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THE CANADA EDUCATIONAL MONTHLY.

APRIL, 1898.

SERMON BY THE ARCHBISHOP OF CANTERBURY.

HEADMASTERS' CONFERENCE, JANUARY, 1898.

THE Primate selected for his text
Hebrews v : 14.

“But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.”

He said : This verse puts very briefly that which runs through all the Bible, and which is absolutely necessary as the principle upon which all perfect education must be based. This verse tells us what is the real education of the conscience. In all education there is of necessity implied beforehand a certain faculty, which of course varies from man to man, and requires in some degree a different treatment in different individuals ; but, nevertheless, the general character of this faculty is such that it is possible in all cases to lay down general rules by which the treatment of the faculty must be governed, if it is to be properly cultivated and developed, and all of those who are engaged in education, in some degree, either greater or less, learn this fact, and have proceeded, partly by a spirit of instinct, and partly guided by the traditions of their own education, upon lines which it is not very difficult to lay down. Educators do not need that the broad principles of education should be taught to them, although there is very great difference in the application of those principles ; and

sometimes it happens that even those who have been engaged in education do not quite see the full force of those very principles upon which, nevertheless, they are acting. Now in all education it is admitted at once that there is a difference of importance in regard to the different faculties that have to be educated. We admit without any question that there are higher and lower faculties. We do not consider that the faculty by which a boy learns to play a game is quite the same as that by which he learns some scientific subject. We speak of the one as very much higher in its own nature than the other, to say nothing of its greater utility ; and so, again, among those studies which belong to the higher faculties, there are certain studies which are more important than others, and rank higher, both in their own nature and also in the general effect that they have upon the human being. But amongst all these, I suppose no one will now question, or, at any rate, certainly no Christian will question, that the highest and most important is the conscience. The education of the conscience is the most important subject that can possibly engage the attention of those who are studying what education ought to be. There is a faculty implanted in every man from his very nature, the possession of which is ex-

pressed in the declaration made in the Bible that man is made in the image of God. He is made in the image of God because he has this divine power—the power of distinguishing between right and wrong, and he has besides the divine power to choose between those two which he will follow in his conduct; and it was to these two things that the Bible refers when it speaks of man being made in God's image. Of all things, therefore, that educators can possibly apply their minds to, the study of this education of the conscience is the highest, it is the most important—for true education the most indispensable. Of course the education of the conscience lies at the root of all religion. It is not possible really to accept a religion, except that religion is accepted by the conscience. It must be recognized by the spiritual faculty, or else it cannot be accepted as a religion. It may be accepted as a fact of nature; it may be that men believe in beings whom they cannot see, but whom they can fear; and yet, for all that, there may be no religion in this belief; there may be no appreciation of the supremacy of what is right over what is wrong, without which there is no such thing as religion. Now the faculty of the conscience is such as to make us liable very frequently to mistakes. There is a definite faculty, the purpose of which is to distinguish between right and wrong, between good and evil. It is a mistake very frequently made to suppose, therefore, this faculty is infallible. We have no other faculty to guide us in conduct, unless we descend to something lower, which we cannot recognize as the highest and the best, except by this faculty implanted in us by Nature; and consequently, at all times, if we are free agents, we are bound to follow the command of this faculty, and that leads us to suppose that the faculty

itself is infallible. Nevertheless, there can be no question, and a man can find a proof of it in himself, that it is a mistake to suppose that the faculty is infallible. The faculty, on the contrary, is like all other faculties of humanity—capable of education. It is sometimes in a stage when it really cannot discern between good and evil, except within the very narrowest range; and, nevertheless, it may be cultivated until it can discern between good and evil with sufficient surety and clearness to justify us, not only in following it, but to know that to follow it is the wide road towards giving to it its supreme authority with justice. The faculty, like other faculties, is capable of education; and here, in the passage, the writer of the Epistle to the Hebrews distinguishes between the babes and the matured and says that for the babes it is necessary to supply them with milk, but for those who are more matured strong meat is required. There is a power in one stage of conscience of appreciating right and wrong in a fuller, clearer sense than in another stage. Just as the understanding grows and is capable of development and cultivation, so, too, the conscience grows and is capable of the same kind of development, and, therefore, of the same kind of education; and this verse, which thus marks the need of conscience, shows to us also what is the character of the education that it is to receive. How is it to be educated? We are told here that it is to be educated exactly as any other faculty. What is it that educates any faculty? The answer is that any faculty you have to educate you can only educate by use. It is by using it, and only using it, that it gets its true cultivation, and the business of the teacher in all cases is to get the pupil to use his faculty, and to give him guidance how he is to use it. There is no teaching without that; there is no teaching

without persuading in some way the learner to put his faculty to use. No explanation will enable a boy to learn arithmetic, however careful and clear your explanation may be, unless he is set down to put all the explanation into practice, and the teaching of arithmetic more largely consists in the guidance of the practice than in any explanation that can possibly be given. It is the same with every other subject that we teach to the understanding of our scholars. There is always the same absolute rules that we must make the scholar exercise the faculty in dealing with the subject or we can teach them nothing. That, of course, is the reason why we can teach some a great deal more than we can others. In some the faculty is much more strong than in others. The progress of the lecturer does not simply depend upon the teacher; it depends still more upon the capacity of the learner. This is nothing more than a commonplace, but I am speaking of it here with a purpose to apply it presently to that which is my main subject—the education of the conscience. The education of the conscience, therefore, is to be governed precisely by the same rules by which we regulate all other kinds of education. There must be use, and the ordinary lives that we live will, of course, be constantly calling upon us for that use; the conscience is educated to a very great degree without the help of someone charged with the duty of educating it, simply by the ordinary conversation, the ordinary judgments, the ordinary conduct of mankind around us. We are taught by them constantly, and are, perhaps, taught more by them than by any teacher. But if there be, as is certainly the case, very much education of the conscience in ordinary life, still there can be no question that a very great difference is made, if the education of the conscience is entrusted to a teacher who

will make that power the object of all his teaching. The teacher will, of course, have to teach many things, for he has to cultivate, in some degree or other, all the faculties of the human soul. He will not confine himself—in fact, it would not be possible to do so—to the teaching of conscience alone; but, whilst he has other faculties to teach, this is the faculty which is admitted by all to be the best worth teaching—to be, in fact, the crown of all education, to precede everything else in importance. How are we, then, to put the conscience to use in this way? What is the ordinary practice in the teaching of everything else? In the teaching of other subjects, as a general rule, we find it a great help to have text-books which shall be used to impress the truth of whatever subject we are teaching upon the mind. For instance, we have grammars. We have text-books, generally consisting of examples more than anything else, for the teaching of arithmetic; and for that very reason our Heavenly Father has supplied us with a great text-book for the teaching of the conscience and all that appertains to the conscience, and that text-book is the Bible; but inasmuch as the Bible is, as it were, a treatise; for a text-book to perfect, to develop, and cultivate the conscience, we use extracts, creeds, and catechisms. When you teach the ten commandments you are teaching the important principles of morals which govern the ordinary conduct of human life. In all these we are supplied with text-books for the instruction of the conscience, just as we are supplied with text-books for the instruction of our pupils in any other subject. But remember, the use of the text-book is not enough; you have still got to make the pupil apply the text-book to his life, and you cannot educate his conscience in any other way. You are constantly to do your best to instruct him that

all this which he learns in any such text-book is of no value, except in as far he lives up to it. Persuade him to be constantly practicing that which should govern all his conduct—to practice the will of God, the love of his neighbor in all its various forms, and details, the great principles of truth, justice and purity, and to practice the noblest of all things that can characterize a man, self-sacrifice. What is it that is needed in order to persuade the pupil so to practice? The first thing needed is to awake his conscience to appreciate the beauty of these things and their excellence, and to desire them. And so it is that we set before children¹ examples of great and good men. We set before them instances of noble and heroic conduct. We are sure that if not at once, yet in course of time, their consciences will appreciate those excellencies. We set before them the example of the Lord Jesus. We feel sure that they will be drawn to see what wonderful beauty and excellence there is in His life and character. We set all these before them to make them see what is beautiful in them. What is the great help which all learners need more than anything else in order that they may really appreciate the religious excellence? The answer always is, it must be in the life of the teacher himself. If he appreciates it, then he has a marvellous power to get his learners to appreciate it. There is a kind of infection in all learning from the teacher to the learner, whereby the learner is induced and drawn to follow the teacher. I have often had occasion to press upon all those whose duty it is to teach that there is one great part of teaching which is more important for the purpose of getting learners to learn than anything else. If you take an inexperienced man and ask him what is the most important thing in the teacher and in the charac-

ter of his teaching, he will very likely answer fullness and clearness of knowledge, and unless he has clear and full knowledge he cannot teach; he will do wrong, he will lead the learners to mistakes; but if he has real accurate knowledge and clearness of knowledge, then he can teach. These are, no doubt, indispensable for really good teaching; but they are not the most indispensable things; it is not these which really infect the learner with a desire to learn; it is not fullness, accuracy of knowledge, but freshness of knowledge—that kind of knowledge which comes, as it were, fresh from the teacher's mind, that is in him and living in him. How often have I heard a man teach, and yet make very little impression with his teaching, simply because his teaching was stale and had no living power in it! So with all the teaching that we ordinarily have to give. One of the most important things for every teacher to practice is the preparation of each separate lesson, in order that it may be fresh to those to whom he is to give it; that it may not be a mere recollection of something which was in his mind long ago; but that it may have in it the power of the conviction of the moment, that it is which gets the learners to learn. So it is in the highest of all subjects. If the man is living up to the highest moral principles, if he is living up to the dictates of the religion which has laid hold of his own conscience, that man will assuredly teach the conscience of those to whom he gives his lessons. To go a step further, there is always attendant upon all acceptance of what is true, and still more upon all acceptance of what is good and holy, moving, as it were, within it and behind it, the working of a totally different faculty which we commonly call the heart. There is a love of it, and this is the most extraordinary power of infecting the learner that a man will

have. If the man's heart be in his work as a teacher, if he longs to teach, if he has a real delight in the study, his pupils get from him something of the same delight ; and it applies more fully to the educating of the conscience than any other faculty that we possess. To love God's truth, to love holiness, purity, self-sacrifice, that it is which kindles in the learners a love of the same kind ; and they are thus led to appreciate what perhaps they would be slow to appreciate if they had only themselves to be their own instructors. So the work of the educator of the young rises to its climax, and requires of him that he shall in himself rise to the same height. He has to educate their conscience, and he must begin by educating his own. He has to educate their conscience by perpetual use, and he has to begin by perpetual application of the same rule to his own life. He has to use his conscience, reverencing it as his king, obeying its slightest hint, watching over his conduct to see that there shall be nothing which contradicts the great law which he has within himself ; he has to educate his appreciation of what is excellent by meditating and studying the lives of those that have lived excellent lives ; he has to cherish within his soul that sense of the beauty and the glory of the character of our Lord which makes him long for the prize of our high calling—the prize which consists

in resembling the Lord Himself. That is the true ideal which the educator has always to keep before his eyes. It is that which distinguishes great educators from those who take but a low view of what they have to do. Such men as Dr. Arnold, who made so marvellous a change in the whole character of the education of this country, are models to follow, because they certainly had this ideal before their eyes, lived up to it, lived, as it were, in it ; and they, whatever faults they may have had—and we all have grievous faults—impressed upon all those whom they had to teach the true beauty of what is holy, just and good—the true beauty of that self-sacrifice of which our Lord gave us so great an example—they impressed upon all those whom they taught, what is the real ideal of human life. As long as they are remembered—and long will they be remembered—their work shall still have its influence on mankind. They have done something to lift men to a higher level than that on which they stood before : they have done something in their day ; it is for us who are still charged with the duty of teaching to follow in the path in which they trod : at the end of that path is God Himself.

The sermon on the mount is the code of Christian life, the correspondent and fulfilment in the New Testament of the ten commandments in the Old.

RELIGIOUS INSTRUCTION IN AMERICAN SCHOOLS.

By PRES. LEVI SEELEY,

State Normal School, Trenton, N. J.

THE more educators come to recognize that there is a philosophy of education, the more profoundly convinced are they that there is something radically lacking in the American school system. Most

school systems of Europe have always recognized the necessity of religious instruction in the common schools, and, indeed, some of them have made such instruction the chief corner stone of their educational practice. On

this continent the province of Ontario provides an authorized set of scripture readings and forms of prayer to be used as a part of the school exercises, and allows the clergy of any denomination "to give religious instruction to the pupils of their own church, in the schoolhouse, at least once a week, after the hour of closing school in the afternoon." Conflict between the different denominations is avoided by the school board arranging hours for each. The Regulations of the Department of Education make the following wise recommendation: "Reverence, decorum, and earnestness should characterize every exercise. Besides merely reading the lesson for the day, choice verses might be written upon the blackboard and committed to memory by the pupils. Selected passages might be repeated in concert, and thus, while carefully avoiding any attempt at giving a sectarian bias to the instruction imparted, the truths of the Bible might be impressed upon the pupils as the safest guides for life and duty."*

Of course in the Old World, where the community is divided almost entirely on the lines of Catholic and Protestant, the problem is much simpler than with us, with our many denominations; but the situation in Ontario is much the same as that of the States.

There has been a disposition to abandon the problem as impossible of solution in this country, or, rather, to solve it either by wholly excluding the Bible from our schools, or by allowing simply the reading of portions of Scripture without comment. But this arrangement has not solved the question, nor does it satisfy anyone. The Catholics have always insisted that knowledge of God is an essential part of education; that the

heart, as well as the hand and the head, needs culture. They have not always been consistent in this respect in their attitude toward the public schools, especially when they have urged the exclusion of the Bible from the schools, and many of them now freely acknowledge the mistake. The increase in the number of parochial schools in our country is a protest not against the intellectual work of the public school, as no one will claim that anything is gained in this respect in the establishment of the parochial school; but against the lack of proper moral and religious training. The parochial school can never reach all of the Catholic children, and, even in communities where it exists, Catholic parents are not altogether satisfied with it. I think Archbishop Ireland voices the sentiment of Catholic parents when he says: "State action in favor of instruction implies free schools in which knowledge is conditioned in the asking; in no other manner can we bring instruction within the reach of all children. Free schools! Blest indeed is the nation whose vales and hillsides they adorn, and blest the generations upon whose souls are poured their treasures!

"It were idle for me to praise the work of the State school of America in imparting secular instruction. We all confess its value. It is our pride and glory. The republic of the United States has solemnly affirmed its resolve that within its borders no clouds of ignorance shall settle upon the minds of the children of its people. To reach this result its generosity knows no limit. The free school of America—withered be the hand raised in sign of its destruction!

"Can I be suspected of enmity to the state school because I fain would widen the expanse of its wings until all the children of the people find shelter beneath their cover; because I tell of defects which, for very love

* Regulations regarding the reading of the Bible and prayer in the Public and High Schools, Province of Ontario.

of the State school, I seek to remedy?

"I turn to the parish school. It exists. I repeat my regret that there is the necessity for its existence. In behalf of the State school I call upon my fellow-Americans to aid in the removal of this necessity."*

But Catholics are not alone in the feeling of dissatisfaction with the present attitude of the schools to this question. A few years ago State legislatures vied with each other in placing upon the statute books laws regulating, if not entirely forbidding, all use of the Bible in the public schools. While many ministers and church people earnestly resisted such action, many others were content with the drift of public opinion, arguing that all denominations would be satisfied with such a solution. No one will claim that the anticipated result has been obtained. The Catholics go on building parish schools; the Lutherans, who also insist that religious instruction is essential, do the same, and a great many other Protestants feel that there is something wrong. Young people are deplorably irreverent and careless concerning the deeper things of life, to say nothing of the graver and more criminal tendencies. Then the dense ignorance of sacred history and the teachings of the Bible is simply appalling. And this ignorance is not found simply with the masses, but also among our best trained young men and women, as testified to by college presidents, day and Sunday school teachers, and even by superficial observers. Dr. Edward Everett Hale, in a recent address before the New England Associate Alliance, described a class of girls in a public school, nine out of ten of whom had never heard of Noah's Ark. In an entrance examination of

one of our colleges, in 1896, twenty-two extracts from Tennyson were selected in which Bible references were made. Such common expressions as "Manna in the Wilderness," "Lot's Wife," "Jacob's Ladder," "Jonah's Gourd," "Cain's Mark," etc., occurred. Thirty-four candidates were examined, and it was found that, out of a possible 748 correct answers, only 382, or less than fifty per cent., were given.

Feeling the importance of this question, and desiring to obtain data to show the drift of thought among the leaders of our land, I began an investigation of the subject some two years ago. I sent circulars to about four hundred persons in different parts of the United States. The circular is as follows:

THE STUDY OF RELIGION IN OUR COMMON SCHOOLS.

In order to obtain a consensus of opinion on this important subject, I send this circular to pastors, teachers, parents, and other thoughtful friends of the American public schools. The attempt will be made to reach representatives of all shades of belief, and it is understood that their communications are of a private character unless their permission to use their names be given. I submit the following questions and ask for as full answers as may be.

Should the result of this investigation warrant it, I propose to classify the answers obtained, with conclusions therefrom, and give them to the public.

QUESTIONS

1. Is religious education necessary to a properly developed character?
2. If so, are the American youth receiving such education?
3. Is the Church (including the Sunday school) accomplishing it?
4. Is the home accomplishing it?

*Address before the National Educational Association at St. Paul in 1890.

5. Or are these two agencies combined (or any other agency) accomplishing it?

6. Is religious education necessary to good citizenship?

7. If so, ought the State to provide it?

8. Under our peculiar institutions and conditions, how far should the State go? (a) Sacred history and literature? (b) Doctrine and creeds? (c) Church history? (d) Moral lessons from the Bible?

9. Do you distinguish moral and religious instruction?

10. What are the chief obstacles to the introduction of religious instruction into the public schools?

11. What are the objections that will be raised?

11. Would you favor its introduction under such limitations as you have above expressed (if any).

13. Are you willing that your answers to the above questions shall be made use of in connection with your name?

I received replies from about 250 persons, of whom 42 were clergymen, 20 college presidents, 30 college professors, 43 State and city school superintendents, 31 principals, 4 lawyers, 4 editors, and others from various ranks of life. As to religious confession. 37 were Methodists, 12 Baptists, 57 Presbyterians, 17 Congregationalists, 1 Reformed, 13 Friends, 6 Episcopalians, 3 Catholics, 1 Moravian, 4 Disciples, 3 Unitarians, 5 "Liberals," while quite a number did not give their church relation. In most cases I knew nothing of the religious preferences of those addressed. I sought for an expression from all classes of representative men and women of all shades of belief.

The most of those who replied recognized that an honest effort was being made to throw light upon a great and difficult problem, and therefore gave their cordial aid. I pro-

pose to give a summary of these answers, with such quotations as the limits of this article will admit.

Is religious education necessary to a properly developed character?

There were 196 answers in the affirmative, 1 in the negative, and 5 modified. In almost every instance the question was answered by a simple "yes." One writer adds: "Man is as certainly a religious as an intellectual or a physical being. True education must take into account the whole man." Professor O'Shea defines what he means by religious instruction as follows: "I cannot here, in the limits imposed upon me, adequately define what I mean by religious education; but I may say simply that there are certain fundamental religious truths in which humanity has always believed more or less fully, and a knowledge of these, it seems to me, is essential to a properly developed character. My own opinion is that, for our own time and people, instruction in those fundamental principles of the Christian religion in which all Christian denominations agree may be said to be necessary for the proper development of character in our youth."

The late Dr. E. A. Sheldon tersely answers: "Character is based on it." and Dr. G. Stanley Hall says; "Absolutely essential." Another writer says: "Religious education is certainly necessary to a properly developed character, but that does not mean instruction in the dogmas of theology." Professor Williams of Cornell writes: "I certainly think it is; not so much as a set of nominal beliefs, but as a settled habit of living, thinking and acting."

The next four questions, which are subordinate to the first, seek to discover if American youth are receiving such education through the Church, the Sunday school, the home or any other agency. There are 13

affirmative answers to No. 2, 6 to No. 3, 5 to No. 4, and 6 to No. 5. All the rest of the answers I have classified as "no," or "partially." Of these about two-thirds are negative and one-third, evidently having in mind the work done in the Church, the Sunday school, and the home, express the opinion that the work is partially done. For instance, Dr. John Hall says: The Church is doing her best in the Sunday school; but many children are not in it."

Some of the answers to these questions are very suggestive. Judge Fancher (New York) says: "Christian homes are accomplishing much; but in many other homes, especially in cities, there is little or no Christian education, or religious education of any kind."

President Canfield takes an optimistic view, in which he says the Church "Is doing its part—not always wisely or well, but better and better with passing years."

An opposite view is taken by Bishop Vincent: "The Church does not do its share, nor does the Sunday school. Home is not at its best. In many cases home is doing nothing"

Dr. McChesney (New York) says: "The youth of our country are receiving religious education only in an alarmingly limited manner."

Ex-Superintendent Zalmon Richards says: "The majority of our American youth do not receive the right kind of religious and moral education."

The opinion of President Pritchett of the Sam Houston Normal Institute (Texas) represents that of the majority. He says: "Parents are more and more turning over the education of their children to public schools and to Sunday schools, and I fear there is less and less home training."

It is conceded by all that it is the duty of the State to fit the child for

citizenship, and that, in a republic, the perpetuity of its institutions is dependent upon the goodness as well as the intelligence of the citizens.

The sixth question: "Is religious education necessary to good citizenship?" met with answers as follows: Affirmative, 156; negative, 11, modified, 26. The most of the answers were unqualified "yes." Some of the modified answers are practically affirmative, as will appear. I quote a few:

"Not to good citizenship, but to the highest type of citizenship."—Ray Greene Huling.

"Yes, I think so: it is certainly desirable."—President Draper.

"It is. The safety of the republic depends on *individual character*."—Dr. Cuyler.

"In the broadest sense of 'citizenship,' yes."—Nicholas Murray Butler.

"Yes, if of the right character—I mean if it is really *religious* and not merely theological."—Superintendent Balliet.

"Of course religious education is necessary to good citizenship, and whatever will promote religious character should be encouraged."—Bishop Vincent.

"Unquestionably. All history proves that."—General Rusling (Trenton).

"Yes. Good citizenship is impossible without a properly developed character. Good citizenship does more than respect civil law; it obeys the moral law, which touches upon points that can never be reached by civil law. Religious education is essential to good citizenship in the same degree that it is essential to a properly developed character."—Professor O'Shea.

"Not necessary, but highly important. Citizenship being in large part a business affair, a man of poor character may prove a good citizen. But

it is better to have a man of the best type."—Professor Royce.

I have quoted so many opinions in order to show the various shades of view among thinking men.

The answers to No. 7 are even more interesting. The question is, "If so, ought the State to provide it?" Affirmative, 85; negative, 64; modified, 40. It was a matter of considerable surprise to me, in tabulating the answers, to find that so large a number have come to the belief that the State ought to assume some responsibility in the work of religious education. I expected a large preponderance of opinion in favor of the State's keeping "hands off," as a Catholic priest puts it. Another thing is apparent in the answers, and that is, of those favoring such education, the larger part comes from the ranks of teachers and professors. Clergymen quite generally seem to be jealous of State interference, and this applies to Protestants as well as Catholics. I account for this from the fact that teachers have studied the problem more thoroughly than clergymen, and, also, that the former come into closer contact with the youth than the latter, and, therefore, are better acquainted with the defects in their education. It is exceedingly gratifying that the most thoughtful men of our land are coming to recognize the logic of the situation as to the State's duty, and are seeking a wise and suitable adjustment of the problem. I shall take the liberty to cite the opinions of quite a number of my correspondents upon this seventh question.

Dr. Pritchett answers this question as follows: "Yes, if possible. In the German Gymnasia much time is given to the study of what is called religion. Whether it is of value, I am unable to say. If, in America, the conditions recorded in answer to 3 and 4 obtain, and our children are

generally taught in public schools, it may become necessary to provide for something of this kind."

I may remark, in passing, that many of the teachers of religion in the German Gymnasia are students who have completed a course in theology, and who, not being sufficiently orthodox to gain admission to a pastorate, are allowed to enter the field of teaching, and, indeed, to teach religion! Professor Paulsen vigorously protests against this practice, "For," says he, "if their faith is too unsound for the pulpit, how much more dangerous must it be for these men to instruct the youth in doctrines." I believe that this partially explains the acknowledged lack of good results of religious instruction in the higher institutions of learning in Germany—a lack which certainly is not found in her common schools, where the teachers are devoted men.

Dr. McChesney says: "Among the foundation principles of government in this country is that of religious liberty, and the separation of Church and State. And yet, to argue from this, as some do, that the State should take no part in religious instruction, is to force these principles to an extreme and unreasonable application. While tolerant of all religions that do not conflict with public morality, the general attitude of government in this country has been, and still is, that of adherence to the religion of the Bible—the Christian religion.

"It is not 'American' but un-American to say that the state shall provide only secular education. The State must protect itself."

Mrs. Peavey lays great stress upon the life and character of the teacher. "Let the teacher always exalt the dignity of conscience. Teach the boys and girls to be true to themselves, to be honest in themselves, and in due time, the moral life will be

touched with emotion, and genuine religion will control their lives. The public schools must do this work or there will be an utter failure in our national life."

A Catholic view is tersely put by Father Kivelitz. "By no means; for not the State but the Church has been commissioned by God to teach His word."

I add a few opinions, given in a word:

"Yes, this would be ideal, although I cannot see how it can be easily accomplished at present."—Professor O'Shea.

"Ethically, yes; denominationally, no."—President Stryker.

"Yes—the central cardinal features of it."—Dr. Cuyler.

"Under our principles and system of government it seems impracticable, so long as denominations are so antagonistic."—President Draper.

"The State should protect it, but not enforce it. The most it can do is to authorize the reading of the Bible in the schools."—Judge Fancher.

"I have no confidence in the proposition to clothe the State with authority to teach religion. Such teaching, for the most part, must necessarily be formal and official, lacking the most vital elements of efficacious instruction."—Prof. Hinsdale

"The State ought so to arrange that it should be given; not at the State's cost, necessarily."—Dr. J. Hall

"I think so."—Ex-Pres. Magill.

The most of the answers thus quoted I have classed as "modified," though some in the affirmative and some in the negative are quoted to show the positive view of the individual quoted. The most of those included in the 85 affirmatives and the 64 negatives answered by a simple "yes" "no." In some cases the quotations given ought to be taken in connection with the answers of the authors to preceding questions; but I have endeavored to avoid quoting

such answers as, standing alone, would misrepresent the spirit and intent of the author.

Space does not permit quotations from answers to the remaining questions. I can only give an analysis of the result. Ninety would give sacred history and literature, 7 would teach doctrines and creeds, 45 would teach Church history, 120 would have instruction in moral lessons from the Bible, 11 would teach all of the above, and 30 would teach none of them. It will be seen that the majority think that it is safe to teach sacred history and literature, and moral lessons from the Bible, and that only a few would admit anything else. Of course, most of those favoring sacred history and literature are found in the column favoring moral lessons from the Bible.

In answer to question 9, 142 distinguish moral from religious instruction and 40 make no distinction.

The large proportion believe, in answer to questions 10 and 11, that the chief obstacle to the introduction of religious instruction is sectarianism, narrowness, bigotry, or superstition. "Poor teachers" is offered as an objection by quite a number, and also that Church and State are separate in this country.

One hundred and twenty-four would favor a trial under certain limitations, 46 would not give it a trial, and 12 pronounce its introduction an impossibility. Some, who believe in religious instruction as a theory, positively and emphatically oppose any attempt to work out the problem; it being beyond solution in our country.

All but thirteen of my correspondents permit the use of their names.

It must be remarked that answers to categorical questions do not admit of a full statement of one's belief; but some have availed themselves of the opportunity to answer more fully, as the quotations given prove.

(To be continued.)

CORPORAL PUNISHMENT

AS A MEANS OF SOCIAL CONTROL.

BY PROF. EARL BARNES, LONDON, ENG.

Formerly Stanford University, Cal.

NO American can live in England, even for a few months, without realizing that the whole theory and practice of human control is very different from what it is with us. If from England the visitor goes on to France the marked characteristics of English control are still more emphasized.

The English are a strong people—their present empire is a sufficient proof of this statement. They are frankly, directly masterful; and this masterful quality is most simply expressed in their attitude toward corporal punishment. Everywhere one is brought face to face with the national dependence on physical pain and discomfort as a means of correcting evil ways. Thus, in the *London Daily Telegraph* of Sept. 3, 1897, one reads that Henry Bunce, aged 13, was charged at a London police court, with stealing a water-can, value 2s. 6d. "Prisoner said he certainly broke into the house by forcing the back window catch, but all he did to the house was to wind the clocks. (Laughter.) Prisoner had been previously convicted, receiving six strokes with the birch for stealing. He now pleaded guilty, and Mr. Bird reduced the charge to one of stealing, and ordered him twelve strokes with the birch." Again, from the *Telegraph* of September 21: "Walter Tucker, 9, school-boy, was charged with stealing a pair of tennis shoes. Prisoner was sentenced to receive eight strokes with the birch."

One reads such statements in all the papers; nor are the birchings

confined to children in the police courts. Flogging was abolished in the United States navy half a century ago; but in the same *London Telegraph* for September 21, we read that, "A court martial was held yesterday on board the flagship *Victory*—for the trial of James Watkins—charged with being absent without leave—and with having struck his superior officer. Prisoner was sentenced to receive twenty-four cuts with the birch, then to be imprisoned for one year, and afterwards to be dismissed from her Majesty's service."

One does not need to go to the newspapers to realize this constant dependence of the English people on immediate physical reaction. One cannot walk ten blocks in London without being impressed with this pushing and pulling tendency of the common people; and if his walk take him through one of the tenement districts he feels that the parents have never heard of any treatment for children except that prescribed by Solomon. One might say this is because London is a great city, but the traveler may walk about Paris for a week and never see a child struck or kicked.

Nor is this confidence in physical reactions confined to the lower classes of society. The informing spirit of the British empire has never been more strongly expressed than in Rudyard Kipling's *Songs of the Seven Seas*, and these poems are instinct with the masterful spirit that finds its expression in immediate physical compulsion. Take, for instance, his

wonderful description of the making of the English soldier. *The 'Eather* is a masterpiece of pedagogical writing. By a clean-cut, well-understood method the hoodlum is transformed into a color-sergeant and a hero ; and the method may be explained in one phrase—by physical force.

" The young recruit is 'aughty—'e drof's from Gawd knows where ;
They bid 'im show 'is stockin's an' lay 'is mattress square ;
'E calls it bloomin' nonsense—'e doesn't know no more—
An' then up comes 'is company an' kicks 'im round the floor !

The young recruit is silly—'e thinks o' suicide ;
'E's lost 'is gutter-devil ; 'e 'asn't got 'is pride ;
But day by day they kicks 'im, which 'elps 'im on a bit,
Till 'he finds isself one mornin' with a pan' full roper kit."

Gradually " 'e learns to sweat 'is temper an' 'e learns to know 'is man," till as color-sergeant he trains his own men and leads them into the engagement :

" E's just as sick as they are, 'is 'eart is like to split.
But 'e works 'em, works 'em, works 'em till 'e feels 'em take the bit ;
The rest is 'oldin' steady till the watchful bugles play,
An' 'e lifts 'em, lifts 'em, lifts 'em, through the charge that wins the day."

In the later poem, *Pharaoh and the Sergeant*, Kipling tells how the same method has made the new Egypt ; and surely no more wonderful transformation of an oppressed and ruined country has ever taken place than that of Egypt under English rule :

" Said England unto Pharaoh, ' I must make a man of you
That would stand upon his feet and play the game ;
That will Maxim his oppressors as a Christian ought to do.'

And she sent old Pharaoh Sergeant Whatisname.

It was neither Hindustani, French, nor Coptic ;

It was odds and ends and leavings of the same,
Translated by a stick (which is really half the trick),

And Pharaoh hearked to Sergeant Whatisname.

Down the desert, down the railway down the river,

Like the Israelites from bondage so he came,

'Tween the clouds o' dust and fire to the land of his desire,

And his Moses it was Sergeant Whatisname !—

But he did it on the cheap and on the quiet,

And he's not allowed to forward any claim—

Though he drilled a black man white, though he made a mummy fight,

He will still continue Sergeant Whatisname—

Private, Corporal, Color-Sergeant, and Instructor—

But the everlasting miracle's the same.

In his last novel, *Captains Courageous*, Mr. Kipling has again summed up and expressed the whole English philosophy of control. 'The hero is Harvey Cheyne, the spoiled son of an American millionaire. We first meet him on an Atlantic liner on his way to "be finished in Europe." At this time he is "a slight, slim-built boy, a half-smoked cigarette hanging from the corner of his mouth. His pasty, yellow complexion did not show well on a person of his years, and his look was a mixture of irresolution, bravado, and very cheap smartness.'" On the way he falls overboard and is picked up by a boat belonging to the schooner *We're Here*, of Gloucester, out on a four month's cruise. He demands to be taken home but the captain does not believe his story and he has to remain. He is offered regular employment but he

refuses it and so he suffers forcible indoctrination in seamanship, his first lesson taking the form of a knock-down blow, instantly productive of one of "them hemmeridges" that are warranted to clear the head.

In this spirit his instruction is inflexibly continued. Teachings and admonitions are alike convincingly emphasized by severe but dispassionate thrashings with a knotted rope, and Harvey soon discovers that it is his immediate personal interest to apply himself cheerfully to the performance of whatever duties may be assigned him by his master. "The same smartness that led him to take such advantage of his mother made him very sure that no one on the boat would stand the least nonsense." The thoroughgoing reformation of his character dates from the moment when this conviction becomes implanted in his mind. When restored to his parents at the close of the cruise, Harvey Cheyne is a frank, resolute, even-tempered youth, inured to hardships, trained to obedience, and proud of his ability to earn his own living.

This form of control is reduced to a working system and dignified by tradition and noble associations in the great public schools of Eton, Harrow, and Rugby. Thomas Arnold counted on the "fagging system" of Rugby as the key-stone of his whole government." When a liberal journal made an attack on corporal punishment, he replied: "I know well of what feeling this is the expression; it originates in that proud spirit of personal independence, which is neither reasonable nor Christian—but essentially barbarian. It visited Europe with all the evils of chivalry, and is threatening us now with those of Jacobinism. At an age when it is almost impossible to find a true, manly sense of the degradation of guilt or faults, where is the wisdom of encouraging a

fantastic sense of the degradation of personal correction? What can be more false, or more adverse to the simplicity, sobriety and humbleness of mind, which are the best ornament of youth, and the best promise of a noble manhood?"

When corporal punishment is common, and grounded in a generally accepted philosophy of control it does not carry with it that disgrace which attaches to it where any form of physical assault is considered as not only painful but as personally insulting. Hence we find that in England this form of control is not lacking in elements that may appeal to taste and be used to give brightness and color to literature and art. *Tom Brown at Rugby* will occur to every one; and in Kenneth Graham's *Golden Age* we have a charming treatment of the physical give-and-take solution of human relations in a well-to-do English home. Or take the review in a current English paper where Mr. G. W. Stevens quotes Elizabeth Turner's child's lyric:

"Mama had ordered Ann, the maid,
Miss Caroline to wash;
And put on with her clean, white frock
A handsome muslin sash.

But Caroline began to cry,
For what you cannot think:
She said, 'Oh, that's an ugly sash;
'I'll have my pretty pink.'

Papa, who in the parlor heard
Her make the noise and rout,
That instant went to Caroline,
To whip her, there's no doubt."

And then Mr. Stevens adds the commentary: "When Caroline reappears in the story, naughty, you notice that she is 'Miss' Caroline no longer. In the second line of the second stanza we have the unheard-of-heinousness of her conduct finely emphasized. And then, in the third, the awful suddenness of the apparition."

tion of papa ! How subtly papa is pictured, lying in wait in the parlor, silent, no doubt, listening, the door ajar, for the least hint of whipable naughtiness. That instant, you observe, he was up and at her. Note, finally, the art with which the catastrophe is suggested rather than stated. Papa is moving in the direction of Caroline ; we do not hear the slaps or the screams—but we imagine."

The attitude toward physical compulsion is not an unconscious accompaniment of environment and racial qualities ; it is, instead the accepted philosophy of the people, and they look with distrust and apprehension upon any people holding a different view. The attitude of English writers toward the French in matters of government, art, literature and social relations, from the impassioned utterances of the days of the French Revolution to the current articles in to-day's *Chronicle* or *Telegraph* all express this distrust of activity that is carried on outside the shadow of the strong arm of a law that can be distinctly seen and felt, if necessary. Or the current editorials, on our recent elections illustrate the point as well. To read them one would imagine that America, light, fickle, with no fixed policy, and no visible power of compulsion, was on the brink of anarchy. England's attitude toward us is very much like our attitude toward Brazil or Guatemala.

Now this attitude toward law, with its accompaniment of possible pain, has been characteristic of the great conquering nations of all time. All that has been said of England would have been even more true of ancient Rome ; and wherever a great work is accomplished through a long period of time we cannot doubt that the agent is working in harmony with the constitution of things. Capital punishment then, using the phrase with its largest content, would seem to

have its place and function. What is it ?

The studies made on children's attitude toward punishment during these past four or five years go to show that young children accept physical reactions as a perfectly natural thing against which they feel no particular revolt. Their own tendency is to impose physical pain as a means of bringing things or people into line with what they think ought to be done. Farther, all our studies on undisciplined and spoiled children go to show that a young child finds at first the conditions of sound mental and moral growth only in absolute obedience to a will and a direction superior to his own. But from the earliest age the child is also struggling for self-direction and if he is prevented from following this natural development we have as a result either the helpless and dependent human being, or the revolutionist with his hand turned against all law. So with a primitive people, all history teaches that they find their best conditions of growth in strong, paternal rule, backed by immediate physical pain. An unprejudiced observer cannot be brought into immediate relations with the lower classes of our negro population without feeling that any one of them would find his best conditions for mental and moral growth in a state of immediate dependence on a wise and sympathetic superior. If a child or a primitive people misses this normal stage in its growth we have the hoodlums of our American cities, or the lower type of citizens in our Spanish-American republics. In these cases we must apply the rule, Better late than never. Spoiled people may find their salvation, even late in life, in a strong hand backed by immediate and painful penalties.

These, then, are cases where direct physical rule seems desirable ; with young children ; with primitive

peoples ; and with certain types of spoiled people. It will be noted that these are exactly the cases with which Mr. Kipling deals, the neglected and spoiled son of a New York millionaire, the English " gutter-devil " and the Egyptian fellaheen, with his centuries of oppression and misuse behind him, and in him. But the trouble comes when we take it for granted that this is the whole secret and science of government. It seems to me that this mistake marks the whole attitude of the English people toward control. All sane and healthy living must certainly start in absolute and willing obedience to some superior human power ; without this start, no sound growth. But it is equally true that from the first each individual must not only be allowed, but encouraged to struggle for and to attain self-direction,—that is to say, a direction that is in accord with the constitution of the universe, his own nature and human society being two elements of that universe. Absolute control, backed by prompt physical penalties will give the foundations for healthy growth ; it will form a great army ; it will conquer and govern provinces ; it will at least hold in subjection the criminal and spoiled classes, and it will sometimes cure them. But if it is too long continued it will destroy initiative, crush out artistic development and ultimately brutalize a people. These conditions have not yet been realized in England, but the national tendency seems to me in that direction.

Meantime the new movement that is centering about the free common schools seems destined to work a great change in English public opinion. In the past England has never believed in the free general education of her people. Not till 1870 did she establish schools under the direction and control of government ; and not until 1892 did she make ele-

mentary education free. With the expansion of the suffrage, however, all parts of the country, and especially the great municipalities, have made rapidly increasing grants for the support of elementary education ; and just now all England is facing the problem of free secondary education. The influence of the free schools is already seen in an attempt on the part of the lower classes of society to realize existence as individuals as well as parts of society. These first attempts at self-direction and expression will be rude and often vulgar, but an American must believe that in the long run they will justify themselves.

When we turn to America the conditions are all very different. The free life of our early settlers developed an extreme confidence in self-direction ; our revolutionary struggle with England strengthened this confidence into a conviction which is formulated in our Declaration of Independence. With plenty of room for growth we passed the period of swaggering young manhood, from 1800 to 1840, without having our self-confidence properly tempered by a large and cosmopolitan experience. Then came the anti-slavery agitation with its vehement denunciations of the whip and personal degradation, and its soul-stirring orations on our black brother and human equality. Whatever ideas of direct control and compulsory obedience might have survived these national experiences have been still further obscured by the varied immigration with which our country has been flooded since 1840. The German has had no respect for the Irishman's ideas of public control, and the Irishman has rejected the German's traditions. As a consequence of our development we have accepted as the basis of control in the family and school, and even in our relations with our Indians and negroes

a variety of doctrinaire belief often better fitted to the society that we hope will exist in 2098 than to the society that actually exists in 1898.

Thus it has come about that the difference between the social faiths of England and America is profound. With us the individual is the centre of the universe ; we believe in him ; we trust him ; and this trust rests in a deeper optimism, in a belief in the essential rightness and sanity of the universe. To slightly change Lincoln's saying :—" We believe that some of the people will go wrong all of the time, and all of the people will go wrong sometimes,—but all of the people cannot go wrong all of the time." This belief must inevitably produce a state of unstable equilibrium among the molecules of our commonwealth ; and the Englishman watching us grows giddy, for he has not in the bottom of his heart that profound faith in the rightness of human nature in which the American rests.

But in this general optimism have we not carried our theories of physical inviolability so far that it has unfitted

us for dealing intelligently with backward people and diseased classes? Our lowest class of negroes, our lazy and habitual tramps, and our city hoodlums are the hardest problem we have to meet. We have a lot of work in our country that could be very effectively done by Sergeant Whatisname. Our children especially suffer from this lack of discrimination on our part. Freedom that comes too soon, before the individual is ready for it, is ruin ; and we in America have to learn when, in the advance from savagery to civilization, from childhood to manhood, the admonitions of experience need the backing of physical force.

If England's danger lies in the direction of a force that may weaken artistic power, destroy initiative and ultimately brutalize a people, ours lies in the direction of a lawless individualism that precociously ripens children, develops hoodlums, and leaves us powerless to deal with the infinitely difficult social and political problems of the undeveloped peoples within and all about our borders.—*Education.*

EXAMINATIONS.

REV. CANON EVAN DANIEL, M.A., COLLEGE OF PRECEPTORS.

THE College of Preceptors is at once an examining body and a teaching body. It examines both pupils and teachers, and it would be very difficult to determine which of these two departments of education is the more important. I know that there are people who think that we are over-examined, and I have heard people speak very contemptuously of the value of examinations. I have heard them say, for instance, that it is foolish to take up a plant by the root to see how it is growing. I think you will agree with me that important

educational questions of that kind are not to be settled by a metaphor. Education requires examination. I know that examinations may be abused, that they may be too frequent, they may be too severe, and they may impose upon the pupils needless worry and nervous strain. But I think teachers will agree with me in saying that, if pupils were not examined by other people, it would be necessary for them to examine themselves ; that, in fact, it is absolutely necessary to take up the plant of knowledge by the root again and again, in order that it

shall grow. I am afraid that all the knowledge which we so industriously acquire would very soon pass away if it were not constantly revived in consciousness and used in new combinations. An examination is useful as a goal both for teachers and pupils. It gives them something definite to work for; it is a great stimulus to industry, and to healthy emulation between school and school; it detects the weak places in a school, and that, I think, is very valuable for the purpose of guiding both the teachers and the pupils. I also think it is of very great value to parents; it prevents them from living in a fool's paradise with regard to the efficiency of the school where their children are educated.

Now what are the conditions of a good examination? First of all, the area of subjects should not be too great, the questions should not be too difficult, and should be of a varied character; there should be questions, for instance, appealing to memory, and there should be questions appealing to the higher intellectual faculties. In other words, there should be questions based on book work, and there should be questions calling for some independent exercise of the intellectual powers. The questions should always be unambiguous; there should be no doubt whatever as to their meaning. There should be a high standard of excellence, there should be justice and accuracy in the appraising of the marks; and last, but not least, there should be rapidity in getting out the results of the examination.

I said that the College undertakes to teach as well as to examine. It does not teach pupils in the ordinary sense of the word, but it does teach teachers. Every month some useful paper on educational subjects is read before the teachers who meet in this room, and a useful discussion follows.

I have attended many of these meetings, and I can bear my personal testimony as to their great interest and practical character. Then, again, the College has established a College for the Training of Teachers, and, although it is early days to judge of its success, I feel certain, if we will only wait and work on, there is a great, and, I would venture to say, a glorious, future before that College.

It may be in your recollection that a few weeks ago Professor Mahaffy, who was presiding on a similar occasion to the present, indulged in some pessimistic remarks on the value of secondary education. Many persons who read his remarks thought that he spoke depreciatingly of education generally. I did not understand him in that sense at all. What he complained of was that the enormous efforts that have been made to improve education during the last thirty years have not been productive of the good results that might have been anticipated. Well, I am afraid there is too much truth in what the Professor said. We have attempted perhaps too much. We have included in our curriculum too many subjects. We have been too much swayed, I think, by vulgar utilitarian objects. We have laid too little stress upon moral and religious education. What was the principle of the old curriculum which maintained its ground for so many centuries in this country? It was *non multa sed multum*. The value of almost any subject you can reach depends on the extent to which you carry it. Both as mere knowledge and as an instrument for intellectual discipline, it is the higher planes to which the subject is carried that are productive of most good; one or two subjects studied to their highest reaches will do infinitely more good than a vast number of subjects of which the pupils obtain only a mere smattering. What is the principle of

the new curriculum ? It is a principle which is very old in one sense, but very new in its application in another. One of the ancient sages said : " Teach a child what the man will require." Now that sounds a very plausible principle to go upon, but it is utterly fallacious. There are certain limits imposed upon what we teach which prevent the principle from being carried out. There are the limits of nature, the limits of mental energy, and there are limits of time—the duration of school life. You cannot teach what you like, you can only teach what a child is capable of learning ; and you cannot teach in any order. The order is laid down for you by two things : first of all, the interdependence of the various departments of knowledge ; and, in the next place, the order in which the human faculties develop. You cannot get behind these inexorable limits, and your curriculum, whatever it may be, must be regulated accordingly. What has been the cause of the great change from one principle to another ? I think it is the growing preception of the value of science. We have all of us been thrown into a state of alarm about foreign competition with home trade and home manufactures. We have learnt that science lies at the bottom of all manufacturing processes, and that we cannot keep our place in the manufacturing world unless we teach science more widely and more profoundly. But you cannot teach science successfully unless you have a sound basis of general education to build upon. Then again we have been too much influenced by the clamours of ignorant parents. When I speak of them as ignorant, I am not using the word in an offensive sense at all ; they are ignorant because they cannot help it ; they are conscious of what they want, in a vague, hazy sort of way, but they know nothing of the means by which the ends are to be

attained, and, consequently, they sometimes ask for impossible results, and lay undue stress on what they consider to be knowledge of practical value. I heard a head-teacher say the other day that the parent had become so practical in many cases that the only subjects he really cared about were type-writing, book-keeping, and shorthand. I do not wish to depreciate those subjects. They are very valuable and important ; but I think you will all agree that they scarcely represent the whole of the humanities, and certainly do not embrace the whole circle of the sciences.

I remember reading some remarks of Hæckel upon the enormous value which the students who came to his classes derived from the higher culture to which they had been subjected. He had students whose education had been exclusively carried on in technical schools ; he had other students who had received a more liberal and classical education ; but he found this—and I would ask you to consider well the importance of his remarks—he found that the students in science who were capable of the higher work of his classes, those who were readiest to enter on wide generalizations, those whose reasoning faculties and judgment could be most depended on, were the students who had received a wide, liberal, and classical education.

Prizes are given, it has been said, for the benefit of those who do not get them. Well, that is true. They are intended as a stimulus to those who perhaps have not sufficient energy of their own to work without some adventitious stimulus to work ; but they are also given as a reward for good and honest work, and I must congratulate the recipients of the prizes that have been awarded upon the results of the Midsummer Examination, because they are a reward not merely of natural ability, nor of physi-

and mental functions of the child be more carefully examined than they are, if for no other purpose than to keep the examination in its legitimate place. The necessity of the examination seems to be an accepted axiom in every system of public instruction, though everybody is beginning to suspect that it has come to be more of a state espionage on the work of the school than an incentive to produce the best results. The more the knowledge acquired by the average pupil the more efficient the system, has, however, come to be recognized as a fallacy, and the sooner our school systems in Canada come to steer a course away from this fallacy the better will it be for pupil and teacher. And this is, no doubt, the reason why many of our teachers have taken such a lively interest in the subject of Child Study, since, with the nature of the child better understood, more beneficial methods may finally come to be introduced in our schools for the development of that nature than the methods adapted in preparing a child for an annual examination demanded and supervised by government officials, whose estimate of educational gain or loss, of efficiency or inefficiency, is to be found afterwards recorded in some statistician's cold-blooded report. There is always a danger, however, in making too much of a good thing, and the enthusiasts who have entered upon "the new campaign" will possibly find ballast to the ultra-buoyancy of their expectancies in the words of the Rev. Dr. A. D. Mayo, who has undertaken to point out in his common-sense view the Perils of Child Study.

Dr. Mayo's words are worth quoting *in extenso*, and we give a paragraph to each of the heads under which he groups his thoughts on this subject. First of all, as he says, the peril of the very common conceit that

a newly awakened interest in an important subject implies an important departure in its investigation by the investigator. From the days when Grandmother Eve put all her brain and heart into the study of her first bad and good boy, to the mother of the latest born baby, no theme has challenged such extended and profound study as childhood. The child is the focus of the most intense, profound and universal observation, always and everywhere. First, by the mother; who, like Mary, "keeps all these sayings in her heart;" then in turn by every member of the household, from the children up to the grandfather; by all the family relatives and the entire circle of the family acquaintances; by every teacher and pupil, from the kindergarten through the university; by the community of which it is a member, all the way up from the cradle to the ballot box and the "coming out," the humblest child is surrounded by a "great cloud of witnesses" who study it from every point of view. The result is that every generation of parents and teachers, society itself, is able to take some forward step in the training of childhood and youth, and the world goes on a little better every century, because the world knows more of the children. To assert, as some of the more enthusiastic disciples of recent methods of observing children sometimes do, that Child Study, as a science, dates from certain recent devices in obtaining results that can be tabulated in statistics, is certainly to ignore or not to be aware of the fact that the child always has been, is now, and always will be the most interesting object of human investigation.

Dr. Mayo, under his second heading, points out the peril of seeking

important information concerning the child in the wrong direction. The most valuable facts concerning a child, to any original observer, are the results of personal observation and prolonged experiences, prompted by "unfeigned love" for children, mental honesty, and a modest estimate of results. Next in value is what can be gained by an extended and careful consideration of the knowledge and experience lodged in the minds and hearts of the best parents, teachers, and all persons intimately acquainted and deeply interested in children. But here the investigation proceeds under great difficulties. To separate the truth in the statement of the fond mother or doting teacher, from the obscurity cast around every little one by parental pride, vanity, ambition, and the great difficulty of expressing in words the most elusive and critical facts in the case, requires more than the skill of the trained advocate, even a supreme faculty of intuition, working in the atmosphere of a truthful mind, a loving heart, and a soul impressed and brooded over with the sanctity of our human nature in its relation to the Divine.

As a third item, this careful investigator of a true pedagogic emphasizes the peril of beginning at the wrong end in gathering the materials for a true scientific study of children. The value of any scientific study depends largely on the quantity and quality of the materials to which it is directed. It is not disputed that the child, as a physical being, with all that is implied therein, is a most interesting subject of investigation. But the child is, beyond all else, "a living soul;" the child of God and man, endowed with a spiritual, moral and mental being; an immortal traveller through the eternities; at this stage of his journey using the body as a convenient

vehicle of transportation. To call the study of a child from his skin inwards "scientific," and from the soul outwards "sentimental," is to blaspheme science itself. The fundamental law of the science of man is: "spiritual things are spiritually discerned."

In his fourth word of warning, Dr. Mayo draws our attention to the peril of exaggerating the importance of information obtained by the list of questions periodically fired off, like charges of pedagogic bird shot from heavy educational ordnance, into a crowd of children. In the first place, this investigation loses half the value, from passing out of the hands of the investigator, into the charge of numbers of persons of whom he can know little or nothing concerning their fitness for delicate and laborious work. If President Hall himself, by personal observation and familiar acquaintance, could give six months to the questioning of 3,000 children concerning their hopes and fears, the books they like best, the things they prefer to do, and the men and women they would like to be, we might have confidence in the conclusions to which an observer so enthusiastic and accurate would arrive. But how many of the teachers in any city have any such special fitness to conduct this examination? What do we know concerning the reliability, truthfulness, honesty, capacity for accurate expression, or even any considerable knowledge of their own general likes or dislikes, of any 3,000 children thus faced with a challenge to tell the whole world about themselves? How many of them are simply answering according to a child's mood, with no real thought of what they say and only the most superficial knowledge of their own genuine likes and dislikes? And how many are simply "guying" the teacher in their answers? To present elaborate tables, constructed in this way, as

furnishing reliable data, for scientific investigation in the most mysterious, secretive and sacred realm of life, the realm of childhood, is an offence to science itself and a caricature of any genuine method of Child Study.

And, finally, he points out the peril of changing our public schools to a grand experiment station, open to every curious inquirer who in the name of "science" proceeds ruthlessly to pull up these flowers in our garden of delight by the roots and ransack with a searchlight the twilight domain which Nature and Providence have wisely shrouded in obscurity. Has the child, at school, no rights that the expert in pedagogy is bound to respect? The American people do not send their children to the public school to be catechized, by the thousand, by any university professor of biology or doctor of theology concerning their infantile notions of the most sacred belief in religion; or even their personal tastes, likes and dislikes. A wise and consecrated teacher guards her own knowledge of the little ones as sacredly as the father confessor the revelations of the confessional. We look upon such an operation as a recent publication of the religious notions of several thousand children and the deductions therefrom in one of our American states as a public outrage; to say nothing of the absurdity of formulating any valuable conclusions on the religious aspects of a great commonwealth from such a preposterous attempt to turn 3,000 children inside out. But even this is not the worst of the matter. The one peril against which the wisest educator guards the children with sleepless vigilance, is, the premature self-consciousness that is already dashing the bloom of childhood from the cheek; turning child-life into a perpetual dress parade; reversing the natural order of child-

hood and youth, maturity and age; and filling the land with little big-heads on young shoulders. Especially mischievous is this stultification of childhood in several millions of the offspring of the multitudes of the humble sort of people from abroad and the swarms of the children of the freedmen. It is of very little consequence what children think of a thousand important things about which they have little disposition and less capacity to inform themselves. But it is of tremendous mischievous consequence that the children who are to shoulder the burdens of the world's Chief Republic should be "tormented before their time," even at the behest of a "science," at best tentative, and always in peril of toppling over the dizzy brink of theory into the abyss of nescience and inanity.

On the subject of cramming for examinations, the Earl of Dufferin has lately been having a word to say when presiding as chancellor at the conferring of degrees at the University of Ireland. But in his references he spoke more of the "coacher" than the schoolmaster, and all that he could say in its favor was that the military officers passing through the hands of the coach have shown themselves to be infinitely superior to those who obtained appointments through the nomination and purchase system before that "abomination" of cramming was heard of. There is "war" in Boston at the present moment over the same subject, at least Mr. William Hawly Smith declares such to be the case as he fires what he calls "his big gun" while discussing the failure of Dr. A. W. Edson, of Worcester, to pass the examination which the New York Board of Education sets for those ambitious enough to become one of its deputy-superintendents. It would not be honorable for us to reproduce the whole of Mr. Hawly Smith's article

for it is copyrighted; but he virtually says that it was the memory-test that slew Dr. Edson, which, though it annually slays multitudes of would-be teachers, is notest at all. Mr. Beecher's declaration that "they who die in a good cause are redeemed from death," Mr. Smith thinks is a sentiment thoroughly true, and even if this trial should kill Dr. Edson, still would he die, as this modern reformer says, in the interest of a good cause, and the blood of his martyrdom would be the seed of a new era in examinationdom. "But he won't have to die," exclaims his somewhat excited admirer. "His temporary defeat at the hands of a belated barbaric method that still lingers in modern times, is enough to incite a school teacher's rebellion that will, ere long, wipe this untimely nuisance off the face of the earth. But we shall have to fight if we would win. Won't you begin the fight in your locality? You, I'm talking to—you who are reading these lines. Won't you broach this subject in your next county institute? Won't you help bring the matter up in the next meeting of the state association? Won't you help appeal it to the supreme court of our educational country—the National Educational Association? If we will do this, and move together, we can win shortly and surely. Let's do it! Lend a hand."

Those of our readers who will maintain after this that examinations are not doomed, must count on having Mr. William Hawly Smith to deal with, and a war with Spain or any other country would be nothing to the excitement that is likely to follow any opposition to his heroic advocacy. What can Dr. Edson be thinking of his Boston friends by this time?

The University of London has at last, it is said, after fifteen years of

patient waiting on the part of its friends, come into full view of an outerpoint of success. From being an examining body it expects to be also a teaching body; and apropos of this step, one of its graduates has written to the press placing the matter in so striking a manner that no one can miss seeing the injury London has received by the withholding of such an institution. As the *Educational Review* says, Mr. Dare, the graduate already mentioned, shows that Scotland, with a population of four millions, has as many as four teaching universities, while London has none, though it numbers six million inhabitants. A young Scotchman, if he wants to have a university education, has the greatest facility for obtaining it. A host of bursaries, scholarships, exhibitions, etc., are open to him if he is a poor man. Where is this to be found in England, and particularly in London, with its population half as numerous again as the whole of Scotland? And what is the result? There is a constant stream of needy Scotchmen pouring into England and taking good berths and positions, from which the uneducated or half-educated young Englishman is excluded. Now this crying injustice to young Englishman can only be remedied by increasing the number of teaching universities and by a general lowering of the high fees obtaining at such as University College and King's College. No poor man can pay such fees. Compare them with those of St. Andrew's or Aberdeen.

Indirectly in this connection the *Review* furthersays: "We are glad to see that the highly influential conference which was recently held in London to consider the question of the higher education of women, passed a resolution in favor of affiliating the different women colleges to the proposed Teaching University in London. Since the refusal of Oxford and Cam-

bridge to grant degrees to women, the question of providing some means which would adequately express the attainments of women has been a burning one. The conference fully discussed the question of the advisability of establishing a Woman's University, but it very wisely, we think, came to the conclusion that the best interests of women demanded that their colleges should be affiliated to a university in which the provision for male education was its chief function." The *London Times* in commenting on this resolution very properly remarks: "A university in which there was a constant reference to, or even an unconscious adaptation to, an imitation of the best male education of the day, would probably be more likely to exert a really beneficial influence upon existing female standards than one conducted by women for women, and in which the female element was not only supreme, but isolated." We think there can be but little doubt of the truth of this statement.

"The Bible is efficiently taught in the Protestant Schools, Jewish children

are not obliged to take New Testament lessons, but very many of them do so voluntarily; and it is satisfactory to know that not the slightest difficulty has arisen among the Protestant denominations over the matter of Biblical instruction during the last thirty years. This says much for the wisdom of the School Board and its staff of teachers, and especially for the admirable spirit of Christian unity which pervades all Protestant denominations. There is no reason why it should be otherwise—God's book is the best that can hold a place in the programme of any educational system or institution, and why should not all be agreed to have its contents taught to the young."

The above was written of the Protestant Schools in Montreal. We believe that the same is true of all the Protestant Schools in the Province of Quebec. Is there any good reason why the same commendable statement could not be made regarding the Public Schools of Ontario? We know of no sufficient reason. We hold that Quebec has other points for us, in Ontario, to follow, and to our advantage to follow, besides the one noted above.

CURRENT EVENTS AND COMMENTS.

THE politician in New Brunswick is not much in advance of the politician of any of the other provinces, when the question of education is up for consideration. The people of London are agitating for a Teaching University, and it is a marvel that they have been so long without one. The politician of New Brunswick, however, thinks that his province has no need for a university, and his brother of the same degree pseudo-statesman-ship in Quebec, has come to consider

a college something altogether unworthy provincial support. The good sense of the people of New Brunswick, the *Educational Review* of that province tells us, will lead them to resist any attempt to cripple the cause of higher education. If it were seriously contemplated—which it is not—to do away with the University and establish instead an agricultural college, such a step would be an acknowledgment that we are incapable of appreciating the real function

of a university. Granting that an agricultural college is needed, it does not follow that the arch of our educational system is to be pulled down to supply the material.

And there is every reason to believe that the people of Quebec will also stand by their institutions of learning, should the government persevere with their new school law at the next session of the Local Legislature. A system of public instruction consists of three facts, the elementary school, the intermediate school and the college, and a legislature that attempts the weakening of any one of these integral facts of the system, has denied the faith of having better things for the rising generation. And yet we are told some of the Quebec Colleges have received warning that their grant is about to be taken away. Another step is about to be taken in New Brunswick, which it is to be hoped will be taken in Quebec at an early date, namely the conveying of pupils to and from school. The plan has been adopted in the United States, where central schools are found to be more efficient than the ordinary district school, and much less expensive to the ratepayer. The new Education Bill of Quebec, lately defeated in the Legislature and about which the newspapers are finding little that is good to say, had a clause in it permitting districts to provide for the conveyance of pupils to and from school, and it is a wonder that the Department of Public Instruction has not been able to do something in this direction, through the inspectors before this. All that is necessary is a little missionary effort on the part of the inspectors to influence the ratepayer to take to the new departure. There are too many schools in all our provinces.

Lord Strathcona has written to the teachers of Great Britain the follow-

ing letter, which carries with it the necessary conviction that may yet make the whole Anglo-Saxon world akin.

Office of the High Commissioner for Canada :

17 VICTORIA STREET, S.W.,

January 26th.

SIR,—The attention that is devoted in the schools to making the rising generation better acquainted than formerly with the resources and capabilities of the outlying portions of the Empire is very gratifying.

Schoolmasters are frequently asked for information about the different colonies ; and the studies of the pupils in this connection result also in the subject being discussed in many homes in which it might not otherwise be mentioned.

If the rising generation are made to realise the importance of the heritage which is being handed down to them, no fears need be entertained for the maintenance of the Empire. Closer union between its different parts is also sure to follow, with the result of adding to its power and strength and of increasing its commerce.

I shall be glad to hear from any schoolmasters interested in the question and to send them pamphlets, which can be used to aid the study of the history, geography, and resources of Canada, and also to lend lantern slides and matter for lectures to meet this very practical method of supplementing the ordinary method of teaching which is now so largely adopted.

STRATHCONA.

The Brighton School Board have requested the borough magistrates to express an opinion adverse to the serving of drink to children in public-houses. Similar expressions of opinion have fallen from other benches of magistrates in the county, and it is thought that they will have consider-

able weight with the trade. In bringing forward the resolution, a member of the Board said there was no hostile feeling towards the publicans, who, it was considered, would welcome any action of this kind. It was stated that in the case of one public-house that was kept under observation, a hundred children entered in forty minutes, 80 per cent. of whom were under twelve years of age, whilst two of them were taken to be not more than three years old. Some of the children were seen to drink from the jugs that they carried.

Too many cooks spoil the broth, and, according to Mrs. Davies in the last *Contemporary Review*, there are in England a vast number not of cooks, but of teachers of cookery, with little or no practical results, except the gaining of Government grants. Housewives who are unfortunate enough to be cookless will certainly bear out Mrs. Davies's contention. An advertisement for a governess will bring scores of answers; an advertisement for a cook will fail to attract a single one. The causes of this failure, according to Mrs. Davies, are twofold. First and foremost, the teachers have no real grip of their subject. They have obtained certificates after a perfunctory training in schools of cookery managed by amateur committees, or under no official supervision. Secondly, the classes are too large, and the time allowed too short—about a fourth of that devoted to needle-work. The remedy is obvious. There must be proper State supervision, both of training schools for cookery and of the classes.—*Journal of Education*.

Lord Reay, chairman of the School Board for London, writes, appealing to the public on behalf of the funds of the London Schools Dinner Association, which, now in the ninth year

of its existence, has for its object the provision of meals for necessitous children attending the Board and voluntary schools throughout London. Last winter the association assisted 150 schools through the agency of fifty-two local committees, and provided 345,000 meals at a cost of 1,377*l*. The Prince of Wales has kindly supported the association by sending a donation, and Lord Reay trusts that many charitable people will be willing to follow his example. Contributions will be gratefully acknowledged by the Honorable Treasurer, Lord Kinnaird, 1 Pall Mall East, or by the Secretary, Mr. T. A. Spalding, 37 Norfolk Street, Strand.

At the annual meeting of the Lloyd Association of Great Britain, the chairman said that they were approaching some material developments of education, and he was glad to see that the work of the upper standard schools, which was the completion of the education system, had won recognition. He contended that among the curricula for the various schools they should have an industrial system which would enable the scholars to go into the earlier stages of skilled trades. There should be such a training of the hand and eye as would give a boy of fifteen or sixteen a development of the power of work on the lines required for bench and anvil. They would have to plan schools of types in which manual training would have a very large part, so that the young might be educated in a fuller manner and their artistic taste and intelligence be brought out. This expansion of the educational system of the country was very important, and the needs of girls as well as boys would have to be considered in the new departure.

A most important question was brought forward at a school attend

ance committee meeting near Hull on Tuesday—viz., how to get regularity of attendance of children in the rural districts. In towns children are closer together—an officer's district is manageable. Above all, the town workman knows the value of education, and insists on his children going when possible. Also, infractions of the Act are more easily detected, the factory inspector, being everywhere about, and child labor discountenanced. In the rural districts not only is the attendance officer's district wide, the employers of child labor scattered here and there, but also there is lack of appreciation for learning among the people, so that the few pence a day the child can bring in are regarded as preferable to the schooling. Therein lies the chief difficulty. The Vicar of Kirkella introduced the deputation. It suggested that he and the clergy might do a good work by teaching the rural folk that the parents who, from time to time, are convicted of beating, starving, and neglecting their children, are scarcely more cruel than those who deprive them of that education the nation provides and intends them to have. All can cry out against the folly of the young man who sells his reversion for a song; but that is nothing to the parent who, for the sake of a few pence daily, sells his children's chance for the future. It is the birthright for a mess of pottage over again.—*Church Review.*

Truly they do things on a grand scale on the other side of the line. The latest educational proposal is calculated to take away one's breath. It is nothing less than the building of an ideal home for the University of California. The discretion of the designer is to be unfettered. All he is asked to do is "to record his conception of an ideal home for a University, assuming time and resources to be

unlimited." Existing buildings are to be swept away, and on a cleared space of ground he is to erect "at least twenty-eight buildings, all mutually related; and, at the same time, cut off, as a whole, from anything which might mar the effects of the picture." The grounds and the buildings are to be treated together, landscape gardening and architecture forming one composition. Five millions of dollars have already been pledged, and further sums will be forthcoming as the work proceeds. The Horsham scheme is not a patch upon it.

The New Education is thus commented upon by a ratepayer of the "right sort." In his amusing letter he draws the attention of the rate-paying public to the inefficiency of the education imparted to the youths who have passed through the Board schools, giving a few illustrations of the sort of grammar that had been learnt. In doing so he has done the public a great service, and they will now be able to consider at their leisure whether "the game is worth the candle;" or, in other words, whether all the millions that have been expended in the erection of enormous buildings for the education of poor people's children have been justified by the results. Any manager of a business who, on taking stock after a certain time, found that it did not yield satisfactory results for the amount of money, time and labor employed in it, would be foolish to continue wasting all three in carrying it on, and the sooner it was wound up the better. Private schools gave much more attention to scholars in the olden time, and turned them out fit and capable for any ordinary business, and it seems a pity that the system was ever altered, to say nothing of the gross injustice of making those persons who have no children pay for educating other persons' chil-

dren, and those who send their children to private schools or colleges pay also for those who do not. I would suggest that if all the Board schools were turned into granaries for the storage of corn they would prove of much more use to the country and its people in the event of possible war, famine and surrender.

The above gentleman must have been reading the funny answers to examination questions, possibly one of the following, if not both. "What do you know about Lord Wolseley?" Reply: "He was a minister of Henry VIII., who exclaimed, 'If I had served my God as I have served my king I should not have been beheaded.'" "Give a definition of 'Tithes.'" Reply: "Things worn by ladies in circuses and pantomimes."

A QUAIN OLD SCHOOL-BOOK.

E. T. Carson, county auditor, has come into possession of a quaint mathematical volume. The title of the work is "The Federal Calculator, American Schoolmaster's Assistant, and Young Man's Companion." This book was published in Troy, N.Y., in 1802, the author being Daniel Hawley.

The author, in his preface, declares that he would not have attempted to perfect the work had it not been for an Act of Congress, passed in April, 1792, establishing eagles, dollars, dimes, cents, and mills as the common money of account in the United States, this mode of keeping accounts growing so rapidly that the author presumed he was serving the public by revising and adapting it.

Among the general problems at the close of the work are a number that seem peculiar at this day.

"An ancient lady, being asked how old she was, to avoid a direct answer,

said: "I have nine children, and there are three years between the birth of each of them; the eldest was born when I was nineteen years old, which is now exactly the age of the youngest. How old was the lady?"

"A gentleman went to sea at seventeen years of age. Eight years after that he had a son born, who lived forty-six years, and died before his father, after whom the father lived twice twenty years, and then died also. I demand the age of the father when he died."

"A man, driving his geese to market, was met by a man, who said good-morning with your hundred geese. I have not an hundred geese, says he; but if I had half as many as I now have, and two geese and a half, besides the number I have already, I should have an hundred. How many had he?"

The last three pages of the book are taken up with what the author gives as "copies" among them being these:

"When sorrow is asleep, wake it not."

"Malice seldom wants a mark to shoot at."

"Better unborn than untaught."

"He who seeks trouble never misses it."

"Kings, as well as other men, must die."

The Imitation Parliament is to be followed by the School City, and this is how the experiment came to be first tried: The founder of the "Patriotic League," New York City, Mr. Wilson L. Gill, conceived the idea last year of erecting a mimic city government in a vacation school of that city, to advance the study of citizenship—the chief purpose of the "League." The experiment was made and proved a success. Unruly boys became manageable and every-

body enjoyed the new responsibility. They held elections, and the mayor appointed a president of the board of health, a commissioner of street cleaning, commissioner of police, and three judges, etc., etc. The board of health appointed its inspectors, the commissioner of police selected a chief, a captain for each class, and policemen, and the judges named a clerk of the court. The teacher was honored by an appointment on the board of health. Civil Service rules prevailed. At the close of the school the mayor of New York city was invited to pay a visit to the mayor of the school city. He went in person and became a convert to the self-regulation scheme.

About the last elections in Ontario the *Evangelical Churchman* speaks on this wise :—

The recent Provincial elections and their results lead us to make a few reflections, which, as our position is absolutely neutral in politics, we can do without fear of giving offence to any. The electoral conflict, which has engrossed attention during the past six weeks, shows us that we have by no means attained to an ideal condition in our political life. There has been a lack of dignity and seriousness, a want of elevation in the methods pursued, much blind partisanship, bitterness of recrimination and recklessness of personal charges. It has been too much overlooked that there are duties and responsibilities devolving upon the Government, upon the Opposition, and upon the Press.

The State in its own sphere is as truly a Divine institution as the Church; rulers are ministers of God, called and appointed to discharge divinely constituted functions of government. Rulers and legislators are stewards entrusted with the political and social well-being of their fellows. Their position is not given

them for their own aggrandizement. They are public servants, invested with weighty responsibilities, for the right discharge of which they are accountable to God, and under Him to those who have chosen them to act on their behalf in the government of the land.

Those who seek to obtain office or to retain it simply because of the emoluments it may yield or the honor or profit which may accrue to themselves, are not worthy of it. Legislators who act not from conviction and principle, but from a desire to retain their place, disclose their unfitness for it. Men who by their conduct show that they are actuated by principle and that they aim at doing right without fear or favor will command the confidence of their fellows. Time-servers may win a transient popularity, but in the long run will fall into deserved contempt. When a Government passes acts simply to secure votes, or when it refrains from legislation which the interests of morality and righteousness demand and to which they had been pledged, it is no wonder if they, by their pusillanimity, lose the confidence of the country and meet with political reverses.

Then under our system of government, the Opposition also has its place and functions. A strong and rightly constituted Opposition is as necessary as a Cabinet for the preservation of that just balance of stability and progress which is essential to well ordered government. An Opposition errs when it makes its chief object to seek place and power by any means however unscrupulous; when it becomes captious and unreasonable in its criticisms, and when it follows methods which are not just and square.

Our legislators, on whatever side of the House they sit, ought to feel that the first consideration is the well-being

of the State, and not the triumph of a party. The object of a Government ought not to be to take advantage of its opponents, but to profit by their just criticisms and to adjust wisely and fairly all conflicting interests while they maintain integrity and exalt patriotism. The object of an Opposition ought not to be to harass and weaken a Government, but to watch legislation, check extravagance, expose abuses, while they acknowledge and honor what is praiseworthy and cooperate with heartiness and magnanimity in all that tends to the general well-being.

Nothing debauches politics more than a partisan press, which publishes only what serves its own party ends, and suppresses or distorts all that might tend to advance its opponents. A great responsibility lies upon the editors of political papers. We have few journals that exhibit the impartiality, the rectitude and the patriotism which ought to distinguish the organs of opinion in our land. The remedy is in the hands of our citizens. Let them refuse to countenance papers which indulge in personalities and misrepresentations. Let them insist upon purity, truth and honor in public journalism. If the prophets prophesy falsely, too often it is because the people love to have it so.

A reminiscence by Sir Joshua Fitch (at the Assistant-Masters' dinner): The trustees of a stagnating grammar school sought an interview with the members of the Endowed School Commission, stated their case, and asked advice. "To what do the trustees themselves attribute the decay of the school?" one of the commissioners inquired. After hesitation and consultation, a trustee humbly suggested: "Perhaps we had better send the commissioners a photograph of the headmaster!"

A Berlin headmaster has been contributing to a German medical weekly some interesting results of his experimental studies on the question of the over-pressure of school children. The best working days, he finds, are Mondays and Tuesdays, and the first two days after a holiday. The insertion of a holiday in the middle of the week would, it is thought, tend to a revival of the mental freshness which only lasts, as things are, till Tuesday afternoon. The best working hours are, similarly, the first two in the morning, and should according be reserved for the severer tasks; the three hours' afternoon teaching in the higher schools is especially fatiguing, and there should always be an interval in the middle. Holidays have, of course, a freshening effect, but it is not observable for more than four weeks—another reason for the more frequent insertion of rest days in working time. Much more might be done by proper arrangement of time-tables. The most fatiguing subjects are mathematics, foreign languages, and—more than everything—gymnastics, and, for many children, singing and drawing; while religion, German, natural science, and history strain the children but little. Sufficient consideration is not taken of easily tired children. Gymnastics, before or during teaching hours, are quite unsuited for mental work; the best restoratives are plenty of sleep, baths and walks.—*Daily News*.

Zeal for the public good is the characteristic of a man of honor, and a gentleman, and must take place of pleasures, profits, and all other private gratifications. Whoever wants this motive, is an open enemy, or an inglorious neuter to mankind, in proportion to the misapplied advantages with which nature and fortune have blessed him.—*Anonymous*.

SCHOOL WORK.

ASTRONOMICAL NOTES.

THOS. LINDSAY, TORONTO.

A REPORT came eastward from the Lick Observatory, on March 20th, that Mr. Perrine had discovered a faint comet, particulars not yet given as to whether it is one of those expected to visit us this year. It is within the light grasp of moderate telescopes, the brightness being estimated as of the 7th magnitude, on the usual star scale. It is passing northward and eastward through the constellation Pegasus, and is therefore visible before sunrise in the morning. Until an ephemeris is published it will be difficult to pick up the object in the telescope. Computing the path of a comet is very laborious work, yet an inspection of the processes as given in such works as Watson's Theoretical Astronomy, will show that when perturbations by other bodies are neglected, the analysis of the problem is within the range of elementary mathematics. Indeed many of the problems in practical astronomy are passed over from a mistaken idea regarding the amount of mathematical knowledge required for solution.

During April Jupiter will be the chief object for observation by the amateur. Passed opposition, the planet rises before sunset, and is therefore well up in the heavens at dusk. As the earth's orbital motion carries it away from the line joining Jupiter and the sun, the shadow cones cast by the former and by the satellites tend to the eastward; consequently when at transit over the planet's disc occurs, the satellite is seen to enter first, the shadow following and being still visible on the disc when the satellite has passed off. On the night of April 23rd, beginning at 10

o'clock, the phenomena of the transit of satellite I. and its shadow will be all visible at Toronto. On the following evening, again, this satellite will pass behind the planet at 7h. 20m., and the re-appearance will be out of the shadow of Jupiter at 10h. 13m. It is worthy of note that photographs taken of Jupiter have never been satisfactory, and at their best they would not of course show the difference in tint between various parts of the surface. This is another field open for the amateur, to sketch Jupiter at the telescope. The angular diameter of the planet is about forty seconds of arc, so that a three-inch telescope, with magnifying power of 60, will reveal an object much larger than the moon to the unaided eye. A good opportunity occurs in April to see Mercury, the eastern elongation occurs on the 10th, and for several evenings following, the planet should be easily seen. The high declination is an advantage in this case; Mercury sets about ten degrees north of the point of sunset.

Amateurs generally have difficulty in picking up the faint and distant planet Neptune. Occasionally, however, this object may be identified without much trouble. On April 24th, at 8 p.m., Neptune is four degrees south of the moon, while about three degrees north of the crescent is the second magnitude star Beta Tauri. This configuration of the three objects may help to identify Neptune.

It has been announced that the large telescope of Toronto observatory is to be brought into service in spectroscopic research, and we may expect to hear of some success in that direction. Instruments of the highest excellence are among the equipment, but there has been always a difficulty in finding time that was not devoted to regular meteorological work. We

understand that the director, Mr. R. F. Stupart, has placed the instruments at the service of one or two amateurs of this city.

SCIENCE.

J. B. TURNER, B.A., EDITOR.

QUITE recently a circular embodying certain suggestions with regard to curriculum of studies has been sent to the different High Schools and Collegiate Institutes, and opinions are asked for as to the advisability of the proposed changes. Of the three "major" suggestions, the third is of the greatest importance to the students and teachers of science. In this it is proposed that an examination practically the same as the present First Form examination shall be held, but that a year more be allowed for the preparation for it. To any one acquainted with the position of affairs that must appear to be a very wise suggestion. One year, the time allowed at present, for botany is entirely inadequate for the proper teaching of the subject, especially when it is remembered that the students who have to do the work in that time are the youngest in the schools, and further that of the year scarcely more than three months are available for the purposes of the practical work that is required to be done.

Of the "minor" suggestions one and two are in line with what the regulations of the Department of Education now require, while six proposes the addition of another science subject, namely, either geology or mineralogy. This is a proposition which calls for very careful consideration, and more especially by those who desire to see science take its proper place in our system of education, both as a means of training and as a subject of useful knowledge. Much progress has been made during the last decade in the teaching

of science in our schools, and the subjects in this branch that are now taught were chosen after careful consideration. Such being the case it will be wise before any additions are made to first see that the position occupied by these subjects is a satisfactory one. If it is a fact that the teaching of each and all of the sciences now attempted is being done in a manner suited to the importance of these subjects, then we may proceed to consider the advisability of increasing the number of subjects.

No one questions the value of the study of either geology or mineralogy, but it is a question for careful consideration whether the position of the science would be improved by the addition of either or both of these. With regard to geology much could be done by way of introduction to this subject in the teaching of the physical geography prescribed in the course for First Form students.

The circular makes no mention either of physics or zoology, subjects at present on the course of study, but this is doubtless an oversight, as any proposition to omit either of these valuable subjects should receive but scant consideration.

The following is the paper in Methods in Science for Specialist's Certificate at the examination for the Ontario Normal College in December, 1897 :

ONTARIO NORMAL COLLEGE, 1897.

METHODS IN SCIENCE.

(For Specialists.)

Examiners : { J. D. DICKSON, B.A.
W. H. JENKINS, B.A.

1. In a lesson on the common liverwort indicate (a) the relation which the mere acquisition of scientific nomenclature should bear to the other aims in the Study of Botany, (b) the method by which you would seek to achieve these aims.

2. Every High School pupil enter-

ing upon the study of Zoology has already acquired some skill in observing and some facility of expression. In a lesson on the grasshopper, taken as a first lesson on this type, show how you would utilise the above-mentioned powers to promote their growth.

3. "The mere performing of experiments in the laboratory, however well equipped the laboratory may be, cannot accomplish what is desired in the study of Science."

Assuming that you have a well-equipped chemical laboratory, illustrate your method of dealing with the element lead, so as to accomplish "what is desired."

4. Briefly describe the following plans of conducting experimental work in Physics, pointing out the advantages and disadvantages of each:—The individual method (simultaneous), the group method (simultaneous), the lecture method, the rotation method.

5. Teach a lesson on The Laws of Magnetic Induction, making use of the method you consider the most beneficial to the pupil.

ONTARIO NORMAL COLLEGE, HAMILTON.

The sessional examinations, which were begun on the 29th ult., will be continued until the 6th inst. An intermission then occurs until after the Easter holidays, when the examinations will be concluded.

The Women's Athletic Association gave a reception to the college boys and members of the collegiate basketball teams on Wednesday, the 2nd ult. With promenading and tête-à-têtes, the evening passed all too quickly and at a late hour the gathering dispersed.

On the 10th ult. a joint meeting of the college branches of the Y.W.C.A. and Y.M.C.A. was held in the

Assembly Hall, Mr. R. A. Thompson, B.A., presiding. The Rev. Dr. Beavis addressed the meeting on the subject of the Formation of Character, and sacred solos were rendered by the Rines brothers. The meeting was well attended, many of the collegiate students also being present.

The basket-ball tournament has at last terminated, and in future members of the teams will not be mistaken for would-be pugilists. More black eyes have been obtained accidentally in one month than during the whole foot-ball season. The Junior Leaving and Varsity teams played the final game on the 9th ult., the former winning the game and the championship.

A masquerade basket-ball match, which took place last Wednesday afternoon, was the source of much amusement. During half-time Messrs. Keys and Millar engaged in a fencing contest, which was the best feature of the programme.

The Literary Society have held a Mock Parliament at their last three meetings. Messrs. Bale, Kace and Keith were the leaders of the Government, Opposition and Patron parties respectively. The tendency of these meetings has been to encourage public speaking, of which more has been done than at all the other meetings of the Society combined.

The list of lessons to be taught by each student during the term has been posted up in the corridors, and includes two lessons in Latin, two in Science, one in English or Reading, one in Grammar or Composition, one in French, one in German, one in Arithmetic and one in Algebra or Euclid. 1st C. students, moreover, have a lesson in Drawing or Book-keeping and one other extra lesson. Each student has also about five lessons to teach in the Public schools. The practical work is thus given a more prominent place in the work of the school than hitherto.

CORRESPONDENCE.

TEACHERS' SALARIES.

To the Editor of the *Witness* :

SIR,—I noticed a letter from one signing himself "Farmer," in your columns a few days ago, touching the question of teachers' salaries, and using some of the most remarkable arguments ever heard of from a man so intelligent as your correspondent appears to be. In some of his contentions he is undoubtedly correct, and notwithstanding the fact that some high officials of the educational world of this province advocate legislation by which the minimum salaries of teachers should be fixed by law, I cordially support "Farmer" in his opinion that such would be absurd and unjust. From the days when our English ancestors passed the Statute of Laborers until now, the law of supply and demand has regulated the rate of wages. Legislative enactment can never, has never, made any very great inroads upon this law, and even when men were branded with an "F" upon their foreheads for seeking to better their position financially, the law to which I have referred, and which is a natural law, perforce regulated the case to a very great extent. I think the community may look with suspicion upon any attempt to force wages above or below what that law decides to be right under the circumstances, be that attempt the work of labor societies or paid officials of the educational bodies of this country.

But when the work and wages of educated and trained teachers are compared unfavorably with the work and rightful wages of domestic servants, I for one must dissent most vigorously. Whether some teachers

are or are not receiving all they are worth is not the question; the question is whether there is a greater value to be placed upon one kind of labor than upon another, and also whether the one who spends years of preparation and much money should receive a higher remuneration than the one who has done neither. I contend that there is no comparison between the work of the teacher and that of the domestic servant. In so far as mind is above matter, in so far as the character and fitness of our future citizens are above the cleanness of our floors or the whiteness of our linen, in so far as manners and morals are above puddings and pies, so far and farther is the work of the teacher to be ranked above that of the domestic servant in value. I do not wish to appear to underrate the work of a domestic; I would not belittle any honest labor. To me all honest toil is the service of God; but I do rank the labor of the preacher, the physician and the teacher at a higher value than the unskilled labor of the domestic or farm servant. To be logical, "Farmer" would have us believe that the miserable quack who administers Epsom salts and castor oil "ad libitum" should be paid for his services at the same rate as the skilled physician who has given years of study and has spent thousands of dollars in preparation for his life-work, if the former chance to spend more hours per day at his ignorant attempts to save life or ease pain.

Some of our teachers have spent two, three or four years at the academy, one or two at the Normal school and four at college at great expense, and yet "Farmer" would pay such men and women no more to teach his children than he pays to his servant who milks his cows and

feeds his chickens, if the latter chance to spend more hours a day at her humble, but honorable tasks.

True it is that some who call themselves teachers are but quacks; and this is the curse of our educational system. Such, I agree, get all they earn, and more; but the educated, the trained, the experienced teachers of our province are doing a work incomparably superior in character and value to that of the former class or of the domestic servant, and should receive a remuneration somewhat in proportion to the time and money spent in preparation and the value of their labor. The way to bring about a proper remuneration of such is not to make laws regulating salaries, but to make laws making it an offence to employ an untrained teacher for the minds of our boys and girls, as great as it is to employ and pay an untrained quack to doctor the bodies of the same, and perchance bring death into the home. In the latter case, the charge would be manslaughter; what would it be in the former? So long as young and inexperienced boys and girls are employed or allowed to be employed to train our youth, because they can be got at the wages of domestic servants, just so long will this province have to hang her head in shame, and just so long will the wages of our teachers in many places be less than that of domestic servants. I know that there are poor districts where the school tax is a heavy burden; but, Mr. Farmer, the school is for eternity; the dishes and pans for a day. There are school-houses in this province, even at this day, which are not comparable with the horse stables of some of the taxpayers for comfort and modern convenience. Am I to infer that the horses are of more value than the boys and girls because they plough eight hours a day instead of six, and therefore should have better quarters? I can-

not think this. It must be lack of thought and not of interest.

The authorities are doing all in their power to secure more money for our elementary schools, and better pay for better teachers, not for poor ones. Will the community, "Farmer" included, assist them, or are their efforts to uplift this province to be thwarted by opposition and want of sympathy? This seems to be the time for a mighty leap forward; it may never be repeated. Let all do their part and do it well, and the step will be taken. FARMER'S SON.

"THE PEDAGOGICAL TYPE."

THE foregoing is the title of an article in the February number of *The Bookman*, which it would be well for all teachers to read, on account of its suggestiveness and implied warning. On this article the following remarks are based.

The writer, Mr. George Merriam Hyde, appears to have small sympathy with the teacher; yet his remarks are in a large measure just. Now, no person with a fair amount of brains cares to be considered a type, and as all teachers are presumed to have this qualification, we will assume that none of them care for the appellation, yet the larger number of them deserve it, to a greater or less degree, and to a great extent it is their fault. But there is a remedy.

Too many teachers, when they come home tired from the day's work, and nervous from its annoyances, give themselves up to their weariness, and seek purely physical rest. Now, physical rest is good and necessary, but there is something more. Others come home with an armful of papers to be marked and work to be planned for the next day. This they let occupy the larger part of the time between school and bed time, and then they lie down exhausted. A third class

will, as soon as the opportunity offers, take out some work on pedagogy and delve over it until bed time. But on all of them the effect is the same. They return to school the next day weary and unstrung, tempted to hate themselves, their work, and their pupils. If you ask any one of these teachers if she has read a notable new book, she answers, "Oh, no, I have no time." If you hear her talking of her class in history, and the subject on which it is engaged, and say, "—'s history of that country or period is so fine; of course you have read it?" She replies, "No, I have no time to read anything but what is prescribed for each day's lessons." If you ask if she has seen the last art-exhibit or been to a recent concert, she will say, "No, I am too tired to go out again after I get home. I should not enjoy them if I went." Now, are not the fault and the remedy clear? Let the teacher live more outside of her daily labor, as the members of almost any other profession will do, and the result will be evident in a very short time.

There is hardly a teacher that cannot spare or make at least half-an-hour a day for outside reading, by which is meant reading that is apparently totally unrelated to teaching. Let her read those of the new books which are awakening the most interest in the thinking world; let her read some of the famous books that have stood the test of years—novels, history, philosophy, poetry; if science interests her, let her become familiar with its past history and present developments; let her read biographies of those who have been the great ones of the world, and brief histories of art and music. If she has only a short time each day, she must not be discouraged, but seize it, for "money a mickle makes a muckle." In addition to this, if she lives where there is opportunity, let her attend an art

exhibit or a concert occasionally, with the definite intention of enjoying it. To do any or all of these things, the teacher will probably have to make some effort at first, to overcome the feeling that she must rest, or work, or read pedagogical books. The answer to these objections is: first, that such reading as that recommended is both recreation and rest; second, that the work of marking papers, etc., will be carried on with much less effort after the mind has been refreshed by a total change of subject; third, that pedagogical reading need not be given up, but a fair division of time made, and in addition the pedagogical reading will be of much more benefit if attacked with a fresh mind, and from a new point of view. The present result will be that the teacher will return to her work next day with a mind refreshed and strengthened, her faculties alert, her nerves less sensitive to petty annoyances, and her recent reading proving of unexpected assistance in her daily work, by providing new material, illustrations, and arguments, and most important of all, new points of view. The final result will be that the teacher will gradually be drawn out of that rut into which she has been sliding, will be in touch with that active, thinking, living world outside of her vocation, and will cease to be one of a peculiar race. In a word, let the teacher live more outside of her teaching, and we shall hear less of the "pedagogical type."

EDITH GRANGER.

Dear Mr. Editor,

Can any of your readers throw any light upon the problem discussed in the following extract from one of our daily papers.

HISTORICUS.

It might seem about as profitless in the present age to try to supply a conclusive answer to this question as to endeavor to solve the equally

complicated riddle regarding the identity of the party who struck Billy Paterson. But there is nothing more remarkable than the present revival of interest in the subject in the United States, as evidenced by the animated way in which it is being discussed by the great American dailies and the American Historical and Antiquarian Societies and the conclusion which they are clearly arriving at that the claims of Christopher Columbus to be regarded, as he has been for some centuries, as the discoverer of the New World, are altogether groundless. Indeed, it is now granted by all the parties to the discussion that the most that can be claimed for the illustrious Genoese is that he re-discovered America, and that the credit of the original discovery belongs to others at least nine centuries before his time. Earnest research among and intelligent comparison between the musty records of the past, besides other evidence, are tending more and more to show that the Irish legend of St. Brendan and his discovery of America many centuries before Columbus saw the light of day is no myth, but founded on real, substantial facts. Not only do the Irish annals themselves bear out these, but they are strongly corroborated by the old Scandinavian sagas, upon the authenticity of which Humboldt and Usher have put the stamp of their authority, and which repeatedly speak of "Iland it Mikia" (Greater Ireland), as lying in the western ocean; by various old French and Dutch rhymes concerning the land discovered by St. Brendan, and existing centuries before Columbus, and last, but not least, by Jacobus Voragenius, Provincial of the Dominicans and Bishop of Genoa, Columbus' birthplace, who, in his Golden Legend, written long before Columbus set sail, spoke repeatedly of St. Brendan's land, the Hy-Brasil of the Irish, which was more-

over marked out vaguely in all the Italian maps of the time, and notably on that made by Paulo Toscanelli, of Florence, for Columbus himself before starting out on his first voyage. As remarked by the Boston *Daily Globe*, "supported by such authorities as these, it will undoubtedly need some stronger argument than styling it a myth to prove that in an age when Ireland was at the zenith of her power, possessed merchant ships and ships of war, St. Brendan, animated by the same spirit which prompted Columbus nine centuries later, did not discover America long before Columbus."

DEAR MR. EDITOR,—The teachers down our way have been comparing Mr. Clements' Compendious History of Canada with Mr. Roberts' book, and are daily expecting as a third element in the comparison, namely, Mr. Calkin's volume. What the final verdict is going to be, I am sure I cannot very well say, but as far as my examination of the two books goes, my own verdict is certainly in favor of Roberts'. Some of our newspapers have published criticisms of both books, and yet it would be well, would it not, for the practical teacher to avoid falling into the pit which, I am told, the secretary of the historical competition prepared for the teachers of Montreal when he got them to endorse a book they had not had the opportunity of reading. In the final verdict of our teachers who are to use the book, I am sure there will be no favoritism shown to the author, nor prejudice to his book. This is an age of fair play. Mr. Calkin, I see, has his volume in the press, and as soon as it appears the honest comparison, I suppose, will begin to be made.

Yours truly,

CHEDABUCTO.

Halifax, Nov. 29th, 1897.

CONTEMPORARY LITERATURE.

Behind a decorative spring cover one finds in the April *Scribner's* a variety of interest. Richard Harding Davis introduces a new and apparently flawless hero in *The King's Jackal*, Duncan Campbell Scott demonstrates how to gain a hearing by unlimited use of local color in a short story, called *A Legend of Welly Legrave*, a story of the Canadian wilderness, and Brander Matthews discusses the Conventions of the Drama. In fact the number is highly popular and deservedly so, but the reader in entertaining himself should not forget to read *The Point of View*, especially for the sake of the article entitled *The Commercial Value of Personal Publicity*.

The long lost *Amelie Rives* is the author of the complete novel in the April *Lippincott*. It is quite evident that the same person who wrote *The Quick or the Dead*, wrote the present love story, *Meriel*. It is probably the outcome of another experience, and it is frequently very interesting, besides showing internal evidence of a good deal of reading, Theocritus, Keats, Renan, Shakespeare, Pater, Browning, George Eliot, Tennyson, Isaiah and many others serving to decorate the character of the heroine.

The *Gay Gordons* from *Blackwood's Magazine* appears in *Littell's Living Age* for March 26th.

One of the most appropriate things in the April *St. Nicholas* is an *Alice Alphabet* by Carolyn Wells. Many past masters in the *Wonderland* books will read and remember with delight from "A is for Alice, who wrote to her feet," to "Z is the Zizzag the Mouse's Tale made." *The Bell Towers of Italy*, by John Ward,

is not only an interesting and instructive article, but it is very beautifully illustrated by Fern, Moran and Sayer.

The *Sunday School Times* in its issue for April 3rd considers an editorial which has recently been written elsewhere on *The Decay of the Sunday School*. There is also a particularly helpful article on *The Seven Graces of a Sunday School Teacher*.

A series of stories of *Working Girls* will be begun in the *Youth's Companion* during April. In these stories the aim has been to portray, with fidelity, the conditions which the self-supporting girl meets in factory life, business, the hospital, journalism or out-of-door work. The first of these, *Winning Her Stripes*, by Elizabeth B. Stryker, describes some experiences of a girl who chose the career of a professional nurse.

Our Lady of the Sunshine is a new summer annual which is to be issued by George N. Morang on the 1st of June. The publisher has spared no pains to secure a success worthy of his enterprise and the appearance of the magazine is waited with considerable interest.

One of the most interesting features of the March *Cosmopolitan* is a short story by Richard Harding Davis dealing with the present conditions in Cuba. The temper of the American nation is being fixed slowly in the heat of interval difficulty and foreign perplexity. There is an element in the United States that comes from British stock and they, at least, do not inherit a disposition to ignore anything — let us say — interesting.

Harold Frederic's story grows in interest. The usual number of finely illustrated descriptive articles appear in the present issue.

BOOKS RECEIVED.

Webster's International Dictionary receives this well deserved praise from Hon. W. P. Reeves, Minister of Education for New Zealand: "Complete without being cumbrous, compact yet in no way scanty, the International Dictionary is both sufficiently scientific for the scholar and handy enough for the hurried man of business."

Simon Dale, by Anthony Hope, published by George N. Morang, Toronto, is such a dashing adventurous story of the time of Charles the Second, as one might expect from this prudent author. It is likely that many readers will find Nell Gwyn the most interesting character presented. Indeed, Mistress Barbara, who was

virtuous and charming too, sometimes is hard put to it with the reader who need not exercise a conscience—but how terrible if true! perhaps one should exercise a conscience in this. Mr. Hope is quite right not to trouble himself too much with the exact way things happened. Historical accuracy is not a virtue in a novel.

From the MacMillan Company, New York, we have received First Lessons with Plants, being an abridgement of Lessons with Plants by L. H. Bailey.

From MacMillan & Co., London, through their Toronto agents, the Copp Clark Co., we have received Euclid's Elements of Geometry. Books 1 and 2, edited by Charles Smith and Sophie Bryant; also a particularly attractive edition of Heinrich Heine's Lieder Und Gedichte, with notes and introduction by C. A. Buchheim.

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THE RECORD OF THE YEAR 1897

INCOME—The income from all sources during the year 1897 was \$6,081,319.87, against \$5,858,476.97 in 1896, an increase of \$222,832.90, making the total increase for the two years, 1896 and 1897, \$506,028.31.

DISBURSEMENTS—The total payment to policyholders was \$4,162,603.48, an increase for the year over 1896 of \$173,278.31.

ASSETS—The excess of cash income over cash disbursements of \$118,227 has been added to the cash and invested assets.

LIABILITIES—Included in the liabilities as reported the current year, as last year, is every loss of which the Association had any notice whatever, thus embracing a very considerable sum of losses of which no item of proof has been received. As stated, however, every such dollar to the last report received has been included.

BUSINESS RECEIVED AND WRITTEN—The business submitted from the agency force during 1897 exceeded that received from the same source in 1896, amounting as it does to \$71,525,753.

DEATH CLAIMS—The death claims paid in 1897 amounted to \$4,060,479.14. There has been paid in death claims \$225 for every \$100 of expenses.

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