

the ether tribes that poured in upon her from the northern swamps and forests.

*Empire is on us.*—On the British nation. Her people, the ancient Britons, were nearly all driven out of the country by the English shortly after the Romans withdrew. Boadicea ruled over only a small part of what is now called Britain.

#### GRAMMATICAL CONSTRUCTIONS.

*When.*—Conjunctive adverb, introducing the adverbial proposition ending with gods.

*Sage.*—Adj. qualifying Druid.

*Prep. relation, sage beneath oak : or sat beneath oak.*

*Beneath.*—If the prophetic power was due to the sacred surrounding then the former ; if not the latter

(Which) he spoke.—An adj. prop., qualifying word.

*That.*—Object of has spelt.

*Hopeless and abhorred.*—Adjectives attributive to Rome.

*Deep.*—Adj. also attributive to Rome.

*For.*—Relation, renowned for empire.

*Soon.*—Adv. mod. shall kiss.

*Hark.*—Verb, imp. mood.

*Is*—Present tense with a future reference.

*Hedless.*—Adj. attributive to Romans.

*Not arms.*—Relation, arms shall rot.

*Harmony.*—Subj. of shall be understood.

*Then.*—Adv. = at that time.

*Armed—clad.*—Adjectives, attributives to progeny.

*Shall commend.*—Subj. progeny.

*World.*—Object of shall command.

*Regions.*—Object of shall sway.

(Which) Caesar never knew.—Adj. prop. to Regions.

*Where.*—Conj. adv. introducing the adv. sent, ending with flew.

*None.*—Indet. pronoun, subj. shall be understood.

*Invincible.*—Pred. adj. qual. none.

*They.*—Subj. of will be understood.

*Such.*—Indef. pron. subj. of were.

*Pregnant.*—Adj. qual. words.

*Bending.*—Prest. part. attribute of Bard.

*Dying.*—Pres. part. attribute of she.

*Wait*—Plural, its subj. being two sing. nouns connected by and.

#### THE HISTORICAL DEVELOPMENT OF EDUCATION.

BY DAVID ALLISON, LL.D., SUPERINTENDENT OF EDUCATION  
FOR NOVA SCOTIA.

(Continued.)

One glance at the history of education is enough to dispel the illusion which, however, is a very widespread one—that from the earliest ages men have jogged along in one unvarying routine of studies. On the contrary, in the conflict between the old and the new, to which I have alluded, "history repeats itself." The history of education is the history of revolutions. If we view time as made up, not of minute fragments, but of reasonably extended periods, we see that there has always been an "old education" and a "new education." The advocates of the latter no doubt often display unnecessary aggressiveness in pushing themselves forward as the representatives of new conditions and ideas, while the friends of the former in defending their hereditary preserve, are often tempted to make themselves the champions of the prescriptive, the traditional, and the stereotyped.

All the essential conditions of the great educational revolution which is going on before our own eyes were anticipated in Greece more than two thousand years ago. The history of the remarkable movement to which I refer is preserved on the page of comedy, but it is none the less true and trustworthy on that account. A new era had dawned on Athens. The advance of civilization had developed new intellectual conditions. Mathematical and philosophical studies were knocking at the door of the schools, and threatening the old-fashioned instruction, which, in the eyes of all intelligent men, had become a palpable anachronism. With the conservative instincts of a poet, Aristophanes, a writer of the keenest wit and of almost unrivalled lyric genius, undertook to champion the cause of the traditional culture. The new studies were spoiling the manners and corrupting the morals of the youth. As compared with the olden times, boys doffed their caps less reverently, girls

courtsied less modestly, while both alike were being unfitted to continue the honest toil of their parents. These incoming studies were the invention of pestilential busybodies and crack-brained innovators. Athens had become great and glorious without them, and did not need them then. The true policy was to abide by the old time-tested, time-honored standards, shunning the work of iconoclasts and impostors, and particularly avoiding the danger of over-educating the children of carpenters and cobblers. Were Aristophanes living and writing now, we could not pronounce him a very original thinker. He could assuredly be charged with plagiarizing from Richard Grant White, and might not unfairly be suspected of stealing an idea now and then from a certain school of Canadian writers on the subject of popular education. But of what avail was even the genius of a great poet when enlisted in behalf of a lost cause? Ridicule however polished, and lyric fervor however lofty, could not keep back the tides of a mighty intellectual revolution. The new studies might be travestied, they could not be kept back.

In fact it may be said that all history is a protest against the folly of assuming finalities in the instruments of education. Who, during the course of long centuries, would have been wild enough to even hint that Aristotle would ever lose his imperial sway over the human intellect, and over the whole length and breadth of human learning? And yet to-day it would be just as possible to do any other impossible thing as to restore to his famous categories and syllogisms the supremacy they so long maintained in the schools of Europe. This, I say, while yielding to none in profound reverence for "the strongest man of the ancients," and in true and loving regard for the "doctors angelic, doctors graphic, doctors invincible, and doctors irrefragable," who hang with rapture on his minutest word, and gathered around the central points of his philosophy the vast and curious treasures of the Scholastic literature. Let us remember, too, that Aristotle neither owed his pre-eminence originally to accident nor retained it by the mere force of prescription. Undoubtedly, towards the end of his career, in the schools, men continued to adhere to him when it would have been the part of wisdom to let him go, when the fall of Constantinople and the dispersion of her scholars, the crusades and the contact of European mind with Oriental learning, the dawn of the inductive philosophy and the birth of the experimental sciences, had placed something better within their reach. But during the greater part of his long reign he sat on his throne by right. When we abuse the scholars of Western Europe for deferring to his authority, we most unreasonably abuse them, for they built their system on the best basis of knowledge within their reach. But it became no longer true that Aristotle "treated every subject coming within the range of ancient thought better than anyone else," the foundations of the great master's kingdom were shaken, and in its ultimate overthrow we have a most impressive proof of the powerlessness of mere prescriptive authority to resist the pressure of new conditions of intellectual activity.

Let us glance for a moment at the history of Greek as a subject of instruction in the schools. Who, in the glorious noon of the Renaissance, could have dreamed that the day would come when a renowned writer on education would refer to the quantity of the penultimate syllable of Iphigenia as a trivial matter, when a famous graduate of Oxford would affirm the study of Greek to be defensible only on the theory that studies are valuable in proportion to their uselessness, or when an American scholar with an historical name would boldly pronounce that study to be a "college fetiche"? For my own part, I cherish the hope that the language of Demosthenes and Plato will for many generations yet vindicate for itself a place in the recognized circle of useful studies, but we must frankly admit that we are not living in the days of the Renaissance, and that to modern collegians Greek cannot be exactly what it was to the youth who sat at the feet of Erasmus. But its history as a study strikingly illustrates the principle which I am seeking to unfold. Whatever shall be the time or the manner of its "going out," its "coming in" was the means of one of the most marvellous of all intellectual revolutions. Those who speak of Latin and Greek as the studies over which men dozed and dreamed during "the Dark Ages" display strange ignorance of the plainest historical fact. Greek is a modern rather than an ancient study. It forced its way into the European universities in some cases after centuries of obstinate resistance from the entrenched culture, and candor compels the acknowledgment that its final triumph was due to practical and utilitarian reasons, rather than such as are now urged in favor of its retention in our school and college programmes. These last