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THE CANADA  
EDUCATIONAL MONTHLY  
AND SCHOOL MAGAZINE.

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AUGUST-SEPTEMBER, 1890.

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THE TEACHING OF THE CLASSICS.

BY H. RUSHTON FAIRCLOUGH, M.A., UNIVERSITY COLLEGE, TORONTO.

OF late years great improvements have been made in our schools and colleges in the position and teaching of modern languages. Not only have those languages been placed upon a higher footing socially, so to speak,—that is, among their fellows in the academic curriculum, but the teachers and professors of French and German have shown such enterprise and enthusiasm, and have made such progress in methods of instruction that their Latin and Greek brethren, who used to turn up their classical noses with scorn at anything Teutonic or Romance, now humbly crave pardon and sue for pedagogic enlightenment.

Much of this advance is due, I believe, to the formation of Modern Language Associations. Once a year the members of such bodies meet to discuss, to exchange ideas, to urge reforms, and, above all, to unite for their common weal. In Ontario the results may be seen in the increased activity and enthusiasm of modern language teachers, in the greater prominence given to modern lan-

guages in the University curriculum, and in the largely increasing number of students in this department.

It is the duty of classical teachers to take a leaf out of the book of their *modern* friends, and unite both in their own interests and in those of the studies which they have, or ought to have, at heart. Let them throng to the meeting for organization which is to be held in Toronto next Christmas vacation, and there let professors and lecturers and teachers resolve to work, shoulder to shoulder, for the cause of classical education in Ontario.

In the frequent discussions of to-day upon the educational system, it is pleasing to note that the classics are not regarded with the same hostility as formerly by the specialists in other departments. The modern language teacher acknowledges the value of Latin as the parent of the Romance group of tongues, and sighs for a knowledge of that Greek, apart from which half of our modern literature is inexplicable. The scientist has concluded that for his special studies a little learning in Latin and Greek is far

from dangerous, while much classical knowledge gives his students such a grasp of the nomenclature of the sciences that half the difficulties before them vanish. Not to speak of the absolute necessity of the classics for students of theology and metaphysics, we find it admitted on all sides that Latin and Greek must continue to hold a prominent position in every sensible system of liberal education.

However, it is not my intention to dwell here upon the claims that the classics have upon seekers after culture. The point I wish to call attention to is the objection made by many who are by no means hostile to us, that the time spent upon the study of Latin and Greek is out of all proportion to the actual results achieved. This is a serious objection, and it is worth while to examine it with honesty. A boy studies Latin, it may be for three years, and Greek for two, before he enters the University. Here he continues his classical studies for from one to four years, but, on graduating, has he acquired such a mastery of these languages that he can, with readiness, translate from them into English, to say nothing of retranslation into Latin or Greek? Can he, without fear and trembling, explain the meaning of a line from Virgil or Horace or Homer? Does he, at his own sweet will, take up again his old college texts to revel in the delights of those literatures which he ought to love and be thankful for? In a word, has he in those long years of study passed beyond the barest elements, which are, as it were, only the outer court, and entered the inner shrine of the temple?

But, classical teachers reply, to say that a boy spends so many years at school and college in the study of Latin and Greek is a misleading statement. Owing to the multiplicity of subjects to be taught, only a short time is really devoted to the classics.

True, we here face the greatest difficulty our schools have to contend with. Teachers and pupils are overburdened with work. Not only have the time-honoured classics and mathematics to be provided for, but English, French and German have more prominence than in former days; the natural sciences, with good reason, are pressing to the front, and in addition to this heavy demand upon them, the schools must teach history, geography, drawing, principles of reading, and so on—a list long enough to make a head master go into rapid decline. The situation is ably discussed in the *Contemporary Review* for May of this year, by Mr. Welldon, head master of Harrow.

We must curtail, we must retrench somewhere. Let us venture to begin. I fear it will be a case of the familiar hornets' nest. Will our English friends, oyster-like, accept the invitation of the walrus and the carpenter, and submit to partial destruction for the sake of those who love them? Unlike those heroes of Wonderland we wish to make away with only their shells, those useless encasements which in these peaceful days only check their growth and prevent their swelling with fatness. For what possible benefit is derived from much of the English grammar (that *bête noire* of so many unfortunates) which takes up valuable time in our schools? We eat the husks of corn when we might be living on the fatted calf. If you will have grammar, give pupils one year of Latin and they will learn more about grammar—English grammar, too—than years of ferreting in the metaphysical subtleties now in vogue can yield.

Certain other subjects there are upon which I entertain heterodox views, but for fear I may be "hoisted by my own petard," I will whisper my sentiments upon these things in private.

Yes, we have reason to complain of multiplicity of subjects. And yet we must face the fact, that owing to the wonderful progress made by science in recent years, subjects of study *must* increase in number. What is the conclusion? Are we to accept Mr. Welldon's verdict that the capacity of pupils is limited, and therefore we must sacrifice the old subjects for the new? And if so, must Greek go? Must Latin go? We need not fear such a calamity. When we read such testimony as the following, from a late Professor of Poetry at Oxford, we may be sure that Latin and Greek must stay:

"The thorough study of English literature . . . is hopeless unless based on an equally thorough study of the literatures of Greece and Rome."\*

Not an easy thing is it to cut adrift from the past. As a veteran† in war and education alike has eloquently put it, "until we can disentangle from the growing structure of to-day the fibres of the far-off centuries, until we draw out from our own lives the warp of the 'loom of time,' we cannot attain to any high culture without an adequate knowledge of that world of the ancients to which we owe so much."

Assuming then that the classics must ever find a place in the curriculum of liberal studies, let us ask whether we teachers are satisfied with the results we secure to-day. If we are, then are we indeed in a sorry plight. Is there not a widespread feeling that only too seldom do we inspire in our pupils a love and appreciation for the great literatures of Rome and Greece? Nay, do we not often see that after all their years of training our pupils are scarcely able to translate correctly a page of Cæsar

or Xenophon, while greater writers are unknown to them? One need not be lynx-eyed to perceive this.

The fault lies in the methods employed. *Nos consules desumus*. We must so teach that we shall produce greater results. We must be progressive. The older methods were admirable under older conditions. When two-thirds of a school-boy's time was given to classics, when Latin was begun at the age of five, and Greek of seven, when boys had read all Virgil and Horace and Tacitus, the greater part of Homer and Sophocles and Demosthenes, before they entered college, then the old methods were reasonable enough.

But now we must economize time. Can we still secure thoroughness in teaching? Practical men say yes, and practical men have succeeded in the experiment. It is in the schools that improvement must begin, for in the colleges and universities the structure must be built up upon the foundation prepared, and where this is unsound or weak, that will be weak or unsound also.

Under the present system, then, we fail to give our students a reading power in Latin and Greek. As Professor Hale puts it, "What they get is not the power to read Latin—to confine what I have to say to that language—but the confirmed habit of attempting to 'dig out' the meaning by a slow, painful and dangerous process. We set our students to work at learning to read Latin by a method founded on unreason—a method very similar, except in its lack of the element of pleasurable success, to that by which Jack Horner, in the nursery rhyme, got the treasures of the pudding dish into his mouth—a method which refuses to think the thought as the Roman thought it, and substitutes instead a process of hunting up one thing, wherever it may be in the length and breadth of the sentence, and

\* Palgrave, "Province and Study of Poetry."

† Dr. Gildersleeve, Professor in the Johns Hopkins University.

then another, perhaps far removed, and then another, to be patched upon the first, and then another to go with the second, and then another and another, and so on, with the blessing of Heaven on the result, or not, as the case may be."

In the short space to which I am entitled, I cannot do more than simply call attention to the lines which those who desire improvement in elementary classical teaching might follow. If I can but excite discussion upon the points raised I shall be well repaid.

1. Let pupils be led to realize that Latin and Greek were once (at least) living languages; that the people who spoke, wrote and read those languages were rational creatures, and spoke, wrote and read as they thought; that, therefore, Latin and Greek must be read in the order written, and must not be treated as Chinese puzzles. In other words, we must lead our pupils to "think in Latin and Greek." If a teacher imagines this to be chimerical, let him, I pray, order at once two cheap pamphlets, published by Ginn & Co., Boston, and written by a well-known and successful teacher, Professor Hale, of Cornell University, on "Aims and Methods of Classical Study," and "The Art of Reading Latin." The latter, especially, will be found most suggestive and instructive.

2. As with the modern languages, let pupils be trained through the ear as well as the eye. "It is blind and cruel folly," says J. E. B. Mayor, in his *Latin Heptateuch* (1889) "to teach languages through the critical eye alone, not through the quickening voice." Let us have more dictation, more of the oral element in Latin and Greek. If we could abolish our absurd English pronunciation of these languages, and substitute a more rational and more correct one, we should gain not a little.

3. Let us bring our pupils to an author as early as possible. It is no longer considered sensible to keep pupils for one or two long years on Latin and Greek grammars without introducing them to the languages themselves. Grammar and text should go together, but the grammar should be learnt largely from the text. Without committing myself wholly to the inductive method, I would earnestly recommend teachers to study and test it. A thorough exposition of this method, based upon the first book of *Cæsar's Gallic war* for Latin, and the opening chapters of *Xenophon's Anabasis* for Greek, has been prepared by Harper & Burgess.\* Professor Harper, one of the editors, is well known for his success as a teacher of Hebrew on the inductive method.

4. Sight translation and the writing of Latin and Greek prose should be practiced from the outset. The Education Department and the University of Toronto have taken an excellent step in requiring sight translation from all candidates. As an examiner, I can testify to the excellent results (seen even in the Primary Examination) that have already sprung from this regulation. The prose requirements should for the earlier examinations be of the simplest kind, and selections for examination should consist of easy sentences, and such continuous passages as are based strictly upon the authors read.

5. For the Primary Examination the Department would do well to have readers prepared, giving easy passages in prose and poetry from a variety of sources. The selections for examination could be changed from year to year. The adoption of these readers would probably kill the pernicious habit of using keys. It

\* Ivison, Blakeman & Co., New York (1888). Retail price for each book about \$1.35.

would also make the work of both teachers and pupils more interesting and if care were shown in preparing the selections, grammatical and other, difficulties could be presented in proper gradation. Above all, we could thus consult the æsthetic needs, referred to by Mr. Hagarty, of that large class of students whose education does not extend beyond that obtained in the High School.

Finally, what we teachers all need is greater enthusiasm for our noble work—an enthusiasm based upon the conviction that the languages we teach are of the highest value, not only as instruments for the training of the mind, but as enshrining two of the greatest national literatures of the world, without which the literature of to-day would be poor and weak, both in body and in soul.

### MINUTE CRITICISM OF ENGLISH.

BY M. F. LIBBY, B. A., ENGLISH MASTER, COLL. INST., LONDON.

IT will be a long time before the last word is said on the subject of methods in English. Those who would speak consistently and with authority must refer their opinions constantly to the great fundamental principles of education, which make the only sure and reliable foundation for method in any study. Mere skirmishing in particulars and details of English teaching is unsatisfactory. In the present paper the object will be to proceed from educational axioms to a clear notion of the best method of dealing with English literature in High School classes. The present writer, while possessed of strong convictions as to what that method is, believes that he is open to conviction of error and is certain that discussion will lead to discoveries of useful truths for the general use. Literature is a study that anyone can teach in some fashion, this is why method is the chief criterion of excellence in the average English teacher. There are a few whom natural gift and an instinct for teaching will place in the first rank without much effort at acquiring a method, but we do not write for the geniuses, it would be a work of supererogation.

Beliefs are important just so far as

they are taken as rules of action. Experience shows that beliefs regarding methods of teaching have great practical results in class-room work.

English in its three subjects—literature, grammar and composition—can touch a pupil at any point in his whole organization, his physical life, his intellectual life, his moral life, his emotional and æsthetic life, even his spiritual life may be legitimately guided, elevated and strengthened more directly and effectively by the English master than by any other—than by all the other masters. This may be regarded as enthusiastic; few thoughtful people will question the statement, except in the matter of intellectual life or that part of it known as the reasoning faculty. Perhaps science and mathematics have more to do with this than English, though one may be pardoned for doubting even that. But that the English master has the most universal influence over the pupil is unquestionable. What master even claims to influence him in so many departments of life? The true place of the English master, then, is improve the pupil where he finds him weak and to give the finishing touch of harmony to his complex nature. He alone

can give a pupil that active love of the true, the beautiful, the honourable and the noble, which may be called spiritual life or the perfect work of education.

The distinction between a science and an art is fundamental. It seems impossible to conceive that a method can be selected for any study unless it has been decided whether that study is an art or a science. English is universal, it contains both arts and sciences. Now it may be questioned whether this consideration has been made prominent enough. There are three or four great English subjects called in our school literature, composition and grammar; also reading. How are these to be classified under those elementary heads—art and science? In order to keep this paper within its limits the reasoning on this subject must be admitted and even the definitions of an art and science. It appears that there are two parallel courses in English, each beginning with synthesis proceeding to analytic treatment and ending, as is proper, with a higher synthesis. These courses are: I. (a) easy composition, (b) grammar, (c) higher composition or literary effort; II. (a) reading, (b) scientific study of literary productions, (c) literary effort. Those who will take pains to understand how this classification has been reached will probably agree that it represents the present state of English in Ontario, slightly idealized. As a fact there is too little synthesis and too much analytic work (especially scientific grammar) in the lower schools. It will also appear that the ideal course would merge these two into one, which would consist of (a) simple synthetic language studies (reading and writing without rules); (b) scientific language studies (grammar, literature studies and rhetoric); (c) advanced composition (writing of essays and possibly versification.) It may be remarked in passing that

the most ideal theories and practical common sense founded on experience denounce grammar (the science) in primary schools.

Now the point of all this with reference to the present subject is that literature in secondary schools is a science. This is so clearly evident to anyone who makes a study of pedagogics that contradictions of it and their consequent absurdities and inconsistencies are merely ludicrous. If anyone should in the public print deny that literature is a science as it is studied in secondary schools and that it should and must be a science, it would be time enough to refute his views; but no writer who sees the nature and importance of this distinction will fail to see the truth. Therefore while armed and well prepared to defend this view one may take it for granted that no proof of it will be required by professional people. Some of my colleagues will be wondering why it has been necessary to make so much ado about what to them seems nothing. Well the reason lies here. It is held by some who would speak to us with authority that pleasure is the object of literature studies and that the English master is doing his work completely when he blesses his pupils with emotional pleasures as a result of his reading. How has anyone ever heard of pleasure as the direct and proximate result of a scientific pursuit? What this paper would particularly emphatically and absolutely deny is that literature, as studied in High Schools, is bound to give any pleasure whatever to the pupils who study it beyond the pleasure that chemistry yields them, namely the pleasure of a healthful, intellectual activity. Now this is an extreme way of putting the truth certainly, but it is the truth, and if the passages of literature to be studied were vile and worthless the truth of it would be manifest to the dullest.

The pleasure of High School literature depends not on the treatment but on the material, and the determination of methods in literature has nothing whatever to do with pleasure but only with truth. Fortunately in most subjects the pursuit of truth is a pleasure in itself.

But now having taken it for agreed that a subject in which we observe phenomena for the sake of analyzing its effects and generalizing such facts into truth as we may think it useful to retain is a science, and that since we make no constructive efforts in our literature studies literature can in no sense be called an art, having shown that literature is a science and necessarily and exclusively a science in our schools; it is most important to show that it is a very different science from chemistry and needs very different methods of study in some respects. It has long been an axiom in this province that a scientific study must be pursued by the use of the inductive method of teaching. Now the inductive method of teaching when followed in the spirit gives life, but when followed in the letter it kills both intellectually and spiritually. As commonly understood it requires a pupil to observe all his facts and formulate all his principles for himself, to believe nothing without independent investigation, to look with suspicion upon every new fact and principle he comes across. Now some will say that this is too narrow a description of the system, and that it demands only that a learner shall proceed from the known to the unknown with caution and logic and keen observation. However that may be, it is carried to so great an excess that we are training a race of mere stunted logic-mongers without heart or will; they may make good mechanics and prudent farmers, but unless we make a change we shall never have a great literary man, nor indeed a great man of any kind, for

even a great scientist must be more than a reasoner—must have the inspiration and kindling imagination of the poet; a scientist in the narrow inductive sense is not superior to any other good sensible mechanic. If we are to teach our pupils to discover by investigation and generalization all the principles of which they will stand in need we are to put them each into the position of another Adam; they must reject the moral canons founded on revelation or tribal experience, because it is of no use to remember canons that they have not come by honestly, to use the cant of the inductionist; they must reject the principles of dramatic composition, epic and lyric poetry, all the canons of prose structure, all the rules of painting and music unless they find them for themselves, and of course they cannot unless they live thousands of years and have the combined genius of the human race. If in natural science studies it is impossible to follow this method in the letter, does any teacher honestly think that his pupils discover the laws of chemistry because he teaches them those laws in the Socratic and inductive method? Eventually they must memorize the principles in canons even of chemistry and grammar. And if only a small point of the course in natural science is strictly inductive, how can it be argued that in poetry a pupil must find out all the principles for himself? In the recent controversy on this subject it was held by an advocate of broad rather than minute reading that the induction and formulation of canons, being an intellectual exercise, was of little or no consequence in literature. This of course means that literature is not a science. What then is it? An art? By no means! What then? The study of æsthetics. That is his answer! I accept that as true but what does study mean but science and what does science mean but formulation of



principles? Can anything be simpler than the source of these fallacies when one appeals to fundamental principles of education? It is impossible for the non-professional to understand that æsthetics, that most sacred of subjects to the artistic mind, can be a science but he should not consider it profane to hold that it is a science when Schiller, Coleridge, Edgar Poe, and Ruskin have been its formulators or scientists. To advocate the study of æsthetics and to despise the formulation of canons of art is to tell a pupil to reach a certain goal and to stand by and jeer at his efforts to reach it. Surely this case is impregnable. The point of view thus reached is, then, that the sole object of the literature teacher is to teach his pupils the principles of structure and taste that have been generalized by critics of English literature; these must be taught and imparted in the inductive spirit, but to leave the pupil to formulate them all would be to violate the spirit of the inductive method. One more word in regard to that method; its aim is to give a careful, not to say sceptical, habit of mind; when this is fully accomplished its mission ends: thereafter high authority for laws or truths must be accepted. The extreme notions of the necessity of independent generalization may be charged with having bred most of the sterile, loathsome, arid scepticism in art, science and religion of the present age.

I have not so much as touched upon the subject of minute reading, directly. Any reader who has followed the argument of this paper and carefully filled in its gaps will see for himself that the science of literature not only implies minute reading but is, itself, little more than minute reading gathering and growing into generalization of artistic truth. That this view is at first repulsive to the artist is true and not surprising; the artist by reason of great gifts of

memory and vivid imagination does all this work unconsciously, he cannot tolerate the analysis which his mind accomplishes by what some call intuition, but High School teachers cannot teach for genius; our methods are selected for the average—even the dull; and to take fine methods for uncultured children would be to miss our aim entirely. It has been said that "literature that we cannot enjoy is better left unread." No statement of a principle has ever filled me with such contempt, such passionate indignation, may I say! What does it mean? No music that does not please my uncultivated ear is worth hearing; no temple worthy of a God that does not rouse the sublimity of my poor half cultivated nature is worth contemplating; no statue that does not thrill the heart of a Canadian farmer with its pure lines and curves of beauty is worth an effort to appreciate; no painting that would be uninteresting to a mob of average citizens is better than their best æsthetic judgment can know and love; no poem, alas for the conclusion, no poem, that a poet might delight in, is worth reading unless an average High School pupil can immediately and without the drudgery of learning what it is all about find a profound and heartfelt pleasure in it. If this is advanced thought in art matters may we long be preserved from advancement. What we try to impress on our pupils is that since they applaud most loudly at the most tawdry music, admire *honestly* the vilest chromos, think the most outrageously painted and constructed houses "*cute*," are thrilled by the veriest doggerel and fascinated by E. P. Roe, that when their taste approves anything it must absolutely and on that account be ugly and unworthy, and that they must struggle slowly but resolutely to the higher the better and the best; the true, the thankful, and the noble.

## THE PRACTICAL VALUE OF A LIBERAL EDUCATION.

BY PROF. WILLIAM A. MERRILL, MIAMI UNIVERSITY.

PROBABLY there is no question more often aimed at college graduates than this: What is the use of grinding away at the classics, mathematics, and all the 'ologies? And the question is often asked in good faith, and we all ought to be provided with an answer. The intellectual aristocrat might reply with a general negative, and very possibly the answer would be correct, for we cannot disguise the fact that with the single exception of teaching, college learning has no cash value, that is to say, there is no market where one can take his Latin, Greek, and Mathematics, and turn them into money. Now all knowledge may be roughly divided into two classes, into the immediately useful and the potentially useful; into that which perfects a man in his trade or profession, and that which increases the mental stature of the man. We all know the passage in the *Iliad*, where the poet describes the hewing of the ship timber; the artisan accomplishes his work, but the labour increases the strength of the man. The two results go together. In the language of philosophy, there is the objective result of the work accomplished and the subjective result of the increased power of the actor. Now, when the task is a mental one and not physical, the strength of the mind is increased just as the strength of the arm of Homer's ship carpenter was; and that is what we mean by mental discipline. This mental discipline is one of the great aims of education. The man must possess himself, must have full control over his bodily furniture; and this control is most easily and surely gained by a carefully arranged mental curriculum; a course of intellectual gymnastics

which will do for the mind what the gymnasium does for the body.

The great object of a liberal education is not the imparting of knowledge; it is the teaching of wisdom. Boys go to college and men come from it. And consequently the course of study is not planned for the making of good lawyers, doctors, chemists, and merchants; but to make men, well-developed men, physically and mentally. Hence the practical value consists in the elevation of character, in the more lively sympathy with the true, the good, and the beautiful, and in the increase of mental power noted above. We claim that, other things being equal, the liberally educated man is a man of greater power, of greater influence in the community; that his training strengthens him for any calling in life; but above all, that his ability to enjoy the higher pleasures of life is vastly greater. This is the great advantage; this more than compensates for the trouble and time spent in the class-room. Is it nothing to be able to see the beauties of a painting, to be delighted with a musical symphony, to see poetic beauty? "But this power is special and technical; it belongs to the artist, the musician, the poet." Very true; so it does, in its perfection, but the lower degree of enjoyment acquired by general culture gives pleasure also. Imagine for a moment, the plan of life on which a savage lives; imagine the whole teaching of history and the heritage of culture swept away from us. Even the Philistine can see the difference between the savage and the civilized man; or, as I prefer to put it, between the cultivated and uncultivated one. If, then, there is an unconscious cultivation gained from the civilization

in which we live, which all regard as valuable, how much more valuable is that special and direct cultivation gained by a liberal education?

But the most frequent questioning is that of results. The skeptic tells us that the great men of our country are not college men. This question is not new; it used to be discussed at Rome in Cicero's time. In the oration for Archias, Cicero tells us that he has known learned fools who have been to school, and great men who have not; but when a man with brains is educated then the best results follow. In the older countries of Europe we find that, as a rule, the great men have been college bred; and if, in our young country, the opposite principle seems to hold, we may fall back on the experience of history for our great principle, and may meet objectors with Cicero's dictum. Abraham Lincoln was a great man; would he have been less great if he had had a liberal training? I use the word great as it is generally used in such a connection,

in the sense of political greatness. This kind of greatness depends most largely on executive ability which is inborn. It is not fair to blame the colleges for not turning out great administrators; nor is it just to claim that liberal culture and administrative ability are incompatible. The best exponents of culture in the Roman world were Cicero and Cæsar; the former was moderately successful in executive work, and the latter remarkably so. The colleges cannot create, they can only develop what comes to them; and if a literary man is a failure in political life, it should be no more astonishing than the failure of a machinist to do carpenter's work. We must reiterate the principle that the task of the college is to develop the whole man, and not a part of him; and therefore adverse criticism must be directed against the result as a whole, not against the least of some particular natural endowment of the man, or failure in some technical specialization in the work of the world.—*Education.*

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## CANADA AND THE UNITED STATES.

**T**HE Canadian Dominion and the American Commonwealths trace most of the political institutions they possess to the great English mother of all governments. In the course of many years, diversities have naturally grown up in the working out of those institutions. It is generally taken for granted in the United States, that in these diversities the advantages are altogether on the side of the States. This, however, I take to be a mistaken view. I think Canadians may fairly claim that they possess institutions worthy of the study and imitation of their neighbours.

I acknowledge that in the constitution of the Upper Houses, in the existence of the political veto, in the

*financial dependence of the provinces to a large extent on the Dominion exchequer, there is room for doubt whether the constitution of Canada does not exhibit elements of weakness. The Senate of the United States is a body of great power and varied ability, to which the people may refer with pride and gratulation. The reference to the courts of all cases involving points of constitutional interpretation has also worked to the advantage of the commonwealths. On the other hand, Canadians call attention to the following features of their system as worthy of the serious consideration of their co-workers in the cause of good and efficient government;*

An executive, working in unison

with and dependent on Parliament; its members being present in both branches, ready to inform the House and country on all matters of administration, holding office by the will of the people; representatives initiating and controlling all measures of public policy and directing generally private legislation.

An effective and methodical system of procedure, regulating and controlling all legislation of a private or special character, so as to protect vested rights and the public interests.

A judiciary not dependent on public caprice, but holding office during good behaviour, and only removable by the joint action of the two Houses and the executive of the Federal State.

A large and efficient body of public servants whose members hold office not on an uncertain political tenure, but as long as they are able to perform their duties satisfactorily, and who have always before them the prospect of a competency for old age at the close of a career of public usefulness.

A system of voting at elections, which effectually secures the secrecy and purity of the ballot, effectually guards the voter "against the ticket peddler, election workers and spies," and practically "takes the monopoly of nomination out of the hands of professional politicians, and removes the main pretext of assessments upon

candidates which now prevent honest poor men from running for office."

The jurisdiction possessed by the courts of trying all cases of bribery and corruption at elections, and giving judgment on the facts before them, in this way relieving the legislature of a duty which could not, as experience has shown, be satisfactorily performed by a political body influenced too often by impulses of party ambition.

The placing by the constitution of the jurisdiction over divorce in the Parliament of the Dominion and not in the Legislatures of the Provinces—the Upper House being now by usage the court for the trial of cases of this kind, except in the small Maritime Provinces, which had courts of this character previous to the Federal Union.

The effect of the careful regard entertained for the marriage tie may be estimated from the fact, that from 1867 to 1886 there were only 116 divorces granted in Canada against 328,613 in the various States of the Union.

The comparisons I have made ought, I submit, to show that Canada has been steadily working out her own destiny on sound principles, and has in nowise shown an inclination to make the United States her model of imitation in any vital particular.—*J. G. Bourinot.*

## WHY PEOPLE PREFER TO LIVE IN CITIES.

CONGRESS at this time is debating the tariff question. But there is a larger question than the tariff question that is being debated in hundreds of thousands of homes in this country. Farm life is becoming less attractive than formerly. At all events farms are going down in value, while the price of real estate in cities is increasing with very great rapidity.

This concentration of the population in cities has been going on for a quarter of a century, and the tide has now set in with so much force, that farms that were quoted at \$100 an acre have declined to \$60, and even \$50. According to reports, farms in New England, New York, New Jersey, and Ohio are steadily depreciating in value. This is a very serious matter.

Whatever touches the country home, touches the life of the nation. The wealth of this country is made on the farms. The sheep of this country add three hundred million to the wealth of the country every year. While at the present time this subject has not become the talk of the streets yet it is the serious question of to day. What are the causes that render the city more attractive than formerly?

First.—Those who leave the country for the city find readier occupation. The building up of the cities has caused this. Scarcely any person that comes to the city fails to find employment. Formerly this was not so. Thousands that once came to the city had the utmost difficulty in obtaining a living.

Second.—The cities take more interest in the young men and young women that come to them from the country. There are many institutions that are open to assist, direct, and counsel, to say nothing of the churches, Sunday schools, Young Men's Christian Associations, libraries, and evening schools, etc., that exist.

Third.—The cities are more attractive than formerly. During the last quarter of a century much attention has been paid to building. There is an increase, too, of theatres and other things that make the city a more attractive place than the country.

Fourth.—The building of the railroads has made intercourse between people more ready, and the people upon the farms become acquainted with people from the cities. There is less isolation than formerly. There is readier means of getting to the city, visits become lengthened, and the visitor becomes a resident.

Fifth.—It must be noted here that farm work has become harder than it was once. The farms have become worn out or deteriorated; in all this Eastern country they have been cultivated in a wasteful and extravagant

manner. The soil has not been replaced, consequently those who own farms know that they produce very little. One cannot live upon scenery. Then, again, the Western prairies are in opposition to these worn out farms. Corn and wheat can be raised very cheaply there, and the railroads facilitate their transportation eastward, so that another cause is added to the depreciation of farm lands of the East.

The question will be asked, What can be done to stem a movement which is to be deplored? We doubt whether it is in the power of Congress or legislation. Probably it is a movement that will go on for a quarter of a century. Then a reaction will come, serious clouds will arise. As the continued destruction of forests has occasioned these tremendous floods, so it will be seen that the depreciation of farm life will also lower the tone and character, moral and social. Hence, there will be made an effort to restore this balance which is now disturbed. Then there will be efforts to create a love for country life. The late movement to encourage patriotism will then have its parallel in encouraging love for country life. This movement may be begun now. First, there should be special efforts in the schools to show the pleasures and delights of life in the country, and the charms of natural objects. We must cultivate a love for the country. It is God's handiwork.

Then, again, there should be better schools in the country. One of the great attractions of the city is that its schools are far superior to those of the country. The poorest schools are in the country. This is a well known fact. The schools of the city have improved in some cases a thousand per cent. while the schools of the country have gone backward. Once the schools of the country were among the best; there was scarcely any difference in the price paid to

teachers in the country schools and in the town school. But now, what a change! Perhaps five dollars a week is paid in the country, and in the city \$25. We present this point as the beginning point, to improve the schools of the country. The low

qualifications should be abolished, and none but well trained teachers should be employed in the schools. What if it costs the state twice or thrice as much as heretofore? No money can be so well invested as in the country schools.

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### EDUCATION.\*

IT is not quite easy to select a formula that shall fitly express the complete idea of education. The subject is so many-sided, embraces so many stages, may be represented under so many phases, that every effort to give a condensed expression to the notion ends in incompleteness. There is, however, one verse of the Psalms which sets forth two sides of the subject in a very interesting manner: "That our sons may grow up as the young plants: and that our daughters may be as the polished corners of the temple," (Ps. 144, 12); or, as it is in the Revised Version: "When our sons shall be as plants grown up in their youth; and our daughters as corner stones hewn after the fashion of a palace."

Here we have two aspects of the nature of education, very different the one from the other, yet each of the greatest importance. From the one point of view, education is the developing of the life and being of the thing or person educated; from the other point of view, it is the fashioning and disciplining from without. Both of these conceptions of the work of education are important and necessary; and either without the other would be incomplete. A mere artificial working upon the outside of a man is not education. By such means he may be made into a ma-

chine of greater or less perfection; but the man himself is not truly educated. On the other hand, the mere growing of the man, the coming out of the life which is in him, in a merely natural manner, would be insufficient.

We are here opposing the theory of writers like Rousseau, who attributed all social evils to civilization, holding that if men were allowed to grow up in a natural manner, all would be well. But what is a natural manner? Is it the manner of savages or barbarians? This is nature in one sense; but it is not the way to bring out man's nature in all its fulness. For this, there is need not merely of movement from within, but of influences from without. We might take the first image, that of plants, and say that first we need a higher life imparted to them; secondly, the full and harmonious development of that life; and thirdly, the pruning and training by means of which they may be brought to perfection. Here we have the union of growth and development, on the one hand, with discipline on the other.

In discussing the subject of education at the present time, we have at least the advantage of a general agreement not merely as to the subjects of instruction, but on the general principles of education. However widely we may differ in detail and in the application of our principles, we do not now differ greatly as to the principles themselves, or, at least, as to our starting point. We will now consider

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\*The substance of an address by Professor Clark, on occasion of the Centenary of King's College, Windsor, N.S.

some of these principles, and first, those which are universally recognized and then those which, although not universally recognized, seem to us to flow out of the primary, self-evident principles.

First of all, then, *education should be carried on upon scientific principles.* This is a point upon which all men really agree. They may not all, at once, accept the terms in which the principle is put forth; but this is from a misunderstanding of their meaning. They do in reality hold the truth which is expressed. When religious men, for example, allow that there may be an antagonism between religion and science, they are committing a double error. They are offending against science, which is a servant of God, and they are offending against religion by allowing it to be supposed that science can ever harm the faith.

What do we mean by science? We mean knowledge, right knowledge, knowledge which is not gained in a tentative, haphazard manner, but by careful induction of facts. We mean knowledge which is careful, systematic, and approximately complete. We mean the kind of knowledge which seeks to ascertain all the qualities and properties of the thing investigated, and all its relations. Now, to whatever object this method of enquiry may be directed, it is quite obvious that it is doing God-like work. Whether it is investigating the earth upon which we stand, or the plants which grow upon it, or the living creatures which live and move upon its surface, or the starry firmament, or the nature of man, or the nature of God, its generic name is science, and it is the handmaid of man and of God, of intellect and of conscience.

Now education must be carried on in a scientific spirit, unless we think it better to walk in the twilight of guess work, instead of such light of

truth and fact as we may be able to attain to. If we are training a plant, we take into consideration its peculiar nature. If we are taming an animal, we consider the qualities and powers of each animal. And it is the same with man. Our education will be successful and profitable just so far as it recognizes the potentialities of the beings educated.

We do not, of course, mean that education is to be suspended until we are thoroughly acquainted with the nature of man. Rather shall we educate as far as we do already know, and, in educating, gain fresh knowledge, and then again make use of that increased knowledge in our work. But it must be recognized that we are better equipped for the work of education the more completely we are acquainted with the subject to be educated.

And here, too, we must remark that we by no means look back with disdain upon those older methods of education in which there was little or nothing said or thought of the scientific character of education. Among the greater educators of earlier times there was an unconscious science, there was an educational instinct, there was the imitation of methods which had been learnt, consciously and unconsciously, from experience. We have no sympathy with those leaders of the present who are ever "slurring the days gone by," any more than we have with the priggishness which sets up for knowing everything, as though no one had known it before. It may be that often the man who acts under the influence of a science which is not recognized as such, does the best homage to that science; yet it will not be denied that every work has its science, has its first principles, and in the conscious recognition of those principles we have the best assurance of the hopefulness of our work.

A second characteristic of true education is that it shall be *comprehensive and complete*—in other words, that it shall have *regard to the whole nature* of the creature to be educated. This principle is not merely self-evident, but it is an inference from the first requirement that education should be scientific. It is hardly possible to deny that this rule is more widely recognized in our own days than in past times, yet it is not unfrequently violated.

We have long been agreed that education is not the mere imparting of information—that it is a drawing out and disciplining of the powers of the mind. But it is more than this. A well disciplined intelligence is indeed a great achievement; but it is not all. Man is not pure reason; he has also a heart; he has feeling, imagination, will. And man is truly educated when the whole nature is cultivated, when it is made harmonious in all its relations, and in all its actings.

Education, therefore, must have principal reference to the cultivation of the taste and the formation of the character, and it will embrace the whole area of human life and conduct. It can hardly be denied that, in our own days, and among ourselves, some aspects of this work are being overlooked. We are in danger of regarding education as a mere means of outstripping others in the race of wealth or ambition. We are tempted to think of it as a means of making money, or as a way of being thought cleverer than our neighbours, instead of regarding it as the means of fashioning the whole man into a harmonious whole.

A recent American writer, speaking of the ordinary education imparted in the United States, declares that they are turning out from the public schools of that country a number of the worst-mannered boys and girls that the

world has ever seen. That writer possessed an amount of knowledge and experience to which the present writer cannot lay claim. Yet it can hardly be unknown to any of us that precisely the same kinds of complaints are made against the children educated in Ontario.

Now, if this is going to be the outcome of our education, if courtesy and reverence are to perish from the earth, then no really educated, cultivated human being can look forward to life under such conditions as being worth living. Which of us that has known the true sweetness of civilized and cultivated human intercourse, would care for a life from which such elements have departed? It can never be a true education which neglects the discipline of the heart and will. There can be no true intellectual training which looks only to man's power of thought.

We must note, moreover, that man is body, as well as soul and spirit; and that a complete education must recognize his physical powers no less than his mental and intellectual. There is, perhaps, some danger at present of the importance of physical education being exaggerated. An athleticism which makes muscular development the main business of life is certainly a very ignorant and foolish business. But the body has its rights, clearly defined by its own constitution and by its relation to the mind, and abundantly recognized in Holy Scripture. The "sound mind" can hardly be found save in the "sound body;" and St. Paul prays (1 Thess. v. 23), "The God of peace Himself sanctify you wholly; and may your spirit and soul and *body* be presented entire, without blame, at the coming of our Lord Jesus Christ."

But, once more, *education should have a religious character*. This proposition can be gainsaid only by those who deny the existence of God,



or who assert that we cannot attain to the knowledge of Him. If there exists a God, an eternal being by Whom we were made, in Whom we live and move and have our being, then it is not only a necessary part of education that we should know something of God, of our relations to Him, of the privileges and duties which spring out of those relations; but, furthermore, this knowledge of God must be the key to all other knowledge, even as all other knowledge leads up to that which is supreme and all-embracing. And this fundamental aspect of the subject is made clearer by other considerations. Thus, as a matter of fact, man is actually a religious being. He is sensible of his dependence, he craves for the knowledge, guidance and communion of a supreme being, a God. It is impossible to say this better than St. Augustine has said it: "Thou hast made us for Thyself; and our heart is restless, until it rest in Thee." There is hardly a race on the face of the earth which has not manifested religious longings and efforts: and these have not disappeared along with the entrance of civilization. By means of education and culture men have grown only more conscious of their need.

And all this is very simple and reasonable, if we believe what Holy Scripture teaches that man is made in the image of God. Nor is this the Biblical doctrine alone: it may be said to be the outcome of the teaching of the philosophy of the last century. From Kant to Hegel, and to the new English followers of the great German masters, the testimony has issued with increasing clearness. The foundation of all existence is Spirit, is Mind; and that Mind is reproduced and represented by man alone. What shall we think, in presence of thoughts like these, of that theory of education which professes to do its perfect work without an allusion to God,

or to man's relation to Him? And how is this religious education to be carried on? Here we approach a question which can, in this place, be dealt with only in the most general and cursory manner: and the reader will understand that the writer is responsible for no more than he says, and not for inferences which may seem deducible from his statements.

In order to religious education, then, there must be distinctive religious teaching. Nothing can be more absurd and intolerable than the nonsensical chatter about undenominational or undogmatic instruction. You cannot teach without dogma. A dogma is a doctrine promulgated by authority. If you go no further than to say, "I believe in God," you have affirmed the most awful of dogmas. We must, therefore, clearly make up our minds to teach certain doctrines as revealed by God.

How this may best be done—whether by separate schools, or by having instructions given separately, at a certain hour, to children of different denominations, or by drawing up some formula of agreement between the principal reformed Churches, we cannot at present discuss.

No attack is here intended upon what is called our national system of education. If any one should represent it as the ideal, then indeed it would be a very easy thing, and almost a duty, to pour ridicule upon such a notion. If it be accepted as a necessity of our circumstances, perhaps, as far as it goes, it may be worthy of considerable commendation; although many who are by no means hypercritical have discerned serious flaws in its methods and processes. But, whatever judgment we may form of our educational system, at least it makes no adequate provision for religious instruction; and this is a matter which must receive further consideration, or we shall suffer for it.

## DEFECTS IN THE PUBLIC SCHOOL SYSTEM OF EDUCATION.

EXCELLENT as the results of the Free School system have been in a new and unsettled country, there are not wanting symptoms that it is losing its popularity in the older and more populous States of the Union. This is a fact of very great significance to us, now that we are about to adopt a Free School system of elementary education. From the last report of the Commissioner of Education in the States, which has only recently been published, although it is for the year ending June, 1888, we learn that there is going on in the older and more cultured States a gradual transfer of pupils from the public to the private schools. American citizens in those States are withdrawing their children from the Free Schools and sending them to schools in which fees must be paid. This is not to be attributed to any decline of efficiency in the public schools, as the Commissioner states that they are supplied with "better teachers and better material appliances for education than ever before, and more money is expended upon them." The facts and figures by which he supports his inference as to the retrograde movement in public schools, and the advance in private schools, are these: He finds, in the first place, that the increase in the enrolment of scholars for the year under review does not keep pace with the increase of population of school age. In the year 1886-7, 20.38 per cent. of the total population was enrolled in the public schools; whereas in 1887-8 the percentage was only 20.10. Another interesting and relevant fact is that during the decade ending 1887 there was a decrease in the enrolment in the public schools of all the States, except those of the South Atlantic sea-board and the south cen-

tral area. And even in these States the Commissioner tells us that growth has been now arrested, "after having reached a point in its development considerably below that occupied by the Northern States." The Commissioner next inquires if the decline of numbers in the public schools is compensated by an equivalent advance in the numbers attending private schools. On this point he finds that in fourteen States and territories the average increase of the private school enrolment was 6.98 per cent, a percentage much higher than the public school increase in the same States. "The most complete and trustworthy data," says the Commissioner, "upon this head are furnished by a group of States comprising Massachusetts, Rhode Island, Connecticut, New York, and New Jersey." In these five States the public enrolment increased in the year by 4,938, or 0.28 per cent.; whilst the private school enrolment increased in the year by 12,956, or 0.73 per cent. That these figures are approximately correct is confirmed by the fact that their sum almost exactly corresponds to the increase for the year of the population of school age in those States. The conclusion at which the Commissioner arrives from these facts is, "that in these States, and presumably elsewhere, there is going on a transfer of pupils from public to private schools," and he adds, what is undoubtedly true, that "the circumstance is of the greatest significance, and demands the greatest consideration." The explanation he gives of this social revolution, public school retrogression, or whatever other designation may apply to the group of facts we have been considering, is probably the true one. He thinks it is to be found "in connection with

conditions arising from the growing complexity of our civilization, and the development of far greater extremes of wealth and poverty"—that is to say, America, as her wealth and population increase, will have no immunity from the social and educational problems that present themselves for solution here. The wealthy citizens of New York, Boston, Chicago, and other large cities will come, in time, to regard with as much repugnance the sending of their children to the common schools, to mix with the poorest of the population, as the inhabitants of Mayfair and Belgravia would to sending their children to our Board Schools. Wealth and poverty differentiate the school training. The child of the wealthy man wants, or his parents want for him, an education of an order not to be had at the public school. Hence he is sent to a school where he can have any educational luxury he is ready to pay for. "There is," says the Commissioner, "an increasing prevalence of a belief in the necessity of certain forms and subjects of instruction that the public schools do not and cannot give."

There is one other matter on which American experience falsifies the expectations of the advocates of Free Education here, namely, that it secures regular attendance. The average attendance in all American common schools is only 65.7 of the enrolment. In England and Wales it is 76 per cent., and in Scotland 77 per cent. Nor is this all. In England and Scotland, to earn a grant, the school must have been open at least 400 times, reckoning morning and evening as separate attendances, and every scholar for whom a grant is claimed must at least have been present at 250 of these. The public schools in America are open, on an average, only 129 days in the year, and the number of average attend-

ances is only 93.7, so that the American scholar spends only some three months in school, whilst in England or Scotland the scholar spends from eight to nine months in school. We commend these facts and figures to the thoughts of those who think on educational matters. — *The Educational Times.*

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### THE PILOT.

BY MARGARET J. PRESTON.

I hope to meet my pilot face to face,  
When I have crossed the bar.—TENNYSON.

Who is the Pilot, into whose sure hand,  
Waiting the summons, as the day grows dark,  
Upon the border of this earthly strand,  
We may commit our bark?

Can Reason rule the deck, and firmly steer  
Through depths where swirling maelstroms  
rave and roar,  
And madly threaten to o'erwhelm us, ere  
We reach the thither shore?

Has calm Philosophy, whose lore unrolls  
The axioms of the ages, ever found  
A perfect chart, to map what rocks and shoals  
Beset the outward bound?

Can Science guide, who, with exploring glass,  
Sweeps the horizon of the restless tide,  
And questions, 'mid the mists that so harass,  
"Is there a farther side?"

Dare old Tradition set its untrimmed light  
Upon the prow, and hope to show the way,  
Through gulping troughs that blinder make  
the night,  
Out into perfect day?

Nay,—none of these are strong to mount the  
deck,  
And, with authority assured and free,  
Guide onward, fearless of the loss and wreck  
That crowd this soundless sea.

O ye who watch the ebbing tide! what saith  
The wisdom that through ages hath sufficed  
For questioning souls?—The only chart is  
faith,  
The only pilot, Christ!

*The Sunday School Times.*

## THE CESSION OF HELIGOLAND.

BY ANDREW T. SIBBALD.

THOSE who have been prophesying every kind of "surrender to Germany," will not fail to note in Lord Salisbury's despatch, issued June 17th, to Sir Edward Malet, that we propose to give our neighbours in east Africa considerably less than they demand of us.

Beginning, then, with the principle that we claim the land where rights have been acquired by British settlements, Lord Salisbury has made out to the satisfaction of the German Government that the region towards the south of Lake Tanganyika, between the Stevenson Road, the Nyassa Lake, and the Congo State, so far as it comes north of the eleventh degree of south latitude is to fall under our influence. England obtains a recognition of her protectorate over Zanzibar, and what is of great importance, all the Witu district to the north-east of the British East African Company's territory is ceded to us. With the possession of Wituland, England has the control westward of the Italian protectorate in Abyssinia from the first degree of southern latitude to the borders of Egypt. The Witu coast line alone is two hundred miles in length, and the protectorate had only recently been assumed by Germany. The possession of this new territory ought to quicken the somewhat sleepy activities of the British East African Company. We must hear no more of their wishing to throw up the whole business in disgust, as has been sometimes obscurely hinted of late. With free access to the northern half of Lake Victoria, to Uganda, and to the north, Sir William Mackinnon's company ought to make itself a powerful influence for good in that part of the world. At the same time, satisfactory

arrangements are in progress for the final mapping out of the frontier between Damaraland and Ngamiland. Against all these advantages what have we to place on the opposite scale? Ostensibly, a small matter, the transfer of an island, one-fifth of a square mile in superficial area, to Germany. Unfortunately, Heligoland, as its name imports, is a holy island, and there is no arguing with sentiment, religious or other. In the old days the Angli used to go over to the sacred spot to offer sacrifices to the goddess Hertha, to whom a shrine was their dedicated. But in itself the connection between the little Frisian island and Great Britain is extremely slight, and is not even sacred by long prescription. Zanzibar and Wituland remain as a set-off to Heligoland. Now, the island of Zanzibar is the centre of the whole trade of east Africa, and is in constant communication with Bombay; and the possession of Wituland frees us from any European competitor in the trade routes towards the north and towards the Nile.

There is no particular reason for giving Heligoland up to Germany, so long as all that could be urged in favour of such concession was the existence of a German sentiment on the subject which was diametrically opposed to our own. When, however, we obtain such important spheres of influence in east Africa in exchange for so small a transfer, we cannot but think that the obstinate desire to retain an island which is likely, in the course of years, to become a sandbank, is nothing more than the determination to surrender a reality and grasp at a shadow. Germany, on the other hand, has long desired the acquisition of an island which is so near the Elbe,

and the price which she has now offered for it seems amply to justify the bargain entered upon by her Majesty's ministers. For it must not be forgotten that even if German resources are unequal to the establishment of a vast empire in Africa, it was almost possible for German antagonism there to hinder the development of British enterprise to an enormous, and even prohibitive, degree. All idea of this is removed by the present agreement, and in future Great Britain, the only possible dominant power of the future in Africa, may rely on the sympathy and even co-operation of the State, which is her nearest and most powerful neighbour there.

That Germany could make Heligoland a useful fortress by spending upon it about one million sterling, is probable enough, but the admission does not take us very far. Is our possession of Malta or Mauritius to depend upon the result of a *plébiscite*? If not, on what grounds is it held that our retirement from Heligoland for imperial reasons is to be conditional upon the willingness of its handful of inhabitants to release us from our duties? Care, however, has been taken to deprive the present inhabitants of substantial grounds for dissatisfaction by securing for them immunity from compulsory service in the German army or navy.

It is said that had Germany possessed Heligoland in 1870, the blockade of the Elbe and Weser by the French fleet in the early part of the war would have been impossible.

It must, to be useful in protecting the German rivers from blockade, support a naval force capable of operating against the blockaders. But then the rivers themselves are capable of doing this; and whatever naval force is stationed at Heligoland must be withdrawn from the rivers. All that history tells us about these outlying fortifications in the midst of a

hostile sea is that they fall as soon as they are attacked by the power commanding the sea. Cases strictly analogous to Heligoland are found in Goree, an "impregnable military position," which surrendered at least seven times to the power commanding the surrounding water; and the Diamond Rock, six miles from the French port of Port Royal, in Martinique. This rock was seized and fortified by the British in January, 1804, and was held as long as we remained in command of the sea, but it fell as soon as Villeneuve took the command of the sea there in June, 1805.

Heligoland consists of a Rock island, a mile long, and of a Sand island, which can accommodate in summer some two thousand holiday-makers from the Continent. Till the year 1720 this sandy dune was connected with the main rock, but the fierce gales of that stormy winter broke down the link, or what the Heligolandians called *de waal*, and about a mile of comparatively deep water now rolls between. A tradition still exists that Heligoland and Schleswig-Holstein were in former times joined together, and that many hundred years ago people walked from Holstein to Heligoland, across the sands, in a day. Heligoland, in ancient spelling Helgoland, or Hertha Isle, had belonged to Denmark since the time of "Othère, the old sea captain who dwelt in Helgoland," in the reign of King Alfred of England; but in the general spoliation of this much-wronged country in the beginning of the present century, it was taken from the Danes by England, and, together with the whole Danish fleet, converted to our own use. It was confirmed to us by the Treaty of Kiel in 1814, since which time it has remained uninterruptedly in our possession, not however without many angry and covetous eyes being fixed upon it, and many negotiations and propositions for its exchange made by a long line of

German chancellors. Heligoland forms one of those Frisian islands of the North Sea which formed the cradle of our race. Most of these islands were secured by Prussia in her annexation of Schleswig-Holstein, and if it suffer the same fate, Heligoland will but go the way of the Frisian world. From the harbour of Sylt, according to local tradition, Hengist sailed to the conquest of Britain. The storms of fourteen hundred years have washed Hengist's harbour out of recognition, but the tradition has defied their ravages. There is a lighthouse on the island of Sylt, but I think it was unlighted during the war in 1864. The Föhr Islands have been, with Heligoland, the resort of multitudes of bathers from all parts of Austria and Germany for years. French visitors, often to the extent of nine hundred, come here during the season for the fresh, salt breezes and bathing.

The greatest attraction of the short season in Heligoland is the illumination of the coasts and caves, which takes place in August. The sight is said to be one of indescribable beauty, and it is witnessed by nearly the whole population, who row in procession from point to point, headed by the police boat and the governor's barge. The police are apparently retained for this duty alone, for they have little to do at any other season of the year. Fishermen, pilots, bird-skin and feather-dressers, muff makers, together with lodging-house keepers, form the population of Heligoland. The governor is said to be as autocratic as the czar within his modest limits; and the national debt—for to be strictly accurate, the island is not wholly without one—stands at £10. The language, which is unwritten, is generally Frisian, but is pronounced by the learned to be Anglo-Saxon; not so surprising, inasmuch as the neighbouring countries of Schleswig and Holstein were inhabited by Saxons, who were subdued by the emperor

Charlemagne in the ninth century. There are neither horses nor cows on the island of Heligoland, a few goats only being kept, whose extremely unpleasant milk is sold at a fabulous price. There are no roads, but the clean little toy-like-looking lodging-houses, bright as paint and whitewash can make them, are popped down on the velvet turf anywhere, to all appearance, and without foundation. They are all of one storey, and every thing is sacrificed to compactness; otherwise in the fierce winds which assail and occasionally cover the island with driving sea-foam, the houses would be literally blown over the cliffs. It is the sea, the sea, and nothing but the sea, at Heligoland. There are few trees, no running water, no ruins, but an extraordinary width of sea view, seen as from the deck of a gigantic ship. There is no harbour—passengers are pulled ashore in boats. The only romantic associations are a ghost, believed to represent a person in orders and of the Lutheran persuasion, and a sort of sub-population of elfin people, who live under the Treppe, or steps that lead to the summit of the rock. Heavy storms of hurricane force sweep over the bare, unprotected island for weeks together, only to be succeeded by thick, rolling sea fog, wet as rain. Heligoland is the favourite resting-place for those vast flights of woodcock which in the month of October, leave the fast fading forests and bare rye-fields of Norway and Sweden, where they have hatched out their young and fattened the young birds upon the resinous shoots of larch and succulent bilberries of the north. Not only do the woodcock congregate in great quantities on this island, but enormous flights of chaffinches, buzzards, hedge-sparrows, jays, and Lapland buntings.

In conclusion I would remark that Britain is giving up an island only half the size of Hyde Park.—*Scottish Review.*

## THE THREE GREATEST POETS.

DANTE, Shakespeare and Goethe are the greatest poets of the Christian era; as Job, Homer and Virgil were the greatest of the era before Christ. They rise like pyramids in the history of literature. Their works have a universal and perennial interest. Their theme is man as man, and they sympathize with all that is human. They describe, with the intuition of genius and in classical style, our common nature in all its phases, from the lowest to the highest, from the worst to the best.

But with this common characteristic they differ as widely as the nation, and ages to which they belong, and as the languages in which they wrote. They are intensely human and yet intensely national. Dante could only have arisen in Italy and in the thirteenth century, Shakespeare only in England and in the sixteenth century, Goethe only in Germany and in the eighteenth century. Dante is the poet of the Middle Ages and of Catholicism; Shakespeare is the poet of the transition period of the Renaissance and Reformation; Goethe is the poet of modern cosmopolitan culture.

It is difficult to say who is the greatest and the most universal of the three. Shakespeare is an unexplained literary miracle as to creative fertility of genius and intuitive knowledge of human nature, English, old Roman, Italian, French, Scandinavian, Christian, Jewish, heathen, noble and wicked, angelic and Satanic. Goethe presents greater variety of poetic and literary composition, and excels equally in drama, epos and song, in narrative prose and critical judgment. Dante in one respect is the most exalted and sublime of the three, as he follows men into the eternal world of bliss and woe. Goethe does the same in

his "Faust," who in the first part goes down to perdition for his sins, but in the second part we find him in heaven without passing through the purgatory of repentance, and without faith in Christ. The angels who carry the immortal part of "Faust" greet him as one who is saved by a process of self-purification. This is the moral defect in that great tragedy. Dante was a Catholic believer, and peoples his Paradise with spotless saints. Shakespeare professes no religion, and is hid behind his character; but he reverently bowed before Him

Whose blessed feet were nail'd  
For our advantage on the bitter cross.

There is no finer and more truly Christian description of mercy than that given by Shakespeare in the "Merchant of Venice" (Act IV., Scene 1):

The quality of mercy is not strain'd;  
It droppeth as the gentle rain from heaven  
Upon the place beneath. It is twice bless'd:  
It blesseth him that gives and him that takes.  
'Tis mightiest in the mightiest; it becomes  
The throned monarch better than his crown;  
His sceptre shows the force of temporal power,  
The attribute to awe and majesty,  
Wherein doth sit the fear and dread of kings.  
But mercy is above this sceptred sway:  
It is enthroned in the hearts of kings,  
It is an attribute to God himself;  
And earthly power doth then show likest  
God's,  
When mercy seasons justice.

Of Dante and Shakespeare we know very little, and that little is uncertain and undisputed. Goethe left a charming record of his early life, and his later years are equally well known. Dante and Shakespeare died in the vigour of manhood, Goethe in serene old age praying for more light, and leaving as one of his wise utterances this testimony: That however the human race may advance in science, literature and art and every branch of

civilization, it will never pass in morality and religion beyond Christ, who is the most perfect manifestation of the Divine in human form ever seen on earth.—*Philip Schaff, D.D., in N. Y. Independent.*

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### NOTES FOR TEACHERS.

**IMPORTANT.**—The New York Methodists, at their meeting in that city last month, reported as follows: "Education consists in the symmetrical development of the whole man for the purpose of his creation. This purpose is admitted to be moral. Purely secular education is impossible in a land whose literature, history and laws are the product of a Christian civilization. . . . "The common and higher school system, pressed into secular uniformity, cannot meet the moral needs of a mixed population. Christianity must solve the question of the education of the masses upon Christian and not upon secular grounds. The perils of bad habits from association in the schools can only be overcome by the inculcation of Christian morals. The State, assuming the right to educate a citizenship made up of accountable beings, and the schools under its control becoming godless and therefore necessarily immoral, Christian citizens must deny the right of the State to assume to give such an inadequate education. The common school system, imperfect though it may be, must be preserved, and we are not prepared to accept the secular theory nor the sectarian theory of its control while its existence can be perpetuated as a fit training school for a morally responsible citizenship. We will resist all efforts to expunge the facts of our Christian history, and the teachings of Christian morality, from the text-books of schools supported by the State. We repudiate as un-American and pagan, and as a menace to the perpetuity of our institutions, the recent supreme court

decision in the State of Wisconsin—a decision dictated and defended by the enemies of the common schools —'that the reading of the Bible without comment is sectarian instruction of the pupils, in view of the fact that the Bible contains numerous passages upon some of which the peculiar creed of almost every religious sect is based, and that such passages may reasonably be understood to inculcate the doctrines predicated upon them.' The enemies of the common schools declare that 'the exclusion of the Bible would not help the matter.' This would only make the schools purely secular, which were worse than making them purely Protestant, for as it regards the State, society, morality, all the interests of this world, Protestantism, we hold to be far better than no religion. In the present state of the controversy we hold it to be the duty of Christian citizens of a commonwealth, Christian in its history and in the character of its laws, to deny that the Bible is a sectarian book, and claim for it a place wherever the State attempts to educate youth for the duties of citizenship." There must be a common ground for all sects to stand on in this matter of education.—*Ex.*

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**STONES THAT WILL SWIM IN THE HUMAN EYE.**—Eye-stones are really portions of the covering of certain shell fish. They are found at the opening of the shell, and serve to close the entrance when the animal draws itself within. They are of various kinds, but those used as eye-stones are hard, stony bodies, about



the size of split peas, one-third to one-sixth of an inch in diameter, a little longer than broad, having one surface plane and the other convex. When they have been worn by the action of the sea, they are very smooth and shining. Like other shells, they are composed of carbonate of lime. When placed in a weak acid, such as vinegar, a chemical change takes place, carbonate acid gas is given off, and in its escape produces the movements which are popularly supposed to show that the stone is "alive." When one of these stones is placed under the eyelid, at the outer corner, the natural movements of the lid in winking push it gradually toward the inner side, and when it comes in contact with the mote which is causing the irritation, this is carried along and finally expelled with it. The belief that such stones have a peculiar detective power, and move about in the eye until they find and remove the irritating substance for which they have been "sent," has no foundation in fact. It is interesting to know that in the lining membrane of the stomach of the crawfish there are found small bodies which go under the name of "crab's eyes," and look not unlike the true eye stones. They have sometimes been mistaken for them, and presumably would serve a similar purpose.—*Scientific American*.

THE PERSONAL METHOD.—No science of teaching can ever make a school; no theory of method in teaching can ever develop a character and train a soul, any more than the classifications and analyses of the botanist can construct a flower. Mühlenberg knew that what is wanted first and always is a teacher. And the true teacher will find his own method, which will infallibly be the right one for him. The real teaching force resides in the individuality of the teacher, which the Lord has made

and not man, and which is worth more than all the man-made methods in the books. The only stimulating force in the realm of spirit is spirit; the one creative and inspiring agency in the domain of character is character; just as the indispensable condition prerequisite to the development of mind is the presence of other minds. The "method" of Dr. Mühlenberg, in so far as he can be said to have possessed one, was the personal method,—the method of love, of individual interest and personal contact as the moral and spiritual force essential to that rounding of the manhood which is the test of all true education.—*Life of Dr. Mühlenberg*.

FAULT-FINDING.—There is no influence emanating from a teacher, during recitation, which so completely paralyzes the mind of the pupil as the practice of scolding or ceaseless fault-finding, once so prevalent, but now rapidly disappearing from the public schools. The temptations to petulance and snappishness on the part of teachers are manifold and at times almost irresistible. Lack of faithful preparation, of quickness of perception, of moderate reasoning power, of interest, of enthusiasm, of uninterrupted attention, of just appreciation of the object and advantages of recitations, are causes of irritation to be found in almost all classes. Those who possess but little love of the work of education, who regard neither the present happiness of children nor the future welfare of individuals and States, who, in short, work in the educational vineyard exclusively for dollars and cents, or because more congenial fields of labour are not immediately accessible to them, are peculiarly liable to infuse this kind of narcotic influence into all the intellectual exercises of the school.—*Selected*.

THE FRANCHISE IN INDIA.—A Bill introduced by the Secretary of State for India in the House of Lords increases the number of non-official members of the Councils and gives them more power. This concession (says an Anglo-Marathi weekly published in Bombay) will not satisfy those who walk on political stilts and revel in the concession of a wide franchise on paper. The same paper goes on to speak of the experience of municipal self-government in the West—the disheartening failure of the elected to do their duty and the utter indifference of the electors to the whole subject.

SMALL MATTERS.—“Young gentlemen, you wish to get on in the world. You are very young, and it is essential that you should have instilled into your minds useful and wholesome lessons. You, I believe, intend, most of you if not all, and I hope it may be all, to enter her Majesty's service. You are often told that small matters are of no consequence. I tell you they are of the greatest consequence. In order to command you must know how to obey, that is the first thing. The first feeling and the first instinct of a soldier is discipline. Discipline is composed of very small matters—matters which

the general public look at with indifference. Often I hear even myself accused of absurdities when I insist on certain small matters being attended to. But you may believe me that unless you attend to small matters the great ones will not succeed. You have only to study the history and the orders and the letters of the greatest of our generals, the great Duke of Wellington. What did he do? He attended to the smallest matters in the Army, and unless small matters are attended to success in great ones must be very doubtful.”  
—*The Duke of Cambridge's speech at the Oxford Military College.*

ELECTRICAL DOORS.—Electricity will no doubt play a great part in future in preventing panic and loss of life in public halls and theatres. The Tremont theatre, Boston, has just adopted an arrangement by which, at any time, by simply touching a button in any one of the eight handy places in different parts of the theatre, seventeen sets of folding doors, leading to as many exits, open simultaneously, actuated by electrical apparatus.

A GOOD EXAMPLE.—The School Board of London, England, has placed a piano in each of the Board Schools under its charge.

## PUBLIC OPINION.

GRATUITOUS EDUCATION.—We heartily agree with *The Bystander* in many of his remarks on the expenditure connected with our public schools. He remarks truly that of those who use the public schools, three-fourths are just as well able to pay for the schooling of their children as for their bread and clothing, and that they are equally bound to do so. He also points out that there is reason to fear that the very class for which

gratuitous education is needed do not avail themselves of the provision. Of course, this should be seen to, and if the present state of the law is not such as to enable us to get the children of the poorest educated, it should be altered for that purpose. But there is, as has been pointed out in our columns before, something more unreasonable than the gratuitous education of all classes at the public school, and that is the free education which, in many

cases, is given at the high schools. It is not merely unjust to those who make no use of those schools; but it is frequently injurious to those who are induced to make use of them when they might be better employed in manual labour.—*The Week*.

THE GOLDEN RULE AND THRIFT ARE NEEDED.—A Select Committee, appointed by the House of Lords to investigate "Sweating," has just published its final report and says. "The real amelioration of conditions must be due to an increased sense of responsibility in the employer and improved habits in the employed."

SCHOLARSHIPS.—But the initial endowments to enable boys, and girls too, to get themselves into the running, I think are excellent. The benefit that has been produced by them in Scotland has been enormous, and they seem to me to be almost in the nature of an unmixed good. And very small endowments produce wonderfully large results.—*William Ewart Gladstone*.

IT WOULD.—It is stated that in order to encourage a higher standard of education in the schools the council of Lennox and Addington will give \$5 to every teacher for each successful candidate at the primary and high school examinations. Is this a wise step? Will it not promote cramming? Cannot some better plan be devised? Would it not be better to increase by 25 or 50 per cent. the salaries of teachers, and in that way by securing greater efficiency and permanency of occupation raise much higher the standard of education.—*The Canadian Post*.

FREE GROWTH.—Indeed, in considering an ideal curriculum for girls it is important to consider a very serious danger which may supervene. It

is, that individuality, calm thought, and natural development may be wholly crushed, and rendered impossible. In the slow evolution of the female character, as we have it now, has been developed a strong capacity for easily taking impressions from the environment. To teachers such a faculty is pleasant, and simplifies their work, and thus they are apt to ignore the necessity for allowing natural and individual traits to have their chance. In the old days, a girl of ability had an opportunity of thinking and growing by herself, and thus the eminent women of the past came to be what they were. It has been noticed that so far remarkably little real genius has shown itself among girls educated on the new system; in literature, more particularly when the conditions of this age are favourable, the deficiency is distinct. In every girl's life some time should be left for free growth. A year abroad, or in the country, or of quiet life at home after leaving school, to ripen the results of earlier training, is something, but even during school life we should leave room for Wordsworth's ideal education, at all events metaphorically, if not literally:

Then Nature said . . .  
This child I to myself will take,  
She shall be mine, and I will make  
A lady of my own.

—*Sara A. Burstall, B.A., in Education* (London).

POLITICAL CONTROL OF EDUCATION.—It is no matter of astonishment to those who have protested against political management in education to find their fears as to the results being justified so early, but neither is it a subject upon which one can feel any satisfaction at having been proved a true prophet. The results to the schools are likely to prove too serious for that.—*The Manitoba Free Press*.

## GEOGRAPHY.

NEW STATES.—Two new States were admitted to the American Union on July 4th, 1890, Idaho and Wyoming. There are now forty-four States and six Territories.

DRAINAGE WORK.—In Romney Township, Kent Co., Ont., there is now in progress extensive draining work, the estimated cost of which is \$20,000.00 and the result of which will be to turn swamps full of mosquitos and malaria into valuable farms.

NEW RAILROADS IN CANADA.—In the year 1890 it is probable that about 500 miles of new railroad will be built in Canada, chiefly in the North-West. This will make our total railroad mileage over 13,000 miles. 9,000 miles are worked by the C.P.R. and G.T.R., 1,250 by the Dominion Government and the remainder by small companies.

THE RAILROADS OF THE WORLD.—The next half century will undoubtedly witness a remarkable increase in the extension of the railroad systems of the world. Only a few hundred miles remain to be built to complete a direct line between Europe and India, and, if it were not for political considerations, it would have already been finished. China will undoubtedly build connecting lines, and the Russians have already commenced the construction of a line across Siberia to the Pacific Ocean. In this country, a railroad running south from Mexico, through the Isthmus of Panama, and connecting with the already existing South American systems to Rio Janeiro and Buenos Ayres, will undoubtedly be built in the near future, and it has even been proposed to build a road northward

through Alaska to Behring's Straits and down through Siberia on the other side, connecting with the Russian lines. If this line should ever be constructed, a passenger might travel from New York to London "without change of cars," and only two short ferriages across Behring's Straits and the English Channel, and the earth would then be completely encircled with an iron highway, except for the passage of the Atlantic Ocean.—*Pop. Science News.*

GREEKS AND JEWS IN ASIA MINOR.—So great has been the immigration to this Western continent, that we are liable to forget that there are any other great movements going on in the world. In the last twenty-five years there has been a large influx of Greeks and Turks into the western half of Asiatic Turkey. Between the sea of Marmora and the Mediterranean, the Greeks are rapidly taking possession, the Turks retiring before them, while to the south, in Palestine, the Jews are settling in increasing numbers. If this movement continues in like proportion, western Asia Minor will become in a few years a Greek colony, with Greek institutions, and with political aspirations that must prove a serious menace to the Government of the Turks. The Jews in Palestine have increased in the past twenty-five years from 10,000 to 40,000. These men devote themselves mostly to tilling the soil, and make excellent farmers.—*The School Journal.*

MOUNTAINS OF SALT.—In Lincoln County, Nevada, are mountains that cover an area of twenty-five miles, containing a salt that is pure and white and clearer than glass. Over

the salt is a layer of sandstone from two to eight feet thick, and when this is torn away the salt appears like a huge snowdrift. How deep it is has not yet been ascertained, but a single blast of giant powder will blow out

tons of it. Under the cap rock have been discovered charred wood and charcoal, and matting made of cedar bark, which the salt has preserved, evidently the camp of prehistoric man.—*The School Journal.*

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## EDITORIAL NOTES.

THE Education Committee of the Middlesex County Council will memorialize the Minister of Education to revise the Fourth Reader so that it may contain lessons calculated to develop a taste for reading such scientific subjects as are of benefit to farmers, and that the fifth form in the Public Schools and the lower form in the Collegiate Institutes be amended so as to be better adapted for the education of farmers' sons.

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FOR years the question of the most suitable time for holding the annual meeting of the Ontario Teachers' Association has been considered in annual convention. The fact that the teachers of science and modern languages in high schools have held meetings during the Christmas holidays indicates the course which, in the opinion of these masters, the High School Section of the Association should take. Reasons even more cogent than the above can easily be urged for having meetings during the Christmas holidays; we are not therefore surprised to learn that there is to be a meeting of all High School masters on some days in the Christmas holidays. We hope all the masters of our secondary schools and professors in Colleges will bear in mind the meeting at Christmas and that there will be a profitable and influential gathering of our educational workers.

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## HIGH SCHOOL.

THE change in the mode of conducting the training of High School assistant masters and first class teachers, introduced this autumn term by the Education Department, is an important one, and we hope will lead to very valuable results. Ontario should be in alignment with the most advanced and cultured people in regard at least to educational advantages. We hope to be able to refer to this change in subsequent numbers of this magazine.

It is to be regretted that the Education Department in doing a good thing did not do it graciously. For years the public and the profession have had cause to complain of the short notice given by the Minister of Education of changes in school programmes and other matters affecting our schools and teachers.

But, it seems that the department officials—who are to blame, we know not—have no idea of the inconvenience and loss inflicted upon schools, masters, and students by not giving ordinary timely notice of changes such as the one to which we are now referring. We know of more than one graduate who has suffered pecuniary loss which, as a rule, our young graduates can very ill afford, by having to cancel engagements, made in ignorance of the change in the programme for the training of High School teachers, of which such short notice was given. Surely it is not unreasonable for all affected by such

changes to insist upon having from the Department of Education the ordinary courtesy of a year's notice.

#### THE CRAMMING SYSTEM IN SCHOOLS.

TO attain a given number of marks at examinations, the intellect of the pupil is goaded to reach such point by continual cramming and routine memory work. An educational institution now is gauged by the number of pupils that have been sacrificed at this shrine, and woe be to a teacher who does not stuff so many pupils for the High School, or from the Collegiate Institute to matriculate in the Universities. The fact is, this forced tuition is ruinous to the mental and physical well-being of children. "Education" is not cramming a boy but leading out his faculties, as the word denotes from its Latin root. Thousands of pupils are turned out of our seminaries of learning every year to battle with only the superficial training afforded by a rotten system of cramming. This parrot power of repeating is not education. Education never loads a pupil down, nor crams him full, but rather means putting knowledge under his feet and leaving his hands and head free for work. The ability of teachers at the present time is mainly judged by the success they have in performing a certain amount of cramming in a given space of time. The people look to this as a standard because it is part of the system. Yet trustees and parents are greatly to blame for the encouragement of this system, and in not aiding advanced educationists to remedy the evil. If teachers are hired to grind so many scholars through the education mill at whatever cost, they are only, then, performing their duty to turn the crank and put on so much pressure and their work is accomplished. But if education in its true meaning and acceptance is to be followed in our

schools, we must aim at a higher standard than merely loading our children with a mass of facts and dates, and the parrot power of repetition.

[The above we take from one of our exchanges. With the sentiments therein expressed we agree. To our thinking never do parents or trustees appear to less advantage than when they sit in judgment upon the work of a master and praise or blame him according as his school has been successful or otherwise at the Annual Examinations. The most enduring and patient labourer cannot make bricks without straw. The foregoing homely phrase is equally true of the worker in the arduous sphere of education but the carping critic is not inclined to modify his strictures in accordance with the spirit of the admonition of the ancient adage.—ED.]

#### ONE-SIDED VIEWS.

IT is to be feared that our current literature and history is often lacking in truth and impartiality. The contortions and distortions of the party press are proverbial and nothing short of despicable. They deceive no one—not even those who write them, and it is hard to understand why they are written or read at all.

There are some few histories which are impartial, not misanthropic or unpatriotic or pessimistic, but fair and true. They tell things as they are; not as we wish they had been, nor as we thought they would be, nor as they require to be to form an anticlimax or a brilliant metaphor, or to call for a classical allusion, or a historical parallel, or to justify an old prejudice against a historical character, or afford an opportunity to gratify historical animosities in regard to the enemies of our country in by-gone days—but as they are.

This is one of the great teachings of

history, as it is of active life and work in the world—the teaching of fair-mindedness as the ground of all our thoughts and opinions.

“A Short History of the English People,” tried by this standard, ranks very high. It was written by a fair-minded and liberal man, who had suffered from injustice and intolerance himself and who “died learning.”

We have recently observed a good deal of the same narrow spirit in current American literature, especially in the magazines intended for children and youth. A good many of the writers of brief historical romances for young Americans think it well to depict their own young fellow-countrymen as bright, smart, civil, truthful, able to extricate themselves from great difficulties with but little exertion, and displaying altogether a nobler and higher type of character and a more suddenly-developed superiority to the generation immediately preceding theirs than one can quite fathom.

Then, of course, we must have some character in the story to act as a foil to all this. There is a skeleton in every household, a villain in every play, and a scoundrel in every story; and now that the Indian is a little overworked, this rôle falls, as a matter of necessity, to the English or Canadian. These subjects of an effete monarchy, these descendants of a tyrannical and unjust race, whose virtues were entirely absorbed and drained away, so to speak, in the year 1776, they are the villains, the scoundrels and the sneaks. They are dull, stupid, rude, untruthful—they are no use, they are invariably made fools of by their triumphant superiors above-described, and if they had any great ancestors the descendants do not at all resemble them. This is strange. We are not drawing upon our imagination. Look over a file of any American publication for children

and young people and see. Sometimes we observe the same thing in the American monthlies and quarterlies.

But for instance. On February 22nd, 1890, that good paper, the *Sunday School Times* of Philadelphia, published a pious tale by the Rev. Edward Rand, in which the two chief characters were a manly boy who told the truth and behaved himself, and a miserable sneak who tempted him to lie and sneered at him. The sneak was a Canadian, and the other boy was an American on a visit to Canada. Again, in the last *St. Nicholas*, see the account of Washington's grand-niece being captured by the English. Or in *Scribner's Monthly* read “In the Valley,” in which the English are carefully placed in a most unfavourable light. And dear, delightful Susan Coolidge, in the last *Wide Awake*, speaks of precaution necessary against “the English—or the Indians.”

Our friends across the line are making a mistake if they think to rear a nation on such thoughts as these. The nation which is unfair to others must expect such measure to be meted to it again. The nation which is wanting in respect for others has not true regard for itself. We claim no monopoly of virtue. It is still necessary to teach all the Ten Commandments in the British Empire. We shall not insult ourselves or our readers by thinking it necessary to assert our claim (never an *exclusive* claim) to that virtue which has always been regarded by our nation as the foundation of a true character. “Truth-teller” was our English Alfred named, “Truth-lover” was our English Duke.

But perhaps we could find better reading for our children than such tales as these. Perhaps our friends in the Northern States would see to it that the true American spirit, and not the anti-British spirit, should

speak for them. And perhaps we might all find a new and true meaning in the advice of *Punch*, "Never despise your enemy." Though indeed we always think of the English-speaking and English-sprung race on the southern part of this Continent as our friends.

#### THE HIGH SCHOOL READER.

THERE are better readers than "The High School Reader," authorized for use in the High Schools and Collegiate Institutes of Ontario by the Department of Education." There is little enough in it from beginning to end that is Canadian, and no conspicuous judgment or literary skill can be discerned in the selection and arrangement of the contents.

The highest praise that one can justly give to it is the compliment paid by Uncle Tom to the capacity of his sons when he had been sold into exile, and his heart was heavy with the thought that no one would look after his master's interests as he had done. "The boys," said poor Uncle Tom, "is fa'r. Yes, they's fa'r." So is the High School Reader.

But serious exception is taken by many teachers and parents to the authors represented. There are no less than eight authors represented who are distinctly atheistic or agnostic or materialistic, or whatever else they may choose to be called. This is absurdly out of proportion, not to say more. And the matter is made a good deal worse by the persistent

selection of these very authors for special study in our High Schools. Since the issue of the "High School Reader" in 1886, every one of these eight writers, with the single exception of Hume, has been officially prescribed as "Literature Selections for Teachers' Third Class Non-Professional Examinations," by the Department, which means of course that these authors must be studied in every High School in Ontario.

Why should our boys and girls be fed upon the writings of Huxley and Swinburne? Why should the agnostic dreariness of "The Forsaken Garden," and the dangerous, subtle, sad speculations of George Eliot, and the insidious materialism of Huxley poison the atmosphere of the school-room and insensibly rob the inmates of vigour and progress in faith and virtue?

When Fox had finally exhausted the patience of Lord North he was informed of his dismissal—"His Majesty has thought proper to order a new Commission of the Treasury to be made out, in which I do not see your name." We should like to see a new table of contents for a revised edition of the "High School Reader" made out in which the names of these writers shall not be seen. And meantime let the wise men who advise the Minister refrain from selecting the lessons by infidel writers for special study in our High Schools and Collegiate Institutes—at least until all the other writers represented (including Solomon) have had their turn.

THE LARGEST LIGHTHOUSE IN THE WORLD.—The most powerful marine beacon in the world has just been erected at Hantsholm, on the coast of Jutland in Denmark. The tower of the lighthouse contains two steam engines each of 35 horse power, and these are employed for driving the two dynamos that supply the electric currents for the gigantic Le Baron lamp at the summit of the structure. This lamp when in

use radiates a constant light of 2,000,000 candle-power. The keeper can by means of a system of mirrors control the light from his apartment on the ground floor, requiring only to ascend to the lanterns to repair any damage or to renew the carbons. Mighty fog signal roars can also be sent from the tower when required by means of two of the most powerful air pumps ever constructed.—*The School Newspaper.*



## SCHOOL WORK.

## CLASSICS.

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

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

## NOTES ON CICERO, IN CAT. III.

This speech was addressed to the people in the Forum on Dec. 3<sup>d</sup>. Catiline had fled from the city on Nov. 8th, leaving behind him his lieutenants, Lentulus and Cethegus—men of no ability—to manage the conspiracy. Cicero gets them to commit themselves in writing to certain Gallic envoys then in the city, and then seizes the document and arrests the conspirators. The oration describes how Cicero brought the matter to a successful termination.

*Rempublicam*—"Your country." See Bradley, p. 191, note.

*Vestrum*—As compared with *vestri* always partitive. (Bradley, p. 193)

*Fortunas*—*Fortunæ*, "gifts of Fortune"; as opposed to *bona* (landed property), "goods," "money," (personal property).

*Hoc domicilium, etc.*—"This abode of glorious empire, our fortunate and beautiful city."

*Ex faucibus fati*—"From the throat of ruin."

*Illi quibus nascimur*—"Our birthdays."

*Salutis*—"Preservation."

*Nascendi incerta conditio*—"The lot assigned by birth is an uncertain one" (*i. e.* may be happy or unhappy).

*Sine sensu, etc.*—The adverbial phrases are emphatic and contain the main idea. "We have no feeling at birth, but a feeling of pleasure, etc."

*Profecto*—(*pro-facto*, for a fact) "assuredly," "without doubt."

*Quoniam*—(*quæ* and *jam*), strong word for *since*; "whereas," "seeing that."

*Benevolentia famaque*—"In gratitude and in glory."

*Sustulim* — *rom tollo*, "raise."

FLETCHER AND NICHOLSON'S  
GREEK PROSE.

## EXERCISE I.

1. Ὁ στρατηγὸς τοὺς στρατιώτας ἐπὶ τοὺς πολεμίους ἄγει. 2. Τῶν ἑπτα σοφώτατος ἦν Σόλων. 3. Δαρεικὸν ἕκαστος ἡμῶν οἶσει τοῦ μηνός. 4. Κύρον δὲ μεταπέμπεται Δαρείος ἀναβαίνει οὖν ὁ Κύρος. 5. Τὸ Πήλιον ὄρος τῷ Ὀλύμπῳ ὑπὸ τῶν Γιγάντων ἐπέτεθη. 6. Ὁ χρυσοῦς τιμιώτερος ἐστὶν ἢ ὁ ἄργυρος. 7. Ἡ παιδιὰ χάριν ἀναπαύσεως ἐστίν. 8. Δεῖ τοὺς τε ἀγαθοὺς καὶ τοὺς κακοὺς ἀποθανεῖν. 9. Κύρος τε καταπηδήσας ἀπὸ τοῦ ἄρματος τὸν θώρακα ἐνέδν. 10. Βλάψεις τὴν κεφαλὴν. 11. Οἱ ἵπποι καλλίους τῶν ἡμιόνων εἰσίν. 12. Θουκυδίδης Ἀθηναῖος ξυνέγραψε τὸν πόλεμον. 13. Εἶδε τὸν στρατηγὸν καὶ τὸ στράτευμα τῆς Ἰωνίας ἐν Ἐφέσῳ. 14. Ὁ θάνατος μέγιστον φάρμακον τῶν κακῶν ἐστίν.

## EXERCISE 2.

1. Φημὶ τὸν δίκαιον ἄνδρα εὐδαίμονα εἶναι. 2. Φησὶ τὸν στρατηγὸν παρεῖναι. 3. Ἐλεξαν ὅτι πάντ' ἴδοι. 4. Κύρος ἔλεξε τοῖς στρατιώταις, ὅτι ἡ ὁδὸς ἔσοιτο εἰς Βαβυλῶνα. 5. Φανερώς εἶπεν ὅτι ἡ πόλις τετεείχισται ἤδη. 6. Ἐλεξεν ὡς οὐδὲν εἴη ἀδικώτερον φήμης. 7. Φησὶ αὐτῇ εἶναι Δίκη. 8. Ἐφη τὴν δικαιοσύνην εἶναι σοφίαν. 9. Ἦλθεν ἄγγελός τις λέγων ὡς Ἐλάτεια κατείληπται. 10. Ἐφη νικῆσαι πάντας τοὺς πολεμίους. 11. Ὁ Ἀλέξανδρος ἔφασκεν Δοῖς υἱὸς εἶναι. 12. Κλέων οὐκ ἔφη αὐτὸς, ἀλλὰ Νικίαν στρατηγεῖν. 13. Ὡς οὐδὲν ὄψεσθαι τὸν βασιλέα τε καὶ τοὺς στρατηγούς τῆς Ἰωνίας ἐν Ἐφέσῳ.

CLASS-ROOM.

EDUCATION DEPARTMENT, ONT.

JULY EXAMINATIONS, 1890.

*High School Entrance.*

ENGLISH GRAMMAR.

Examiners—J. E. Hodgson, M.A., Thomas Pearce.

NOTE.—All candidates will take questions I, 2, and 3 and any two of the other questions. A maximum of five marks may be added for neatness.

1. Classify the words in the following passage into (a) those that admit of a change of form to express a difference in meaning or relation, and (b) those that admit of no such change: from (a) select those that admit of change to shew difference of relation:

“ I saw her but a moment,  
Yet I think I see her now,  
With a wreath of orange blossoms  
Upon her snow-white brow.” [24]

2. (a) The closing scene of French dominion in Canada was marked by circumstances of deep and peculiar interest.

(b) “ If on this verse of mine  
Those eyes shall ever shine,  
Whereto sore-wounded men have looked for life,

Think not that for a rhyme,  
I name thy name, true victress in this strife.”

(1) Analyse fully the sentence in (a). [6]

(2) Classify and give the relation of the clauses in (b). [12]

(3) Point out and classify the connecting words in (b). [8]

(4) Parse the words printed in italics. [14]

3. Correct the errors in the following sentences:—

(a) When each of the pupils had took their place in the class, the teacher begun to ask questions.

(b) That boy don't know his lessons and he ain't never sorry.

(c) Whom do you think called on me the other day but he, the man that I hated.

(d) His brother has wrote more books on that subject than he has done.

(e) Let's you and I the battle try.

(f) Our teacher has spoke of Mr. Willson,

the secretary and the treasurer of the Board, about giving us a holiday. [12]

4. (a) P uralize:—*potato, cherub, valley, baby, mother-in-law, court-martial.*

(b) Give the other degrees of comparison of:—*noisy, fore, old, cautious, sweetly, extreme.*

(c) Give the principal parts of:—*seek, bear, chide, crow, fall, slide.* [12]

5. Where possible, give a noun formed from each of the adjectives in the following list of words, and an adjective from each of the nouns:—*brief, sleep, super'or, amiable, death, hope, wood, deep, high, rock, table, close.* [12]

6. Frame sentences to show that each of the following may be used with the value of more than one part of speech, and in each case name the part of speech:—*who, to rent, in the garden.* [12]

7. Explain what is meant by “qualifying,” “apposition,” and “agreement.” Illustrate from the following sentence:—*These boys, my cousins, have beautiful toys.* [12]

HISTORY.

NOTE.—Candidates will take any four questions in I, and any two in II. A maximum of five marks may be added for neatness.

I.—British History.

1. Give an account of any two invasions of Great Britain, with the results thereof. [12½]

2. Sketch briefly the reign of King John, and shew what liberties and privileges of the English people were then secured. [12½]

3. What was Queen Elizabeth's claim to the throne of England? Show the importance of her reign as regards (a) literature and (b) commerce. [12½]

4. Give an account of the circumstances that led to the establishment of the Protectorate. [12½]

5. What gave rise to the war of American Independence? Give a brief account of it. [12½]

6. Write brief notes on:—(a) The First Reform Bill, (b) The Abolition of Slavery, (c) The Chartist, (d) The Disestablishment of the Irish Church. [12½]

## II.—Canadian History.

7. Relate, as clearly as you can, any circumstances in connection with the City of Quebec that makes it of interest in Canadian history. [12½]

8. Sketch briefly the leading events of the War of 1812-14. [12½]

9. Write brief notes on:—(a) The Family Compact and the Clergy Reserves, (b) McKenzie's Rebellion, (c) The British North America Act. [12½]

## GEOGRAPHY.

Examiners—Thos. Pearce, John Seath, B.A.

NOTE.—Only five questions are to be attempted. A maximum of five marks may be added for neatness.

1. Name and locate the six chief cities and towns passed through during a journey from Montreal to Sarnia by the main line of the Grand Trunk Railway. Name and locate the four chief rivers crossed during the journey. [15]

2. (a) Give the names of four forest trees common to Ontario; four grains; four fruits. (b) Mention six of the principal articles of export from Ontario. (c) From what foreign country do we obtain tea, cotton, rice, tobacco, silk, coffee, raisins, coal? [15]

3. Take a separate sheet of paper and draw a map, as large as the page will permit, of the county in which you live; divide it into townships and name them; name and mark the position of each city, town, and incorporated village, in it. [15]

4. State what bodies of water each of the following connects: Strait of Belle Isle, Welland Canal, The Sound, St George's Channel, Windward Passage, Suez Canal, Strait of Juan de Fuca, The Dardanelles, Strait of Mackinac, Behring Strait, Erie Canal, Strait of Malacca. [15]

5. Give a short account of each of the following Canadian industries:—fisheries, ship-building, fur-trade, lumbering. [15]

6. Mention six important minerals found in Canada and the part of the country where each is most abundant. [15]

7. Draw an outline map of Ontario; name each boundary river and lake; name

and mark the position of Lake Simcoe, Lake Nipissing, Lake Nepigon, the Moose River, the Abitibi River, and the Canadian Pacific Railway between Ottawa and Rat Portage. [15]

8. Name and locate five of each of the following: the chief cities, the chief rivers, and the chief mountain ranges of Europe. [15]

## ARITHMETIC.

Examiners—D. Fotheringham, John Seath, B.A.

NOTE.—Only seven questions are to be attempted, of which No. 1 must be one. A maximum of five marks may be allowed for neatness.

1. Write down the following statement of six weeks' cash receipts; add the amounts vertically and horizontally, and prove the correctness of the work by adding your results:—

	Mon.	Tues.	Wed.	Thur.	Fri.	Sat.
	\$ c.	\$ c.	\$ c.	\$ c.	\$ c.	\$ c.
1st	65 95	24 89	79 79	40 78	37 59	89 61
2nd	58 71	41 65	24 67	94 26	70 26	42 57
3rd	47 58	99 57	50 60	80 71	91 82	89 76
4th	29 69	70 80	87 91	74 93	36 63	21 90
5th	81 45	56 93	54 82	96 57	12 72	96 67
6th	42 63	68 77	81 79	60 86	3: 87	75 82

(No marks will be allowed for this question unless all the work is correctly done.) [15]. Ans. \$2213.47.

2. A boy's age now is one-fifth of his father's. In six years it will be one-third his father's present age. How old is he? [15]. Ans. 9 yrs.

3. Some Atlantic liners consume 200 tons of coal per day. They average 8 days out and 8 back. In case of accidents they carry a supply for four days extra. How many cubic yards of the hold of such a steamer will be occupied with coal for her round trip if each ton is 33 cubic feet? [15]. Ans. 4888½ c. yds.

4. In a factory 12 men, 16 women and 30 boys are employed. At the end of a week they receive \$330.00. A man is paid as much as two women; and a woman, as

much as three boys. What is the share of each? [15]. *Ans.* \$2.20, \$6.60, \$13.20.

5. A farmer, whose property is assessed at \$9600, pays on the dollar,  $1\frac{1}{2}$  mills for township rates;  $1\frac{1}{2}$  for county rates;  $1\frac{1}{2}$  for railway bonus; and  $2\frac{1}{2}$  for school rate. How much does he pay in all? [15]. *Ans.* \$67.20.

6. On June 29th, 1890, I borrowed \$16.50 to be returned April 30, 1892. With interest at  $6\frac{1}{2}$  per cent., what amount must I then pay? [15]. *Ans.* \$18.47.

7. In what time would a field, 80 by 60 rods, pay for underdraining lengthwise, at 2 cents per foot, if the field yields 2 bushels, at 66 cents, per acre more than before draining? The drains are 4 rods apart, and the first drain runs down the centre of the field. [15]. *Ans.* 10 yrs.

8. If 18 men do  $\frac{2}{3}$  of a piece of work in 30 days of 10 hours, in what time should 15 men do the whole, working 9 hours a day? [15]. *Ans.* 60 days.

9. Two men start from the same point at the same time to walk in the same direction around a block of land  $1\frac{1}{2}$  mile on each side. A goes at the rate of 4 miles and B 3 miles an hour. How far will A walk before he overtakes B? [15]. *Ans.* 20 miles.

LITERATURE.

NOTE.—A maximum of five marks may be allowed for neatness.

I.

O rich man's son! there is a toil  
That with all other level stands; [3]  
*Large charity doth never soil,*  
*But only whiten, soft, white hands—* [5]  
This is the best crop from thy lands;  
A heritage it seems to be  
Worth being rich to hold in fee. [2]  
O poor man's son! scorn not thy state;  
There is worse weariness than thine,  
In merely being rich and great;  
*Toil only gives the soul to shine,*  
*And makes rest fragrant and benign;* [8]  
A heritage, it seems to me,  
Worth being poor to hold in fee.  
Both, heirs to some six feet of sod, [3]  
Are equal in the earth at last;  
Both, children of the same dear God,  
*Prove tittle to your heirship past*  
*By record of a well filled past;* [5]  
A heritage, it seems to me,  
Well worth a life to hold in fee.

1. State and explain the title of the poem to which the foregoing stanzas belong. [3]

2. What is the subject of each of the foregoing stanzas? [9]

3. Explain the italicized parts, noting especially the meanings of "*large charity*," l. 3; "*gives the soul to shine*," l. 11; "*makes rest fragrant and benign*," l. 12. (For values of answers see margin of extract.)

4. State, in your own words, why Lowell thinks (a) the heritage of a rich man is "a heritage one scarce would wish to hold in fee," and (b) why the heritage of the poor man's son is a heritage "a king might wish to hold in fee." [6+6]

II.

"Whilst I was thus musing, I cast my eyes towards the summit of a rock that was not far from me, where I discovered one in the habit of a shepherd, with a musical instrument in his hand. As I looked upon him, he applied it to his lips, and began to play upon it. The sound of it was exceeding sweet, and wrought into a variety of tunes that were inexpressibly melodious, and altogether different from anything I had ever heard. They put me in mind of those heavenly airs that are played to the departed souls of good men upon their first arrival in Paradise, to wear out the impressions of their last agonies, and qualify them for the pleasures of that happy place. My heart melted away in secret raptures.

"I had been often told that the rock before me was the haunt of a genius, and that several had been entertained with music who had passed by it; but never heard that the musician had before made himself visible. When he had raised my thoughts, by those transporting airs which he played, to taste the pleasures of his conversation, as I looked upon him like one astonished, he beckoned me to approach the place where he sat. I drew near with that reverence which is due to a superior nature; and, as my heart was subdued by the captivating strains I had heard, I fell down at his feet and wept. The Genius smiled upon me with a look of compassion and affability that familiarized him to my imagination, and at once dispelled all the fears

and apprehensions with which I approached him. He lifted me up from the ground, and taking me by the hand, 'Mirza,' said he, 'I have heard thee in thy soliloquies; follow me.' "

1. What is the subject of each of the foregoing paragraphs? [3+3]

2. Explain the meaning of each of the italicized expressions. [3×5]

3. Distinguish between the meanings of "musing," l. 1, and "thinking," "apprehensions" and "fears," l. 29. [2×2]

4. Substitute an equivalent expression for each of the following: "Whilst I was thus musing," l. 1; "in the habit of a shepherd," l. 3; "upon their first arrival in Paradise," l. 11. [2×3]

5. Describe, in your own words (a) the sound of the musical instrument played by the Genius, and (b) the effect produced upon Mirza by this music. [5+4]

### III.

Quote any one of the following:—"Lead, Kindly Light," "The Three Fishers." The last three stanzas of "The Song of the Shirt." [10]

### COMPOSITION.

Examiners:—John Seath, B.A., J. E. Hodgson, M.A.

NOTE.—All candidates will take question 1 or 2, question 3 or 4, and both questions 5 and 6. A maximum of five marks may be allowed for neatness.

1. Change, in the following, the verbs that are in the Active form of conjugation (or, Voice) into the Passive, and those that are in the Passive form into the Active:

(a) Many incidents are preserved of Frontenac's administration. [3]

(b) At the gate Madeleine found two women weeping for their husbands. [3]

(c) The blockhouse was connected with the fort by a covered way. [3]

(d) It had been shown that distilled liquors contain only water and alcohol. [6]

2. Turn into clauses the italicized parts in the following:

(a) *After the cession of their country*, a great number abandoned their homes. [3]

(b) *Claiming to be political neutrals*, they refused the oath. [3]

(c) *Save the expulsion of the Moors*, history offers no parallel. [3]

(d) *To strengthen the British power*, Lord Halifax sent out a colony. [3]

(e) The old verger, *shutting the door*, said good night. [3]

3. Combine the following sentences into a paragraph consisting of suitable longer sentences:

It was October. I travelled westward from Hamilton by the Great Western Railway. Part of it is cut through the mountain. It was late in the afternoon. The train started then. The setting sun threw its rays on the valley below. Pretty farm dwellings were there. The cars wound along the edge of the precipice. The hill beyond with its trees seemed to catch fire from the sunset. The hills threw back the rosy evening light. In the valley every tree seemed decked with red rubies and purple amethysts. Every cottage glowed in a halo of light. Every cottage looked like an enchanted palace. The glorious sunset vanished. The cars travelled on through the darkness. The splendid blaze still seemed to burn before my eyes. [20]

4. Substitute an equivalent expression for each of the italicized expressions in the following:

After sunset *a violent north-east wind began to blow, accompanied with snow and hail*. [4] The Iroquois were meanwhile lurking about us; and I judged by their movement that, *instead of being deterred by the storm, they would climb into the fort under cover of the darkness*. [5] *I assembled all my troops, that is to say, six persons, and spoke thus to them* [5]:—"God has saved us to-day from the hands of our enemies, but we must take care not to fall into their snares to night. I will take charge of the fort with an old man of eighty, and you, Fontaine, with our two soldiers, will go to the block-house with the women and children, because that is the strongest place. *If I am taken, don't surrender*, [3] even if I am cut to pieces and burned before

your eyes. The enemy can't hurt you in the block-house, if you make the least show of fight." [3]

5. Reproduce, under the following heads, the substance of the lesson entitled "The Heroes of the Long Sault:"

Daulac's plan. Daulac and his companions. Their progress. The camp at the Long Sault. The coming of the Iroquois. The fight and its results. [25]

6. (a) In a letter from your home to some friend in Winnipeg, name and describe the school you attended during the past year. Tell about some interesting book you have read, some pleasant acquaintance you have made, or some visit you have paid. Add anything else you think of, to make your letter interesting; and ask your friend to visit you, holding out such inducements as you can. [30]

(b) Having written your letter in full, draw an envelope on your paper and on it write your name and address in proper form for the Post Office. [2]

(c) Write a brief note, as if from your friend in reply, accepting the invitation and telling how you will go and when you may be expected. [8]

#### DRAWING.

Examiners—Thomas Pearce, D. Fotheringham.

NOTE.—Only two questions are to be attempted.

1. Draw a tea-cup and saucer as seen when placed below the level of the eye, the cup to have a handle and to stand in the saucer. [13]

2. Sketch a square (side to be not less than three inches long). Sketch its diameters. Join the ends of the diameters, forming a second square. Bisect each half

of the left side of the first square. From these two points of bisection draw lines to the centre of the squares. Draw similar lines from the other sides of the first square. Strengthen the corners of both squares and the lines drawn from the points of bisection. [13]

3. Draw a common table in perspective. [13]

4. Draw a side elevation of a bridge (three inches long), supported by a "king post truss." [13]

#### TEMPERANCE AND HYGIENE.

NOTE.—Any five questions may be taken.

1. Mention facts in connection with the structure, the endurance, the agility and strength of animals, which seem to prove that artificial drinks and stimulants are unnecessary in any climate. [15]

2. Make a comparison between the circulation of the blood and a system of canals. [15]

3. Show, by comparing the substances in milk and alcohol with those in the muscles, nerves and other active organs, that milk is a perfect food and that alcohol cannot rank as a food. [15]

4. What evils arise from the contraction and the sticking together of blood globules through the presence of alcohol in the blood vessels? Explain how the action of alcohol on the fibrine of the blood may produce diseases of the brain, the lungs, the liver, the kidneys, and the skin. [15]

5. Show what the work of the heart is in 24 hours under the stimulus of different quantities of alcohol. [15]

6. How are spirits of wine and other spirits prepared, and for what useful purposes are they employed? [15]

## CONTEMPORARY LITERATURE

*A History of the Four Georges.* By Justin McCarthy, M.P. Vols. I. and II. (New York: Harper & Brothers.)—We venture to say that few who read history will not be glad to hear that the author of "Our Own Time" has given us another volume

from his pen. Vol. I. was issued five years ago and Vol. II. has just appeared. It will probably be *the* work for most people on the Georges. Nobody else since Macaulay has given us anything better suited for the reading of everybody, in its brilliant and vigorous

style, never flagging in interest—no dull pages or long and tiresome speeches and descriptions. In the chapter on Canada Mr. McCarthy is at home with Quebec. "that splendid heap of rock and clay." The stirring and picturesque writer has a stirring and picturesque theme in the shining, swelling St. Lawrence, and the man of whom "men will say that he died well as became a soldier, a hero and a gentleman." One could well wish that the pessimist in our midst would read this chapter and other chapters of history. Says Justin McCarthy, "England has great reason to be proud of Quebec." The edition of Messrs. Harper & Brothers is an excellent one.

*The Pocket Atlas and Gazetteer of Canada.* By J. G. Bartholomew, F.R.S.E., F.R.G.S., etc. Edited by J. M. Harper, M.A., Ph.D., Quebec. 2s. 6d. (London: John Walker & Co.)—The favour with which the "Pocket Atlas of the World and the Pocket Atlas of the British Empire" have been received has induced the publishers to prepare other volumes of the same kind, and the first of these has now been issued. We congratulate the publishers and our friend Dr. Harper on the result. The atlas contains so much valuable information, not only in connection with maps and gazetteer, but also in the tables and general introduction, that as a book of reference we advise all our readers to obtain it, and have no doubt they will shortly find it at their own bookstores. There are thirty-six maps, including plans of all the chief cities, and the gazetteer is complete and satisfactory. We find on one of the pages a list of all the Canadian universities and dates of foundation—an example of the value of the work for the purpose of reference.

*The Pocket Atlas of the World.* By John Bartholomew, F.R.G.S. 2s. 6d. (London: John Walker & Co.)—Since the appearance of the first edition of this convenient and excellent atlas in 1886, several new editions have been called for and additions have been made. The present contains seventy-two maps, a complete index, and useful statistical and other notes.

*Plant Organization.* By Professor R. H. Ward, M.D., F.R.M.S. (Boston: Ginn &

Co.)—A second and revised edition of one of the most useful and practical aids to the study of botany.

*Heath's Modern Language Series. Practical Lessons in German Conversation.* By Prof. A. L. Meissner, of Queen's College, Belfast. (Boston: D. C. Heath & Co.)—This book furnishes a graduated and systematic series of lessons to give facilities in speaking German.

*Minna von Barnhelm.* By G. E. Lessing. Edited by Professor Primer, of the Friend's School, Providence, R.I. (Boston: D. C. Heath & Co.)—The Introduction, Notes, etc., are well prepared and complete, and the book is in every respect a good number of the series.

*Portraits of Friends.* By John Campbell Shairp. (Boston: Houghton, Mifflin & Co.)—One of the most pleasing volumes recently issued is this, in which we have collected "portraits" of Norman McLeod, Dr. John Brown, John Macleod Campbell, Thomas Erskine, Arthur Hugh Clough, John Mackintosh, of Geddes, and Bishop Cotton, of Calcutta, from the pen of a man who "showed himself friendly." Possibly the two first mentioned will be read with more interest than the rest, but none lack interest and each has a charm of its own. The work is adorned with an etched portrait of Principal Shairp, and a sketch of his good and useful life, by William Y. Sellars, fills the opening pages of the volume.

*Algebraic Factors.* By Dr. W. T. Knight. 2s. (London: Blackie & Son.)—Dr. Knight has placed within the reach of students of elementary mathematics a satisfactory handbook on the subject of factoring. Every teacher knows that good knowledge of factors will bridge many a deep stream in the student's path. This book is one of the best on the subject. It was first published seven years ago and has recently been enlarged.

*Examination Arithmetic.* By T. S. Harvey. 2s. (London: Blackie & Son.)—Over one thousand questions in arithmetic are here collected, with answers. Those on the elementary rules are especially good.

*Macmillan's Latin Course.* Part II. By A. M. Cook, M.A., Assistant Master in St.

Paul's School, author of "Macmillan's Latin Course," First Year, "Macmillan's Shorter Latin Course," etc. (London: Macmillan & Co., and New York.)—We have had occasion more than once to speak of the uniform excellence of this series of classical textbooks, and we have no doubt that in many schools the "Latin Course" will take the place of the more cumbrous and wearisome Latin grammar. The general plan adopted in Part I. is followed in dealing with irregular and deponent verbs, participles, the subjunctive, ablative absolute, Gerund and Gerundive, etc., Exercises, pieces for translation, notes, some full conjugations, English-Latin and Latin-English dictionaries of the words occurring in the book. *Satis est!*

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appointing. One lays down the book, however, with a feeling of satisfaction at having had an opportunity of examining it.

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