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Edited by T. ARNOLD HAULTAIN, M.A.

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TORONTO, APRIL 22, 1886.

At the last meeting of the Toronto Public School Board there was an exceedingly animated discussion on a curious motion, viz., that "The secretary be instructed to have all the Scripture text-books now in use in the schools collected at once and returned to this office, so that the teachers may not have a chance to use them, and that the inspector be instructed to see that the Bible is read as heretofore in all the public schools in this city." The chairman left the chair and opposed the motion. He defended the action of the Ontario Government in authorizing the books. "They met a want long felt in the schools. Although he believed that the Bible ought to be read by everyone from beginning to end, because good could be got from it, at the

same time there were certain portions of it which he would be sorry to read at morning prayer before his family and visitors, and which would make him feel humiliated. The Bible had never been turned out of the schools, and he hoped it never would be. As long as they had such men in the Ministry of Ontario and in the Opposition as at present, they would never have the Bible put out of the Public schools of the province. In the text-book certain portions of the Bible had been wisely left out. He could not understand why the motion had been brought forward. The only reason he could assign was that it was done to get a political slap at the Minister of Education. At present the books were only used as a guide by the teachers in making selections." Another member argued in reply, that "the chapters were mutilated for the purpose of confusing the pupil, although they contained nothing objectionable, in order to compel the pupils to purchase the books. It was a scheme of a body of speculators to make money by supplanting the old book. He said that the Bible should be put back in its original place in the schools." In the end the motion was put and carried by fifteen to four.

This is only a phase of the vexed "Bible in Schools" question. To us it seems that the matter lies in a nutshell. What is the avowed object of the reading of the Bible or of selections from the Bible in schools? Is it not to inculcate a high standard of morality? And will this high standard be in any way lowered if, instead of the Scriptures being read in their entirety, such portions as best conduce to teaching high principles of virtue be put in their place? Can there be any but one answer to this? Will vice be encouraged by a hiatus in the context, or truth be distorted if we omit details regarding the "little horn" or the "great beasts"? And after all, if the whole Bible is to be read, can teachers do more than make selections? To speak of the Bible being read in its entirety in schools is a stretch of imagination.

The following question was asked of the *School Journal* (New York and Chicago): "I am teaching a district school. My average attendance is thirty-five; ages ranging from five to eighteen years. I find it very difficult to keep the whole school at work all the time. I have graded them to the best of my ability, and have five grades. I could manage to superintend two or three grades, but the fourth and fifth are two too many. Could you offer any suggestions?" The answer was as follows. "Go to a town. Walk through some large toy store and expend a dollar or two for your scholars. You cannot take the time to interest little scholars continually, with five grades on your hands. They must amuse themselves. You must furnish the means. Purchase a box of toy money. When the weather is pleasant send them out to play store, breathe the pure air, exercise, and learn more in number than you can teach them in the school-room. Have three or four beautifully coloured picture books on your desk, and a box of coloured crayons—*strong ones*. They will never weary of them. You can guide them much or not at all in their use, and they will be happy and quiet. Another very pleasing diversion is one of the kindergarten gifts, weaving coloured paper into mats; and still another, card swans, monkeys, etc., cut in so that the pencil may be inserted in the slashes, and the figure traced on the paper or slate underneath. The above is designed simply for occupation after their little lessons are prepared and recited, or to fill up the long time between their recitations. Cultivate a taste for drawing. If a child in the C grade is idle, hand him his drawing-book or writing-book. If he has neither, place a knife, a lunch basket—some familiar object in a conspicuous place for him to draw. Send him to the board to draw a map. If you can get a little beach sand and a top to an old chest, convert it into a moulding-board, and send the unemployed here. Keeping them busy is the key to good discipline."

Contemporary Thought.

It is the earnest man, repeating his truths with an enthusiasm of monotony, who finally drives the piles into the morasses of ignorance and carelessness, and thus builds a causeway on which all posterity may cross over. The truth about money and about charity, and about duty to the dependent, sounds to the good man's ear like the difficult arias of "Trovatore," the heavy sonatas of Beethoven the fairy-like fantasies of Vieuxtemps—one loves to hear them over and over, that he may follow one elusive modulation into another. You cannot tell a good man the truth too many times.—*The Current.*

THE great evil of having national standards of success vulgarized is not witnessed, as a general rule, in the example of those who reach these standards. They, in large numbers, are vulgarized already, start in life vulgarized in aim, and continue on vulgarized, only a little more so, under the rank-forcing process of prosperity. No, the real evil lies in the depressing influence exercised on the minds of thousands whose own lives have been full of beauty, service, wisdom, cheer, and comfort, and yet who, under the enormous pressure of public opinion, are continually tempted to weigh themselves in the scales of these same standards, and to despairingly rank themselves among the failures.—*Boston Herald.*

"STRICTLY speaking, all right expense is for the benefit of others. You feed yourself and you clothe yourself only that you may do what God wishes you to do for the benefit of your fellow men. You keep the machine in the best possible working order. Now this does not mean that the machine is to be slovenly. You are to polish the brasses of the locomotive as carefully as you oil the running gear. Yes, and you are to hang flowers upon the locomotive by way of rejoicing upon a holiday. Much to your expense and much of your care are given thus to keeping your machine in order. But not all. Part of it is given conscientiously and directly for the good of others. Do not be misled here in thinking it must be given to tramps or beggars only. The honest baker in the square, who sells cream cakes and Washington pies, is just as good a fellow and deserves just as much thought at your hands as if he had no trade, and had come to you to beg for bread and cheese for his breakfast. You must decide for yourself."—*Edward Everett Hale, in The Chautauquan.*

MR. MONCURE D. CONWAY'S course of lectures at the University Club Theatre is to be a very entertaining one, if the inaugural talk may be taken as a sample. England in its various aspects is the subject of the lectures, and it is one with which Mr. Conway is perfectly familiar. His long residence in England, and his powers of observation, trained in the school of journalism, make what he has to say of more than ordinary interest. Clever as his remarks are, however, I defy a yore to agree with all of them. He says some very startling things—notable amongst them being his assertion that a diplomatic corps is as bad for the morals of a republic as for its manners. Send a man over to Europe with a valise when his services are necessary, and let him come back when his

business is transacted—this was what Mazzini once suggested to Mr. Conway; but Mr. Conway seems to think that there would be too much show even about this. In his opinion, all the diplomatic business of the country could be better attended to by the newspapers than by trained diplomatists.—*"Lounge," in The Critic.*

It is hardly an exaggeration to say of the death of Randolph Caldecott, as Johnson said of Garrick's, that it eclipses the gaiety of nations; for there is not a nursery in the English-speaking world but will be the poorer in his loss. His design, perhaps, less eloquent and suggestive than has been said; but he had a sense of beauty, an abundance of kindly and graceful humor, a fancy at once delicate in quality and exhaustible in kind, and—above all—the gift of charm. He was always delightfully inspired; and in him all nursery rhymes found an ideal illustrator. He could be quaint, funny, dainty, exquisitely pretty, and delicately suggestive in the compass of a single drawing. He had a capital eye for simple character, and united in his sketches of men and animals the shrewdest observation with the most whimsical personal view. His sense of colour was a trifle narrow; but its expressions—in chromo-xylography at least—were invariably attractive. The best of his work, we take it, is to be found in the series of "Picture-books," which won him the greater and happier part of his popularity. He did other things well; but in these baby epics he was supreme, and it will be long ere they are forgotten—longer still ere they are superseded.—*Magazine of Art for May.*

FREDERIC HARRISON has an entertaining article in the *Nineteenth Century*, reprinted in the *Edinburgh Magazine* for April. It is entitled "A Pedantic Nuisance," and in it he seeks to show the folly of reproducing the ancient spelling of the names of great historical characters. He devotes special attention to the spelling of Shakespeare's name and after giving some forty variations, he says: "Shakespeare no doubt, like most persons in that age, wrote his name in various ways; but the vast preponderance of evidence establishes that in the printed literature of his time his name was written—*Shakespear*. In his first poems 'Lucrece' and 'Venus and Adonis,' he placed *Shakespear* on the title-page. So it stands on the folios of 1623 and 1632. Swako it was spelled by his friends in their published works; by Ben Jonson, by Bancroft, Barnesheld, Wilobie, Freeman, Davis, Merce, and Weever. It is certain that his name was pronounced *Shakespear* (i. e., as 'Shake' and 'Speer' were then pronounced) by his literary friends in London. This is shown by the punning lines of Ben Jonson, by those of Bancroft and others; by Greene's allusion to him as the only *Shakepeare*; and, lastly, by the canting heraldry of the arms granted to his father in 1599:—'In a field of gold upon a bend sable a spear of the first; with crest a falcon supporting a spear.'"—*The Current.*

WALTER BESANT writes: If two girls are brought up together from childhood in exactly the same way, with the same education, the same food, the same governors, pastors and masters, and are kept apart from other girls, and are dressed alike, they may grow very much like each

other; little points of resemblance may become accentuated. Chinamen, for instance, who are a very gregarious people, present to the outward world millions of faces all exactly alike. Old married people are often observed to have grown like each other; and if you look at a girls' charity school, where they all live together under one roof, and are subjected to exactly the same rules and influences, you will find that they certainly grow to have the same face. There is, for instance, a certain Reformatory of my acquaintance in a London suburb. The young ladies belonging to this institution are marched in procession to the church every Sunday. As they pass along the road the admiring bystander becomes presently aware that they are all exactly alike. It is bewildering until philosophy lends its light. For the girls are like so many sisters; here a dozen twins; here a triplet or two; here more twins. Some are older, some are younger; but they are all of one family—they are apparently of one father and one mother. The reformatory face is striking, but by no means pleasing. It looks, in fact, as if Monsieur le Diable has had more to do with the girls' fathers or mothers, or both, than with other people's fathers or mothers.

ONE of the most interesting subjects of the whole life is Mr. Disraeli's connection with the Young England movement. The famous speech at the Manchester Athenæum, with "Sybil" and other documents, has naturally caused him—indeed did naturally cause him at the time—to be regarded as a leader, if not the leader, of the whole movement. Yet it is no secret that the invention not merely of the name (that required no very great ability after Young Italy and Young France) but of the thing is attributed by many people who ought to know, to Monckton Milnes. A year or two ago I wrote something in one of the magazines on Young England—a something which did not pretend to any esoteric knowledge, and merely dealt with the generally known facts. The next time that I met Lord Houghton he said to me, "I wish you had told me that you were going to write that. I could have set you right on a great many things which nobody knows now except Lord John Manners." I pointed out to him that he could give the information at first hand a great deal better than I could possibly do at second, and that he ought to give it. "Well," he said, "I did think of writing something, but I am too old, and it is too much trouble." Let it be hoped that his literary executors will find that his first thoughts bore some fruit. The only point in the rest of the conversation which has relevance here was the remark, "He [Disraeli] knew nothing at all about it at first: he came in afterwards"; which, indeed, was already pretty generally known. It hardly detracts from Mr. Disraeli's genius that he did come in afterwards, and that, despite that drawback, he gave the school by far the most important literary and historical monument that it is likely to have. As concerns Mr. Disraeli himself, the Young England matter, interesting as it is chiefly noteworthy as illustrating the rapidity and success with which he would grasp any contemporary movement that showed signs of contributing to the general tendency with which he strove to inspire the nation.—*George Saintsbury in Magazine of Art for May.*

Notes and Comments.

"PRACTICAL education," says Professor Earp, in the *Indiana School Journal*, "stripped of all secondary bias, means ability to get money, to get it quick, to get it easy."

We trust that high school masters and teachers will show that they value the privilege of influencing educational matters by recording their votes for the election of representatives to the University Senate.

AFTER his long life of labor in the work of putting the world right, Mr. Ruskin has recently declared that scientific education, as now given, teaches that "honor is a folly, ambition a virtue, charity a vice, poverty a crime, and rascality the means of all wealth and the sum of all wisdom."

"THE standard of educational work," says *The Journal of Education*, "the character of the men and women in the profession, the quality of their service, the effectiveness of the school system, the benefit to the pupils, society, and the State, will be noticeably improved when there is greater security through a tenure-of-office law, such as has aided every European nation that has secured fame through its schools."

WE hope to hear from our correspondents on the words "demoralize," "proportion," and "pretty," mentioned by "J." in our last issue. Earle, in his "Philology of the English Tongue," makes some very good remarks on the last. A strange use of the second word is found in "The Two Gentlemen of Verona," where it is used in place of the Biblical word "portion," as it occurs in the parable of the prodigal son—or, as Shakespeare calls him, the "prodigious son." Certainly a demoralization of telegraph wires requires a stretch of imagination—at all events for purists. Linking the Latin *mores* to inanimate objects is surely a kind of catachresis.

THE following appears in the notices to teachers of East Middlesex: "A special meeting of the teachers will be held on Saturday, the 1st of May, at the County Buildings. Every teacher who can be present is requested to attend. The doors will be open at 10 a.m. The following is part of the programme: 10.30 to 12 a.m., local and foreign experts will discuss these questions: 1. The best kinds of trees to plant in our school yards. 2. How they should be planted. 3. What other outside exercises are appropriate to Arbor Day. 4. The character of the indoor exercises and how to conduct them. Invite the trustees and any other persons interested in arboriculture. This will be a useful session; please try to attend it. 1 to 2 p.m. The organization of the reading circle. There was not time to consider this

subject at the meeting on the 27th of March. The formation, if deemed advisable, of a class in practical botany."

THOSE who go up to the University of Toronto law examinations this year are fortunate in doing so under a curriculum considerably improved and modernized. It has long been a cause of complaint among such candidates as hoped to put the reading necessary to the LL.B. degree to a practical application, that the work assigned was not of a sufficiently practical character, and that text-books have been retained for years after they have outlived their usefulness and been superseded. This cause of complaint has to some extent been done away with, and on some subjects the curriculum is all that can be desired in so limited a course. But further amendments are necessary before entire satisfaction can be guaranteed. We understand that the curriculum, as now arranged, is subject to revision this year. If this is so, there exists the opportunity to effect the desired improvements without delay; so that the list of works, which in 1887 will be fixed for several years, may be satisfactory at once to those looking to actual practice, and to those simply desiring to study, in the light of positive law, the principles of jurisprudence as a science.

"JUDGING," says *Education*, "from the record of public education in foreign countries, there is no middle ground between strict neutrality in the schools and a perpetual conflict between Church and State authorities. In England, as a result of recent elections, the ecclesiastical influence is in the ascendant in the school boards of London, Manchester and Sheffield. Thus far with the new boards the first consideration seems to be the 'vested interests of the churches'; second, 'the objection of the ratepayers to increase expenditure'; and last, 'educational efficiency.' The *Daily News* and other London papers protest against the reaction policy. In Birmingham hot controversy has been excited over a proposition for religious instruction in the schools. The Rev. Dr. R. W. Dale, an advocate for strict neutrality, combats the proposition in a vigorous pamphlet. The Minister of Public Instruction in Austria, M. le Baron Conrad, who was objectionable to the clerical party, has given place to M. le Dr. Gauth, who, while not strictly a clerical, is more acceptable to that party. In Holland the Government has yielded to the demand of the Conservatives for a revision of the article of the constitution relative to public instruction. The proposed text is in the interests of the clerical schools."

IN treating the recent scandalous developments in the municipal politics of New York City, the Editor's Outlook of *The Chautauquan* for May says, "The plain fact is that

the first city on our continent, and the third in the world, does not choose its city council from among the thousands of its eminent citizens. Rich in character, genius, worth, ability, the city of New York does not so much as dream of electing its best men to administer its affairs. This would be bad enough; but there is worse in the case. New York does not even choose honest and reputable citizens for councilmen. The men chosen have usually no character or standing. The subject is of large moment. This is becoming a nation of cities. We must learn how to administer them. One experiment has not been tried, and it is easily tried. Let candidates for city councils be selected (outside of party caucuses) from among the first merchants, lawyers, and bankers of the city, and let the voters have a chance to support the kind of men who used to be chosen when the title *alderman* meant an eminent, worthy, and honorable man. The tickets might be defeated once or twice; but a resolute and persistent effort to elevate the office by filling it with a first-class man, would in the end revolutionize city affairs, and make that part of public administration a model for all other sections of administration."

A CORRESPONDENT writes from Odessa to the *London Times* as follows: "At Kieff have just occurred the following strange proceedings. The teacher of religion—a priest named Brailoffsky—at the third (boys') gymnasium of that city, happening, during the lesson of caligraphy, to notice that a pupil was writing with a steel pen on which was represented the Crucifixion, and considering that such a common object as a pen was quite unworthy to have such holy subjects represented upon it, he confiscated the offending little article, and reported the circumstance to the Kieff Consistorial Court. Thereupon the august body requested the police to seize all the pens—more than fifty boxes—of that particular make in the possession of the vendor—one Ivanoff, a stationer—to lodge them with the Court, and to report to the Public Prosecutor (of the Criminal Court) that Ivanoff had ordered the pens from Paris and was publicly selling them. On the other hand, Ivanoff, on his part, immediately petitioned the Consistory Court to give back to him his goods, saying that they had passed through the Russian Customs without any difficulty. He likewise disputes the right of the Consistory Court to detain them, and, still stronger, denies its right to have him brought before the Criminal Court, for he maintains that the engraving of holy subjects upon pens, which are instruments of intellectual culture, can by no manner of means be considered in the light of a criminal act. There the matter ends for the present. Should further action be taken upon it we may expect to know the result in, perhaps, a couple of years' time."

Literature and Science.

THE STRUCTURE OF LANGUAGE.

THE following is the *Critic's* review of Dean Byrne's recent work on "General Principles of the Structure of Language":—

The title of Dean Byrne's work cannot in strictness be said to be inadequate, and yet it will probably fail to convey to most readers a correct idea of the true scope and plan of his book. They might naturally suppose that a treatise on the structure of language would be simply a new essay added to the many works on general grammar or rhetoric which we already possess. Mr. Byrne's work does indeed deal largely with grammar, but it is far more than a mere grammatical treatise. It is an ingenious and laborious endeavor to discover, by a careful analysis of most of the known languages, the laws of thought which have influenced the structure of each of them not merely in its grammar, but in the original formation of words and their collocation in a sentence. Why is one language monosyllabic, another dissyllabic, and another polysyllabic? Why is one speech inflective and another agglutinative? Why does the distinction of gender exist in some languages and not in others? Why does the adjective in certain tongues precede the substantive, or the verb its nominative, while in other idioms this order is reversed? These and similar questions, going to the very foundations of linguistic science, are those which the author has undertaken to answer. To accomplish his object he has had to make, as has been already intimated, a minute scrutiny of the languages of all the leading races of men and many of the minor tribes, and to add to this an examination into the mental qualities and habits of thought of these various communities. Finally, he has had to trace the external circumstances and surroundings to which these qualities and habits of thought are due. Thus the treatise on linguistics becomes a treatise on ethnology, and embraces a large province of the general "science of man."

As a specimen, and a striking one, of the method followed in this work and the conclusions attained, the comparison of the African with the American tongues may be adduced. The quality which, in the author's opinion, is most important in determining the character of the language is the degree of mental excitability which characterizes the people who speak it. That Africans in general are of a very excitable, restless, and changeable temper, while the American aborigines are slow, stolid and persistent, is the common belief. The author, however, does not rest satisfied with a reference to this general opinion, but furnishes a large accumulation of testimony, drawn from many sources, which fully con-

firms it, and which gives us, at the same time, a very interesting and indeed entertaining view of the opposite qualities of the negro and Indian character. In correspondence with these qualities, he finds that the African languages are, in general, of a slight and fragmentary character, the sentences consisting usually of brief words, strung loosely together; while the American tongues, as every one knows, are remarkable for their heavy and massive cast, displayed in long, ponderous words, each of which is often a sentence in itself. Of course, there are exceptions, but the very exceptions seem to prove the correctness of the rule. The Maya languages of Central America, for example, have much of the African curtness and looseness of construction; and the Mayas were perhaps, of all the American natives, the most quick-witted, lively and versatile.

The origin of these opposite traits of character is easily traced by the author to the different circumstances in which the two races are placed. America is mostly in the temperate zone, and the portions within the tropics are rugged with mountains or shadowed by dense forests. The life of the inhabitants has always been one of toil and hardship, promoting serious thought and cautious action. In torrid and fruitful Africa, on the contrary, everything conduces to thoughtless ease and the levity which springs from carelessness of the future.

The author shows, or seeks to show, by many examples, how the development of tense accompanies the sense of succession, and results from the greater or less supply of interesting events, being thus most deficient in the most secluded races; how the development of moods varies according to the tendency of the race to watch for fortune or avail themselves of circumstance; how 'the nominative tends to follow the verb, if the race has little habit of deliberation and choice;' how the genitive and adjective precede the principal noun when careful attention has to be habitually given to the nature of things; how 'gender tends to be distinguished as masculine and feminine the more the race is dominated by the powers of nature;' and, in short, traces all the peculiarities of speech to the qualities of the speaker, and endeavours to find the origin of these qualities in the natural influences which surround him. That in this large series of inductions he has always been correct in his premises or his conclusions is not to be assumed; and it is likely enough that linguists and ethnologists who are specially familiar with certain departments of study will be able to point out errors in some of his processes. To this it must be added that he has not Herbert Spencer's faculty of making profound and close reasoning always clear by lucid expression, and conse-

quently much of the work requires careful study,—which, however, it will always repay. Those who desire to acquire a knowledge of the characteristics of the leading languages in all portions of the globe, and the qualities of the people who speak them, will find Mr. Byrne's work a most useful compendium. There is nothing equal to it, in this respect, in the English language, and nothing superior in any other, except the comprehensive work of Prof. Frederick Muller on this subject ('Grundriss der Sprachwissenschaft.' Holder: Vienna, 1877-1886), of which the concluding portion is announced to appear during the present year. The two works will form admirable complements to each other, and should be in the hands of every student of general linguistics and ethnology.

Special Papers.

PAGAN VIRTUES AND PAGAN THEORIES OF LIFE.

(Continued from page 231.)

To sum up this part of the subject: The Pagan world moved on the pivot of the family and the state; and its virtues were in their direction, public and social; and in their moral qualities natural and simple and manly, without any pretence to peculiar exaltation. Indeed it must be admitted that the Pagan patriot was a patriot often only because his country alone secured his safety and life. The keenest patriotism and the grossest selfishness can often be traced in his history side by side, this a paradox at first sight; at a second glance it is only natural, for his patriotism was apt to be, what a cynical philosopher has falsely described true Christianity, "Patriotism as being only a form of egotism." "My country," he said, "right or wrong," just as the Pagans of to-day sometimes put it. In the same way, though the conditions of life forced the Pagan citizen to some observance of honesty towards his fellow citizen, if only because there must be honor even among thieves (if thieving is to succeed), yet in the same man combined with this social instinct was an opposite instinct of selfishness and dishonesty. Aristides, Pericles, Brasidas, admired tyrants, of course, all these men received extravagant praise for simple honesty, a sign that the virtue was rare, and when practised in those societies was wrung from men by their political sagacity, instead of being the natural outcome of an unselfish religion.

The Christian world on the other hand turns on a pivot of a theory, a doctrine, the fatherhood of God, and the brotherhood of man. Its virtues are personal and private as well as social and public, and yet even in their social and public aspect they have

no less deepened and widened the Pagan ideal, extending to all even the sympathy which the Pagan gave to a few: replacing his militant civilization of warriors by a gentler civilization, in which the gentler virtues, those of the woman, or those of the slave, are of equal importance with the rougher virtues of the man and of the master, and in which the cardinal virtue is not the Roman virtue or valor, but charity, that is, love. By such means, without any political preaching, without any tinkering with statute books, and institutions, without any demagogism and revolutionary passion, Christianity, working from within, changing the heart of man and not his outward, political system, has wrought a revolution greater than political reformers and constitution mongers, and far more lasting; has elevated women and emancipated slaves.

So far I have tried to discover how the external and political features of Pagan civilization, its basis in the family and the state, colored its virtues. To turn next to the internal and spiritual features, that is to their theories of life commonly held. What were these theories? What kind of color did they give to Pagan character? For it is clear that they did color it. No virtues are in a large measure only the outcome of our private theory of life and change, with changes in that theory. A theory, a dogma, conscious or unconscious, lies at the root of all our voluntary actions. (For which reason, as Coleridge said, common sense not based on metaphysics is intolerable, and for which reason also much of the philosophy that we hear to-day to the effect that it is of no consequence what a man's creed is, if his conduct be good, is so sterile and unprofitable: no doubt if his conduct be good. But his conduct bears somewhat the same relation to his creed that his physical health does to his physical atmosphere; a poisoned physical atmosphere weakens physical health; a poisoned spiritual atmosphere weakens spiritual health; therefore, without a character, actions which one man denounces as wicked are often but the inevitable outcome of another's theory of life, and it is thus sin to the man himself who is responsible. This conscience is largely artificial and cannot unassisted free itself from inherited and circumambient prejudices. A large part of one sex, and almost the whole of the other, are materially unreflective, and only tardily alter their theories to receive new truth when, once in a generation, some genius, some inspired prophet, stirs their inmost nature; though truth must be suggested from without before it awakens a reluctant response within.) A man's virtue then depending so intimately on his theory of life, what was the Pagan's theory of life? It is necessary at the outset to distinguish between the theory held by the uneducated

and unthinking masses and that held by the few and thoughtful. The first might be discovered by examining the Pagan religion, the second by examining Pagan philosophy, for, to the educated, Pagan philosophy was in most cases his only religion.

The religion of Paganism which furnished for the ordinary Pagan his theory of life was—roughly speaking—a thinly veiled nature worship, a worship of nature both as it appears in man and in the outer world. The worship of nature as it appears in man gave to their creed its childlike and simple character, each impulse, each passion of human nature, good and bad alike, are personified and deified, until the Pagan gods were in every vital respect such ones as we are ourselves, only without the limitations of our faculties. The god was longer lived, if not immortal, he was stronger, taller, handsomer, if possible more animal. "What, is not Bel a god?" said his votary, "see ye not how much he eateth and he drinketh every day." Anthropomorphism in some form enters necessarily into all possible human religion, and not into religion only, but into scornful science as well. We cannot transcend our own human faculties, but Paganism showed the tendency called anthropomorphism in its most extravagant and grotesque shape, and its religion is often better described as blasphemy. The worst passions, the most animal instincts of human nature, no less than the noblest, came in for their share of superstitious homage, and when Herodotus tells us that a holy story is reported of this temple or that god, it is likely as not to be a very unholy story. Had Lucretius denounced all religion on this ground rather than on the ground of its sacrifice, his denunciations would have gained in force.

Next, from the worship of nature as it is in the outer world, in time Paganism derived the sombre and melancholy tinge which mingles with its joviality and abandon. The word we have inherited from the Old Testament, "the Lord thy God, is a jealous God," strikes the grand tone which runs through their whole theology, the theology of the educated no less than of the uneducated class. What we call the struggle for existence, this hard undisputable fact, that competition is the main-spring of the world, that life preys on life, and the weakest go to the wall, presented itself to the ancient world unsoftened by any belief, either in the justice of God's method and the eventual survival of the best, or in the compensation of another world; it seems to them simply depressing and cruel. "God is a jealous God," says Herodotus, "and suffers no one to boast except himself, the small cities become great, and the great cities small, and human prosperity revolves in cycles and has no abiding stay; man's life is short, yet is that short-

ness long by reason of sorrow." To appease, therefore, this jealous Power which rules man's life with a rod of iron, and sends him plague, pestilence and famine, till he is tempted to curse God and die, the Pagan world devised its ghastly human sacrifices. The father offered his children to Moloch, the king sacrificed his princess to change the wind. At the best—after such extreme humiliations had become to be thought too horrible—yet still the too prosperous ruler, affrighted at his prosperity, throws away his chiefest treasure, his signet-ring, to appease the jealous gods, and when the ring returns to him miraculously, recognizes that his doom is sealed, and learns without surprise that his friends are preparing to quit the sinking ship of his estate; and still the too prosperous general who has led his army to victory, shivers at his own success, and hears, with relief, of the sudden death of his two only sons, knowing that now the price of his triumph is paid out of his own household, which else might have been paid by his country, which he loved still better than his own flesh and blood. No doubt some sense of justice, some sense that the prosperous man does not deserve his especial prosperity, underlies the melancholy fanaticism of such sacrifice, but the god who is so worshipped is worshipped—as the Australian savage of to day worships him still—for his power, not his goodness; from fear, not from love; as a devil rather than a God.

When one turns from Pagan religion to Pagan philosophy, this pessimism is more marked, because no longer relieved by the joviality (not to say boisterousness), of the unthinking, natural man, the man not yet burdened by a conscience, and deifying and trusting his lower no less than his higher nature. The philosopher, on the other hand, has eaten of the tree of knowledge of good and evil, and has there unlearned his trust in human nature, while he has not learned (any more than the other) to trust the God of outer nature. With a few exceptions—Pindar, Plato and Plutarch—the theory of life of the great writers of Greece is not unlike the melancholy of modern sceptics, of Arthur Clough, of George Eliot, of Frederick Amiel. "The truth shall make you free," says Christianity, but to them without such an answer to "the riddle of the painful earth," without such a clue to "all this unintelligible world" the truth perverted, itself is the beginning of slavery, a moral and spiritual paralysis. Nature's kind illusions, nature's merciful ties hid the utter vanity of things from the unthinking many, but the philosopher who pierced below the surface, who lifted the veil of Isis, reaped only melancholy disillusion for his pains. "Look not on nature," says the ancient oracle, "for their name is fate."

"Not to be born were best,
Best never born to die,"

says Sophocles in the *Oedipus Coloneus*. Aeschylus, it is true, tried to justify the angry God to man, but ultimately his teaching comes to this, that might is right, the gods have the power and therefore may use it; man has no power and therefore must submit. Euripides is sure of nothing, and holds fast to no principle, and so, losing touch with spiritual problems, lapses into pure sentimentalism, and vaporing over material suffering. Poverty, hunger and squalor, these are the strings which he pulls to stir the feelings of a materialistic age. Sophocles alone, seems to hold that the tragedies of the world, the wreck of great families, and the loss of heroic lives, through some unconscious blemish, some fever of blood, some foible of temper, some narrowness of mind, may bring with it more compensation than the world divines; that suffering may be an instrument of God which justifies itself not merely by bringing knowledge in its train, but by purifying and strengthening the character, by crushing self-will, by widening sympathy, by cleansing the motives of their unconscious alloy. But if so far he acquiesces in the righteousness of God's laws, and does not despair of spiritual problems, nor desert them for material, yet he cannot be said to draw cheerfulness from his creed, still less joy. Finally, remember that by all alike, by the ploughman and the philosopher, the simplest and the wisest, death is regarded, not as the passage from a world so imperfect to a better one, but either as total extinction, or as the entrance upon a ghost's life, shadowy and colorless.

Such being the general character of Pagan religion and philosophy, what will be the virtues naturally and inevitably evolved from it? Will not all virtue, to begin with, aim at this life only? and at making the best of it? Will it not lose any supernatural character? Will it not be like the actions of a child, the spontaneous outcome of age, disposition, unmingled with any effort of the will or aspiration derived from a larger hope? To understand Pagan virtue, the virtue of the world's childhood, look at the virtues of the child. The virtues of childhood (like the religion of childhood) are the best clue to the childhood of virtue and religion. For the same reason we should expect to find that when natural gifts failed, when youth's hopes and illusions disappeared, when physical health and strength decreased, spiritual health and strength would decrease with it. Take youth's generosity and youth's enthusiasm from a mind wholly stayed in this world's promises, and what remains but peevish selfishness and experienced cynicism? In the second place, would not all virtue have a self-regarding and prudential character? Would not the recognized difficulties of life, the certainty of failure for a

larger portion of mankind, the ever present threat of famine, plague and death, unbalance any thought of the fatherhood of God or the brotherhood of man? Would not these tend to make self the only object of interest, and self-preservation the first and last supreme law?

For although the political institutions of ancient society, the importance of the state and of the family, tended, as has been said, to force men into co-operation and mutual assistance, yet on the other hand their theory of life, as we have now seen, drove them in the other direction of individualism and selfishness. And because their theory of life furnished their ends and their motives, while their political institutions furnished only their means and actions; their selfishness produced by the first out-weighed the unselfishness encouraged by the second.

I think, if you will look for a moment at some of the virtues of the Greeks, you will see how these two qualities, the quality of mere naturalness and spontaneity, and the quality of selfishness, either separately or together, entered into them. For example, when the word "virtue" is used in the abstract, it does not mean, as it does often with us, one of the most recent, most artificial and supernatural of virtues, which means, among other things, the spontaneous virtue of kindness and benevolence; the instinctive affectionateness of human nature, friendliness—as Thucydides and Aristotle show us—is the virtue often to an end, indulgence therefore to all men, self by no means excluded. And where is this virtue chiefly found? Where it is most natural, in the young and happy. "Generosity," says Aristotle, "is the characteristic of young men," the old have lost generosity in the demoralizing experiences of life, wherein they have also lost high principle and faith in human nature, and strong conviction, and tenderness of heart. Dirges on old age are common enough among ourselves, and true enough. One need not go to Sophocles or Aristotle for them. Matthew Arnold is nearer at hand, and Tennyson in his latest volume is not less eloquent. But then the Greeks knew of no antidote, while Christianity, by turning men's thoughts from nature to God, from this world to the next, and by canonizing, for the first time, just those virtues which are most within the reach of the old, meekness, gentleness, resignation, kindness, self-control. Christianity has given to old age a solace and a dignity of which Paganism and naturalism know nothing. Old age need not sour its victim now, and the old are not unfrequently more generous and unselfish than the young, because the theory of life has changed.

MAURICE HUTTON.

(To be continued.)

TO THE COLONIAL EXHIBITION.

III.

At last, after a day's journey, King's Cross Station is reached. Whenever you wish to leave a train, do so quickly or you may get off at the next station without knowing it. A hansom, that "leg of London," by "byways and highways," soon brings you to one of the numberless small hotels just off Fleet Street and the Strand. This is the most central place. You are not far from St. Paul's and the Abbey, and in close proximity to the main lines of omnibuses and the underground railway stations. The underground railway is the best means of conveyance in the metropolis. Go to the Salisbury Hotel, Salisbury Square, Fleet Street, till you decide upon your exact location. In any of these little streets off Fleet Street in the Strand you will find apartments to let. They are to be relied upon as good in every respect. Arrange for breakfast in addition to your apartments. You can then eat wherever you are at meal-time. London can be threaded by any person, with ease and satisfaction. If you happen to get lost at any time, stick your finger up, a hansom will whirl up to you and for one or two shillings you are at home.

I might make a few suggestions as to trips in provincial England.

Take the London and Southwestern Railway to Portsmouth, 72 miles. Here spend the morning and afternoon in viewing the ships and shops. To enter the yards proper, where 10,000 men forge with incessant din for the great fleet, it is necessary to have a pass. You can procure one from the Canadian Commissioner in London. After you have gratified your curiosity in scanning the *Victory*, the various troopships and the scores of vessels of war, you will be able to understand what a sea-fight is like. In the evening go down to the pier and promenade with all Portsmouth, whilst the Marine Band of 300 men charms you with its full-toned harmony. Dodge up to Brighton and see England bathing. However, Scarborough is the place where the heaviest swells go. When you get back to London take the old-time coach to Rickmansworth. It is 40 miles from London to that place. You may not care to go so far. In that case by all means go as far as Chesham, where you can stay at one of those delightful country inns. Clean and neat to a degree, with everything about them sweet and good, I know nothing more attractive to one seeking a rest from the noise and bustle of London. Near Chesham, the country seat of Lord Chesham, is the chapel where the Russells lie buried. Ask the whereabouts of the famous "Ladies' Walk" near here. It is a mile long with a row of great, spreading oaks on each side, meeting at the top in a lofty

continuous arch. It is the finest thing of the kind imaginable.

Take a couple of hours' excursion into the different counties around London, whenever you have them to take. Rural England is the garden of the world. Towering oaks, tall, graceful elms, pretty hedges, flowers in the sweetest profusion, and turf of velvet for which that country is renowned. If you can possibly spare the time, rush into Wales. The views of land and sea, of crag and castle, are truly magnificent.

At Liverpool, the docks alone are worth a trip to that city. If you take the London and Northwestern and alight at the Lime Street station, Liverpool, you are within a stone's throw of the Adelphi, the proper hotel to stay at unless you prefer the display and greater expense of The Langham.

This will, altogether, occupy about a week of your time. Twenty-three days, therefore, have passed.

We now return to the busy hum of the great city.

The "Season" in London continues during May, June and July. The aristocracy ride and drive in the parks, and the splendid equipages of the world of fashion are now to be seen in all their ephemeral grandeur. The quiet hotels, with good accommodation, at a moderate cost, are chiefly "Johnston's Hotel," 8, 9 and 14 Salisbury Street; Scott's "Private Hotel," 13 Cecil Street; The "Arundel," 2 and 4 Arundel Street; The "Clarendon," No. 18 Arundel Street. These streets lead from the Strand to the Thames. The best boarding houses are more economical than hotels. Some of them are on Dover Street, Clarges Street, Duke Street, and Sackville Street—all leading from Piccadilly. In Bloomsbury, near the British Museum, a room costs, generally, 21s. per week—of course, servants expect a half crown or so a week.

Of the restaurants, the most expensively fitted and decorated is the "Criterion," Regent Circus, Picadilly. It is worth a visit, and is not exorbitant. I shall enumerate a few of the minor attractions. They are: Mudie's circulating library, with many hundreds of thousands of volumes, 32 and 34 New Oxford Street; the Metropolitan Swimming Baths, 89 Shepherdess Walk, City Road; Hotel Métropole, on Northumberland Avenue; Kensington Oval, St. John's Wood, where the great cricket matches are played, etc., etc.

The more important attractions are, St. Paul's Cathedral, in the heart of the city proper, on Ludgate Hill. This is chiefly remarkable for its size and architectural majesty. The Law Courts, Fleet Street, are a magnificent pile of buildings. Immediately opposite, in the middle of the street, is a large drinking fountain, on the sides of which

are some of the most beautifully and wonderfully-sculptured miniature figures in all London. Trafalgar Square, with its statues, you can hardly miss. Amongst the buildings surrounding the Square is the National Gallery. Admirers of works of Art can revel in its beauties here. Monday, Tuesday, Wednesday and Thursday, from 10 to 6, it is free to the public.

The street that leads from the Square towards Westminster, is called Whitehall. On the right side of Whitehall, is the Admiralty. Farther down is the "Horse Guards," where you see two sentries, from the "Guards," splendid specimens of humanity, pacing up and down from 10 to 4. The Houses of Parliament and Westminster Abbey, near Westminster Bridge, need no introduction. They must be seen. University College, in Gower Street, is worth seeing. The Zoological Gardens are reached by the underground railway to St. John's Wood Station, and are, of course, extremely interesting. The band of the Coldstream Guards plays on Saturday afternoons here. Part of the southern portion of Regent's Park is taken up with the Botanic Gardens, the scene of very many gorgeous flower shows. If you have two days (alas, how short a time!) to spend at the British Museum, go. The way "to see" it is to spend three months there.

The "drawing-rooms" are held at Buckingham Palace. If you get a chance, go and see the congregated magnificence, with the music of the mounted Life Guards' band floating in the air. This palace is at the west end of St. James' Park. Surrounding Hyde and St. James' Parks are the mansions of the nobility. If you want to go to jail, you will find "Millbank" near Vauxhall bridge. Whenever you can, get up alongside of the driver of a 'bus, give him a cigar and go to the end of his route. He will point out the many interesting things by the way. If you go in this way, in some of the 100 omnibus lines of London, you can travel all over London and see it, for about 2s. a day. I need say nothing of South Kensington, Albert Hall, etc., for the tourist will see those when he goes to the "Colonial." I nearly omitted to mention Mme. Tussaud's extraordinary exhibition, Euston Road. See this, by all means. Near it, is an underground railway station. I shall here mention some of the best excursions into the immediate vicinity of London. Take the North Kent Railway to Woolwich. Visitors must have tickets from the War Office, Pall Mall; this last name is, of course, always pronounced Pell Mell. The hours are 10, 12, and 2, 4, on Tuesdays and Thursdays. The Crystal Palace at Sydenham is reached by trains leaving, every quarter hour, London Bridge, Ludgate Hill and Victoria Stations. This visit takes, at least, a day. Here, the finest

firework-displays in the world are held, chiefly on Thursdays. Hampton Court, Kew and Richmond, ought to be visited. Take the S. Western Railway to Hampton Court, leaving Waterloo Station; thence to Richmond, and return to London on the top of an omnibus. I have thus outlined ten days' work and pleasure in London, making thirty-three days of a six weeks' tour, in all, since the trip was begun. Take the boat to Dublin. You go by the N. Western to Holyhead, where you take the steamer. Go up from Dublin to Belfast. The sights in both cities are worth the time spent, but are rather such as need no description, as Sackville Street, Dublin University, etc. Belfast is a city of great wealth, and, like Dublin, it has many fine public buildings. Down to the south, you go to Cork. Here, the "Victoria" is the best hotel. Do not go to Queenstown till the last moment of embarkation. All southern Ireland is one mass of beggars, but the women are lovely. The reason I advise arriving at Dublin from Holyhead is, that you can thus see, perhaps, the finest bay in the world to the b.s. advantage. Adieu, good readers, to wish you, "Bon voyage." B. A.

TEACH TRUTHFULNESS

It is especially important that we should treat children trustfully, never wounding or repressing them, or setting them upon schemes by the feeling that they are always suspected, and never can do right. Noble character can only be cultured in an atmosphere of "trust."

And we should do everything possible towards correcting the prevailing untruthful sentiments about 'keeping up appearances,' and about lies being of different colours, the "white" ones being permissible and almost commendable.

There is a bit of good advice given by Dr. Johnson. Giving counsel to an intimate friend, he said: "Above all, accustom your children to tell the truth, without varying in any circumstances." A lady present impatiently exclaimed: "Nay, this is too much; for a little variation in narrative must happen a thousand times a day, if one is not perpetually watching." "Well, madam," replied the doctor, "and you ought to be perpetually watching. It is more from carelessness about truth than from intentional lying that there is so much falsehood in the world."

Shakespeare says:

To thine own self be true, and it shall be
Thou wilt not then prove false to any man;

and Solomon says; "Lying lips are an abomination to the Lord; but they that deal truly are His delight.—*Sunday School Teacher.*"

TORONTO:

THURSDAY, APRIL 22, 1886.

**THE UNIVERSITY OF TORONTO
AND ITS GRADUATES.**

THE Provincial University has during the last four or five years shown a marked advancement in the awakening of public interest and public discussion with regard to its position and its prospects. And this not alone as the natural growth of an institution of such importance. It might, of course, be expected, that a large University, in a country characterized by the most general extension of educational advantages, would, by the accomplishment of valuable work among an ever-increasing number of students, gradually advance in the opinion and support of the people. But our University has of late shown more than this gradual advancement. Some even of the present generation of undergraduates can remember the time when, to the outside public, the University was, to a great extent, a *terra incognita*, heard of only, or mainly, in connection with the recurrence of the annual report. Now it is coming to be recognized more as a public institution, maintained by public funds, and dependent, for its success, upon public sympathy and confidence. The people desire to know what work their highest educational institution aims at accomplishing, and how far that accomplishment is attained. And as the knowledge of that work increases, so too, we think, must increase, not only the interest of the people in the future of their University, but also their pride in what it has done and in what it is doing at present.

We believe that the awakened interest is due mainly to the increased interest taken of late by the graduates in their University, throughout the whole country. Whatever, or whoever, may be the cause of the renewed attention of the graduates to that institution to which many of them owe all that they are, the fact remains that they have now come to a recognition of their duty toward their *alma mater*, and of their privilege in extending her influence. And it is a matter for congratulation, and a promise of more hopeful things. The University has now nearly two thousand graduates in her various faculties of Arts, Law, and Medicine, settled in every province of the Dominion, in every county of the province, and in almost every country in the world. The

influence for good which these men may wield in favour of the University which is the source of the best part of their education, is obviously powerful. It is not being wielded to no small extent; and with rapidly increasing numbers, it must increase proportionately as years go by.

It is, of course, in this province, to which the University belongs, that we might have expected the graduates, when once awakened, to take the deepest interest in university affairs. This is being realized. Not only has convocation, the deliberative body to which all graduates belong, become galvanized into life, and made itself a powerful element in university government, and in the formation of public opinion on university questions; but associations of graduates have been formed in almost every county in the province, prepared in any emergency to meet, discuss, and express their opinions upon any matters that may arise affecting the interests of university men as a body. Only last week the County of Middlesex Association met at London to express its opinion on the question of increased representation of graduates in the Senate of the University, and its indignation against those present members of the Senate who are supposed to represent the views of the graduates by whom they are elected, but in reality do not do so.

One good result of the increase in graduate interest now at last awakened is, that the graduates will henceforth elect to the Senate only such men as truly mirror graduate opinion, have given evidence of an acquaintance with the questions and principles of university government, and can be trusted to perform their duties as Senators. The time has passed when reelection, independent of record or of qualification, comes to the Senator as a matter of course. This year, there are more candidates, we understand, than ever before; the largest known vote will be polled; and active and useful men will, we think, be chosen.

To those who think that in an enlightened country the University is the leaven which leavens the whole lump of national education, there will be gratification in the recognition of the fact that there is permeating among the people of Ontario a greater knowledge of, and interest in, that University which belongs to them, and to which they must look as the embodiment of their highest education and the summit

of their boasted educational system. In increasing that knowledge and interest, the graduates are doing, and have determined to do, their part. Unless they are continually thwarted by those who ought to be their best friends, their opinions ignored, and their desires and aims defeated by the persistence of their enemies or by dissensions among themselves, they will do that part conscientiously and well.

REVIEWS AND NOTICES OF BOOKS.

Reminiscences of the North-West Rebellions, with a Record of the Raising of Her Majesty's 100th Regiment in Canada, and a Chapter on Canadian Social and Political Life. By Major Boulton, Commanding Boulton's Scouts. Toronto: Grip Printing and Publishing Co. 531 pp. \$2.00.

This work merits unstinted praise. It is written, as all true books ought to be written, but as, unfortunately, not many books are written, from the writer's own experiences, and with a sincere and heart-felt desire to depict truth without bias and to express opinion without prejudice. From preface to appendix this is evident, and the evidence gives to the book a charm rare in literature, a charm more attractive perhaps than even depth of thought or power of expression.

Amid the myriad panegyrics on "Canadian literature" (one and all uttered, be it remembered, by such as are striving to create a "Canadian literature") it is truly delightful to read the simple, unaffected narrative of one who takes no cognizance of such "literature," and makes no effort to add to it. Only by such writers will a "Canadian literature" ever be created.

For those who have the honour and pleasure of knowing Major Boulton—and his friends, not in this continent alone, are legion—these "Reminiscences" will possess a two-fold interest: they will find in his book a portrait of its writer: his habits of thought; his modes of expression; his views on many of the most vital and most interesting of the phases of recent Canadian history; his proposals and opinions on many of the most vital and most interesting phases of Canadian history which is yet to be.

The writer commences with the raising of the 100th Regiment in 1858, together with an interesting outline of his experiences during ten years' active service with that corps. The second chapter proceeds with "Canada's Acquisition of the North-West"; the third, fourth, fifth, sixth, and seventh with Riel's first rebellion; chapters eight to nineteen contain a graphic and, at the same time, succinct and wholly unbiassed account of the second outbreak; chapter twenty is entitled "Social and Political Life in Canada"; and in the appendix will be found despatches, addresses of welcome, and lists of officers and men. There are six illustrations and a really valuable and excellent coloured map of Manitoba and the North-West, showing the ranges and townships, Indian reserves, and existing and proposed railways.

It will thus be at once recognized that the work is by no means one to be hastily read and as

lightly laid aside; but is, as the author himself trusts it will prove, "a valuable book for future reference."

Perhaps of all parts of the book the chapter on Canadian political life will demand the greatest attention and evoke the keenest criticism—laudatory or hostile. Major Boulton is a strong believer in the advantages of confederation and a staunch supporter of Imperial federation. To the phrase "Imperial federation" he attaches a meaning of his own, and the first part of chapter twenty is in reality an unfolding of the writer's views on that important topic. "Imperial federation," he says, "is a matter of grave importance to the British Empire at large, and may fairly be discussed as a practical question affecting the future of British subjects the world over, and now that the problem of greater legislative concessions for the Irish people is being mooted, the present is an opportune time to give vent to any views bearing upon the relations of England with her colonies." Of these relations Major Boulton takes a wide and liberal view. He suggests that "a council be formed, consisting of representatives from Canada, from Australia and New Zealand, and from South Africa (representing the great colonial centres of the empire), to confer with the representatives from the United Kingdom, appointed in any manner that each Parliament may elect. This council could then discuss the practicability of uniting the empire upon some basis which would be acceptable to all. In order to thoroughly gauge public opinion upon the subject and to obtain the views of the people at large, this council should meet in Canada, Australia and the Cape, before finally meeting in England to sum up the results of their labours. The effect of such a council could scarcely fail to be of practical benefit, and good results would certainly follow. The meeting of colonists this year at the great Colonial Exhibition, to be held in England, would be an opportune time to take some practical step to bring forward the discussion of some scheme that would lead to so desirable a result as the closer union of all British subjects, though from the British Government would have to come the invitation to form a preliminary council."

This work is a valuable addition to Canadian history, and all who take a delight in reading what has been written of their own country by a writer very free from any such motives as might lead to distort his views of fact or colour his expressions of opinion, who "nothing extenuates nor sets down aught in malice," should as soon as possible become possessors and diligent readers of Major Boulton's "Reminiscences."

The Choice of Books, and Other Literary Pieces.

By Frederic Harrison. London and New York: Macmillan & Co.; Toronto: Williamson & Co. 447 pp. 50 cents.

The printing and general "get-up" of this cheap little paper-covered book are excellent—but perhaps it is needless to say this when it is known that it is published by the Macmillans and printed by the Clarks.

Only one-third of the volume is new—new, *i. e.*, to readers of the *Fortnightly*, the *Nineteenth Century*, the *North American*, and other periodicals to which Mr. Harrison has contributed for

many years. To the bulk of Canadian readers the whole list of fifteen essays will be new, fresh, brilliant;—sparkling they all are.

Mr. Harrison's style is a most taking style. One may disagree with much that he says; one may look on him askance as a leader in a school for which one has no sympathy; one may decry the vehemence with which he assails those who differ from him; but yet one reads him—sometimes with delight, always with fascination. To use his own allusion: "He holds us with his glittering eye; we listen like a three-years' child; the mariner hath his will. We must all stand and hear the tale, even if we shudder." We may also, we think, quote, not inappropriately, the line which follows—"But the tale tells us nothing that we did not know."

Mr. Harrison does not profess to be a deep or even an original thinker. In philosophy he is content to be a disciple of Comte and an apostle of Positivism; but always a most ardent disciple and always a most doughty apostle. In literature he is content to be a showman rather than a lecturer: one who points out to us the beauties of others; not one who himself teaches us new truths.

But despite all this, we say, one reads him sometimes with delight, always with fascination. His style is like the electric light: a cold, dazzling, piercing, searching glare. It never warms us; never diffuses a glow; but it forces itself on our notice and insists on being looked at and admired. Always too, as in the electric light, we cannot help feeling aware of the existence of a certain amount of artificiality: it does not burn of its own will; the wires are not hidden; and beneath all we know is an unsightly dynamo, which, by incessant toil, provides the power.

The opening essay, consisting of four chapters, is on "The Choice of Books." This can be most highly recommended to all classes of readers. It contains much good information together with sound sense. As examples of Mr. Harrison's powers of trenchant criticism "Culture: a Dialogue"; "Past and Present: a Letter to Mr. Ruskin"; "The Romance of the Peccage: Lothair"; "Froude's Life of Carlyle"; and "The Aesthete" are admirable. The more important of the remaining essays are "Bernard of Clairvaux: a Type of the Twelfth Century"; "A Few Words about the Eighteenth Century"; "Histories of the French Revolution"; and "A Few Words about the Nineteenth Century."

We may remark *en passant* that the author in his first essay ("The Choice of Books") enumerates, and passes excellent judgement upon, the best translations of all the great classics of the ancient and modern world, from Homer and Aeschylus to Omar Kayyam and Calderon.

The book is well worth possessing.

Words and Their Uses, Past and Present: a Study of the English Language. By Richard Grant White. Ninth Edition, Revised and Corrected. Toronto: Williamson & Co. 476 pp. \$1.00.

This is a school edition of Richard Grant White's well-known work. But that it will be of great value out of the school-room—both to the teacher and to the general reader—the following

table of the principal contents of this book will suggest:—

Newspaper English.—Big Words for Small Thoughts.—British English and "American" English.—Style.—Misused Words.—Words that are not Words.—Formation of Pronouns.—Some.—Either and Neither.—Shall and Will.—Grammar, English and Latin.—The Grammarless Tongue.—How the Exception proves the Rule.

Richard Grant White has left a name with which readers are too familiar to need any comment of ours. Suffice to say that this edition is convenient and inexpensive.

The Commercial and Statistical Atlas of the World. Toronto: Canada Publishing Co. 64 pp. \$2.50.

We can highly recommend this atlas. It contains fifty-three maps arranged according to the following system. First, an entire continent is represented; followed by the various important areas into which the continent is divided by geographical, ethnical, or political divisions. Thus, of the new world we have (1) North America; (2) South America; (3) Canada; (4) Ontario; (5) Quebec; (6) New Brunswick, Nova Scotia, and Prince Edward Island; (7) Manitoba and the North-West Territories; (8) United States—western division; (9) United States—eastern division; (10) New England States; (11) middle Atlantic States; (12) Southern States—western part; (13) Southern States—eastern part; (14) Central States—western division; (15) Central States—eastern division; (16) Pacific States and Territories; (17) Mexico; (18) Central America; (19) West Indies;—and similarly with the other countries of the world.

Added to these is a map of the Roman Empire; a map of the countries mentioned in the Bible; and a commercial chart of the world. The last-mentioned is particularly full and complete. Space does not permit of a detailed explanation of this, but it may be said that if information is required on such subjects as the principal ports, trade routes, telegraph lines, submarine cables, railway, steamship, sailing-vessel, and caravan-routes, length in miles of these, and so forth, it will easily and conveniently be found in this chart.

The maps are clear, beautifully coloured, and have been drawn to suit the latest geographical discoveries and political partitions.

In response to the advertisement for a teacher for the Talbotville school there were forty applications. Mr. T. W. Hughes, a former student of the St. Thomas Collegiate Institute, and who has spent the last four years in Manitoba, was the successful candidate.

THE *London Free Press* says that the pay of teachers should be made commensurate with their qualification. Many good men enter the profession with the intention of making it their lifework, but owing to the arduous labour and small remuneration, resign it in disgust. Their objections are held to account for the fact that year by year the best qualified young men are withdrawing from the teachers' ranks and seeking employment in more lucrative pursuits and a more promising field for their peculiar talents.

Mathematics.

SOLUTIONS TO FIRST CLASS "A" AND "B" ALGEBRA PAPER FOR 1885.

8. If $x+y+z=xyz$ or if $xy+yz+zx=1$, prove that

$$\frac{2x}{1-x^2} + \frac{2y}{1-y^2} + \frac{2z}{1-z^2}$$

$$= \frac{2x}{1-x^2} \cdot \frac{2y}{1-y^2} \cdot \frac{2z}{1-z^2}$$

$$\frac{2x}{1-x^2} +$$

$$\frac{2y}{1-y^2} + \frac{2z}{1-z^2}$$

$$= \{ 2x(1-y^2)(1-z^2) + 2y(1-x^2)(1-z^2) + 2z(1-x^2)(1-y^2) \} \div \{ (1-x^2)(1-y^2)(1-z^2) \}$$

$$= 2 \{ (x+y+z) - (x^2y+xy^2+xz^2+zx^2+yz^2+zy^2) + xyz(xy+yz+zx) \} \div \{ (1-x^2)(1-y^2)(1-z^2) \}$$

$$= 2 \{ (x+y+z) - (x^2y+xy^2+xz^2+zx^2+yz^2+zy^2) + xyz \} \div \{ (1-x^2)(1-y^2)(1-z^2) \}$$

$$= 2 \{ (x+y+z) - (x^2y+xy^2+xz^2+zx^2+yz^2+zy^2) + xyz \} \div \{ (1-x^2)(1-y^2)(1-z^2) \}$$

$$= 2 \{ (x+y+z) - (x^2y+xy^2+xz^2+zx^2+yz^2+zy^2) + xyz \} \div \{ (1-x^2)(1-y^2)(1-z^2) \}$$

$$= \frac{8xyz}{(1-x^2)(1-y^2)(1-z^2)}$$

$$= \frac{2x}{1-x^2} \cdot \frac{2y}{1-y^2} \cdot \frac{2z}{1-z^2}$$

9. Book work (see Gross).

10. (1) Prove that

$$\begin{vmatrix} xy & z \\ zx & y \\ yz & x \end{vmatrix} = \begin{vmatrix} x & y & z \\ 1 & 1 & 0 \\ 1 & 0 & 1 \end{vmatrix} \times \begin{vmatrix} x & y & z \\ 1 & -z & 0 \\ 1 & 0 & -z \end{vmatrix}$$

$$\times \begin{vmatrix} x & y & z \\ 1 & -z & 0 \\ 1 & 0 & -z \end{vmatrix}$$

In which $w^2 + w + 1 = 0$.

The two roots of $w^2 + w + 1 = 0$ are the two imaginary cube roots of unity,

$\therefore w^3 = 1$, and $w^6 = 1$.

Also if w is one root the other root is w^2 .

In the third determinant put w^2 for w in the second row, and in the fourth determinant put w for w^2 in the second row, then we have

$$\begin{vmatrix} x & y & z \\ 1 & 1 & 0 \\ 1 & 0 & 1 \end{vmatrix} \times \begin{vmatrix} x & y & z \\ 1 & -w^2 & 0 \\ 1 & 0 & -w \end{vmatrix} \times \begin{vmatrix} x & y & z \\ 1 & -w & 0 \\ 1 & 0 & -w^2 \end{vmatrix}$$

$$= (x+y+z)(w^2x+wy+z^2)(w^2x+z^2y+wz) = (x+y+z)(x+wy+z^2)(x+z^2y+wz)$$

Also

$$\begin{vmatrix} x & y & z \\ x & y & z \\ y & x & x \end{vmatrix} = x^2 + y^2 + z^2 - 3xyz$$

$$\text{And } x^2 + y^2 + z^2 - 3xyz = (x+y+z)(x+wy+z^2) + w^2z(x+z^2y+wz)$$

(See Gross) page 90.

(2) Prove that $\begin{vmatrix} (a+b)^2 & c^2 & c^2 \\ a^2 & (b+c)^2 & a^2 \\ b^2 & b^2 & (c+a)^2 \end{vmatrix} = 2abc(a+b+c)^3$

The determinant = $\begin{vmatrix} (a+b)^2 - c^2 & c^2 & 0 \\ a^2 - (b+c)^2 & (b+c)^2 & a^2 - (b+c)^2 \\ 0 & b^2 & (c+a)^2 - b^2 \end{vmatrix}$
 $= (a+b+c)(a+b-c) \begin{vmatrix} a+b-c & c^2 & 0 \\ a-b-c & (b+c)^2 & a-b-c \\ 0 & b^2 & c+a-b \end{vmatrix}$
 $= (a+b+c)^2 \{ (a+b-c) \{ (b+c)^2 (c+a-b) - b^2 (a-b-c) \} - (a-b-c) \{ (b+c)^2 (c+a-b) - b^2 (a-b-c) \} \}$
 $= (a+b+c)^2 \{ 2abc + 2a^2b + 2ab^2c \}$
 $= 2abc(a+b+c)^3$

MILES FERGUSON.

(To be continued.)

Educational Opinion.

UNIFORM PROMOTION EXAMINATIONS.

THE object of this paper is not to discuss the relative merits or demerits of such an examination, but to point out several objectionable features that are noticeable in some cases.

The first to which my attention has been drawn is the habit of giving, in the paper on literature and spelling, certain incorrect forms for the pupils to "correct and define." Permit me to quote a few specimens from a sample paper recently given: "Hipopotomus," "cealing," "doam," "lovetenant," "danck with some," "tirany," "blew-vained," etc.

Now it is a well-known fact that the art of English spelling is acquired by sheer force of memory. On account of its anomalous forms no rules of spelling can be adopted that will be of much practical use. Whatever may be said in defence of the giving of incorrect grammatical forms does not apply here. The mental impressions of the words are obtained through the medium of the eye by seeing the correct forms of words. Should the eye by any means see an incorrect form at first, that form is fixed mentally, and the task of eradicating it is a difficult one indeed.

Should both forms be seen about the same time the impression is a very confused one, and we all know how objectionable is such a state of matters. It takes months and years to fix habits of correct spelling.

Now, when we know these facts, what can we think of an examiner (?) who will deliberately lay a trap, to ensnare a child, and cause him to feel undecided for the future.

When a form closely resembling the correct one is presented to the eye, the first impression is that it is the correct one. Then he sees "correct and define," and concludes there is an irregularity somewhere, though of course the poor child never surmises that

the irregularity is in the brain of the examiner. The result generally is that in his undecided state he is as likely to spell it wrongly as rightly. I speak the experience of all leaders of educational thought.

Another point is the vagueness of some of the questions, e. g., for 3rd class pupils:—

"What numbers between 50 and 200 will exactly contain each of the numbers 7, 9, 11 and 12?"

Which will contain all of them exactly? "A word to the wise." D. H. LENT,

Math. Master.

RICHMOND HILL, April 15, 1886.

CHRISTIANITY AND POPULAR EDUCATION.

REV. DR. WASHINGTON GLADDEN, in an article in the April *Century* on this subject, says: "I have not mentioned this demand for the entire secularization of our schools for the sake of opposing it at this point in the argument, but rather for the sake of calling attention to a manifest deterioration of public morals which has kept even pace with this secular tendency in education. Twenty-five or thirty years ago most of our public schools were under Christian influence. No attempt was made to inculcate the dogmas of the Christian religion, but the teachers were free to commend the precepts of the New Testament, in a direct, practical way, to the consciences of their pupils; and some of us remember, not without gratitude, the impressions made upon our lives in the school-room by the instructors of our early days. All this has been rapidly changing; and, contemporaneously, it is discovered that something is wrong with society. Grave dangers menace its peace; ugly evils infest its teeming populations. Pauperism is increasing. The number of those who lack either the power or the will to maintain themselves, and who are therefore thrown upon the care of the state, is growing faster than the population. The cure of this alarming evil is engaging the study of philanthropists in all our cities. Crime is increasing. The only State in the Union that carefully collects its moral statistics brings to light some startling facts respecting the increase of crime within the past thirty years. In 1850 there was one prisoner in Massachusetts to every eight hundred and four of the population; in 1880 there was one to every four hundred and eighty-seven. The ratio of the prisoners to the whole population nearly doubled in thirty years. But it may be said that this increase is due to the rapid growth of the foreign population in Massachusetts. There would be small comfort in this explanation if it were the true one; but it is not the true one. The native criminals are increasing faster than the foreign-born crim-

inals. In 1850 there was one native prisoner to every one thousand two hundred and sixty-seven native citizens; in 1880 there was one native prisoner to every six hundred and fifteen native citizens. The ratio of native prisoners to the native population more than doubled in thirty years."

TWENTY PIECES.

I SEND you, this month, twenty pieces of advice, which I made out for two girls just beginning their teaching in a country town. They may be of value to other, in the same place. They are made by a practical teacher for young teachers, and, if followed, would save many troublesome days and much weariness.

I. Let nothing prevent you from thoroughly preparing every lesson—no matter how simple—that you are to give the next day. Never go into the school-room without knowing exactly, even to details, what you are to do.

II. No matter what happens be sure you keep your temper.

III. Don't omit to visit all the families who send children to your school. Make a friendly call. Don't wait for them—and show yourself really interested in them and their children.

IV. If any trouble occurs with any child, or there is danger of any—best go and see the parents and get their co-operation.

V. Don't be in a hurry about punishing, if necessary. Waiting to think it over never does any harm.

VI. Be sure every thing about your dress, desk and school-room is always in perfect order.

VII. Try and make the room attractive, so that the children will find it pleasant.

VIII. Remember always that it is the best interest of the children and school—not your own that you are working for.

IX. Be sure that you carry out exactly all the directions you give. Think well before you give them; but then carry them out.

X. You must be entirely and wholly and always just. If not, you will not command respect—and not to have that, means failure.

XI. Be very careful in your dealings with other teachers in the town. Never give them occasion to think that you set yourselves above them. Be always pleasant and friendly—you can learn from them. If you are working for the school, there can be no jealousy—make them welcome in your rooms. Seek to know them. You can both give and get help, if you work in the right spirit.

XII. Dress perfectly—simply. Celluloid collars and cuffs will save washing, and can be always neat and clean. Dress should be plain, without any trimming. If it were not for the washing, I would say, wear white aprons in school.

XIII. For arithmetic classes. Do all the examples yourself at home before the time; then you will know what you are about, and can tell where the error is. Keep ahead of your class.

XIV. Talk over your difficulties together. VI. Don't take any part in any village gossip. Don't allow yourself to talk about any one in the village, unless you have something good to say.

XVI. Try and make the children polite to each other.

XVII. Try the plan of having a school housekeeper for each day. Try and get the children to feel interested themselves in keeping everything neat and in order.

XVII. Don't be afraid to say, "I don't know"—if you don't.

XIX. If you have made a false statement about anything in a lesson—don't be afraid to acknowledge it.

XX. Correct all errors in English speaking that you notice.—*Am. Jour. of Education.*

PURE ENGLISH.

AN English author now resident in New York has recently addressed to the editor of *The Critic* what he calls "a plea for pure English." Some of his comments may not be unworthy of our consideration in Canada. He has been correcting the proofs of his own work as set up by the New York printers; and is a little put out by the liberties in which they indulge: "I was quite prepared," he says, "to have all my *u's* struck out of my *honour* (although to this day no University Don at either Oxford or Cambridge would think of eliminating the euphonious little vowel); but the printer, or his devil, has struck an *l* out of all my *travellers*, and has taken the same liberty with my *marvellous*, whilst he has turned all my *cannots* into *can not*s, and has substituted an *s* for the *c* in all my *defences*. I would not trouble *The Critic* with my complaint, but I think I observe in this printer's freak a philological study. The printer—man of letters as he undoubtedly is—possesses a copy of Noah Webster, and that, as far as he is concerned, accounts for the liberty he has taken with my manuscript. But in looking over a pile of Boston and New York journals, I see that in a large proportion of them *traveller* is still spelt with two *l's*. I am, of course, aware of the common rule of orthography which has suggested the dropping of one *l*, but I must confess that I know of no justification of the conduct of the great lexicographer when he states, as he does in his Dictionary, that *traveller* is 'sometimes' spelt *traveller*; when every one acquainted with the English tongue knows that until the appearance of Noah Webster it was never, except by a blundering typo, spelt with one *l*. But Dr. Webster's treatment of the word

marvellous is still more unwarrantable; for he not merely asserts that it is only sometimes spelt with two *l's*, but he actually quotes Psalm cxviii., 23, and a line from Spenser, and changes the spelling of the word, in both instances, to support his theory! And yet Dr. Webster must have known that not only is *marvellous* always spelt with two *l's* in every English author, but that there are very cogent reasons for doing so, as it is derived from an old English word taken from the French *merveille*. The substitution of the *s* for the *c* in *defence* is, I find, common in all American newspapers; but yesterday when I was in an Episcopal Church I observed that it is spelt with a *c* in not only the Bible and Book of Common Prayer, but in the hymn-book also. The change of *cannot* into *can not* appears to arise from an American provincialism which I have found very common amongst all classes—the placing of an emphasis upon the word *can*, and thus, to English ears, somewhat changing the meaning.

The present system of American spelling is entitled to some serious consideration amongst those graceful American writers whose works are read and appreciated on the other side the ocean (and indeed in India, Australia, and New Zealand) as much as in America itself; particularly when it is remembered that the system of spelling now used, especially by the New York reporter, prejudices the English scholar against American books. You will have noticed in Earl Beauchamp's Letters to his Sister that he remarks upon the great American orator Webster's pronunciation of the word *levee*. Now, on turning to his great namesake Noah Webster, I find he actually justifies the pronunciation, although every educated Englishman knows it is but a vulgarism common to the uneducated classes in England. Mr. Lowell has very truly said that in the future the great English reading public will be in the States. But it must take some time to effect this, and it must not be forgotten that there are also 250,000,000 in India who will soon be an English-speaking people, as well as the 40,000,000 of Japan. Indeed, the educated classes of India are influencing the English language almost as much as the newspaper reporter in America. The words *loot*, *durdar* and many others being really incorporated into the English tongue. At all events, no one nation can claim a monopoly of the English language, and it is surely the duty of scholars of all countries to preserve its purity and excellence by conservative methods. The Government in India is already doing this by its perfect system of public education; otherwise the Indo-Anglican speech would become a dialect of its own, as unique as the pigeon-English of the Chinaman or the sweet brogue of the Irish emigrant."

Methods and Illustrations

FUTURE READING OF THE PUPIL.

INFLUENCE OF TEACHER UPON IT.

EVERY one has noticed how easily children memorize. Teachers formerly took advantage of this fact and imposed tasks upon children which necessarily resulted in evil. Almost everything was memorized—rules in arithmetic, whole pages of geography and history. Happily that time is gone, and another and better era has opened in education. But the power of the memory may be made a very important factor in the child's education.

Things memorized in childhood are retained in the mind longer and more vividly than those committed to memory in later years. This is so evident to all, from individual experience, that it would seem unnecessary to call attention to it. The lessons and verses of childhood come to us over and over again, while those learnt in later years come to us with much more difficulty.

This cannot be explained by saying the lessons learnt in childhood were childish lessons, and contained simple, childish thoughts. Children memorize more readily than older people things beyond their comprehension. The principle is so well known that in many of our schools children are given gems of poetry to memorize that contain thoughts above their present understanding. These gems are retained in the memory and reproduced with greater pleasure as the meaning of the hidden thought is presented to the learner in after years. The writer memorized the following verses when he could not fully understand their entire meaning:

O Thou, whose infant feet were found
Within Thy Father's shrine;
Whose years with changeless virtue crowned
Were all alike divine;
Dependent on Thy bounteous breath,
We seek Thy grace alone,
In childhood, manhood, age and death,
To keep us still Thine own.

As years went by, new beauty was seen in them; hidden thoughts came to light, and were barriers against discouragement and disappointment. Superintendent Peaslee gives a stanza in his "Graded Selections for Memorizing," which was committed to memory in childhood by an aunt of the late Dr. J. G. Holland. She repeated it at the age of ninety, with as much readiness as she had done in early years. Numerous instances come to all illustrating this truth.

Recognizing, then, the facility with which children memorize, and the almost wonderful power of retaining such things in the memory to old age, let us notice the influence the teacher may have on the future reading of his pupils.

Stanzas from a certain author to be memorized will lead to a desire for further knowledge of that author's writings, and also of his biography. Wise sayings of great men will foster a longing to know more of these men, and of what made them great. Truths of morality will create a longing for something better than they have known. Pupils thus taught will seek after those books which hold up to them the beauties and everlasting good of pure and useful lives. Such pupils will soon learn that in books they have the best thoughts of men, and good books are always good company.

If the teacher will once lead his pupils to become interested in a good book, and have them read it understandingly, and can then direct them in selecting several others that they should read when an opportunity is presented, he may, perhaps, be instrumental in saving some one from ruin, or at least have the satisfaction of knowing that by the reading of such books his pupils' minds have been filled with pure thoughts and desires.

The way to keep evil thoughts out of the mind is to fill the mind with good thoughts. The way to keep boys and girls from reading pernicious literature is to create such a fascination for good books that they will have no desire to read evil ones. There is such a thing as creating so great a love for virtue that obscenity and profanity will be inwardly abhorred wherever found. But merely hating vice is not enough. Pupils must be kept away from it in every form. This is done by leading their thoughts in the opposite direction.

If the teacher shows them under his teaching the beauty and success of a noble life, the power and influence of an honest and sincere purpose for the good of others, and then leads them to study the lives and characters of men and women who have made the world better by their deeds; to seek after the principles that permeated the lives of such persons, and direct them to use their spare moments in learning the thoughts of the wisest, as contained in their books, he will be God's minister to a high and noble purpose. The teacher can try to do all this; if he fails to attempt it, he fails to do his plain duty.

Many a boy has had his aspirations heightened, and his ardor quickened, as he listened to the story of self-denial and want, and heroic labour of Garfield and Lincoln. Many a boy has gone to his work with a determination to do some good in spite of his surroundings. The story of Wickliffe, or Luther, or Mrs. Somerville, or Benjamin Franklin, has been the means of putting a new life into many who had but meagre knowledge of the great purpose of life. Such lives are as beacon lights on life's tempestuous sea, to which the eye turns from the dark and turbulent waters, to catch a gleam

that shall give new hope to the despondent heart, and give nerve and renewed vigour to the arm that shall press on until the soul rests in the peaceful haven of eternal truth.

Did you ever sit down with Dr. Holland's "Letters to Young People," and as you read it, think how much good such a book as that would do in the hands of your older pupils? To pupils who are old enough to read books outside of school, such a book would give a start in the right direction, that would help them through many difficulties which young people have, and lead them to read other books of merit. Can any one tell how much good would result from reading such a book, and becoming thoroughly imbued with the truths contained in it?

Many pupils go to homes of poverty, and perhaps of turmoil and trouble. They have few books or pleasures of any kind. Do you try to get a book for them, that they can gain pleasure or profit outside of school? Do you belong to the Teachers' Library Association, that you may get Hawthorne's "True Stories from New England History," or some other good work? Did you ever think that many children go home with better thoughts only to meet with discouragement? Have you tried to help them outside of the school room?

The books we read exert a wonderful influence on our lives and thoughts, whether good or bad. The teacher has it within his power to almost entirely control the present reading, and direct the future, of his pupils. He has the two-fold advantage of early impressions and retentive memory. The imagination is susceptible of receiving impressions for good. He may bend the twig in the right direction. Not only this, but he can prune away numerous faulty growths that are already developing themselves.

But he should never forget that "character teaches above our wills."

Unless he has the moral qualifications he ought to have, his teaching will not come up to the full standard of success. He cannot recommend the right books, unless he has read them and knows their contents. A mother once said she read every book that came into her home, before it went into the hands of the children. That was the right way. Could you make that your practice in regard to the reading of your pupils?

Then, with the power of directing the future reading of our pupils, and with the influence for good which every teacher can exert over his pupils, let us be careful to wield that influence in such a way as to do good to the future men and women of our land, broadening their sphere of usefulness, deepening their devotion to truth, and good of human kind.—*Penna. Teacher.*

MISS GENEVA ARMSTRONG, one of the teachers of music in Elmira College, has invented and patented a device for feeding and watering cattle while they are journeying in cattle cars.

Departmental Regulations

THE EXAMINATIONS FOR 1886.

TIME TABLE.

It is indispensable that candidates should notify the presiding inspector, not later than the 25th May, of their intention to present themselves for examination. All notices to the Department for intending candidates must be sent through the presiding inspector.

The presiding inspector will please give sufficient public notice respecting the examinations.

The head masters of collegiate institutes and high schools will please send the applications of their candidates to their local public school inspector, and in case of there being more than one inspector in a county, to the one within whose jurisdiction the school is situated, together with the required fee of two dollars from each candidate, or four dollars if the candidate applies for the Second as well as Third Class Examination. A fee of two dollars is also required from each candidate for a First Class Certificate, to be sent with form of application and testimonials to the secretary of the Education Department.

Where the number of candidates necessitates the use of more rooms than one, those taking the University papers are, in order to prevent confusion, to be seated in the same room.

SECOND CLASS SUBJECTS.

MONDAY, 28TH JUNE.

A. M., 9.00-9.15, Reading Regulations; 9.20-11.20, English Literature (Poetry); 11.25-12.55, Geography.

P. M., 2.00-4.00, History; 4.05-5.05, Reading (Oral).

TUESDAY, 29TH JUNE.

A. M., 9.00-11.00, Arithmetic (Written); 11.05-12.35, Reading (Principles of).

P. M., 2.00-4.00, English Grammar; 4.05-5.05, Reading (Oral).

WEDNESDAY, 30TH JUNE.

A. M., 9.00-11.00, Chemistry; 11.05-12.35, Drawing.

P. M., 2.00-4.00, English Composition; 4.05-5.05, Reading (Oral).

FRIDAY, 2ND JULY.

A. M., 9.00-9.30, Arithmetic (Mental); 9.35-11.35, Algebra.

P. M., 1.00-3.00, Writing and Book-keeping (As for III. Class*); 3.05-4.35, English Literature (Prose); 4.40-5.10, Dictation.

SATURDAY, 3RD JULY.

A. M., 9.00-11.00, Latin, French, German (Authors); Physics; Writing and Book-keeping. 11.05-12.35, Latin, French, German (Grammar and Composition); Botany; Indexing and Précis-writing.

P. M., 2.00-4.00 Euclid.

*Obligatory for all candidates who do not take the Commercial option.

THIRD CLASS SUBJECTS.

TUESDAY, 6TH JULY.

A. M., 9.00-9.15, Reading Regulations; 9.20-11.20, English Literature (Poetry); 11.25-12.35, Geography.

P. M., 2.00-4.00, History; 4.05-5.05, Reading (Oral).

WEDNESDAY, 7TH JULY.

A. M., 9.00-11.00, Arithmetic (Written); 11.05-12.35, Reading (Principles of).

P. M., 2.00-4.00, English Grammar; 4.05-5.05, Reading (Oral).

THURSDAY, 8TH JULY.

A. M., 9.00-11.00, Euclid; 11.05-12.35, Drawing.

P. M., 2.00-4.00, English Composition; 4.05-5.05, Reading (Oral).

FRIDAY, 9TH JULY.

A. M., 9.00-9.30, Arithmetic (Mental); 9.35-11.35, Algebra.

P. M., 1.00-3.00, Writing and Book-keeping; 3.05-4.35, English Literature (Prose); 4.40-5.10, Dictation.

SATURDAY, 10TH JULY.

A. M., 9.00-11.00 Latin, French, German (Authors); Physics. 11.05-12.35, Latin, French, German (Grammar and Composition); Botany.

FIRST CLASS SUBJECTS.—GRADE "C."

MONDAY, 12TH JULY.

P. M., 1.00-1.15, Reading Regulations; 1.20-4.20, English Grammar.

TUESDAY, 13TH JULY.

A. M., 9.00-12.00, Algebra.
P. M., 1.30-4.00, English Literature (Shakespeare).

WEDNESDAY, 14TH JULY.

A. M., 9.00-12.00, Euclid.
P. M., 1.30-4.00, English Literature (Coleridge and Macaulay).

THURSDAY, 15TH JULY.

A. M., 9.00-11.00, Chemistry; 11.05-12.35 English Composition.

P. M., 2.00-4.30, Trigonometry.

FRIDAY, 16TH JULY.

A. M., 9.00-11.00, Physics; 11.05-12.35, Geography.

P. M., 2.00-4.30, History.

SUBJECTS FOR FIRST CLASS, GRADES "A" & "B."

TUESDAY, 20TH JULY.

A. M., 9.00-11.30, English Language, and History of English Literature; Algebra.

P. M., 1.30-4.00, The Merchant of Venice; Trigonometry.

WEDNESDAY, 21ST JULY.

A. M., 9.00-11.30, English and Canadian History; Analytical Geometry.

P. M., 1.30-4.00, Addison and Macaulay; Geometrical Optics.

THURSDAY, 22ND JULY.

A. M., 9.00-11.00, Chaucer and Pope; 9.00-11.30, Statics and Dynamics; 11.05-1.05 P. M., Ancient History and Geography.

P. M., 2.00-4.30 Wordsworth and Tennyson.

UNIVERSITY EXAMINATION.

JUNIOR MATRICULATION, 1886.

MONDAY, JUNE 28TH.

A. M., 9-11.30, Arts—English Literature.

P. M., 2-4.30, Arts—History and Geography. Medicine—†History and Geography.

TUESDAY, JUNE 29TH.

A. M., 9-11.30, Arts—Mathematics. Medicine—†Mathematics.

P. M., 2-4.30, Arts—English Grammar and Composition. Medicine—†English Grammar and Composition.

WEDNESDAY, JUNE 30TH.

A. M., 9-11.30, Arts—Chemistry or Botany or Physics. Medicine—*Chemistry.

P. M., 2-4.30, Arts—Latin Grammar and †Latin Prose. Medicine—†Latin Prose.

FRIDAY, JULY 2ND.

A. M., 9-11.30, Arts—*Latin and *Greek Grammar.

P. M., 2-4.30, Arts—*Latin.

SATURDAY, JULY 3RD.

A. M., 9-11.30, Arts—Latin. Medicine—†Latin.

P. M., 2-4.30, Arts—*Greek.

MONDAY, JULY 5TH.

A. M., 9-11.30, Arts—Greek, Medicine—†Greek.

Special paper on German to enable candidates for 3rd class certificates to matriculate.

P. M., 2-4.20, Arts—French. Medicine—†French.

TUESDAY, JULY 6TH.

A. M., 9-11.30, Arts—German. Medicine—†German.

P. M., 2-4.30, Arts—*Euclid. Medicine—*Euclid.

WEDNESDAY, JULY 7TH.

A. M., 9-11.30, Arts—*History and Geography.

P. M., 2-4.30, Arts—*Algebra. Medicine—*Algebra and Arithmetic.

THURSDAY, JULY 8TH.

A. M., 9-11.30, Arts—*French.

P. M., 2-4.30, Arts—*English.

FRIDAY, JULY 6TH.

A. M., 9-11.30, Arts—*Trigonometry.

P. M., 2-4.30, Arts—*German.

SATURDAY, JULY 10TH.

A. M., 9-11.30, Arts—*Problems.

*Honours. †For Pass and Honours.

Promotion Examinations.

EAST MIDDLESEX.

FIRST CLASSES—NOVEMBER, 1885.

THE average child ought to accomplish the work outlined below before promotion.

CLASS I.—PART I.

Reading.—From charts, tablets, books or script. Words should be instantly pronounced on being pointed out in any part of tablet, book, or in plain writing on the blackboard. In reading, the phrases should be connected by slight pauses, and the words of the phrases connected intelligently; e.g., The cat can see the rat.

Spelling.—Oral spelling of any word in Part I. in print or script, looking at the printed or written word. It is not intended that any spelling shall be done in the first six lessons. Commencing with the seventh lesson the powers and names of the letters are to be taught, but no faster than they are needed.

Drawing.—The use of the ruler; drawing straight lines with the ruler in positions to make simple diagrams of three or four lines; ruling light parallel lines for writing. The plain outlines of print capitals in the order: I L T H F E N M A K V W X Y Z P B R D J U O Q C G S. The exercises on the fly leaves of Part I. of the First Reader.

Writing.—After the ability to rule lines well is acquired, teach the small script letters in the following order: *n, i, v, w; m, o, a, e, r, s, t, x; l, d; h, b, h, k; j, y, g, z; p, q; f.* Some children learn writing very much more quickly than others; those who are able may be allowed to finish the small letters in Part I. A pupil should not leave a letter until he makes it correctly in the ruled spaces. Reading the script letters should be taught long before the writing of them.

Arithmetic.—Counting words, letters, objects. Combinations of numbers to 10. Counting to 100. Making the figures. Knowing, reading and writing numbers to 20.

Composition and Object Lessons.—Answering orally questions on the subject-matter of the reading lessons in simple complete sentences. Short complete oral sentences on number, form, size, colour, etc., of objects in the school-room.

CLASS I.—PART II.

Reading.—Reading intelligently print and script. Proper inflection of easy questions. Meanings of phrases and words in the reading lessons.

Spelling.—All regular words and easy phrases in Part I. orally, or from dictation after the writing of all the small script letters is taught. Capital letters may be drawn in outline (see drawing in Part I.) in dictation lessons until the script capitals are taught. All punctuation marks in the extracts ought to be dictated, and ought to be copied in the transcription exercises.

Writing.—Complete the small letters, and take up the capitals in the order of their difficulty: *A N M T T F H K P B R G S L I J O E D C R U V W X Y Z.* Dictation and transcription in ruled spaces.

Arithmetic.—Numeration and notation to 1000. Counting by 1's, 10's 100's to 1000. Addition tables until the figures in columns can be added correctly as rapidly as to average from 2 to 3 seconds per figure. Addition and subtraction. Roman notation as far as the lessons in the book are numbered. Mental arithmetic.

Drawing.—Simple figures with straight lines. Exercises on fly leaf of Part II. of the First Reader.

Geography.—The directions N. S. E. W.; and the four intermediate points.

Composition and Object Lessons.—Making statements about objects; conversation in complete sentences on subject matter of the reading lessons. Copying and filling easy elliptical sentences from the blackboard. Writing simple sentences about objects brought before the pupil's notice.

APRIL, 1886.

SPELLING.

SECOND TO THIRD CLASS.

- Where did you get that little tear?
I found it waiting when I got here.
- Try to obey directly, and break off the habit of saying, "I'm going to."
- Don't you know? Don't you see?
But long it won't be
Unless we're as good as can be.
- Sometimes the plates of bone in a whale's mouth weigh a ton.
- Like a prince, I live at ease,
What care I for hail or sleet,
With my cosy cap and coat;
And my tail about my feet,
Or wrapped around my throat!
- Sugar is also made from the sugar beet, the maple tree, and some reeds and grasses.
- A soft answer turneth away wrath.
- I'll plough the ground and the seed I'll sow;
I'll reap the grain and the grass I'll mow;
I'll bind the sheaves, and I'll rake the hay,
And pitch it in the mow away,—
When I'm a man.

THIRD TO FOURTH CLASS.

- What a difference between the pompous manner of the petty officer and the natural, courteous dignity of the Emperor of all the Russians!
- Making it rich, and like a lily in bloom,
An angel writing in a book of gold;
And to the presence in the room he said,
"What writest thou?"
- The hide is made into shields, whips and walking-sticks; the teeth yield a beautiful white ivory, which is much valued on account of its never losing colour.
- Douglas had the heart of Bruce embalmed and enclosed in a silver case. Just before his death he threw the casket into the thickest of the fight, exclaiming, "Heart of Bruce, I follow thee or die!"
- Its head grew steady—again it went, and travelled half a yard higher,
'Twas a delicate thread it had to tread, and a road where its feet would tire.

6. The patriarch of the forest laughs at history. It is not true? Perhaps when the balmy zephyrs stir the trees, the leaves whisper strange stories to one another. The oaks and the pines and their brethren of the wood have seen many suns rise and set.

7.
The honey-suckle round the porch has wov'n its wavy bowers,
And by the meadow-trenches blow the faint sweet cuckoo flowers;
And the wild marsh marigold shines like fire in swamps and hollows gray,
And I'm to be Queen o' the May, mother, I'm to be Queen o' the May.

READING.

SECOND TO THIRD CLASS.

Second Reader, page 131, from "next morning" to "flew off to her nestlings."

Any pupil who cannot read this passage with a fair degree of fluency is not prepared to leave the Second Book. Note the spirit in which the piece is read, and the naturalness of the inflections and emphasis. Unless it is read with appropriate expression do not give more than 20 marks.

THIRD TO FOURTH CLASS.

Third Reader, page 138, from "I never imagined" to "happier than ever." (42 marks.)

For reading this extract with correct pronunciation, with a fair degree of fluency, with attention to the marked pauses, but without spirited appreciation, and without well-marked inflection and emphasis, give not more than 25 marks.

After all have read, direct them with open books before them to write: (1) What was it the little blue flower never imagined? (2) How had it been the means of bringing knowledge to men? (3) What is meant by the song in "Each time I think the song is ended"? (4) What are splendid thoughts?

For each question correctly answered give two marks.

WRITING.

SECOND TO THIRD, AND THIRD TO FOURTH.

Copy from Readers—(20 marks)

- Second Reader, "The Morning Hymn," page 116; or Third Reader, the stanza (nine lines) at foot of page 164; or Fourth Reader, the stanza at foot of page 211.
- All the small letters in ruled spaces, repeated three times joined, as: *aaz*, etc. (15 marks.)
- All the capitals. (10 marks.)
- The ten digits repeated ten times as for a sum in a addition. (5 marks.)

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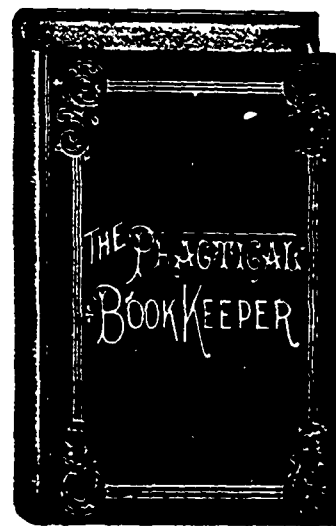


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