



Ludus Literarius; or, the Grammar School. By John Brinsley. Edited, with Introduction and Biographical Note, by E. T. Campagnac. London: Constable and Co. 16s. 6d. net.

THIS is a reprint of a Jacobean treatise upon education by a Grammar School master of the seventeenth century. He taught at Ashby-de-la-Zouch, and wrote a book embodying his professional experience and aspirations, which are, he thinks, in agreement with those of "the most profitable schoolmasters and other learned" of his day. The book must, we think, profoundly interest the modern educationist, though there is a sense in which it cannot fail to discourage him. Three hundred years ago there existed schoolmasters whose teaching and practice would seem to be in advance of that of half the teachers of to-day. What hope does such a spectacle offer of quick progress in the future? The Grammar Schools of which Brinsley writes occupied a position between that of the modern Primary and Public Schools. They were of course day schools, and were attended by many poor boys, who were kept away in summer to work in the fields. On the other hand, a large proportion of Brinsley's scholars were prepared for the University, and remained with him till they entered College at fifteen years old.

The book was written in the form of a dialogue, one schoolmaster asking questions and suggesting difficulties, the other resolving doubts and teaching a respectful and yielding friend. The discontents of the scholastic profession seem to be much what they are now. Parents even then were harder to deal with than boys; fees were grudged, the social position of the teacher was uncertain, and he was the subject of harsh criticism and little sympathy, and the religious education he gave was matter of dispute—a dispute whose bitterness parents would not assuage by teaching religion to their children themselves. Some, we are told, to our surprise wished the subject not to be touched upon at all in school hours, prompted apparently not by sectarian but secular considerations. In spite of these many drawbacks, Brinsley maintains that he would change his profession for no other. "I take ordinarily more true delight in following my children," he says, "than anyone can take in following hawks and hounds." He deprecates the cruel methods of training, the "beating and dulling" which have caused some men to look back on their school days as a time of misery. He does not for one moment excuse harshness as conscientious; he condemns it. Men who fear God will not put children in terror, he argues.

An immense number of subjects of modern educational dispute are touched upon in the dialogue; for instance, hours of work, methods of discipline, the right relation of master and scholar, delegation of authority, and the desirable size of classes, as well as the most "plain and easy way" of teaching. The actual field of instruction is, of course, a narrow one. Reading and writing, English and Latin composition, roughly comprise it. A little is said about Greek and Hebrew, something of divinity, nothing at all of arithmetic or mathematics. A boy before he gets to fifteen should be able, we are told, to write down in plain figures any number which is given to him and should understand the method of its notation. He should also be able to read Roman figures for the sake of convenience in turning over books. This will be "fully so much as is needful for your ordinary grammar scholar. If you do require more for any you must seek Records Arithmetique or other like authors and set them to the Cyphering Schoole."

Great emphasis is laid upon English composition, and even to one's surprise, upon the enunciation and pronunciation of the language. The scholars are to "grow in our English tongue according to their ages and growths in other learning," so that even when they are very young they may "utter their minds of any matter wherewith they are acquainted." Those in the highest forms should be able to express themselves "not only in propriety but in variety of the finest phrase." To attain to this, they are to be constantly exercised in essay-writing, and even small children are to be made to write down in their own words a "table" which has been told or read to them. As a rule boys were entered at the Grammar Schools at eight years old, parents considering that those who went earlier were likely to be hindered in their growth and certain to take a dislike to their books. Brinsley, however, would have them entered as early as five. It is, he thinks, a good thing if some man or woman can be found in the parish to relieve the schoolmaster by teaching the smaller children upon his system; but if not, he must do it himself. The best way is "to begin where one would begin in a private house with the little ones playing."

In his opinion, the school for boys under eight should be made a "place of play, and the children drawn on by that pleasant delight which ought to be." In such case "it can no more hinder their growth than their play doth." Care must be taken with "forward" children that

they be not in any way overloaded or discouraged nor yet endangered by the overcharging of their wits and memories. In the highest forms they must, of course, be made to realize that nothing can be accomplished without "time, experience, and painfulness," but "bitterness of speech," "taunting, disgrace," and "severitie of correction" are to be avoided. He does not altogether preclude the rod, but it is to be rarely used when other methods fail, and not by "ushers" or monitors. The chief punishment is to be detention from play and the writing of lines. "Stubborn" boys should be expelled before they injure the discipline of the school. The master is to labor incessantly to convince his scholars of his goodwill, his aim being to make his boys pursue knowledge with "ease, certainty, and delight" in an atmosphere of "love" and "gravity." All familiarity between masters and boys is to be avoided. Each form should contain from sixteen to twenty boys, or even more. Two monitors elected by the form are to assist in work and discipline, but the master's eye is to be everywhere. He is continually to walk about among his scholars, lecturing, questioning, and promoting good-tempered emulation, so that all "go forward with alacrity and contentment." A discussion takes place between the two interlocutors about the use of translations which Brinsley approves, regarding their open use as likely to bring the learner on with a speed which will avoid weariness. To get rid of "dullness" and cultivate "delight" is not easy where hours are long, and Grammar School hours in the seventeenth century seem to us very long indeed. All the boys were expected to be in their places at six in the morning, and to work till eleven, with a break at nine of "a quarter of an hour or more." They were to return to work at one and continue till five-thirty, with a break at three. There was only one half-holiday in the week. There was no danger in those days of too much time being spent upon athletics. Our author approves of some play, being anxious "that none take hurt by his studie," but "care is to be had in the moderating of their recreations," too much freedom "draweth their mindes utterly away from their bookes that his friend is swearing about. He is more sorry for him than he could be if he had not just been through the same discomfort himself. At the same time his self-concentration is dissipated, and he goes home in better spirits and can laugh at both mishaps. How far it is reprehensible to take comfort in remorse from the thought of some one who has done worse is a difficult question. Here we suppose the effect of comparison ceases to be beneficial, from the point of view of the moralist at any rate. For all that, if we could not make it, the punishment might seem greater than we could bear. This is surely true whether it is a truth whose moral effect is good or bad. Of course every frank man knows that there are scores and thousands of people worse than himself, but that is one of the generalizations which are absolutely ineffectual. To know ourselves the worst of our intimates would be a hellish situation, yet none of us is so wicked as to desire that any one else should be worse than he need be. For his own part, the present writer has always thought that to be least in the Kingdom of Heaven would not be an altogether blissful position, and, considering the persons for whom it was suggested, it has always seemed to him that it was not intended to be. On the whole, however, we must admit that longing for comparisons in guilt is indefensible, just as envy of the mental peace of very good people is the only justifiable form of envy.

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There are moments when all those who are not conceited fools groan under the burden of their own stupidity. They go about their work day after day for a long time together with a sense that they are bringing to it no insight, no spark of originality. They are working without pleasure and with bad result. To see a fellow-workman, especially if he is as a rule a better man than themselves, in the same case will often lift the cloud. Here again we suppose the depression arises from self-pity, whose only antidote would seem to be pity for some one else. There is another form of conscious stupidity from which the sight of worse stupidity removes the sting. The fact that he has "said the wrong thing," hurt some one's feelings, showed himself in a ridiculous or contemptible light, will weigh upon a man (and still more upon a woman) for days. There is no denying that to see another person whom he realizes to be quite as clever, dignified, or good-hearted as himself do the same thing will cause him to forget his own vexation. It is mere superficial cynicism to say that he takes pleasure in the social smart his friend is swearing about. He is more sorry for him than he could be if he had not just been through the same discomfort himself. At the same time his self-concentration is dissipated, and he goes home in better spirits and can laugh at both mishaps. How far it is reprehensible to take comfort in remorse from the thought of some one who has done worse is a difficult question. Here we suppose the effect of comparison ceases to be beneficial, from the point of view of the moralist at any rate. For all that, if we could not make it, the punishment might seem greater than we could bear. This is surely true whether it is a truth whose moral effect is good or bad. Of course every frank man knows that there are scores and thousands of people worse than himself, but that is one of the generalizations which are absolutely ineffectual. To know ourselves the worst of our intimates would be a hellish situation, yet none of us is so wicked as to desire that any one else should be worse than he need be. For his own part, the present writer has always thought that to be least in the Kingdom of Heaven would not be an altogether blissful position, and, considering the persons for whom it was suggested, it has always seemed to him that it was not intended to be. On the whole, however, we must admit that longing for comparisons in guilt is indefensible, just as envy of the mental peace of very good people is the only justifiable form of envy.

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have called the beneficent comparison, however, has, we think, few practical ill-effects. But, it may be said, surely a true independence should free us all both from envy and from all sense of relief in the contemplation of the ill-luck and shortcomings of others. The argument is unanswerable. We can only plead against it that such independence will never be common till we get rid of a fear which is as natural to man as the fear of death itself, and that is the fear of isolation. Both breads are part and parcel of human nature, and can never be eradicated.—The Spectator.

"Jones was educated at Harvard, wasn't he?" "No; he merely went there."—Boston Transcript.

NOTICE TO MARINERS

NEW BRUNSWICK
(21) St. Croix River—Spruce Point light—Corrections to List of Lights.

Position of lighthouse—Spruce point lighthouse, St. Croix river, is located on the point one mile west of Oak point, as shown on Admiralty chart No. 464, and not on the point 1/2 mile above Oak point, which is Bluff head.
The geographical position as fixed by the International Boundary Surveys, Department of the Interior, is Lat. N. 45° 10' 3", Long. W. 67° 11' 9".
Sailing directions.—The bracket and remarks in the last column of the Canadian List of Lights referring to all St. Croix river lights are to be cancelled, and the following remarks entered for Spruce point lighthouse:—
"A vessel coming up the river should bring Spruce point light to bear 285° (N. 56° W. mag.) and then head on it till within a cable of Bluff head."

We have been using MINARD'S LINIMENT in our home for a number of years and use no other Liniment but MINARD'S, and we can recommend it highly for sprains, bruises, pains or tightness of the chest, soreness of the throat, headache or anything of that sort. We will not be without it one single day, for we get a new bottle before the other is all used. I can recommend it highly to anyone.
JOHN WALKFIELD,
LaHavre Islands, Lunenburg Co., N. S.
Typewriting is not confined to typists and stenographers—Many Business Men and people in private life use the Typewriter for personal convenience and it is generally the simple keyboard of the Smith Premier type prefer.
A. Milne Fraser, Halifax, N. S.

ASSESSORS' NOTICE
ALL persons liable to be rated in the Parish of St. Andrews, are hereby requested to hand to the assessors or either of them, within thirty days a detailed statement, under oath, of their property and income, as required by law.
Dated the twenty-second day of February, A. D., 1918.
W. E. BRYANT
H. RANKINE
D. B. McCOUBREY,
Assessors.

NOTICE
NOTICE is hereby given, that the Port Canada Docks Railway Company will, at the next session of the Legislature of New Brunswick make application for the passing of an Act providing that the time limited for the commencement of the construction of the railway shall be extended for a period of three years, and the time limited for the completion of the railway shall be extended for a period of two years respectively from the expiration of the times provided for the commencement and completion of said railway by Chapter 73, 5 George V., 1915, entitled "An Act to Incorporate the Port Canada Docks Railway," St. George, N. B., February 7th, 1918.
G. W. MARSH
For the Provisional Directors of said Railway Company.

NOTICE
ALL persons having claims against the estate of George D. Grimmer, late of the Town of Saint Andrews, deceased, are requested to submit the same duly attested for payment; and all persons indebted to said estate are requested to make payment to the undersigned executors.
Dated St. Andrews, N. B., February 6, 1918.
LLOYD D. MURRAY
HAZEL C. MURRAY
Executors

I HAVE ready for delivery pedigreed Angora Kittens, mitten paws, extra long hair. These are imported cats, very handsome; colors are orange, orange and black, orange and white, all white, and orange and gray.
MRS. E. F. MURRAY,
Chamcook, N. B.
Phone 60-2L.

FOR SALE—Spruce Weir Stakes and Weir Brush. Apply HAZEN STUART, Bayside, N. B.
FOR SALE—A Motor Boat 40ft. long, 9 ft. wide, 54 in. deep, 10 h. p. Mianus engine. Boat and engine three years old. Boat has sails and anchors. Carrying capacity 16 hogheads.
Apply to WALTER E. INGALLS, Grand Harbor, Grand Manan.

FOR SALE: Property known as the Turner Homestead at Bocabe, nine miles from St. Andrews, five miles from Chamcook Station on C. P. Railway. House has nine rooms and finished attic. An excellent summer or permanent home. Apply to A. L. FOSTER, P. O. Box, 1113, St. John, N. B.

MINIATURE ALMANAC
ATLANTIC STANDARD TIME
PHASES OF THE MOON

Table with 2 columns: Day of Month, Day of Week. Rows for March 9-15.

Table with 4 columns: Sun Rises, Sun Sets, H. Water a.m., H. Water p.m. Rows for March 9-15.

The Tide Tables given above are for the Port of St. Andrews. For the following places the time of tides can be found by applying the correction indicated, which is to be subtracted in each case:

Table with 3 columns: H.W., L.W., Time. Rows for Grand Harbor, Seal Cove, Fish Head, Welshpool Camp, Eastport, Me., L'Etang Harbor, Lepreau Bay.

PORT OF ST. ANDREWS, CUSTOMS

Thos. R. Wren, Collector
D. C. Rollins, Prev. Officer
D. G. Hanson, Prev. Officer
Office hours, 9 a.m. to 4 p.m.
Saturdays, 9 to 1
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T. L. Trearton, Sub. Collector
D. I. W. McLaughlin, Prev. Officer
J. A. Newman, Prev. Officer

SHIPPING NEWS
PORT OF ST. ANDREWS

The publication of the usual shipping news in this column is suspended for the time being, in patriotic compliance with the request issued to all papers by the Admiralty.

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George F. Hibbard, Registrar
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SHERIFF'S OFFICE ST. ANDREWS, N. B.
R. A. STUART, HIGH SHERIFF
Time of Sittings of Courts in the County of Charlotte:—
CIRCUIT COURT: Tuesday, May 8, 1917, Chief Justice K. B. D. McKeown Tuesday, October 3, 1918.
COUNTY COURT: First Tuesday in February and June, and the Fourth Tuesday in October in each year.
Judge Carleton

The Winter Term of The
FREDERICTON
BUSINESS COLLEGE
Opens Monday, Jan. 7, 1918
Pamphlet giving particulars of our courses of study, rates of tuition, etc., will be mailed to any address on application. Address
W. J. OSBORNE, Prin.
Fredericton, N. B.

BUSINESS MEN
Are just as anxious to discover and employ well trained and talented help as young people are to secure good positions. No better time for beginning preparation than just now.
Catalogues containing Tuition Rates and full information mailed to any address.

S. Kerr,
Principal

TRAVEL

Fall and Winter Time Table
Of The
Grand Manan S. S. Company
Grand Manan Route
Season 1917-18

After October 1st, 1917, and until further notice, a steamer of this line will run as follows:
Leave Grand Manan Mondays at 7:30 a. m. for St. John, via Eastport, Campbell and Wilson's Beach.
Returning, leave Turnbull's Wharf, St. John, Wednesdays at 7:30 a. m. for Grand Manan, via Wilson's Beach, Campbell and Eastport.
Leave Grand Manan Thursdays at 7:30 a. m. for St. Stephen, via Campbell, Eastport, Cummings' Cove and St. Andrews.
Returning, leave St. Stephen Fridays at 7:30 a. m. for Grand Manan, via St. Andrews, Cummings' Cove, Eastport and Campbell (tides and ice conditions permitting).
Leave Grand Manan Saturdays at 7:30 a. m. for St. Andrews.
Returning same day, leaving St. Andrews at 1 p. m., calling at Campbell, Cummings' Cove and Eastport both ways Atlantic Standard Time.

SCOTT D. GUPPILL,
Manager.

MARITIME STEAMSHIP CO., LTD.

Until further notice the S. S. Connors Bros., will run as follows: Leave St. John N. B. Thorne Wharf and Warehousing Company, Ltd., on Saturday, 7:30 a. m. daylight time, for St. Andrews, N. B., calling at Dipper Harbor, Beaver Harbor, Black's Harbor, Back Bay or Letite, Deer Island, Red Store or St. George. Returning leave St. Andrews, N. B., Tuesday for St. John, N. B., calling at Letite or Back Bay, Black's Harbor, Beaver Harbor, and Dipper Harbor. Weather and tide and ice permitting.
Agent—Thorne Wharf and Warehousing Co., Ltd., Phone, 2581. Mgr., Lewis Connors.
This company will not be responsible for any debts contracted after this date without a written order from the company or captain of the steamer.

CHURCH SERVICES

PRESBYTERIAN CHURCH—Rev. W. M. Fraser, B. Sc., Pastor. Services every Sunday, 11 a. m. and 7 p. m. (7:30 p. m. during July and August.) Sunday School, 2:30 p. m. Prayer services Friday evening at 7:30.
METHODIST CHURCH—Rev. Thomas Hicks, Pastor. Services on Sunday at 7:30 a. m. and 7 p. m. Sunday School 12:00 p. m. Prayer service, Friday evening at 7:30.
ST. ANDREW CHURCH—Rev. Father O'Keefe, Pastor. Services Sunday at 10:30 a. m. and 7:30 p. m.

ALL SAINTS CHURCH—Rev. Geo. H. Elliott, B. A., Rector. Services Holy Communion Sundays 8:00 a. m. 1st Sunday at 11 a. m. Morning Prayer and Sermon on Sundays 11 a. m. Evenings—Prayer and Sermon on Sundays at 7:00 p. m. Fridays, Evening Prayer Service 7:30.
BAPTIST CHURCH—Rev. William Amos, Pastor. Services on Sunday at 11 a. m. and 7 p. m. Sunday School after the morning service. Prayer Service, Wednesday evening at 7:30. Service at Bayside every Sunday afternoon at 3 o'clock except the last Sunday in the month when it is held at 7 in the evening.

The Parish Library in All Saints' Sunday-school Room open every Friday afternoon from 3 to 4. Subscription rates to residents 25 cents for two books for three months. Non-residents \$1.00 for four books for the summer season or 50 cents for four books for one month or a shorter period. Books may be changed weekly.

ST. ANDREWS POSTAL GUIDE

ALBERT THOMPSON, Postmaster.
Office Hours from 8 a.m. to 8 p.m.
Money Orders and Savings Bank Business transacted during open hours.
Letters within the Dominion and to the United States and Mexico, Great Britain, Egypt and all parts of the British Empire, 2 cents per ounce or fraction thereof. In addition to the postage necessary, each such letter must have affixed a one-cent "War Tax" stamp. To other countries, 5 cents for the first ounce, and 3 cents for each additional ounce. Letters to which the 5-cent rate applies do not require the "War Tax" stamp.
Post Cards one cent each to any address in Canada, United States and Mexico. One cent post cards must have a one-cent "War Stamp" affixed, or a two-cent card can be used. Post cards two cents each to other countries. The two-cent card do not require the "War Tax" stamp.
Newspapers and periodicals, to any address in Canada, United States and Mexico, one cent per four ounces.
Arrives: 12:30 p.m.
Closes: 4:55 p.m.
Mails for Deer Island, Indian Island, and Campbell—Daily
Arrives: 11:15 a.m.
Closes: 12:30 p.m.
All Matter for Registration must be Posted and so have previous to the Closing of Delivery Mail.

Readers who appreciate this paper may give their friends the opportunity of seeing a copy. A specimen number of THE BEACON will be sent to any address in any part of the world on application to the Beacon Press Company, St. Andrews, N. B. Canada.



VOL. X
THE

THE Courier
A trawler
Twixt Forth an
A score o' time
Her skipper's nam
Auld Robbie Lum
Her crew wis ony
An' I wis engin
Eh, Sirs, she wis a
The owner wadin
Tae gie the fockle
O' paint, or gre
An' ilka time I pr
I thocht tae hear
"Goad help the
Tae see her on the
When draw wis b
Gaul skipin' eas
Wad draw an a
The reid rout lay
She roupt like a
An' ilka soul on b
Except the engin
Thee four years s
Had ony Gairman
An' seen yow shan
They micht hae
For a' the tongues
"Is yon a boat or
"Hae! ye are heid
"Hae! whaur's
Ah, hee, it shows
When dealin' wi'
The Courier's kin'
An' gin ye wis t
Ye've find that Tai
That ae crew stick
An' we've been ab
Mate, man, an' e
Aye ance a week t
At Leith, Dundee, o
But whaur she gan
I canna mak' s
But Lumsden's bo
Tat sends mair m
An', man, but I've
While I've been e
"Whit wey?" Aw
But heed ye this bi
The best's no' a
When war's o'
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