

years, and at least six times have they come to the mark, which led the world to look for an immediate conflict, yet each time they respectively withdrew without coming to blows. It will not be so after Russia has revived from the coming defeat. Then England will lead Asia against Russia; and the millions of barbarians thus let loose will overrun Europe, and history will repeat itself. Another Barbarian inroad, as in the Roman empire of old, so now in the kingdoms of Europe, will be made. The result will be much the same. The German Emperor is no fool, whatever some people may say of his impulsive movements at times. He has seen this result, although probably not the way it will be brought about. See his sketch in an early number of this year's Review of Reviews, in which he pictures Christendom trying to stem the tide of Barbarism.

Toronto, August 11th, 1896.

PROGRESS.

Lines to a Bird.

My captive bird, I hear thee sing,
And when I list thy plaintive strain
Sad memories wake within my breast
That will not rest nor sleep again.

Like thee, immured in lonely walls,
Like thee I pine for life and light,
O could I see the days again
That once were bright.

Or could I flee these desert scenes,
With thee that life and light I'd share
And see thee set thy sailing wing,
And seek again the rustling air.

With thee I'd fly to sylvan greens
Where vernal blossoms deck the year,
Where rural scenes enchant the eye
And pastoral notes persuade the ear.

But not for me those wooded haunts
To fancy fond, to memory dear,
With thee, my bird, I languish still,
Thy limpid note content to hear.

EMMA C. READ.

Some Considerations on the Advantages we may Hope to Derive from Education.*

BY WILLIAM KINGSFORD, LL.D., F.R.S. (C.), OTTAWA.

IT must generally be admitted that those who desire to give a good education to their own children, or to young relatives dependent on them, are guided by some theory as to the object they have in view. It may not in their own mind always be capable of definition, and the hope they form may be vague and wanting in precision. The feeling, however, whatever it may be, has a recognized activity; hence I humbly conceive that an inquiry into its character may enable us to place it in a somewhat concrete form; moreover, that it will not be unacceptable to those on whom the obligation is entailed.

If the intent be to assure the child's future, it becomes a duty to examine into the character of the direction to be given to the young mind, that this hoped-for result may be attained; and it is by no means clear that there will be a general acceptance of any positive definition of that suggestive word, success. The estimate of it must vary in the ratio of the consideration given to the moral or material results desired. Some may regard the acquisition of wealth as the first object in life. Money will purchase much, but it cannot be said that its power is unlimited. The most valuable acquisition it can confer undoubtedly is independence of conduct, and that it will extend liberty of action; not always possible with men struggling for a livelihood. It is easy to conceive the strong desire to obtain this independence, apart from any craving for luxury, and free from the desire of being reputed to be wealthy, with the status it confers. There

* The above address was delivered before the meeting of the Ontario Teachers, held in the Normal School, Toronto, May, 1896.

may be many who inculcate the doctrine of the all-potentiality of money, but it cannot be said to play an admitted part in any system of teaching. Of the same character is the desire that the youth may rise to a high position in his career, for there are prizes in every calling, and fond parents hope to see their child attain distinction, whatever vocation he may follow.

With these aspirations there is a wholesome fear of the evil consequences to which ignorance can lead. We are not wanting in examples of the extent it brutalizes the individual, and of its creation of a class dangerous to the well being of the state, to be duly guarded against with continual watchfulness. It has also its comic side, when, if free from guilt and from endless evil consequences, it casts ridicule on those afflicted with it. A story is told of a baronet utterly uneducated, whose estate lay in the neighbourhood of a battle ground renowned since the Wars of the Roses. Late in life he resolved to be presented at Court. George III, who followed the rule of making some civil remark to every person who attended his levee for the first time, found a difficulty in selecting a speciality in the baronet's career for a topic of personal comment, so he congratulated him on the historic associations of his estate as being near the scene of the renowned battle. The baronet was surprised by the remark. Finally he stammered out, "It is true, your Majesty, that I did have a few rounds with the blacksmith, but I am surprised the fact should be known to your Majesty."

We may smile at the story, let us profit by its teaching and cultivate the judgment and intelligence to avoid such an exhibition. An unhappy incident of this character might mar a career from which much was hoped, and create a false impression only to be effaced by careful effort.

We cannot fail early to learn the vastness of the field of modern art, science and literature, in which as a whole we can attain but little more than partial and elementary knowledge. We may see the plain widely extended before us, but how few are able to pass onward to any extent on its ample space. As we advance forward towards the goal we desire to reach, we soon learn that it is only by continuous movement we can accomplish the journey to excellence and prominence in any one branch of learning. What really can we know of many subjects beyond their first principles and mere elementary facts? Whatever the training we pass through, and however efficient the aids we receive in our studies, we must be all more or less self educated. The difference lies in the start made in life's race; the progress we may achieve in our endeavour to reach the goal is really dependent on our own effort. It is by our own industry alone that the problem lying before us for solution can be mastered.

One of the objections urged against the study of the classics is the limited progress made by the schoolboy, and that unless continued in mature life, from the insufficiency of the knowledge obtained, is of no value. It must be extremely limited for this criticism to be accepted. The boy at least learns the abstract laws and structure of grammar, and gains some acquaintance with the history and civilization of antiquity. Is it different in any other pursuit? In abstract mathematics, in chemistry, or in the study of any of the economic sciences that have advanced human happiness and civilization? What proficiency under the conditions named are we able to attain beyond mastering some main facts? The first heights of a range of hills, seen from the plain below, stand out to us as the attainable object of our journey; when they have been gained they are discovered to be only a series of successive elevations rising above us, which, one by one, have to be surmounted before the summit is reached. Equally in the pursuit of knowledge; in no long period we are taught how illimitable is the field before us.

It is not immediately that a boy can learn the books of Euclid that are read; but when mastered, I put it to any mathematician if anything more than a trifling advance has been made in a long and difficult study. It was the tradition of a former time that mathematics expanded the reasoning faculties, and the study of them was commended as a means of mental discipline. This view has passed away. If we admit the testimony of ancient and modern thinkers, no studies tend to cultivate a smaller number of the faculties, or in a more partial or feeble manner. I could multiply examples of this view expressed by men eminent in the world's history. I will confine myself to d'Alembert and Descartes. The former said of the study that it only made straight