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THE CANADA
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JUNE-JULY, 1888.

REMARKABLE THINGS IN THE BIBLE.

BY REV. W. D. ARMSTRONG, M.A., PH.D.

IN a previous paper I called the attention of readers of *THE MONTHLY* to some very remarkable things about the Bible viewed in regard to its production, preservation and effects. These facts are so remarkable that any one attempting to account for them from a purely natural standpoint will have before him not merely a difficult but an impossible problem. In the present article I hope to be able to lead the reader into the very heart of my theme, by pointing out some very remarkable things in the Bible that separate it from all other literature and demand for it a supernatural origin.

At the outset it will be well for us to see clearly what the Bible is not. Some ardent friends of the Book have put in claims for the Bible which cannot be established, and which it is not necessary to establish in order to retain for it the character of a special revelation of God to men. The un wisdom of this course is manifest. It gives a vantage ground to the enemies of the Bible who think that when they

have demolished one of these unessential claims they have demolished the Bible itself. It is well to bear in mind then that the Bible is not, and does not pretend to be a perfect system of theology compiled in heaven and dropped upon the earth for man's use. It is indeed as little like a system of theology as it well can be. The Bible is not a book of oracular texts, however precious it may be to devout souls when used in this way. The Bible is not a text book of science, although its scientific value is very great, and a good argument has been made for its supernatural origin even from a scientific standpoint. The Bible is a book of life, the record of a revelation of God wrought out in history.

It is therefore evident that in order to have a clear grasp of what the Bible is, the distinction between revelation and the Book must be kept constantly in view. Great confusion is wrought when this distinction is forgotten. The nature of this distinction will be readily seen when we

remember that we might have a revelation from God without any record of it in writing—a revelation without a book. As a matter of fact the revelation we have is as much a "Thus did the Lord," as a "Thus saith the Lord." To preserve for man and give force to the revelation God has graciously taken care that there should be a record of it. That record is the Bible, the book. Professor Bruce has well said, "Put the book foremost in your idea of revelation, and you almost inevitably think of revelation as consisting in words, doctrines. Put it in the background for a moment, forget at this stage that there is a book, and you make room in your mind for the idea that revelation may proceed by acts as well as words, even more characteristically than by words." When this is borne in mind, many of the difficulties in connection with the Bible vanish. Look then at the Bible in all its variety of authorship, its growth through many centuries, and see in it a divinely inspired record of a revelation from God wrought out in human history, and you at once see a reason for its marvellous unity.

Now let us suppose this Book placed in our hands for examination. The Book is to speak for itself. I open the Book and begin to read. I read steadily through from Genesis to Revelation. I traverse a wide tract of time and many varieties of composition. I read the productions of at least forty different writers, and from beginning to end one thing is borne in upon my mind. This is God's Book. God is the central object of the Book—the controlling power. This God is represented as a Spirit, infinite, eternal and unchangeable. He is all-holy, all-powerful, all-wise. He rules over all things, all men, all nations. He rules even in that invisible world, the heart, thoughts, purposes of men. There is

no other book like it in this respect. It is not written from the human standpoint, but from the divine standpoint. The more one reads the Book, and reflects upon this, the more is the conclusion borne in upon the mind that we have here such a Book as "man would not have written if he could." It is God's Book, and there must have been Divine guidance in the production of it.

I read again, and more carefully, to find the inner meaning of the Book. As I read, I see this God of infinite holiness and power and wisdom represented as working out a benevolent design for the good of mankind, who, on their part, are represented as having sinned against Him and provoked Him to anger. I find that the Book in substance is the record of the working out of God's great purpose of Grace—the salvation of man from sin, its power, its condemnation. I find this purpose wrought out in the history of nations, especially the Jewish, in the lives of patriarchs, prophets, priests and kings; in action and in word; in type and sacrifices; in promises and prophecies, until it culminates in the coming of the Son of God as the Saviour of the world. The holy God throughout is represented as seeking the sinner. Can we think that human nature, being what it is, could have possibly devised this? Think of the wonderful record of the development of this design from the promise in Eden to the completion of the work in the Lord Jesus Christ. Is it such a thing as man would have or could have devised? I believe with this key to the Bible, no one appreciating its contents and knowing the power and tendencies of human nature, can fail to see that it is far removed from the possibility of being a human compilation. The Book, in its formation, must have had the special guidance of that God who was working out the gracious

purpose which it records. I confess for myself that the more I look into this view of the Bible, the more am I amazed at its grandeur, and the more do I feel constrained to say, "Not of man, but of God."*

Again I read the Book, this time as a student of history. I come to it fresh from the study of the histories of Egypt, Assyria, Greece, Rome. As I read this history I become aware that it is different from other histories. It has one remarkable peculiarity. The tendencies of the people go one way; but a singular power compels it to develop contrary to these tendencies. This anti-historical development of the Jewish national life has been a puzzle and a study to many historians. How came these Israelites with their inveterate tendency to idolatry to preserve the knowledge and worship of the one true God? "Here is an evolution not in accordance with the natural tendency to variation, and contrary to the immediate historical environment. The development of the Bible, and the religion of the Bible, makes head seemingly against the natural gravitation of the Israelitish history. A people are pressed forward who are always turning back. A religion is lifted up into the light when the external forces tend to carry it down into the darkness."

Jewish history and Jewish scriptures can be explained only by the recognition of an unseen hand, some supernatural power that gave to it this unnatural development. It is but part of that argument furnished by the history of this remarkable people to the truth of the Christian religion. Profound, indeed, was the reply of the Prussian chaplain, who, when his monarch asked for evidence of the truth of Christianity in a single sen-

tence, replied, "The Jews, your Majesty."

We read again in this Book. There is brought before us a series of most striking characters—a line of patriarchs, prophets, priests, kings. We find, moreover, an expectancy created of *One* who in greatness and wisdom shall far transcend all His predecessors. We read on, and in the Gospels find the history of this great personage in the life, character and teaching of the Lord Jesus Christ. In these narratives we see Him grow up, the one spotless flower of manhood, the perfect chrysolite of character. He grows up amidst humble surroundings, among a people narrow and bigoted. Yet there is no trace of narrowness or bigotry in Him. We see Him combining all the elements of a perfect character, of strength and gentleness, power and meekness, activity and patience, truth and love—all in a wonderful harmony never seen before or since upon earth. We listen to His words. He had studied in no school. He "had never learned." He taught as no philosopher, rabbi or scribe had ever taught. His teaching is acknowledged to be the profoundest, wisest ever given to the world. With the utmost ease He expresses the greatest truths. The grandest thoughts are given to us in the simplest language. He speaks of things Divine and human as One to whom all truth is known. "His teachings are as full of Divine nature as Shakespeare's teachings are full of human nature."

Nothing strikes us more than His humility, yet in perfect calmness He makes for Himself the most astounding claims. He is the "light of the world," the "Saviour of the world," the "judge of mankind." He asserts an imperious claim upon the time, energies, possessions—upon the very souls of men. He surrounds Himself with a few humble fishermen and

* For a development of this argument the reader is referred to "The Chief End of Revelation," by Professor A. B. Bruce.

declares that through them He is going to set up a kingdom in the world that shall be universal. This kingdom is to be a spiritual kingdom in the hearts of men, a kingdom that is to be universal in time and in extent. As the centuries roll on we see that these claims are being acknowledged and fulfilled.

We cannot fail, moreover, to be struck with the singular religious consciousness of Jesus. He rebukes sin with terrible emphasis. He enjoins repentance upon all. But never is there the faintest acknowledgment of sin or trace of repentance in Himself. His is a sinless consciousness. None other of the sons of men possessed this or could have pictured it. Of all the remarkable things in the Bible the character of Jesus is the most remarkable. It is the greatest of miracles. In my humble judgment it compels the admission of the supernatural, the Divine. The argument here has been stated illustratively as follows:—"If amid the ancestral pictures which hang upon the walls of some old English manor house and which betray the same noble lineage through many generations, we should notice a face unlike all before it, having eyes of southern fire or beauty of another clime; we should at once conclude that the strange countenance represented some other line of descent; that its presence there could not be explained by the laws of heredity working through the English blood, and that an altogether new element at that point had come into the family line. But in the world's gallery of illustrious persons, we find introduced in the portraiture of the evangelists a countenance never seen before on earth. It is neither a Jewish nor a Gentile face; it resembles none before it; it is like itself alone. From whence did it come into the human family?"

No amount of human ingenuity

has been able to account for the wonderful personality of Jesus Christ on purely natural grounds. The portrait does not belong to ordinary humanity. Attempts have been made to bring the gospels under the head of fictitious narratives. All such attempts have landed and must land in absurdities. The narratives are in themselves so simple and natural that they carry with them their own vindication. One simple question settles the whole matter. Where could there be found in that age—or in any other age—men capable of inventing such a history, such a character and such teaching? The men who wrote the gospels painted from life. The only adequate explanation of the character is that given by the Master Himself, "Ye are from beneath; I am from above. Ye are of this world; I am not of this world."

"I came forth from the Father and am come into the world. Again I leave the world and go to the Father." What Jesus says of Himself must be accepted as true, unless we are prepared to take the alternative that he was an imposter. Even sceptics admire and praise the grandeur and purity of His moral character. They forget that in so doing they are logically shut up to admit his claims. There is no escape from the alternative, *Christus si non deus, non bonus*. To sum up,

1. We have looked into the Bible and noted its wonderful adaptation to all conditions and classes of humanity, its adaptation to the great heart wants of humanity, its capacity to bring blessing to humanity. Surely He who made man, made the Bible for man. The key that fits the lock is the key for the lock.

2. We have looked into the Bible and found it to be many books in one, written by many authors, in different places, through many centuries; yet through all this variety there is unity,

and we concluded that there must have been a presiding Mind guiding throughout to give this unity.

3. We have looked into it and found that in a remarkable sense it is God's Book, as no other book is, a fact that points to its authorship.

4. We have seen that throughout the whole Book there runs a benevolent design, a wonderful purpose of grace—God is seeking the sinner and the Book records how this redemption was wrought out and finally accomplished. We have seen that this is the key to the interpretation of the Book.

5. We have also seen, how, in the accomplishment of this purpose, the hand of God compelled the history of the Jewish people into a channel contrary to their natural tendencies.

6. We have looked into the Gospels and have seen the portraiture of a character that is not of earth, and could not have been conceived by the human heart, and the testimonies and works of Jesus confirm and give meaning to the whole Book.

I might have adduced other arguments from prophecy, from miracle, and from the history of the church. Those that I have adduced are, to my own mind, amply sufficient. They produce in my mind a conviction, which nothing can shake, that the

Bible is God's Book—a distinct revelation from God to man. I hope my readers will appreciate the standpoint from which I have viewed this question. It is not novel, yet one not sufficiently attended to by those who have to defend the Bible against attacks, or who wish to have some clear grounds for the faith that is in them. Looking upon the Bible as I do, I have no fear for it. God will take care that it will accomplish its beneficent work. It will "Endure forever." I am not perplexed either about the petty criticisms—scientific, chronological—which are being perpetually reiterated against it. Let once the arguments advanced in these papers be clearly seen, and take possession of the mind, and no small dust of criticism can blind the eye to the fact that the Bible is God's Word to man—the inspired record of His redemption work. Our feet stand upon the Solid Rock, even though we may not be able to tell all about its structure, or explain some of its peculiar markings. Let the Bible then speak for itself as to its origin and as to its inspiration. Thoughtful reader, let it speak to your heart and "find" you there, and you will say with one of old, "The entrance of the Word giveth light."

Ottawa, May 29th, 1888.

MATTHEW ARNOLD.

BY A. H. MORRISON, BRANTFORD.

And, truly, he who here
Hath run his bright career,
And served men nobly, and acceptance found,
And borne to light and right his witness
high,
What can he better crave than then to die,
And wait the issue, sleeping underground.

—*Westminster Abbey, Matthew Arnold.*

MATTHEW ARNOLD is dead!
The son of the great head
master of Rugby school, and himself
an Oxford professor and lay inspector

of schools, has gone to join him of
whom in 1857 he wrote:

Fifteen years have gone round
Since thou aroset to tread,
In the summer morning, the road
Of death, to a call unforeseen,
Sudden.

Well may we, though in a somewhat
different spirit from its author, echo
the sentiment—

O strong soul, by what shore
Tariest thou now?

The blow—for the death of such a man is a blow, not only to the nation, but to the individual—falls with all the more force upon those intimate with English public school or grammar school life, and especially must they feel it whose lives have been fashioned to the same pursuits or interests. A personal friend and counsellor seems to have departed from our midst, and the opening lines of "Rugby Chapel," full of pathos and the odour of the dying year rise to our memory, and are repeated mechanically over and over again like the refrain of a dirge :

Coldly, sadly descends
The autumn evening. The field
Strewn with the dark yellow drifts
Of withered leaves, and the elms,
Fade into dimness apace,
Silent.
The lights come out in the street,
In the school-room windows,

but the scholars have been dismissed for all time, the shades of night have fallen in very truth, and the master has laid aside his cap and gown for ever; not indeed in the cold autumn evening, but with the breath of the fair young English spring playing with the grasses upon village graves.

Mr. Arnold was but sixty-six years of age, having been born in 1822. Certainly not an old man, if we measure ages by the standard of years of some others of the great departed, yet verging upon the allotted span of threescore and ten. One cannot help contrasting the termination of his career with that of another celebrity in letters, a great German, who lately passed away near the confines of a hundred, surrounded by his beloved books, yet with his work unfinished. The difference between sixty and ninety is a wide one—thirty years, the age of some men who have done great work and perished; as witness Shelley, Keats, Kirke White, Chatterton. What work may not be accomplished in thirty years? Yet perhaps

Mr. Arnold's best work was done. Some men, alas! outlive their greatness, and who shall say that either Arnold or Keats would have ever surpassed "The Future," or "Endymion;" for it is in the poet's guise we best know and love the Immortals. It is beneath the garb of poesy that we find their hearts. Prose is more frequently, like Minerva, the offspring of the head, too often, though why, it is hard to say, utterly devoid of heart. With many it would appear that pure intellect has no part in the emotional side of man's nature; hence others, following the fashion, are ashamed to let a tear of sentimentality moisten the arid desert of matter-of-fact prose. It has been possible for an Edinburgh reviewer—who would be none the worse for a second Byronic castigation—to say of Ruskin: "The letters—his latest work, '*Hortus Inclusus*'—indicate only too well the kind of worship Mr. Ruskin delights in, and the kind of sickly self-conscious, effeminate sentimentality which has grown upon him more and more, and which is seen in these letters as such a foolish mixture of vanity, petulance and childishness, as any one possessed of any manliness of feeling would have regretted to have seen made public. This kind of writing is what might be expected, perhaps, from a man who has always specially courted the praises of women and of womanish men." But then Edinburgh reviewers of the Jeffrey type are not Ruskins, their brains seem too much permeated with the smoke of "Auld Reekie," and possibly the fumes of somewhat inferior "mountain dew," impregnated with soot.

Thank God that there are women left to appreciate sentiment and Ruskin, that all spirit has not been absorbed in the materialism of the realistic school and the beastliness of unadorned truth; truth swept from the resting-places of high-toned court-

esans, or raked from Gaulish slums. Thank God that there are women left to appreciate the beautiful and sentimental in literature, and that the disgusting effronteries of the fleshly school, the priggish automata of the realist, and the platitudes of fossils of the *Review* type, are not the all-in-all, the alpha and omega of letters. There are some who would rather be Hans Andersen than Jeffrey, who would rather pin their faith to the imaginings of Haggard and the mysteries of Stevenson, than grow old and crusty beneath the cobwebs of a rationalist's cellar, or "spindle" into matter-of-fact skeletons upon the parritch and browse of a reviewer's logic.

It is in Mr. Arnold's poetry we best learn the man. His prose is full of its own peculiar charm: intellectual, cultured, lucid, conveying many morals, replete with many truths; but in his best poems we find the "sweetness and light" of the man's inner and therefore best nature. To many it is given to be intellectual, to the few is the boon of spirituality granted. The oak is for the tempest and the service of strength, and is admirable in its sturdy ruggedness. It stretches lusty arms to heaven, and from it is hewn the plank that braves the shot or breasts the breaker. The violet blossoms unnoticed at the root of the forest bole, and is altogether lovable in its tender grace, but its perfume is for him alone who stoops to gather this first best tribute of the spring.

Henry James, speaking of Arnold's poetry, says: "As a poet, Matthew Arnold is really singular, he takes his place among the most fortunate writers of our day who have expressed themselves in verse, but his place is somewhat apart." And again, "Splendour, music, passion, breadth of movement and rhythm, we find in him in no great abundance; what we do find is high distinction of feeling." Another critic, an Edinburgh reviewer by the

by, thus expresses himself:—"For combined culture and fine natural feeling in the matter of versification, Mr. Arnold has no living superior." What must appeal to many of the readers of Mr. Arnold's poems as their principal charm is perhaps the vein of pathos coupled with a vein of hopeful trust which runs through them all:

Foild by our fellow-men, depressed, outworn,

yet in the same stanza we have the antidote:

Patience! in another life . . .
The world shall be thrust down, and we up borne.

Again:

Creeds pass, rites change, no altar standeth whole,

but—

Keep by this: Life in God, and union there.

Yet once more, speaking of his father:

For fifteen years
We . . . have endured
Sunshine and rain as we might,
Bare, unshaded, alone,
Lacking the shelter of thee.

But immediately follows the comfort, the upbearing thought:

For that force
Surely has not been left vain!
Somewhere, surely, afar,
In the sounding labour-house vast
Of being, is practised that strength
Zealous, beneficent, firm.

Not very orthodox, perhaps, but there are finer themes to engage the human rational intellect than a stilted orthodoxy. The orthodox should hardly understand pathos: their personal Father, their iron-bound faith, and their certain heaven are so sure—to themselves. Neither should they ever shed a tear for earth or earthly losses, for trials wisely preordained, and companions and loved ones gone before. But to the heterodox, poor forlorn wretch, staggering with doubting steps toward the great high altar

of his desires, lit intermittently by the distant light of some faint hope, to him pathos is very real and well understood, and the credentials of the ambassador of the pathetic are incontestable. So in his poet's *role* we love and trust Matthew Arnold. We love him; for our hearts beat in unison with his own; and we trust him, as we must trust all who, fallible and at times fainting themselves, confess to their fallibility embodying with an instinctive genius and unshaken trust, in the same passage a doubt and its dispelling, the tear and smile of a fearing yet hoping humanity.

Perhaps the distinguishing characteristics of Mr. Arnold's prose are lucidity and truth. With the vexed question of tact we have nothing to do. A man with a mission has to fulfil that mission earnestly, truthfully, usefully, without a thought of tact or consequence, short of downright arrogant or intolerant dogma. We suspect the old martyrs were not men of much tact, neither is Calvary a synonym for self-interest. If our friend talks through the nose, why should we flatter him into the belief that he discourses in "flute-like accords?" If we are to be of use to him we must plainly name his defect and cast about for a remedy. It is an infallible sign of weakness for a man or a people to be pleased with flattery, I do not say praise, a just meed if deserved, but flattery, which is the grossest insult that man can offer to man. To take corrections kindly is a sign of greatness in the individual as it is in the nation: a body social or politic that is always picking up stones to throw at the watch-dogs of morals and manners, is spending three-fourths of its time out of its normal position. It is in an intermittent state of all-fours, and the little energy left is lost in recovering its balance. The man of tact is always more or less of a diplomatist, a very weather-cock for public

opinion to blow this way or that. What is tact but the faculty of avoiding the disagreeableness of life? Yet we may rest assured that he that meets with no disagreeableness in life has but half lived, or at least has not lived to the purpose. When the surgeon is called in to operate upon a dangerous tumour, he does not attempt to conjure it by soft words or platitudes, or half-veiled sophistries, he uses his knife.

The lucidity of Mr. Arnold's prose is astonishing. There are few writers whose meaning is plainer. His text is a transparency through which may be viewed not only men and things and actions as they really are, but ideas so pertinent and all-convincing that they seem to the general reader to be his own thoughts transferred to the printed page. Of course the thoughts are not his own, may never have been his own. It is Mr. Arnold's skill that is responsible for the pleasing hallucination. Without being ornate, Mr. Arnold's style is easy and graceful, the outflow of a cultured man in earnest. And he is truth itself, hence his closeness to his subject. Again, to quote Mr. Henry James, not a bad guide in matters realistic: "Mr. Arnold touches M. Renan on one side as he touches Sainte-Beuve on the other." And Sainte-Beuve's great quality is "closeness of contact to his subject," as Renan is the exponent of "religious sentiment," which has rendered "the service of opening the mind to human life at large;" that is, both Ernest Renan and Matthew Arnold have treated religion as "they might have treated one of the fine arts," especially has the latter "gore into the application of religion to questions of life." And it is owing to this union of lucidity and truth that Mr. Arnold was not only "one of the two or three best English prose-writers of one's day;" but certainly one of the first critics of his own or any day. With great

powers of insight, knowledge of the world and literature, that is, of men in action and men in books, dispassionate judgment, solid learning and freedom from insular prejudice—if there be such a thing—was combined a happy irony, pronounced enough to be trenchant, though not sufficiently keen, except to the exceptionally thin-skinned, to wound mortally. His criticisms of America and the Americans, though they have raised the stereotyped howl in certain quarters, are neither unjust nor unkind, they but represent matters as he saw them and as many others see them. What can be truer or better put than this: "It is often said that every nation has the government it deserves. What is much more certain is that every nation has the newspapers it deserves. The newspaper is the direct product of the want felt; the supply answers closely and inevitably to the demand. I suppose no one knows what the American newspapers are who has not been obliged for some length of time to read either those newspapers or none at all. Powerful and valuable contributions occur scattered about in them. But on the whole and taking the total impressions and effect made by them, I should say that if one were searching for the best means to efface and kill in a whole nation the discipline of respect, the feeling for what is elevated, one could not do better than take the American newspapers."

In the same essay from which the foregoing excerpt is culled Mr. Arnold, speaking of distinctions, says: "As to distinction, and the interest which human nature seeks from enjoying the effect made upon it by what is elevated, the case is much the same. There is very little to create such an effect, very much to thwart it. Goethe says somewhere that 'the thrill of awe is the best thing humanity has.' But if there be a discipline in which the Americans

are wanting, it is the discipline of awe and respect." Who, speaking conscientiously, can ward off the thrust? Or who can deny the truth of the following:—"Far from admitting that the American accent, as the pressure of their climate and of their average man has made it, is a thing to be striven against, they assure one another that it is the right accent, the standard English speech of the future." Again:—"They reform the spelling of the English language by the insight of their average man." Is there anything in all this "to offend"? Is there anything that *should offend*? Surely not. Or are the citizens of the truly great Republic mere petulant boys and girls to be wheedled into a belief that "things are not what they seem," and coaxed out of an assumption that in others would merit the scourge or bread and water.

And especially is Mr. Arnold's summing up of the whole matter worthy the careful consideration of all who have the interests, the true interests, of the American nation at heart. He says: "To sum up, then, what really dissatisfies in American civilization is the want of the interesting, a want due chiefly to the want of those two great elements of the interesting which are elevation and beauty. And the want of these elements is increased and prolonged by the Americans being assured that they have them when they have them not. And it seems to me that what the Americans now most urgently require, is not so much a vast additional development of orthodox Protestantism, but rather a steady exhibition of cool and sane criticism by their men of light and leading over there. And perhaps the very first step of such men should be to insist on having for America, and to create, if need be, better newspapers." Surely all who admire, love and respect whatever is worthy in the politics, literature and

life of our great neighbour to the south, must subscribe to sentiments so true in themselves and so ably formulated. Such sentiments mark the close observer, the careful reader, the conscientious critic, and were there more Matthew Arnolds, there were fewer "average men," and less nonsensical irreverence and newspaper imbecility. There are lessons, moreover, in Mr. Arnold's "America" that Canadians would do well to learn by heart, but there—well, my life is insured.

With the critic is indissolubly connected the teacher, indeed, the two offices go hand-in-hand. Judicious and just criticism is the foundation of the teacher's excellence. To give instruction is a secondary sort of office at best. Any one may become an instructor. But the censor, like the poet, is born; he holds his office by divine right. Acquisition is not everything. "It is more blessed to give than to receive." We may fill a barrel with Greek choruses and Latin hexameters, but a barrel will never indicate mental or moral worth or weakness, justify the right or proffer a remedy for the wrong. The phonograph is not a new invention either, it is but the application of an old principle inherent in life transferred to an inanimate machine.

Coming from such a stock, having had the privilege of converse with such a father, himself the prince of teachers, it may not unreasonably be supposed that the son inherited at least a portion of that father's great faculty for school government and direction. Nor shall we be disappointed in the supposition. Whatever hypercritical cavillers may say, Mr. Arnold was *par excellence* a teacher. The term is not intended to be construed in its restricted sense, but in its widest. He was not a teacher for a time, but for all time. Not alone the representative of a school, but of

all schools. Not alone the professor of poetry at an Oxford college, but the great exponent of the spirit of poetry at its purest and best. As lay inspector of schools he doubtless accomplished useful and noble work, but it is in his office as inspector of universal intelligence and reformer of the creed of literary criticism that his life-labour was nobler and more useful still. And the secret of his success as lay inspector lies in his own formulæ: "I think I have had two qualifications for the post. One is that of having a serious sense of the nature and function of criticism. I from the first sought to see the schools as they really were. Thus it was soon felt that I was fair, and that the teachers had not to apprehend from me crotchets, pedantries, humours, favouritism, and prejudices. That was one qualification. Another was that I got the habit, very early in my time, of trying to put myself in the place of the teachers whom I was inspecting." And to sum up, he says: "I have been fair, and I have been sympathetic." A meed of self-praise not unmerited, as is well proved by the following words from *The Spectator*: "English education, then, has reaped the highest benefit, not merely from Mr. Arnold's accomplishments as a scholar and his fidelity as a keen critic of our schools, but also from the largeness of his poetic vision, the purity of his taste, the calm and serenity of his self-confidence, and the delicacy of his sympathy with the rudimentary stages of the intellectual life."

But he has done his work and has gone to his reward. Whatever may have been his failings, and there have not been wanting many to decry and to decry them, more especially those upon whom the lash of his just censure fell, he was at least honest and true, and if he extenuated nothing, of what he deemed wrong, neither, do

we believe, did he set down aught in malice. And in these days of self-glorification and free-thinking, social-lucence and fe-fi-fo dum of equality, thankful indeed should we be that one son among the Immortals thought it worth his while to tarry by the way, to correct a fellow's erring, to lift a fellow's burden, to plant another post on the highway of lofty purpose to point to a purer and truer perfection.

And so we will leave him, not dead, but sleeping, his spirit barque afloat, we trust, upon the bosom of a larger and less tumultuous tide; leave him, trusting that in his own end he found that peace which he has so

beautifully imagined for the soul upon the river of Time as it nears the voicings and breaths of the Eternal Sea:

A solemn peace of its own.

trusting that he realized in all its fullness and intensity the comforting assurance of the sentiment embodied in his own grand lines:

And the width of the waters, the lush
Of the gray expanse where he floats,
Freshening its current and spotted with foam
As it draws to the Ocean, may strike
Peace to the soul of the man on its breast—
As the pale waste widens around him,
As the banks fade dimmer away,
As the stars come out, and the night-wind
Brings up the stream
Murmurs and scents of the infinite sea.

A LITTLE-KNOWN FLOWER.

BY D..F. HENRY WILKINS, B.A., BAC. APP. SCI., PRINCIPAL, HIGH SCHOOL,
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THE eastward-journeying traveller along Lake Erie's northern shore while passing from Walsingham Township to Charlotteville, cannot fail to notice that the flat, lacustrine, brown clay plain, to whose fertility vineyards, peach orchards and fields of waving grain bear witness, merges gradually into an area of billowy hill and dale of blown sand—"the pine-barrens of Charlotteville." He must see how maple, elm and tulip-tree give way to oak, pine and chestnut; how crops become scantier, how drifts of sand appear here and there, and how finally he reaches a nearly flat area, the pine-barrens proper. Let the reader note well on the map of the Province the situation of this area, for small and inconspicuous as it seems it is of interest. It—a mere sanddrift a hundred and thirty feet above Lake Erie—showing in descending order on a newly-made section near the lake, blown sand forty

feet; yellow and brown clay, stratified, ten feet; sand, eighty feet, and blue Erie clay to the water's edge—it, a square mile of dwarf pine, scrub oak, thin wiry grass, with snowy glades and breezy opens—it, abandoned by farmer and by artisan alike, yet traversed by roads and paths—it, on this bright, cloudless May-day, claims attention from traveller and reader for a little while. And to roam this plain or the surrounding hills and dales, to gaze down and out from its edge, far beyond the Long Point sandpit and the enclosed bay to the blue waters of old Erie beyond, to breathe the ozonized air off pine and oak is indeed a pleasure—especially if when tired and hungry one plunge down the winding, hilly, shaded road, across the fresh, babbling, ever-flowing trout-brook to the comfortable, white-porticoed hotel of the little hamlet of Normandale, nestling against the hillside—a small hotel of a small hamlet which wants

only energy and enterprise to be transformed into an attractive and inviting watering place.

But neither plain nor hamlet must delay us at present; it is rather the flora of the plain, and of the sandy region near it, and of this one flower that is to attract us to-day. For among the wiry grass and the creeping lycopodiums, side by side with the beautiful pedate violet, *Viola pedata* (Linnæus), and many another flower, grows one little known as an inhabitant of our Province, except indeed as a border for garden-beds, one little known to botanists as a native, because confined to this sandy region, and reaching its northernmost limit—facts discovered by the writer himself—in North Norfolk; a plant which according to the American books is confined to the dry hilly regions of the Appalachians.

In dense, turfy, mossy masses lies our plant, close to the ground, so greatly like to both moss and pink as to merit the local names of "moss pink," "dwarf pink," "ground pink," while really neither moss nor pink, but a true phlox (*Phlox subulata*, Linnæus). A phlox with much-branched turfy, half erect or prostrate, downy stems, crowded, awl-shaped, rigid leaves, clustered like those of pine and of spruce. True phlox flowers, few to each stem, with green, sharply-rigid, five-sepalled calyx; white, rose-coloured, crimson or sometimes sky-blue or lilac, nearly plain or much variegated, salver-shaped, five-parted, separable corolla, bearing the five stamens alternate to its five petal divisions, and finally a three-celled, superior pistil, ripening in early June into a little pod. And now, having sketched however roughly, its more important features, notice others not so apparent.

Let us notice first of all how happily correlated is the plant to its home. Dry, healthy-looking, prostrate in habit, adapted to dry, sandy, scantily-

wooded hillsides and plains; dry, healthy-looking, prostrate in habit, adapted to catch every drop of water whether in dew or in rain, before it soaks away through the all too permeable soil, as well to protect that soil from too rapid evaporation of the fallen water. Vainly we seek it in the fertile clay plain of Kent and Essex, and in the warm loam of Oxford, Elgin, Middlesex, Kent and Bothwell counties; soil so poor as to be despised by all gives it a home. And yet there are other as barren tracts of Ontario where also we seek it vainly, so that some other factor than barrenness of soil must be requisite for the production of our plant. The long and billowy sand and gravel stretches of Grey and Bruce counties in Northern Ontario, rising till a maximum of seventeen hundred feet above the tide is reached, seem too wet, or perhaps too austere in climate for our little phlox, to say nothing of the barren rocky stretches of Hastings, Frontenac and Leeds of Eastern Ontario, and the still further counties Prescott and Russell. Wet many of them are, although sandy or rocky; and as for austerity in climate, a great difference of temperature due partly to latitude, partly to altitude, exists as we know. It is no exaggeration to say that one may leave the high gravel, swampy region, or the more eastern gneissic, limestone and sandstone areas, amid leafless trees and naked shrubs, and in a few hours, at distances varying from ninety to two hundred miles, according as one leaves the western or the eastern district referred to, arrive among leafy trees, opening orchard-blossoms and verdant shrubs. And from the fact that our plant is absent from the northern and eastern barren regions of our Province, we must conclude that climate is the other factor limiting the plant to Norfolk County only. And yet the plant is divinely adapted,

as has been said, to its habitat, and ranges as has also been said along the dry wooded hills of the Appalachians, never however reaching the summits of the higher mountains and preferring dry, southern-faced sandy slopes.

And having noticed well the little isolated home of our phlox, cut off by Lake Erie and by long land-stretches from its next known habitat one will not fail to ask secondly, how it came thither and when? Now this we cannot directly determine; still it is not surely a far-fetched fancy to suppose that in the distant past, wandering bison or skulking bear, leaving the mountain district, carried entangled in the fur of his shaggy hide many of the pods. Reaching Lake Erie's northern shore, mayhap driven from Pennsylvania by the mound-builders, mayhap seeking a new climate before their arrival, mayhap even before the modern Niagara had begun to thunder at Queenston Heights, reaching Lake Erie's northern shore on his way north, he shook off on the sand-drifts of Charlotteville, and the clays of Walsingham and Houghton alike, more of the dry fruits of our phlox. Of these some of course fell upon unfavourable ground, some on too rich soil, some on soil whose climate forbade growth, but some would fall on the pine barrens and there would find a suitable home. Nor is this hypothesis so far-fetched as it at first sight seems. To-day the traveller through Eastern Ontario sees field after field and roadside after roadside overrun with the blue weed or the viper's bugloss (*Echium vulgare*, *Linnaeus*). Yet hardly fifteen years have rolled by since a flock of harmless sheep, resting one night in a fallow field near the St. Lawrence, in Grenville County, left, shaken out from their wool, the harmless looking achenia, the dry so-called seeds of this plant. In their eastward journey—they had been driven from Western

Ontario—they had one night lain down among the stems of the blue weed, and had unconsciously carried the fruit many a score of miles. "Ill weeds grow apace," and from that lonely field in but few years has gone forth an enormous crop of this, one of the farmer's many plagues. Many other instances could be given did but time permit, as every naturalist knows, of the dispersion of seeds and fruit by means of the fur and of the hair of animals; and one needs only to remember the hooked fruits of burr, "cleaver" and burdock, and the barbed grain, to see how provision is expressly made for their transport.

But our little plant is one of a large genus, one of whose representatives with faintly-smelling lilac to blue corolla and opposite leaves, *Phlox divaricata*, *Linnaeus*, meets us in forest, field and swamp, while many others greet us from May till September in our gardens, a genus whose representatives meet us, and greet us principally in America, but not only there, for Eastern Europe and Asia have their species native and distinct. And the genus is one of the order *Polemoniaceæ*, one of whose representatives, *Diarynsia Lapponia*, *Linnaeus*, greets us on Mount Washington and its fellows on Mount Marcey and the surrounding Adirondacks, and on dreary, lonely Labrador, while others love the never-changing summer of the Sunny south, and unfold their petals among the cotton fields of Alabama or the orange groves of Florida. An unimportant family, perhaps, yet illustrating the very important—shall we call it theory?—that our modern flora is to a large extent of Arctic origin, and that our phlox with others of its family in what is known as the later Cenozoic or later Tertiary Age, moved steadily southward, radiating along certain finger-like lines of longitude to their present home, urged ever southward by ever-increasing

cold. Yes, far away in that last great Life-Age of Earth's History, the hills and dales of Greenland, now buried below thick-ribbed ice, were the home of a flora so luxuriant as to dwarf into insignificance the fields and woods of to-day. True, very much of this flora has been lost; true, much could never have been preserved; but what has been left entombed in the Miocene rock of Greenland tells equally with the Miocene of Britain and of Switzerland its own story of gigantic pine and towering red-wood, of magnolia and tulip-tree, of home-like maple and beech, and of hundreds of other familiar form with sub-tropical to sub-temperate undergrowth in dense, massy jungle. How this enormous wealth of verdure bore the inevitable four months' Polar night we know not; certain it is that the sun low down on the sky and spirally skirting the horizon lighted up a landscape of more than equatorial richness; certain it seems that the increasing cold of the Pliocene forced the southern migration of this same, along as has been said certain lines of longitude to present or nearly present habitats. More dare not be said at present; yet it may not be unsafe to conjecture that our little phlox with then as now its primitive unchanging features, preserved to-day on pine-barren or fertile garden-border, took its way along the mountain chains to its Appalachian home, whence in many after centuries it was carried to its northern Canadian limit.

And with this brief, hurried sketch of our little plant, we ask traveller

and reader to wend their homeward way through "forest and stream." "Forest and stream!" Happy combination of words, recalling breezy, wooded uplands, shadowed vales, shady lanes, sparkling brooks, mazy, sluggish rivers, calm lakes mirroring all Heaven in their depths! Magic words, recalling many a holiday ramble in bright, sunny, promising Spring, or in calm, clear, mature Autumn! And yet not merely a poetic combination, when stern hand, experimental science teaches with equal force "no stream, no forest," and the converse, "no forest, no stream." Far up upon the highlands are the trees gathering, holding in their tops the vapours, condensing them, and allowing them to slide gently down roughened branch and bark by natural channels to root and soil, and by shading the ground, giving the excess of moisture to rivulet, spring, brook and stream. Strip our highlands of their forests, and lo! spring and well are dry, our rivers are brooks, our brooks are threads. So, again, dry up our rivers and springs, and tree, shrub and herb faint and die. Thus, then, are "forest and stream" happily interdependent, happily correlated; as words, magic words indeed; as facts interdependent, correlated links in the chain-like plan of Him whose Psalmist ever sings throughout the centuries:

He scudeth the spring sinto the rivers,
Which ran among the hills.

The trees of the Lord also are full of sap,
Even the cedars of Sibanus which He hath
planted.

KILIMANDJARO.—Some fresh details of the ascent of Kilimandjaro (near the Equator in East Africa) by Dr. Mayer, of Leipsic, have reached London. As Dr. Mayer took with him the proper instruments for measuring altitude, there can be no doubt that he

has obtained its height, which is now placed at 20,000 ft. It is not literally accurate to say that Dr. Mayer reached the top. He found it surmounted with a cap of ice, which stopped him within 200 ft. of the summit.

TEMPERANCE TEACHING IN PUBLIC SCHOOLS.

BY ARCHIBALD CUTHBERTSON, B.A., NEW YORK.

THERE appears to be, in human beings, a natural desire for what are called "stimulants." It may be useful, at the beginning of our consideration on this subject, to look carefully at the word stimulant, and if possible understand its meaning. A stimulant, according to the meaning attached to it by the ancients, was a whip, a sharpened or pointed stick or piece of metal used for causing either men or animals to act more quickly, especially when wearied, that is, to put forth bodily effort by a means other than the will. The word stimulant, as used in modern times amongst English-speaking people relates to something which, when applied to any part of, or put into a living organism will be followed by an increase of effort by the nervous system, either locally or generally. This increased effort may be indicated by either a pleasant or painful feeling. Referring back to the ancient stimulant externally applied, every one can understand that nothing is added to the organism by the stimulant so applied, it causes only a further draught on the strength of an already wearied organism. We expect to see in our examination of the application of a modern stimulant that the effects are precisely the same as those produced by a whip when applied to a horse. There is a power by which living organisms continue to live, move and retain their physical being. This power or force cannot be seen, but like all other force must be considered from its results. If a human body weighs 150 lbs., the mechanical power required to move such a body will need to be a pound more than 150,

perhaps a little more, perhaps a little less, but however much or little still more than 150 lbs. Now, if there is within a body power enough to move such, that power may be considered mechanically. Our task, accordingly, is to look at three conditions relating to this power in human bodies. First, What is it? Second, How is it applied? Third, How is it maintained? First, What is the power which operates the human body from within itself? This is some stimulus applied by the nervous system or some irritation of the nerve cells. All that vivisection has ever made known relating to nerve power is contraction of muscular tissue consequent upon nerve irritation, but whether this irritation is confined to movement of nerve cell, or is evidence of the transmission of stimulus from the nerve centres to the muscles, has not been demonstrated.

Phenomena appear to show that the nerves are merely transmitting mediums for stimulus supplied by the nerve centres, specially the brain. This has been very suggestively shown by the fact that large brained people are more durable — bodily — than others with similar sized bodies but smaller brains. Again, if the nerve connecting any muscle with a nerve centre is cut between such muscle and nerve centre the muscle cannot be operated by the organism. It may quiver, but the power is soon exhausted. This fact appears to suggest that the influence which contracts a muscle is supplied from the nerve centres. The power then which operates the various parts of the body is a something supplied by the nervous system. As much more appears

to be demonstrated about bodily power by observing phenomena connected with it than merely enquiring into itself, we may proceed to our second condition, viz.: How is this power applied or supplied to each organ, or part of the body?

There are three different means of imparting stimulus to any part of the body, first, the voluntary, second, a demand by an organ, third the emotional nature. The voluntary is the most commonly used of the three means of supplying stimulus. The eyes, the tongue, the jaws, the arms, legs, and muscles of the trunk generally are under control of the will. This control is maintained only when the nervous system is in its properly regulated condition. When one is subject to epileptic fits, or when suffering from paralysis the will has not the proper command of the muscles ordinarily under its control. The exact connection between the will and the liberation or sending of stimulus along the nerves cannot yet be explained. Whatever that connection is, it is extremely feeble. This is shown by the efforts of a child trying, for the first time, to perform a movement, or by a right handed person trying to write with the left hand. The second means of calling forth stimulus is that by which the various internal organs such as the heart, lungs, stomach, intestines, kidneys, etc., are supplied. When the stomach has received a certain amount of contents, that fact is indicated by the sensory nerves at the seat of power, and stimulus is accordingly supplied by the motor nerves. The same is true of all the other organs.

There is another feature connected with the liberation of stimulus, either by the will or to the stomach. When one begins to use the legs as in walking or running, the distribution of stimulus is not particular to these members, but general to all the organs

of the body both external and internal. This is felt by the heart beating more quickly and the stomach also receives extra impulse, thus explaining how general bodily exercise is such a powerful cure and preventive of dyspepsia.

Again, when one is wearied by work or sickness, food being put into the stomach, the liberation of stimulus is not particular to the stomach, but again general throughout the body. So we have the voluntary means supplying stimulus to the stomach and other organs not under the will control when they have ceased to be able to call it themselves, and we have, on the other hand, stimulus supplied to wearied organs under will control when such can not get it by will command.

This is what is called "getting strength from food." The expression is quite erroneous, as we do not get strength from food. Blood is made from food, but strength is used in the converting of food into blood. It would be possible to show that strength is directly lost on food in place of being obtained from it. Of this we shall say more when treating of the third point, viz.: How is stimulus obtained?

Three conditions appear to be necessary in order to possess the proper amount of stimulus, first, a certain amount of good muscular tissue; second, a judicious use of the body in muscular activity; third, a proper amount of rest and sleep. Bodily activity cannot be engaged in sufficiently without the right kind and amount of muscular tissue; this use of bodily powers is the proper and only preparation for sound sleep, and sleep is the only means of getting a supply of strength for the coming day. With every contraction of a muscle there is a waste of tissue. Then on the principle of generating energy by impact it may be that the impact

of nerve energy in the destruction of muscular tissue generates more energy, and during sleep it is secreted and stored in the brain and other nerve centres.

Some believe that nerve stimulus and heat are one and the same thing, but fat people are the warmest but by no means the strongest. While in the "Gospel Tabernacle" of Faith Cure fame in New York City the writer heard the wonderful theory put forth that health and strength were from God, but sickness from the devil. If this is really true, then John L. Sullivan is the most divinely blessed man to be found, and the Rev. A. B. Simpson is one of the most devil dogged people in America. It would be difficult to get a thinner or more delicate looking man than the Rev. A. B. Simpson, the great advocate of Faith Curing.

The last mentioned mode of obtaining stimulus is the emotional. A wearied horse, plodding along cannot be urged by even the whip, but a sight of his home causes him to prick up his ears, and increase his speed. A mother, wearied by a day's toil can scarcely drag herself to her couch, but sickness in her family at such a moment will call forth energy and may continue during nights in succession. This means is so common that we may leave it to the experience of the reader.

Now, what has all this to do with temperance? Simply this, that strength is not obtained from, but wasted on stimulants. One condition more needs to be pointed out before our case is clear. When anything injurious is put into the body, effort is put forth either to expel it or overcome it. If pepper or mustard is put into the mouth, saliva rushes in to wash it away. If anything injurious gets into the stomach, if necessary, that organ will try to throw it out. There is an internal monitor

looking to the inside just as the eyes, ears, nose and touch generally look after the external dangers. When, then, anything partially injurious is applied to, or put into the body as tea and coffee in the stomach, fumes of tobacco or tobacco in the mouth, snuff in the nose, or alcohol in the stomach, the amount of energy sent forth to overcome the injury simply creates a pleasant feeling as from emotion. Continued emotions weaken, so also do applications of stimulants. Expending stimulus in muscular contraction generates more stimulus, but energy expended on a stimulant is energy lost.

Temperance teaching in schools, then, should show both boys and girls that the proper regulators of their lives are bodily activity, proper food, and plenty of sound sleep. That when they are going to school or other place of study, or engaged in any occupation which is bodily inactive, that they will be inevitably weakened by such circumstances and desire stimulants; but that then is the time when they must be specially careful in looking to their food, bodily exercise and sleep, but avoid stimulants of all kinds as they would evil companions. A tobacco-using school teacher does generally great harm amongst male pupils, and should never be seen by his scholars using such a stimulant. The writer has seen numbers of young men induced to smoke cigarettes, simply because their teachers did it.

But a more injurious factor than this is at work in the community, and that is the sentiments of clergymen. Alcohols, wines, etc., are called "God's good creatures." Boys once had a rhyme something like the following:

God made man, man makes money;
God made bees, bees make honey.

So we might go on with, God made grapes, man makes wine; God made

grain, man makes whiskey; God made some other things, out of which, after considerable manipulating, man makes dynamite. It would be a very questionable stretch of the effect of primary causes to say that dynamite is one of "God's good creatures"; it is precisely so to say that either wine or whiskey is one of God's good creatures. Grapes are God's creatures, wine is made by man. Rye, wheat, barley, corn, etc., are God's good creatures; alcohol, in its various forms, is made by man. There is an adaptation between the human digestive system on the one hand and fruits and grain on the other. There is an adaptation between distillers' worm and alcohol, and between wine and a wine vat; but none between wine or alcohol and the human digestive system.

All, but young people especially, should be advised to eat apples, grapes, and preparations of whole grain, but avoid cider, wines, beers, and all preparations of alcohol as being quite unnatural, unsafe and generally injurious. It is very easy partaking to excess when drinking liquors, but not so when eating bread, apples or even good grapes.

Now, it is quite possible that some readers may fail to understand such reasoning concerning alcohol, and stimulants generally, because, by temperance orators, alcohol takes a "deadly effect on" certain parts of the body, and by the friends of the Trades' Benevolent Association alcohol is considered food.

As to "alcohol taking effect on" any part of the nervous system first, the expression is utterly incompre-

hensible by any proper definition of the word "effect," but most especially if we accept John Stuart Mill's definition of an effect which he defines to be, "the invariable consequent of a cause." Hence, if alcohol takes "the invariable consequent of a cause on— and what is meant by 'on' here?— the nerves" we have a logical tangle indeed. What is understood is that an effect follows the contact of alcohol with any part of a living nervous system. The action, of whatever kind, is produced *entirely* by the living nerve organism. The stimulant takes the same "effect on" the nerves that a mad dog does when *felt* through the eyes, danger to the body is recognized and an effort is put forth to get away from, or overcome the danger. But as was stated before, when only a small amount of stimulus is sent out by an emotional impulse, or to overcome a stimulant, the consequent sensation is pleasant. The fact however of feeling being increased proves most positively that energy has been expended. We do not and *can not*— gain, get, or acquire strength *from* any stimulant, but most inevitably lose strength every time that a stimulant whether tea, coffee, tobacco, alcohol, morphine, or any such thing comes into contact with the nerves. Energy used in the contraction of muscular tissue is energy properly used and generates more energy, but energy used in causing pleasant feelings by stimulants is energy wasted.

This is the manner in which the stimulant question must be understood by teachers, and taught to pupils if it is ever going to be successful.

Mt. Blanc is the monarch of mountains,
They crowned him long ago
On a throne of rocks, in a robe of clouds,
With a diadem of snow,
Around his waist are forests braced,
The avalanche in his hand. —Byron.

Each bird gives o'er its note, the thrush
alone
Fills the cool grove when all the rest are gone.
Harmonious bird! daring till night to stay,
And glean the last remainder of the day.
—Edmund Burke.

THE GOLF BALL'S FLIGHT.

BY W. A. ASHE, F.R.A.S., QUEBEC OBSERVATORY.

A SEEMING paradox is met with when a golf-player assures one that a properly "driven" golf-ball, after proceeding with an apparently equable motion over the first part of its flight, acquires at a later stage an additional impulse which enables it to describe the last part of its mid-air course with a velocity which is evidently greater than that which it has been just previously travelled under. Investigation for oneself, or enquiry from any intelligent golf-player, will convince one that the statement is borne out by the fact. Let us see what the theoretical reasons for this peculiarity are.

The ball is so placed on the ground with reference to the player that the blow is struck when the lowest part of the curve is being described by the golf-club in the hands of the player, in consequence of this the direction of the impelling force is horizontal; yet, a "well-driven" golf-ball starts in its flight at an angle of from 20° to 30° with the horizon; then it must be that this horizontally delivered blow is applied to the surface of the ball as much below the horizontal line, passing through its centre, as the line of flight is elevated above the horizon. It is evident, therefore, that the force not being applied at such a point that the prolongation of its direction would pass through its centre (assumed to be its centre of gravity as well), there will be evolved a motion of gyration about some point, generally near the upper surface of the ball, and never at its centre. Let us assume that the impelling force has been so applied that the gyrotory motion is about that point of the ball which is at the surface vertically over the point it is

resting on the ground; then the path traced out by this point in its flight will be the apparent path of the ball; and that gone over by the centre of gravity of the ball, its true path, an inverted curtate-cycloid.

It will be evident that the greater the number of gyrations in proportion to the velocity of the ball's flight, the greater the difference between the apparent and true path. If we assume that the ball gyrates once in going twice the length of its own diameter there will be two instants, separated by half of the total time we are considering, in which the ball will be in exactly the same place, excepting that the point of gyration will now be in advance of its previous position a distance equal to the ball's diameter. It is evident from this possible example that a large proportion of the impelling force of the blow is being absorbed in carrying the ball, or its centre of gravity, through this true path, and it will be equally evident that if by any means this gyrotory motion, which as pointed out is the cause of this difference between the apparent and true paths, could be arrested, there would be available just the amount of energy towards accelerating its-flight that is absorbed in gyration. Such a means is present in the resistance that the ball experiences from the atmosphere as it passes through it, but not *ipso facto*, because the resistance that the ball experiences in one part of its gyration, as a ball, is practically equal to the acceleration it is in receipt of in the correspondingly opposite portion, and in such a case this gyration would be maintained throughout its flight; but, if we consider our ball as an arm or

radius turning about the point of gyration whilst being impelled forward, we see that the atmospheric resistances at different parts of our radius are unequal, at one extremity being equal to the resistance due to the flight of the ball, plus that due to the velocity of rotation, whilst at the extremity situate at the point of gyration it is merely equal to that due to its flight; dividing our radius equally at the point that will coincide with the centre of gravity of the ball, which we will now suppose contains this radius as a diameter; we have two levers of equal length on which the atmospheric resistances are unequal, and of such a nature that we can represent their effect by supposing a single force as acting on the extremity next to the point of gyration in opposition to this tendency, equal in amount to half the difference of the total resistances on each of our equal levers. The result of this will be the conversion of the gyratory effort into

an impelling force, for the lost motion in one direction must be apparent in the other, as none of it has been absorbed by the atmospheric resistance occasioned by the flight of the ball, as that, whether the ball is gyrating or stationary, is equal in both cases and follows the same law.

We can therefore see, how, if a golf-ball or any spherical projectile in its flight gyrates about any point other than its centre of figure and gravity, in any plane other than one at right angles to the line of its flight, its path will be that of a curtate-cycloid, modified in so far that instead of being described off a fixed plane, it is described from the parabolic curve of its apparent line of flight, and how, the forces expended in developing the true path are converted without practical diminution into a corresponding one in the direction of the line of flight, which will result in a sensible increase in its velocity as at first stated.

SALTLEY TRAINING COLLEGE.

THE Archbishop of Canterbury took for his text Romans xii. 7, "He that teacheth let him give himself to his teaching," and his remarks were addressed specially to the students present. He said the cry to the teacher now was as it had been in no time or place before. The voices of the world and of the Church were making themselves heard in stronger tones than usual, and to teachers he thought these voices spoke with special distinctness. A new and a very vast class was at the present moment giving an operative opinion on very wide questions, social and political, and who could estimate the greatness of issues hanging on their opinions? Those voters had, almost without exception, passed as individuals under

the hands of the predecessors and compeers of the students now in college, and their children and those who would take their places and inherit their influence and power, at least for some generations to come, would be chiefly formed and moulded by the present students and the great body to which they belonged. These children were committed to them by the world and by the Church for this purpose, and how did they estimate, and how were they prepared to exercise their trust and their responsibility? The Church placed all trusts and all responsibilities on their true level. She was not indifferent to the world's interests; she was most keen concerning the stages of the world's progress, recognizing them as part of the

eternal purpose. While to-day's fragment of history would engross them, she made them keep Advent and at the same moment she kept St. Andrew's tide, interceding for missions to the heathen, praying for the millions to whom not the wildest speculator would yet dream of assigning a share in the central government of themselves. The Church would labour on until she had raised all these, first to the moral level to which she brought European Christendom and Christian England, and then onwards, he hoped in God, far beyond that. In polish, in thought, there were peoples and classes among them who need not fear comparison with ourselves, but in the scale of nations and the world's progress they were still as nothing; they lifted none, they were only lifted, and no real change would be possible for them until native Christian Churches had long been constructed among them, and Christian schoolmasters had long instructed their childhood and moulded their youth. A glance at what was outside and still to come should make more distinct to them what was at home and present, and enable them to recognize the great outlines of their work free from encumbering details. And the first thing he would have them see was the reality and value of every subject they had to teach; if it was worthily taught it was worth teaching. Not only was knowledge good, and a gain to the intellect, but the position of the learner, and his attitude to the teacher, whom he respected from the heart, were beneficial in their effect on character; but those effects were liable to distinct alteration when the aim in acquiring knowledge was to be able to impart it, and when the teacher was viewed chiefly as one who was teaching them how to teach. There was a still further element of disturbance in the pursuit of knowledge when they added the sec-

ond consideration, that those whom they were now being taught to teach would not themselves be aiming at knowledge which counted nothing alien to itself, but at a knowledge to which almost all was alien, and which could not be measured by an agreed-upon standard and registered and rewarded. The boundlessness of knowledge, the richness, the freedom and joy which it yielded to the independent prosecution for its own sake could not of necessity or essentially enter into their work; but though philosophers and masters, old and new, would have told them that the love of knowledge for its own sake was absolutely essential to the acquisition of knowledge, they saw a large number of noble institutions which represented the highest educational resources and skill of the times employed in the constant communication of knowledge and of method, into which these highest ideas could not enter. It would really be a great misfortune if they could. The conditions of their life and work enforced no wrong choice; it was in the freedom of their own spirit that the nobleness of their calling lay. Useful knowledge in the most useable shape could not cramp a man's zeal unless he so willed it, and the pursuit of utility did not necessarily make a man utilitarian. That was the great personal element which they must themselves supply. They could determine that neither in their learning nor in their teaching would they be limited by the consideration of tangible mental profits or quick mental returns. There was just the difference between the methods of teaching that there was between the huckster at the fair and the merchant princes of Florence and London. St. Paul said that they should not huckster great subjects; and teachers must remember that in the provision and study of side subjects, of voluntary subjects, in addi-

tion to those which were required of them, there was a spirit of independence which would run over into the other studies. The study of these side subjects took away the otherwise inevitable thought of drudgery; it was the salt which gave wholesomeness, relish and keenness to all their other work. Above all they should exercise themselves in perusing the Word of God until it yielded its spirit, and then work it into their prayers; they should take their pupils and themselves to the fountain of all thought and feeling, and they would find that this, their own early half hour, had power to absolutely quench all mean absorptions and self-engrossment. This wanting, no religious instruction which they were allowed to give would be of much avail; with it they could not but be religious instructors, whatever they taught. If there were those who really desired to have religious teaching banished from education—not merely to escape jealousies, but on its own account—they had done little by erasing the subject from the time-table; they must erase it from the hearts and consciences of those who taught, and they would have at last to demand testimonials of religion. The logical sequence of non-religion on principle was strange indeed. Secular subjects awakened the ardour of the religious man, and he alone could rate them at their true worth. To him they were sacred subjects, because of their discoverable truths, because they belonged to the fulness of earth's life and man's nature, and were, as St. Paul said, primary manifestations of the eternal power of the Godhead. "What a difference," said Dr. Wesley, "there is between the teaching of Wordsworth by a Christian and by an unbeliever." The so-called secularist was a man who deprived things secular of all their power, and meaning, and beauty; the true secularist was

he who knew the dignity and the Divineness that was in all these things but sin. A polished man of letters in the last century, the bosom friend of its chief poet, a man cherished by the great leaders of society, made it his dying request that two lines which he composed for the purpose might be included in his epitaph, and there they were in marble in the Abbey in deep and instructive discord with the earnest chorus of the poets of England—

This life's a jest, and all things show it;
I thought so once, and now I know it.

There they had the world's own voice, this world's life, pretending to speak with added wisdom out of the tomb, and yet denying its own reality. What a strange complication! But they were two useful lines to them, pointing them to the first thing which the Christian teacher had to do, to raise the world seriously to know its own value. It was only the religious man in whose eyes this world was venerable and great and sacred; and Christ Himself began His lessons by making His pupils feel their own value to God. Number, forces, form, colour, music, the laws of thought, knowledge of science, beauty and philosophy, seemed to one man but subjective creations, and to another the mechanic workings of an engine; but to the Christian they were all to him revelations of God's power and goodness, and of the methods by which God worked. To him there was there a new science and a new way of regarding science. There was nothing that he dare treat carelessly or trifle with, nothing to use for display; time, and his powers in proportion to his duties, were his only limits, and all that he did was done as to the Lord. And if it was thus with secular lessons, how would it be with religious lessons, which were the consummation and interpre-

tation of all secular lessons; for indeed they were not a totally different class of lessons, but that supreme secular lesson without which the rest were unfinished, without which all secular lessons lacked their application, and all that depended upon them. In their college their training led them on to perfect, their other teaching by its natural climax. One of the most singular facts of the singular period—for it could not be denied that it was a singular period—in which we lived would hereafter be the transient assent which many religious people gave to the irreligious theory that the Bible was not necessary or essential to school education. If China or the Ottoman Empire had forbidden Confucius or the Khoran to be learned in schools, who would have believed that they were not preparing to surrender religion; but, in England, these people were trying to lead others to believe that some hindrance to religion was being removed by not teaching religion in the schools.

It was only the action of the religious dissentients which was singular, not that of the irreligious, which was quite natural; for the whole scheme was reactionary as to human progress. With the want of faith and love it abandoned the most powerful element in human thought and culture—the life of Christ and all Bible history; nay, it abandoned the whole records of the race for many ages, without which the monuments we possessed would be unintelligible, and no present thread of human thought capable of investigation. If so defective, so unreasoning, and so shapeless a scheme could live, it would check progress in many directions; and so, in the meantime, as regarded the duty of those who were now students in the college, he did not counsel them to the exclusive selection of schools which were already religious as the scenes of their future work, for the Christian was needed everywhere, and everywhere rendered, without fear, honest service.—*Schoolmaster, Eng.*

THE EDUCATION OF OUR GIRLS.

BY JEAN KINCAID.

IN these lovely June days, just passed, when the postman's mail-bag is plethoric with its burdens of dainty invitations to class days, graduations and anniversaries; when the papers are full of the accounts of such occasions, and the quotation about "sweet girl graduates" is stereotyped and kept in constant use by the "printer-man;" while a principal topic of conversation is how Miss A. is made a Bachelor of Science at the "Tech" this year, or that Wellesley gives Miss B. her degree as Master of Arts, or Miss C. takes a certificate from the Harvard Annex, and so on indefinitely—we seldom stop to think

that all this shows a new order of things among us in regard to the education of women. It is a fact, however, that in one short half-century this idea of the necessity for the same education for both boys and girls has been sown, has grown, and has borne fruit in the lives and work of noble, able and brilliant women along the line of almost every calling and profession.

Soon after the landing of the Pilgrims the colonists, "dreading to leave an illiterate ministry to the churches" when their generation of preachers should have passed away, founded Harvard College, to train up

an able and learned clergy for the people. Lower schools naturally followed as a means of preparation for college, and "lest that old deluder, Satan, should keep men from the knowledge of the Scriptures," it was enacted, in 1642, that all children be taught to read. But although the law used the term "children," which would of course include the girls, yet as a matter of fact they did not ordinarily attend the public schools during most of the eighteenth century. At home, or in private schools kept by dames, they were taught to read and sew, and further learning they were not supposed to need. Some learned to write, but when postoffices were few—and in 1790 there were but seventy-five in the country—correspondence was limited, and women in common life had little use for the pen. When everything eaten or worn by the family had to be prepared or manufactured by the women of the family, the education needed by most was not to be gained at school, and it may be that girls were as well fitted for the part they were expected to play in life, at that time, as were the boys.

Schools did not flourish during the Revolutionary period, but on the contrary declined, and at its close there were said to have been many ladies of high standing in Boston who could not read. But a new era in the education of women dawned soon after this. Public schools had previously been taught by "masters;" after the war young men found more lucrative occupations, and women commenced to be employed in the summer schools. Girls began to attend. They were not permitted to go to the Boston public schools till 1790, and then only during the summer months, when there were not boys enough to fill the schools. This lasted till 1822, when Boston became a city.

In Northampton, Mass., the question was discussed in 1788, and the

town voted "not to be at any expense for schooling girls." The advocates of the measure were persistent, however, appealed to the courts, and the town was indicted and fined for its neglect. So in 1792 it was voted to admit girls between the ages of eight and fifteen to the schools, from *May 1 till October 31*. As late as 1828, so Colonel Higginson tells us in his "History of Public Education in Rhode Island," a certain Otis Storrs was asked to take the town school in Bristol and allow girls to share his instructions. Before this, the record states, "girls did not go to the public schools."

In 1789, however, Massachusetts passed a law indicating advance in several directions, the only one which we need note being the phrase "master or mistress," which was the first legal recognition of women as teachers. Previous to this the law had recognized only masters, hence only masters could collect wages, and when women taught their payment had been a voluntary matter.

At first arithmetic and geography were taught only in winter, as a knowledge of numbers or an ability to cast up accounts was deemed quite superfluous for girls. When Colburn's Mental Arithmetic was introduced, some girls who wished to study it were told derisively, "If you expect to become widows and carry pork to market, it may be well enough to study mental arithmetic."

The decline of education in the eighteenth century led to the establishment of academies, the first of which was founded at South Byfield, Mass., by bequest of William Dummer, who died in 1761. Leicester Academy, incorporated in 1784, was the next, and these with others founded late in the century admitted girls. Bradford Academy, when opened in 1803, admitted both sexes, established a separate department for girls in 1828, and eight years later closed the

boys' department, and girls only have attended ever since. The first academy founded for girls alone was Adams Academy, of Derry, N.H., incorporated in 1823; the first in Massachusetts was Ipswich Academy, 1828, and Abbott Academy, in Andover, followed in 1829.

Before this, however, there had been schools for girls, designed exclusively for instruction in branches not taught in the common school, the first it is said, having been an evening school conducted by William Woodbridge, who on graduating from Yale in 1780 read a theme on "Improvement in Female Education." He reduced his theories to practice by giving his evenings, after his daily occupation, to the instruction of girls in grammar, geography and the art of composition. He was considered a visionary mortal by public sentiment, which asked who would cook and mend if girls were to be taught philosophy and astronomy. The efforts of Emma Willard at Burlington and Troy, of Miss Catherine Fiske in Keene, N.H., and Miss Catherine Beecher in Hartford, all tended to educate public opinion up to an appreciation of the necessity for a higher education for women. Many other schools for girls sprang up and flourished for a time, but because of a lack of a sound financial basis of endowment, the expenses at these schools were so high that, according to Rev. Mark Hopkins, D.D., "in some cases the expenses of sustaining a young lady in school for a year was more than double what was required to give a young man the advantages of a college course." Besides being expensive, many of these schools gave instruction in accomplishments and the more ornamental branches only, and it is not strange, therefore, that many of them died after a short existence.

Rev. Joseph Emerson was one of the first to perceive the need of a

thorough as well as a broad education for women, and to work for that end. He was the first pastor of the Dane Street Church, in Beverly, Mass., but was a writer, lecturer and teacher, as well as establishing schools in various places. He had the training of many teachers, and the fact that Miss Grant, of Ipswich (afterward Mrs. Bannister), and Mary Lyon were his pupils, would alone be a sufficient guarantee of the worth and excellence of his work. From the teachings of himself and his pupils sprang the idea of training young women for "Christ and the Church," as young men had been trained. Then came the period of endowed schools, two of the most notable of these being Wheaton Seminary, established at Norton, Mass., in 1835, by Judge Laban Wheaton, in memory of his daughter, and Mt. Holyoke Seminary, incorporated in 1837, from the semi-centennial history of which many of these facts are drawn. Volumes have been filled with the work of Mary Lyon and her contemporaries. The instruction given by these schools was thorough, broad, deep, forming the character and cultivating the mind of those who came under their influence.

The appreciation of good work creates a demand for more, and as a consequence other schools similar to these sprang up as if by magic. Colleges were demanded for still higher opportunities, and established institutions opened their doors, or new ones were formed, till now volumes would be required to tell all that is being done in the way of the higher education of women. But when such names as Wellesley, Smith and Vassar, Oberlin, Cornell and Antioch, the Massachusetts Institute of Technology, Boston University, the Harvard Annex, and Newnham and Girton Colleges are named, volumes are expressed, and the whole story is told.—*New England Journal of Education.*

CONGESTED PROGRAMME.

YEAR by year the list of subjects prescribed for study in the public and high schools seems to increase. New subjects are added and the old ones widened until the amount of ground which the ordinary pupil is expected to get over has become quite astonishing. Indeed as the pupil of thirty or more years ago surveys this list he might well regard with awe and admiration the prodigious intellect and vast attainments of the rising generation. Surely the law of evolution has got to work with a vengeance at last and men will be as gods in a few generations. So at least we might judge taking quantity as our standard. But how about quality? We shall see. Enquiring into the matter a little we find that the lists of subjects have been extended on very simple and natural grounds. It is assumed that in these advanced times no one should be ignorant of Chemistry, Botany, and Physics; of Physiology and Sanitary Science; of English Literature, Rhetoric and Philology; of Drawing, Music and Elocution. Therefore these subjects must be added to the already extensive list, if not in the public schools at least in the high schools. Our Department of Education seems to be guided by the very liberal principle that whatever it is in any way useful to know must be taught in the schools. How then do the pupils manage to get over such a wide field of knowledge in the short years of school life? Any one who cares to seek a practical answer to this question will soon find that the pupils do not study these subjects in an intelligent manner. Their knowledge of them will be found to be of the crudest, vaguest and most disappointing kind. It is a mere smatter-

ing of disjointed facts; yet acquired at the expense of much mental effort and retained with great difficulty for lack of connecting, meaning-giving principles. The very multitude of the subjects gone over makes it impossible that justice can be done to any of them. The consequence is that, while what is acquired of the new subjects is of small advantage, the old fundamental subjects, which are the very instruments for the general acquisition of knowledge, are neglected in proportion to the time spent on the others. Thus the youth after having dragged with weary and labouring footsteps over nearly three-fourths of the field of knowledge is left with a chaotic jumble of odds and ends picked up from various corners of that vast realm. The keen edge of native curiosity—the mother of learning—has been worn off, but not satisfied, and there remains a distaste for the further study of any of the subjects entered on. But, worst of all, the youth suffers from the want of education. The grand mistake of our Education Department and the ruin of our youth comes from the endeavour to make the schools centres for administering information rather than for educating and developing the mental capacities. Information, however perfect, can never take the place of education. No doubt it is supposed that education will not suffer from a widening of the field of information. But it does suffer. Even the information suffers. It were better to know something definite about a few subjects than to have an indefinite acquaintance with a great many. But, as regards education, it is certain that, beyond a comparatively narrow limit, the more you widen the field of a youth's study the more you lessen

the possibilities of his education. For the ordinary pupil the introduction to a totally new study is neither easy nor interesting since the first part of it must consist in becoming acquainted with a number of somewhat dry and disconnected facts. The true meaning of these can be fully understood only at a later period. With the primary facts as a foundation, by a process of combining and distinguishing, of drawing conclusions and discovering general principles, weaving in, in the process, many other particulars, an intelligible web of relationships is woven together and becomes a reasonable part of knowledge with considerable interest for the pupil. It is in a measure his own product, and in the producing of it there is true education. Plainly enough, the education can be acquired only if the pupil's attention is confined to one or

two subjects with which he may become tolerably familiar. The artist could never become an artist by spending a few days at oil painting, a few at water colours, a few with pencils, a few with chalk and a few with crayons. A musician does not become such by practising for a short time on every variety of musical instrument. If most of the pupil's time is taken up in acquiring the rudiments of new subjects, or if the quantity of his work is so great that neither his teacher nor he can spare the time for education, his school days are apt to be of small value to him. Often they are worse than valueless, since they turn the youth against study and give him wrong ideas of education. Education not information, quality not quantity, should express the ideal of our school system.—*Queen's College Journal.*

GEORGIAN AND VICTORIAN EXPANSION.*

SIR Robert Rede's lecturer ought to be careful in the choice of his subject. He speaks but once, he speaks to an audience not purely academic, and yet he speaks in the Senate House of Cambridge. How to find a subject worthy of the Senate House of Cambridge, and yet not abstruse, and at the same time a subject which can be profitably treated in a single lecture.

A subject is at this moment occupying all minds which, being historical, falls within my own department. When we survey her Majesty's reign of fifty years, when we ask ourselves, has it been a happy and glorious reign, and how does the Victorian age look when it is compared with other similar periods of English history? We certainly ask a question

which is historical. The Rede Lecture ought not, in my opinion, to be turned into a commemorative oration; I shall not appeal to your feelings. But I can hardly refuse a subject which is, as it were, presented to me. Not, indeed, that I would attempt to furnish a direct answer to this question of the year. If a panegyric would be out of place, anything short of a panegyric at this moment would shock your feelings. But I hope to say something on historical periods in general, on periods in English history, and more particularly on those recent periods which have a kind of family likeness to the age of Queen Victoria; to say something which may help you to discern where we stand at this moment and in what direction we are moving.

In this particular age certain happy and bright features are more than

* The Rede Lecture, 1887.

usually manifest; but in general what can be more difficult and uncertain than to pass judgment upon an age, to pronounce it glorious or the contrary? "Glorious" is a relative term; we can have no right to award it until we have made a comparison between the age in question and other ages. Now the only age we can know well is our own, for it is the only one we can observe closely; but for the purpose of comparison we ought to know many ages; and to know many ages, even sufficiently is the boast of but few historical students.

We try to judge without a standard, to find our bearings without a compass. Who does not know how idle and empty are all those speculations, which used to be so fashionable, as to whether the old time was better or worse than the present? We smile now when we hear speak of the good old time; and not less unreal is the bad old time which haunts the brain of modern revolutionaries, an imaginary period when mankind were given over to monstrous tyrannies and superstitions. Both the good and the evil seem supernatural only because in the region of the past we are unfamiliar, because we lose the measure of things and the use of our judgment. In like manner about the Victorian age we may easily fall, when we try to form a general estimate of it, into vague exaggeration. If we are so inclined, we easily persuade ourselves that it far surpasses all former ages; on the other hand, those who are otherwise inclined—and at this moment of depression, confusion, and anxiety there are not a few—might without much trouble dress up a paradox to the effect that all its glories are a vain delusion, and that it is in reality a period of dissolution and decline.

I do not, indeed, think that such a paradox could ever produce conviction. When the Queen began to

reign, the world was full of St. Simonian doctrines, which turned on the idea of progress, of a heaven in the future of society, of a golden age before us, not behind us. The idea has now passed into a commonplace, into a fixed belief, which we may be in danger of exaggerating but are in no danger of renouncing. The older idea of a law of degeneracy of a "fatal drift towards worse," is as obsolete as astrology, or the belief in witchcraft. The human race has become hopeful, sanguine. Hence we are no longer easily frightened or depressed, and you might unroll a most dismal catalogue of the evils of the time, but you would never induce this present generation to admit that the course of things is downward, for they have come to regard it as an axiom—unreasonably, as it seems to me—that we move upward. Such a sanguine spirit "overcomes evil with good," sweeps the evil out of sight, leaves it behind, forgets to think of it, and in any case absolutely refuses to submit to it. Such a spirit has been favoured in the present age by the extremely palpable, startling character of the progress made in certain departments. Discoveries in almost every branch of science that take our breath away, inventions that transform human life and that bring the whole planet under our control, a rush of new ideas and views overwhelming the faculty of apprehension—all this converts the idea of progress into an evident fact. And, therefore, however much may be alleged by way of drawback, this age will, I think, continue to believe in itself. And when a French poet predicts that a hundred years hence it will be remembered as an age of brass, we shall answer that an age of mere material progress might deserve such an epithet, but that this is also an age of unparalleled scientific discovery.

It is also true, however, that after

half a century we have grown accustomed to railroads and steamboats, and that the modern rapidity of movement, and also the modern abundance of sensation, have lost their first charm. We have passed, as it were, into a new world, but we find, now that we have had time to look about us, that it is fundamentally much the same as the old world, the same unsatisfactory mixture of good and evil. Everything is on a larger scale, but evil also is larger and more appalling. Every new light has its new shadow. By the side of national wealth we have national debts, reckoned in figures which we might call astronomical, by the side of the great inventions of convenience, portentous engines of destruction. If a nation grows, its army grows in still greater proportion, or its metropolis becomes a prodigious hive reducing philanthropy and political economy to despair. The vastness of everything appals us. We seem threatened by wars and catastrophes for which history affords no precedent. Even good things come in a deluge which threatens to drown us. We are hampered with new ideas which we have not energy to assimilate, new sciences we have no time to learn. There is even too much pleasure. Enjoyment, which used to be associated with idleness, has become now an exhausting industry. The literary sense perishes for want of repose; and all those delicate, sacred things, which ask time, habitude, quietude, discipline, reticence, abstinence, all such things as art, manners, idealism, self-sacrifice, religion, seem to enquire by what new arrangement they may be enabled to live under such new conditions.

This is what we learn from the second *Locksley Hall*. There the poet whose literary career measures out the whole Victorian age, and whose first works were full of the St. Simonian phrases, "the future man," "the

crowning race," "the great race that is to be," acknowledges a certain disappointment. Reality at the best has something about it incurably common; it can never keep pace with poetic imagination. The most prosperous voyage, though it may take us into happy and rich regions, does not after all, as it seemed to promise, take us where earth and heaven meet.

But again does it not strike us that it is an English Jubilee we celebrate, and that all these wonderful changes, improvements, and discoveries belong to the world in general, and not to England in particular—to the nineteenth century, if you will—but not properly to the Victorian age? The movement of civilization in which we live is compounded of a movement which is universal and a movement which is proper to the particular state. We are concerned now with the latter, not with the former. We keep our own Jubilee, not the Jubilee of the world. What, for instance, do we learn by reckoning up the scientific discoveries or the inventions that have been made within this period, even though a good share of them may have been made in England? It seems to me very idle when lists are drawn up of distinguished men who have lived and discoveries that have been made in the Queen's reign, and it is maintained that these lists are longer than any former age, even the most famous, would yield. The advance of science has little to do with any particular state. It moves forward over the whole civilized world at once. It is very slightly dependent upon the healthy condition of the individual state. The scientific discoverers of the Victorian age may be our legitimate boast; they prove that the race furnishes lucid intellects and persevering characters. But they prove little in favour of this particular age of English history, for nothing special to English society at this par-

ticular stage has produced them. They have been produced by the growth of science in general. Their roots are in the soil of universal civilization, not properly in our own English soil.

This remark has a somewhat wide application, and cannot be confined to scientific discoverers. It modifies our whole view of the subject, and makes us ask what after all is an age, when the word is applied to an individual state. I maintain that not everything, not even everything great, which happens in England, belongs to English history. What do we mean by England? A strange materialism is prevalent on this subject. Our political controversies often betray that when we speak of England or of Ireland we are thinking only of a country. But what we have to deal with is no mere country. It is a community of human beings who have a common organic life, a common development, owing to causes much more vital than mere juxtaposition. It is not the country England, but the organism which for convenience we name after the country, that we ought to have in view when we speak of the Victorian age. And the question should be, not merely what notable things may have been done, or what notable persons may have lived within the four seas during this half century. No mere country, and, what is more, no mere population. Not a mere multitude of individuals, but a great organic whole composed of individuals. By the Victorian age we mean a stage in the corporate life

of this great organism. The organs of this organism are institutions, magistrates, ministers, assemblies. They grow and are modified from time to time according to the needs of the whole. But its well-being depends upon the energy of its vitality, and this lies deeper than all institutions, and is to be studied in national character, in habits, in ideals, in beliefs.

Perhaps these observations may give a certain degree of distinctness to an idea which seems so vague. Nothing so easy, but nothing so useless, as to enumerate all the wonderful characteristics of the nineteenth century, and adding to them all the remarkable things that may be found in half a century of English history, to label the sum total "Victorian age." On the other hand it is quite legitimate, and it is profitable, to ask how much development there has been, and of what kind, during this half century in that great composite whole, the English nationality, of which the development through some fourteen centuries is what we call English history.

Nevertheless even this is too large a question to be profitably treated in a single lecture. The greatest branch of this development, the reforming and transforming legislation of the period, I am almost afraid at this wild moment of party strife to touch. And indeed that unity I spoke of, that English organism or body politic, becomes more easily visible when we stand a little aside from the political fray.

(To be continued.)

THERE is no cant more hypocritical than that of the oratorical stock-jobber who exalts our public system of education, and then turns around and enslaves the teachers who have made it what it is. "A magnificent system!" they say, but the teacher is at once treated as a hireling who hasn't sense

enough to select his own text books, or arrange his own course of study. If our school system is grand, and the artist is greater than his work, then the teacher must be grander. Let us stop prating about the excellence of our school system, or else treat the teacher as one who is able to direct his own affairs.

DISCIPLINE IN THE HIGH SCHOOL.

(Continued from page 141.)

There are four elements that seem requisite in the development of a sense of duty and in training in self-control.

The first is knowledge. The child must be led to see in each case what he ought to do, and in most cases why he ought to do this. Thus only will he judge correctly of the nature of his actions and be guided by right principles. Cool and unimpassioned conversation, in private and on the occasion of some special necessity for action, is the most effectual means of securing this result. The numerous "cases of discipline" that occur are just the occasions for such work. Every one is an opportunity for moral training, and only by so regarding and so treating them can a teacher find in them any sort of satisfaction. Often under right handling they become turning points in the lives of the disciplined. The mental views of boys and girls and their reasoning are not always of the clearest. Prejudice and passion often make the false seem true and the worse appear the better reason. Yet most of them by skilful presentation of the reality can be led to see more clearly, and to discern beauty where just before they beheld nought but the beast. This done, along first step has been taken toward right action.

The second element is right motives. The choices of the will are dependent upon the emotional nature. The immediate occasion of each volition in the child is an impulse to act springing from some desire. The character of the desire will determine the character of the act of willing; the intensity of the desire will affect the energy of will exerted. Hence it

becomes the teacher's duty so to surround the pupil, while circumstances permit, that right and wise desires may be suggested to his emotional nature, and thus may lead to right and wise exercise of the will. At this point in moral training comes in the good effect of organization upon school management. Careful proportioning of periods of study, recitation and freedom from restraint should be attempted. The charm of novelty should be invoked while regularity and promptness in all appointments should be secured. All that can tempt the eye or the ear astray, all that tends to undue worry and fret, all that discourages and depresses should be excluded; cheerfulness and brightness on face and in manner should be the prevailing garb. Let us, whenever we can, associate pleasurable emotions with right doing, and stimulate the wish to act as duty demands.

Third among the requisites for training in self-control is the opportunity of choice. The will, like the intellect and the emotions, is dependent upon action for its growth. Where the child is allowed little freedom of choice, unless by reason of heredity there is abnormal energy of volition, there will result a weakness of will, an irresolute tendency, which sorely hinders moral advancement. The control of the master over the slave fails to develop in the latter a desirable condition of will. A man of character must have a strong will, as well as one directed aright: and strength of volitional action comes only as strength of muscle comes,—by judicious exercise. Leave, then, more roads than one open to the feet of your pupil,

but so stimulate his desires that he may take the right one. Block his path if he unwittingly enters upon a wrong course, and when he has deliberately chosen an evil course compel him to retrace his steps. It is only when his journey tends to harm himself or others that he need know of your control; then his knowledge of it should be distinct and convincing.

The last feature of moral culture I will name is practice continued till it results in habit. Instruction alone, whether formal or incidental, is not sufficient to form or reform character. Example, potent as it is, will avail only when seen or remembered—and not always then. A few right choices occasioned by the mastery of right impulses will not suffice. The exercise of the will must be continuous, without serious interruption, and progressive, from the easy to the more difficult, until by instinct, as we carelessly say, or more properly, by habit the child's choice turns, "as the needle to the pole," to the deliverances of conscience and sound reason. Then, we are accustomed to say, the man is governed by principle. He is not the sport of whims or the victim of passionate tempests, but is master of himself.

"And blest are those
Whose blood and judgment are so well com-
mingled
That they are not a pipe for fortune's finger
To sound what stop she please. Give me
that man
That is not passion's slave, and I will wear
him
In my heart's core, ay, in my heart of heart."

Having thought out, in some such way as this, the processes of moral culture, the next step, obviously, is to study the children and to ascertain the means at hand for occasioning in them this kind of growth.

"The proper study of mankind is man," sang the poet of Twickenham. In an especial sense the proper study

of the teacher is the young mind he hopes to lead,—and this alike whether the results he aims at be intellectual or moral. A part of this study can best be done in silence and without suspicion of the fact arising in the thoughts of the subject. A part must come by question and answer; but self-conscious answers may be misleading. The more one knows of the home and its tendencies, of the play and amusements, the more he mingles with the boys and the girls in school and out, the more perfectly can he learn their real selves. Then can he determine both where to begin and what is the line of least resistance in moral effort. Some, he will find, have already learned to tell the truth, but are not averse to acting a lie or leaving a falsehood implied. Some will be honest in all important matters, but will cheat about their lessons. Most have learned to be industrious in what they like, but will neglect distasteful work. All are willing to love their friends; few can sympathize with rivals or be generous towards opponents. Many are obedient except when in anger, but have feeble self-control under provocation. In all there will be found traits worthy of praise; in all, too, faults that will excite your contempt or arouse your pity, according as you contemplate the pupil. If you compare him with your ideal you may have little patience with him; but if you are blest with a good memory and compare him with yourself at his age, you may find more cause for pity than contempt, and end by hoping instead of despairing about his future. In this work "Put yourself in his place" is an excellent motto. Not a few troubles between teachers and pupils arise from unwillingness or inability to look at the mooted question from all points of view. In passing, it may be said that this study of young lives is the most delightful phase of school work.

Grey hair may sit upon your temples, or our foreheads may slyly creep upward and over to our crowns, but he whose heart is kept fresh by contact with the hearts of boys and girls can never grow old. Assuming now that our pilot has used his intelligence to good purpose, and knows his course, let us ask what power he has to drive his vessel whither he will?

It is obvious that nothing of value can be done by a teacher whose authority is not respected. Moreover, this authority must be recognized almost instinctively by the pupils; in lieu of this no assertion or parade of it will seriously affect the will of the child. Here, I regret to say, an element foreign to the teacher sometimes comes in to spoil and mar his most faithful work. How completely a school board can sustain or overthrow the authority of a school master! Some who hold responsibility, I fear, are far too careless in the use of it, and by easy acquiescence in the desire of unwise parents undermine more than they know the moral usefulness of teachers.

But a teacher must have more than the known support of his committee. His power must in the main reside in his own character and attainments. Half the battle lies in a definite judgment of what the children really need. Much of the remainder rests on a determination to apply the remedy. He must be decided, not "a reed shaken by the wind;" he must be just, not unduly influenced by his preferences or aversions. Even the appearance of favouritism should be sedulously avoided. He must devise expedients and never exhaust his store, for repetition dulls the edge of the best devices. Patience must be provided in abundant measure; it will all be needed; yet scarcely more than the Great Teacher must exercise in our own moral training. The trials and vexations of school life are num-

erous and exhausting; therefore we must keep a sharp watch on the temper, and rule in cool blood even though the pulse be at fever heat. Ill temper always means injustice, for anger is indeed, as Cicero says, short-lived insanity. Yet there is a righteous displeasure with evil which heightens and intensifies in the beholder an adequate conception of the nature of the offence. Scolding, sneering and sarcasm produce immediate results but jeopardize genuine progress in morality; they are edged tools, and as often as not cut the hands of the users. Punishments must at times be employed, but let them be the mildest that will prove remedial, and carefully note the effect of each application. In the high school period simple persuasion is in right hands a wonderful means of moral power. When side by side with a man or woman whom he knows to be good, and whom he finds to be just and determined in action while tender and considerate toward his feelings, the roughest boy or the most frivolous girl is capable of sensible reasoning and will usually respond to a genuine effort for his improvement. While "preaching" to the mass does little good, personal effort seldom fails of success for the time. Each such victory should be followed up by encouragement until the habit of right action is established.

And now our pilot knows the path he should pursue across the deep, he has in the freshening breeze the power to urge his bark to her harbour; why lies she still at anchor, or drives here and there with aimless motion? Alas! because the helmsman does not really care to reach his destination. He is too busy looking over the cargo and stowing it closer in the hold, or he would rather take his ease where the sky is mild and zephyrs cool his brow. How shall we move his will and urge him to the pressing duty? Just here,

fellow teachers, lies the purpose of the present words. O that some power would move our wills to rise above the pettiness of our registers and daily marks, our examinations and our oral tests, that we may shape these springing lives for the future that awaits them. For this, thank God, is our real work, the rest but the surrounding and enclosing pale; and a glorious work it is. Listen while it is pictured for us in the words of that canny Scot whose "Day Dreams" have been to some of us so helpful and uplifting.

"O brother schoolmaster, remember evermore the exceeding dignity of our calling. It is not the holiest of all callings; but it runs near and parallel to the holiest. The lawyer's wits are sharpened, and his moral sense not seldom blunted, by a life-long familiarity with ignorance, chicanery and crime. The physician, in the exercise of a more beneficent craft, is saddened continually by the spectacle of human weakness and human pain. We have usually to deal with fresh, unpolled natures. A noble calling, but a perilous. We are dressers in a moral and mental vineyard. We are undershepherds of the Lord's little ones; and our business is to lead them into green pastures, by the sides of refreshing streams. Let us into our linguistic lessons introduce cunningly and imperceptibly all kinds of amusing stories; stories of the real kings of earth that have reigned in secret, crownless

and unscathed, leaving the vain show of power to gilded toy-kings and make-believe statesmen; of the Angels that have walked the earth in the guise of holy men and holier women; of the Seraph-singers whose music will be echoing for ever; of the Cherubim of power, that with the mighty wind of conviction and enthusiasm have winnowed the air of pestilence and superstition.

"Yes, friend, throw a higher poetry than all this into your linguistic work; the poetry of pure and noble motive. Then in the coming days, when you are fast asleep under the green grass, they will not speak lightly of you over their fruit and wine, mimicking your accent and retailing dull, insipid boy-pleasantries. Enlightened by the experience of fatherhood, they will see with a clear remembrance your firmness in dealing with their moral faults, your patience in dealing with their intellectual weakness. And calling to mind their old school-room, they will think: 'Ah! it was good for us to be there. For unknown to us, were made therein three tabernacles, one for us, and one for our schoolmaster, and one for Him that is the Friend of all children, and the Master of all schoolmasters.'

"Ah! believe me, brother mine, where two or three children are met together, unless He who is the Spirit of gentleness be in the midst of them, then our Latin is but sounding brass, and our Greek a tinkling cymbal."—*The Academy.*

THE HYGIENE OF VACATIONS.

BY J. M. FRENCH, M.D.

WE live at a lightning pace now-a-days. The strain of modern life is intense, and nowhere greater than in the school-room. At the end of the year, the nervous system of the teacher, which has been taxed

to the utmost, cries out for rest and change. His vitality needs recreating. Vacation is a necessity.

But how to spend it to the best advantage? How best make it contribute to health of body and vigour

of mind? How may it be used to make better teachers, both physically and mentally?

Not by spending it in idleness. There are times, it is true, in the life of the teacher when utter exhaustion calls for perfect rest and inaction, until the overstrained nerves can regain their tension. But such seasons ought to be very rare, and must of necessity be brief. Either a complete breaking down or a healthful reaction follows soon. And beyond these short periods, idleness is not vacation, and dawdling does not refresh. Any person who can be content to spend a summer in lazy loafing does not possess the elements of a successful teacher.

Nor should it be spent in dissipation, which is a scattering abroad, a wasting away of the vital forces. Too much vacation time is spent in this way. Of this kind was the steamboat trip on Lake Superior, taken by a fashionable young lady, who declared enthusiastically to her friend: "We had a magnificent time. We danced every night until near daybreak, and never came out of our staterooms until near four o'clock in the afternoon." Such vacations exhaust vitality instead of strengthening it, and increases irritability rather than lessen it. One returns from such a summer not only without benefit, but more tired and less able to concentrate thought than when he went away.

But rather let the teacher seek real recreation—that is, *re-creation*, physical and mental. Mind and body are so intimately related, so interdependent, that as in the pursuit of happiness, he who seeks it most earnestly for its own sake fails to find it, so in the pursuit of health, he who seeks the best welfare of the body will fail of attaining what he seeks unless he has regard to the influence of the mind upon the body.

The teacher's work is done mostly

in-doors. His head aches from the close confinement, the impure air, the noise and confusion of the school-room. His voice is hoarse from constant talking. His nerves are strained and unduly sensitive from his ceaseless work and care, and too often from worry and fret. He needs a change from all this.

Let him, therefore, take plenty of pure air and sunlight, and out-of-door exercise. It is well for him to be awhile alone with nature. Let him climb the hills to see the sun rise, or fish in the mountain brooks until sunset. Better still, let him devote a good portion of his time to practical work in some branch of the natural sciences. Entomology affords a fascinating field, and one which is being more and more cultivated. Geology requires no outfit but a basket and hammer, and rewards its devotees with solid and durable treasures, requiring but a minimum of care for their proper labelling and preservation. Botany is a most delightful study, when nature is made the textbook, and better than anything else, it cultivates the observing faculties, while it promotes health by fostering an intimate companionship with nature. Some of the pleasantest memories of my school days center around one sultry summer which I spent at a noted school for teachers, where the natural sciences were made a chief attraction. Here I learned how to study flowers, though I did not collect an herbarium. Most of my time I devoted to the study of geology, and many days I spent either alone or with a single companion, collecting the common rocks and minerals of that region, and laying in a store of the old Silurian fossils which everywhere abounded.

Some time may advantageously be given to reviewing branches previously studied, but in which perfection has not been attained. The one thing in

the way of work, which above all others should not be undertaken, is the pursuit of any new study of a sedentary nature and requiring close application for its mastery.

The social-professional side of one's nature may be developed by attending teachers' associations and institutes, and summer schools of pedagogy, and by fraternal intercourse

with other members of the profession.

A vacation spent in this way brings not only recreation but *growth*. It makes the teacher stronger, enables him to begin the work of another year with more zeal, carry it on with greater ease, and achieve in it a higher degree of success than ever before.—*Journal of Education*.

SCRIPTURE LESSONS FOR SCHOOL AND HOME.

NO. 15. MIRACLES OF HEALING.

To read—*St. Matthew viii. 1-17.*

I. THE LEPER. (1-4.) Scrimpon over, multitudes followed Christ. Why?

1. To hear His gracious words.
2. To see His looks of love.
3. To bring their sick for healing.

Leper did not wait to be brought, but came of himself.

His sickness was *great* (St. Luke v. 12), *infectious* (lepers had to live alone, and cry "Unclean!" as they walked), *incurable* by human means. He worshipped Christ as God, showed faith in Him, prayed for help—thus showing *reverence, faith, earnestness*. Christ showed *pity* by touching him, *willingness* in His words, and *power* in His action. Leper healed, must give usual thank-offering. (See Lev. xiv. 4, 10.)

Testimony of Christ's power and of His observing the law.

Leprosy, type of sin. 1. Sin is foul—corrupts whole man. (Isa. i. 5.) 2. Sin is infectious—spreads wide. (Gen. vi. 5.) 3. Sin is incurable by man. (Hos. xiii. 9.) But Christ is *willing* to forgive (Isa. lv. 1), *able* to forgive (1 John i. 9). Must come to Him with same faith, earnestness, reverence.

II. THE CENTURION'S SERVANT. (5-13.) Another instance of faith.

Centurion—Roman officer, captain over a hundred soldiers.

Showed great *humility*—not worthy Christ to come to house, and *faith* in believing word at distance sufficient. His orders over soldiers obeyed; so would Christ's be over disease.

1. Christ *marvelled* at greatness of his faith—also at Gentile having faith at all. Other instances of centurions showing faith.

2. Christ *prophesied* of time when all the world should worship Him. (Rev. v. 9.)

3. Christ *accepted* centurion's prayer for servant. Thus approving intercessory prayer.

III. ST. PETER'S MOTHER-IN-LAW. (14-17.) Christ's spending a few days at Capernaum—doing good to all. Peter and Andrew belonged to Bethsaida (St. John i. 44)—now, apparently, had moved to Capernaum. Christ often stayed at their house—doubtless ministered to by Peter's wife and her mother. Now the latter seized with great fever. Sad ending to Sabbath (St. Mark i. 29), but sorrow soon turned to joy—one touch of Christ can heal worst disease. Her cure at once complete—no weakness left. She ministered immediately once more to Christ. Story spread—multitudes came—all sorts of diseases healed—bodily, mental—all cured. None sent empty away. How they would love this gracious Saviour!

NO. 16. MORE MIRACLES.

To read—*St. Matthew viii.* 18-34.

I. DOUBTFUL FOLLOWERS. (18-22.)

(1) *The Scribes.* Who were they? Writers out (or copiers) of the Law and Prophets. Doctors or teachers of the Law. (Acts v. 17.) Became very exact in knowledge of Scripture. This one wanted to follow Christ. Why? Probably because thought would gain worldly advantage. So Christ put hardships before him—He, the Creator, had no hon.e—His followers must expect similar lot. Son of Man—title prophesied by Daniel. (Dan. vii. 13.) Always used by Christ Himself—never by others to Him.

(2) *The Disciple*—not one of the Apostles, simply a learner. Wanted to attend to earthly duties before coming to Christ. Was told to let those outside Christ's Kingdom—dead to the true life—attend to such things. His disciples must be ready to give up all for Him. *Examples.* Matthew left receipt of custom. (St. Matt. ix. 9.) Four disciples gave up fishing boats. (iv. 21.) Zacchæus gave half goods to the poor. (St. Luke xix. 8.)

II. THE STORM AT SEA. (23, 27.) Christ entered *the* boat, *i.e.*, probably Peter's boat. His twelve disciples are with Him—not all yet formally called, but being prepared for their work.

Great tempest, *i.e.*, sudden squall—common in inland lakes amid mountains. Notice the following points:—1. The disciples' *danger*—was real

and imminent. 2. The disciples' *cry*—to Christ to save—Christ never called on in vain. 3. The disciples' *rescue.* Christ rebuked *them* for little faith. Christ rebuked *winds* and waves—they at once obeyed.

LESSON. 1. Christ's *power* over nature—as Lord of all. 2. Christ's *willingness* to save in trouble. 3. Christ's word brings *peace* after storm.

III. THE DEMONIACS. (28-34.) *Gergesenes* or *Gadarenes*—south of Lake of Galilee, place abounding in rocks and caves.

Two possessed with devils. Not merely diseased, but full of evil spirits. Notice—(1) They knew Christ; (2) they knew their future end; (3) desired to do mischief; (4) recognized Christ as a Master.

Herd of swine. If belonging to Jews, unlawful. (See Lev. xi. 7.) Accounts for Christ's permitting their destruction.

They that kept them sted—in abject fear of some greater evil happening to themselves. Like Israelites fleeing from camp of Dathan and Abiram. (Num. xvi. 34.) News of this wonderful scene quickly spread.

Besought Christ to depart. Why? Because of loss of swine? Perhaps; more likely from guilty conscience—felt themselves in presence of some Mighty One—whom they knew not. Christ departed—never returned.

LESSONS. 1. Evil spirits still possess many—envy, anger, drink, etc. 2. Christ can cast out such. 3. Danger of rejecting Christ—may never return.

NOTES FOR TEACHERS.

THE Summer Session of the School of Expression, Boston, opens on July th.

THE Summer Session of the Potter Institute of Oratory, New York, opens on the first Wednesday in July.

MESSRS. I. C. HEATH & Co., of Boston, are re-publishing two textbooks by Canadian teachers, viz.: Exercises in English, by Mr. Strang, of Goderich, and Composition and Rhetoric, by Mr. Williams, of Collingwood. We heartily congratulate these

gentlemen that their work is known and appreciated abroad as well as at home.

THE American Institute of Instruction will meet this year at Newport (July 9-13). Dr. J. G. Fitch, of London, author of "Lectures on Teaching," will speak on the "Evolution of Character"; Nicholas Murray Butler, of New York, on "Manual Training"; Prof. A. E. Dolbear, of Tufts College, on "Recent Advances in Electrical Science"; A. E. Winship, of Boston, on "Genius and Circumstances in Education"; Edwin D. Mead, of the Old South Historical Course, Boston, on the "Importance of the Study of History"; President L. Clark Seelye, of Smith College, on the "Higher Education of Women"; Miss Bertha Hintz, of the Boston Normal School, on "Drawing in Schools"; W. H. Lambert, of Fall River, on "The Extent and Character of the Study of English Authors"; and J. B. Sharland, of Boston, on "Music in the School Room." The officers are in correspondence with other speakers. Further information may be obtained from Geo. A. Littlefield, Superintendent of Schools, Newport, R.I.

A WORD TO THE BOYS.—I have made up my mind to speak to you about a little matter, for I believe you want to do what is fair. Now, when the girls study just the same books you do, and often go far ahead of you at school; when so many of them study stenography, telegraphing, and other kinds of business, become teachers, doctors, missionaries, etc., as they are doing more and more each year, what right have you to sit about, as lazy as a cat, and let these girls work and tug till they are tired out, for your comfort, and to do things which you should attend to yourselves? Don't

they like to run and play as well as you do? Don't they need the exercise and fun that you get in the great, splendid outdoors, just as much? Are you not physically stronger, and better able to bear the heat of the kitchen, and the breathed-over-and-over air of in-the-house, than they? Ought you not, then, in your big hearty, good-natured fashion, to "give them a lift," every time, when the work presses on them, and to take care of your own room, if they do of theirs? It seems to me this is just a "fair divide." Let me tell you about three splendid boys I knew once on a time. Their father died and their dear mother was left to bring them up and to earn the money with which to do it. So these young fellows set in to help her. By taking a few boarders, doing the work herself and practising economy, this blessed woman kept out of debt, and gave each of her sons a thorough college education. But if they hadn't worked like beavers to help her she never could have done it. Her eldest boy—only fourteen—treated his mother as if she were the girl he loved best. He took the heavy jobs of housework off her hands, put on his big apron and went to work with a will; washed the potatoes, pounded the clothes, ground the coffee, waited on table—did anything and everything that he could coax her to let him do, and the two younger ones followed his example right along. Those boys never wasted their mother's money on tobacco, beer or cards. They kept at work, and found any amount of pleasure in it. They were happy, jolly boys, too, full of fun, and everybody not only liked, but respected and admired them. All the girls in town praised them, and I don't know any better fortune for a boy than to be praised by good girls, nor anything boys like better. They all married noble and true women, and to-day one of those boys is president

of a college, goes to Europe every year almost, and is in demand for every good word and work; another lives in one of the most elegant houses in Evanston, and is my "beloved physician," while the third is a well-to-do wholesale grocer in Pueblo, Colorado, and a member of the city council. I tell you, boys who are

good to their mothers and to their sisters in the house always grow up to be nice men. Now I'm not blaming you boys, nor anybody else. I know that any number of you are good and generous as you can be, and I know, too, that you haven't been taught to think about these things.—*Miss Willard, in Union Signal.*

CORRESPONDENCE.

Editor THE MONTHLY :

SIR,—I send the enclosed "postal card" to show the reading public the notion some intelligent (?) people in Ontario have of the work which should be done by a Collegiate Institute, and why a would-be educator should attend one of these institutions :

JUNE 12TH, 1888.

DEAR SIR,—Please send me the success of the last Dept examination, list of text

books used, fees and everything necessary, to post one on the working of the Institute. I wish to attend to study for a 1st if everything is satisfactory.

Yours truly, _____.

The reader will not fail to note, the want of the writer is success at the Departmental Examination; failure there damns the school. Such is the fruit, in part, at least, of our boasted system of "inspection."

Yours in harness, QUILL.

EDITORIAL NOTES.

THE teaching profession has lost another of its members in the person of Miss Elizabeth Embury, of Napanee. After teaching for a time with good success, she decided to take up the study of medicine, and proved herself an adept in this line, securing Trout's scholarship in the third year, and in the fourth was appointed demonstrator of anatomy. At the late examinations at Kingston she was successful in securing the degree of M.D., and has located in Belleville for practice.

IT is with much pleasure we are able to state that the city of Toronto is to have a College for Women. The new college is to be under the government of the Senate of the McMaster University. To an active member of

the Senate the editor of the C. E. M. said, "I hope the College for Women will be Christian, but not sectarian;" he replied, "it will be as Catholic as Queen's University, Kingston." We expect the new institution will afford women the highest culture under the best conditions. We wish the Ladies' College a brilliant career.

THE Rev. Mr. Cobb, of Flushing, Long Island, recently addressed the Alumni Association of Union Seminary, New York; and in the course of his remarks spoke as follows:—

"It was a matter of statistics that the greatest amount of crime was where public education was general. Comparing Massachusetts with Virginia, while the greatest illiteracy

(among the white population) existed in the latter, the larger proportion of crime was in the former. The same was true of Connecticut and Alabama. Knowledge was power, but the power could be used both ways—for good or for evil. It made the person more capable of committing crime. With education must be inculcated obedience to the Commandments of God."

We are pleased to find such emphatic support of this magazine's advocacy of Bible reading and instruction in our schools as is found in the above extract. The educators of Canada should wisely consider the force of the testimony of the Rev. Mr. Cobb. He is describing the state of a country which is now reap-

ing the fruits of a system of education almost identical with that of Ontario, the chief difference of the two countries consisting in this, that whereas our experience is only for about two generations, that of the United States is for eight. This fact should not be forgotten. At first in the United States of America, as we might expect, considering their parentage, far more attention was given to the Bible and the value of its teachings than has prevailed for some considerable time past; the same was the case in Ontario; many yet living remember that forty or fifty years ago the Bible was regularly read by the scholars in our common schools. Both countries have need to consider the past and "hold fast that which is good."

SCHOOL WORK.

CLASSICS.

G. H. ROBINSON, M.A., TORONTO, EDITOR.

BRADLEY'S ARNOLD.

EXERCISE 22.

1. Quid sibi velit hæc multitudo, quo eventurus sit tumultus, expecto. 2. Quemadmodum puer vixerit, mihi demonstrare velim; quibus sit hodie satis scio. 3. Adesse periculum intelleximus; unde ortum sit, quale esset et quantum, nesciebamus. 4. Quantum reipublicæ, quantum majoribus debeas, fac recordere; qui sis, quem locum teneas memento. 5. Quo me verterem, quid facerem, quemadmodum de iis qui fratrem meum occiderant sumerem poenas, nesciebam. 6. Quis hoc fecerit nescio, sed quicumque fuit poenas dabit. 7. Qui in republica versantur quas ob causas cum iis qui exercitus ducunt parum consentiant satis manifestum est. 8. Qui hoc nuntiaverint, utrum iidem fuerint qui facinus commiserint neene, miror. 9. Qui ante eum regnare, omne ingenio superavit; qui sibi successurus erat, qualis esset non intellexit. 10. Qui reipublicæ præerant quam repentinum esset malum, sensere, quan-

tum esset, ac quam duntaxat futurum, non suspicatisunt.

EXERCISE 58 A.

1. Quod si tibi ille admonenti obtemperasset, si omnia tacitus pertulisset idem tum quod hodie eventurum fuit. 2. Quod si in magistratu eodem esses anno quo pater meus, si eandem quam ille reipublicæ tempestatem expertus esses, si non eandem quam ille animi moderationem, eandem certe moderationem adhibituras eras. 3. Quæ ego si eo consilio dixissem ut et prodessem illi et placerem, tamen maledicta ejus ac contumeliæ perferendæ mihi erant. 4. Quæ pater tuus si idcirco dixisset ut tibi displiceret, tamen meminisse te oportuit patrem eum esse, et iracundiam ejus æquo animo tacitum pertulisse. 5. Hæc mihi, si eodem quo tu loco natus essem, faciendæ fuere; deorum beneficio factum est ut tantum oneris nunquam mihi suscipiendum fuerit. 6. Quod si qualis pater fuerat talis fuisset filius, potui animum ejus precando orandoque flectere, nunc vero tam inhumanus est, tam crudelis, ut omnes eum si homines exorare velleut, nemò impetraturus fuerit. 7. Quod si me prius videre quam ex urbe excessero voles,

ad patrem tuum velim scribas ne me prius ad exercitum vocet quam tu Roman veneris.
8. Quod si tibi persuasum est ut peccata ei condonares neve tot ejus delictorum poenas sumeres num quisquam id ubi vitio verat, vel clementiam tibi tuam ac lenitatem obijciat? Satius fortasse fuit non exorari; sed aliud est errare, peccare aliud.

CLASS-ROOM.

THE FORSAKEN MERMAN.

In teaching explain to the pupils about the fabled beings "mermen" and "mermaids." Relate short stories about them and produce pictures if possible. Represent them to the pupils as beings, like as we are, having feeling, imagination, etc., and differing from human beings only in their having the nature and characteristics of a fish. In presenting it to the pupils dwell upon their sympathy and imaginative powers, as the extract is very simple and imaginative in construction.

Help the pupils to picture the condition of the "forsaken merman" and his children on the shore. What relations still existed between the deserter and the deserted? Which was the most devoted? Why did the mermaid forsake the family? Notice, owing perhaps to the merman's trouble of mind and perplexity upon being forsaken, he is doubtful as to the time of the mermaid's leaving as shown by, "Children dear, was it yesterday?" "Children dear, were we long alone?" What pursuit did the mermaid follow in the town? Notice the change in the feeling and opinion of the merman respecting the mermaid (in the last two stanzas), and how he comforts or tries to comfort the children.

Stanza 1. What is expressed by the word "dear?" What figure of speech in the repetition of "now?"

"shoreward." Give similar words.

Write notes on the tides.

"seaward flow" = recedes. "wild, white horses." What is meant?

"champ and chafe" expresses excitement.

"let us away." Away where and why?

Stanza 2. "voice—know." What kind of voice?

"Margaret," or the word "mother," which do you prefer?

"children's voices—ear." Why?

"(Call once more)" expresses sincerity and anxiety.

Supply ellipsis after "pain."

Stanza 3. "Call no more." Is her coming hopeless, or have they become careless?

"white-walled." What kind of word? Give the meaning.

"windy." Give other words ending in "y."

Stanza 4. "was it yesterday?" The merman is uncertain as to the time, but he remembers the event so vividly it seems as if it were but yesterday.

Distinguish "surf" and "swell."

Parse "silver," and give similar words.

The phrases introduced by "where," describe what.

Distinguish "aye" and "ay."

Stanza 5. "sate," similar to "sat."

"red gold throne." What is meant? Give relation of each word.

Ring a bell under water and notice the peculiar sound. Explain.

When the mermaid states her reasons for going ashore, the merman is quite willing, upon the condition that she returns to the cave again.

Stanza 6. Examine the construction of lines 2, 3 and 4.

Explain — "white-walled," "leaded," "pillar," and "sealed."

"She gave me never a look." Express otherwise.

Stanza 7. What is expressed by repeating "down."

"Whizzing." Account for the formation of this word, and give examples of like words.

"anon" = now and then.

Give in your own words the state of the mermaid's feelings as expressed by the passage from "She steals," to "golden hair."

Stanzas 8 and 9. The merman becomes reconciled to his position.

Compare stanza 8 with stanza 9.

Notice his tone of expression in the last four lines of these stanzas.

For practice, supply the "ellipsis" where necessary. Pay particular attention to the reading of the poem, and to read it correctly you must make a careful study of the meaning.

Distinguish—lie, high; stare, stair; ceiling, sealing; cruel, crewel; aisle, isle; rain, rein, reign; pane, pain.

Give different meanings for—down, airs, twine, quiver.

Give a synopsis of the poem in your own words.

MATTHEW ARNOLD.

The author of this extract was born at Laleham, England, on December 24th, 1822. He was the eldest son of Thomas Arnold, the famous principal of Rugby. Although possessing many of the good qualities of his father, he was found wanting in that sound Christian doctrine by which his father had such an influence over the human mind. Matthew was educated at Rugby, Winchester and Balliol College, Oxford. He has become distinguished as a poet and critic. In 1851 he was appointed Inspector of Public Schools, a position which he held until near his death. In consequence of this position he made two official visits to the continent, in 1861 and 1865, to examine the educational systems in vogue there. The degree of LL.D. was conferred upon him by the University of Edinburgh in 1869, by Oxford in 1870, and by Cambridge in 1883. His visits to America in 1883 and 1886 attracted considerable attention, especially in literary circles. The following incident is given respecting his death, which took place on the 15th of April, 1888: "Mr. Arnold arrived in Liverpool on the 14th to meet his daughter, who was on her way to England from New York on the steamer *Aurania*. He stayed at "The Dingle," with his sister, Mrs. Cropper. During the evening he was in excellent spirits, and with the party took a long walk. There was sprightly conversation, in which reference was made to certain criticisms about Mr. Arnold's paper on America in the *Nineteenth Century Review*,

especially to those wherein he was twitted with growing old. To show his agility he proposed to jump over a low railing near Mr. Cropper's house. He ran at it and failed, but he was determined to leap it, and eventually did so like a light-hearted boy. Although Sir Andrew Clark had warned him against sudden exertion no ill results appeared. The day following while walking in "The Dingle" lane, he fell forward and never spoke again, death being caused from heart disease."

ENTRANCE LITERATURE.

THE GULF STREAM, p. 131.

Droughts, drōwts—periods of dry weather.

Current—stream.

Volume—bulk, size.

Climate—the condition of a place with reference to weather.

Physical, fiz'-i-kāl—pertaining to material things, external.

Creature, krō'-chōōr—generally, every living thing except God.

Economy, ē-kōn'-ō-mī—frugal and prudent management.

Phenomena, phē-nōm'-ē-nā—appearances of nature the causes of which are not obviously manifest.

Exquisite, ēks'-kuf-sīt—nice, delicate, exact.

Harmonies—concord, agreements.

Developments—unfoldings, disclosures.

Apparel—clothes; as applied to vessels, sails, etc.

Tepid, tēp'-id—lukewarm.

Realizes or realises—experiences.

Evaporation, ē-vāp'-ō-rā'-shūn—change of a fluid into a vapour.

Equilibrium, ē'-kwī-lyb'-rī-ūm—state of rest.

Suggestive, stj-jēst'-iv—affording matter for reflection.

Benign, bē-nīn'—gracious, kind.

Amelioration, ā-mēl'-yō-rā'-shūn—improvement.

Substantial, sūb-stān'shāl—solid.

Show the appropriateness of the following combinations:—"decked the lily," "cares for the sparrow," "fashioned the pearls,"

"feeds the whale," and "adapted each to . . . physical conditions."

"His creatures are subjects of His laws, and agents in His economy"; why not, "are agents of His laws, and subjects of His economy"? Why not his, instead of His?

P. 132, l. 5: "so, we may infer, have its currents; and so, too, its inhabitants." Fill out the ellipsis.

He must { view } it as a part of that
 { look upon }

{ nice } { apparatus }
 { delicate } { machinery }
 { exquisite } { contrivance }
 { exact }

by which the { agreements } of nature are
 { concords }
 { harmonies }
 { blendings }

{ maintained } and then he will begin to
 { preserved }
 { kept up }

{ notice } the { unfoldings } of order,
 { perceive } { developments }
 { see } { disclosures }
 { observe }

and the { proofs } of { design }
 { evidences } { plan }
 { signs } { forethought }

Discuss consecutively the merits of the foregoing substitutions, and explain your reason for preferring any word to the other or others in the same group:—

"The whales first pointed out the existence of the Gulf Stream by avoiding its warm waters."

Compare the appropriateness of this sentence with the same idea expressed in the passive form.

State clearly the meaning of each of the following:

- She *only* remains obedient to her helm.
- She remains *only* obedient to her helm.
- She remains obedient *only* to her helm.
- She remains obedient to her helm *only*.

Trace the course of the Gulf Stream.

What led to its discovery?

Why do the polar waters flow towards the equator?

What causes the polar waters to deviate towards the west as they approach the equator?

State the cause of the formation of the Sargasso Sea.

State accurately the positions of the following:—Gulf of Mexico, Arctic Sea, Mississippi, Bermuda, South Carolina, New England, New York, Delaware, Chesapeake, Cape St. Roque, Brazil, Carribean Sea, Florida, Cuba, Britain, Erin, Albion, Labrador, Newfoundland, Norway, Azores, Canaries, Cape de Verde Islands and the Sargasso Sea.

TORONTO PUBLIC SCHOOLS.

COMBINED EXAMINATION, — JUNE, 1888.

Fourth Division.

ARITHMETIC AND MENSURATION.

Examiner — Archibald MacMurchy, M.A.

(The work must be shown.)

1. During the six years ending 1886, there were in the United States 3903 strikes and 2182 lockouts, and the total number of employees involved in them was 1,478,172; the direct loss of the employers was \$34,164,914, and of the employees \$59,948,882.—*United States Labour Bureau.*

Which lost most and by how much? What was the total loss? What was the loss of each employee? What was the average number of employees involved in each strike or lockout? What was the average loss from each strike or lockout? [25]

2. In deep sea sounding it was recently found that it took 24' 10" for the weight at the end of the sounding apparatus to reach bottom in 2096 fathoms of water. Express this depth in miles and decimal of a mile, and give the rate at which the weight sank in miles per hour. [25]

3. Find the least number which will exactly contain the first ten odd numbers. [25]

4. A street $\frac{3}{4}$ of a mile contains $1\frac{1}{2}$ acres. Find its breadth. [25]

5. If 25 men reap a field in $3\frac{1}{2}$ hours, how many men could reap the same field in $6\frac{3}{4}$ hours. [25]

6. How many pins at 250 to the oz. will a ship hold which carries 500 tons? [25]

Third Division.

1. During the six years ending 1886, there were in the United States 3903 strikes and 2182 lockouts, and the total number of employees involved in them was 1,478,172; the direct loss of the employers was \$34,164,914, and of the employees \$59,948,882.—*United States Labour Bureau.*

Which lost most and by how much? What was the total loss? What was the loss of each employee? What was the average number of employees involved in each strike or lockout? What was the average loss from each strike or lockout? [25]

2. How many pins at 250 to the oz. will a ship hold which carries 500 tons? [20]

3. A man spends in three months as much as he earns in two months. What does he save out of an annual income of £360 15s.? [20]

4. I pay \$3.75 for an article of which the original price was \$4. How much per cent. was the price reduced? [20]

5. Find the simple interest on \$512 for two years, four months, at 6 per cent. [20]

6. A street $\frac{3}{4}$ of a mile long contains $1\frac{1}{2}$ acres. Find its breadth. [20]

7. A watch which gains 5 seconds in every 3 minutes was set right at 6 a.m. What was the correct time when the watch indicated 3.15 p.m. on the same day? [25]

Second Division.

1. During the six years ending 1886, there were in the United States 3903 strikes and 2182 lockouts, and the total number of employees involved in them was 1,478,172; the direct loss of the employers was \$34,164,914, and of the employees \$59,948,882.—*United States Labour Bureau.*

Which lost most and by how much? What was the total loss? What was the loss of each employee? What was the average number of employees involved in each strike or lockout? What was the average loss from each strike or lockout? [16]

2. In deep sea sounding it was recently found that it took 24' 10" for the weight at the end of the sounding apparatus to reach

bottom in 2096 fathoms of water. Express this depth in miles and decimal of a mile, and give the rate at which the weight sank in miles per hour. [16]

3. A watch which gains 5 seconds in every 3 minutes was set right at 6 a.m. What was the correct time when the watch indicated 3.15 p.m. on the same day? [16]

4. If 6 compositors in 16 days of 10 $\frac{1}{2}$ hours each can set in type 720 pages each of 60 lines with 40 letters in a line, in how many days of 7 hours each will 9 compositors set 960 pages each of 45 lines with 50 letters in a line? [17]

5. In the early part of the year the Government offered to take French bronze pennies from the public at the rate of 13 for a shilling. The Government would be able to exchange them again at the rate of 252 for a sovereign. What would the exchequer gain or lose on every million pennies so received? [17]

6. What principal will produce in 2 years at 6 per cent. compound interest \$650.14? [17]

7. For how much must a four months' note without interest be made so that it may yield \$1000 when discounted at a bank at 6 per cent.? [17]

8. Find the square root of $37\frac{3}{4}$. [17]

9. If 5 men can mow a square meadow in 4 days, find the time 9 men will take to mow a square meadow half as long again as the former. [17]

First Division.

1. During the six years ending 1886, there were in the United States 3903 strikes and 2182 lockouts, and the total number of employees involved in them was 1,478,172; the direct loss of the employers was \$34,164,914, and of the employees \$59,948,882.—*United States Labour Bureau.*

Which lost most and by how much? What was the total loss? What was the loss of each employee? What was the average number of employees involved in each strike or lockout? What was the average loss from each strike or lockout? [15]

2. In deep sea sounding it was recently found that it took 24' 10" for the weight at the end of the sounding apparatus to reach the bottom in 2096 fathoms of water. Express this depth in miles and decimal of a mile, and give the rate at which the weight sank in miles per hour. [15]

3. If 6 compositors in 16 days of 10½ hours each can set in type 720 pages each of 60 lines with 40 letters in a line, in how many days of 7 hours each will 9 compositors set 960 pages each of 45 lines with 50 letters in a line? [15]

4. In the early part of the year the Government offered to take French bronze pennies from the public at the rate of 13 for a shilling. The Government would be able to exchange them again at the rate of 252 for a sovereign. What would the exchequer gain or lose on every million pennies so received? [15]

5. For how much must a four months' note without interest be made so that it may yield \$1000 when discounted at a bank at 6 per cent.? [15]

6. In 5 months at 4 per cent. a man pays a certain interest; had he borrowed \$400,000 more and paid 5 per cent. on the whole sum his interest would have been \$201½. Find the interest which he paid. [15]

7. What sum must be invested at the beginning of each year for 3 years to pay off a debt of \$600 due at the end of 5 years, interest reckoned at 5 per cent.

8. If oranges 2 inches in diameter are worth 75c. a dozen, how much are oranges 2½ inches in diameter worth? [15]

9. If 5 men can mow a square meadow in 4 days, find the time 9 men will take to mow a square meadow half as long again as the former? [15]

10. A person invests £3500 in railroad ordinary stock at 87½. The railroad pays a dividend at the rate of 2 per cent. for the first half year, and the price of the stock rises to 91. He sells half his stock and buys 6 per cent. preference shares at 117. The next half-yearly dividend is at the rate of 6 per cent. per annum on the ordinary stock. How much did he lose by changing, and what was his whole income for the year? [15]

BOOKKEEPING.

Second Division.

1. Explain the meaning of Cr., Dr., Resource, Invent, Net, Gain, Balance, Closing an Account. [21]

2. Write out an account for groceries, containing not less than six items, and receipt it. [14]

3. Give Ledger entries for the following: June 18th.—Received from James Douglas, cash on account, \$100.

" 19th.—Paid Alfred Dickson in full of account, \$75.50.

" 19th.—Bought of Cameron and Campbell merchandise to the amount of \$504. [15]

CONTEMPORARY LITERATURE.

PRACTICAL LESSONS IN THE USE OF ENGLISH. Mary F. Hyde, Albany Normal School. *Ibid.*

A good, practical text-book.

WORDSWORTH'S PRELUDE. With Notes. By Prof. George, of Boston University. *Ibid.*

The present edition of the Prelude, fitly dedicated to the late Henry N. Hudson, is a serviceable one. The notes are appreciative and well-written.

CLASSICS FOR CHILDREN: SCOTT'S LAY OF THE LAST MINSTREL. Boston: Ginn & Co. 1888.

NATURE READERS. No. 2. Julia McNair Wright. Boston: D. C. Heath & Co.

This series of primary readers is intended to awaken interest in Natural Science and develop the thinking and observing powers of children. The language used is clear and simple, and the lessons interesting.

MACMILLAN'S SHORTER LATIN COURSE.
By A. M. Cook, M.A. London and New
York: Macmillan & Co.

An abridged edition of the excellent Latin
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GERMAN EXERCISES. By J. F. Stein, Bos-
ton High School. Boston: Ginn & Co.

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LESSONS IN GEOMETRY. By G. A. Hill,
A.M. Boston: Ginn & Co.

A short course in Geometry, in which the
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ARITHMETIC FOR BEGINNERS. By the
Rev. J. B. Lock, M.A., of the University
of Cambridge. *Ibid.*

Intended for the use of junior classes, and
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LESSONS IN ENGLISH. Sara Lockwood,
of the New Haven High School. Boston:
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The lessons are on language, composition,
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MACMILLAN'S ELEMENTARY CLASSICS:

- (1) HORACE: ODES I. Edited by T. E.
Page, M.A.
 - (2) VIRGIL: ÆNEID V. By Rev. A.
Calvert, M.A.
 - (3) CÆSAR: HELVETIAN WAR. By W.
Welch, M.A.
- Ibid.* And C. G. Duffield, M.A.

This excellent series of classical manuals,
edited by scholars of taste and judgment,
should be widely used in our schools.

WILLIAM, OF GERMANY. By Archibald
Forbes. Pp. 376. \$1.50. New York:
Cassell & Co

Few books of the year will be read with
greater interest than this biography of the
late Emperor by the famous war correspond-
ent. Mr. Forbes' laconic, vivid, military
style is well adapted to tell the story of the
Emperor William's eventful life and his
deeds as the head of the German Empire.

THE COLLEGE SERIES OF GREEK AUTHORS.
THACYDIDES. Book V. Edited by Prof.
Fowler, of Harvard University. Pp., 213.
\$1.50. *Ibid.*

A number of volumes of the "College
Series" have already been issued, and have
met with a favourable reception. The pre-
sent edition, on the basis of Classen's Second
Edition (Berlin, 1882), will be found, we
should judge, a very satisfactory one and will
no doubt be equally well received.

LIVES OF GOOD AND GREAT WOMEN.
Edinburgh: W. and R. Chambers.

We have been looking for this book a long
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Edward Atkins, B. Sc.
- London, Edinburgh, Glasgow: William
Collins, Sons & Co.

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TWELVE ENGLISH STATESMEN; WILLIAM III. By A. D. Traill. London and New York: Macmillan & Co.

No one will accuse the author of William III. of falling into Lord Macaulay's mistake regarding him, and probably no one will learn or remember as much from this book as from Lord Macaulay's, but the author has succeeded in giving us a graphic delineation of the events of European history at that time.

A CATALOGUE OF CANADIAN BIRDS. By Montague Chamberlain. St. John, N.B.: J. and A. MacMillan.

We cordially welcome this catalogue of the birds of our great Dominion, from the Atlantic to the Pacific, and north to Arctic regions, and hasten to express our appreciation of the manner in which author and publishers have done their work. It is, indeed, a work of importance, and we hope it will shortly be in the hands of many of our readers.

PICTORIAL CHART OF THE TEN COMMANDMENTS. Toronto: James Bain & Son, 1888.

This is a good chart of the Ten Commandments; mounted on rollers, and suitable for hanging on the wall. The Commandments are arranged, as at first, on the two tables of stone. The workmanship is good—printing clear and easily read. We hope masters and teachers will avail themselves of this copy of the commandments for teaching purpose. A copy should be in each room of our schools. We understand that the Minister of Education has approved of the chart.

THE STUDENTS' MODERN EUROPE. Second Edition. By Richard Lodge, M.A., of Brasenose College, Oxford. London: John Murray, Pp. 781. 7s. 6d.

Mr. Murray's excellent series of Students' Manuals is widely and favourably known, and there are few students and teachers who would not be benefited by reading "Modern

Europe." The period covered is from the Fall of Constantinople to the Treaty of Berlin. It is emphatically a good reference book, and will worthily fill a place in any library.

THE HISTORY OF OUR OWN TIME. By Justin McCarthy. New York: Harper & Brother.

Ask any class what reign in English History they know most about and they will tell you, "Queen Elizabeth's," "Henry VII's," "Anne's,"—never "Queen Victoria's." But the wise teacher will strive to give them an active interest in the England of to-day, and to any of our readers who may not have had the pleasure of reading this excellent history we cordially recommend Messrs. Harper's edition.

(1) THE AUTOBIOGRAPHY OF JOHN B. GOUGH.

(2) THE ORATIONS OF JOHN B. GOUGH. London: Morgan & Scott.

(1) No reading is so instructive and helpful as good biography, and many people who in past years have heard Mr. Gough, as well as those who may not have had that advantage, will derive benefit and pleasure from this work.

(2) Eleven orations by Mr. Gough form another valuable and interesting book. Mr. Gough, as our readers will remember, died in harness—his last words may fittingly close this notice of his works, "Young man, make your record clean."

THE *Overland* for June is an extremely readable number, containing short stories and several light papers, as well as more solid reading.

OUR old friend *The Sunday School Times* is as good as ever. Few papers, of any kind, contain such excellent editorial matter, and few indeed fill a special place so admirably. The notes, critical and otherwise, on the Sunday School Lesson are simply invaluable to those who know how to make use of them.

Table-Talk is a monthly magazine with a high reputation in gastronomic circles. It is ably edited by Mrs. Rorer of the Philadelphia cooking school and Joseph Whittou (formerly editor of *The Caterer and Cheer*). Every number contains hints for housewives, valuable receipts, short stories with a culinary flavour, verse, etc. (\$1.00 per year).

Science, for June 1st, is a good average number, and contains, among other things of special interest to our readers, an editorial on the struggle going on at the present time in New York City over the appointment of an Inspector of Schools. Much attention is paid to health matters, geographical news and explorations, etc., etc., in this periodical.

ANOTHER new magazine for women is winning its way into popular favour—*Woman*, (Woman Publishing Co., New York).—In a recent number there appear several excellent articles on various important subjects specially interesting to women. A historical sketch of women's clubs, a paper on some grave questions in social science by Mrs. Julia Ward Howe, and some biographies, may be specially mentioned. The illustrations are beautiful and the whole appearance of this magazine is pleasing.

The Woman's World has for its opening article a thoughtful paper on "The Uses of the Drawing Room." In the "Records of a Fallen Dynasty" Miss Violet Fane gives some interesting anecdotes about the House of the Stuarts, particularly "Bonnie Prince Charlie." Other numbers well worth mentioning are "Modern Greek Poets" and "St. George the Chevalier."

MESSRS. MACMILLAN & Co. have recently published an admirable Elementary School Atlas by John Bartholemew, F.R.G.S. In a list of some twenty new books and new editions issued during the past few weeks by this firm, we notice vol. V. of the new library edition of Tennyson's works, several novels for summer reading, a new edition of Prof. Lockyer's *Astronomy*, etc. etc.

In the *Quiver* for June is begun a series of papers on "Mission Work at the Universities" which promises to be exceedingly interesting. The opening article is an account of Wesley's great work in the notorious "Seven Dials" district of London. Other articles on "The Salt of the Earth," "Dr. Cunningham Geikie," etc., and the usual stories and poetry complete the present number of this good magazine.

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Our readers will observe that special attention is given to examination papers in this Magazine; in many cases hints and solutions are added. We hope subscribers and others will show in a practical way their apprecia-

tion of the valuable work done by the editors of the different departments of THE MONTHLY.

WE are grateful to the friends of THE MONTHLY who have, from many different places, sent us letters of approval and encouragement, and request their kind assistance in getting new subscribers for 1888.

The Editor will always be glad to receive original contributions, especially from those engaged in the work of teaching.

Bound copies of this Magazine in cloth may be had from Williamson & Co., or from James Bain & Son, King Street, Toronto, for \$1.00 per copy.