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THE CANADA

EDUCATIONAL MONTHLY

AND SCHOOL MAGAZINE.

NOVEMBER, 1890.

EDUCATION.*

BY PRESIDENT SIR DANIEL WILSON, LI D., F.R.S.E.

THUS we see a silver lining to the cloud that seemed for a time to gather over us with portentous gloom. Stimulated to increased energy, and encouraged by the generous sympathy that our calamity has called forth, our aim is now to place the University on a footing adequate to the great work that lies before it; and to the requirements of our young Dominion, only now entering on the occupation of the vast territory out of which is to be fashioned a Greater Britain, worthy of the motherland through whom its title is derived. How much yet remains for us to do in the very initial stage of development may be inferred from the conclusion arrived at by Dr. George Dawson, after years of exploration as a member of the Geological Survey service, that there is still an area of fully 500,000 square miles east of the MacKenzie River, lying within the line of the great fertile belt, of which as yet we know less than of the interior of Africa. The teeming populations of the Old World look with longing eyes to this land of promise, with its millions of acres needing only willing hands to make them yield golden harvests; while the student of history turns with eager expectancy, from ransacking the buried records of decayed monarchies, to survey a virgin continent on which the British colonist has already sketched out prospective States: The Saskatchewan, the Alberta, the Keewatin, the Assinaboia, and the Athabaska of the twentieth century. It is on those who are now in training in our Universities; who are being equipped and armed, by high culture and wise discipline, for the work that lies before them; that in no small degree it will depend whether or not the sanguine dream of the philosophic idealist shall be realized; and :—

> There shall be sung another golden age,
> The rise of empire, and of arts;
> Inspiring history's illumined page
> By wisest heads and noblest hearts.

The opening up of this vast wilderness as a new centre of civilization

* Part of Address at the Convocation of the University of Toronto, Oct. 1, 1890.

gives a practical significance to the widening of the intellectual horizon, and the expansion of knowledge in so many unlooked for aspects. In whatever light we view it, the practical importance of higher education, as a grand factor in material progress, becomes ever more apparent; and the economic value of applied science is already so universally appreciated that scarcely any limit can be set to the demands for ampler services. And while we are looking with sanguine eagerness on this birthtime of our Western domain, the old East is waking up to new life, and testifies its sympathy in the trials of our own University. Europe and America are paying back their debt to the birth lands of letters and civilization. Schools and Colleges are being planted in British India; and letters and science receive a hearty encouragement in Japan; at the very time when the recovered tablets and inscriptions of Babylonia and Egypt disclose evidence of an Eastern civilization dating fifteen centuries before the Christian era, and startle us by their novel elucidations of sacred and profane history.

But while the East is brightening with a new dawn; and the Old World seems everywhere awakening to a sense of the practical value of intellectual culture, even in its most recondite aspects, it is with a sense of amused wonder that our attention is challenged by a sudden outbreak of disparagement of higher education from sundry very dissimilar quarters. Man has once more plucked of the Tree of Knowledge, and it proves, as of old, to bear both good and evil fruit. Knowledge comes, but wisdom lingers; and instead of fostering it till its later fruitage: not only crafty statesmen, and selfish speculators, eager in the pursuit of gain, denounce the popularizing of education; but some whose own example is the best evidence of its worth are found preaching a gospel of ignorance as the panacea for the age. The Czar of Russia is credited with the assertion that education lies at the root of Nihilism, and all its attendant troubles. Bismarck, we are assured, traces the industrial discontent, and the world-wide social revolts, of which Germany has its full share, *to the same source. High* ecclesiastical authorities greet with like monitory warning the ever-widening diffusion of knowledge. That an outcry against the mischievous popularization of knowledge should reach us from Russia, and find a sympathetic echo in the breast of Germany's astute and imperious ex-chancellor, need not surprise us. But it is impossible to see without regret a tendency among our own intelligent working classes to regard with jealousy and disfavour anything beyond the public school work, as though High Schools and Colleges were designed solely for a privileged caste, and not for the people. Even in our Legislative Assembly this sentiment has found utterance; while traders and speculators join in a common wail over the diversion of the rising generation from industrial pursuits. Our forests are in danger of being neglected by the lumberman; the plough, of rusting in the weedy furrow; and the counting-house and store of being deserted, while our young men overstock the professions, and waste a profitless life in genteel penury! If such is really the case it may be safely left to work its own cure. Poverty has no special charms even though it flaunt a doctor's title, or hide its threadbare garments under a barrister's gown. But is it really so? When the Act of 1853 established the University on its present basis, the population of Toronto amounted to about 40,000; now it is reckoned at upwards of 150,000 souls. It is surely a natural result of this, with its

accompanying increase of wealth, and extension of professional openings, that students should come in greater numbers to our halls. We have, I trust, as Canadians, some higher ambition than to be the mere lumbermen, wheat growers, and pork-packers for the world. But are the forests meanwhile abandoned to unproductive waste, or our fields left untilled? It is true that students, counted by dozens within my earlier experience, are now reckoned by hundreds; but the same period has witnessed the growth of towns along the shores of Lake Superior, and in the great wilderness beyond, where in the same earlier years I have camped out among wild Ojibways, and more frequently seen the bear and the musk rat than even the red Indian. Still more, on the prairies of the North-West where herds of buffaloes then roamed at will; and only the Hudson Bay trapper interfered with the Cree and Blackfoot savage: the Province of Manitoba, with its fertile farms and industrious settlers, has already one million fourteen thousand acres under cultivation, with a yield of wheat for the present season estimated at 20,000 bushels. The wilderness thus reclaimed to the services of civilization has been in a large degree the work of our own farmers' sons, who have deserted the older farm lands of Ontario, not to plough the classic field, nor in search for easy professional gains, but solely from the greater attractions of the virgin soil of the prairies.

No delusion can be greater than the assumption that the highest intellectual culture is inimical to trade and commercial enterprise The Florence of the middle ages: the city of Dante and Giotto, of Petrarch, Boccacio, Michael Angelo and Galileo, was the centre of trading industry and wealth when Sheffield and Birmingham were rustic hamlets, and Lancashire and Yorkshire mere grazing farm lands. Edward III. owed to the bankers of Florence the means of equipping the yeomen who conquered at Cressy and Poictiers: and when Italian art and letters degenerated with her loss of freedom, trade followed them to other centres beyond the Alps. Antwerp, the later hive of European industry, where the raw wools of England were returned to her from the loom, and where the great annual fairs attracted merchants from all lands, was also the home of Gruter and Ortelius; of Reubens, Vandyke, and Teniers; and Quintin Matsis, the blacksmith of Antwerp, ranks among the most prized artists of the low countries. Those are but examples of the general law. He must have read history to little purpose who has yet to learn that commerce and manufactures have in all ages found their common centres with arts and letters. The Cartoons of Raphael are the products of his genius enlisted in the service of the loom; and England's famous Wedgwood ware owed its worth to the same artistic skill that gave the charm to Flaxman's Homer. It would be a wasteful employment of exceptional energy to systematically divert men of such capacity into the ordinary service of trade. But it is the dilettante and the poetaster, not the man of genius, to whom such work is impossible. Chaucer was entrusted with the negotiation of a commercial treaty with Genoa; and subsequently appointed comptroller of the customs in the port of London. Milton was the Latin secretary of the Commonwealth, and the defender of its policy against all assailants. Newton filled the office of master of the mint. Among England's successful bankers are the poet Rogers, author of "The Pleasures of Memory;" Grote, the eminent scholar and historian, and Lubbock, distinguished among British

archæologists, and Chancellor of the University of London; while William Morris, foremost in the ranks of England's younger generation of poets, possibly our future Poet Laureate, is one of her most skilled manufacturers, successful as the rival in fictile art of Meissen and Sévres porcelain.

In the rivalry among civilized nations for supremacy in the world's marts, the race will be to the swift, and the battle to the strong; and strength in such rivalry means intellectual supremacy. Sir Joshua Reynolds, when questioned what he painted with, by a tyro who fancied that he could thus snatch the secret of the master's art, replied: "With brains!" For the true equipment of our young Dominion, education cannot be too high. With our excellent public schools accessible to all; our free libraries; our unshackled printing press—unshackled even by an honest respect for the author's right of property in his work of pen and brain,—knowledge is widely diffused; but it is mainly superficial. Smatterers in science cavil at revealed truth; and amateur newspaper correspondents undertake to solve problems that have baffled profoundest thinkers. The vastness of the everwidening field of knowledge stands out in startling contrast to all that the gifted instructor, or the most ardent student, can overtake in the brief years of an undergraduate course; but this at least we seek to secure, that whatever is done here shall be thoroughly done. And if among the contestants in the intellectual arena there are some to whom knowledge brings its own sufficing reward: the world needs its thinkers no less than its doers. It is their province to lay broad and deep the foundations of abstract truth, on which their successors build for purposes of utility. Without them the marvellous utilizations of science for the daily service of man, which preëminently characterize the present age, would have been impossible. No nation can flourish by a trafficking in knowledge as the mere outfit for professional life. Yet I am persuaded from long experience that no training is better qualified to fit men for many practical duties than the persistent diligence of systematized study in any of the departments of University honour work. It is accordingly with peculiar pleasure that I note, among the acquisitions of the present year, the founding of the Ramsay Scholarship in Political Economy, the gift of one of our leading bankers, in evidence of his recognition of the practical utility of the training now given in this University in the liberal course of studies embraced in the Department of Political Science.

That higher education in a young country like this—as indeed to some considerable extent in all countries—will be turned to account for professional training is inevitable. We may recognize the charms of divine philosophy as "a perpetual feast of nectared sweets," but the prosaic realities of life forbid our sitting down to its enjoyment. The revolution that has marked the progress of school education in Ontario during the last thirty years has been traceable in no small degree to the training which fitted our graduates to step into the vacant masterships of its High Schools and Collegiate Institutes. In spite of the crusade against professional training, which led for a time to the suspension of the medical and law faculties: the practical value of a liberal education has been attested by the honourable rank won by the graduates of this University in the learned professions. As instructors in Colleges, and in Schools of Science and Medicine, they have reflected honour on their Alma Mater; while in the legal profession they have not only distinguished themselves at the bar, but

among them are already numbered a Chief Justice, a Chancellor, Vice-Chancellor, and eminent judges. In the recent provisions for the efficient equipment of the Departments of Biology and Physiology it is inevitable that the students of medicine will largely profit by the advantages thus brought within their reach. It was a practical commentary on the inexpediency of abolishing the medical faculty of King's College that the Medical Schools of Ann Arbor, Buffalo, and Montreal were the resorts of hundreds of students from Ontario, seeking advantages there that they could not command at home. It is in the interest of all that our medical men shall be thoroughly educated; and I have little fear that the people of Ontario will sympathize in a protest against improvements in the department of Biology, or any other branch of study, lest perchance the students of medicine avail themselves of its advantages; and so some half educated practitioners may be superseded by men thoroughly informed in the science of their profession. Our aim in the Faculty of Arts is high culture in its truest sense; the pursuit of knowledge for its own sake, and wholly independent of mere professional requirements. But if a result of such training is to secure able and scholarly teachers for our schools; for our bankers men of clearer insight into the principles on which the wealth of nations depends; for lawyers and judges, men of cultivated intellect, trained in wide fields of philosophic speculation, and taught to control the license of rhetoric by inductive logic, and the highest laws of ethics; and for physicians men who have advanced beyond the stage of clinical instruction, and, as scientific experts can render a reason for the course that they pursue, this is assuredly a public gain.

In the recent revision of the scheme of studies prescribed by this University in all the departments of letters and science, while availing ourselves of the experience of other Universities, the special needs of our Province and of the Dominion have been kept steadily in view. Canada has rare and exceptional advantages. As a people, we share in all the grand historic past of the Mother-land; while we enjoy an immunity from impediments involved in some of time's bequests to her. We inherit what it scarce seems hyperbole to speak of as a boundless territory, unencumbered, and ours to make of it what we will. The training of those who ere long must be called upon to take part in the carrying out of this transformation is the work of our schools and colleges. It is for us as teachers, not only to guide the student through his prescribed undergraduate course, but to animate him with the resolve to turn the knowledge acquired here to wise account; to stimulate him with the ardour of proud hopes and noble endeavours:—

> To arouse the deeper heart,
> Confirm the spirit glorying to pursue
> Some path of steep ascent and lofty aim.

Never was there a time when the responsibilities were greater or more urgent. Our young Dominion throbs with eager, undefined longings and aspirations: "yearning for the large excitement that the coming years will yield." It is of vital importance that such aspirations be wisely directed, and the true goal be kept in view. There is a tempting hallucination in the acquisition of a domain that stretches from ocean to ocean. The rhetoricians of the neighbouring Republic have yielded only too freely to its seductions. Emanuel Leutzé's fine allegorical frescoe in the capitol at Washington pictures the pioneers of the Pacific States as they surmount the crest of the Rocky Mountains; and beneath it is the motto:—

The spirit grows with its allotted space;
The mind is narrowed in a narrow sphere.

But however just the pride with which we enter on the task of fashioning out of the savage wilderness of half a continent the provinces and states of the future, history teaches us other lessons. If breadth of mind is coincident with amplitude of territory Russia ought to be the centre of Europe's intellectual life, and England the narrow sphere of bigotry and ignorance. The lamented historian, John Richard Greene, charmed all readers with his "Making of England;" but his fascinating volume suffices to show that it is men not acres that go to the making of great nations. From a little speck on the world's map, lying between the mountains of Moab and the sea, have come the melodies of sacred song, and the inspired lessons that still glow with living power for the regeneration of the world. The land of Hellas and the islands of the Ægean Sea were the nurseries of letters, arts and science; and a still smaller republic in the valley of the Arno stepped into her place, as the Athens of the Middle Ages, and the cradle of the Renaissance. And as for England, the land of Shakespeare and Milton, of Newton, Locke, Adam Smith, Darwin and other epoch-makers of the past and the present, America's genial poet, Oliver Wendell Holmes, looking on the insular cradle of our common race from his own ample domain, exclaims with kindly irony:—

His home! The Western giant smiles,
And twirls the spotty globe to find it;
This little speck the British Isles?
'Tis but a freckle—never mind it!

But it is only to recall the words:—

For Memory blushes at the sneer:
And Honour turns with frown defiant;
And Freedom, leaning on her spear,
Laughs louder than the laughing giant.

An islet is a world, she said,
Where glory with its dust has blended;
And Britain keeps her noble dead
Till earth, and sea, and sky are rended.

We inherit the energy of the race that has made of England what she is; with it the heritage of her example, and the lessons which her history teaches. The capacity is ours; let it find wise guidance, as it has ample scope; and what may it not accomplish? Our faith in the life that lies beyond earth's narrow span finds confirmation from the very insignificance of man's highest achievements here, compared with his capacities and aspirations. Yet here is your present field of action, in which you are called to play your part manfully; ever keeping before you that higher life, of which this is but the probationary stage. Let it be vital with deeds, and not with boastful words. Science has come to your aid with appliances undreamt of till now. Philosophy turns aside from abstract speculation to solve the vexed problems of social and political life. With advantages rarely if ever equalled you enter on the inheritance of a virgin soil, with all the grand possibilities of a new era. But the willing hand of the industrious toiler will need the help of the keen intellect and the no less busy brain, if we would not be mere gleaners, loitering in the rear of a progressive age; "reaping where we have not sown, and gathering where we have not strawed."

EDUCATE toward a knowledge of truth, a love of the beautiful, a habit of doing the good, because only through these forms can the self-activity continue to develop progressively in this universe.—*W. T. Harris.*

WE need, back of knowledge, that choice which will guide in its use to the best ends, and in seeking those ends shall subordinate all that is lower in man to that which is highest.—*Mark Hopkins.*

ART IN LITERATURE.

BY A. H. MORRISON, BRANTFORD.

THE philosopher, it has been said, needs precision in language, not rhythm. In other words, he must aim at absolute truth of statement, not elegance of diction. His road to the intelligence is a straight and prosaic track. He must not ramble with the framers of lighter themes in the bowery lanes of mere ornamental prose. Accuracy, untrammelled by conventionalities, unadorned by fashion, unbiased by the taste of the visionary, the dilletante or the æsthete, must be attained inviolate and irrefragable, as the outcome of patient, unprejudiced investigation and rational conviction, formulated not to dazzle but to instruct, not simply to amuse, but in its turn to convince. Goldsmith, despite his sometimes inimitable style, is valueless as an authentic recorder of past events. His prose may be unimpeachable, but his history as certainly halts. And Macaulay, brilliant as a composer, is worthless as a philosopher; for with him facts are too often subservient to trappings, biographical verities to personal prejudices. His favourites are not seldom tinted in Olympian hues, his pet aversions dashed in with pigments, sad coloured and forbidding as the inky Styx. The nude majesty of historical outline is thus marred and obscured, sometimes travestied in unbecoming draperies, fashioned from the mental or political idiosyncrasy of the author.

As with history, so with other departments—theology, biography and criticism. We find that the prejudice of taste, or the conceit of diction, has not seldom served to warp or cloak the truth, thus tending to defeat its own object. Yet is our literature not without names of writers who, with unimpeachable accuracy of statement, combine in the highest degree the fascinations of grace and style. Of these Huxley may be quoted as a worthy example, nor are Harrison, Spencer, Tyndal, Proctor, Emerson, and Carlyle, without some claim at least to the name of artist, with their undoubted right to the title of scientist or philosopher. I say Carlyle, and I say so advisedly; for rugged as his diction frequently is, confused and involved as are many of his constructions, yet are his clauses not inartistically grouped. They resemble the rocks of the sage's native Caledonia, and bear about them the hardy self-assertiveness and wild aroma of the thistle and the heather. They certainly do not deserve the scathing satire of W. Stewart Ross, of Glasgow University, who stigmatizes Carlyle's English as "simply an execrable mongrel, although it is marvellously wide-mouthed, blatant, and ferocious as mongrels not unfrequently are." There is something more than adverse criticism here. There is personal rancour and ill-concealed chagrin. At what? "Ay, there's the rub." Why do we make enemies in this world? Simply, I suppose, because we are more successful, and, because more successful, worthier than these same enemies.

But with writers of Carlyle's stamp, rhetorical graces, as a rule, are but accessories; sometimes, mere accidents, not wanted for the sense; and, as before observed, liable to abuse, thus tending to mar the utility of the accomplished work. It is not at all times easy to make philosophical or scientific discussion attractive to the masses, so he who can render what are usually considered dry and occult subjects popular, not merely with the

cultivated few, but with the unlearned many, without impairing truth, deserves the name of artist in its very highest sense.

There is, however, a different class of writers to this last, deserving consideration at our hands, whose member, leaving the dusty paths of recondite knowledge to the erudite or the specialist, explore the lanes of being, so to speak, in a desultory and sentimental manner. Their office is not so much to instruct as to amuse. Not so much to present incontrovertible truth as to surmise and make suggestions. Not so much to tell us the why and the wherefore of what is, as to represent the outlines of what they would have things to be. To explore, in short, not the realistic realm of matter of-fact entity, but rather the regions of imagination and probability, roving from scene to scene, from motives of mere curiosity, relaxation or pleasure. To this class belong the novelist and the poet, romancers as we term them, who, if they ever are deductive or philosophical, so envelop their teachings and their morals in the draperies of felicitous imagery and flowery diction, that the seer is almost lost sight of in the sensualist, and philosophy ever holds a secondary place to art.

There is, certainly, a species of light, or rather may it not be termed popular literature, as there is a species of painting, as there is a species of sculpture, without any manifestation of the true art spirit. It is either sombre and neutral-tinted, a barren, prosaic, twilight waste of narration, with never a gleam of poetic light to illumine its monotonous weariness; or, on the other hand, a very Sahara of pedantry or frippery, lacking an oasis of common sense, or a nook of philosophic shade. The brooding atrabiliousness of distempered dogma and dreary platitude distinguishes the one, the garish high-lights of unabashed lewdness and shameless effrontery signalize the other. A good deal of modern prose, as exemplified by the modern daily press, is of this description. We have the incoherent mumblings of trite experience, the disgusting recapitulation of atrocity and crime, and the maniacal vituperation of this or that sect, or clique, or political cabal. We write too much now-a-days, we read too much in the wrong direction, we talk too much, we think too little. Dr. Pryde, in his "Highways of Literature," makes the following remark, which contains a germ of truth: "The multitude of books has now become almost overwhelming, many of them are comparatively worthless; and it is quite possible for a man to go on reading for a lifetime and never light upon the great standard works."

No artist ever produced a picture worthy of immortality, no sculptor ever taught the insentient marble to breathe for all time, without long preparatory study of first principles; without deep and concentrated self-communion with the spirit of art, that art, which appreciated and fostered, men call genius. We in this New World are apt to laugh at Old World prejudices and seven years' apprenticeships. But truth is truth, and, paradoxical as the statement may appear, truth comes not by intuition but by wooing, and the longer the wooing the truer the truth; therefore, in a reflex sense, the more resplendent the genius; for much of genius after all is but highly cultivated talent and the power to reproduce things as they really are.

What makes the works of the early dramatists so readable, in spite of their coarseness, in spite of their themes: sensuality, seduction, rioting, bloodshed, full-blossoming villainy of every type? These are topics fit only for a barbaric age, the renaissance of Paganism. Whence then their fascination? It is due to the

spirit of genius which has marked, learned and digested the spirit of the age. Force, colour, magnificent contrasts of light and shade, truthfulness of outline which depicts the birth-throes of a grand young nation struggling into freedom, and fascinating word-texture; these are some of the features which render their pictures inimitable. They stand out from the page in real landscapes, peopled with real flesh and blood, people and prospect being ever in sympathetic accord. We follow the footsteps of Beaumont and Fletcher, of Marlowe and Webster, with a breathless interest. We lose ourselves, our identities, in the actors and the actions of the pieces; and, like Macbeth, are brought to ourselves, to the realization of everyday nineteenth century life, only by some knocking at the gate of commonplace existence, which startles us into the reality of the present and warns us that it is but the dead past we have been contemplating.

As I have spoken of the spirit of art, the question may here be propounded, What is art? and especially, what is art in literature? Art I take to be the product of the science of taste—a self-evident corollary following; the purer the taste the higher the art. Again, art is partly the faithful imitation of the real by processes of observation supplemented by processes of expression, partly the embodiment of the unreal or imaginary by processes of conception rendered apparent by the same expressional processes as before. This latter definition is specially applicable to the sister arts of painting and sculpture, but art in literature is somewhat distinct from these. It is the power to produce by written words, themselves representatives of articulate sounds, effects as vivid, as life like, or as fanciful as any due to painter's brush or sculptor's chisel. The magic power to reproduce by mere sound, through the proper combinations of certain symbols, tangible objects and tangible attributes, form, size, proportion, colour, light, shadow, ay, even the shadow of sound itself, the voice-echo of the poet; all in fact that pertains to the highest type of literary excellence—word-painting.

The truest art is, after all, but the representation of the natural, either direct or idealized. If art be itself natural and spontaneous it must be true, if forced and exaggerated beyond reasonable bounds it becomes itself artificial and meretricious. Again, art must conform to the times. It is the expression of the spirit of the age in a certain direction, consequently what was tolerated yesterday may be condemned to-day and become monstrous to morrow. Look at the transitions which sculpture and painting have undergone. What a panorama of symbolism we have as the result of conflicting sentiments—classic beauty, attenuate middle age, voluptuous, because licentious, renaissance, Puritan prudery and solemnity, Christian ideality, modern æstheticism.

Take Grecian art. Here we have distinctly the worship of the beautiful. It is principally the human figure that is portrayed, and the human figure carried to a degree of excellence rarely if ever met with in nature. One may perhaps be tempted to say this is not true art; art cannot be true which excels its model,—this is not art but a second creation. Well, it must be remembered art embodies the ideal as well as the real. We must consider the motive power behind the accomplished work. That power, in all true art, is mind. The work is but the utterance of mental conception or perception. What then is the characteristic or trend of the Greek artistic genius? Mythological inspiration.

Taine says of Sophocles, "First in song and palæstra, ever loving the

gods." Froude, in his "Science and Theology,' has the following, "The early Greek or Roman directed his whole life by the reference of every particle of it to the gods as entirely as the most devout of Catholic Christians." What must one be taught to expect from the artist of such a community? In the morning of life he lisps of Olympus, at early noon he ponders on the ways of the gods, at maturity he holds converse with deity, and with true artistic instinct seeks to embody what had before been but a mere conception, in very fact attempts to give to airy nothingness, for he had not seen deity, a local habitation—it had already for him a name, and some thing more, a real though invisible existence. But the semblance of the worshipped must be enshrined in a fitting tabernacle, and the imperfections of this earth would hardly do for models of Olympian grace—the excellently formed, indeed, fall far short of the ideal—what then is the alternative? Fancy is called into play; the rude outline of the human form divine with all its irregularities and incongruities is but the framework of artistic composition, round which is built a more excellent body, fit representative of Olympian dignity and grace, and forthwith springs into being or is rendered possible the Apollo Belvidere, the Venus de Medici, the Venus of Milo, and a thousand other perfections which else had had no existence. We of the nineteenth century do not believe in Apollo or in Venus, therefore being without the vigorous inspirations of the past, we cannot produce the idealistic work of the ancient Greek. The northern mind, like the northern climate, is not susceptible to Olympian flights of fancy; we have no classic fount of inspiration our human form divine is hampered with corsets and collars; so, when we attempt to chisel an Apollo from the block, we hew out a social autocrat or a love-sick exquisite—a Venus—and we depict a fashionable dame or a simpering chamber-maid. Why is it that the Hebrews—a people one would imagine peculiarly susceptible to the subtle influences of artistic conceptions—had no art and but little literature? Because they had no inspiration. It had been killed, nipped untimely in the bud. The decree, "Thou shalt not make to thyself any graven image, nor the likeness of anything that is in the Heaven above or *in the earth below or in the water* under the earth," was the death-blow to Hebrew art. The lightnings of Sinai scathed and warped the artistic faculty for all time. The golden calf was the beginning and consummation of Israel's art gallery.

Turn to the paintings of Raphael and Michael Angelo and what do we see? The embodiment of physical well-being, the perfection of physical vigour, but without the exquisite finish or spirituality of the Greek—we have men and women, heroes and heroines, demi-gods and goddesses, but human, gross and sensual, and with reason. This representation was the outcome of an age of corporeal vigour, of nervous strength, of physical excellence; the mental was subordinate to the corporeal, angels were athletes plus wings, the virgins were by Raphael sketched—presumably from models—*naked, before being covered with garments.* Physical prowess, sensual appetite had hardly yet developed into poetry, mysticism, or mental philosophy—by and by we shall have a different style, many different styles, according to the proclivities and mental idiosyncrasies of the age. Turn, now, to literature at any given period and what do we find. An exact analogy of construction to that of painting and of sculpture. Do we find a rudimentary literature, primitive, broken, disconnected, tumultuous, explosive, a mingling and a repetition

of epithet and metaphor, perchance *melancholy and foreboding, yet not* without grand images and a rudely picturesque diction? It is the old Saxon, the Viking, calling aloud to the tempest from the storm-beaten crests of waves, or chanting his rude mythological legends in praise of Wodin and his master-passion—war. Do we find, during the lapse of time, that these broken threads of speech are becoming linked and joined, that the tangled knot of imagery is unravelling, that coherent fluency and the logic of composition are beginning to exert an influence on the language? 'Tis to the polish of the Latin race, the Norman French, that this development is due. Do we suddenly stumble on a barren waste, where no flower of rhetoric blooms, where not a wayside pool ripples to the influence of the breeze of imagery, where the *wing of genius never rustles the* vapid pulseless air? 'Tis because the (mephitic) spirit of the dark ages broods over the epoch like a pestilence. 'Tis a very realm of Sodom—no living thought can cross its baleful expanse and survive. Behold a burst of glorious sunlight! Creation has been re-created, the desert waste blossoms as the rose, 'tis peopled with myriad forms who swagger, and talk, and laugh, and jest, and brawl and love, and commit every audacity and every enormity of which humanity is capable —'tis creation run mad, and yet not so, for 'tis natural, 'tis the splendour of the Pagan *renaissance.* So long held in durance vile, now that genius has escaped, she revels in excitement, she wallows in excess, yet she is true to herself: she describes the age in which she has obtained her freedom. Taine *says of this age,* "Never was coarse physical laughter more adroitly produced. In this broad coarse gaiety, this excess of noisy transport, you *recognize the stout roysterer, the stalwart* drinker, who swallowed hogsheads of 'Canary,' and made the windows of the 'Mermaid' shake with bursts of humor." Shortly and unconsciously we glide into another phase of being, gloomy, terrible, black with midnight doubt, or barely luminous with the lightnings of direful threat, haunted, ghastly, hopeless, cowering beneath the avenging hand of an incensed God and almost despairing of hope itself. 'Tis the monomaniac phase of English life and English art, the terror of the Puritan rule, the epoch which gave birth to the 'Pilgrim's Progress" and to "Paradise Lost." But time moves on, rare Ben Johnson is dust, Shakespeare is nearly forgotten, Milton—blind, forsaken, outlawed—is dead, kings have been deposed and restored, and we *find ourselves jostled by the courtiers* and courtesans, and hurried with the ephemeral throng of the Artificial age. Polished, keen, cultivated, satirical, sensuous, godless—what will the literary product of such an epoch be? The reflection of its type, satirical, polished, and non-Anglo-Saxon. Classic it may be, Augustan it may be; but where is the honest voice of the viking? Where the good-natured bluster of a Falstaff, the conscientious promptings of a Hamlet, the moral counsel of a Portia? Gone. Not to be reproduced till other hands shall open for us a new compartment of time and therefore of expression; the noblest perhaps the world has seen, wherein modern fact and mediæval legend and ancient lore meet hand in hand, a glorious triune, and the very spirit of genius, bares its head *before the honoured names of the* glittering host of the modern school.

(*To be continued.*)

THE PRIVATE SCHOOL FOR GIRLS.

BY MRS. SYLVANUS REED.

NO subject has been so prolific in themes for essayists, historians, philosophers, and critics of all civilized nations as that of education. The founders of this commonwealth gave it their earliest attention, and American literature of the latter half of the seventeenth, and of the eighteenth and nineteenth centuries vies with that of England and continental Europe in the value and interest of its contributions to that subject. Every State in the Union has been generous to the public schools—munificent individuals have built and endowed with lavish hands universities and colleges for young men, and within the last two decades woman has had doled out to her, with great reluctance, with much reserve, and many misgivings, some of the crumbs which fall from the tables of the great universities. And four colleges, exclusively for women, have been built and generously endowed.

The question as to her capacity to receive this blessing is not yet decided, and the fear that it will subvert the purposes of nature and unfit her for the functions of domestic life is finding nervous and incoherent expression in the periodical literature and after-dinner speeches of the day. Meanwhile there is a great and powerful arm of the educational force of this country which has no literature, no written history, which is seldom referred to by periodical, scientist, or the orator of the day, except in some flippant allusion to point a moral or adorn a tale—this is the "*Private School for Girls.*"

For two hundred years this institution has held a dignified and responsible place in the educational and social system of this country. To this the American woman, such as she has been in times past, and such as we find her to-day, owes the character, the culture, the grace, and the embellishments which enable her to take her stand, not blushing for her ignorance r heor stupidity, side by side, with the cultivated and representative woman of other countries.

It has no favour from the State. Being private property it cannot hold endowments; it has paid its own taxes and supported itself. European educators have marvelled that American writers should leave the world to learn by accident that American ladies were not all educated in their famous public schools. The French Commissioner of Education to the Centennial Exhibition, whom I afterwards met, could not forgive the committee which waited on him in New York that it had not afforded him an opportunity to visit the schools in which the accomplished women whom he had met in this country were trained. He requested the circulars, rules, schedules of study, and whatever records and literature of interest had grown out of my school to be transmitted officially to him. Mr. Bryce, in his "American Commonwealth," though his interesting chapter upon the "Position of Women" notices the facilities offered by the State for the education of girls and the eagerness with which they are accepted, makes no reference to private schools, except that in a foot-note of two lines the existence of such schools in the Eastern States is mentioned.

I have been asked to give to the current history of the day a sketch of one of these schools. But to give the history of a battle before time has adjusted events and incidents to the

proper perspective is conceded to be almost impossible. Even when the victory is won, and the heart swells with gratitude, the stress and weariness of the conflict, may for a time so dull the ears and dim the eye that one may be insensible to the magnitude of the end achieved and the far-reaching interest with which it may have been observed. A school which has stood twenty-six years in this community has a history full of interest, not only as a witness and an expression of the character and purposes of its head, but also as a witness for or against the social sentiment and educational demands of the day, and the quality of education which parents really desire and seek for their daughters.

In 1864, when I determined to found a school in New York for the education of girls, I was impelled to do so by two motives. One, and the immediate occasion, was of a private nature, and the other and wider motive was the hope of developing plans and purposes which had long existed in my mind of founding an institution for the education of the daughters of gentlemen, in which the heart and character should have as much consideration as the intellect, and in which the standard aimed at should be the highest Christian ideal. I desired to build up a school in which American girls of the highest class should be trained to know and fulfil the duties which grow out of their various relations in life as members of the school, the home, of society, of their country, of humanity, and of the Church of Christ. The aim of this school should be to teach them that with them lies the conservation of the dignity and purity of society, and that under the favourable institutions of their country they are bound to exhibit to the world and to transmit to posterity the highest type of womanhood.

I would have each one learn that this type is attained by individual culture and individual discipline. She should learn that happiness, the ultimate end of her being, is secured by subjecting her will and her senses to reason, and her reason to the dictates of the Supreme Ruler of the universe. Her intellect must be trained to have a right judgment in all things; her heart must be kept glowing with the sweet motions of charity, and her love for the beautiful must be cultivated that it may lend its grace and charm to the homeliest lot. While the harmonies of her intellectual, spiritual, and æsthetic nature are thus adjusted, the young girl must be early taught the care and respect which are due to her own body, with a knowledge of its marvellous structure and the physical laws which govern it. This was the ideal being whom I hoped to train up to take her stand in history as the representative woman at the opening of the twentieth century.

It is in this moulding of the character that I feel that my greatest work for my pupils and for society has been done. I did not expect that every pupil or parent would recognize or appreciate this, for there are many who never lift their eyes above the level of material things. But there have been many in this community and in other parts of this country who prize it above all other advantages, and their approval and support have cheered my heart in the working out this one idea, which lifts the teacher above the prose of mechanical drudgery and stamps her common daily life with the signet of a Divine commission.

In setting out to perform a work one must not only have a clear and well-defined idea of the purpose to be accomplished, and the organized system and method by which to attain that end, but one must also consider the character and dispositions of the

agents to be employed, and the quality of the material presented with which that aim is to be achieved, and upon which the methods and the skill which one can control may be brought to bear. It is also important for those who have in their hearts high hopes to achieve, and who would venture their time, energies, and fortune to secure this purpose, to count the cost and weigh the chances of success against those of failure.

In matters that depend not upon material or physical wants, but upon the wills and dispositions of the people in the community, a close analysis must be made as to the quality of that people and the motives which sway their wills and dispositions.

The selection of teachers, and the bringing of various talents, qualifications and dispositions into one organization, guided by one motive power, and quickened by one energy, has caused me more solicitude, more earnest prayer for right judgment than any other duty. The head of the school stands sponsor for posterity; and the consequence of a false step here cannot be calculated. Unsound principles, careless habits, incorrect language, or personal peculiarities in a teacher will be transmitted to remote generations.

Higher class work can always be assigned to university men, but the numberless applicants who present themselves for the routine work of a girl's school may be divided into two classes. To one belong those who, having from youth looked forward to that occupation, have fitted themselves in public or in normal schools, or in colleges admitting women, and who, though professionally equipped with good knowledge of the subject which they intend to teach, have revolved in a limited, and perhaps not exalted sphere, and often lack that inherent refinement and breadth of culture which aid so largely in the education of the young. In the other class are included those who come into the profession by other routes, those who, when compelled to depend on their own exertions for a support, bring into requisition for that purpose their educational attainments and personal accomplishments.

As special qualifications are more easily acquired than high breeding and refinement of character, I have often found this class of teachers more available for my purpose. They often bring to their work a singleness of heart, and a devotion and fidelity which come only from a high sense of vocation. In estimating the value of a teacher, mere information is too often mistaken for ability or mental power. The memory may be filled with facts, like an encyclopædia; choice bits of knowledge may be laid up, labelled as in a cabinet; but to educate requires something more than the mere possession of knowledge. The number of qualified teachers bears no proportion to the demand, especially for the training of young children. The few who are qualified scorn to take that most important work of all, the primary department of the school.

I have always felt the most intense interest in the trials and joys of children. Childhood should be gay and happy, free to turn its tendrils whithersoever it will, and to catch every gleam of sunshine from every source of love.

Years ago my imagination was so depressed by a painting of the massacre of the Holy Innocents, and by Mrs. Browning's "Cry of the Children," that ever after they were to me like memories of some terrible experience. The thought of the army of children pattering along the streets and highways at five o'clock in the morning to the mines and factories of England, and back again at nine o'clock at night to their wretched hovels, sick and faint, to die—without

sunshine and without cheer—harassed my heart during those long years while Lord Shaftesbury was labouring with Parliament to mitigate their sufferings. But more cruel than King Herod, more obdurate than the heart of the British legislator, is the system which condemns little children of a tender age to spend long, weary hours of every day in constrained positions in crowded rooms and stifled air, loading their little minds with burdens which they cannot bear. In the words of the Rev. Henry Latham, "the receptive and carrying power of the mind of a child has a limit, and must carefully be measured." Dr Carpenter, in his "Principles of Mental Physiology," explains the necessity of time for the forming of permanent impressions on the brain, and the slow processes of intellectual development; he says this "assimilation cannot be hurried; the mind will only absorb at a certain rate." This verdict, though by one of the most careful observers, and the wisest of modern men, is the one which the intelligent educator has the most difficulty in carrying out. Many parents, especially with their first children, wish to see results immediately, and judge of the progress of the pupil by the amount of memorized knowledge, which, as by a draft at sight, can be produced on demand. It is also astonishing to find how many, who are called good teachers, insist on this process of cramming the memory with knowledge, which Mr. Latham says "has no educational value to expand the mind or arouse the intellectual activity of the child, that strengthens no faculty but memory, and, in the end, by weakening others, may destroy even that."

I have been called to the schoolroom to witness feats of memory prepared as an agreeable surprise for me. I would find the children standing in a line, with hands behind them and their little tongues would rattle off the names of the rivers of Asia and all the capes of South America. In higher classes I would be edified by a long column of dates and difficult rules of grammar. I always praised the children for their work; and in *their presence*, to preserve the proper *morale*, I praised the teacher also. But if failing in subsequent efforts to convince her of the mischief of this method, upon psychological principles, I was constrained to change her for one more to my mind, it was with the sure knowledge that the credulous ear of parents would listen to, and sympathize with, her sufferings in the cause of education, and that the struggle to define the mysteries of qualitative and quantitative and participial adjectives by children who could not even pronounce the words, would still go on where no protecting hand would be stretched out over their heads.

In taking charge of little children the head of the school stands in the place of the parents. With children of tender age this parental care must ever be quick and vigilant. The judgment of children is imperfect and their feelings sensitive; and with them the instructor holds the key of happiness or of misery. Teachers of little children are often more anxious to impose their own routine and methods than to develop the power and the faculties of the pupil. It is in this department that I have suffered my greatest trials, and it is here that I feel almost constrained to acknowledge that I have suffered defeat—not as the world calls defeat; but in not having been permitted to do with these little ones that which in honour and conscience I felt bound to do.

The true teacher must be a true artist and have an insight into the nature of the child; she must bring imagination and all the highest faculties to bear upon her work. But the

appreciation of true artistic work in any direction has been very slow to develop in the natures of the citizens of this great commercial metropolis. It is only the elect to-day who know, or care to know, a chromo from a Rembrandt.

The next consideration with which the school must concern itself is the quality of the material with which it has to deal. With purpose and principles avowed, with teachers engaged, the head of a school awaits the advent of that class of pupils for which these plans have been formulated. The private school is confronted at the outset with the fact that it is the pupil who supports the school. In public and endowed schools the pupil knows that the state or college gives her education, and conforms her conduct to the situation. In a private school parents and pupils very properly regard the arrangement in the light of a contract. In many cases the pupil is allowed to choose for herself the school to which she will go; and this fact is announced at her entrance. It may readily be seen how complicated relations between principal and parents and pupils might become, were there not a simple and strict system of ethics brought to bear on the first inauguration of the school. I have informed my pupils at the beginning of each year that while yesterday we were strangers to each other, having no relations to sustain, to-day their parents, by placing them in my care—not to promote my prosperity, but for their own greatest good—had entered into a covenant with me, which covenant I, by God's help, was determined to fulfil. I should also do all in my power to help them fulfil their part. But if they failed in will and disposition to do so, I should regard the covenant as broken, and they must retire at once from the school, for I would never retain a member who was a let or hindrance to others, or a trial and vexation to myself.

The young are generous and valiant, quick to see and respond to relations. A leader who will inspire them with enthusiasm and establish an *esprit de corps* must have firmness and courage, and move unswervingly upon the lines of inflexible principles. But, this once done in a school, good government is forever ensured. During twenty-six years, never, in a single instance, by word or act, has disrespect been shown to me by a member of my school. I have treated them all with the same courtesy as if they were my guests. I have been scrupulous to receive them every morning in suitable attire. I have always received and taken leave of them standing, often when I was very weary. I have never passed them in halls or corridors without giving and receiving a salutation, and if, after spending much time and money in having them taught and trained in the most exacting system of manners and etiquette, on the evening of the week which I set aside to entertain them I required from them a careful toilet and a court courtesy, it was because I wished them to be equipped for extraordinary occasions, as well as for the usual amenities of life. The rehearsal over, their dance and song were unrestrained, and enjoyed by me as much as by themselves. This social drill, which some affect to treat lightly, takes but little time, is good exercise, and gives to the body flexibility and poise. But it gives also to the girls the confidence which enables them on occasions to forget to think of themselves.

This material from which the ideal is to be constructed is a being with a physical, mental, and moral nature to be developed and educated. This education is not like a mechanism produced by cunningly fitting together portions of grammar, science, and art; neither is it a receptacle to

be filled. The child brought for education must be regarded as a distinct personality, different from all other personalities, the result of antecedents and environments upon which, just as it is found at that moment, must be brought to bear the strongest motives and influences, to induce it to make sacrifices or suspend self-indulgence, for the sake of an end at which it aims. So far all true education must be the same. The state will take the child on its way so far as to enable it to become a good citizen; there its duty ends. The college goes further and aims to make a learned man. The state and the college treat all their children alike; the curriculum is inflexible, and the stagnation of uniformity is often the result of their rigid procrustean rule. While system, methods, and careful organization must form the groundwork of any school, the true aim of education should be to seek the *individual*, that it may bestow upon him in himself the fulness of its blessing. And in this garden there should be no attempt to make a lily of an orchid, or to train a violet into the gay flower of the parterre; nor, though parents often expect it, and resent the failure to produce it, can the "hyssop on the wall" be developed into a "cedar of Lebanon."

Strange ideas as to the function of an educator are sometimes met with.

A socially ambitious mother, in a city renowned for the beauty and grace of its women, was greatly disappointed that her daughter, one year a pupil of the school, and an amiable and clever girl, did not take rank in society as a reigning belle. Nothing could exceed her bitter reproaches against the school on that account.

Instead of fostering false, unwholesome ideals, and worldly-mindedness, a good school corrects all of this, and gives to the pupil principles of action, high ideals, and practical habits which steady her through the vortex and over the dangerous strands of modern life.

A bright and rather handsome girl from a Western town spent the last year of her school life with me. She was respectful to her teachers, courteous to her companions, and though perhaps rather intense, most kind to everyone. Nothing in her disposition or bearing indicated the attention with which the eyes of the world would hereafter regard her. On taking her from school her mother informed me that her eldest daughter had married a humdrum man and settled down to mediocrity, but that she was determined that this daughter should have a career. She should take her to Newport for the summer, bring her to New York for the season the next winter, and with the experience thus gained take her to London the following summer for the success which she had planned. The Atlantic cables and foreign and home papers of every degree have borne testimony that she achieved her career.

The yellow-covered novel idea of a girl's boarding-school is also familiar and amusing.

In *The Popular Science Monthly* some time ago was an article devoted to "Hygiene in the Education of Women," in which was the stereotyped tirade upon the useless and insipid lives most young ladies lead. It says: "The system of fashionable boarding-schools, whose anxiety to render their pupils accomplished and fascinating at all costs results in a forced and at the same time imperfect training which, combined with luxurious living, absence of exercise, and other healthy circumstances, tends to increase the irritability of the nervous system and to foster a precocious evolution of character. As this is increased, tone and energy are diminished. The girl returns from school

a wayward, capricious, and hysterical young lady, weak and unstable in mind, habits and pursuits."

There may be schools like this, there must have been somewhere at some time an original and a negative for all these worn-out impressions which are thrust upon the public view; but I have never seen one and I think it time to adjust the camera to a new subject. The boarding-school with which I am familiar has in it none of these hysterical, capricious young ladies. If such an one enter she is speedily cured. Rising at half-past six, breakfast at half-past seven, a brisk walk at half-past eight, morning prayers at nine, followed by class and study until noon; then a hearty luncheon; class and study again until 2. p.m. leave little time for anything maudlin, or for the greatest bane of a young girl's life, introspection. Each hour she passes into a new atmosphere, where new enthusiasm makes the time fly as on wings. At two o'clock all emerge into the open air—the day scholars to go home, the boarding-scholars to the park for an hour; on their return, a slight repast awaits them; then music with masters, or study in a room with a governess; the hour from five to six, with French or German conversation, brings the time to dress for dinner. Dinner, at which the canons of good breeding are strictly observed, lasts an hour, after which is recreation or repose. From eight to nine study, and at half-past nine a governess puts out the lights and the house is quiet. There is nothing in that routine to increase the irritability of the nervous system and to send the girl home "a wayward, capricious, and hysterical young lady." On the contrary, the brains are hardened, good salutary habits are formed, promptness and careful value of time become the rule; good manners, from being enforced by example and precept, become second nature, and the doctor is seldom in demand. Notwithstanding all the pressure which comes at the end of the school year, the girls might be exhibited at that time as specimens of perfect normal health. —*Scribner's Magazine.*

(To be continued.)

PARENTAL INFLUENCE.

THE deep and tender interest which parents feel in their children makes home-training the most powerful of all the agencies for securing the well being of individuals and the advance of our race. This is the sphere in which, even above all others, we must desire to see wisdom in growing insight as to diversities of disposition, and a true living sympathy with every phase of young life. We are not forgetting what is required for success in business, for the good of society, and for the progress of the Church. A healthy family life brings its free contributions to all of these. The French philosopher gave evidence of true penetration who regarded the family as the unit in social organization. Yet France cannot boast of the family life which has brought blessings of the richest kind to our country. It may be that the remark savours of partiality, and ready relief, springing from national sentiment. But we have our basis, in fact, to which we can point, and there are living memories deep in the hearts of many which powerfully support the claim. Long may this silent, yet effective testimony to the power of early training live in the hearts of

our people! Burns' "Cottar's Saturday Night" has historic as well as poetic value. Sabbath evening exercises for the children tell further the story of Scotland's training when Bible and catechism were repeated, sometimes with little sense of meaning among the little ones, but gradually with more of the sense, ultimately with treasure in mind and character. Show us the teaching, or the preaching, or the Christian associations which can take the place of this. Blessed are the people who have these four all in line. Give us onwards, in our people's history, these Sabbath evening family gatherings, with God's work in the midst, memory work lightened by singing of favourite hymns, and the sunshine of love everywhere. May such Sabbath influence be as a fountain of happiness, sending a pleasant stream of joy through all the week. Influence in such forms is deep and lasting. The logic of consistency convinces without talking. A true-hearted life is light and joy and hope all in one, spreading the influence of all these into the hearts around. These are the thoughts we put foremost in attempting to say a few helpful words as to parental influence.

It is a strong love which moves in the heart towards the children, who are part of our own life. Sustained by such love, there is a mighty power in the lives of father and mother, whose looks and words and acts reckon for the guidance of the young lives around. Within the door which closes in the home within whose shelter the family gathering is daily complete, there is a dignity of influence, a power to dispense blessings, a pledge of future greatness in the wise and sympathetic life of the parents, which no other form of government can equal. On this account mighty importance must be attached to the conception which parents form of the ideal of home life. To have such an ideal, and to aim at it, is the first thing; to have it as a living reality, embodied in one's daily thought, and brought up betimes as a silent test of how things are going, is a second thing, and more precious. Even the flitting of some ideal before the mind has real value, though it be as the vanishing circular light, which returns to the line of vision only after a period of darkness; better still if it is as the fixed light which shines without flickering with its long pencil of brightness across the sea of life.

But men and women are apt to be too hurried, too burdened, too bustled, too full of care to think of ideals. The word sounds as something too "superfine" for the work-a-day life of an ordinary household. This is one of the popular delusions with which our ears are growing familiar in this busy, bustling age. There is a snare hid under this soft excuse. Every family circle has its ideal fixed by those who rule it—in some cases a lofty one—toward which honest efforts are made; in other cases, a common-place "ordinary" one, when things get on "as well as can be expected," and movement is like that on the dead flat of a canal. A true, honest Christian ambition is needed to put outside the door anything which may be convicted of the evil spirit of contentment with little things. Yet nothing is easier than that custom should rule the family life by ruling its rulers. So it happens that common-place becomes fixed. And parents see it at times, and feel a sense of disappointment, too, yet do not effect the needed revolution in their ruling, though the reins are in their own hands. It is not that men and women are unwilling to be convinced; it is rather that it seems to them as if there were no room for change.

Three types of family life may stand out clearly before our view, for aid in reaching a reasonable conclusion as to what ought to be aimed at in family history. Even with such contrasts there lies deep in the hearts of all parents a true desire for their children's good. First, There is the home life, tolerably quiet, evenly and smooth-going, in which there is a pleasant sense of daily interest in each other, but where parental life and child life are in great measure apart from each other. There is a daily meeting time, longer or shorter, the mother is oftener with the little ones, and that of necessity, finding some considerable part of her work among them, so that her life is, as it were, a bridge between two experiences, pretty widely sundered. There is a meeting in the morning and in the evening, and as a rule there are common meals. Happy is the family whose common meals mark the ordinary course of life. But in this household we are depicting the parents have no deep, constantly living interest in their children; the children never feel as if there were any such sharing of their joys and sorrows; and they get to feel as if it were not possible that such sharing could go on, any more than the children would think of sharing an apple with their parents. They know a good deal of their mother's love, and some considerable share of their father's; but their parent's life is not in theirs, not with theirs, but only alongside of theirs, so as to touch theirs occasionally. Second, There is the home life, in which old and young are much farther apart. The parents are mostly out of the way, and when the parents are present they are rather in the way, because putting restraint on the merriment of the youngsters. The children are a trouble to the parents, and, as naturally follows, the parents are a trouble to the children. There is a tacit regard on both sides to the possible rise of trouble, so that both are disposed to keep at a respectable distance. The attitude is friendly enough for the most part, but it is a kind of "armed neutrality," and this phase becomes increasingly marked as the young people advance in life. In early life the children are sent out, if the family be in humble circumstances; in better rank, they are sent to the nursery. For later life, results depend largely on what the lessons of the streets are with which they grow familiar, or what is the type of nursery rule. Third, There is the home life in which parents and children are much nearer each other, the older and younger really entwining together, as in the growth of a common stock, each branch in the tree receiving its share, and yielding its share. The genealogical tree, which families often delight to trace as a representation of their ancestry, is a natural and fit emblem of family life. The tree well indicates what the family life should be. As stem and branches are truly one, so ought parent life and child life to be one. In such a case there is a living mutual interest, sympathy and regard; all these being unceasingly active. The young contribute to the life happiness of both parents, and the superior wisdom and larger experience of the parents open the way for the children, providing daily help.

These are three types of family life which stand out to view with sufficient vividness. Each includes many varieties, but the distinctiveness of the three is unquestionable, and it is full of suggestiveness for all fathers and mothers who aim at doing their part, making the home a delight, and future life a witness to the value of home training. How are the two first types to be shunned? How is the third to be secured and fixed in the history of a family?

This question will be most readily answered by considering how the best development of young life is to be provided for. The best thought and purpose of the parents must become part of the life of the children. The family likeness apparent in the countenance must come out in the character. And this can be secured only in a natural way; never in a forced way. It is easy to command or issue orders, but mere authority cannot gain the desired result. This can come only as a natural growth in the young life, aided by the genial companionship of the parents. Parental life and child life grow together, and they grow of the same type. There is no other law of growth and no other product than is implied in saying, "Like produces like." There is nothing worse than taking children by the shoulders and bundling them out of the way; there is nothing better than taking children to your heart, and helping them on the way. But there is a plan in helping which must be understood and stuck to, if we are truly to aid as we wish to do. Let us give children outlet for their energies; let us have regard to differences of physical constitution and sensibility and mental bias; and, more than anything else, let us enter into the moral difficulties and conflicts of our children as if these were our own. Our eyes must see for them more than they see; our understanding must measure the range of difficulty they do not comprehend; our purpose must outstretch theirs, so as to work out a bigger result in the future than children consider, as they are engrossed with the present. These are the things that go to make up training—without these aids children are not getting "home training." If I could speak directly into the ears of the father and mother of a family, these last sentences, if taken in their full range of meaning, express what I would desire to say. They indicate our real task as parents, provided it be recognized that the end of all the forethought is not money, nor position, nor fame, but character—a high life worthy of our nature, and of our calling as Christians. This is the grand end, and it is the common end for all parents, as it is for all children. All classes are on the same level in respect of the grandest things in life. If this only be clearly seen, and if the one grand end be honestly sought, we may walk trustfully as to "the good things of this life," when we so describe food and clothing, home comforts and social influence. If these things are settled and clear to the mind and heart of parents, the main requisite is secured for a wise home training.

Having so far passed by mere authority, as in a sense secondary to the ideal to be shaped aright, and represented year by year, I return upon it now to recall its real importance in its secondary place, which is still a necessary place in home training. An idea must be a practical working power, else it is an imagination, and nothing more; in which case it will soon be regarded as a delusion or a dream. The ideal must work out in practice, else all our thought—and, we must add, all our prayer—will be in vain. God's blessing is promised to honest work, which must be persistent work, even when divine agency is promised, as it is in this case.

Government is everywhere the condition of order and progress. This law is for all life, individual and social. *From the family to the State* it holds, determining all results. Mere authority or force only puts down rebellion, clearing the ground for government. But wise government is essential for a true unfolding of life, and a steady advance in work. Love must fulfil the law; but law

stands first, and love works the law into the life, so that bare authority of law, or forceful command, becomes a thing only dimly recognized in the rear. It may be needed for infancy; it should hardly be so for early womanhood and manhood. Yet love is never for us in itself a safe and sure guide. The love of father or mother is never like to the love of our Father in heaven, just because parents always need self-discipline as truly as their children do. But even of the perfect love of God we must remark that it ever works through law, and expresses itself in accordance with law. So it must ever be in the well-ordered family. Our affection is apt to identify itself with the pleasing; and whenever this is so, there is risk, and urgent need for sharp thought. The danger is plain enough. "The pleasing" is apt to be "the pleasant," as this seems to the children in their present mood; and if this be so, the children are ruling, not the parents; in which case the end is apt to be disappointing to the loving hearts of the parents, who are for the time pleased because things are going "so nicely." Law must rule the parents as well as the children. And if it do, there will be a big place for self-denial. To say No! firmly, in face of strong desires and supplications, will mean a good share of self denial all round, for parents as well as for children. But let us be brave, and make our children brave also. We sorely need this virtue in the present day. There is no great achievement in moral courage without practice of self-denial from youth onwards. We grow strong by exercise of self-denial. The lesson stands before us everywhere. Let us have our eyes open to it, and our lives governed by it. Parents must in this, as in other things, bear a share in their children's trials, and firmness will be one part of a parent's burden-bearing, and a necessary part too, if great results are to follow.

Now, we return to the other side of the truth—mere authority accomplishes little Love must be in the authority, and must be always largely in it. All the family must know and feel that the law obeyed is law for parents and for children equally. These two texts must hang over against each other, as of equal application to old and young: "Bear ye one another's burdens;" "Every man shall bear his own burden." It is impossible to escape the burden of life—impossible to shun the sorrows—impossible to be excused from the struggle of life. This clear, the main question is how to help in meeting all the difficulties involved in doing duty.

The truest help is encouragement in meeting all that comes in the path. Training, to be of use in the world, must be training in self-government, and this must begin very early, as early as training can begin. The child should see from the first, and should see with increasing clearness as life goes on, that there is a law of conduct to which parents and children are equally subject. Whenever a young child understands this in some measure, and begins to shape action in acknowledgment of it, training is begun. Learning to walk alone is one of the exercises of infancy which amuses us all. That of which we are here speaking is a higher exercise of the same kind—it is a balancing of ourself, and learning to move with decision and security. Management of desires and dispositions comes after management of the limbs; it continues an exercise all life through, when we need little effort in directing bodily movement. It is of mighty consequence that self-government should begin early—at the very earliest stage when the young life comes to experience parental control. The best family government is that

which is able increasingly to modify human command because of its being merged in the divine—abating parental authority because the Divine will is being recognized—because "the voice of God" is being heard as the child Samuel heard it.

But parents must understand and measure difficulties, and must sympathize with their children, backing them, cheering them, strengthening them for the fight they have to wage. All life is full of serious fighting, relieved, fortunately, by times of fun and frolic, and undisturbed merriment—times which parents should delight in, and share in too betimes: but it is the serious fight we most need to watch with tender and sympathetic hearts. Our children must conquer, and they will have our help at every turn if our eyes are open, as they should be, and our wisdom guards them against risks and difficulties. Arduous enough, truly, the fight is, in all cases, against selfishness, anger, pride, stubbornness, fear and deceit. Each child has, besides, his own special sense of difficulty; but each child has to face all these, and to conquer in the fight, if his life is to be true and worthy—if his influence is to be fruitful in blessing to others—if he is to follow Jesus, and to find, in an enriching experience, how truly blessed they are who serve God, at whatever cost of weariness and toil and struggle. It counts for a great deal in this fight when a child knows that he has in father and mother, the truest and most sympathetic helpers. Well it is for the young life to know, by deepening experience—that he is not looked down upon by cold, critical eyes—that his parents are not always uttering orders or taunts, but are often alongside, cheering, showing how best to manage temper or the rising feeling of selfishness. A word of cheer has vastly more power in the family, and in the wide world, than the word of blame, needful though this last may be. Most precious is this word of praise when it has been deserved. It will not nourish pride—it will do the very reverse—if we make it clear, by look and word, that in the thing done we see duty fulfilled, and are giving thanks for divine help, as we ask our child to hear the Lord's "Well done." Don't let us be afraid of this word of our Master; and don't let us train our children to fear it, or to feel as if it might be safer to have their ears closed to it. The Lord who at the morning hour says, "Go, work!" delights to meet even the little workers at the close of day to say "Well done!" Life's battle is too sore and too constant to warrant parents pouring out reproaches. Even those of us who grow old have not managed to conquer so well that we can afford to forget that much fighting lies before us yet, and much need for sympathy too. What a store of sympathy these little ones need, and how greatly will it lighten the heart, brighten the eyes, nerve the arms, if they feel that father and mother want them to win in this fight! And don't think that this fight is lost because of the failures which are seen and mourned over. Words of rebuke must be spoken at times; and when this must be, let us speak them solemnly and tenderly, but yet ever with the feeling that the future is ours: that over it the promise of God shines as a star; and that Jesus is with us, saying to mother and son, to father and daughter, to older and younger alike, as both need to hear it, "I will help thee," and "Blessed is he that overcometh."—*Professor Calderwood.*

NOTES FOR TEACHERS.

THE PRICE OF ALUMINIUM FALLS.—Five years ago the price was $20 a pound. Until very recently it was $2.50 a pound. A Cleveland firm now offers it in any of their alloys for $1 a pound. At $1 a pound aluminium will become a serious competitor with both nickel and tin. At 50 cents pure aluminium would become a formidable competitor with copper.—*School Journal* (N.Y.).

THE SOUND OF LIGHT.—It has been discovered within the past year or two that a beam of light produces sound. A ray of sunlight is thrown through a lens on a glass vessel that contains lampblack, coloured silk, or worsted, or other substances. A disk, having slits or openings cut in it, is made to revolve swiftly in this beam of light, so as to cut it up, thus making alternate flashes of light and shadow. On putting the ear to the glass vessel, strange sounds are heard so long as the flashing beam is falling on the vessel.—*School Journal* (N.Y.).

WE should never be content. There is always something to alter, to abandon, or to pursue; and in that honest, earnest work which our consciences approve we shall find neither room, time nor inclination for the idle and selfish spirit of dissatisfaction which paralyzes our powers, destroys our happiness, and renders us unable to bless or to help our fellow-men.—*Nursing Record.*

THE IDEAL TEACHER.—At Queenwood I learned by practical experience that two factors go to the formation of a teacher. In regard to knowledge he must, of course, be master of his work. But knowledge is not all. There may be knowledge without power—the ability to inform without the ability to stimulate. Both go together in the true teacher. A power of character must underlie and enforce the work of the intellect. There are men who can so rouse and energize their pupils, so call forth their strength and the pleasure of its exercise as to make the hardest work agreeable. Without this power it is questionable whether the teacher can ever really enjoy his vocation; with it I do not know a higher, nobler, more blessed calling than that of the the man who, scorning the "cramming" so prevalent in our day, converts the knowledge he imparts into a lever, to lift, exercise, and strengthen the growing minds committed to his care.—*Prof. Tyndall, in the Forum.*

SOCIAL RECREATION FOR TEACHERS.—"The lady teacher has peculiar need of a restful, comforting, rhythmic, sympathetic social life, and she is liable to find it peculiarly difficult to secure it. She spends the active hours of life with fifty children, more or less, who naturally make a heavy drain upon her nervous energies. They are asking questions, directly or indirectly, indefinitely. She has to watch them incessantly, to correct the way they sit, stand, speak, look, act, read, write, cipher, etc. Such are the demands of modern methods and exacting supervision that she may easily spend every out-of-school hour in getting ready for school, and in examining exercises, compositions and test-papers. She is away from home, and is liable to board in a house or family that gives her no social opportunities. More teachers are worn out by lack of a rhythmic social life than from the wear and tear of the school-room. The young teacher especially owes it to herself to secure and enjoy a genuinely healthful and helpful social life. Her intelligence, tastes, character and employment give

her opportunities of the highest social standing in the community. She cannot, it is true, give all her time to social life—she can enjoy none of its dissipations, must have the courage to keep good company, good hours, and retain economical tastes; but all of these things characterize genuinely good society everywhere."—*American Paper.*

GEOGRAPHY.

African Gold.—The expedition of the British South African Company into Mashona Land and the Highlands of British Zambesia has already found unmistakable indications of gold. A rush of gold-diggers will quickly let light into "The Dark Continent;" the railway is now complete from Cape Town to Vryburg, the capital of British Bechuanaland.

Paris as a Port.—There has long been an idea of making Paris a port by a wide canal to the sea. One hundred millions have been expended in deepening the Seine between Paris and Rouen, so as to allow vessels of 600 or 700 tons to reach Paris. The depth between Havre and Rouen is 18 feet, but the depth of 10 feet between Rouen and Paris is sufficient for the coasting trade. A French engineer has devised an apparatus, enabling 1000-ton vessels to come up to Paris with the present depth of water. A Paris Navigation Company has been formed which intends to build, chiefly in England, thirty or forty vessels of 600, 700, and 1000 tons, plying between Bordeaux and London, Southampton, Liverpool. Cardiff, Newcastle, Hamburg, St. Petersburg, Naples, Cadiz, Lisbon, Tunis and Algeria, West Africa, and Paris.

The Central Park Obelisk.—The obelisk in the park in New York has been reported to be crumbling away, and has lately been examined by a committee of experts. This was one of several that was standing more than 3,000 years ago at Heliopolis, a city situated a few miles north of the present site of Cairo. It was originally cut from the granite rock at the first cataract of the Nile, and thence floated down the river to Heliopolis. About B.C. 525 the Persian Cambyses invaded Egypt, devastating the country with fire and sword. This obelisk is believed to have suffered from fire at that time. It was removed to Alexandria shortly before the Christian era. When it was brought to this country a few years ago the opinion was expressed that it would be damaged by our atmosphere and climate.—*School Journal* (N.Y.).

Round the World in Fifty-three Days.—A postal card was recently despatched on a journey round the world, the performance of which it duly accomplished in fifty-three days. The card was posted on June 13 to Singapore, in the Straits Settlements, via Brindisi, and returned from that port to the sender, via Hongkong and San Francisco, reaching London on the 5th Aug. This feat was accomplished at the very small cost of 3½d. The post-marks on the card record that it left London on June 13, and duly arrived at Singapore on July 8, which shows that the outward journey was accomplished in exactly twenty-five days. Re-starting, it left that port the same day, and travelling onwards, via Hongkong and San Francisco, it reached Shepherd's Bush and was delivered to its original sender during the afternoon of the 5th Aug., or twenty-eight days (four weeks) after it had left Singapore, making its total time on journey fifty-three days.—*School Journal* (London).

PUBLIC OPINION.

GOOD WAGES FOR BAD WORK.—Good wages are excellent things, and good work is even better; but good wages for bad work, which is the popular demand at the present moment, can be nothing but demoralizing to every industry under the sun.—*London Spectator.*

POLITICS IN EDUCATION.—According to the *School Journal* of New York, the great bane of elementary education in the United States is the dependence of the Public Schools on politics. The mayor of a city of about 40,000 recently "swore by all the great guns that every teacher who did not train in his party should bite the dust." In a short time one head master was summarily dismissed. The superintendent (a sort of inspector peculiar to the United States) is to go, and half-a-dozen subordinate teachers have already left. An eminent teacher, who is said to be an author of national reputation, and was formerly a State superintendent of a public institution, writes to the *School Journal*:—"I have resigned from the school (*sic*) because my position had become intolerable. The hounds that could not use me for their purposes set upon me to drive me out." The *Educational News* says:—"Politics and the 'machine' are the bane of the school system in nearly every large city, and it is no secret that many a school officer holds his position because of the fact that his political 'affiliations' are all right." The publisher is as completely at the mercy of politicians as the teacher, and has to pay for the privilege of supplying schools with books. These facts are not without significance and warning for England. Education has little to gain and teachers have little to gain from placing our Elementary Schools under the control of persons who have other interests to serve than those of the children who have to be taught.—*School Guardian.*

FAMILY PRAYERS.—There is one mark of a household in which God is known and loved which is too often wanting in our day—I mean the practice of family prayer. Depend upon it, the worth of a practice of that kind can only be measured by its effects during a long period of time; and family prayers, though occupying only a few minutes, do make a great difference in any household at the end of the year. How, indeed, can it be otherwise, when each morning, and perhaps each evening, too, all the members of the family—the old and the young, the parents and the children, the master and the servants—meet on a footing of perfect equality before the Eternal, in whose presence each is as nothing, yet to whom each is so infinitely dear that He has redeemed by His blood each and all of them? How must not the bad spirits that are the enemies of pure and bright family life flee away—the spirits of envy and pride and untruthfulness and sloth, and the whole tribe of evil thoughts, and make way for his presence in the hearts of old and young alike, who, as He brings us one by one nearer to the true end of our existence, so does He alone make us to be "of one mind in a house" here, within the narrow presence of each home circle, and hereafter in that countless family of all nations and tongues, which shall dwell with Him, the universal Parent of all eternity?—*Canon Liddon.*

HISTORY IN SWISS SCHOOLS.—The authorities of the Canton of Schwyz have ordered that the story of William Tell is no longer to be taught as his-

tory in the public schools. The *Standard*, in commenting upon this announcement, says :—"The aggressive spirit of historical research is merciless. Not content with damaging many characters hitherto esteemed virtuous, and white-washing a great many people who, like Nero and Crook-backed Richard, were hopelessly in the black books of the Chroniclers, it has now led to the denial of William Tell and the picturesque legend linked with his name. It is true that, for a long time past, suspicions have been mooted that there was something wrong about the tale of the marksman who, at the bidding of the wicked Gessler, shot the apple from his son's head. But scepticism regarding this time-honoured story was confined to a few graceless students of folklore. Vischer and Rocholz and Kopp and Hiseley might scoff, the learned Weiss shrug his doubting shoulders, and Hüber and Rilliett affect to treat the romance as little better than a sun-myth, but the vast body of the Swiss people no more questioned the truth of the story than does the patriotic Scot the equally unsubstantial anecdote concerning Bruce and the spider, or the good American the moral legend anent little George Washington and the cherry-tree. To the Helvetian, Tell was a real personage, Gessler a real tyrant, and the apple and the son as much matters of fact as President Ruchonnet or Mr. Consul-General Vernet. It is, therefore, melancholy to find that the archer has at last been officially sacrificed on the altar of accuracy, and that the Canton which has ordered his name to be excluded from the school histories within its jurisdiction is Schwyz, a commonwealth whose reputation is intimately associated with his imaginary exploits. Of course this is the Schwyzers' own business. If they are pleased, it would ill-become the rest of the world to grumble, albeit Tell and Gessler have so long been the common heritage of mankind that it is difficult not to protest against being thus summarily robbed of a portion of our literary birthright. A hope, however, still remains. Uri has still to be heard from, and Unterwalden, which shares with it the glory of Tell's deeds, may not be as ready as the sister Canton to abandon the romantic narrative of the cross-bowman who fought for the three Walstadte, and by shooting the Landvogt of Albert of Austria precipitated the long war which did so much to consolidate the liberties of "High Germany." Surely the villagers around Küssnacht will cling to the ruins of Gessler's Castle, and decline to have the Hohle Gasse of Schiller's drama decreed out of print! Does not Tell's Chapel, with a painting over the door representing Gessler's death, stand to commemorate the spot on which the bold boatman sprang ashore a few hours before he cleared the Canton of its despot? And is there not a colossal statue of Tell reared on the spot in Altorf town where he aimed at the apple? While every holiday-maker knows Tell's Platte, on the Lake of Lucerne, which, with its chapel and rude frescoes from the history of the famous patriot, records the belief of Uri in the heroic tale.

NOT VERY FAR.

Not very far to happy hasting feet
  The little stretch of land between our lives
In distance so diminutive, so sweet,
  To love that listens and to life that strives;
To fullest rest a little pausing bar—
    Not very far!

And when my day is heavy, when all light
  Fades from the time, and life is dull and dim,
I think how little hides you from my sight,
  And quaff a cup of joy full to the brim,
Thankful that I am living, since you are
    Not *very* far! *World.*

CORRESPONDENCE.

SEPARATE SCHOOLS.

To the Editor of THE MONTHLY :

SIR,—An attack upon any class or individual, for the exercise of a privilege, the enjoyment of which in no way conflicts with the rights or privileges of any other class or individual, can only be characterized as unwarranted ; and every person, no matter what his condition, is certainly entitled to immunity from every form of attack, when such attack does not assure great and lasting benefits, not only to the aggressor, but, as far as may be possible, to the person or persons who, in the deprivation of an imagined privilege, may deem themselves ill-used.

Now while we are prepared to allow our fellow-citizens of all creeds all privileges enjoyed by ourself, while at the expense of no man's liberty do we desire to purchase the gratification of any passion, while we regard all liberties and privileges consistent with the preservation of society as of a sacred character, and as such not only deserving but demanding our lasting respect and unswerving support, we cannot class Separate Schools among those privileges so far removed from earth and things earthly, as to defy criticism. Rather do we deem them an abuse of such unfortunate character, that in speaking of them as a danger to our social and civil status, we believe we are using language intemperate only so far as it but weakly expresses their tendency. It is not merely an abuse affecting a small community or a few individuals; it is an abuse affecting a nation ; an abuse colouring legislation, an abuse staining a page of what the future will call history.

The necessity for a school should be its foundation, and on no other principle should it receive the support of the state. We do not believe this can well be refuted, and, unless it can' it is in itself argument sufficiently strong to authorize the discontinuance of state support to Separate Schools.

Can it be proven that Separate Schools supply a better education than Public Schools ? Can it be proven that a horse with one leg can worst a horse in perfect condition and perfect freedom ?

Can it be proven that a man educated in a Separate School is better fitted for the business of life than a man educated in a Public School ? Can it be proven that this country would be better governed if our law-makers patronized none but club-footed barbers ? Can it be proven that Separate Schools are supported with less cost to the ratepayers than Public Schools ?

Some of the effects of the establishment of Separate Schools have come under our own eye. In one county in Ontario there have been the following changes made, and that these changes are for the worse is the unanimous verdict of Public and Separate School supporters alike : Three Public Schools were substantially closed through the formation of Separate Schools, and two others divided in such a way that the maintenance of the four schools thus formed is a most oppressive burden to the people, and the natural outcome of this will be the keeping open of the schools, Public and Separate, for a part of the year only, and during such period as the schools may be open inferior work will be done ; for a qualified teacher will not engage at the salaries they will pay.

In the sections where the Public Schools were closed, those parents not choosing to permit their children

to attend Separate Schools were obliged to hear of the perfect school system of Ontario, rather than enjoy the benefits of it. Now why is this? Simply because a certain power that keeps the Government of Ontario pretty well employed in winking at its acts and doings of either day or night said it must be so.

It is pretty generally admitted that Separate Schools are established in order that a certain class may enjoy the privilege of having their particular doctrines taught their young at the expense of the State; and as the Department of Education is one of the most important branches of our Provincial Government, this may be said to be one of the chief ends of government, as government in Ontario. When quite a young man, one of the greatest statesmen now living wrote a treatise on the relations between the Church and State, the summing up of which according to Macaulay is that "the propagation of religious truth is one of the principal ends of government, as government." We believe his life has shown that this statesman does not strictly adhere to this doctrine; but we fear that respect for the man of to-day has induced the Government of Ontario to give too great weight to the overflowings of an adolescence a great manhood has rebuked. Surely such a question does not, at this day and in this country, need argument. No logic is necessary to show that a Government with such a principal end in view is not worthy of the support of an intelligent people, until all people are agreed as to what the truth is in religious matters. Yet this is practically the position of the Government of Ontario. It grants a certain privilege to a certain class. "Privilege is power." Therefore they delegate to this class a power. This class makes use of this power solely for its own interests, and in so doing have not only the countenance but also the monetary support of Government. The chief interest of this class is the spread of certain religious doctrines. Then is not the Government making a principal end of the propagation of religious truth (or untruth)?

Again "All power is a trust for public good." Can we say this power, prostituted to the establishment of Separate Schools which are abominated by all classes irrespective of creed or nationality, is regarded by Government as a trust for public or any other good? Can we say this trust is being well discharged when the power with which we, as a people, invest the men composing the Government of Ontario is thus parcelled to the detriment of all persons not fully persuaded that the principal end of government, as government, is the propagation of religious truth (or untruth)?

It is asserted by one high in the world that our Public Schools are hot-beds of immorality; that pupils of these schools upon leaving them are unfit to become members of respectable society—that in fact "there is no health in them." The wish is father to the thought. Could these schools be made to mould the minds of all the young of Ontario into the form most pleasing to the archi-episcopal critic, could they be made instruments in the propagation of religious truth (or untruth), could they be made bow to his all-grasping state, in the abjectness so wanning to his soul they would be faultless. Unfortunately they cannot be so coerced, and the vials of priestly wrath are spilled, and the blistering drops fall seething on poor Public Schools.

Because Public Schools cannot be utilized in persuading the people that $200,000 is a *small* debt incurred in the embellishment of the house occupied by a certain dignitary; because they cannot be made to foster in the

minds of the young ideas utterly repugnant to the liberal and progressive spirit of the age, they become "tents of wickedness," and the self-elected "door-keepers of the house of God" exhaust themselves in anathemas—splendid, but not nineteenth century; forceful, but ill-directed; capable, but unmanageable. Homely though the saying is, harshly though it may grate on ears attuned to sweeter and more classic sounds, we cannot refrain fiom warning the patentee of curses attached to all Public Schools that "curses, like chickens, come home to roost," and we believe that so far as results can show the supporter-in-chief of Separate Schools has already a goodly brood of this unfeathered fowl on his hands.

We believe Separate Schools are a luxury. We believe there is a better education furnished in Public than in Separate Schools. We believe that the existence of Separate Schools is not a national good, and therefore are we persuaded that the public as a whole has no interest in their maintenance.

Are they necessary even to the production of good Catholics? Are the Catholics of Ontario who have been educated in Separate Schools better Catholics than are to be found in countries where Separate Schools have no existence as State institutions? Does Rome recognize a Catholic of Ontario as more deserving—as a Catholic—than one of her communion who is a citizen of the United States? We have never heard it asserted, much less proven. Then do we assume that Separate Schools do not give their graduates any special importance, and are therefore not only a luxury but a very unnecessary one, and as such should be left to the support of those claiming profit by them.

A luxury enjoyed by a few has no right to general or public support. Then what shall we say of this that a great majority of the people *protest* against supporting, that appeals to no sympathy, patriotic or factional, in any man not enjoying it? It is to be hoped that before long our legislators, filled with zeal for the more public good, will say they shall not be, and in their all unsorrowed fall let us take another step in that liberalism that should characterize all legislation.

We are not given to the habit of referring to the United States as being a model country or possessing a model Government. She is too American, at the expense of everything British and Canadian, to demand fiom us the unqualified admiration for her every institution, some accord her. But if it is possible for the United States to exist as a nation without Separate Schools, why may not we in Canada dispense with them. Is it in our climate the necessity for them is found? Is it in the personality of our citizens? Is it in the life we must live, education having been finished? We believe not. We can find no necessity for them. Then in God's name, as a shameful abuse of public trust, let them perish.

If ever in this country there arises any great desire for a revolution in the Government, let those in power look to past legislation for its source. If ever this much-talked-of annexation becomes an accomplished fact let our legislators shoulder the responsibilities of the situation, for to just such legislation as has established Separate Schools will it be due. "Foreign attachments are the fruit of domestic misrule," and, though we are thankful, no foreign attachments have as yet shown themselves to any extent, we cannot feel at all grateful to our Government of Ontario that such is the case. We hope nothing like a foreign attachment will ever make head We believe in the patriotism of Canadians, and in this belief we

see promise of the abolition of Separate Schools.

An abuse and in formation an error they deserve nothing better than abolition and since it is now as much deserved as ever it will be, let them now be abolished.

Milton says "error is but opinion in waking." We hope this may now through Separate Schools be proven. They are an error. Let us hope they signify such a wakening of opinion in Ontario, as will blot them even from the archives of the Province. Let us hope they signify greater and more real liberalism for the future, since they are harbingers of this great flood of awakening opinion. Let us hope they signify, in their identity assumed at the death, the placing of all the children of Ontario and all the people of Ontario on a fair and equal footing, giving all an equal start in the race of life, and fettering no man and no class with the support of an institution fertile only in promise, fruitful only of discord, and beneficial only to a foreign despotism.

Yours, etc.

B. F. Bolton.

Skeaks Mills, Ont.

EDITORIAL NOTES

We take this opportunity of thanking the friends of this magazine for the interest they have shown in its prosperity, and hope that they will continue to exert themselves on its behalf till the Canada Educational Monthly be found in every school in Canada. Specimen copies sent on application.

We have always thought that the private schools for young ladies in our province did not receive their due recognition for the valuable part done by them in the educational work of the country. Mrs. Sylvanus Reed has an article in *Scribner* for October, setting forth the aims and responsibilities of these schools. We specially commend the article to our readers, the first part of which appears in this number of The Monthly.

Cardinal Newman's Estimate of Teaching.—He says: "I have ever joined together faith and knowledge, and considered engagements in educational work a special pastoral office. When I was public tutor of my college at Oxford, I maintained, even fiercely, that my employment was distinctly pastoral. I considered that, by the statutes of the University, a tutor's profession was of a religious nature. I never would allow that, in teaching the classics, I was absolved from carrying on, by means of them, in the minds of my pupils an ethical training. I considered a college tutor to have the care of souls, and before I accepted the office I wrote down a private memorandum that, supposing I could not carry out this view of it, the question would arise whether I could continue to hold it. To this principle I have been faithful throughout my life. It has been my defence to myself, since my ordination to the priesthood, for not having given myself to parochial duties, and for having allowed myself a wide range of secular reading and thought, and of literary work."

The able and accomplished teacher valued teaching for the opportunity it gave him for doing spiritual work. Important as it is to be the guide in leading others to acquire knowledge, still comparatively speaking, it is only to be a hewer of wood and drawer of

water, unless, while giving instruction in human learning, he manages, however imperfectly, to inspire his pupils with fairness to man, with love of truth, and devotion to duty.

"THE FLAG."

THE attention which is at present bestowed upon the old flag, ever dear to the hearts of Canadians, does not imply that hitherto the people of Canada were indifferent to the "flag," or to the principles and privileges of which it is the recognized symbol.

Doubtless it is expedient, living as we do beside a neighbour so active and so aggressive in the exhibition of national life as our friends to the south of us, to show, by evidence which the most unwilling cannot gainsay, that we are a distinct part of the Empire, with genuine impulses of national life.

We hope the competition inaugurated by our esteemed contemporary, the *Empire*, will prove helpful in making our people more intelligent, truth-loving and reverent.

"The children are invited to write essays, not exceeding six hundred words in length, on 'The Patriotic Influence of Hoisting the Flag on the Schools.' These essays to be handed in to their teacher, who will select the one considered best to compete for their school, and forward it to the *Empire*. Essays to be addressed to the '*Empire*,' and to be marked on outside of envelope, 'Flag Competition.' On the essay itself should be plainly marked the number of the section, the township and county, and the name of the boy or girl who is the author. The essays will then be submitted, by counties, to a committee of prominent gentlemen who have consented to judge them, and the Prize Flag will be awarded to the school in each county or city which sends in the best essay. Essays are to be forwarded to the *Empire* not later than the 15th of November, and the examination will be proceeded with without delay, so as, if possible, to have the flags hoisted for the first time on the re-opening of schools after Christmas holidays."

The competition is extended to all the secondary schools of Ontario, the added conditions being 1200 lines instead of 600, and time extended to first of December.

IN MEMORIAM.

JAMES MURISON DUNN was born in Scotland, Oct. 24th, 1830, and came to Canada at an early age. He was educated at Niagara Grammar School, and subsequently took the degrees of B.A. and LL.B. at the University of Toronto. He was afterwards head master of the Drummondville Grammar School, and of the Peterboro' Grammar School, and in 1865 became head master in the Guelph Grammar School, which position he held for nearly ten years. He was for a short time head master of the Elora High School, and in 1875 was apointed principal of the Welland High School, which position he held until the time of his death.

Mr. Dunn's specialty was classics. He edited, for use in the schools, "The Orations of Cicero against Catiline," "Cæsar's Bellum Britannicum," and Virgil's "Æneid," Book V. He was very successful in preparing candidates for the University and professional examinations, and many of his old pupils who have won for themselves honourable places in the church, at the bar, and in our schools, remember with gratitude his untiring efforts and wise counsel.

Mr. Dunn was an examiner in Latin at the Departmental Examinations for 1890, and was at his post of duty in the Welland High School until almost the last. He died in

harness, and leaves behind him the record of a good and useful life. All respect to his memory and regret at his departure was shown by those among whom he lived, and will be felt by all who knew him in the various relationships of life. He was for twenty-five years an elder in the Presbyterian Church.

Mr. Dunn leaves a widow and five sons, one of whom is Mr. Herbert L. Dunn, B.A., Barrister, of Toronto.

SCHOOL WORK.

CLASSICS.

J. FLETCHER, B.A., Toronto, M.A., Oxon., Editor

In the hope of inducing and facilitating a more general study of the honour matriculation classics, a systematic discussion of certain parts of the honour work in Greek and Latin will be attempted in this column.

NOTES ON CICERO, IN CAT. III.

Illa—sc invidia, " odium from the (following) fact, that he went forth alive." exierit, virtual oratio obliqua from the auditor's point of view. (Bradley, § 448.)

Sed—" At any rate," " however."

Exterminari—" Drive beyond the limits." =ἐξορίζειν. The meaning " Exterminate," is medieval.

Restitissent—O . obl. for restiterint of or. vecta. (Bradley, p. 278, note.)

§ 4. *Atque*. Almost adversative. "But."

Ego—Subject, as usual ; at head of sentence.

Quos———eos. Relative clause before antecedent, as usual when the antecedent is an emphatic *is*.

In eo . . . ut . . . " On this, namely watching and observing."

Quid agerent, quid, etc.—" Their acts and intentions," molior (mobs, mass) " set in motion," ∴ "plan." (Favourite with Cic.)

Fidem faceret—" Gain credence." cf. Faire foi.

Oratio—"Language," "story." *Minorem*. Nearly="no."

Rem—" The truth," " facts." *Res* must usually be paraphrased by some word in English to suit the context.

Tum demum. "Then and not till then."

Translate : " But when I saw that those whom I knew to be filled with the worst madness and villany were with us and remained in Rome, I spent every day and night in this : watching and observing all their plans and actions, in order that—as my story gained no credence in your ears—I might get such a thorough hold of the facts that you would at last provide for your safety with your wits when you saw the villany with your eyes."

Tumultus—A " rising " in Italy or in Cis-Alpine Gaul.

Sollicitatos—" Tampered with."

(Sollus, every, quite and cio, move.)

Cum litteris, etc.—" With a letter and instructions."

Huic esse, etc.—"That it was to him that the letter was entrusted."

Ut tota res, etc.—The second *ut* is redundant. Tr. " Of proving the whole truth on the directest evidence." (Lit. That the whole conspiracy might be detected in the act.)

§ 5. *Amantissimos reip.* " Very patriotic." The participle has become an adj., losing the idea of time and marking a quality. (Bradley, § 302.)

Quid . . . ostendi—" Indicated to them what I had resolved should be done." Ostendo (*ob*, towards and *tendo* stretch). Placet, it seems good, is determined.

Qui . . . sentirent — " For they alway entertained noble and elevated sentiment on all political questions," (*i. e.* agreed with him). *Qui, causal* (Brad., § 509).

Omnia sentirent. Lit., " Held all their views." Example of Latin fondness for concrete expressions. (Brad., § 54.)

Sine recusatione. " Without making any excuses." [*re-cuso* (*re*, back and *causa*, excuse) make excuses, refuse.]

Ulla. Adjectival form of quisquam= "any," after a negative or virtual negative

Quum ad . . . Brad., § 429.

Pontem Mulvium. Mulvian bridge across the Tiber; two miles above the city.

Inter eos. "Between the two parties."

Eodem. "To the same point."

et ipsi . . . *et ego.* "They in person on the one hand . . . I for my part on the other."

Sine cujusquam suspicione, Lit. "Without the suspecting of anyone (=without anyone suspecting). Nouns in *io* have usually an active force and correspond to our nouns in *ing.*

Eduxerant. The Roman praetors (eight in number), though chiefly concerned with the administration of justice, had the *imperium* (right of military command) and could lead armies.

MODERN LANGUAGES.

Editors { H.I. STRANG, B.A., Goderich. W. H. FRASER, B.A., Toronto.

EXERCISES IN ENGLISH.

1. Expand into complex or compound sentences:

(*a*) The stream was too deep to wade across it.

(*b*) It had entirely disappeared, leaving no traces of its existence.

(*c*) We could never have done it without their assistance.

(*d*) Some merely glanced at it without stopping to examine it.

(*e*) Seeing the door standing open he suspected something to be wrong.

(*f*) I am not aware of the existence of any other edition.

2. Substitute equivalent words for the talicized phrases, and *vice versa:*

(*a*) *In the last place* you must remember to do this *regularly.*

(*b*) Their hearts were *brimming* full of scorn.

(*c*) The man was to all *appearance* listening *attentively.*

(*d*) He accepted the offer *without any hesitation.*

(*e*) I have called his attention to it *a great many times.*

(*f*) The increase is scarcely *able to be perceived.*

(*g*) He did it *dexterously* and *silently.*

(*h*) The story is by no means *unlikely to be true.*

3. Change the voice of the finite verbs:

(*a*) His friends, if they can be called such, have deserted him.

(*b*) No one would have thought of such a thing in those days.

(*c*) Very few knew that he had written the letter.

(*d*) A full description of it will be given in Saturday's *Globe.*

(*e*) Has the letter she wrote to him ever been published?

4. Combine into simple sentences:

(*a*) They searched everywhere. They found no trace of it. They decided to return.

(*b*) She had an uncle. He was a farmer. He was rich. He lived in the County of Oxford. He wrote to her. He invited her to visit him.

5. Combine into compound sentences:

(*a*) He opened the window. He put his head out. He looked all around. He saw no one. He resumed his work.

(*b*) The veteran recognized the face and figure. He drew himself up. He lifted his hand. He paid his military salute to the dead. He did so with solemn reverence.

6. Combine into complex sentences:

(*a*) A stray sunbeam glimmered on the sleeper's face. The lady perceived this. She twisted a small branch aside. She made it intercept the sunbeam.

(*b*) A native of the country related to me an adventure. He was himself a practical diver. It happened to him in one of his submarine excursions. He said so.

7. Break up into a series of short simple sentences:

(*a*) As soon as he reached this point, he began to stir up the sand with his stick, which made the water so dark, that he and the shark lost sight of each other.

(*b*) His offer was received with shouts of laughter, and mistaking it for the laugh of

contempt, he started up, and, stretching up his arms, offered to fill the room as high as he could reach.

(*c*) While Randolph was considering what was to be done, there came to him a Scottish gentleman who had joined Bruce's standard, and told him that he would like to speak with him in private.

CLASS-ROOM.

UNIVERSITY OF TORONTO.

ANNUAL EXAMINATIONS, 1890.

Junior Matriculation.

ARTS.

ENGLISH GRAMMAR.

Pass.

Examiner:—Herbert Hartley Dewart, B.A.

NOTE.—Candidates for Scholarships will take only those questions marked with an asterisk. All other Candidates (whether for Pass or Honours, or for the Junior Leaving Examination) must take the first six questions and two of the remainder.

*1. "In this character of the Americans, a love of freedom is the predominating feature which marks and distinguishes the *whole*: and as an ardent is always a jealous affection, your colonies become suspicious, restive, and untractable, *whenever* they see the least attempt to wrest from them by force, or *shuffle* from them by chicane, *what* they think the only advantage worth living for. This fierce spirit of liberty is stronger in the English Colonies probably than in any other people of the earth; and *this* from a great variety of powerful causes; *which*, to understand the true temper of their minds, and the direction which this spirit takes, it will not be amiss to lay open somewhat more largely."

(*a*) Analyze the sentence: "This fierce spirit . . . more largely," showing clearly the relation of the various subordinate clauses to their respective principal clauses.

(*b*) Parse the italicized words.

(*c*) *Shuffle.* Give three other examples of words in which the same relation between sense and sound exists.

(*d*) Criticize the style of the above extract, suggesting any alterations that you think would improve it.

(*e*) Write brief etymological notes on the following words: *Character, predominating, distinguishes, jealous and affection.*

*2. To what extent has the early English dative survived in modern English?

*3. Distinguish between the composition and derivation of words. Which is earlier in a language? Are *bishopric, kingly, friendship, orchard, wiseacre, privilege, childhood* and *atone* compounds or derivatives?

*4. Define and explain by examples the meaning of each of the following terms:—Solecism, gerund, patronymic, pronominal adjective, cognate object, hybrid.

*5. Give two examples each of:

(*a*) Nouns having two plurals with totally different meanings.

(*b*) Nouns having different meanings in the singular and in the plural.

(*c*) Nouns having two meanings in the singular and one in the plural.

(*d*) Nouns having two meanings in the plural and one in the singular.

(*e*) Nouns having no singular.

(*f*) Nouns having no plural.

*6. (*a*) Distinguish carefully between the proper uses of "shall" and "will," giving examples.

(*b*) Give the derivation of each word, showing how far the original meaning of each survives in its present use.

*7. "In English, subjectivity or objectivity may be given to a word by position, but case cannot." Explain and criticize.

*8. (*a*) Point out and illustrate the principal uses of the infinitive.

(*b*) When may "to" be omitted in the infinitive?

9. (*a*) Explain the present function of the Relative Pronoun.

(*b*) Point out any peculiarities in the use of "whose" and "what."

*10. Give the derivation of the various parts of the verb "to be," explaining the etymology of all anomalous forms.

Honours.

NOTE.—Candidates for Scholarships will take only those questions marked with an

asterisk. All other candidates (whether for Honours, or for the Senior Leaving Examination) must take the first eight questions and two of the remainder.

*1. Discuss the correctness of Richard Grant White's contention that "English is a grammarless tongue."

*2. What are the requisites of a perfect alphabet? In what respects is the English alphabet defective or redundant?

*3. Write brief notes on the construction of "himself," "methinks," "only," "like," "more fully," and "such."

*4. (*a*) "The present tendency of the language is to reject the distinction of the subjunctive mood." Criticize this statement.

(*b*) Illustrate clearly the present use of the subjunctive mood, showing also in what respects this differs from the former use in Old English.

*5. English is spoken of as a "composite language." Mention the various elements that enter into its composition, referring each to its appropriate historical place, and showing the extent to which the English language is indebted to each.

*6. Write full explanatory notes on the following:—Ablaut, Symphytism, Substantive Verb.

*7. Explain the diphthong forms, au, ou, oi, ee, ea; showing clearly the origin of each.

*8. "The two great hemispheres of language which we designate as the Presentive and the Symbolic may with equal propriety and greater brevity be simply called Nouns and Pronouns." Explain *fully* what is meant.

9. What is meant by Philology? Distinguish carefully between Philology and Grammar.

*10. Criticize or justify Earle's contention that it is a confusion of thought to rank the interjection amongst the parts of speech.

11. What does Earle give as the origin of the form of the infinitive with "to"?

*12. How do you account for the difference in form between the first three adverbial numerals and their successors?

ENGLISH COMPOSITION AND PROSE LITERATURE.

Pass and Honours.

Examiners:— A. H. Reynar, LL.D., David Reid Keys, M.A.

NOTE.—Candidates for Pass and for the Junior Leaving Examination will take the first four questions and any two of the remainder. Candidates for Honours and for the Senior Leaving Examination will take the first five questions and any two of the remainder. Candidates for Scholarships will take the questions marked with an asterisk.

***Candidates are warned that the Composition counts sixty per cent. of the whole paper.

1. Write a composition on *one* of the following subjects:

My favourite book.
School life in Ontario.
The humour of Addison.
Addison as an essayist.
*Addison as a "minor moralist."

*2. Give examples from the essays you have read of the merits and defects of Addison's style.

*3. Tell in your own words the vision of Mirzah.

*4. What gives the Spectator its importance in the history of English literature?

*5. Describe Addison's vocabulary.

*6. Criticize Addison's use of figurative language and quote any of his figures that have specially impressed you.

7. Give in your own words Addison's views on cheerfulness.

*8. Quote and criticize Johnson's advice as to the study of Addison.

9. Tell the story of Biton and Clitobus *or* that of Diogenes and the young man on his way to a feast.

*10. "And throughout it all there is a sort of story, the first taste our ancestors had of what, since Richardson's novels, has been the most powerful of literary pleasures."

To what extent does this story enter into the selection you have read?

ENGLISH POETICAL LITERATURE.

Honours.

NOTE.—Honour candidates and candidates for the Senior Leaving Examination will take questions 1—8 inclusive. Candidates for Scholarships will take questions marked with an asterisk.

1. Write a brief account of the great work to which Shakespeare is indebted for the groundwork of this drama.

2. When did Coriolanus live? Describe the condition of the Roman people at that time.

3. Does this drama reveal the political sympathies of Shakespeare? Give reasons in support of your view.

*4. *Menenius.* A letter for me! It gives me an estate of seven years' health; in which time I will make a lip at the physician: the most sovereign prescription in Galen is but empiricutic, and, to this preservative, of no better report than a horse-drench. Is he not wounded? he was wont to come home wounded.

Virgilia. O, no, no, no.

Volumnia. O, he is wounded, I thank the gods for 't.

Menenius. So do I too, if it be not too much:—brings a' victory in his pocket? the wounds become him.

Volumnia. On 's brows: Menenius, he comes the third time home with the oaken garland.

Menenius. Has he disciplined Aufidius soundly?

Volumnia. Titus Lartius writes, they fought together, but Aufidius got off.

(*a*) Why is this in prose form? Write note on Shakespeare's changes from verse to prose.

(*b*) Who was Galen? Note the anachronism.

(*c*) *empiricutic.* Derive and explain. Give other readings.

(*d*) *O, no, no, no.* What does this express beyond the negation? How is it that Virgilia denies, whilst Volumnia asserts, that Coriolanus is wounded?

(*e*) "*brings a'*," "*On 's brows.*" Account for the ellipsis.

(*f*) *the oaken garland.* What did this signify? Is Shakespeare correct in giving the garland three times to Coriolanus?

*5. *Coriolanus.* Shall remain!—
Hear you this Triton of the Minnows? mark you
His absolute "shall"?

. . . . .

His popular "shall," against a graver bench
Than ever frown'd in Greece.

(*a*) Explain the references in "*Triton of the minnows,*" "*Hydra,*" "*a graver bench,*" etc.

(*b*) "*Twas from the canon.*" What does this mean? Give reasons for your view. What different meaning is sometimes taken?

(*c*) Write a note on Shakespeare's use of the subjunctive as illustrated in this passage.

(*d*) "*of the monsters.*" Explain the construction.

*6. Give an outline of Volumnia's appeal to Coriolanus to spare the city.

*7. Contrast Volumnia and Virgilia. In illustration of Virgilia's character quote the sayings ascribed to her in this play, and also the words addressed to her by Coriolanus.

*8. By disregarding the dramatic unities what advantages does Shakespeare secure in the development of the character of Coriolanus.

*9. Discuss the relation of the ethical element to the æsthetic element in comedy and in tragedy. Show how the due balance is maintained in this play.

*10. What is the effect of the comic passages introduced by Shakespeare into his tragedies? Illustrate from this play and from any other play of Shakespeare.

Pass.

Examiner:—A. H. Reynar, LL.D.

Note.—Candidates for Scholarships will take only the questions marked with an asterisk. Other candidates will take under I., II., IV., and V. the first question and any following question, and under III. and VI. some one of the subjects specified.

I.

1. Give dates of Byron's birth and death and such particulars of his parentage and early life as may help to account for his peculiar character.

*2. What are the excellences and what

the limitations of Byron's literary work? Illustrate by reference to Childe Harold and the Prisoner of Chillon.

II.

"My hair is grey, but not with years,

. . . . .

Proud of Persecution's rage."

1. In what respects and for what reasons does Byron depart from the history on which this poem is founded? Compare, on this point, with Byron's sonnet on the same subject.

*2. Describe the metre of this poem. By what devices is a pleasing variety secured within the metrical uniformity? Illustrate from this passage.

*3. It has been said of the Prisoner of Chillon: "It is the one grand tributes which the great rebel of the age paid to Wordsworth." Explain the expression, "*The great rebel of the age*," and say wherein this poem is a tribute to Wordsworth.

*4. What words are used in this passage for the sake of rhyme rather than for their own fitness to express the idea, and what examples are there of doubtful syntax?

5. Derive *bann'd*, *barr'd*, *fare*, *perish'd*, *tenets*.

III.

Describe in the language of the poet, as far as possible, some one of the following subjects:—

1. The Prison.

2. The song of the bird and its effects on the prisoner.

*3. The view from the prison window.

IV.

Fair Greece! sad relic of departed worth!

. . . . .

But slave succeed to slave through years of endless toil.

1. Name and describe this metrical form In what work was it first made famous? Compare it with blank verse and with the rhymed couplet as to its adaptation to the matter of this poem.

*2. Point out and name the figures of rhetoric in the first of these stanzas.

*3. Explain the significance and discuss the appropriateness of the words *relic*, *uncreate*, *whilome*, *resume*.

4. Write notes on Allah, Giaour, Othman, Wahab.

V.

But soon he knew himself the most unfit

. . . . .

For nature's pages glass'd by sunbeams on the lake.

1. What difference in style appears between the first two Cantos of Childe Harold and the third Canto? What occasioned the difference?

*2. Is the character here described real or imaginary? Give reasons for your view on this point. What treatment should such a man expect from his fellowmen!

*3. Quote or refer to other passages in which Byron expresses his delight in nature. What aspects of nature seem to charm him most. How would you account for this?

VI.

Give from Childe Harold the views of Byron on some one of the following subjects:—

*1. His own literary work and fame.

2. His religious belief and unbelief,

3. The character of Napoleon.

SUBJECTS FOR COMPOSITION FROM WARREN HASTINGS

FOR CANDIDATES FOR THE JUNIOR LEAVING EXAMINATION.

1. "The Boyhood of Warren Hastings" (chapter I).

(a) His ancestors.

(b) His birth and early childhood.

(c) His school life and school-mates at Westminster.

(d) His uncle's death and its effect on his career.

2. "The Rohilla War," (chapters VII., VIII., IX.).

(a) The Rohillas, who? where? what sort of people?

(b) The bargain between the Nabob and Hastings.

(c) The operations and the result of the war.

(d) What is to be thought of Hastings' conduct in regard to it.

3. The Letters of Junius (chapter X).

(a) What? Where? When? For what noted?

(b) Reasons for thinking Francis was the writer. (1) Coincidence of certain facts. (2) Resemblance of moral character.

(c) If Francis was the writer, why he ceased writing?

4. "The Downfall and Death of Nuncomar," (chapters V., VI., XI., XII.).

(a) Who Nuncomar was; his character.

(b) Why and how he sought revenge, and his apparent triumph.

(c) His arrest, trial, and death.

(d) Impey's conduct in the matter.

(e) Hastings' conduct.

5. Hyder Ali (chapter XVI.).

(a) Who and what sort of man he was?

(b) His sudden and successful attack on the British.

(c) Measures adopted by Hastings to repel it and the result.

CONTEMPORARY LITERATURE

Four Great Teachers. By Joseph Forster. (London: George Allen.)—Under this appropriate title Mr. Joseph Forster publishes four lectures on Ruskin, Carlyle, Emerson and Browning respectively. They are good reading. The illustrations are choice and the style pleasant, and the matter fresh and interesting. A great many quotations are given in all the lectures, and invariably with the happiest effect. There are many passages which, did space not forbid, we should like to quote.

The Statesmen Series. Edited by Lloyd C. Sanders. 2s. 6d. each. *Fox.* By H. O. Wakeman. *Lord Derby.* By T. E. Kebbel. *Lord Beaconsfield.* By T. E. Kebbel. (London: W. H. Allen & Co.)—A comprehensive series of brief, convenient and practical biographies of statesmen of note, both British and Continental, has been issued under this title. The last three volumes issued are enumerated above, and it will be seen that the subjects are well chosen. Eleven volumes in all have now appeared. Mr. Kebbel has been very successful in his sketch of Lord Beaconsfield's brilliant career. The style is clear and interesting, and the political surroundings and history are given in a useful and satisfactory form. One of the best chapters in the book is the sixth—"Mr. Disraeli as Leader of the Party." "The Life of Lord Derby" is opportune in its appearance, inasmuch as there is no other biography of the late Conservative leader to be had. It is well executed and skilfully condensed. Possibly there is no other English statesman of the eminence of Charles James Fox of whom we know so little. Lord Russell's Life, issued sixty years after Fox's death, is no doubt the great authority, and Sir George Trevelyan's "Early History of Fox" is valuable, but few people have read them. In this little volume we have an account of the public life of this generous, clever, spoiled man, who with great abilities did little, and yet was one of the foremost men of his age. He never could take trouble about public affairs. Mr. Wakeman's account of his career, literary tastes and private life is clear, well arranged and extremely readable.

Modern Ideas of Evolution. By Sir J. William Dawson, C.M.G., LL.D., F.R.S. (London: The Religious Tract Society.)—The greatest man of science in Canada has given us a new book on the subject of evolution as related to revelation and science, worthy of attention from all who understand or care anything about matters of religion or science. Sir William Dawson clears away many not-established things which are loudly declared by half-informed persons to have been "discovered." He gives a clear account of the varying theories of evolution, the positivist, the agnostic, the theistic, and the views of Darwin, LeConte, Haeckel,

Lamarck and others. He thinks that these theories "represent 'a confused movement of the mind of the age,' of an age strong in material discoveries, but weak in self control and higher consciousness," and while not depreciating the value of what has been ascertained and taught by those who hold such theories, he shows once more the truth that Christians have nothing to fear, but everything to gain, from the progress of true science.

1. *The Cambridge Bible for Schools and Colleges. Haggai, Zechariah and Malachi.* By the Ven. T. T. Perowne, B.D. 4*s*. 6*d*.

2. *The Epistle to the Philippians.* By the Rev. H. C. G. Moule, M.A.

3. *The Smaller Cambridge Bible for Schools. I. Samuel, II. Samuel.*—By the Rev. A. F. Kirkpatrick, B.D. *St. Matthew.*—By the Rev. A. Carr, M.A. *St. Mark.*—By the Rev. G. F. Maclear, D.D. *St. Luke.*—By the Ven. Archdeacon Farrar, D.D. 1*s*.

4. *The Cambridge Greek Testament for Schools and Colleges. The Epistle to the Hebrews.* By the Ven. Archdeacon Farrar, D.D. 3*s*. 6*d*. (Cambridge: The University Press. London: C. J. Clay & Sons.) Two series of works designed as aids to Bible study have been prepared of late years under the general editorship of the Dean of Peterborough, by eminent Biblical scholars, and issued under the direction of the Syndics of the Cambridge University Press. To these two series a third is now added, designed especially for the use of younger students, called the "Smaller Cambridge Bible for Schools," containing about one-third of the matter in the Cambridge Bible, but the revision in each case has been done by the editor of the corresponding larger book, so that the result is a short text-book with the merits of the larger one and the advantage of being specially adapted for use in junior classes. "The Cambridge Bible" and "The Cambridge Greek Testament" are now so well-known that commendation of them is unnecessary. Learning, wide research, profound knowledge of the Holy Books in the original, mark every volume of the series, and these are brought within the reach of all, not only by the modest price of these valuable works, but by their plainness of speech Archdeacon Perowne's historical introductions and biographical studies of the three prophets named above are full of interest and strength. Archdeacon Farrar's edition of the Hebrews, with many notes written in clear and beautiful language, and based upon the latest critical knowledge, attains the very high standard of all his work.

Macmillan's Progressive French Course. II. Second year. By G. Eugène-Fasnacht. (London: Macmillan & Co., and New York.)—This excellent Elementary French Grammar has been reprinted no less than nine times since its first issue in 1877. The present edition is revised and enlarged.

Macmillan's Elementary Classics. Virgil. Æneid III. By T. E. Paige, M.A. (London: Macmillan & Co., and New York.)—Mr. Page's small book will be found very satisfactory. The notes are brief and to the point, and a vocabulary is given.

Structural and Systematic Botany. By Professor Campbell. (Boston: Ginn & Co.)—A new work on botany, intended as a High School text-book and an elementary text-book in Colleges, has just been issued by Messrs. Ginn & Co. The results of recent investigations in botany are made use of and the book is well illustrated from original drawings by the author.

Moffatt's New Geography. Written for the present time. Thomas Paige. Revised by Rev. E. Hammonds, M.A. 4*s*. 6*d*. (London: Moffatt & Paige.)—Another hand-book of geography, brought to date in matters of recent discovery in Africa, etc. A good deal of attention is given to commercial geography.

Indian History. By J. T. Wheeler. (London: Macmillan & Co., and New York.)—In the brief space of one hundred and twenty-five pages Mr. Wheeler, who is an authority on Indian affairs, gives a brief account of the history of India from before the Mohammedan Conquest to the visit of Prince Victor. The author well describes the great work done in education, in civil and commercial matters and in intercommunication, but he is silent about the greater work of evangelization.