

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from:/
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments:/
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Educational Weekly

VOL. III.

THURSDAY, APRIL 15TH, 1886.

Number 67.

The Educational Weekly

Edited by T. ARNOLD HAULTAIN, M.A.

TERMS: Two Dollars per annum. Clubs of three, \$5.00. Clubs of five at \$1.60 each, or the five for \$8.00. Clubs of twenty at \$1.50 each, or the twenty for \$30.00.

New subscriptions may begin at any time during the year.

Payment, when sent by mail, should be made by post-office order or registered letter. Money sent in unregistered letters will be at the risk of the senders.

The date at the right of the name on the address label shows to what date the subscription is paid. The change of this date to a later one is receipt for remittance.

Subscribers desiring their papers discontinued are requested to give the publishers timely notification.

In ordering a change of address, or the discontinuance of the paper, the name of the post-office to which the paper is sent should always be given.

Rates of advertising will be sent on application.

Business communications and communications intended for the Editor should be on separate papers.

PUBLISHED BY

THE GRIP PRINTING AND PUBLISHING CO.,

TORONTO, CANADA.

JAMES V. WRIGHT, General Manager.

C. FRASER, Business Manager Educational Weekly Dept.

TORONTO, APRIL 15, 1886.

Is there not a little too much twaddle in these days on the subject of making learning "interesting," "enjoyable," "a pleasure instead of a toil," and so forth? There is a grave and radical error underlying this idea. Is not the very fact that learning a lesson is often a downright detestable labour in itself a fact not by any means to be lamented? May we not regard such toil as very excellent mental, or at all events moral, discipline? We heartily agree with the theory that lessons should be made as interesting as possible. He who can do this best, by this very power ranks high as a teacher. Everything should be so taught as to excite the curiosity of the learner. Nothing should be left out of this category—not even the multiplication table if possible. But we

also heartily agree with the theory that the necessity of doing a great many things we do not like is in itself a magnificent education; and it is a part of education very fitting to be practically used in the school room.

THERE is a great deal that is true in the following sentences from the *W. Virginia School Journal*: "The teacher owes it to himself and to his profession to read educational literature. If we go into a lawyer's office and find there the latest decisions and reports of judicial and law-making bodies, we conclude that he is up in his profession. If we enter a doctor's office and find on his table late medical journals, and upon his shelves new medical works, we say at once that he is abreast of his profession. If we find the teacher supplied with educational journals and new works in different departments of education, we know that he is a live teacher. But if we find that he has only some old antiquated school books, we conclude that he is—what?" But there is also something in them which is misleading. It is hardly fair to draw an analogy between the reading of a teacher and the reading of a barrister or physician. Teaching—is it putting it too strongly if we say that it is almost an occult science? Certainly it is an empirical one. At least at present. Some day, when psychology advances, and when "pedagogy" (as some term it) goes hand in hand with psychology, then perhaps the science of teaching will become a little less inexact than it now is. And then "educational literature" will be of the utmost value. However, if there were no "educational literature" now, and no one to read and criticise it, perhaps the time we look forward to would never arrive; so that we may take to heart in all earnestness the *Virginia School Journal's* assertions.

THE *Missouri School Journal* gives expression to some profound truths when it says: "The teacher who demands respect of his pupils seldom gets it. So it is in the preparation of lessons, manner of reciting, promptness, etc. The teacher must

prove himself worthy of respect before he can secure it. He must show them how to prepare a lesson, and prepare it for himself, and show the value of such preparation before he can hope to have his pupils do good work. It is sometimes argued that we put too much stress on the question of tardiness. Perhaps so. If the interest of the pupil be sufficiently awakened, little need there is to speak of these and of other difficulties. The one remedy for all school irregularities and distempers is to awaken an interest in the work. But you say this is a difficult prescription to compound. Granted. Herein lies the difference between a good and a poor teacher. Teaching school is no child's play. It is the most difficult of vocations."

"AMONG the troubles," says the *American Teacher*, "that beset the work of the kindergartner, there is none that seems to be more keenly felt by late correspondents than the difficulty of holding the children's attention to the work when this involves dictation or instruction. It is not an easy matter to give advice when the details of the cases are not known. Still, as a general fact, it may be safely said that when children of tender age fail to give attention, it is because they are not interested. Also, that the interest which secures and holds the child's attention must come from continued agreement between the "work in hand" and the child's inner wants. If the kindergartner has the penetration to discover these inner wants, and the skill to adapt the circumstances and her own purposes to these, she will find it easy to secure and hold the child's attention. Without this penetration and skill, all else is unavailing. The kindergartner may sing and cajole herself into hoarseness, she may smile and gesticulate herself into a mild sort of tarantism, or freeze herself at one end of the table into a statue of Suppressed Reproach if the instruction or dictation has no natural connection with the purposes of the children, these will remain uninterested or bored victims of her ill-directed enthusiasm."

Contemporary Thought.

It is impossible to exclude human nature from history, and the historian dealing with the concrete facts of human activity is sure, sooner or later, to part company with the physicist or biologist who is engaged upon the dissection and classification of facts belonging to inorganic matter, or to organic matter below the order of man. The archaeologist, groping about in the cave after the guttural voiced dweller with his club and his little stone chips, trying to make out how the poor devil lived, and what he thought of the world into the light of which he had scarcely crept, may use the same method as his brother-worker who is measuring the wings of a paleozoic cockroach, but he is in a vastly wider range of human sympathy, and may give points to a Shakespeare reflecting upon Caliban and Setebos. — *Atlantic Monthly*.

"If the universe, as science teaches, be an organism which, by slow degrees, has grown to its form of to-day on its way to its form of to-morrow, with slowly formed habits which we call laws, and a general health which we call the harmony of nature, then, as science also teaches, the life principle or soul of that organism, for which there is no better name than God, pervades and informs it so absolutely that there is no separating God from nature, or religion from science, or things sacred from things secular. This scientific conception of God is, of course, not identical with that held in any organized church; but it is indubitably a religious or spiritual conception. Men who in any good measure accept it, must admit that education cannot be secularized; for since all nature, and particularly all human nature, is instinct with spiritual energy, the minds of children cannot be developed and trained on a system which ignores that energy." — *President Eliot*.

THE Birmingham School Board has had again before it the question of religious instruction in schools. The rule that has obtained for some time has been to allow Bible reading without note or comment. Mr. Greening proposed that this rule should be rescinded, and in future to substitute Bible reading in the classes with grammatical, historical, and geographical explanations by the teacher. The proposal gave rise to a long and able debate; as also to no inconsiderable warmth of expression. In the result the proposal was defeated by eight votes to seven, the division being on strictly party lines. The present condition of the question can be satisfactory to neither party. Even the resolution of Mr. Greening, if carried, could satisfy but few. The question is one which presses for a solution which shall satisfy all reasonable men, if such solution is possible. Unfortunately, it is one with respect to which party feeling runs high. The religious difficulty in past years is chiefly responsible for the delay in the foundation of a national system of education. And yet it is a difficulty which has rarely, if ever, been experienced inside the walls of a schoolroom. If the matter were left in the hands of an independent body of teachers, the difficulty would largely, if not wholly, disappear. — *The Schoolmaster*.

DR. McLELLAN, in speaking on reading at the East Mid Essex Teachers' Association, said the harshness which some critics impute to the English language is not so much its own fault as that of the

users of it. He combatted the opinion that reading will come intuitively—which makes the reading lesson a lesson in all the "ologies," instead of a reading lesson pure and simple—an information lesson instead of a reading lesson. The phonic method, which is the best to use with beginners, will correct slovenliness of pronunciation, which is too prevalent a fault. Some say take care of the consonants, and most probably the vowels will take care of themselves. But this is a mistake. The consonant sounds distinctly articulated give force, it is true, but the vowel sounds give the music to speech. The educated and well-trained speaker sounds the unaccented vowels so that the hearer recognizes the sound of the letter almost as distinctly as the reader sees it. He pointed out some commonly heard errors—"git," "tibi" for "to be," multiplication," etc. The "u" sound in "duty" and such words is often mutilated. In some of the American schools the pupils are taught to eliminate the "r." He was opposed to this. By examples, the speaker showed that the rate of reading should be suited to the sentiment.

I CANNOT conscientiously say that I have found the literary profession—in and for itself—entirely agreeable. Almost everything that I have written has been written from necessity; and there is very little of it that I shall not be glad so see forgotten. The true rewards of literature, for men of limited calibre, are the incidental ones—the valuable friendships and the charming associations which it brings about. For the sake of these I would willingly endure again many passages of a life that has not been all roses. Not that I would appear to belittle my own work: it does not need it. But the present generation (in America at least) does not strike me as containing much literary genius. The number of undersized persons is large and active, and we hardly believe in the possibility of heroic stature. I cannot sufficiently admire the pains we are at to make our work—embodying the aims it does—immaculate in form. Form without idea is nothing, and we have no ideas. If one of us were to get an idea, it would create its own form, as easily as does a flower or a planet. I think we take ourselves too seriously; our posterity will not be nearly so grave over us. For my part, I do not write better than I do, because I have no ideas worth better clothes than they can pick up for themselves. "Whatever is worth doing at all is worth doing with your best pains," is a saying which has injured our literature more than any other single thing. How many a lumber closet since the world began has been filled by the results of this purblind and delusive theory! But this is not autobiographical—save that to have written it shows how little prudence my life has taught me.—*Julian Hawthorne, in Lippincott's Magazine for April*.

MR. FRANK GALTON somewhere tells an amusing story, since profusely copied by all the anthropologists, of how, during his South African wanderings, he once wanted to buy a couple of sheep from an unsophisticated heathen Damara. Current coin in that part of the world is usually represented, it seems, by cakes of tobacco, and two cakes were the recognized market-price of a sheep in Damara-land at the time of Mr. Galton's memorable visit. So the unsuspecting purchaser chose a couple of wethers from the flock, and, naturally enough, laid down four pieces of tobacco to pay for them

before the observant face of the astonished vendor. The Damara eyed the proffered price with suspicious curiosity. What could be the meaning of this singular precipitancy? He carefully took up two pieces, and placed them in front of one of the sheep; then he took up the other two pieces with much wonder, and placed them in turn in front of the other. Goodness gracious, there must be magic in it! The sum actually came out even. The Damara, for his part, didn't like the look of it. This thing was evidently uncanny. How could the supernaturally clever white man tell beforehand that two and two made four? He felt about it, no doubt, as we ourselves should feel if a great mathematician were suddenly to calculate out for us *a priori* what we were going to have to-day for dinner, and how much exactly we owed the butcher. After gazing at the pat and delusive symmetry of the two sheep and the four cakes of tobacco for a brief breathing-space, the puzzled savage, overpowered but not convinced, pushed away the cakes with a gesture of alarm, took back his sheep to the bosom of his flock, and began the whole transaction over again *da capo*. He wasn't going to be cheated out of his two sound wethers by a theoretical white man who managed bargains for live sheep on such strictly abstract mathematical principles.—*Grant Allen, in Lippincott's Magazine for April*.

"THE one distinguishing character of all successful men," says the *New York School Journal* in a leading article of a recent issue, "is their terrible earnestness. They go at what they have to do with uncompromising directness. It is not necessary to specify instances. They will suggest themselves to all our intelligent readers. The namby-pamby orator who speaks in mortal terror of offending 'culture,' and qualifies his sentence with numerous 'perhapses,' will move nobody. The ungrammatical, country-trained, home-made stump speaker, with a conviction does far more good. He goes at his work with a will and a purpose. Moody was advised not to preach, but he preached, nevertheless. He couldn't help it. Gough went at his work from his shop, with no education except his terrible experience, and a burning desire, absorbing his whole soul, to keep all other young men from a similar experience. He had to speak. He couldn't help it. We may laugh at such men as John Brown, Garrison, and Phillips, as much as we please, but the fact remains the same; just such men are the ones who move the world. There are thousands of teachers who are too much afraid of offending somebody to do much good work. The course of study must be followed, the book must be learned, the parent must be pleased, the examiner must be satisfied, and when all these various persons are appeased there is no time left for free, original, unimpeded action. A conviction amounts to nothing unless it is acted out. We must be moved from an impulse within, if we expect to do anything worth doing. It doesn't pay to be 'dumb driven cattle' in the work of this world. The ability of doing as we please is exceedingly exhilarating. Very proper teachers please nobody, and do no good. It is said that all really great men have been eccentric. Very likely! He who doesn't do what is right because he believes it to be right, and cannot help doing it, is not really enjoying life, and is certainly doing little good."

Notes and Comments.

THE nominators of Dr. Kelly, Public School Inspector for the County of Brant, in speaking of their candidate for the Senate of the University of Toronto, say:—"The undersigned members of Brant County Association of Convocation, together with leading graduates in Toronto and Hamilton, have nominated M. J. Kelly, M.D., LL.B., as a candidate for the representation of Convocation in the Senate of Toronto University. His connection, extending over many years with the High and Public Schools of Ontario, and his knowledge of educational systems elsewhere, are, they consider, desirable qualifications in a candidate for such an office. They also feel assured that whatever reforms in the present constitution of the University and University College may promise lasting good will receive his earnest and cordial support. For these and other reasons they have much pleasure in recommending him to their fellow graduates throughout the province."

THE discussion of the need of a new pronoun, which began in this country, has spread to Scotland, and the matter was seriously considered by a writer in *Blackwood's* for March. He says: "Having thought a little on the subject, I will offer a suggestion, which is as follows: We have in the language an indefinite pronoun—viz., *one*—and we say, 'one thinks,' 'one's own,' 'it wearies one,' and so on. Now, without any great violence to this pronoun, we might perhaps extend its use so that it might stand for 'he or she,' or 'him or her,' or for the possessives 'his or her.' If this were allowed, the sentences given by me as examples would read: 'Every person likes to have one's own way,' 'A writer ought to set forth in clear terms what one may mean,' and 'If a witness has once spoken falsely, we do not afterwards believe one.' Whatever word may be adopted will sound strange when first used in that sense, but the ear would not be long in becoming reconciled to it."

WE take the following paragraphs from a letter written by Professor Hutton, of University College, Toronto, to the *Varsity*, on "The Classical Course." They contain, we think, sound views on a most important subject:—

"Mr. Gibson suggests that in the final years no authors be prescribed, but a general knowledge of the classics be required. I am unable to agree with him at all, and for the following among other reasons:

"(1) Much of the value of the classical course (as of all other courses) depends upon the excellence of the manner of studying. Sound honest work, whether in the shape of the disentanglement of grammatical intricacies,

or in the shape of the analysis of a continuous argument, or in the shape of elaborate criticism of the author, linguistic or historical or philosophical, this is one of the chief factors in education, whether the results be worth retaining in the memory or not, whether the author studied be intrinsically valuable or not. I cannot but think that even students, notwithstanding the high moral ground they aspire to take on the scholarship question, would be sufficiently influenced by the character of the examination awaiting them (should the curriculum be altered in the way proposed) to skim hurriedly the whole range of the classics, instead of concentrating themselves on a small and prescribed portion of them. The immediate result would be that difficulties and minutiae would be impatiently ignored, and the net result would be the lessening of the educational value of the course.

"(2) The actual degree of knowledge of the two languages would be lessened also. Students cast adrift into the sea of classics with no foothold surer than a knowledge of the books read at school, and in the first two years, would be unable to do justice to any author in the short time which they would be able to devote to him. Even under the present system is not the fourth-year man conscious not so much of a well-digested store of knowledge and ideas, as of a chaos of isolated facts and fancies, depressing him not seldom with a sense of general mistiness and intangibility? I believe he is; and I believe that this feeling would be developed ten-fold by any change increasing the number of authors; that is, of isolated books and periods. The last examiner's report which touched this question complained of the number of authors prescribed even in the old curriculum as hindering profitable reading. The new curriculum has reduced the number of authors, while increasing the prescribed portions of each, and making such portions more consecutive. I am confident that all wise change will be on these lines. It is far better to know a few authors fairly well, than a large number very ill. In a foreign language no author is understood cursorily. How many even of thoughtful readers would, for example, appreciate the genius of Pericles or of Athens after one reading of the Funeral Speech? There are some things in which a man must "soak" himself by reading and re-reading if he is to comprehend.

"(3) Experience I believe is against such a change. The Cambridge classical course used to be of the character which Mr. Gibson admires: and in England where the classics are studied to so much greater advantage at school, there is much more to be said for the system. Yet the last alterations in the Cambridge curriculum, if I am not mistaken, have been an approximation to the Oxford method of prescribed authors.

"Again, our own metaphysical course has been altered in the direction advocated. But why? Only because it was found impossible to prescribe authors agreeable to all the affiliated colleges.

"So far from there being any other reason for the change, it is the opinion of Professor Young that in his department a course of prescribed reading, if well-selected and supplemented by lectures, is better than anything else, and accordingly, in the second and third years he now prescribes certain books, such as Green's *Prolegomena* to Ethics.

Finally, something of the same kind seems to have taken place in the Modern Language course, though not for the same reason. Time will show its wisdom or the reverse. I will only suggest that examinations conducted under such a system might lead to curious results. For example, probably I myself, who have made no study of the English language and literature, and when I speak correctly, speak yet chiefly from ear and acquired instinct, might in such an examination excel carefully trained Germans and Frenchmen, with whom English had formed the staple of education: just because, in spite of their scientific study of the language, I knew by mere familiarity its idioms better, and could express myself in it more fluently. Such a result would be a direct failure of justice, condemnatory of the system which made it possible.

"(4) The vein of truth in Mr. Gibson's speculations is, it seems to me, abundantly recognized in the new curriculum when it prescribes unseen passages.

"(5) The pre-eminent writers—whom he wishes to see read—are more likely to be read when prescribed than if left to chance and each student's fancy. He only specifies Plato: on the new curriculum Plato appears for the second year pass course, for the fourth year pass course, and for the third and fourth year honor course. The *Apology*, the *Gorgias*, seven out of ten books of the *Republic*, are on the course for this year. I agree with Mr. Gibson entirely in his choice of Plato, and it seems to me that the curriculum only expresses our joint views of the value of his works.

"Unrest, uneasiness, and vague discontents are of the very air we breathe just now, and I cannot expect even the serenest atmosphere of the classics to dissipate it. But I venture to suggest to Mr. Gibson that, with the prospect of eight more books at least of Plato before him in the next two years, and an examination in the *Apology* in the more immediate future,

τέτλαθι δὴ καρδίῃ καὶ κύντερον ἄλλο πορ' ἔτλης

"Be brave O heart, worse things hast thou endured."

Literature and Science.

THE SONNET.

II.

How stately are Milton's sonnets? Despite Johnson's statement that "Milton's was a genius that could hew a colossus out of a rock, but could not carve heads on cherry-stones," the prince of epic poets has enriched literature with a gift of sonnets rarely excelled. Take the following where he communes with his own heart on that affliction which marked his years in darkness:—

"When I consider how my light is spent,
Ere half my days, in this dark world and wide,
And that one talent which is death to hide
Lodge I with me useless though my soul more bent
To serve therewith my Maker, and present
My true account, lest He returning chide:
Dosth God exact day labor, light denied?
I fondly ask:—but Patience, to prevent
That murmur, soon replies: God doth not need
Either man's work or his own gifts; who best
Bear his mild yoke, they serve him best; his state
Is kingly; thousands at his bidding speed;
And post o'er land and ocean without rest;
They also serve who only stand and wait."

Every reader who is familiar with the poems of Cowper will recognize in them the absence of passion and imagination—two of the chief constituent elements of poetry. Seldom, however, have I come across a sonnet so full of pathetic tenderness and exquisite grace as the following one by Cowper, wherein the poet records his gratitude to the lady, who for years sweetened his life with affectionate care:—

"Mary! I want a lyre with other strings,
Such aid from heaven as some have feigned they drew,
An eloquence scarce given to mortals, new
And undebased by praise of meaner things;
That e'er, through age or woe, I shed my wings,
I may record thy worth with honor due
In verse as musical as thou art true,
And that immortalizes whom it sings,
But thou hast little need. There is a book
Of seraphs writ with beams of heavenly light,
On which the eyes of God not rarely look;
A ch oracle of actions just and bright:
There all thy deeds, my faithful Mary, shine—
And since thou own'st that praise, I spare thee mine."

Among the poets who owed very much of their inspiration to the passions aroused by the French Revolution, Wordsworth as a sonnet writer stands first. Perhaps his finest sonnets were dedicated to Liberty in the dark hours when all Europe had yielded itself to the wild spirit enthroned in France, and England stood alone—"an untaken citadel of the world's freedom." This is one of the trumpet notes written by Wordsworth at the close of 1806, immediately after the battle of Jena:—

"Another year!—another deadly blow!
Another mighty empire overthrown!
And we are left, or shall be left alone;
The last that dare to struggle with the foe.
'Tis well; from this day forward we shall know
That in ourselves our safety must be sought;
That by our own right hands it must be wrought.
That we must stand unpropped or be laid low.
O dastard whom such fortetaste doth not cheer!

We shall exult, if they who rule the land
Be men who hold its many blessings dear,
Wise, upright, valiant; not a servile hand,
Who are to judge of danger which they fear,
And honor which they do not understand."

Wordsworth's note of warning sounded in the dusk of danger was directed, not towards the Milan decrees, but the selfishness, luxury and mammon-worship, which were fast creeping into the heart of England. Take for instance the following sonnet:—

"Milton! thou shouldst be living at this hour,
England hath need of thee; she is a fen
Of stagnant waters; altar, sword, and pen,
Fireside, the heroic wealth of hall and bower,
Have forfeited their ancient English dower
Of inward happiness; we are selfish men:
Oh raise us up, return to us again;
And give us manners, virtue, freedom, power.
Thy soul was like a star and dwelt apart:
Thou hadst a voice which sound was like the sea;
Pure as the naked heavens, majestic, free;
So didst thou travel on life's common way
In cheerful godliness; and yet thy heart
The lowliest duties on herself did lay."

I am constrained, before closing this short paper on the sonnet, to give another gem from Wordsworth—a gem which has always appeared to me of "purest ray serene." It is this:—

"It is a beautiful evening, calm and free,
The holy time is quiet as a nun
Breathless with adoration; the broad sun
Is sinking down in its tranquillity;
The gentleness of heaven is on the sea.
Listen! the mighty being is awake,
And doth with his eternal motion make
A sound like thunder everlastingly.
Dear child! dear girl! that walkest with me here,
If thou appearedst untouched by solemn thought,
Thy nature is not therefore less divine,
Thou liest in Abraham's bosom all the year,
And worship'st at the Temple's inner shrine,
God being with thee when we know it not."

In my next paper we shall see with what success the sonnet has bloomed in the American garden of poesy.

THOMAS O'HAGAN.

THE CHOICE OF BOOKS.

A HEALTHY mode of reading would follow the lines of a sound education. And the first canon of a sound education is to make it the instrument to perfect the whole nature and character. Its aims are comprehensive, not special; they regard life as a whole, not mental curiosity; they have to give us, not so much materials, as capacities. So that, however moderate and limited the opportunity for education, in its way it should be always more or less symmetrical and balanced, appealing equally in turn to the three grand intellectual elements—imagination, memory, reflection: and so having something to give us in poetry, in history, in science and in philosophy.

And thus our reading will be sadly one-sided, however voluminous it be, if it entirely close to us any of the great types and ideals which the creative instinct of man has produced, if it shut out from us either the ancient world, or other European poetry, as important almost as our own. When our reading,

however deep, runs wholly into "pockets," and exhausts itself in the literature of one age, one country, one type, then we may be sure that it is tending to narrow or deform our minds. And the more it leads us into curious byways and nurtures us into indifference for the beaten highways of the world, the sooner we shall end, if we be not specialists and students by profession, in ceasing to treat our books as the companions and solace of our lifetime, and in using them as the instruments of a refined sort of self-indulgence.

A wise education, and so judicious reading should leave no great type of thought, no dominant phase of human nature, wholly a blank. Whether our reading be great or small, so far as it goes, it should be general. If our lives admit of but a short space for reading, all the more reason that, so far as may be, it should remind us of the vast expanse of human thought, and the wonderful variety of human nature. To read, and yet so to read, that we see nothing but a corner of literature, the loose fringe, or flats and wastes of letters, and by reading only deepen our natural belief that this island is the hub of the universe, and the nineteenth century the only age worth notice, all this is really to call in the aid of books to thicken and harden our untaught prejudices. Be it imagination, memory, or reflection that we address—that is, in poetry, history, science or philosophy, our first duty is to aim at knowing something at least of the best, at getting some definite idea of the mighty realm whose outer rim we are permitted to approach.

But how are we to know the best; how are we to gain this definite idea of the vast world of letters? There are some who appear to suppose that the "best" are known only to experts in an esoteric way, who may reveal to inquirers what schoolboys and betting-men describe as "tips." There are no "tips" in literature; the "best" authors are never dark horses; we need no "crammers" and "coaches" to thrust us into the presence of the great writers of all time. "Crammers" will only lead us wrong. It is a thing far easier and more common than many imagine, to discover the best. It needs no research, no learning, and is only misguided by recondite information. The world has long ago closed the great assize of letters, and judged the first places everywhere. In such a matter the judgment of the world, guided and informed by a long succession of accomplished critics, is almost unerring. When some Zoilus finds blemishes in Homer, and prefers, it may be, the work of some Apollonius of his own discovering, we only laugh. There may be doubts about the third and the fourth rank; but the first and the second are hardly open to discussion. The gates which lead to the Elysian

fields may slowly wheel back on their adamantine hinges to admit now and then some new and chosen modern. But the company of the masters of those who know, and in especial degree of the great poets, is a roll long closed and complete, and they who are of it hold ever peaceful converse together.

Hence we may find it a useful maxim that, if our reading be utterly closed to the great poems of the world, there is something amiss with our reading. If you find Milton, Dante, Calderon, Goethe, so much "Hebrew-Greek" to you; if your Homer and Virgil, your Molière and Scott, rest year after year undisturbed on their shelves beside your school trigonometry and your old college text-books; if you have never opened the "Cid," the "Nibelungen," "Crusoe," and "Don Quixote" since you were a boy, and are wont to leave the Bible and the Imitation for some wet Sunday afternoon—know, friend, that your reading can do you little real good. Your mental digestion is ruined or sadly out of order. No doubt, to thousands of intelligent educated men who call themselves readers, the reading through a *Comte* of "The Purgatorio," or a Book of the "Paradise Lost," is a task as irksome as it would be to decipher an ill-written manuscript in a language that is almost forgotten. But, although we are not to be always reading epics, and are chiefly in the mood for slighter things, to be absolutely unable to read Milton or Dante with enjoyment, is to be in a very bad way. Aristophanes, Theocritus, Boccaccio, Cervantes, Molière are often as light as the driven foam; but they are not light enough for the general reader. Their humor is too bright and lovely for the groundlings. They are, alas! "classics," somewhat apart from our everyday ways; they are not "banal" enough for us; and so for us they slumber "unknown in a long night," just *because* they are immortal poets, and are not scribblers of to-day.

When will men understand that the reading of great books is a faculty to be acquired, not a natural gift, at least not to those who are spoiled by our current education and habits of life? *Ceci tuera cela*, the last great poet might have said of the first circulating library. An insatiable appetite for new novels makes it as hard to read a masterpiece as it seems to a Parisian boulevardier to live in a quiet country. Until a man can truly enjoy a draft of clear water bubbling from a mountain side, his taste is in an unwholesome state. And so he who finds the Heliconian spring insipid should look to the state of his nerves. Putting aside the iced air of the difficult mountain tops of epic, tragedy, or psalm, there are some simple pieces which may serve as an unerring test of a healthy or a vicious taste for imaginative work. If the "Cid," the "Vita Nuova,"

the "Canterbury Tales," Shakespeare's "Sonnets," and "Lycidas" pall on a man; if he care not for Malory's "Morte d'Arthur" and the "Red Cross Knight"; if he thinks "Crusoe" and the "Vicar" books for the young; if he thrill not with "The Ode to the West Wind," and "The Ode to a Grecian Urn"; if he have no stomach for "Christabelle" or the lines written on "The Wye above Tintern Abbey," he should fall on his knees and pray for a cleaner and quieter spirit.

The intellectual system of most of us in these days needs "to purge and live cleanly." Only by a course of treatment shall we bring our minds to feel at peace with the grand pure works of the world, something we ought all to know of the masterpieces of antiquity, and of the other nations of Europe. To understand a great national poet, such as Dante, Calderon, Corneille, or Goethe, is to know other types of human civilization in ways which a library of histories does not sufficiently teach. The great masterpieces of the world are thus, quite apart from the charm and solace they give us, the instruments of a solid education.—*From Frederick Harrison's "The Choice of Books and Other Literary Pieces."*

Special Papers.

PAGAN VIRTUES AND PAGAN THEORIES OF LIFE.

It is an observation made somewhere in Jowett's Plato, that nothing can be more unlike than the individual lives of two different men: nothing more like than the general life of humanity in one age and in another from century to century.

"The one remains, the many change and pass."

If this be true, it appears at first sight a hazardous and vain imagination to erect a moral wall between one era and another; to sort out the different virtues and put them into the separate pigeon holes of two different ages, neatly labelled, this virtue "Pagan," that virtue "Christianity."

A second and a juster objection might take this form: admitting—the objector might say—that the virtues of one age differ from those of another, yet this difference cannot be properly attributed to the influence either of Paganism or Christianity, but rather to the different diffusion of general intelligence and of material wealth and comfort, in a word, of civilization. Instead, therefore, of examining the virtues of any age and people in relation to Paganism or Christianity, one should examine them in relation to the civilization of that age and people. A likeness, for example, might be traced between the virtues of the nineteenth century, European or American, and those of the

Athenians of the fifth century before Christ, or of the Romans of the early Empire. Another likeness might be traced between the virtues of the Middle Ages and those of Rome of the sixth and Athens of the tenth century before Christ. For while the name of Pagan *versus* Christianity throws no real light, furnishes no real bond between one professed Christian nation and another, or one professedly Pagan nation and another, and marks no real gulf between Christians and Pagans, yet distinctions of civilization do furnish such a bond and mark such a gulf. The nineteenth century is truly akin to the Athens of Sophocles and the Roman empire. The middle ages, on the other hand, are truly akin to a quite different era, to the Rome of Macaulay's days, and the Athens of Homer. In this last objection there is some solid truth; for the evolution of the virtues does not appear to sweep onward chronologically as Christianity succeeds to Paganism; it does not appear to sweep onward in one ever-increasing, never-receding flood, but to be like a tidal river, advancing, receding, and advancing again; so that what we complacently call the "mother" spirit and the "unique progress" of the age, is only a very ancient spirit awakened out of sleep, and a very old and commonplace progression on which our fathers' fathers plumed themselves no less complacently long years ago, and of which our children's children will claim and monopolize with equal egotism when we are gone. There is nothing new under the sun. Nevertheless it appears possible to me within limits, subject to qualifications, to mark some real difference in the virtues professed and practised by Pagans, and the virtues developed under Christianity. What is the source of character? it is the outcome, obviously,

(I.) Of external facts, *i. e.*, the circumstances of the age.

(II.) Of internal facts; the theory of life which is dominant the character of the reigning religion.

(1.) First, then, let us see how the external facts will color the Pagan's virtues.

To begin with; the ancient Greeks and the Romans, unlike ourselves, have no individual freedom beyond the borders of their own country, which is often also their own city; he is nothing without his country, or it is everything to him. Outside it he cannot call his life his own; still less, of course, can he legally intermarry or hold property; there he is a stranger, and a stranger means a foe: *hostis* = *hostes*, and both mean "strangers." He may think himself fortunate if he is expelled from the country with his life. This was the Spartan method with strangers at an earlier date and in a sterner society. Strangers were regarded as the most acceptable sacrifice to the national goddess. If, again, he is taken prisoner in

battle, the received usages of war justify his butchery, or if his captors are more merciful, he will instead be sold for a slave, or turned into a gladiator, to add a zest to a Roman holiday. To be abroad, to have left one's own country, means—to the ancient Roman, at least—to be at war, *domi militiaque* is their phrase, that is, as we translate it generally, at home and abroad; but strictly and originally, "at home and at war."

This being the case, the Pagan's virtues, like the Pagan's life, will be limited to the extent of his state's territory; in many cases to the area enclosed within a single city's walls. His duties and his virtues, therefore, will be first of all, political to his country, the country on which he depends for life, and which in time depends on him for its life. In the second place, they will be social; to his kinsmen and family, with whom also his fortunes rise and fall. If one of them offend, he may be stoned to death with the offender; if one of them conquer, he is exalted with the conqueror. Only in the third and least degree will his duties and virtues be personal, the duties and virtues which belong to what we call the inner life, to a man's relation to his conscience or to God. Pagan morality therefore deals with man as a member, first of a city, then of a family and scarcely at all as a unit; it concerns his outward, public, visible, not his inward, private and unseen life. In fact it is chiefly in Plato—the least Pagan of all Pagans—that the idea of this inner and unseen life is traceable at all. The Pagan's duties then are primarily to his country, and the first of these is patriotism; conversely, his offences, which he recognizes as offences, are primarily those against his country. Read the catalogues of crimes which may be found up and down the classics, in Cicero and Plato, no less than elsewhere, and the gist of them all is this: first in the list comes treason. That crime which is to us a stumbling block and an intellectual burden and puzzle, we think of as little as we can, we hang men as seldom for it as we can; it hovers between a crime and a necessary nuisance, perhaps a duty. The others on the list are similar, the failure to defend a city, the overthrow of an army, the loss of a fleet. But we now-a-days—if we were drawing up a list of criminals—should not immediately enter the name of Admiral Byng. In short, the state dominates the life of the individual in Pagan civilization, in a manner which is altogether foreign to us; the man in that system is not a man, he is a mere Athenian, a mere Spartan.

The Pagan's duties are secondary to his family and home; this duty precedes personal duties, but follows duty to the state. Given a clashing of my duty to my family with my duty to my country, and the first

named must of necessity give way to the second. If my brother has enslaved the state, the duty of tyrannicide—a duty we have ceased to recognize as such—is laid upon *me* no less than on others. Dionysius under these circumstances killed his brother, and was honored by his countrymen. Brutus, in an analogous case, beheads his son. Again, on the same principle, the duty owed to kith and kin precedes that duty which arises from mere personal affection and personal choice. Just as the claims of sister and brother give place to the claims of the state, so in turn these claims take precedence of the claims of the wife. "How much more sacred," says an old Chinese book—and the Chinese system is identical in essentials with the classical—"should be the bond forged by heaven which unites brother and brother, than that forged by man which unites husband and wife." Herodotus tells with evident approval the story of a Persian woman who acted on this principle, and saved her brother's life before her husband's. Sophocles makes his Antigone echo the same sentiment. Yet again, on the same principle the duty to children precedes the duty to wife—we speak of "wife and child;" the Romans and Greeks spoke of "child and wife." In Tennyson's poem, the king who has to choose between sacrificing his wife or his child, sacrifices the child. The Pagan spirit is the opposite of the Christian in that respect. Christianity made the individual life important and gives to marriage, the relationship which springs from individual choice, supreme sanctity. Paganism exalted the state and the family above the individual, and the natural and antecedent relationship of blood above the voluntary and self-made relationship of choice. Such importance as attached to marriage—to the Pagan—belonged to it in its political aspect. To bring up children to be true citizens of the state was not merely its first object, but an object before which all other considerations must give way. Celibacy was forbidden by the laws, fathers of families were specially honored by the law. An unhappy accident like Jephthah's vow was an occasion of mourning, chiefly because it sent a possible mother of future citizens to her grave unwed, "and she said unto her father, let this thing be done for me, let me alone two months, that I may go up and down upon the mountains and bewail my virginity, I and my fellows." For the same reason, because marriage is looked at only in its political aspect, the Athenian system of marriage was a system of marriage of convenience; the daughter of a family could be claimed in marriage by her nearest kinsman; after his death his brother succeeded to the claim, as in the Jewish law, the object being to preserve the property in the family. The state is all in all, the individual nothing.

Now turn to Christianity, what a change! The old virtues may still be there, but new ones are at their side, competing with them for man's regard, and not seldom—when the breadth of Christianity is perverted by narrow fanaticism—obscuring them altogether. And what are the new virtues? They rest as Christianity rests, on the new importance and sanctity of the individual, on the assertion of the value of the individual soul, on the assertion of its everlasting life, of the possible communion with God. By the side of the old Pagan public virtue of patriotism is the new Christian individual virtue of humility, a virtue affecting chiefly, almost solely, the inner life and relation of man to his conscience. By the side of the old Pagan social virtue of justice, is the personal virtue of righteousness—(a word hardly to be found in Pagan writers except Plato, the forerunner of Christianity—a word which denotes far more than mere justice to others, and embraces the idea of an inner peace, of a tranquil conscience, void of offence towards God as well as towards man). By the side of the old Pagan and social virtue of kindness is the new Christian and inner virtue of purity of heart, a virtue which cannot be measured by action and is primarily between a man and God. By the side of the old Pagan social virtue of bravery is the new Christian inner virtue of resignation to God's will, of trust in His goodness, of faith in God and right; a bravery still not of a very different stamp, a moral not a physical courage. In the next place observe a different class of virtues which Christianity introduced, or at any rate popularized, in the world. No longer individual and private virtues these, but social, yet not the same social virtues as those which prevailed in Pagan societies. The social virtues of Paganism sprang from the political condition of the Pagan world, and centred round the state and the family. The social virtues of Christianity sprang from the assertion of the sanctity of the individual soul and its value in the eyes of God. The social virtues of Paganism therefore were confined to a narrow area, to the charmed circle of the family and the city. "Love your friends," said the Pagan creed (respect your countrymen), "and hate your enemies," that is all strangers. "Do good unto all men," said the Christian Apostle, and if he added a qualification, it was not one which rested on distinctions of birth-place, but on the only distinction which he felt to be vital: the spiritual distinction of a different ideal, a different theory of life. "Do good unto all men, especially unto such as are of the household of faith." And again, "in Christ is neither bond nor free, Jew nor Gentile." We call the name which distinguishes us as individuals our Christian name, and significantly, because Christ first consecrated the individual soul. (The Romans, who had a system of names embracing both

what we call the Christian name and the family surname, and the name of the wider unit, the clan as well, often used the clan name only, where it was possible to do so.) And here at once the complexity of Christianity and the simplicity of Paganism stand in marked contrast. Christianity has introduced the conception of the inner life of personal and individual virtues, yet at the same time it has not destroyed the social virtues of Paganism, but fulfilled them, widened their area; extended the range of their application from the narrow limits of the city to the whole world, which is now *one brotherhood*. If its first commandment is to love God, yet its second is to love one's neighbor as one's self. There shall not be any less social feeling in a Christian society than in a Pagan, but much more. The Pagan Roman Empire called the Christian Church anti-social, because Christian soldiers had scruples about fighting. But obviously it was not that the Church was anti-social, but rather that it was too social, so social in fact as to regard not even the barbarian as a fit object for butchery. And yet, on the other hand, because Christianity is so complex and Paganism so simple, the social virtues *may* be obscured in the former (even Christianity is misinterpreted), when they are not in the latter. Classical scholars fresh from Plato and Aristotle, and full of the social spirit of the Pagan philosophy, and seeing in Christianity not what Christ taught, but what we modern Christians practice, have often sighed for more Paganism and public spirit in modern life; "with every step in the socialising of morals," one of them says, "something of Greek excellence is won back." It is an observation of George Eliot, "that many zealous Christians are reckless of their duties to the state and to the public generally." That many zealous Christians are dishonest merchants, are fraudulent bankers, are unscrupulous politicians, yet we are apt to pardon them on the ground, "Oh, but he is such a kind father," or "he is such an indulgent husband," or, "but he is a virtuous man." A virtuous man! When the old Greeks and Romans spoke of virtue, they meant generally a quality which benefits the community, benevolence or bravery; when we speak of it, we often mean a virtue, chiefly personal and affecting our inner life, a virtue which, it would have been happier and better for the Pagan world to have achieved; yet one which is not everything, one which is compatible with a hard and selfish heart, and which has not always graced the kindest and most loveable natures. Both uses of the word virtue are obviously one-sided and mischievous. The Pagan theory was too simple, and stopped short too soon. The Christian is so complex, that fanatics are always being tempted to give to it a false simplicity and so mar its perfections.

The monks of the early Christian and the middle ages fled out of the world to escape its evils, and isolated themselves literally and spiritually in the hearts of deserts, and on the summits of pillars like Indian fakirs. Jephthah's daughter mourned her life cut short in maidenhood, the mediæval St. Perpetua mourned her married estate, and counted it a sin that she had suffered a mortal affection to come between her soul and God. The Pagan world was natural and manly in its virtues and in its shortcomings. The Christian world, in its endeavor after supernatural virtue has often been morbid and hysterical. "The Church," says Cardinal Newman, "counts it better that the whole world should perish in agony than that, I do not say a sin, but a single venial fault should be committed." And other extreme Christian moralists have held that it is never lawful to tell a lie, not even to save a friend's life from ruffians. The Pagan moralist would have contended that truthfulness was made for man, not man for truthfulness. Such aberrations show that Christian people have sometimes lost as much as they have gained; that they have often failed to reconcile those virtues which seem at first sight, and perhaps at second sight and third sight too, irreconcilable and incompatible. The law of compensation and of sacrifice is of very wide application and very hard to elude. To gain one virtue is often to lose another, the kaleidoscope of human character presents all possible combinations of virtue in succession, but not simultaneously; whichever you choose as the best, you must often be content to miss the excellence of other combinations. "We are all of us," says Plato, "coined by nature in very small coin, and can only do our work in the world by not trying to be more than ourselves."

MAURICE HUTTON.

(To be continued.)

TO THE COLONIAL EXHIBITION.

II.

IN my last I gave a *ragout* made up of many ingredients. But I hope you will not, therefore, have found it "stupid." (I understand the printer struck here.)

Take the North British Railway to Roslin, a short distance from which you will find the historical little church, Roslin Chapel, situated upon the brow of a high hill. This is in itself a complete work of art. The rare carvings and subtle workmanship and the blending of modern and mediæval romance make it an object of great interest. A short distance from this, down a steep descent, you suddenly find yourself in proximity to the ruins of an ancient castle with its turreted gate-way standing away out of reach like the citadel at Quebec. I fancied

the warder would have appeared to challenge me if I had had a horn to blow. Leading from this away down a steep canyon, with forest-crowned cliff-like sides, runs a large stream of water, whose dimpled blue reflects the beauties of its banks and the moss-capped rocks, as it goes bounding by. Following the course of this you come to a private park, through which you go to the house of the owner, which rests upon the edge of a most precipitous incline, like a companion picture to the castle. At the extreme edge of this cliff and connected by an obscure passage with this country seat, is a little room cut out of rock, with a few eye-holes that command a view far up the ravine. It has book-holes cut in the walls. It is very suggestive of *hard* study. Here Robert the Bruce, after defeat, lay hidden from his pursuers.

Near this terminus is your station on the North British R'y. Some people get down at this station and go up the ravine instead of going down it, thus visiting the church last instead of first. But this is not the better way.

Take your lunch with you; you may need it unless you are not in the habit of eating during the day.

This ends the six-day peep at Scotland, which, with the time at sea, makes sixteen days flown by. Firmly resolved to return at no distant date, at last "dear old Edinburgh" must be left behind. What wonder that the Scotch love their wild, fascinating land, the nurse of brave hearts! And the bagpipe! I tremble lest I forget the bagpipe. Well might the Highlanders fight with "thrice thirty thousand foes before" and the dread bagpipe behind. What a devilish instrument! It is enough to raise a warlike spirit in any country.

Take the Great Northern to London. If that railway still make use of the second-class carriage take one—tip the guard—you are then locked in your compartment and with a book, a pipe and some grub, hurrah for "merrie England"! Apropos of railways, provide yourself with an universal time-table.

Past Berwick-on-Tweed to Newcastle-on-Tyne, at 60 miles an hour you fly, no snail's pace there. As you draw up at the latter place, cast your eye across to the palatial residence of Sir William Armstrong, the great ordnance manufacturer. Here the Prince and Princess of Wales stayed during their short pause at Newcastle *en fête*, when on their way to the north. This is a grimy, brick-and-tile town.

As you come to Peterborough, watch for the looming up of the cathedral. How magnificently grand this temple is! A fitting place in which to worship the Most High!

B. A.

(To be continued.)

TORONTO:

THURSDAY, APRIL 15, 1886.

THE INCULCATION OF MORALS.

A WRITER of the name of A. G. Boyden, writing to the *New England Journal of Education*, makes use of a very pretty and true metaphor when he says:—

"All true teaching is a systematic and harmonious training of intellect, sensibility, and will. The moral element is the leaven hidden in the meal."

We know of no other way in which morality can be inculcated. Myriads of exhortations to virtuous action are not to be compared in value to a single example of a good deed. Did the phrase, "a Parmedeian life," arise from the writings and thoughts of the great chief of the Eleatic philosophers, or from his character?

By example alone can our pupils be led to form high standards of right and wrong—by examples culled from tales, from anecdotes, from history, and above all from our own conduct.

Will some object that "there are so few opportunities of teaching from our own line of conduct"? Then make opportunities. Mix with your pupils; speak freely to them about every little detail of life, from their games and recess amusements to their daily lessons.

Conduct, morals are not a distinct and separable part of life, nor can they be made a distinct and separable branch of education. Conduct underlies all things. We cannot agree with Mr. Matthew Arnold when he says, "Conduct is three-fourths of life." What is the other quarter? "Hellenism," he will probably answer. But it is simply impossible to divide the intricate and complicated elements of life into isolated fragments. The purest Hellenism is a Hebraistic Hellenism. The truest Hebraism is a Hellenistic Hebraism.

"The moral element is the leaven hidden in the meal." There is in this a deep lesson, a lesson to be learnt by all who take upon themselves the responsibility of guiding and teaching the young.

OUR EXCHANGES.

Pansy, Little Men and Women, and Babyland, the charming publications of D. Lothrop & Co., Boston, are all maintained at their usual standard of excellence. They brighten all households they enter.—*Com.*

Wide-Awake improves steadily month by month, in artistic beauty, interest, and literary quality. The full page engravings "On Easter Day," by Taylor, and "Miles and Miles Away," by the same artist, would do credit to any art magazine in the world. Lucy Larcom, the famous New England poetess, has a beautiful ballad entitled "The Ballad of the Hemlock Tree." Fiction is especially prominent in this number, all of excellent character.—*Com.*

Lippincott's Magazine for April bears out the high promise of the preceding numbers. "Taken by Siege" is continued, and though with less sparkle and brilliancy than the opening chapters, yet with great interest. Grant Allen—the cosmopolite, one may call him; Canadian born and bred; West Indian and English by residence; American in service and recognition—contributes one of his popular scientific articles. In "Our Experience Meeting" Julian Hawthorne writes of himself with a conceit and shallowness not rare in all his work, Edgar Fawcett with much candor and interest, and Joel Benton deprecatingly, inasmuch as the public persist in considering him a *litterateur* whereas he regards himself simply as a journalist. Edgar Fawcett thinks somewhat truly, we dare say, that "Canadians like their fiction peppered with incident."—*Com.*

The Century for April finishes the ninth volume of the new series. Its most notable features are the *Alabama* articles—"Life on the *Alabama*," by one of the crew; the "Cruise and Combats of the *Alabama*," by her executive officer; and the "Duel between the *Alabama* and the *Kearsarge*," by the surgeon of the *Kearsarge*. These articles, while agreeing in material facts, produce very different impressions respecting the import of the incidents which they describe. They are of course illustrated most profusely. It will not be out of place to mention here the excellent and interesting exhibition of black and white pictures in "wash," "gouache," and "oil," which is now open to the public in the rooms of the Ontario Society of Artists; Toronto. These pictures are a few of the more famous drawings made by the celebrated artists employed by the Century Company for use in the *Century Magazine*. The exhibition will be of great use to our Canadian artists and other Canadians in showing what pitch of excellence art and illustration have taken in metropolitan cities.—*Com.*

REVIEWS AND NOTICES OF BOOKS.

Scientific Aspect of Some Familiar Things. By W. M. Williams, E.R.S., F.C.S. ("Humboldt Library." J. Fitzgerald, publisher.)

Every reader will find in this little work something that will interest and instruct him. The subjects treated by the author are the things we come in contact with every day—the coal in the grate, the articles which constitute our daily food, the mineral oil which supplies our lamp, the stones or bricks with which our houses are built, the conditions of comfort and convenience in our homes, etc.

MR. LOWELL contributes an article on the poet Gray to the March number of the *New Princeton Review*.

PROF. VAMBERG has completed his "Story of Hungary." It will be published by Fisher Uwin.

LADY WILDE, Oscar Wilde's mother, has completed a rather important collection of Irish legends.

MATTHEW ARNOLD has prepared an abridged and annotated school edition of his selection of Johnson's "Lives of the Poets."

MR. LANG's new story will be published very shortly by Messrs. Arrowsmith, in the Shilling Series initiated by "Called Back."

H. TAINE has written a "Study of Napoleon I." which is spoken of as an experiment in psychological description. It is to be published shortly.

THE addresses delivered by Mr. Lowell in Great Britain have been collected in a volume which will soon be published by Houghton, Mifflin & Co.

MR. JUSTIN H. MCCARTHY, M.P., the son of the well-known novelist and historian, is just about to publish a new volume of verse entitled "Hafiz in London."

DR. TALMAGE's series of sermons on marriage, just delivered in the Brooklyn Tabernacle, will be published in book form at once. The title of the book will be "The Marriage Ring."

MR. MARTIN F. UFFER has in press an autobiographical work, which will be published about Easter, under the title of "My Life as an Author." The publishers will be Messrs. Sampson Low & Co.

MRS. SIMPSON is engaged on a life of Madame Mohl. She was an intimate friend of Madame Mohl, and several of Madame Mohl's friends are placing their letters at the disposal of Mrs. Simpson.

PRESIDENT PORTER's work on Kant's "Ethics" will be published this month as the fifth volume in Grigg's series of German Philosophical Classics. Hegel's "Aesthetics," and "Schelling" have been already reviewed in these columns.

PROFESSOR THOROLD ROGERS, M.P., intends to continue his "History of Prices" in two additional volumes. They will contain much important information on the currency question in connection with the distribution of the precious metals.

LADY DILKE is going to publish through Messrs. Routledge a volume of tales, under the title of "The Shrine of Death, and other Stories." Besides the ordinary edition, there will be 150 large-paper copies, numbered.

THE Forest and Stream Publishing Co. announce a new edition of C. B. Vaux's "Canoe Handling and Sailing." The author, a member of the New York Canoe Club, is to represent American canoeists next season in the international challenge races.

MISS FLORENCE MARRYAT, who has recently been making a professional tour in the United States, has written a book describing her impressions of men and manners here. It will be published by Messrs. Swan, Sodnenschein & Co. in the course of the present spring.

FREDERIC TREDWELL, New York city, has just issued "A Sketch of Apollonius of Tyana; or, the First Decades of Our Era," by Daniel M. Tredwell, who in this work describes the literature, religion, and philosophy of the Roman empire from Augustus to Domitian.

VOLUME XX. of the "Encyclopædia Britannica," which is expected by the publishers about the 15th of April, will contain much matter of interest. Among the subjects treated will be: public health, railways, real estate, religion, Roman Catholic Church, Roman law, Rome, and many others of equal importance. It is now concluded to complete the work in twenty-four volumes, to which will be added an index.

UNDER the title "Popular Library of Literary Treasures," Messrs. Ward, Lock & Co. have commenced to issue, in cheap form, a series of high-class essays, etc. Each volume will contain from 128 to 160 pages 8vo, and may be had either in cloth or paper covers. Part I. is Emerson's "Representative Men," and Part II. contains Macaulay's Essays on "Lord Clive, Warren Hastings, History of the Popes, and Lord Holland."

CHARLES SCRIBNER'S SONS have just issued Eugene Schuyler's "American Diplomacy and the Furtherance of Commerce," based on two courses of lectures, delivered at Johns Hopkins University and at Cornell University, aiming to set forth the usefulness and need of the consular and diplomatic services of the United States, and to interest the young men, so soon to become citizens, in the great practical influence of our diplomacy upon our commerce and navigation.

S. W. TILTON & Co., Boston, announce two works, one will bear the title, "Self-instructive Lessons in Painting with Oil and Water-Colors," by Susan Hale, giving directions for work on silk, satin, velvet, and other fabrics, including lustrous painting and the use of other mediums; and the other "Three Hundred Decorative and Fancy Articles for Presents, Fairs, etc.," by Lucretia P. Hale and Margaret E. White, with directions for making, and nearly one hundred decorative designs.

C. W. BARDEEN, Syracuse, N. Y., has almost ready "Essays on Educational Reformers," by Robert Hebert Quick, a reading-club edition, with translations in brackets of all Latin, French, and German quotations; and "How to Teach Penmanship in Public Schools," by J. L. Barritt, Principal of Wellsville Union School and Academy. They will also have ready six volumes of the "Pedagogical Biography," edited by Richard Hebert Quick, vol. 1., treating of "The Jesuits," and also Ascham, Montaigne, Rich, and Milton; vol. 2, "Amos Comenius"; vol. 3, "John Locke"; vol. 4, "Jean Jacques Rousseau"; vol. 5, "Bauden and the Philanthropists"; and vol. 6, "Joseph Jacotot."

ANDREWS & WITHERBY, Ann Arbor, Mich., will publish for the Department of Philosophy of the University of Michigan a collection of monographs relating to various philosophical subjects, or aiming at a philosophical treatment of miscellaneous topics. The first series to be issued during the present year—probably during the first half of the year—will consist of four numbers, containing the following papers and addresses, delivered

before the Philosophical Society of the University: "University Education," by Prof. G. S. Morris; "Goethe and the Conduct of Life," by Prof. Calvin Thomas; "Educational Value of Different Studies," by Prof. W. H. Payne; "Philosophy and Literature," by Prof. B. C. Burt; and "Herbert Spencer as a Biologist," by Prof. I. Sewall. The price of the series of four numbers (the lectures by Profs. Burt and Sewall being printed as one number) has been fixed at 75 cents. Single numbers will cost 25 cents.

GINN & COMPANY are about to publish "Hans Andersen's Fairy Tales," edited for home and school use by J. H. Stickney, in three series; supplementary to the Third, the Fourth and the Fifth Readers. Illustrated with the original Pedesen pictures. The first series has already been published, the second series is to be ready on May 15. There has hitherto been no edition adapted to the wants of the varied readers to whose capacities the stories were addressed. This embarrassment is avoided by the grading of the present edition and its publication in three series. Equal care has been taken to winnow out everything unsuitable and to preserve the full life of the original. Little needed amendment, for both in language and spirit the stories are models. The text is based upon a sentence by sentence comparison of the four or five translations current in England and America.

CASSELL & Co. have in preparation, says the *London Publishers' Circular*, "a sumptuous volume entitled 'Shakespearian Scenes and Characters,' illustrative of thirty plays of Shakespeare. There are thirty steel plates and ten wood-engravings, after drawings by Frank Dicksee, A.R.A., Solomon Hart, R.A., Frederick Barnard, J. McL. Ralston, H. C. Selous, J. D. Watson, Charles Green, W. Ralston, A. Hopkins, Val Bromley, S. Fredricks, and M. E. Edwards. The text, written by Austin Brereton, deals chiefly with the stage history of each play, an account being given of the more celebrated English and foreign actors of the principal parts from the earliest to the present times. This is the first work of the kind that has been attempted, and it should prove unusually interesting to lovers of the drama, especially as the stage history of Shakespeare in America has been touched upon by Mr. Brereton. The volume is appropriately dedicated to Henry Irving."

GINN & Co. have a formidable number of announcements, among which the following works are in active preparation: "First Weeks at School," "First Reader," and "Second and Third Reader," all compiled by Mrs. J. H. Stickney. Part second of "Elementary Lessons in English," dealing with "The Parts of Speech and How to Use them"; "English Grammar," by Prof. W. D. Whitney, of Yale College; and "Practical Elements of Rhetoric," with illustrative examples, by John F. Gemings, of Amherst College, are all important additions to their catalogue. In Latin books they are making ready "Selections from Latin Authors for Slight Readings," by E. T. Tomlinson, A.M., of Rutgers College Grammar School; "Six Weeks in Reading Cæsar," and Allen and Greenough's new "Cicero." In the various other walks of learning they will have "Analytical Geometry" and "Exercise Manual in Arithmetic," by G. A.

Wentworth; "An Introduction to the Study of the Middle Ages," by Ephraim Emerton, of Harvard University; "A Science of Mind," by Julius H. Seelye, LL.D., of Amherst College; and "Eysenbach's German Grammar," revised by William C. Collar, A.M., of Roxbury Latin School.

OF Mr. Lang's "Letters to Dead Authors," H. B. in the *Critic* says: "Mr. Lang is here and there a trifle 'precious' (his literary Edward Hyde is called sometimes Frederick Wedmore, and sometimes Professor Dowden), and here and there a trifle wayward and erratic. But who save himself could have written the book? Who, save himself, could have turned out such letters as these to Mandeville, to Byron, to Isaac Walton, to Rabelais, and, above all, to Herodotus? Who, save only Mr. Lang, could have gone so near to saying the right thing—in a breath, as it were—about Molière and Theocritus, about Lucian and Dumas, about Chapelain and Lucretius? Who else in the world could have forged within the compass of the same volume such capital likenesses of Pope's iambs, and the octaves of 'Don Juan,' and the tetrameters of Omar, and the simple, exquisite, affecting homespun cadences of 'The Complete Angler?' True it is that his view of Burns is a little respectable and Scotch; true, that he is blind to one—and that one the greater—half of the genius of Dickens; and, while agreeing with Mr. Louis Stevenson that Monks and Ralph Nickleby are 'too steep,' confounds these puppets, as Mr. Louis Stevenson would die ere he confounded them, with creations like Jonas Chuzzlewit and Bradley Headstone and Sidney Carton; true, that in his estimate of Thackeray he becomes, for the first time in his life, as sentimental as Little Nell, or even Ouida (his favourite writer) herself. But that is of little moment, after all. In these 'Letters' he has given us what is so far his best and most individual work. His new shilling dreadful ('The Mark of Cain,' I think it's to be called) will presently be published by Messrs. Arrowsmith; he is living laborious days (like Mr. Casaubon) with his Key to All Mythologies; and there are those among his friends whose aim in life is to persuade him of the propriety of re-printing a selection of his articles on current topics from *The Saturday Review* and *Daily News*. But, so far, these 'Letters' are the best Andrew Lang that Andrew Lang has yet consented to produce in permanent form."

BOOKS RECEIVED.

The Commercial and Statistical Atlas of the World. Toronto: Canada Publishing Co. (Limited). 1886. 64 pp. Price \$2 50.

The Choice of Books, and Other Literary Pieces. By Frederic Harrison. 447 pp. Price 50 cents. From Messrs. Williamson & Co., Toronto.

Words and their Uses, Past and Present, Study of the English Language. By Richard Grant White. Ninth Edition. 467 pp. Price \$1. From Messrs. Williamson & Co., Toronto.

Outlines of Psychology: Dictated Portions of 14 Lectures of Hermann Lotze. Translated and Edited by Geo. T. Ladd, Professor of Philosophy in Yale College. Boston: Ginn & Co., 1886. 157 pp.

Educational Opinion.

HINTS FOR THE TREATMENT OF YOUNG CHILDREN IN THE SCHOOL-ROOM.

THIS subject should receive the earnest consideration of fathers and mothers in bringing up their families. It should be the life-long study of the teachers of our public schools, and upon this importance I shall more particularly dwell in this article. This subject implies the cultivation of all the faculties of the childish mind; the education of children in the laws of morality; the storing of their brains with practical and useful knowledge; and a love for all that is grand, and noble, and good in the world.

Too many of our teachers tire the patience of little children at school, both in teaching and by keeping them listlessly sitting upon hard seats all day. It is time lost. Now, if you choose to keep them in the school-room all day, which you must do in winter, try to keep their little hands busy for the sake of amusement, and which will be at the same time instructive. For an idle hour with very young children is a long and weary hour. Let the very young-children out to enjoy themselves at play between lessons as often as possible. To keep them sitting listlessly on hard seats all day is robbing them of time that will be more profitably spent playing out in the open air, and which would be at the same time more conducive to their health than stopping in the house, compelled to study when their mind is not in a fit state at all to keep their attention on their work. Remember that upon their physical depends their mental strength, and if we desire to promote the one we must have regard for the other. It is all important that great care should be taken to allow children to develop physically. It would lessen the number of those puny, pale-faced children we see too often in our school-rooms, and would increase the number of those bright, ruddy, sparkling-eyed children. I do not hint that such is at all the case in our schools, but merely wish to impress its importance more strongly.

We all know that children, at the age they are sent to school, are too young to appreciate the importance of study, and hence the tendency to idle their time. Their knowledge is obtained only in small portions and just in flashes, as it were, during their brightest moments. They are not like older children, who have arrived at that age, when they know that their future career, welfare and happiness depends upon their education. They do not realize this. Then we as teachers should bear this in mind in teaching very young children, and not teach with the idea that they should pay attention and learn because it will be to their interest.

Children do not see it in this light, and the teacher who starts out without that idea makes a mistake and will utterly fail in teaching primary classes. The better plan you will find is to draw out a child's faculties through amusement and curiosity. If we can lead a child to take a deep interest in and learn through the pleasure afforded it in so doing, then we will succeed, otherwise we will not. Children are full of animation and curiosity, and if through our teaching we can arouse these, our efforts to teach them will not be in vain. Without a deep and curious interest we cannot teach children. Then here we see the importance of making lessons short and interesting. Do not encroach upon a child's patience. Make the lesson interesting, even if you first spend half the ten minutes telling an anecdote bearing on the lesson, or by some other means, to arouse deep interest and curiosity. You will in the end gain more than if you attempted to teach twice the amount with half the interest in the lesson. We cannot place too much importance on the word *interest*. I find it is the basis of all good teaching. It would not be lost-time to take ten minutes in telling an anecdote if by that means we might illustrate and impress one important fact. Many would object to the telling of anecdotes, for the reason that they think it is time spent frivolously. We very often hear of trustees making the remark, when their little child has finished telling an anecdote which she says the teacher told her, that they did not hire a teacher to come here and tell anecdotes. They do not think that perhaps along with that anecdote is stamped a fact that will never be effaced. But my opinion is that too few devices of this kind are taken by teachers to illustrate and impress knowledge. Of course it would be out of place for a teacher to be telling anecdotes the greater part of his time, and many have we known; but an anecdote well told and told for a purpose very often leaves an everlasting impression. We know that a thrilling anecdote of a prairie fire told in connection with its long, dry grass, would impress the idea that "a prairie is covered with long grass" more than by merely telling that fact. However, we must not deviate from our theme, for this is not a paper on methods. But I merely make use of this to illustrate how our teaching might be made far more interesting, and facts more lastingly ground into children's memories than they ordinarily are.

Again, we must not only educate them intellectually but morally as well. The environments of school life should be of such a character as will shed rays of sound, moral influence. Hence the necessity of teachers setting good examples to their scholars. The teacher's influence is great. Remember that children are very imitative,

and watch the actions of their teacher with an eagle eye. They look to him, and so do parents, as being possessed of qualities worthy of imitation. If we have those qualities it is well for them; but, if not, it is often serious. Now, we as teachers cannot be too careful in disseminating our influence for the right. At the same time teach lessons of morality as circumstances dictate. Many an opportunity occurs in dealing with the doings of children at school.

These children are playing about the sea-shore, preparing to launch out upon the voyage of life. They are receiving a training at school in order that they may be able the more easily to understand their chart, and thus more safely guide their ship. The representatives of our school houses to-day, will, in the future, be our representatives in Parliament. They are to fill our pulpits and platforms. They are to fill the halls of learning, and the offices of state. They are to fill the vacant chairs and the footsteps of their fathers. W. M. M.

INFLUENCE OF PUBLIC SCHOOL TEACHERS.

MOST people do not appreciate the moral work done by the teachers in the school term, quite apart from any work in books and lessons. The "course of study" is changed from year to year, and we hope it is improving, because, gradually, more attention is given to the kind of instruction needed by the children. But, after all, it is their daily intercourse with refined and conscientious teachers which really educates the children, and it is of far more consequence than any technical system pursued.

Strangers who visit our public schools are puzzled to know where we keep the children of "the very poorest families." They do not recognize them in the rows of neat-looking boys and girls before them, and are unwilling to believe that the children sitting there, with white aprons, and nice shoes and stockings, and clean faces and hands, have come from the most squalid parts of Boston, from "homes" that do not deserve the name. But their teachers, knowing all about these homes, have been daily teaching them the self-respect that comes from cleanliness and neatness. They are even ready to supply the shoes and stockings and clean aprons which the little waifs need that they may come to school. The truant-officer, whose name is a fear and a dread to the idle boy who shirks his school, is in reality a kind friend to the poorer boys, who form the greater number of the daily "truants." He has his closet full of boots and shoes, contributed by friends, and thus he is ready to supply them to those who would really stay away for want of them.—*Edward Everett Hale, on "Vacation Schools in Boston," in St. Nicholas for April.*

Mathematics.

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

6. Eliminate x, y and z from

$$(y+z)^2 - 4a^2yz \quad (1)$$

$$(z+x)^2 - 4b^2xz \quad (2)$$

$$(x+y)^2 - 4c^2xy \quad (3)$$

By multiplication

$$(x+y)(y+z)(z+x) + 2 = 64a^2b^2c^2x^2y^2z^2$$

$$\therefore (x+y)(y+z)(z+x) = \pm 8abcxyz$$

$$\therefore 2xyz + x^2y + xy^2 + x^2z + xz^2 + yz^2 + y^2z + z^2x = 8abcxyz$$

$$\therefore z + \left(\frac{x}{y} + \frac{y}{x}\right) = \left(\frac{x}{z} + \frac{z}{x}\right)$$

$$+ \left(\frac{y}{z} + \frac{z}{y}\right) = \pm 8abc$$

$$(IV.) \therefore \frac{x^2+y^2}{xy} + \frac{x^2+z^2}{xz} + \frac{y^2+z^2}{yz}$$

$$= \pm 8abc = 2$$

But from (1) $y^2 + 2yz + z^2 = 4a^2yz$

And from (2) $z^2 + 2zx + x^2 = 4b^2xz$

And from (3) $x^2 + 2xy + y^2 = 4c^2xy$

$$\therefore y^2 + z^2 = yz(4a^2 - 2)$$

$$z^2 + x^2 = zx(4b^2 - 2)$$

$$x^2 + y^2 = xy(4c^2 - 2)$$

Substituting in IV. we obtain

$$\frac{xy(4c^2 - 2)}{xy} + \frac{xz(4b^2 - 2)}{xz} + \frac{yz(4a^2 - 2)}{yz}$$

$$= \pm 8abc = 2$$

$$\therefore 4c^2 - 2 + 4b^2 - 2 + 4a^2 - 2 = \pm 8abc = 2$$

$$\therefore a^2 + b^2 + c^2 \pm 2abc = 1.$$

7. Book work (see Colenso, Part II.)

MILES FERGUSON.

(To be continued.)

AN apparatus has been devised whereby the temperature of a room may be automatically regulated. It consists of a thermometer containing a fine wire which rises and falls, with the mercury, the wire touching another wire at a certain degree thereby establishing connection with an electric battery, the result being the opening of a valve in the window sash.—*The Current.*

DON'T emphasize too many things at once in your teaching. Monotony is a failure. Even a dead level of brilliancy will not succeed. Emphasis is the setting forth of one idea in such prominence and relation as to make all others for the time do it service. There are different ways of emphasizing in vocal utterances, by extra voice, slower movement, deeper tone, inflection, gesture, or by a pause or transition. A reader or speaker who has but one emphasis will not wear well, will not be permanently effective.—*Rev. A. E. Winship.*

Methods and Illustrations

TEACHING PRIMARY READING.

III.

THE VOCAL ELEMENT.

(Continued from page 173.)

A COURSE of instruction in Reading is most conveniently conceived under the three heads,—the Mental Element, the Vocal Element, and the Physical Element. The Mental Element embraces the conditions of good reading; the Vocal and Physical Elements pertain to the act of expression in reading. The Vocal Element relates to the audible expression of thought, while the Physical Element relates to its visible expression; the former addresses the mind through the ear; the latter through the eye. In a previous article, the Mental Element, or the condition of the mind in reading, was considered; in the present article attention is called to the use of the voice in reading.

For the training and management of the voice in reading, the suggestions given may be embraced under three leading heads. First, there should be some exercises to train the voice to flexibility and accuracy in the utterance of words; second, each individual word should be correctly pronounced; third, care should be taken that the manner of expressing the words in sentences should be natural and pleasing. These three divisions of the word element will be considered under the heads of Exercises, Pronunciation and expression.

1. VOCAL EXERCISES.—Pupils require some vocal exercises to give flexibility and precision to the voice. Such exercises will also train the ear to a delicacy of perception that will enable the pupil to notice and correct his errors and improve his utterance. A proper course of vocal training will give such a control over the voice that it can be readily adapted to the different forms of sentiment found in the various selections of literature. Some exercises similar to the following are suggested:

1. The voice should be trained in respect to force, pitch and rate. The vowel sounds (vocals) $\bar{a}, \bar{e}, \bar{i}, \bar{o}, \bar{u}, \bar{y}$, etc., should be used for this purpose. These vowels may be united with the consonant sounds (sub-vocals); as $b\bar{a}, d\bar{a}, g\bar{a}, k\bar{a}$, etc. Drill the pupils on special words, arm, gold, strike, etc., for the same purpose.

2. For exercises in Force, require pupils to repeat the sounds with varying force from soft to loud. Have similar exercises on words and on sentences appropriately selected.

3. For exercises in Pitch, have pupils repeat the vocals on different degrees of the musical scale from low to high. Have them sing the scale that it may be used in these exercises on pitch. Drill also on slides or

inflections of the voice, both rising and falling, using the vocals and also words. A little drill on the circumflex will also be useful in training the voice and the ear.

4. For a drill in Time, use the vocals and words, repeating them with shorter and longer time. Have them read sentences with different degrees of time. Continue such drills until they can command their voices in respect to rate. A drill also on pauses will be of advantage.

5. For a drill in Emphasis, use properly selected sentences containing emphatic words. Show that emphasis consists of the three elements, force, slides and time all united on one word; and see that they use these three elements in giving emphasis. Sentences containing contrasted emphasis will be of special use in this exercise.

Exercises similar to those above suggested are strongly recommended to the teachers of reading in our public schools. A teacher, with the assistance of some good reading book or work on elocution, can make out a list of drill exercises such as we have described. A daily drill on these exercises will be of great value to his pupils. Time could be economized by drilling several classes at the same time.

II. PRONUNCIATION.—Correct pronunciation is an essential element in good reading. No matter how flexible and musical the voice or how artistic its use in expression, a faulty pronunciation of words will mar the reading like blots of ink on a beautiful picture. Great care should therefore be taken to teach the correct pronunciation of words. Remember that pronunciation includes two things; the correct utterance of the elementary sounds of words and the correct placing of the accent, called articulation and accent. These are the only elements that enter into pronunciation; every possible error in the pronunciation of a word is a mistake either of articulation or accent. When the elementary sounds are uttered correctly and the accent is properly placed, the pronunciation is correct. The following suggestions will be of value to the teacher:

1. See that the pupil is able to pronounce words at sight. Bad reading often results from the pupil's stumbling over the pronunciation of words with which he is not familiar. Require pupils to know the words at a glance, so that they can speak them in reading without hesitation or stammering.

2. It is often well to go over the sentence or paragraph and have the pupils pronounce the words before they attempt to read. They may sometimes begin at the latter part of the paragraph and "pronounce the words backward."

3. With the more advanced classes, before reading a new lesson, go over it and have the pupils pronounce the unfamiliar or diffi-

cult words. Some of these may be written on the black-board to aid the pupils in remembering them.

4. Careful attention should be given to *articulation*. Be particular to secure clear and distinct enunciation. Do not permit a drawling tone in the utterance of words, nor a slovenly, careless or unrefined pronunciation. A daily drill on the elementary sounds will be found of great advantage in teaching articulation.

5. Be careful that pupils *place the accent* properly. Many mistakes in pronunciation are merely of misplaced accent. Correct with care such common errors as *idea*, *arc'a*, *con'plex*, *compound*, *construc'*, *in'quiry*, *ab'domen*, *mu'seum*, etc.

6. Make a *list of such words* as are frequently mispronounced, and drill the pupils upon them until the habit of correct pronunciation is acquired. Remember how difficult it is to change from an old to a new pronunciation of a word, and be not content with mere corrections and suggestions, but insist upon frequent repetition until the new habit is formed.

7. Finally, endeavor to create a spirit of pride and competition in your school with respect to the correct pronunciation of words. An occasional "pronouncing match" with the more advanced pupils will be of advantage. Ever bear in mind that the correct and finished pronunciation of words is one of the first conditions of good reading.

III. EXPRESSION.—The proper use of the voice in the utterance of successive words in sentences and paragraphs, which we call Expression, is the final step in reading. This is a high accomplishment, and demands great care for its attainment. What has been previously explained is all preparatory to this final object; but a few special suggestions on expression will be of value to the teacher.

1. The fundamental principle of expression is that the voice be used so that it will *exactly express the thought which is in the mind*. The voice should reflect the mind, and thus be adapted to the sentiment read. To secure this the teacher must see that the three mental conditions—comprehension, appreciation and conception—are complied with. He must then see that the three elements of voice—force, pitch and rate—are such as the sentiment requires.

2. The teacher must see that the pupils *read naturally*, as they would talk, provided of course that they talk correctly. Make the natural expression of the pupil the basis of his method of reading. If he does not read a sentence in the proper way, require him to look off his book and tell you the subject of the lesson.

3. Be careful to secure a *proper variety* in the tone of the voice, as in natural conversation. Do not allow the use of the stilted

mechanical tone so often heard in our schools, nor the monotonous sing-song in which young persons often read. Discard by all means the well known "school-room tone."

4. See that the *emphasis* is properly placed, as misplaced emphasis is one of the common faults of reading. Lead the pupil to see that the prominence or distinctiveness of the idea determines the emphasis. Be sure that the pupil understands the subject and sees which are the important ideas that should be emphasized in reading. When mistakes are made, explain the sentence and lead the pupil to see what ideas are most prominent, and he will place the emphasis correctly of his own accord.

5. Notice that the *pauses* are properly attended to and are of proper length. Let the pupil understand that it is the thought and not the marks of punctuation that determines the place and length of the pauses. Show them the value of the pause after and before the emphatic word, and train them to use it correctly.

6. See also that the *slides* or *inflections* are properly used. Lead pupils to see that the sense will determine whether the slide is downward or upward. Call attention, when they are in doubt, to the manner in which they would naturally express themselves if they were telling the subject to the teacher or the class. Do not allow the use of the circumflex for the downward or upward slide; a very common error, where it is not required by the sense.

7. See also that there is proper *natural melody* in the use of the voice. Be careful that there is no jerkiness or abruptness in expression, but a natural melodious flow of tone that gives a sense of musical beauty to the delivery.

These are the most important points to be observed under the vocal element. I will close the article with a few suggestions under the physical element.

PHYSICAL ELEMENT IN READING.

The Physical Element in reading is that which pertains to the body. It is of great value in recitation and oratory, but of less importance in ordinary reading. Only a few suggestions will therefore be given.

1. Have pupils stand in easy and graceful attitude. Permit no lounging or leaning upon the desk or against the wall.

2. See that the body is erect, with the shoulders thrown gently back so as to give freedom to the organs of the chest in breathing and the use of the voice.

3. See that the feet are in a natural and easy position, a suggestion that is often unheeded in our public schools.

4. Let pupils usually hold the book in the left hand, that the right hand may be free to turn the leaf when needed. When not in

use, the right hand should hang naturally at the side.

In conclusion, I desire to say to the young teachers of our public schools, that it will be of great advantage to you to fix some such system as I have described in your memory, and to be governed by it in your teaching. Have some system, some fixed method to guide you in your work; follow this until you find a better system; if you have or can find a better one, follow that. My suggestions to you may be summed up in a few words. If you see that your pupils stand in proper attitude; that they comprehend, appreciate and vividly conceive what they read; that they express themselves naturally with correctness of force, rate, pitch, emphasis, slides, pauses and melody, you will be a successful teacher of reading.—*Pennsylvania School Journal*.

PRACTICAL ELOCUTION.—VIII.

A CERTAIN French writer defines architecture as "frozen music." Could not correct elocution be put down as "words set to the melody of thought." In elocution we have *pitch*, *force*, and *rate*, which will vary according to the manner of the sentiment to be expressed. Pitch relates to the high and low of the voice. It is entirely governed by sentiment. True elocution being governed by the laws of nature, finds expression in naturalness. Listen to the voice when full of the element of joy—the pitch is high. Listen to it again when borne down by melancholy and awe, and the pitch is low. There are, therefore, in elocution three natural divisions of pitch—medium, high and low. Language of medium pitch—unemotional language, such as ordinary conversation, simple narration and plain description, and all language of natural full force, should be expressed within the range of medium pitch. Now something by way of example. The following, from the "Launch of the Ship," by Longfellow, should be given with natural force and with a medium pitch:

Build me straight, O worthy Master!
Staunch and strong, a goodly vessel
That shall laugh at all disaster,
And with wave and whirlwind wrestle!

The language of simple narration is always marked by medium pitch. This is a point frequently overlooked by readers.

Take this selection—its narrative character being at once seen—the midnight ride of Paul Revere—its author, Longfellow:

So through the night rode Paul Revere;
And so through the night went his cry of alarm
To every Middlesex village and farm—
A cry of defiance and not of fear.
A voice in the darkness, a knock at the door,
And a word that shall echo for evermore!
For, borne on the night wind of the Past,
Through all our history to the last,
In the hour of darkness, and peril, and need,
The people will waken and listen to hear
The hurrying hoof-beats of that steed,
And the midnight message of Paul Revere.

Just one more example, and I am done with the medium pitch. It is a familiar one, the first stanza from "The death of Keeldar," by Sir Walter Scott :

Up rose the sun o'er moor and mead,
Up with the sun rose Percy Rede ;
Brave Keeldar from his couples freed,
Careered along the lea :
The palfrey sprung with sprightly bound,
As if to match the gamesome hound,
His horn the gallant huntsman wound,—
They were a jovial three.

Now let us pass on to the language of high pitch. Passages of calling, command, gaiety, joy, victory, and extreme grief, are expressed within the range of high pitch. Take Tennyson's well-known "Charge of the Light Brigade"—the ring of command is heard through its first stanza :

Half a league, half a league,
Half a league onward,
All in the valley of death
Rode the six hundred.
"Forward the Light Brigade!"
Charge for the guns!" he said :
Into the valley of Death
Rode the six hundred.

This example, from John B. Gough's lecture on "Habit," furnishes a sentiment of calling, which requires the high pitch :

"Young men, ahoy!"
"What is it?"
"Beware! beware! the rapids are below you! See how fast you pass that point! Up with the helm! Now turn! Pull hard! Quick! quick! quick! pull for your lives! pull till the blood starts from your nostrils, and the veins stand like whips on your brow!"

And now we reach the language of Low Pitch. Melancholy reverence, awe, despair, and language of the supernatural, are compressed within the range of Low Pitch. This, from a sermon on the death of Abraham Lincoln, by Henry Ward Beecher, is an example of Low Pitch :

"Your sorrows, O people, are his peace! Your bells and bands and muffled drums sound triumph in his ear. Wail and weep here! Pass on!"

Let me emphasize here strongly the necessity of making *sentiment* the guide in every element that contributes to correct reading. Should this be done there will be but little fear as to the docility of the voice, and its performance of every element of duty. Who could read the following and fully appreciate its sentiment, fail to give correct expression to the thought—will not the voice at once assume a low pitch?

So live, that when thy summons comes to join
The innumerable caravan that moves
To that mysterious realm, where each shall take
His chamber in the silent halls of death.
Thou go not like the quarry-slave at night,
Scourged to his dungeon, but sustained and soothed
By an unfaltering trust, approach thy grave
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams.

In my next paper I shall take up examples of the mental, the vital, and the spiritual character.

THOMAS O'HAGAN.

Correspondence.

THE WORD "TYPE-WRITIST."

To the Editor of the EDUCATIONAL WEEKLY.

SIR,—The second paragraph of your "Notes and Comments," in last issue (p. 195), calls for reply, if not defence; and as I am responsible for the use of the word "type-writist" in the columns of the *Shorthand* I beg to submit my arguments in justification.

1. New mechanism, methods, discoveries, require new nomenclature. (See the able article on p. 204 on "Reading in the German Schools," and note the words in italics: "Their teaching . . . is based on psychological principles. Here comes that first, simplest of those principles—*first the idea, and then the word representing it.*") When talking telegraphy was invented, the instrument by which the electric forces were applied in new directions was called a telegraph, because the word telegraph was not sufficiently accurate. When Edison succeeds in his efforts to "capture" the new force of which he speaks (p. 199) he will certainly give it a new name. And so, when the machine for writing by means of moveable type operated by keys was perfected, the inventors called it a type-writer—an expressive term, but one to which "purists" strongly object on account of its hybrid character—a clumsy combination, as they consider, of Greek and Saxon. But though purists object, the word *type-writer* is here, and, like the machine itself, has come to stay. Recognizing this, it only remains that we do our duty in selecting a nomenclature that will be simple, euphonious, significant, and serviceable.

2. Now as to the choice of terms. I do not favor the word "type-writist" to indicate the operator of the machine known as the "type-writer." I should prefer and use the word "typer," but fear it is not sufficiently significant, being liable to confusion with "typo"—a compositor, or it might convey the idea of handling types, even when the reader was unfamiliar with the term "typo," which is not new in common use—"comp" being the more familiar term for compositor, of which it is an abbreviation. But whatever be the term used, the use of the word "type-writer," to indicate the operator as well as the machine, should be deprecated. The fact that the Editor of the WEEKLY observed the word "type-writers"—operators, in another article in the *Shorthand* is no apology for it, and no indication of my repugnance to it as Editor of the *Shorthand*, but rather the reverse, for the word is being used in both senses by the newspapers and phonographers who are ignorant of the new term—type-writist.

3. It is unpardonable that the time-and-labor-saving art of shorthand, with its accessories, should be burdened with clumsy time-and-labor-consuming, temper-taxing terms, when others shorter, simpler, and more accurate can be invented—yes, invented, as the art itself, and the machines pertaining to it, have been. Let the purists object and suggest; we shall be only too glad to hear from them.

4. Now, in order to give practical point to the discussion, let your readers—purists, prudes, pedants,

pedagogues, and platitudinarians—give us suitable terms for the following:—

- The machine which writes—type-writer?
- The male operator on the type-writer—type-writer? type-writist? typer? type-writer operator? type-tapper? or—?
- The female operator on the type-writer—female type-writer operator? typist? or—?
- The writing produced on the type-writer—type-written matter? typescript? or—?
- The act of operating the type-writer—type-writing? type-tapping? or—?

Here is a pleasing exercise for all our orthoepists, verbalists, linguists, and students of "English undefiled."

Fraternally yours,

THOS. BENGOUGH.

Shorthand Institute,
TOKYO, April, 2, 1886.

"DEMORALIZE" AND "PROPORTION."

To the Editor of the EDUCATIONAL WEEKLY.

DEAR SIR,—

Owing to the severe storm of yesterday the telegraph service was pretty thoroughly demoralized last night and this morning, so that we are without our usual proportion of telegraphic intelligence.

This is a clipping from the *Globe* of April 7th. Is the use of "demoralizing" and "proportion" allowable in above connection? Can you or any of your readers give me the origin of the above use of the word "pretty"? Yours, J.

JANSEN, McCLURG & Co., have ready "Specimens of Prose Style from Malory to Macaulay," selected and annotated with an introductory essay by George Saintsbury, giving specimens of the writings of ninety-five prose writers, including all the celebrated names in the literature of the period; and "Four Centuries of Silence; or, From Malachi to Christ," by Rev. R. A. Redford, Professor of New College, London, whose work first appeared in chapters in the *Homiletic Magazine*.

I HEAR it is proposed to publish a selection of letters by various writers. This is an excellent notion. Many of the most amusing specimens of epistolary art are hidden away, and probably have only been read but once by the recipient. If properly edited it would make a most amusing volume; but if not edited with discretion might cause a deal of quarrelling, and perchance a few actions of libel. There are few people but could contribute something to such a publication. For instance, I have a wonderful letter in verse, full of epigram and quaint philosophy, which was written to me by the late Charles Mathews, when he was recovering from an attack of the gout, and I know of scores of other letters by people of note which are entirely lost to the world, but which, if collected, would make far better reading than many of the books that are published in the present day. It is a curious fact that the busiest men have always been the best and the most voluminous letter-writers. I may note two that occur to me in the past—Charles Dickens and Shirley Brooks, and two in the present—George Augustus Sala and Francis Cowley Burnand. The man who thinks he has not time to answer a letter properly is generally too lazy to do anything else.—*The Book Buyer*.

Promotion Examinations.

COUNTY OF WELLINGTON, MARCH
26TH, 1886.

CANADIAN HISTORY.

ENTRANCE TO FOURTH CLASS.

1. Name six or seven early Canadian explorers. What does explorer mean?
2. Tell what you know about Frontenac, Columbus, and Champlain.
3. Who was the first Canadian Viceroy of the French king? When? What became of him?
4. What inducements had Canada for early European explorers and traders?
5. Name some hindrances to rapid settlement in Canada's early history.
6. What is meant by "The Company of Merchants," "Company of One Hundred Associates," "Customs of Paris"?
7. Who was La Salle, Marquette and Cartier?
8. What Colonial wars occurred between New England and New France (Canada), and briefly describe one of them.

ENGLISH HISTORY.

ENTRANCE TO FIFTH CLASS.

1. Who were the Britons? the Gauls? the Saxons? the Danes? the Normans?
2. Tell what you know about Alfred, Simon de Montfort, Hampden, Marlborough, Walpole and Tennyson.
3. What is meant by the Reformation? How was it brought about? Name some of the leading spirits in this movement?
4. What caused the American War of Independence? The war of 1812-15? The Crimean War?
5. Briefly describe: Petition of Rights, the Emancipation Act, the Test Act, and the Act of Supremacy.
6. Name some leading men who lived in the reigns of Elizabeth, Queen Anne and Queen Victoria.
7. What is meant by Politics, Cabinet, Speaker, Opposition, Premier, Act of Parliament.

GRAMMAR AND COMPOSITION.

ENTRANCE TO FOURTH CLASS.

1. Define: Possessive case, gender, syllable, inflection, vowel, indicative mood, analysis.
2. Analyse as fully as you can:
The large are not the sweetest flowers;
The long are not the happiest hours;
Much talk doth not much friendship tell;
Few words are best—I wish you well.
3. Pars: : Large flowers, friendship, best, wish, you.
4. Give comparisons of: True, dry, funny. Write the vowels of: Valley, sheaf, woman. Give the feminine of: Hero, negro, lily.
5. Write in your own words the meaning of the verse in question 2.
6. Correct:
(a) Him and me seen the bird that flew.
(b) You are stronger than me.
(c) Who do you think I saw to-day?
(d) He throwed it into the river for I seen him when he done it.

7. Write seven or eight sentences on one of these subjects: (a) Your own school. (b) A railway station. (c) The new third reader.

ENTRANCE TO FIFTH CLASS.

1. Analyze fully:
The thoughts are strange that crowd into my brain
When I look upwards unto thee.
2. Parse thoughts, strange, crowd, that, into, upwards, and thee.
3. Give the possessive plural of: A boy's hat; a man's folly; a woman's dress; a sheep's tooth; my brother's knife.
4. Define clause, imperative mood, predicate, gender, case, paragraph, and transitive verb.
5. Correct:
(a) How beautifully it looks.
(b) The rapidity of his movements were beyond example.
(c) None of my hands are empty.
(d) It was not her that was to blame.
6. Paraphrase:
Keep guard of your words, my darlings,
For words are wonderful things,
They are sweet, like the bee's fresh honey,
Like the bees they have terrible stings,
They can bless like the warm, glad sunshine,
And brighten a lonely life,
-ney can cut in the strife of anger
Like an open two-edged knife.
7. Construct a sentence containing a transitive verb, an adjective clause, and a propositional phrase.

GEOGRAPHY.

ENTRANCE TO THIRD CLASS.

1. Draw a map of the County of Wellington, showing its Townships, County Town, Towns, Incorporated Villages, Railroads and chief Rivers.
2. Define island, lake, strait, cape; give examples.
3. What other counties border on ours?
4. Towards what direction does your shadow point at noon?
5. Name what post offices you can in this county.
6. Where and what are Mount Forest, Drayton, Elora, Toronto and Ottawa?
7. What revolves (or goes) around the earth? And around what does the earth revolve?
8. Name the cardinal points; also the townships and the three rivers of this county.
9. At what seasons of the year are the days and nights equal in length?

ENTRANCE TO FOURTH CLASS.

1. Define axis, horizon, harbor, estuary, peninsula, and boundary river. Give examples of the four latter.
2. Name the countries, also their capitals, in North America bordering on the Pacific Ocean.
3. Name the interior counties of Ontario and their county towns.
4. Name the provinces of the Dominion in order, beginning at the west; also name and locate, as well as you can their capitals.

5. Where and what are Columbia, Orleans, Regina, Chicago, Canso, Owen Sound, Nelson, Col, Alleghany and Rio Grande?

6. Name the exports and imports of Canada.

7. Draw an outline of the Province of Ontario, marking the position of its cities; also trace on it the Thames, Grand, Severn and Rideau.

ENTRANCE TO FIFTH CLASS.

1. Name the countries and their capitals bordering on the Mediterranean.
2. Name the New England States and their capitals.
3. Draw a hemisphere, neatly marking on it the Tropics, Arctic and Antarctic circles, and the Meridians.
4. New York is 74° W. Long. St. Louis is 90° W. Long. Find the difference between their time.
5. Name, say, ten exports and ten imports of England.
6. What and where are Tasmania, Melbourne, Congo, Zanzibar, Bombay, Sinai, Skye, Lepanto, Atlas and Tiber.
7. Tell the cause of the tides; also locate three volcanoes and three salt lakes.
8. Write the names for which the following abbreviations stand: B. C., Mich., C. P. R., N.S., Lat., P. M., Man., N.Y., Cal. and P. E. I.
9. Draw an outline of the British Isles, marking the position of Cork, Glasgow, Liverpool, Dublin, Edinburgh, London and Cheviot hills.
10. Name the Islands of the Baltic, the rivers flowing south in Asia, and waters (both lakes and rivers) whose ultimate outlet is the Nelson River.

ARITHMETIC.

ENTRANCE TO THIRD CLASS.

- On paper—full work required.
1. Express in words 756032009, and fifty-five millions, five thousand and eighty in figures.
 2. Express in figures XCIII., CCXLIX., CDIV., CLIV., and in Roman Numerals 84, 265, 319, 1578.
 3. A man sold eighty bushels of wheat at 87½ cents a bushel. He bought two barrels of salt at \$1.10 each, 50 lbs. of sugar at 8 cents a lb., and 3 tons of coal at \$6.50 a ton. How much money had he left?
 4. A man bought a number of horses at \$125 each, and sold them for \$132 each. He made \$133 on the lot; find the number of horses.
 5. If 2 horses are worth as much as 7 cows, and one cow costs \$36, what will one horse cost?
 6. A man buys 145 pigs at \$6 each; he loses 15, and sells the remainder for \$70 more than all cost. Find the selling price of a pig.
 7. Two persons start at the same time to travel in the same direction. One at the rate of 3½ miles an hour, the other at the rate of four miles an hour; the first travels for 10 hours, the second for 18 hours. How far apart are their stopping places?
 8. A train goes at the rate of 25 miles an hour. In how many hours would it make a distance of 3,600 miles, allowing three hours for stoppages?
 9. Multiply 430897546 by 90068204.
 10. Divide the sum of 43796 and 69734 by their difference.

We will send the Educational Weekly four months, and the New Silver Carols, postpaid, for \$1.00.

We will send the Educational Weekly one year, and the New Silver Carols, postpaid, for \$2.10.

We will send the Educational Weekly three months, and the New Arithmetic, postpaid, for \$1.00.

We will send the Educational Weekly one year, and the New Arithmetic, postpaid, for \$2.15.

We will send the Educational Weekly four months, and Williams' Composition and Practical English, postpaid, for \$1.00.

We will send the Educational Weekly one year, and Williams' Composition and Practical English, postpaid, for \$2.10.

We will send the Educational Weekly three months, and Ayres' Verbalist and Orthoepist, postpaid, for \$1.00.

We will send the Educational Weekly one year, and Ayres' Verbalist and Orthoepist, postpaid, for \$2.25.

We will send the Educational Weekly one year and Stormonth's Dictionary (Full Sheep), for \$7.50.

We will send the Educational Weekly one year, and Worcester's Dictionary (Full Sheep), for \$9.50.

We will send the Educational Weekly one year, and Webster's Dictionary (Full Sheep), for \$11.50.

We will send the Educational Weekly one year, and Lippincott's Gazetteer (Full Sheep), for \$11.50.

Address—

EDUCATIONAL WEEKLY,

GRIP OFFICE, TORONTO.

LOOK OUT

—FOR—

**SPECIAL
CIRCULARS
AND
CATALOGUE
TO TEACHERS.**

TO TEACHERS.

The full list of sailings of the Allan line steamships has now been published, and may be had at the company's office, corner of King and Yonge streets. Some important alterations have been made in the cabin plans of some of the steamships, and the inside rooms under the saloon of the Polynesian, Sarmatian, Circassian, Peruvian and Sardinian will no longer be used. All cabin passengers will now be berthed on the saloon deck on any of the steamships mentioned. The cabin rates by the mail steamers will be \$60, \$70, \$80; return, \$110, \$130, \$150. The cabin rates by the extra steamers to Liverpool direct will be \$50 and \$60 and \$90 and \$110 return.

The Circassian, the first extra steamer from Quebec, will leave May 14th. The Polynesian will be the first mail steamer, and will leave Quebec May 20th.

A short sea passage, the beautiful scenery of the River St. Lawrence, sure and close connection made at Point Levis by the Grand Trunk Railway, or at Quebec by the Canadian Pacific (the passengers being taken direct to the steamer and put on board without expense) are amongst the many attractions and advantages offered by the Allan line and St. Lawrence route.

School Teachers, Ministers & Lady Agents

FROM ALL OVER THE COUNTRY

Pour in daily reports of the greatest and most flattering success of our agents. Reader, go to work at the best business your attention was ever called to, and in a short time earn more than ten dollars per day. Send for particulars and Illustrated Catalogue, mailed free. THE ONTARIO TEA CORPORATION, 125 Bay Street, Toronto.

DR. G. STERLING RYERSON

Eye, Ear, Throat and Nose Diseases.

317 CHURCH ST., TORONTO.

SOMETHING NEW.

Teachers, Clerks, Ministers and others, to handle the best FOUNTAIN PEN ever invented; large profits and quick returns; sells at sight wherever introduced, being cheap, durable, and of any degree of flexibility; write at once for price list and particulars to agents.

CHARLES H. BROOKS,

Bengough's Shorthand and Business Institute, TORONTO.

**OCEAN TRAVEL
AND THE
COLONIAL EXHIBITION
IN LONDON.**

At this season of the year many are preparing to cross the Atlantic, and the question naturally arises, What Line shall we go by? We notice advertised supposed Cheap Fares, but upon examining we come to the conclusion they are the most expensive in the long run, and in some cases more expensive than last year, and as our time is limited we naturally prefer going by a Regular First-Class Line, whose average time is seven days, in preference to low-priced lines taking from 12 to 17 days, and by so doing we have at least two weeks longer in the Old Country, and thus save time and see more for our money, and taking all into consideration we conclude to go by the old reliable CUNARD STEAMSHIP LINE, whose rates are as low as any First-Class Line, and where we find discipline complete; and to any of our readers that wish particulars of this magnificent Line, we advise them to apply to

SAM OSBORNE & CO..

50 YONGE ST., TORONTO.

ORDER YOUR BOOKS (NEW OR SECOND hand) from DAVID ROYLE, 353 Yonge Street, Toronto.

TEACHERS.

Write us, male or female, good respectable agency AWNING, TENT and CAMPING DEPOT, 169 Yonge Street, Toronto.

A GOOD INVESTMENT.—It pays to carry a good watch. I never had satisfaction till I bought one of E. M. TROWERN'S reliable watches, 171 Yonge Street, east side, 2nd door south of Queen.

IMPORTANT TO TEACHERS.

All those desirous of spending their holidays in camping on Toronto Island should communicate at once with the secretary of the Toronto Camping Association.

ALFRED SCOTT, Secretary,
169 Yonge St., Toronto.

McILWAIN'S

Telegraph and Eclectic Shorthand Institute
31 KING STREET EAST.

Send for Circular.

Evidence, &c., reported by experienced Stenographers.

SCHOOL PRIZE BOOKS.

Ontario School Book Depot, Whitby, Ont.,

Have now in stock a very large line of MISCELLANEOUS BOOKS, just the thing for young people. Special terms to School Boards and Teachers for quantity. Write for Catalogue and terms, or if convenient, call personally.

STAFFORD & WILLCOX,

DRIVERELL'S BLOCK, - WHITBY, ONT.

TRADE MARK REGISTERED.

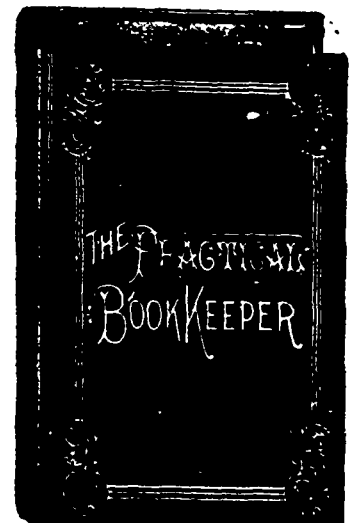


For Consumption, Asthma, Bronchitis, Dyspepsia, Catarrh, Headache, Debility, Rheumatism, Neuralgia, and all Chronic and Nervous Disorders.

Canadian Depository:

E. W. D. KING, 53 CHURCH STREET, Toronto, Ont.

THE PRACTICAL BOOK-KEEPER.



This is the most practical work on the Science of Accounts and Business Correspondence yet published. It differs in some respects from other books on these subjects:—1st, in its simplicity; 2nd, in its completeness; 3rd, in the practical character, or its contents; 4th, in the practical method in which Business Correspondence is treated.

AN INVALUABLE TEXT BOOK.

Get a Copy and be Convinced. Price, \$1.00.

Address, CONNOR O'DEA, TORONTO, ONT.

VALUABLE WORKS OF REFERENCE.

Indispensable for every Library, School, Office, Counting-Room, and Family.

LIPPINCOTT'S GAZETTEER OF THE WORLD.

A Complete Pronouncing Gazetteer or Geographical Dictionary of the World, containing notices of over one hundred and twenty-five thousand places, with recent and authentic information respecting the Countries, Islands, Rivers, Mountains, Cities, Towns, etc., in every portion of the Globe.

NEW EDITION, WITH SUPPLEMENTARY TABLES.

Showing the Populations, etc., of the principal Cities and Towns of the World, based upon the most recent Census Returns. One Volume Imperial Octavo. Embracing 2680 Pages. Library Sheep, \$12.00. Supplement will be sold separately. Bound in Sheep, \$2.50.

WORCESTER'S QUARTO DICTIONARY.

THE NEW EDITION, WITH SUPPLEMENT.

Embraces 204 additional pages, and contains over 12,500 new words, and a Vocabulary of Synonymes of words in general use.

Forming a large, handsome Volume of 2048 Quarto Pages, containing considerably more than 115,000 words in its Vocabulary, with their correct Pronunciation, Definition, and Etymology; to which are appended Articles, Lists, and Tables containing much valuable kindred information. Fully illustrated and unabridged, with four full-page Illuminated Plates. Library Sheep, Marbled Edges, \$10.00. And in a variety of fine bindings.

For sale by all Booksellers, or will be sent, free of expense, on receipt of the price by

J. B. LIPPINCOTT COMPANY, Publishers,
715 AND 717 MARKET ST., PHILADELPHIA.

We will send "CASSELL'S NATIONAL LIBRARY," one year (52 numbers), postpaid, and "THE EDUCATIONAL WEEKLY," one year, for \$6.00.

EDUCATIONAL WEEKLY, GRIFF OFFICE, TORONTO.

WEBSTER

In various Styles of Binding, with and without Patent Index.



The Latest Edition has 118,000 Words, and 3000 Engravings,—3000 more Words and nearly 2000 more Engravings than found in any other American Dictionary. It also contains a Biographical Dictionary, giving brief facts concerning nearly 10,000 Noted Persons. To these features we have

JUST ADDED, (1885)

A NEW PRONOUNCING Gazetteer of the World, containing over 25,000 Titles, briefly describing the Countries, Cities, Towns, and Natural Features of every part of the Globe.

WEBSTER IS THE STANDARD

Authority with the U. S. Supreme Court and in the Gov't Printing Office, and is recommended by the State Sup'ts of Schools in 36 States, and by the leading College Presidents of the United States and Canada.

The London Times says: It is the best Dictionary of the language.

The Quarterly Review, London, says: It is the best practical Dictionary extant.

The Calcutta Englishman says: It is the most perfect work of the kind.

The Toronto Globe, Canada, says: Its place is in the very highest rank.

The New York Tribune says: It is recognized as the most useful existing "word-book" of the English language all over the world.

It is an invaluable companion in every School, and at every Fireside. Specimen pages and testimonials sent prepaid on application.

G. & C. MERRIAM & CO., Publishers,
Springfield, Mass., U. S. A.

IMPORTANT ANNOUNCEMENT.

TEACHERS' EXCURSION

TO THE

**COLONIAL AND INDIAN EXHIBITION,
IN LONDON, ENGLAND. 1886.**

At the request of several School Inspectors and Teachers, DR. MAY, the representative of the EDUCATION DEPARTMENT at the Colonial Exhibition, has applied for Excursion Rates from the principal Ocean Steamship Companies.

The lowest rates offered are from Niagara Falls to London, *via* New York and Glasgow, for \$100, including first-class to New York and return; first-class Ocean Steamship passage from New York to Glasgow and return; and third-class from Glasgow to London and return.

MR. C. F. BELDON, TICKET AGENT, NEW YORK CENTRAL R. R., NIAGARA FALLS, N.Y., will give further particulars as to Tickets, etc.

DR. S. P. MAY, COMMISSIONER of the EDUCATION DEPARTMENT for Ontario, at the Colonial and Indian Exhibition, London, England will make arrangements on due notice, for Teachers to visit Educational Institutions and other places of interest in London.