal intercourse with the literary and scientific residents, as well as the official circle of that pleasant city. The charming gravity which characterises Principal Dawson's manner now, very probably pervaded his manner then. It is not fanciful to suppose that it was then, as now, accompanied with the most perfect fluency of language, adding force to his speeches and grace to his conversation. He does not merely talk, he converses. It is a social gift of, comparatively speaking, rare excellence, which most men desire, but to which few attain. It is as much superior to mere chattering as music is to noise. Language with him seems to wait upon thought; and no matter whether the occasion be trivial or important, the right word always appears to be ready to fill the right place. Possessing acquired knowledge and the natural habit of clothing it aright, it occasioned no surprise that the Government officials of Nova Scotia at once recognized the person of whom they were at that time in special need. They, therefore, lost no time in prevailing on Mr. Dawson to accept the newly created office of Superintendent of Education. The duties were, it is true, foreign to his experience, and, moreover, he had no wish then to enter into public life. That he did not insist on his disinclination to undertake the duty, must in part be ascribed to his natural desire to be useful, and, if possible, to promote what is good.

The offer was unquestionably flattering, and it became more so by reason of the political prominence of the gentlemen by whom it was made. He did accept it, and with it the task of putting in operation the new school act of that Province. The duty became a study, and its prosecution made him familiar with the educational systems of some of the adjoining States of the American Union, as well as with the more comprehensive school system of Upper Canada.

During the three years he was thus employed, he not only presented to Parliament as many annual reports, traversed the Province and delivered lectures innumerable, but he prepared many pamphlets, and especially published a work of marked merit and great utility on the improvement of agriculture in his native Province. Having fairly set the machinery of the new system in motion, and having, moreover, by the establishment of a Normal School, supplied what was lacking, he resigned the office in favor of his successor, the present incumbent. In the midst of these duties he collected the materials for his work on "Acadian Geology," which was published in 1855. We may mention, too, that on a second visit of Sir Charles Lyell, Mr. Dawson explored with that eminent geologist the "South Joggins" section of Nova Scotia; and was solaced by discovering therein the first reptilian remains found in the live freestone of America. This semi-official connection with Sir Charles Lyell led to other and important consequences. He was introduced to Sir Edmund Head, the then Lieut. Governor of New Brunswick. The appreciative powers of that gifted gentleman enabled him to discover Mr. Dawson's literary and scientific value. This introduction must be regarded as the first link in the chain of events which connected Mr. Dawson with the appointment he now fills. The truth is, Sir Edmund had made a personal discovery of great value, and he lost no time in turning it to account. King's College, Fredericton, was out of condition. Preliminary investigation was necessary to its present







repair and future management. A commission was appointed; and Mr. Dawson found himself associated therein with the Reverend Dr. Ryerson and the Honorable Messrs. Grey, Saunders, and Brown. Of the report itself it is not necessary for us to speak.

His Excellency Sir Edmund Head was promoted to the office of Governor General of British North America, and his residence was consequently transferred from Fredericton to the Canadian Seat of Government. To one so capable of giving advice, the Governors of McGill College appealed for counsel, when the duty devolved on them of selecting a Principal for that University, and the occasion afforded an opportunity to Sir Edmund of naming the subject of our sketch for that important office. The communication was, we believe, made by the Honorable Mr. Justice Day, and it was received by Mr. Dawson at Halifax, as he was about to embark for England. The letter was acknowledged, but the offer was not, we believe, accepted until after his arrival in the "old country."

In these seasons of intercolonial courtesy, and with the prospect of more intercolonial intercourse, it is pleasing to note that the Principal of one of our prominent Universities represents a contribution made, so to speak, by Nova Scotia to Canada, the property of the former Province by birth, and of the latter by adoption. How thoroughly Principal Dawson has adapted himself to his new home and his new duties are matters of knowledge to many and of observation to all. Shunning notoriety for its own sake, he has found his pleasures in his duty,—to the fulfilment of which duty, all his energies, intellectual and physical, have, we believe, been unceasingly devoted. College work all day, and work enough too, such work as wayward youth may not intermit, such work as mature manhood must not leave undone; close, exacting, continuous work, such as a hurrying, progressive age requires to be done, and done speedily. The picture of a College master is not only a picture of continuous toil, but it is an illustration of strong contrasts. The gravity of authority and the levity of obedience meet together, the

seriousness of age and the thoughtlessness of youth; combined work and solitary study are continually brought into juxtaposition. The earnest teacher must be an arduous teacher. His real conscience and the metaphorical rack will sometimes experience strange fellowship. Care and thought must in his mind keep familiar company. Education, as interpreted by him, must inseparably be associated with all instruction, whether physical or intellectual, moral or religious. It represents the business of a life, for it begins, or should begin, at the cradle, and ends only at the grave. The most perilous portion of these extreme periods is precisely that portion in which youth, wearing "its light and careless livery," capricious as spring time, and bright as a May morning, becomes the charge and property of collegiate rule, the subject of College discipline, and we may add the plague and affliction of College masters. The subject of our sketch could not if he would, and would not if he could, treat lightly such grave responsibilities. The Principal, the tutors and the scholars, represent the three parts of one whole, the treble lines which converge to one thought, meet in one hope, and melt in one prayer that the University with which they are associated may be really, what it is described to be boastfully, a school of discipline, an abode of morals, a home of learning, a source of pride, not only to the English community of Lower Canada, but to all the inhabitants of British America.

The subject of natural history is, as we have already stated, a special attraction to Professor Dawson, and it is not, therefore, a matter of much surprise that he should have found himself sympathetically drawn towards those persons in the Montreal community who share alike his studies and his tastes. The wonder is that amidst such various and exacting duties he should have found leisure to attend to the affairs of the Natural History Society of Montreal, and to contribute interesting papers to its Journal, including one entitled, "the Air Breathers of the Coal Period in Nova Scotia." And, as if it were not enough to minister pleasure and







instruction to a locality, we find the Principal, we had almost said, stealing time to contribute papers of considerable length on geological, zoological, and botanical subjects to various scientific societies in London and elsewhere; and these papers, we may add, generally contain a large amount of original research, while one of them may be regarded, especially by Canadian geologists, as a kind of "Gold Medal" contribution, for it illustrates for the first time the existence of animal remains in the Laurentian rocks of Canada. This remarkable fossil, which is the subject of the pamphlet, has, by Sir William Logan, been named "Eozoön Canadense." Such papers to the general reader will probably appear dry and unattractive. It is, however, a point in their favor that they are written in language so simple, and yet so exact as to fascinate ignorance, and go far to advance a mere neophyte into a scientific enthusiast.

In his earlier history, and for the advantage of his fellow-countrymen in Nova Scotia, Principal Dawson published a work on "Elementary Agriculture." More recently he has issued another work on the same subject, but of a more advanced character, entitled "Scientific Agriculture." The latter work has been adopted by the authorities, and has taken a place in the official series of Canadian School books. If it be true that he is a public benefactor who succeeds in teaching his countrymen how to grow two blades of grass where only one grew before, then a pedestal in reversion, and something else in possession, should, we think, be set apart for the author of these two works. Were their value experimentally tested and fairly applied; then would the heart of the husbandman have more reason to rejoice as he garnered the rewards of his labor, and "filled his barns with all manner of pleasant stores."

But other and higher studies had engaged the attention of Principal Dawson. Lest in the deep sea of science faith should lose her anchorage and drift hopelessly amidst unfathomable waters, or helplessly towards the shoals and quicksands of infidelity—lest

the Book of Nature should usurp undue authority and acquire the mastery of the Book of God, we find the subject of our sketch with earnest lowliness of mind calling back his thoughts, analysing principles, comparing and examining theories, and baptizing his conclusions afresh at the fountain of his faith. "There must"—we can imagine the Christian scholar to exclaim—"there must be affinity and relationship between Divine Philosophy and Natural Science. The literature of the depths beneath must articulate the language of the heavens above. There must be unison in the ascending and descending voices. Man may fail to hear aught, or falter in applying their speech, nevertheless the language of the sanctuary must not be silenced by the language of the rocks. The Revelation which informs him of "the beginning" must not be set aside by the discoveries which instruct him of the progress of time. The chronicle of creation must not be made void by the story of decay. The wisdom of God as revealed in his word must not be challenged by the power of God as disclosed in his works. Science must illustrate, and not subvert truth. Man may at present lack the ability to harmonize and reconcile facts which nevertheless are susceptible of harmony and reconciliation. He may see "only in part" through "a glass," and as yet but "darkly," yet the fervor of his faith should rise, and if he be instructed aright, will rise superior to the frailty of his reason. He may discern by the light of that indwelling spirit which the Creator has implanted, that knowledge was not given to extinguish faith. The messages of science are designed to establish and not to destroy the message of truth. The light which illumines the train of modern discovery would indeed be darkness if it should extinguish His revelation who is the source of light. The realms of nature would be peopled with evil if their study should disqualify the inquirer from investigating higher mysteries in the realms of grace. Such considerations as these may have prompted Principal Dawson to publish, in our estimation at all events, the most interesting of all his works. The subject of that work is unques-



the things that should be done in the world. The first thing that should be done is to have a good government. A good government is one that is fair and just, and that takes care of the needs of all its people. It should also be one that is strong and able to defend its people from foreign enemies. The second thing that should be done is to have a good education system. Education is the key to a better future, and it should be available to all people, regardless of their social class. The third thing that should be done is to have a good economy. A good economy is one that is able to provide for the needs of all its people, and that is able to create jobs and wealth. The fourth thing that should be done is to have a good culture. A good culture is one that is based on the values of honesty, integrity, and respect for others. These are the things that should be done in the world, and they are the things that will lead to a better future for all people.

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tionably an old fashioned one, and perhaps this fact occurred to the author when he chose for its name an obsolete word. The Book is entitled "Archaia" or "Studies of the Cosmogony and Natural History of the Hebrew Scriptures." It is dedicated to the Right Honorable Sir Edmund Walker Head in testimony, the writer adds, of "the most sincere respect and of gratitude for personal kindness." The author, as we understand him, does not seek dogmatically to establish a scheme of reconciliation between Geology and the Scriptures. He has not allowed himself to be betrayed into an error in which we think he fell in an earlier pamphlet on the "Testimony of the Holy Scriptures respecting wine and strong drink," of attempting to prove too much; on the contrary, his arguments are put suggestively, but with such force and satisfaction as enables him to deduce from the whole subject the critical summary "that the Bible has nothing to dread from the revelations of Geology, but much to hope in the way of elucidation of its meaning and confirmation of its truth." On the contrary, it fears no investigation and declines no discussion. Indeed it courts both. "While science" says a modern Divine, the Royal preacher Hamilton, "is fatal to superstition, it is fortification to a Scriptural faith. The Bible is the bravest of books. Coming from God, and conscious of nothing but God's truth, it awaits the progress of knowledge with calm serenity. It watches the antiquary ransacking among classic ruins, and rejoices in every model he discovers, and every inscription he deciphers, for from that rusty coin, or corroded marble, it expects nothing but confirmation of its own veracity. In the unlocking of an Egyptian hieroglyphic, or the unearthing of some ancient implement, it hails the resurrection of so many witnesses. With sparkling elation it follows the botanist as he scales Mount Lebanon, or the zoologist as he makes acquaintance with the beasts of the Syrian desert, or the traveller as he stumbles on a long lost Petra, or Nineveh, or Babylon. And from the march of time it fears no evil, but calmly abides the fulfilment of those prophecies and the forthcoming

of those events with whose predicted story inspiration has already inscribed its page. It is not light but darkness which the Bible deprecates; and if men of piety were also men of science, and if men of science were to search the Scriptures, there would be more faith on the earth and also more philosophy."

The subjects associated with Principal Dawson's duties and history are alike interesting and instructive. We could willingly blot many a page with the crude ill-shapen thoughts which arise to our mind and grow about our sketch with a kind of ivy like verdure. But alas! in a very humble way we too have to deal with space, and being moved by the obligations which lie on us, our notings must be brought to a close. Before doing so, however, we must add that the name and fame of Principal Dawson are by no means confined to the British American Provinces. Besides being a graduate of Edinburgh, he is a Fellow of the Royal Society, of the Geological Society, of the American Academy of Arts and Sciences, and of the American Philosophical Society. He is also an Honorary Member of the Botanical Society of Canada, and of the Natural History Society of New Brunswick; and as if these did not suffice, he is Corresponding Member of the Academy of Natural Sciences of Philadelphia, as well as of the Natural History Society of Portland. The alphabet might almost consider itself aggrieved at the duty of supplying so many initial letters in the shape of tribute to one person's name. There is still another honor which cannot be indicated by an initial, but which, as we happen to be acquainted with the fact, we may mention for the special benefit of our fair and curious readers. Principal Dawson is not a bachelor! During an eventful winter spent at Edinburgh he found time—it is his habit to find time for everything—to fall into captivity, and to marry Margaret, the daughter of G. Mercer, Esq., a resident of that famous city.



