

Galliard (gal-yard).—This word sometimes denotes a brisk, gay man, and sometimes a lively, graceful dance. Here, evidently, the latter.

Fret, fume.—Note the well-chosen words to denote the different ways in which the father and the mother were affected.

Charger.—War horse; high-spirited steed.

Croup.—The part of the horse's back behind the saddle.

Scaur.—A broken or precipitous place.

Clan.—A family, with its dependents.

II.

Trace the boundary-line between England and Scotland.

There are several rivers called Esk in Scotland. Can you locate them, and tell which one the poet probably had in mind?

Where and what is "the Solway"? Why is it selected for this illustration?

III.

Distinguish between the following pairs of words:—Steed, pal-frey; through, throw; rode, rowed; knight, night; brake, break; gate, gait; peace, piece; bridal, bridle; tide, tied; fair, fare.

IV.

Write short sentences showing the different senses in which the following words are used:—Brake, gallant, fleet, fair.

V.

What part of speech is each of the following words, and what is its grammatical construction or relation:—*Save*, stanza i., line 3; *so*, stanza i., line 5; *none*, stanza ii., line 2; *with*, stanza iv., line 3; *hall*, stanza v., line 2; *touch*, stanza vii., line 1?

VI.

Reproduce in your own language and in prose order the second and fourth stanzas.

VII.

Tell in your own words and style the story told in this ballad.

Teachers should lose no time in sending in their names. A great demand has been made upon us for some of the valuable books offered as premiums. While we have made preparations for a large demand, we must go on the principle of the first come first served. We cannot promise to keep our liberal offers open to an indefinite period.

✓ FUTURE OF OUR EDUCATION.*

Principal A. H. McKay, Pictou, N. S.

Music and gymnastics, as the twin subjects of Grecian pedagogies, appeared above the horizon for a space. The culture of experience then produced artists in language, the culture of physique, a race of men beside whom we might stand as puny invalids. Later, these Grecian twins much latinized appeared in Rome. Then there arose the orators of the tribune and forum, and the legionary soldiers who tramped, as in a park, through the warrior haunted forests of Europe. These passed away, and by the dim though over burning lights of the cloisters, the trivium and quadrivium, could be seen producing the acute dialectics of the middle ages, who, by disentangling the mazes of mental consciousness and conceptions, deduced therefrom all truth spiritual and material. Beside them flourished the pedagogy of the castle, the Grecian twins in very mediæval costume, from which went out the files of chivalry. Next, clusters of systems break forth with the light of new merit and encompassed by the halos of temporary or growing popularity. Among them we see the scheme of Strum of Strasburg, whose shadow still rests on English high schools and universities; of Ratke of Holstein; Comenius of Moravia, Pestalozzi,

Francko and of the Jesuits,—all forerunners of the growing brightness which they were inaugurating. The results of these experiments are what we see to-day. Now the State begins to foster and direct the development of the art of youth training. In all systems from the earliest to the latest we may distinguish between the method and the subject matter.

The method is determined by our knowledge of the complex nature of the child. By some it had been thought that the discipline arising from compelling the young pupil by severe means to master disagreeable difficulties, best fitted him for the duties of manhood in a selfish world. By others it had been thought that common sense without any further preparation would dictate a sufficiently good method. But the terrible results flowing directly and indirectly from such violent tampering with the delicately balanced spiritual organism of the young have shown that the teacher must possess a knowledge of the nature with which he has to deal—that, in a word he must be trained. Produce then the convergent lines of thought as we find them lie in every system and in every land, and they meet at last in a point which indicates trained teachers only in the future educational system of Nova Scotia.

The subject matter is determined by what the citizen is desired to be. The palestra prepared for the field and the camp; the trivium for the schools; the "company of Jesus" for the intelligent and systematic propagation of a faith. But the industries and well being of the complex organism of the state call for all the varied activities of which the human being is capable. The state may therefore be said to require the full development and right direction of all parts of the child's nature. But then—the right direction—there's the rub. The government of the state is the dictation of the majority. But history glitters with examples of majorities in the wrong. Therefore, majorities in this modern age have learned a lesson of deference to the views of the minority, especially in matters which admit of doubt. But there still exists the difficulty of drawing a line just where the opinion of the majority should hold its technical right in abeyance. No mathematical construction can find such a line. But the state must have some system in order to have the work done with a maximum of effectiveness at a minimum cost. This system must stimulate and direct the physical growth so as to produce a healthy and strong body. All voices say amen. It must stimulate and direct intellectual and moral growth. The chorus is repeated. It must stimulate and direct religious growth. Yes, comes the answer, but it must be rightly directed. There are religious faiths in the commonwealth, and by severe experience states have learned that toleration is the only practicable policy. Now, as the state cannot consistently propagate at the same time inconsistent and contradictory theories, the only course left is to leave the education of the youth in the several religious faiths to the religious institutions which hitherto faithfully conducted such teaching. This is the dead level compromise to which the sectarian constituents of all commonwealths are approximating. Any ripple above this level, will, with the precision of natural law and the inexorability of fate, produce its circle of depression and affect the harmony of the whole state. In the future educational system of Nova Scotia we shall therefore expect to see all faiths, sects, interests and races harmoniously conducting in common, and therefore with the efficiency and advantages of combination, an intelligent system of common education (not in the common school alone, but to the highest reach of the system) and supplementing this privately with the necessary and special educations which cannot be separated from the family and the church.

The higher education (not our present University education),