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**THE CANADA EDUCATIONAL MONTHLY.**



THE CANADA  
EDUCATIONAL  
MONTHLY.

AND

“SCHOOL MAGAZINE.”

EDITED BY ARCHIBALD MACMURCHY, M.A.

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VOL. XII.

JANUARY TO DECEMBER.

1890.

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TORONTO:

THE CANADA EDUCATIONAL MONTHLY PUBLISHING COMPANY (LTD.).

1890.



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THE CANADA  
EDUCATIONAL MONTHLY  
AND SCHOOL MAGAZINE.

JANUARY, 1890.

EDUCATION NOT SECULAR NOR SECTARIAN, BUT  
RELIGIOUS.

J. M. KING, M.A., D.D., PRINCIPAL, MANITOBA COLLEGE.

*(Continued from December No.)*

THE consideration that recommends a purely secular system of education to many, notwithstanding its obvious drawbacks, is, if I mistake not, the belief that only through its adoption can the separate schools of the Roman Catholic Church be abolished without even the shew of injustice to their supporters. The belief is, in my humble opinion, a mistaken one; but even if it were not a mistaken one—even if it were a fact that separate schools could only be equitably got rid of through the entire secularisation of our public school system, much as this end is to be desired, I could not consent to purchase it at such a cost. If the thing is wrong in principle, and likely to be pernicious in operation, is it necessary to say that a right-minded man will feel that he has no liberty to employ it to accomplish any end, however desirable. Truth and right disdain the aid of such weapons. The Roman Catholic Church errs, indeed, as most Protestants think, in claiming the absolute right to regu-

late and control the education of its youth. It is a claim which the State, if it would preserve its independence, cannot afford to concede—cannot allow to be put in operation in schools supported by public funds. But that church has hold of a great truth when it asserts everywhere and always that education should be religious, that instruction in the fundamental principles of morality should go hand-in-hand with instruction in reading and arithmetic. As a Protestant, I am unwilling that it should be left to it to be the only witness for this important truth—important alike to the State and to the Church, and that the Protestant churches, through their abandonment of it, should be to that extent placed at a disadvantage in the conflict, whether with sceptical thought or with depraved conduct. In the interests of Protestantism, therefore, as well as of the public well-being, I would venture to ask those whom my words can reach, or my opinions can influence, to think twice before they give their consent to the banishment.

of the Bible and religious exercises, and the fundamental truths of the Christian religion from the schools in which the youth of this Province is to be taught. If Rome desires to see Protestantism weakened, as we may presume it does, it could wish nothing better than to see it take the twin systems of agnosticism and secularism for its ally in the matter of public school education. A purely secular system of education being open to these grave objections, it is only what we might expect, to find it condemned more or less strongly by the various Christian bodies. Our own Church has testified during recent years with increasing unanimity and force, to the importance of the religious element in the instruction given in the public school, and to the desirability of its being enlarged rather than reduced and far less eliminated. And in this respect it has only reflected the trend of opinion among thoughtful Christian people in general. Accordingly, corresponding action has been taken by the courts of the other churches. A voice may have been raised here and there in favour of a purely secular system, under the idea that it is demanded by the principle of the separation of Church and State, but the prevailing opinion has been and is unmistakably against it or any approach to it. The truth is, it is not difficult to observe the existence throughout the country of a deepening conviction of the danger to the State and to public morals—without which the State can have no stability—of a system of education in which religion has no place. As it is in our country, so is it elsewhere. In some of the Australian colonies, where the system has been for some time established, it encounters only a fiercer opposition from the Christian bodies as its results became more apparent.

It is not easy to state with exactness what the results have been of the

purely secular system of education, where it has been introduced, how far it is responsible for the greater prevalence of certain forms of crime in our day. It is easy to state what, reasoning from general principles, we would expect the results to be; but it takes time, not one year but many, to develop fully the consequences of such an experiment. I could not help, however, being struck with a paragraph in the *Edinburgh Scotsman* for September 21st. In Scotland, if I mistake not, the question of religious instruction is left with the school board of each locality. At the time when the system was introduced great opposition was offered in a certain stirring and somewhat radical border-town of Scotland, to any form of religious instruction in the public school. Now, in the paragraph referred to, the provost of the town is reported as saying, "Matters were getting so bad that he thought the magistrates would have to meet and appoint a public whipper. They were reluctant to send boys of such tender years either to prison or the reformatory, and he thought the appointment of a public whipper was the only way of successfully coping with such misconduct. Not only parents, but teachers, were greatly to blame for the reprehensible conduct of the youth of the town, who did not seem to be getting the right kind of tuition at school." Is the alternative, then, the Bible in the school, or the whipping-post at the police court? And if so, who would hesitate which to choose?

With these words I pass from the consideration of the purely secular system of public education. I do not know for certain that it is the intention of the government, or any member of it, to propose its introduction into Manitoba. Hints, indeed something like assurances, to this effect, have found their way into the public press. Should this prove well-founded,

and the attempt be made to institute a system of public school instruction, in which religion shall be recognized only by its exclusion, I find it difficult to believe that the present House, numbering many thoughtful, Christian men, when it is fully seized of the question, will give to such a measure its sanction. In resisting the attempt, if it is made, members may count on the hearty approval and support of many whose voices are seldom heard, perhaps too seldom, on public questions. The hope may be entertained that a Bill seating secularism pure and naked in the public schools, will not be suffered to obtain a place on the statute book of this fair province. If the considerations adduced in this lecture have any force, it should encourage the opposition, not only of Christian men, but of thoughtful and patriotic citizens. In my humble opinion, and I trust it is the opinion also of many whom I address, a system of public school instruction, which makes no provision for the recognition of God, which does not even allow such recognition, in which the Bible shall be a sealed book, and the name of the Saviour of mankind may not be spoken, and in which the highest sanctions of morality and the most powerful persuasions to right conduct—those I mean which religion and religion alone supplies—are not allowed to be employed, such a system could scarcely fail to be prejudicial to the State, as it ought to be intolerable to the conscience of a Christian people.

At the opposite extreme there is the system of separate denominational schools, such as to some extent now obtains in this Province, a system under which is not only religious instruction given, but the distinctive doctrines and practices of individual churches are taught. Does the continuance and extension of this system promise a solution of the educational

difficulty? By no means; Less injurious probably in its operation, it is even more indefensible in principle than the one which has been so freely criticized.

First, it is in direct violation of the principle of the separation of Church and State. It is unnecessary—indeed it would be quite irrelevant—to argue this principle here. It is that on which, rightly or wrongly, the State with us is constituted. I do not understand it to mean that the State may not have regard to religious considerations, such as it shows, when it enforces the observance of the Sabbath rest, or that it may not employ religious sanctions, as it does when in its courts of law it administers an oath in the name of God; but I do understand it to mean that the State is neither to give material aid to the operations of the Church in any of its branches, nor to interfere with its liberties. Each, while necessarily influencing the other, has its own distinct sphere, and must bear all the responsibilities of action within that sphere. Now when the right of taxation, and in addition grants of money are given by the State to schools, in which the distinctive doctrines and rites of any church, whether Protestant or Catholic, are taught, schools which, while giving instruction in secular branches, are used at the same time to extend the influence, if not to increase the membership of that church, then the principle of the separation of church and State is violated almost as much as if the officiating minister or priest were taken into the pay of the State, and the violation (I say it with all frankness, but without any feeling of hostility to any class) is not more easily borne, that it is mainly in the interest of a single section of the Church. The public school is surely meant to be the school of the State by which it is supported. It does not exist to initiate the youth of the

Province into the details of Christian doctrine, or to prepare them for communion. Its main, if not indeed its sole, aim is to make good citizens ; intelligent, capable, law-abiding citizens. But under our present system, schools exist and are maintained by the State which are church schools in everything but in name, which are in fact proselytising agencies. Their establishment in the early history of the Province is an inconsistency which it is not, perhaps, difficult to explain, but their perpetuation can scarcely fail to be felt by the majority of the inhabitants, as a misappropriation of public funds and an injustice to a large section of the community.

Second, the system of separate, or sectarian, schools operates injuriously on the well-being of the State. However useful it may be to the church or churches adopting it, enabling them to keep their youth well in hand and to preserve them from any danger to faith or morals which, might result from daily contact with those of a different creed, it is in that measure hurtful to the unity and therefore to the strength of the State. It occasions a line of cleavage in society, the highest interests of which demand that it should, as far as possible, be one. It perpetuates distinctions and almost necessarily gives rise to sentiments which are at once a reproach and a peril. I do not think the religious differences between the Roman Catholic and the Protestant Churches small or unimportant. As a Protestant, sincerely and firmly believing our faith to be more scriptural, I could not wish these differences to be thought of little account, but surely it is possible for the one party and the other to maintain steadfastly their respective beliefs without cherishing sentiments of distrust and hostility to the manifest injury of the public weal. And yet they are the almost necessary result of a sectarian system of educa-

tion. The youth of the country, its future citizens, are separated in the school and in the play-ground. Separation results in mutual ignorance, begets indifference, misconception, sometime even contempt. This is no fancy picture. One has only to listen to the language and mark the countenance of the children of Winnipeg to-day, when reference is made to those of the other faith, in order to see how much ignorant scorn exists, which could not exist did children of all faiths meet in the same school and associate in the same play-ground. Surely the State should not, unless compelled to do so, lend the authority of law, and the support of public moneys, to a system of education which so injuriously affects its unity and therefore its stability and well-being.

I do not know whether the Province has the power to change the existing system. That is a question of law with which I feel myself incompetent to deal, and which in any case could not be suitably discussed on an occasion like this. One may certainly wish that it may be found to possess the power, or if not, that it may receive it. The system, itself, of separate or sectarian schools appears to be incapable of justification on any ground of right principle or even of wise expediency. I do not expect to see any permanent contentment in relation to the question while the system is maintained. The conviction will continue to be deeply and generally cherished, that the equities of the situation have been disregarded and that the interests of the State have been sacrificed to meet the requirements of the Church of Rome.

But if a purely secular system of education is deemed in the highest degree objectionable, and a denominational, or sectarian system only less objectionable, what is it proposed to establish in their place? I answer, a

system of public, unsectarian, but not non-religious schools. It is admitted on all hands that the main work of the school ought to be instruction in the various secular branches. Its primary aim is to fit those in attendance for the active duties of life. But as not inconsistent with this aim, rather as in a high degree subservient to its attainment, it is desired that the religious element should have a definite place assigned to it in the life of the school; that it should be recognized to this extent at least, that the school should be opened and closed with prayer, that the Bible, or selections from it, should be read daily, either in the common, or in the Douay version, as the trustees may direct, that the morality inculcated should be Christian morality and that the teacher should be at liberty to enforce it, and should be encouraged to enforce it, by those considerations, at once solemn and tender, which are embraced in the common belief of Christendom. A system of public education of this kind, in which religion has a definite but at the same time strictly guarded place assigned to it, ought to be acceptable to the great majority of the people of this Province; it has certainly much to recommend it. It has no sectarian features and yet it is not godless. Religion is recognized in it in such form and degree as to make it possible to give a high tone to the life of the school, as to secure more or less familiarity with the contents of Scripture on the part of every child, and as to make available for the teacher those lofty and sacred sanctions which have in all ages been found the most effective instruments in the enforcement of morality.

I can understand it to be objectionable to agnostics and Jews, possibly also, though one would desire not, to the Roman Catholic Church. But with a conscience clause, such as

would be properly included, excusing attendance on the religious exercises where so desired by the parents, there would be no just complaint in the case of the former. The number of people in the Province, who do not accept the New Testament, even with the addition of those who accept neither the Old nor the New, who do not believe in God, is not large, it may be hoped, will never be large; it cannot be reasonably claimed that the Bible should on their account be excluded from the public school. It would be a travesty alike of justice and of popular government that a mere fraction of the community should virtually dictate the form which public education is to assume, contrary to the wishes of the great majority. The people of the Province as a whole abide by the Christian faith. The statistics of theseveral Christian bodies, the amount of money contributed within the Province for religious purposes, shows the keen and general interest which the inhabitants take in the matter. Well, the schools are theirs, are sustained by their money. Surely they have the uncontested right to give a place in them to their common Christian beliefs, especially where these are seen to be in a high degree helpful, if not indeed indispensable, to the ends for which the schools exist.

The system, while so far meeting the views of Roman Catholics, as it is distinctly religious, will possibly be objectionable to them as a body, though certainly not to all, as not going far enough. They would desire that the public schools should be free to teach, not only the great common beliefs of Christendom, though these surely embrace, if not all that is most vital, yet enough to enforce the highest morality, but also the distinctive doctrines and rites of the Roman Catholic church. The teacher, while sustained by public funds, must be

free not only to read the Holy Scriptures in the version most approved by the parents, but to read out of them or to read into them, the worship of the Virgin Mary, the invocation of saints and whatever is held by the Church of Rome. Now, I would not willingly be a party to inflicting injustice on any section of the community, and there are special reasons why the claims of our French-speaking Roman Catholic brethren should be fairly and, if possible, even generously considered. They were early in this western land. They have done much, and at great cost—cost not of money only, but toil and suffering, for the native races. But this claim—the claim to teach the distinctive doctrines and rites of their Church in schools sustained by public moneys—is one, I have no hesitation in saying, and as entertaining much regard for some among us by whom it is made, I say it with regret, which the State ought not to concede, should not feel itself at liberty to concede. It is a privilege, which under the system proposed, is not granted to any other Church. No one desires to have the opportunity to teach the distinctive doctrines of Presbyterianism or Methodism, or even of Protestantism in the public school, or if any cherish such a wish it would be very properly denied them. There is no room, therefore, to speak of injustice to a class who happen to be in the minority, when exactly the same privileges are granted to them which are granted to other classes of the community. If it is a matter of conscience with the Roman Catholic church (it is obviously not with all its members) that the whole body of the faith, as held by it, should be taught even to the youth in attendance on school and in the day school, I see nothing else for it than that they should establish and support from voluntary contributions the schools in which such teaching is to be given.

But it were surely far better that our Roman Catholic fellow citizens should unite with us in securing a distinct recognition of our common Christianity within the public school, leaving what is distinctive, and what many on the one side and on the other feel to be very important to be taught to the children in the Sabbath school, or in the church, or, better still, in the home.

The statement is sometimes made—it has been made more than once of late in our city—that the ground now taken implies a denial of right to the Roman Catholic minority in the province, one as real as if the privilege of separate schools were withdrawn from the Protestant minority in Quebec. But the schools of the majority in Quebec are, as we might expect—distinctively Roman Catholic. The catechisms and formularies of the Church of Rome are taught in them. It is surely to presume on our ignorance to institute in these circumstances a comparison between the position of the minority in our own province and that of the minority in the Province of Quebec. It is to trifle with our intelligence to affirm that the denial of separate schools in the one case would be on a par with its denial in the other. The two cases are really essentially different. No well instructed and impartial mind can put them on a level.

The attempt will no doubt be made to belittle in various ways the importance of such recognition of religion in our public schools, as has been advocated.

It will be said, as it has been recently said by a journal published in another province, but with special reference to the situation in this one, that little importance is to be attached to religious teaching of a general character, teaching, that is, from which the distinctive doctrines of the several Christian bodies have been eliminated.

For such an assertion there is no good ground whatever. The reverse of it would be nearer the truth. All the most powerful motives to good conduct, all the most effective supports of morality are found within the common creed of Christendom. They are not the exclusive property of any of the churches. If the unsectarian teaching, therefore, of the public school would not be influential, and influential for good, it would be due rather to the lack of skill or of earnestness on the teacher's part, than to the poverty of the resources from which he was privileged to draw.

It is also said that the opening and closing of the school with prayer and the reading of the Bible, is too small a matter altogether, to have much importance attached to it, one way or another. It certainly does not bulk largely in the general exercises. But that settles nothing as to its importance or non-importance. Our national flag is a small thing—a piece of bunting which can be bought for a dime or two. Nevertheless, as it floats over our homes, it represents the power of England. And even so, the divine name invoked in the opening exercises, the open Bible on the desk, holds up to teacher and scholar alike the presence and the majesty of God. It is true, the exercise may be in some cases little more than a seemly form, just as the exercise of private or domestic worship may be only a form, under cover of which the worshipper dismisses himself only the more securely to a day of unrelieved worldliness. But this possibility is not supposed to constitute a valid reason for discontinuing the exercise in the latter case; nor should it be in the former. It is a reason why school trustees should have more regard to Christian character than they often have, in the choice of persons to be the moral as well as intellectual guides of our youth.

This suggests another objection which is sometimes raised. How few

public school teachers, it is said, are really fit persons to conduct the religious exercises referred to? My acquaintance with the teachers of the province is not sufficiently large to enable me to answer this question. Some of them, I know, are among the best, the most consistent and earnest members of the several churches, and if others are of a different character—if the religious principles or the habits of any of them are of such a kind as to make the conduct of public prayer by them, or even the public reading of the Bible, an incongruity, something like a farce, then in any case, whether there are religious exercises or not, they are obviously not fit persons to superintend the intellectual and moral training of the youth of this or of any other province.

It is not the least important consideration connected with this question, though it is often one lost sight of, that the mode of its settlement must have a very marked influence on the character of the public school teachers as a class. Eliminate the religious element entirely, make the relation of the teacher to his pupil, just such as that of the tradesman to his apprentice, only that the one teaches reading, writing and arithmetic, the other a trade or handicraft and the general character of those in the profession will be lowered. There will still be those engaged in it of high moral and religious principle, but the prospect of exercising the profession and the actual exercise of it will no longer furnish the same incentive to the cultivation of such principle. Almost the reverse. Religion will be a sort of disqualification, or at least inconvenience, inasmuch as the teacher's mouth must be shut within the school, not only on all which he holds most sacred, but on all which he has found most helpful to his own goodness. Now the real attainment may fall below the standard, will often fall below it in this imperfect world.



It will seldom rise above it. With the standard changed, with the position of the teacher lowered by the elimination of the religious element from his sphere, the character of the profession as a whole will be in time lowered also to the invariable injury of the youth and, therefore, of the country. The final settlement of the question, which is now agitating the community, may be remote. It is possible it may be the work of years. Let us cherish the hope, that, when it is reached, it may be one which will not signalize the triumph of any political or ecclesiastical party, but one in which good men of all parties can take pride, and as the result of which the care and training of our youth shall become an object of greater solicitude to the people of the province, and the profession of the teacher accordingly rise in general estimation. Gentlemen of the college—whether in the theological or in the arts course, be prepared to contribute your part in accomplishing such a settlement. Your experience in this institution may perhaps throw valuable light on the question to you, as it has helped, if not to shape, yet to strengthen my convictions on the subject. On the benches of this college there have sat during the six years of my connection with it, as there sit to day, representatives of almost all the religious denomina-

tions in the province, Episcopalian, Methodist, Baptist, Roman Catholic, and, of course, Presbyterian. The Bible has been read every morning and its teachings have been enforced, as occasion offered or seemed to require. In addition you have been led in prayer by the members of the staff in turn. No one, so far as I know, has taken offence. No one has asked to be excused attendance at the religious exercises on conscientious grounds. We have all, I am sure, been helped by these exercises. The tone of the college life has been assuredly raised thereby. Why take away then altogether from the public school that which we have found at once so inoffensive and so useful? Let the politician give us some better answer than this, that the Roman Catholic church, or her priests at least, demand that we shall either tolerate her sectarian schools or expel the Bible—their Bible as well as ours, from the public schools, and expel it from the public schools with what result? To make it possible for them to recommend or even sanction the support of these schools by their people? Not at all; their avowed principles would forbid it; but to give them obviously and undeniably the godless character which will go far to justify their condemnation and rejection of them.

## SUBJECTS AND METHODS IN THE TEACHING OF ENGLISH.\*

BY JAMES CAPPON, M. A., PROFESSOR OF ENGLISH LITERATURE IN  
QUEEN'S UNIVERSITY.

I THINK, Mr. Chairman and gentlemen, I must begin by congratulating you on the position which the study of modern languages has secured at your universities here. No

doubt it has taken the labours of many persons, members of this association and others whom I do not know, to bring about this result.

So far then the teacher of English must gratefully recognize the prominent position which has been won for his subject.

\* A Paper read before the Modern Language Association, Toronto.

But, I think, before English and modern languages in general can take their place beside the classical languages as an effective means of discipline and culture, there is still some work for us to do. And that work is the thorough organization of methods of teaching and study in those subjects.

It is true that on the philological side of English, which presents no special difficulty in this respect, much has already been done; but on the literary side where we find the practical and ethical value of the study, the development of methods has been slow in proportion to the subtle nature of the subject and the infinite variety of materials; so much so that an eminent authority, Professor Freeman, of Oxford, calls upon us to give up all effort in this region, as a region of mere taste and opinion, in which no methods can be invented. Every teacher of English who prepares pupils for an outside examination must be conscious of a painful uncertainty as to the scope and lines which the examination may take; and on the other hand every outside examiner in English has, particularly in the higher stages of the subject, a similar uncertainty as to the lines on which the pupil has been taught.

But here, too, I find that in Ontario you have been fully awake to the difficulties of the situation. I find that not only has the University of Toronto defined, as far as could be done by general terms, the scope and character of the examinations for matriculants in English; but that two of its graduates have published a book containing annotated editions of the subjects prescribed for matriculation (*The Lay of the Last Minstrel and Goldsmith's Citizen of the World*), and also a critical introduction intended to serve as a practical guide for teachers of English.

Now I wish to speak quite respectfully of this book, as a very creditable example of the energetic and enterprising spirit in which Toronto University has attempted to supply a great educational want. And it is all the more meritorious that, so far as I know, it is one of the first efforts that have been made to establish a clear understanding as to methods of teaching in English between the examining body in the university and the teaching body in the schools. If I have some criticism to make on its methods and its points of view, it is the criticism of one who is well aware of the difficulties which the authors, those pioneers in a rough path, had to encounter.

The critical introduction is divided into twenty-eight heads, such as vocabulary, metrical emphasis, the period and the loose sentence, contrasts, contiguities, simplicity and clearness, strength, the redemption of pain, concreteness and combination, ideality, etc. These heads form, as it were, so many categories under which the teacher is to present the subject to his pupils. The general style of classification and the points of view are mainly, I think, derived from the well-known works of Dr. Bain, some time Professor of Logic and Rhetoric in Aberdeen University. That definition, for instance, under the head of ideality, of a poem as a sustained hyperbole, as being founded everywhere on exaggeration and unreality, we can hardly fail to discern in that definition the point of view of the narrow and materialistic school of philosophy which Bain represents, a point of view utterly discredited by all great literary men, Ruskin, Arnold, Carlyle, Emerson. And those are our genuine leaders in critical literature; our work, as teachers, is but to reduce to system the methods and points of view which they developed. As an example of the application of

this definition of ideality, the author, we find, instructs the teacher to point out to his pupils that the line describing the minstrel as "pouring the unpremeditated lay" contains an example of poetic ideality.

This is surely a grave error. What an idea young scholars will get of poetry when they are taught that the ideal element in it is simply the fictitious element; and how embarrassed the teacher must be, after defining a poem as a sustained hyperbole to explain the higher function of poetry in the world, or of imaginative literature in general! What could he find to say, consistently with this point of view, about the worth of Wordsworth's poem on the daffodils or one of Shakespeare's tragedies?

But even in Scott's romantic poem, and Scott is but a second-rate poet, we must not confound the ideal with the fictitious element. The true ideal element for instance in the representation of William of Deloraine is not his magical recovery from the wound inflicted by Cranstoun's spear or any other supernatural incident in his life, but the manner in which Scott brings into relief the stubborn courage, the unswerving fidelity to his chief and his clan and the strong if limited sense of honour which characterized a border vassal of that time. These were the ideals, that is, the typical virtues of that life. These, no less than its evil characteristics were realities without which that somewhat lawless world of border life would have fallen hopelessly into moral and social ruin, instead of transforming itself quietly and with scarcely any change in the relative position of its social strata, into a solid agricultural and industrial population.

Through Solway sands, through Tarras moss,  
Blindfold, he knew the paths to cross;  
By wily turns, by desperate bounds,  
Had baffled Percy's best bloodhounds.

It is in the way in which Scott here represents for us the characteristic virtue and the wild picturesqueness of that old life on the border that the ideal element lies, and not in any hyperbole contained in the word blindfold, still less in the fact that the poet makes free use of a fictitious element which serves chiefly to represent the superstitions and ignorance of the age.

The ideal character of poetry may sometimes imply the suppression of sordid elements in the life it represents, but it can never mean the mere opposition of a pleasing fictitious element to the reality.

And while I am on this subject of the positive errors made in the critical introduction, I may as well notice one more which I think is also attributable to the unfortunate influence of Bain's book on the mind of the writer. On page 41 the writer remarks that in a certain passage a number of the words "receive more or less of a factitious emphasis" from the fact that they are the rhyming words and he finds in this "a very simple illustration of the fact that when music is wedded to thought it is often at the expense of thought."

Now while it is true that it is in the very nature of rhyme to lay a conventional emphasis (an emphasis quite understood and allowed for by the reader) on the rhyming words, this is surely not an occasion to insist upon the principle that "when music is wedded to thought it is often at the expense of thought." For such a principle runs directly counter to the law of all good poetry that the "music is in the most intimate alliance with the thought." When it is otherwise, it is a certain mark of inferior poetry.

Take for instance Shakespeare's line:

Canst thou minister unto a mind diseased.

In prose the ordinary arrangement would be, "Can'st thou minister unto a diseased mind"; but the arrangement which Shakespeare substitutes is not simply a gain in "music," or poetic rhythm, there is also a subtle heightening of the force of the thought in giving the word *diseased* that emphatic position at the end of the sentence. And in the work of every great poet there is this instinctive intimate alliance between the music and the sense. This, therefore, and not the other, is the point of view which the teacher ought to take with his pupils.

Indeed, I fear that on the whole question of the "music of poetry," the teacher will find the directions in the critical introduction somewhat indefinite. Such general observations as that "the laws of melody require the avoidance of all unpleasant, difficult and harsh combinations of letters and syllables," or that "the movement and the metre may imitate slow or rapid motion, easy or difficult labour, etc.," or that "the melody as well as the rhythm is often harmoniously adapted to the sentiment (rhythm receives a slight notice under the head of "poetic harmony," some seven or eight sections further on), or such vague suggestions as that "good studies in melody" may be found in certain stanzas are not likely to help the teacher much in dealing with this subject. Indeed, I think he would do better at this elementary stage to throw aside altogether such vague categories as the Music of Poetry, Poetic Harmony, and so forth. He had better proceed simply, I think, by asking the pupil to note the normal number and position of the accents in the measure, whatever it is, principally used in the poem. Having got the pupil's ear well accustomed to this he might then explain the characteristic capacities of the measure in its ordinary use, the characteristic

capacity for instance of Scott's Tetrameter in the Lay, for rapid and animated narrative, or for the graphic description of action; and of course he will here seek illustrations as nearly regular in their versification as can be found in the poem. At this point too, he may naturally, if he chooses, explain the limitations of this measure, its natural incapacity as compared with pentameter verse for conveying complex sentiment or profound reflection. In this way the pupil may even at this stage be brought to perceive the relation between the rhythm and the sense of poetry, the unity of the form and matter in a poem.

After that the teacher may go on to notice the common and frequently recurring variations which are found in the position or number of the accents, and he ought to account for them, either generally as slight irregularities introduced mainly for the sake of variety, or as significant variations obviously introduced (whether consciously or instinctively) in order to produce a certain effect. The strong accent, for example, at the beginning of the second and third lines in the following stanza, is to be explained as a dramatic expression of the abrupt emphasis of command:

Sir William of Deloraine, good at need,  
Mount thee on the wightest steed;  
Spare not the spur, nor stin: to ride,  
Until thou come to fair Tweedside.

How far the teacher can go in this direction depends, of course, on the amount of study he has given to the subject. He ought, at least, to be able to explain the more obvious and significant variations found in the poem. After this, he ought naturally to consider any decided or fundamental changes in the character of the measure, such as the introduction of trochees in the 15th stanza of Canto I., in order to give a lyrical effect to the song of the mountain spirit, and the precisely contrary arti-

fice by which a similar result is obtained in the 17th stanza, the tripping trochees in the former, and the slow emphatic iambs in the latter having equally the effect of giving a heightened lyrical character to the lines by contrast with the ordinary measure of the narrative and each having besides its proper onomatopoeic effect :

Méry élves their mórris pácing,  
To aérial mí nstrelsy.

and

Arthur's slow wáin his cóurse doth ról,  
In útter dárkness róund the póle.

And in the same way the teacher ought to notice the perfectly definite principle involved in the introduction of anapests in the twenty-fourth stanza :

O swiftly can spéed my dápple-gray stéed,

In which the rapidity of movement is gained by increasing the number of syllables without increasing the number of accents. The same principle may be noticed as producing the same effect in the looser metrical structure of the 26th stanza. Within these limits, I think, the teacher will find a definite and satisfactory treatment of versification for the pupil at this elementary stage. He should not attempt to do too much, to explain everything. He should choose obvious examples. But what he does attempt should be done systematically so as to lay a sound basis for higher study.

The defects which I have noticed in the method of treating metre and rhythm seem to me to be the defects of the critical introduction throughout. The evident care and ability with which that introduction is executed are rendered, I fear, almost useless by the employment of a cumbersome and profitless method. What real guide can a series of vague general categories such as concreteness, im-

pressiveness, strength, contiguities, redemption of pain, and so forth, be to the teacher? They are too vague and indefinite to be applied with any profit. What is the use, for instance, of such a category as impressiveness, defined as "the art of stamping a thought on the mind so that it cannot be easily forgotten," with the further description that "it is an intellectual quality but usually has an emotional effect as well"?

Surely impressiveness is a category of infinite variety, including many poetic effects totally different in their nature from the somewhat coarse vigour and emphasis of the stanza which the writer has given as an example :

Despite those titles, power and pelf,  
The wretch concentred all in self,  
Living shall forfeit fair renown,  
And doubly dying, shall go down  
To the vile dust from whence he sprung,  
Unwept, u honoured, and unsung.

Is this more impressive than Lear's quiet utterance, "He hath no daughters"? And if this category covers both examples and all that lies between, of what practical use can it be to the teacher? All this rhetorical panoply is simply cumbersome and fatiguing to the mind of the pupil; and whatever place or value it may have in a philosophical theory of literary art, is more likely to injure than to aid his perception of poetic effects. In my opinion, the critical introduction would be improved if the author left out three-fourths of its twenty-eight categories, and arranged the suggestions which he has to offer on the subject of method under four or five simple heads, such as vocabulary, phraseology, structure of sentences, construction or design, and metre. Under the first of these, vocabulary, the teacher may be instructed how to deal with words, as regards their origin and meaning, peculiar usages, poetic force, etc.

This, after all, is the most important study in the early stage of the pupil's training, and happily it is one comparatively easy to systematize. Under the head of phraseology, all that need be said on the subject of simplicity, clearness, picturesqueness, mannerism, poetic use of epithets and the similitudes, may be conveniently, if with a slight loss of scientific precision, arranged, and this may be done in such a manner as to present a connected and comprehensive view of the subject. I do not think that the teacher need at this elementary stage go deeply into this subject; but if he does, he should chiefly endeavour to explain to the pupil the characteristic qualities of the author's diction in relation to his habitual modes of thought and his view of life. Suppose, for example, we find Carlyle expressing himself thus: 'Side by side sleep the coal strata and the iron strata for so many ages; no steam demon has yet risen smoking into being. Saint Mungo rules in Glasgow; James Watt still slumbering in the deep of Time.'

The main thing here is, not so much to be able to classify these expressions under some figure of speech or some vaguely general category of strength or poetic impressiveness, but to see how this style reflects the temper, the character and the habitual points of view of the writer. Now for example it reflects the profoundly contemplative spirit of the writer, his tendency to seek the mystic infinite element in things rather than their scientific aspects—hence the character of his phraseology. When the pupil understands this relation between expression and thought, then and then only will he be able to use the philosophical categories of criticism with profit and any degree of accuracy; then only will they be something more to him than external and mechanical formulas. In the

same way the teacher may under this head point out the generally animated and joyous conception of nature, the fine sense of colour and the romantic sense of life which give a distinctive character to Scott's phraseology. After giving carefully chosen examples he will ask the pupil to find others for himself; and he may very fitly bring this study to an end with some reflections on the character, the tastes and temper of Scott as they are thus exhibited in his phraseology. But it seems to me that we begin at the wrong end if we thrust between the pupil and his text an artificial and incoherent system of categories, contiguities, concreteness, ideality, redemption of pain, and such like.

The philosophical survey which a theory of rhetoric takes of literary art is profitable, at best, only to the advanced scholar; what we need at this elementary stage is something simpler and more practical. I even think the teacher should be careful not to overwork that very convenient series of categories, the figures of speech; as he may be tempted to do for the reason that they form at once a fairly definite and exhaustive classification of effects, and can therefore be clearly and readily applied. There is the danger here, also, of turning the best passages of Scott or Longfellow into a kind of concealed network of metaphor, synecdoche and metonymy for the youthful mind. Thirdly, under the head of structure, we might arrange all that need be said about the period and the loose sentence, balance, inversion, climax, the advantage of bringing all these categories under one simple head being that they can be exhibited in a certain relation to each other, and that the pupil may see at a glance how this department of study is distinguished from the others, and all that is comprehended in it.

Under the fourth head, Design or

Construction, we might arrange all questions regarding the propriety of the incidents and episodes in the poem, and, in general, the relation of its parts to the whole. It is simpler and better, for instance, in my opinion, to discuss the propriety of the minstrel's account of his preceptor or the introduction of the goblin in Scott's *Lay* under this head than under a vague category of "Taste."

As to the fifth head, *Metre*, I have already explained what methods may be employed in this subject.

I think that the treatment and the points of view suggested under these five heads are quite sufficient for the pupil at this elementary stage. We cannot expect him to enter into the subtleties of higher criticism. What may be discussed under the heads of Characterisation, Dramatic Truth or Propriety, Ethical Significance and the like, is the work of the more advanced scholar. It is true, the

teacher may very properly introduce as much of this higher criticism as he thinks the pupils can receive, but it should be done rather in the way of suggestive remarks than by formal discussion. The main thing for the pupil at this stage is to get into direct and sympathetic contact with the author's meaning and art, and the way to that end does not lie through the abstract and often doubtful points of view of Formal Rhetoric.

You see, then, gentlemen, the point of view from which I judge the *Critical Introduction* to be defective as a manual of method. It is not sufficiently simple and clear in its classification of things; it is not sufficiently direct and practical, and it contains a good deal of doubtful doctrine; but it was high merit, in the present unorganized condition of methods of teaching in English, to attempt such a work at all.

*(To be continued.)*

## THE ACROBAT IN HIGH SCHOOLS—A PROTEST.

A. H. MORRISON, BRANTFORD.

WHEN a Hindu cook is asked by his master what he has prepared for dinner, the answer usually given, and indeed expected by the questioner, is "eberyting, sahib." In the days to come, when a candidate for the position of pedagogue in a High School is asked by the Board of Trustees what *he* has prepared for the educative pabulum of his clients, he will assuredly respond "Everything, sirs," thus proving beyond a doubt the common origin of the Hindi and Anglo-Saxon races? When the questioner, synthetic, so to speak, of the Hindu cook comes to apply his catechism analytically, the resulting answer, which looked so well in the aggregate, dwindles, or perhaps

"spindles into longitude immense," not unfrequently, as regards tangible alimentary profit, vanishing altogether. For at each reiterated, "Have you this?" "Have you that?" "Have you the other?" The inevitable answer is, "Nahim, sahib (no, sir), but I hab eberyting else." In like manner, regarded in the same light of parallelism as before, the High School educational *chef de cuisine*, whose office is to cram as well as to baste, may not inaptly be expected to follow in the wake of his oriental paradigm and make answer on similar lines:

"Can you do this or that or the other thing?"

"No; but I can do everything but this or that or the other thing."

"Can you teach English thoroughly?"

"No; but I can impart the elements of Esquimaux or the rudiments of Volapuk."

"Can you teach the higher mathematics?"

"No; but I can calculate to a fraction what \$700 a year is a week."

"Do you understand live stock; could you instruct a class in agriculture?"

"No; but I can tell a sheep from a pig, at least I think so, and I once boarded with a farmer."

"Can you perform on the horizontal bars?"

"No; but I can on the chopsticks."

"Can you swing clubs, or put a squd through its extension motions?"

"No; but I can waltz a little, and when a lad, that is some thirty-five years ago, more or less, I could turn cart wheels and stand on my head."

The Hindu cook in the long run has the best of it. After bragging of his culinary resources, and being let down gently rung by rung of the ladder of his deceit, he is allowed to walk off on *terra firma* with a mild rebuke and advice to study the early life of General Washington. His hyperbolic professions are a source of amusement rather than otherwise. With his fair-skinned fellow-professional of the West it is different. With him it is an unpardonable sin to be convicted of ignorance on any subject. It is the depth of depravity to be unable to convince an enlightened public that after having obtained the intellectual status of a Solon, one has not likewise specially prepared oneself for the honourable positions of a Blondin or a contortionist. To teach Sanskrit is admirable, to understand one's mother tongue and to be able to employ it without blundering at every third word or construction, is at least not criminal, but, *cheu!* not

to be able to walk a tight rope or swing a bludgeon, and at forty or fifty, peradventure sixty years of age, *fiat justitia, ruat cælum*, let the unprofitable servant be cast into outer darkness where there shall be neither calisthenics nor annual inspections. Fancy a Regius Professor of Greek at Oxford inviting his class out into the quadrangle to an exhibition of fancy drill conducted by himself!

"Whom the gods would destroy, they first make mad." To what madness is this educational craze of the nineteenth century leading presumably intelligent men who call themselves leaders, and who think they are entitled to the name? Is there any sense of the eternal fitness of things left to the Reformer of the nineteenth century? Is there any such trite maxim as *infra dig.* left in the Delectus of life? Is there any idea of natural aptitude or inaptitude left to the progressive or rather impulsive tyrant of modern innovation?

The office of drill sergeant is an honourable one, and there are individuals, worthy members of society, specially fitted by nature and art for the position. The office of mental sergeant is, despite the clap-trap respecting the ancient pedagogue, also an honourable one, and presumably individuals may likewise be found specially fitted by nature and art for the performance of its duties; but to suppose that every diver after Anglo-Saxon roots, or wrestler with Greek particles, has been endowed by nature with the faculty, or by art with the accomplishment, or by personal preference with a desire to stand on his head, or pose as a scholastic Ajax defying the disturbed molecules of outraged space, before a class of struggling, panting and red-faced hobble-de-hoy, and Noah's ark maidens corsetted to kill at two thousand yards, is "wasteful and ridiculous excess" of the prophetic function of



supposition. Why not include juggling and legerdemain in the curriculum of High School studies? The writer knows some who would soon become adepts. 'Tis their sole virtue; but this would be infringing upon the political patent.

Fancy any individual, who has taught for a lustrum, posing as a Blondin, or a pantalooned Columbine, or any similar representative of the "light fantastic!" Fancy a man, who has grown gray in the service of the taws, being compelled in his old age to forego that time-honoured instiller of the classic proprieties, and brain some inoffensive fellow-sufferer with a club, through no fault of his own be it observed, but through an acquired legacy of stiff muscles and an obstinate habit, by heredity, of seeking the tenderest spot on the head of a recalcitrant, that part so euphonically described by some inheritor of the divine afflatus as "the lug." "Hit by a club on the lug," this is bad rhyme, mere Spanish assonance; but it may become sound doctrine, and will have the effect at any rate of making an impression—on the club. The other affected part, the head, in some instances at least, will not be much damaged. After a protracted period of service as tutor, the moral of the fable respecting the negro who was struck on the head by lightning dawns upon one. The party in question was a little dazed for a moment, but rapidly recovered, and gazing at "the great profound," there was nothing else in sight, bleated plaintively, "Who frew dat brick?" Imagine being floored by a cudgel and resignedly accepting the position as part of the "unique educational advantages of this free and happy land!"

"See Naples, and then die." This is mere Ausonian gush. See a veteran schoolmaster of some sixty summers instructing a class, practically, in club

drill or horizontal bar exercise, and then—well, then, "If you have tears, prepare to shed them now," but whether of sympathy or amusement the oracle adviseth not.

The modern dominie owes a debt of ingratitude to the genius of Messrs. Gilbert and Sullivan. Why did these gentlemen ever compose the operetta of *Iolanthe*? Why did they ever induce the Lord Chancellor so far to forget the hereditary dignity of his high office, and the traditional decorum of his reputable standing in legal society, as to caper about the stage and pirouette like an antiquated *dauseuse* of the male sex? Do they not see that they have established a precedent, and inaugurated a fashion? If he be permitted the luxury of a *pas seul*, in his official robes, why should not the other dignitaries be permitted their little outbursts of hilarity, and be allowed to prance about beneath the august gown of the graduate or the tutorial toga?

But, perhaps, after all, it is a mere sign of the times, and simply proves the theory of evolution, this frantic brandishing of arms and clutching of ropes and stakes. History repeats itself, so does fashion. What our forefathers did, we are but doing now, and there is nothing new under the sun. They, with prehensile extremities, swung from the forest boughs; we, with prehensile extremities, swing from the gymnasium bars, planed and polished to suit the requirements of an advanced evolution, a mere difference of degree, not of kind. They brandished aloft the knotted limb torn from the parent trunk, we brandish aloft the same implement, but whittled and pared and painted to suit the requirements of the same advanced evolutions. They hung heels over head in the natural exuberance of their high animal spirits in their natural costume; we turn somersaults in the unnatural exuberance

of our high (?) animal spirits. Let us pray that the paternal government may not issue a manifesto that we are to manifest our toes, as did our ancestors, that is, that our performance be consummated in our natural costume. What a golden age it would be for art! What a chance for the painter of the nude!

In one respect alone does the evolved acrobat differ from his hirsute prototype. The latter, so far as we can judge, liked his exercise, and held his tongue about the matter; we, the superior evolutions, dislike the exercises, but are very loud in the disavowal of any such disloyal sentiment as dislike, for why? With superior evolutions we have learnt the twin arts of hypocrisy and lying, and moreover, the pristine club swinger was an independent gentleman compared to the modern representative of the clan.

The prototype could afford to speak the truth by being silent and continuing his gymnastics; actions with him speaking louder than words. Nature gave him food, clothing, and a decent residence, and if he disliked his habitat he left it without danger of starving. The evolution has to eat the bread of coercion, grin, and say he likes it, despite a certain commandment and his high professions of faith; for otherwise he might lose the pittance which keeps him alive, him, and perchance another, dearer even than life; and then the miniature acrobats opening their hungry little mouths for the expected morsel!

If X, with his twenty or twenty-five years of service, worn and gray with patient toil and accumulated experience, does not like the discipline of making a fool of himself, there are many embryo Y's, though none too wise, who have been told they are educated, and who think they are, only too ready and willing to step into X's shoes. And this is the per-

fection of an educational system. This is true liberty. This, the educational *ne plus ultra* of a stultified and ungrateful egotism. What a ragout of fiddle-faddle it all is! Given, a young man of very average abilities fresh from the plough, maturely set, so to speak, and therefore no longer very pliable, intellectually or physically. Given, also, the ragout and a twelvemonth to discuss it, and, *presto!* the evolutions! the perfected matriculant! "Everything Sirs," truly! Latin, Greek, Mathematics, Biology, and half a dozen other *ologies* and *onomies*, with extras; drawing, tumbling, acrobatic-convulsions, and the fine arts. Only one thing wanting: the power to express himself becomingly and lucidly in the one tongue whose use proclaims him, or should proclaim him, educated. Too often, alas! judged by this standard, we fail to find the evolved aught different from what he was before he attacked the ragout. Incompetent, he commenced the hash. Incompetent, he remains after surfeiting upon the nauseous mixture. Incompetent he probably will remain, unless the genius of reason and self-examination purge the poor devotee, before too late, of the indigestible mass he has ravined, and substitute a wholesome regimen that may be truly digested and assimilated.

There is one more phase of this interesting subject. When a mechanic is required to work over hours, he usually receives an extra consideration for the extra work performed. The remuneration awarded in such cases is indeed not unfrequently double the usual rate. Such employment is a most desirable privilege. When the pedagogue is directed to take unto himself some new accomplishment, he has to effect his purpose, not only by the sweat of his brow or brain, but usually in that portion of time which may properly be said to belong to himself, and he receives nothing for

it. Lucky indeed if he be not taxed, or asked to contribute in more ways than one, for his inestimable privilege of super-employment. The day seems to be not far off when, like some poli-

ticians, the candidate for the school-master's office shall be expected to pay for the permission to hold his appointments. This is a thought enough to "give us pause."

## THE ORIGIN OF CHARACTER.

BY B. A. HINSDALE, A.M., PROFESSOR OF PEDAGOGY, UNIVERSITY OF MICHIGAN.

THE history of the word "character" is interesting; and casts some light upon our inquiry. The first meaning of the Greek verb *χαράσσω* is to *make sharp* or *pointed, to sharpen*; the second meaning, *to cut into furrows, to furrow*. Hence *χαράσσω* means, thirdly, to engrave, since engraving is done by successive strokes of a tool on metal, wood, or stone. The Greek noun *χαρακτήρ* means, first, an instrument for engraving; but secondly, and commonly, it means what is engraved, or the result of a process. The first meaning of the English word "character" is a distinctive mark, a letter, a figure, a sign, as the letter "a," the figure "4," the sign "+." The passage from character in the engraver's sense to character in the mental sense, is by the way of an analogy. As the artist traces the figure in the plate by stroke after stroke of the graver, so the intellect, sensibility, and will work out the lines of character by repeated acts of knowledge, feeling, and choice.

I have said that the second stroke or discharge of mental energy is easier than the first. This is the tendency within given limits. But there is another law that must not be overlooked—energy, or force, whether mental, muscular, or nervous, tends to exhaustion. Hence the teacher must not call for too many strokes of the same kind at one time. The mind must have time to recover its tone. Nor must the strokes come at too rare intervals. The rule is this—

the best results come from constant repetition up to the point where weariness begins. A child should not be kept at the writing desk all day, nor should his music lessons be given at the rate of two a year. The one-study school is unphilosophical; and so are the courses of study that dribble out education in infrequent lessons. There never lived more accomplished school masters than the Jesuits; and one of their fundamental principles was, "Repetition is the mother of studies." The reason of the maxim is commonly found in the mind; but it can, no doubt, be traced up to the nervous structure. After saying that the rapid and unbroken transitions from one study to another, in the early life of John Stuart Mill, must have been unfavourable to a due impression on the memory, Professor Alexander Bain says, "We know well enough that the nervous currents when strongly aroused in any direction tend to persist for some time in the act of learning, the persistence will count in stamping the impression; while part of the effect of a lesson must be lost in hurrying without a moment's break to something new, even although the change of subject is of the nature of relief." What would Professor Bain say of those courses of study in the public schools, and of those programmes of daily work, that break the hours up into mere crumbs of time?

Two principles, apparently opposite and irreconcilable, must blend in

sound pedagogics. The child's education must begin with monotony, but it must go on to variety. It begins with repetition, but leads on to change. The doing over and over again of the same thing creates habit; but only the doing of new things can prevent narrowness and cultivate breadth. It is with the education of the individual as with that of the race. According to Mr. Bagehot, civilization consists of two elements, custom and change, legality and progress. Rigid, definite law is the first want of early mankind; this creates "the cake of custom," with which civilization begins. Then comes progress, the second and more important fact. "What is most evident is not the difficulty of getting a fixed law, but getting out of a fixed law; not of cementing . . . a cake of custom; but of breaking the cake of custom; not of making the first preservative habit, but of breaking through it and reaching something better." So the training of the individual begins with custom, with a few firmly fixed habits, bodily and mental; later, the development of power gives scope and freedom. What are called "ruts" are essential at one stage of progress; they are also a bar to all progress at another stage.

But it is time to raise the question: What causes the mental energy first to flow in a given direction? What is the power that starts the mechanism of thought and feeling? What corresponds to the gust of wind or to the boy and stick in the pool-of-water illustration? Unfortunately this question is involved in controversy. I shall state my own answer in my own way, with little attempt at argument.

1. *Heredity*.—A man is born with certain propensions or biases of nature. In this respect his energy is very unlike the water in the pool. The water is inert, and its movements are controlled by mechanical laws;

but the mind is more likely to discharge itself through one channel than through another. In some instances these predetermined lines of action are so fixed that it is difficult or impossible to change them. In some cases men seem born with habits fully formed. But I need not re-argue the question of heredity; all that I need to say is that, in determining the primal causes and conditions of that mental action which creates character, we are never to lose sight of inherited tendencies.

2. *Environment, or rather environments*.—Anatomists teach us, that man is made up of systems: the muscular, the nervous, the secretory, the digestive, and others. So a man's home consists of environments. First there is external nature: the soil, the sea, the air, temperature, moisture, gravitation, and electricity. Secondly, there is the State: laws, institutions, governments, traditions, and the prevailing political genius. Then there is the intellectual environment: schools, teachers, science, philosophy, libraries, the newspaper, and the prevailing mental cast and tone. Next may be mentioned religion: a church, faiths, dogmas, a ministry, and the current religious spirit, all of which lead us to the unseen world, and bring us to the supernatural forces that act upon man. Lastly, I will mention social life. Here we meet men and women, concrete embodiments of nature, state, school, and church; here we deal with personalities embodying the subtlest and most powerful of all the forces that play upon human nature and mould character. This analysis could be carried much farther; but the above will answer the present purpose. Now here are five environments—five systems of law—that overlap and interpenetrate; that supplement and resist one another; that act and react in the most wonderful manner.

Who can measure the influence of nature upon politics, the school, the church, and social life? Who can measure the effect of any one of these systems of laws upon the others? Or who can measure the power of these concentric congeries of facts upon man, who stands at their common centre? In all these vast circles of facts and influences, there is not one that may not stimulate a child's mind to action, and so aid to form his character. A white pebble or a yellow leaf excites the faculty of observation; a particolored blade of grass leads to an act of analysis: two sticks of unequal length produce a comparison, and then an argument; distress arouses pity, and cruelty indignation; friendship evokes the sentiment of moral beauty, and magnanimity the moral sublime; trial develops persistence and determination; danger calls out courage; a vision of the adorable evokes adoration. The gigantic powers of nature elicit, sometimes superstition, sometimes grandeur, sometimes veneration. The ignorant savage shudders at the feet of Nature; while Coleridge, in the Valley of Chamouni, breaks into the apostrophe to Mont Blanc:—

O dread and silent Mount! I gazed upon thee  
Till thou, still present to the bodily sense,  
Didst vanish from my thought: entranced  
in prayer,  
I worshipped the Invisible alone.  
Yet, like some sweet beguiling melody,—  
So sweet we know not we are listening to it,—  
Thou the meanwhile wast blending with my  
thought,  
Yea, with my life, and life's own secret joy;  
Till the dilating soul, enrapt, transfused,  
Into the mighty vision passing—there,  
As in her natural form, swelled vast to  
heaven.

Thus it is that our mental energies are set in motion and habits of action formed. Passing by the unseen world of spirit, the most wonderful of these phenomena are the play and movement of social life. A word or a sign,

a frown or a smile, a sneer or a tear, a prayer or an oath, is a sharp-pointed graver that delivers its blow and leaves its mark. More wonderful than even the bridge or castle-building of the fairies is the play of thought, feeling, and volition that carves out character; and almost equally marvellous is the play of external facts and forces which sets thought, feeling, and volition in motion. Yet, great as is the variety of stimulating powers, rarely or never is a whole nature developed. Naturalists tell us of rudimentary organs, of which the eye-specks of the fish found in Mammoth Cave are examples. The analogues of these are found in nearly every human soul.

3. *Finally, the will.*—I am not about to discuss the metaphysics of this most difficult subject. For the present, liberty and necessity, free-will and predestination, must stand aside. I do not undertake to harmonize freedom and universal causation. No doubt these matters will continue to trouble both philosophers and theologians for ages to come. But I assert my faith in freedom; I believe that the will is free, spontaneous, self-determining, endowed with originating and creating power. The soul can set the soul in motion. It can choose its own lines of activity—the channels along which it will discharge its currents. The mind has power over its own trains of thought. In this way it partially controls those series of actions that develop character and make the man.

The mechanism of thought and feeling is set in motion, and is thereby modified, by stimuli that spring from three sources: inheritance, environment, will. To gauge the respective power of these stimuli is a difficult or impossible task. Sometimes more stress is laid upon one, and then again upon another. Formerly the native energy of the man

was mainly considered. Those who have been trained in metaphysical habits of thought have commonly enthroned the will as king of life. But of late, owing, perhaps, to the greater growth of scientific than of philosophical studies, inheritance and environment have come quite to overshadow the will,—nay, almost to obscure it. Physical nature holds a great place in some current theories of man and of life. Montesquieu led the way in his doctrine of climates, expounded in "The Spirit of Laws."\* and he has had a numerous and powerful following. The exaggerated part that Buckle assigned to physical nature in general history, and Taine in intellectual history, is well known to all readers of the "History of Civilization in England," and of the "History of English Literature." In the words of Ribot, "Great stress has recently been laid on the influence of the physical environment. It has been shown how the climate, the air, the character of the soil, the diet, the nature of the food and drink—all that in physiology is comprised under the technical terms, *circumfusa*, *ingesta*, etc,—shape the human organism by their incessant action; how those latent, silent sensations which do not come into consciousness, but still are ever thronging the nerves of sense,

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\* See books xiv.—xviii., entitled "Of Laws as Relative to the Nature of the Climate"; "In what manner the Laws of Civil Slavery are relative to the Nature of the Climate"; "How the Laws of Domestic Slavery have a Relation to the Nature of the Climate"; "How the Laws of Political Servitude have a Relation to the Nature of the Climate"; "Of Laws in the Relation they bear to the Nature of the Soil."

eventually form that habitual mode of the constitution which we call temperament." These speculations open up a large field to inquiry. But no theory of man is true that makes him a cornstalk or a pineapple; he is not the creature of *circumfusa*. Environment cannot obliterate heredity or reduce the will to zero. A true theory must be large enough to hold all these causes. The will is the regnant power of the soul. It modifies inheritance and changes environment. It stretches forth its sceptre over the field of human action. Still it is not omnipotent; there are metes and bounds that it cannot pass. The popular saying, "Where there is a will there is a way," is a strong rhetorical exaggeration of a great truth. This is not the place to enlarge upon the theme; but the training of the will and of the sensibility calls for renewed and enlarged attention at the hands of educators.

At the close of this discussion it will be well to restate the main propositions that have been argued.

1. A man's character is the sum of his processes of thought, laws of feeling, and methods of action.

2. In part this character comes from inheritance, since every man has at the beginning a certain positive character or original constitution.

3. For the rest, his character is formed by his own activity, by repeated acts of thought, feeling and will.

4. To these acts he is stimulated by all the forces that play upon him in life, from whatever source they may come, whether from sea or land, earth or sky, man or nature, the world or heaven.—*The Teacher.*

## READ FEWER BOOKS.

BY BERMUDA BLOUNT.

ONE who has to do with the education of young people, and who is at all familiar with the current literature of the day, must be interested in the results of to-day's education as compared with that of the past. Whether every boy and girl, if turned loose in a miscellaneous library, would, like "Bridget of Elia," browse only upon the best and avoid all the poison, is a question. An intelligent guardian would probably dislike to trust them. The realistic tendency of modern fiction is demoralizing and tends to deaden that immortal part of us, the imagination. Writers of this school, Tolstoi, Daudet, Zola, Dostoi-effsky, and even Henry James and Mr. Howells are working immense harm to the literature of the age, and are setting in motion a wave of influence that can have only disastrous results. It is the poetry, the romance, the illusion, if you will, that have kept human life sweet and true through all the ages. They have given us glimpses of heaven which cold realism only laughs at in scorn. One brave defender of the grand old masters of literature, who deserves the thanks of all thinking people, is Maurice Thompson. With his keen and fearless pen he has pierced the false fabric woven by realists through and through, so that all who will may see its emptiness. But even aside from the character of modern books, there are too many of them, and people, young and old, read too much.

Hamerton's "Intellectual Life" should be put into the hands of every young person, and his theory in regard to reading should be practised. The gifted men and women of to-day, who are prominent in all positions of life, read a far less number of books

than do their sons and daughters. Look back over the history of the past. Did Shakespeare have many books to read? Did Spenser, Chaucer, Homer, Plutarch read a hundred novels every year? Take the signers of the Declaration of Independence in our own country. What were they in a literary way? Men who were fed mentally upon the Bible, Pilgrim's Progress, and Josephus. Men descended from a hardy Christian race, whose one book for study and recreation had contained the Divine Revelation and the Psalms of David. Men who learned the Shorter Catechism, most of them, when they were all but babies. And could there be a set of men collected the wide world over, of finer dignity, of nobler sense, of truer heart? One of our best statesmen said recently in a lecture, that when he was a boy there were but three books in the house, and he learned them all by heart. They were the Bible, a hymn-book, and McGuffey's Sixth Reader. But it was a liberal education for him. Mental dissipation is one of the crying evils of the day. The newspapers are too large, cheap novels are too plenty, and young people are urged to read by older persons who have no discrimination and do not know that a page well digested is worth twenty books read for mere amusement. Boys and girls, with fresh unspoiled minds need no recreation mentally. They should be laying up treasures for future use. They should be forming bone and sinew for the wear and tear of more mature years. And if, even by harsh measures, they can be induced to build well, how grateful they will be when each one can say, "My mynde to me a kingdom is."—*Common School Education.*

## THE DESERTED FARMS OF NEW ENGLAND.

**M**OURN over it as we may, it is nevertheless true that there are many deserted farms to-day in New England, and many more that are likely to be abandoned in the near future. It is equally true that farms remote from large towns or cities have been steadily decreasing in value for several years past. There may be a difference of opinion as to the causes which have tended to produce this unfortunate state of things, as well as the best way, if there be one, to counteract the evil. No one who goes about through the country towns remote from large centres can fail to observe that many farms—especially on the hills—which in former times were considered valuable and on which several generations have lived and prospered, are now left to grow up again to forest. In many others all the young men and young women have left for the cities, and it is only a question of time when the old folks, now well advanced in life, will be gathered to their fathers, and then in a few years the old farm is no longer to be cultivated. We are writing this from the interior of New Hampshire, where may be found many illustrations of what we are saying, though such things are by no means peculiar to New Hampshire. Farms that are called the very best in town, with good and extensive buildings, are offered for less than the buildings cost, with hundreds of acres of tillable land, as well as pasture and woodland thrown in free of cost. Intervale farms, and especially those near railroads, have depreciated less than those on the hills.

What are some of the causes of all this? Among them is the desire on the part of the young men to get rich quickly. They are attracted by the stories they hear of men becoming

rich in a few years, and making a show in the world, and they think that what another has done they may do. Farm life is too slow for the young of both sexes. The profits of farming will not admit of expensive dress, equipage and other luxuries. The rich have all these things, and they will seek to be rich that they may have them too. Farm life has come to be regarded as a life of drudgery, and they would avoid such a life. There is not great opportunity for social life on the farm, and the young are not content nowadays without it. There is a tendency, the world over, at the present time, to gather in cities and leave the country, with all the attractions God gave it when he created it for the dwelling-place of man.

Another, and perhaps one of the chief, reasons why New England farms have been neglected has been the insane cry "Go West, young man!" and it has been "Go West, young woman," too; for where one sex goes the other goes. Many have turned their backs upon the dear old homestead in New England, with all its associations and memories, and have gone West to find a home on some treeless, shelterless prairie, so far north, possibly, that they could only raise wheat, oats, or barley; have been content to live in a sod or log house, exposed to cyclones in summer and fearful cold in winter, getting only a bare subsistence—not anything like as good as they could have enjoyed on the old home farm. Many that have gone to the cities less remote have done little, if any, better, and it is very difficult to see what they have gained by the exchange. We could enlarge upon this point, but it must be obvious to all who have looked into the matter that there are many who made a mistake when they



left the old home, where they really enjoyed more independence than they ever have since. What, if anything, can be done to stay this constant drift away from the interior arms.

It is possible that little can be done to prevent the boys and girls from doing as they have been doing; but, if they must go, then some agency should be brought into the field by which immigrants of the better and more industrious class should be made to see the great advantage of taking up these New England farms, instead of being pushed to the far West; for by industry and the same economy that would be required in the West, or even less, they could restore them to their former profitableness. We believe this plan is entirely feasible, and that sooner or later it will be tried. It is strange that the consuls of some of the European states, lo-

cated in Boston, do not see the advantages that would accrue to colonies and individuals coming, especially from Norway and Sweden, and possibly from other portions of Northern Europe, and settling in the interior of New England where real estate is so cheap, and where they could find a much better home than in the West.

There ought to be many—some certainly—among those who have these farms who should, after having acquired some property in village or city, return to spend the remainder of their lives in independence on the same.

It is to be hoped some one wiser than we are may devise some plan to stop this constant outflow from New England, and consequent depreciation of farm property in the interior towns of this delightful portion of the country.—*Congregationalist*.

## THE TEACHING OF GEOGRAPHY.

A COURSE of four lectures on the "Teaching of Geography," by Mr. H. J. Mackinder, M.A., Reader in Geography in the University of Oxford, was delivered at the College of Preceptors, on Friday evenings, the 8th, 15th, 22nd, and 29th November. The following is a *résumé* of the subjects treated in these lectures:

LECTURE I.—The lecturer stated that in the first lecture he would make certain general observations, and that he would devote the other three to examples. At the root of the whole discussion was the question of the aim or aims which they had in view in teaching geography. In all teaching there were two great aims—intellectual discipline and information. He contended that it was because they had aimed rather at information than at discipline that the teaching of geography in the past had been so ineffective. The disciplinary value

of geography, when properly taught, was very great. Only by aiming primarily at discipline, incidentally at information, would teachers of geography merit success. Much had been said of late of the necessity of beginning the study of geography with the home. That was the inductive method, and to a great extent was right. Yet at the present time there was danger in the great stress which was being laid on what Germans called home-knowledge—a subject nearly equivalent to that which Huxley had termed physiography. On all sides they heard that the geography lesson was now one of the most attractive. He feared that in many cases it had been made interesting at the expense of geography, that the teaching of real geography was being shirked, and that in its place, and under its name, a far easier task was being undertaken—the imparting of the elements of gen-

eral physical science. He laid great store on physiography, but did not wish to see it squeeze geography wholly out. It was a separate subject, preliminary to much of geography, but not identical with it. They would do wrong, however, to become slaves to the inductive idea. The "multiplication table" of geography must be learnt very early, and not postponed until after the study of physiography. Only so can the broad outlines of land and water, the great facts of geography, become woven into the very texture of the mind like the multiplication-table, or the spelling of the mother-tongue. The lecturer then went on to refer to the use and abuse of names, and of map-drawing. He insisted that map-drawing should be very frequent, but that they should beware of the mere slavish copying of the hackneyed Atlas series. That tended to rigidity, and prevented the learner from realising the nature of maps. For instance, Italy might be drawn one day by itself, the next as a part of Western Europe, on a third as part of the shores of the Mediterranean. The necessity of reducing as much as possible of the more advanced teaching to the working out of definite problems was adverted to, and in this connexion the ordinary classification of the text-books was condemned. Such a country as France ought not to be treated of in one or two lessons, and then dropped as soon as the study of the next country was taken up. The desirability of appealing to the senses in as many ways as possible was urged. For this purpose many appliances should be combined—maps, sections, models, views, lantern slides, black-board, and experiments. Finally, knowledge on the part of the teacher was treated as a *sine qua non*.

LECTURE II.—In this lecture two examples were dealt with, both of them drawn entirely from physical

geography. The first was a description of the Gulf stream, so given as to teach incidentally the form of the North Atlantic. The chief capes, inlets, and islands were shown to influence the course of the currents, and in so doing to be important factors in determining the climate of England. The second example was drawn from the Alps, and showed that the valleys were longitudinal and transverse, how the contrast between the two kinds might be detected on the map, and how that it was based on the structure of the rocks and the mode of their denudation. This example was intended to illustrate the employment of physiographical knowledge in geography.

LECTURE III.—Two examples were treated. In this case, however, they were physical and political. The Old World was shown to be nearly cut in two by deep intrusions of the oceans, and to be crossed diagonally by a great belt of desert. Hence the population is concentrated chiefly in two great districts severed by the deserts. These districts owe their character on the one hand to the Gulf Stream system, on the other to the Monsoons. There is difficulty in communication from one to the other, because the Isthmus of Suez breaks the water-belt which crosses the Old world. Many historical results were shown to follow from this. The region in the centre of the island of Great Britain was then dealt with. It severed the fertile and populous districts of mediæval Scotland from the similar but larger districts of middle and south England. When coal-mining and its attendant industries were developed; it became wealthy and populous, and allowed the fusion of England and Scotland.

LECTURE IV.—In this, the last lecture, three examples were given, each with a different object. The first dealt with the site of London.

It was a study in minute topography. The great natural roads of Britain were shown to converge on the general position of London. The more minute features determined that precisely on the present spot should be located the road-centre which had to be somewhere in the neighbourhood. London was shown to be a bridge-place, a branching place of roads, a place of transshipment, both from water to land, and from salt-water to fresh; hence commercially and strategically important, hence convenient as an administrative centre.

The history of France was then gone into, so far as was necessary to show that the Alps and the Pyrenees are physical boundaries which have asserted themselves, despite distribution of races.

The last example was taken from the history of discovery. The North-West Passage was treated of, in order to exhibit the development of geographical ideas, and so give clearness to what is otherwise a mass of details. Incidentally, it was shown that local names can speak with historical meaning.—*The Educational Times.*

### NOTES FOR TEACHERS.

TEACHING is a life-long learning of how to deal with human minds.—*Edward Thring.*

THE National Educational Association, U.S.A., will hold its meeting for 1890 at St. Paul, Minn., July 4th to 11th.

THE first portion of the Edward Thring Memorial has been inaugurated, the western addition to the school chapel having been opened by the Bishop of Peterborough. The new portion will contain a marble statue of the late headmaster, by Mr. Thos. Brock, A.R.A.

NORTH SIMCOE TEACHERS' ASSOCIATION.—The following officers were elected, viz.: President, Geo. McKee; Vice-President, Geo. Sneath; Sec.-Treas., Geo. Henderson; Committee of Management, Misses E. Lee, Overend and King, Messrs. Palk and Ward; Delegates to Provincial Association, Inspector's Section, J. C. Morgan; High School Section, J. M. Hunter, M.A.; Alternative, A. Hay; Public School Section, J. Rogers; Alternatives, L. H. Luck, A. Merrill; Auditors, Messrs. Young and Merrill.

PERHAPS the next age will be the Aluminium Age. If it could only be produced more cheaply, it is thought that aluminum would at once replace steel for many purposes. The recent great reduction in price, made possible by improved methods of production, will doubtless lead to its adoption, to the exclusion of other metals, in the manufacture of transits, compasses, field and opera glasses, hand levels, etc. The fact that it takes a beautiful finish, has a low specific gravity, is easily worked, and is practically non-corrosive, make it the ideal metal for such purposes.

ST. ANDREW'S UNIVERSITY.—Intelligence has been received in St. Andrew's that a munificent legacy of £100,000 has been bequeathed to the University of St. Andrew's. Mr. David Berry, of Coolangatta, one of the oldest Australian colonists, died in September last. Mr. Berry was a native of Cupar-Fife, and, along with his two brothers, went to Australia in 1836, and through his great business capacity became one of the wealthiest men in the colonies. He was blessed with an iron constitution, was remarkable for his height as well as for his

strength, and attained the great age of 101. He is spoken of as a large-hearted and generous man, who sought not only to promote the welfare of the people in the district where he so long resided, but also in establishing institutions in his adopted country.

**SIZE OF CLASSES IN EUROPE**—In Austria the law assigns eighty scholars to a teacher; in Belgium the law says fifty or sixty—the practice is seventy or eighty; in France the maximum is fifty; in Holland forty; in Hungary the law says eighty—practice says sixty-four; in Italy the law says seventy—practice says from twenty-five to thirty; in Norway the average is sixty; in Prussia eighty; in Saxony the law says sixty, forty, or thirty, according to the rank of the class, and a teacher may have two classes; in Sweden the law says thirty or forty; in Berne the law says eighty—practice, thirty to seventy; in Geneva the average is fifty; in Ticino sixty; in Vaud sixty; in Zurich one hundred; in Wurtemberg ninety.

**"AND TO UNDERSTAND THE MEANING"** (Syllabus).—Inspectors of schools often call upon scholars to perform things that would puzzle older heads. For example, in one of the Oamaru town schools (says the *Oamaru Mail*) during the recent examinations one of the lower standards was asked to put the sentence, "The bird flew out of the window," into other words. Of course the majority found this no easy task, but we are told that one small boy proved himself equal to the occasion by producing the following elaborate paraphrase: "The diminutive member of the beautiful feathered

tribe soared gently and gracefully through the aperture constructed in wall for the purpose of admitting light to the apartment, and, freed from that restraint and confinement which are foreign to its nature, sought again the delights of perfect liberty." The boy passed, and the inspector is said to be still engaged contemplating the possibilities of our national system of education, and vainly trying to divine that boy's future—whether he will be a distinguished doctor of divinity, an eminent barrister, a leading politician, a popular novelist, or only a poor penny-a-liner on some obscure public print.—*The Schoolmaster*, N. Z.

**A FEW POINTS.**—Don't go into your schoolroom in a defensive attitude. Such a spirit is soon recognized by the pupils, and acts like an invitation to resistance and insubordination. Don't talk too much. Don't speak too loud. Don't brood over mistakes; such brooding exhausts the strength that might be used for new efforts. Some one has well said, "Those who never make a mistake never make anything." And another has said, "All the men who have done great and good work in the world have made mistakes." Don't then allow your mistakes to become your victors; instead, make them your teachers. Don't worry. Do the best you can; the very fact that results are not always what you desire is in your favour, showing that you are a progressive teacher with high ideals before you. A member of a certain school committee once said, "I desire no teacher who is perfectly satisfied with her work."—*The Popular Educator*.

THE only worthy end of all learning, of all life, in fact, is that human beings should love one another better.—*George Eliot*.

LOOK on other lives besides our own; see what their troubles are, and how they are borne.—*George Eliot*.

## GEOGRAPHY.

**DIRECT CABLE CONNECTION FOR CANADA.**—The Canadian Pacific Railway Telegraph Company has just completed the line between Montreal and Canso, N.S., where a direct connection is made with the main Atlantic cables of the Commercial Cable Company. By this means the C.P.R. get a direct cable connection throughout Canadian territory.

**AFRICA.**—The railroads of Africa are becoming quite a factor in its civilization and development. The Portuguese are now constructing a railroad in the province of Angola, from Loanda to Ambacca, a distance of 250 miles. The work is progressing rapidly. Several locomotives and cars have already arrived. A railroad is also planned to go around the Congo Falls, on the south side, some distance from the river, where the ravines and mountain gorges are not so difficult of passing as near the river.—*Missionary Review.*

THERE are now ten cables across the Atlantic, and their location and condition is about as well known by those who have to do with them as though they were exposed to view for the entire distance. It has been said of Captain Trott, the well-known cable fisherman, that he knows the mountains and valleys, lanes and avenues of the ocean as well as the cabman knows the streets of London. Crossing the Atlantic on one occasion with his repair steamer, and realizing that he was in the vicinity of the spot where a stretch of cable had been lost by another company's steamer some time previous, the captain set to work, picked up the cable within an hour or two, and delivered it to its owners on his arrival in port. There are now throughout the world

over 116,000 miles of submarine cables. Everything is said to have its parasite, and the cable at the bottom of the sea is no exception. Cables have been taken up from a depth of a mile and a half with the hemp covering badly eaten away, and at a depth of over half a mile strong currents of the ocean have rasped the armoured wires on the rocky bottom. Experience has not yet determined the full lasting qualities of electric cables. Specimens have been taken up which show no signs of deterioration after having been in the water for more than thirty-five years. Water, and especially salt water, seems to be a preserver of insulating compounds.

**FREING THE DANUBE.**—The Minister of Public Works in Hungary touched off recently the first of the mines which are to blow up the famous Iron Gates of the Danube. That bar, formed by rocks, almost showing their heads in summer, but well hidden during autumn and winter under a torrent of foaming water, has formed a real cataract. Merchandise and passengers coming from or going to the Black Sea had to be transferred to lighters, dragged along close to the banks, and a few miles below or above the Gates they were again put on board the Danubian steamers. Such an obstacle has always prevented the Danube from playing its part as a great commercial artery. It formed, indeed, two rivers, one without any issue, the other flowing by many mouths into the Black Sea. The Romans, despairing of breaking that obstacle, were compelled to turn it by building a military road around it. But dynamite has made easy a task which they could not accomplish; and within a few months steamers will be able to go from Vienna to the

sea without breaking bulk, while the Danubian boats will easily steam from the lower Danube to the heart of Austria. It will be hard to overestimate the political and commercial importance of this triumph over the natural difficulties which have so long hindered traffic on this great European waterway.

ACROSS THE ISTHMUS.—The Nicaragua Canal will be 170 miles long from ocean to ocean. There will be 16 miles of excavation on the east side, 11½ miles on the west, ¾ mile for six locks, making a total of 28 miles. Free navigation will be had in the San Juan River for 64½ miles, and in Lake Nicaragua for 56½ miles. There will be space for vessels to pass each other in opposite directions in all parts except in the rock cuttings. The time of passage is estimated at 28 hours. The saving in distance effected by the canal, not

only for all American ports but for European and Asiatic as well, will be great, the route from New York to San Francisco being shortened by 4,760 miles, and that from San Francisco to Liverpool by 7,508 miles. Meantime the Tehuantepec railway, spanning the Isthmus of Tehuantepec from Coatzacoalcos on the Mexican Gulf to Salina Cruz on the Pacific, and having the same object as the Nicaragua Canal, is being rapidly built. The road is 207 miles in length, sixty-seven miles of which have already been constructed by an American company and purchased by the Mexican Government, and the remainder of which, it is said, will be completed within eighteen months. These two routes, one water and the other rail, will furnish commerce all the facilities it requires, draw the wealth of the Pacific ports to the great centres on the Atlantic seaboard, and stimulate and develop trade and industry in all directions.

## PUBLIC OPINION.

“DIVIDE THE LIVING CHILD IN TWO.”—Let there be a division of labour, say we. Let the school impart knowledge and train the pupil to think; let the church attend to morals and religious instruction.—*The Chronicle and News* (Kingston).

THE IDEAL COMMUNITY.—“In the ideal community, holiness to the Lord will be written on school and college, on commerce, on mines and manufactures, on everything where man labours and learns, where habits are formed and character is developed.”—*The Rev. Principal Grant of Queen's*.

POLITICAL CONTROL.—With the best intentions in the world, a Minister of Education who is a member of

a party Government cannot always do what is best in the public interest. If the principle of political control is a hurtful one, as applied to a university, it is a hundredfold more so in the case of the public schools.—*The Manitoba Free Press* (Winnipeg).

SUPPORT THE TEACHER.—Teachers sometimes make mistakes in dealing with the pupils, but in the major number of instances the suspended scholar is in the wrong, and deserves no sympathy from home. If he gets it, so much the worse for himself when he comes to leave school and mix with the world.—*Western Advertiser* (London).

TRUE EDUCATION.—“The object of true education,” Mr. Ruskin says,

"is not merely to make people do the right things, but enjoy the right things—not merely industrious, but to love industry; not merely learned, but to love knowledge; not merely pure, but to love purity; not merely just, but to hunger and thirst after justice."

WHAT WE CAN DO. — A good teacher puts the learner on the right track, tells him the proper books to read, keeps him from aimless wanderings, suggests the next step at the right moment, elucidates difficulties where explanation is most needed, and communicates a love for knowledge. The last-mentioned service is, perhaps, the most important. Hence the desirability of having teachers who are a long way in advance of their pupils and capable of commanding their respect.—*The Bishop of London.*

EDUCATIONAL DRAWBACKS. — An American paper prints a number of selections from a grammar in use in the common schools of the United States, which are calculated to show very strikingly the painful extent to which the cramming system is carried. We have it in Canada quite as bad as it is across the line. A glance at the curriculum of the advanced classes reveals the fact that more than twenty different studies are supposed to be undertaken, and knowing the high pressure under which our schools are conducted, it will be seen that great danger to the health of the pupils exists. If it could be shown that any particular pains were taken to promote the bodily vigour of the pupil while making such exhaustive

drains on his nerve forces, there would be little room for finding fault. Nothing of that kind, however, can be shown. The hours of school are closely taken up with class exercises on the competitive plan, stimulating each pupil to his best efforts, and a long series of home studies robs him of the time which nature demands should be spent in recreative amusement. A fundamental law of nature is thus grossly violated. The mind is developed at the expense of bodily vigour, and the cruel result is a young man with abnormal brain power and a constitution incapable of supporting it. If eminent physicians are to be listened to on this subject, they will be found to be a unit in condemning the present system of educating children in our public schools. The chief defect lies in the attempt to overload the young mind, without any regard whatever for the physical conditions which are essential to the support of that mind. The case in point of the American grammar is but a single instance where a study which children are wholly unable to grasp, except to the most superficial extent, is imposed upon them by a stern process of memorizing. The result of this is bad, and only bad. It is not defended by the best teachers in the land, and yet it is continued because popular attention to the evil has not been sufficiently aroused. Quantity is the basis of our present educational system, as any one will find who looks into it. The trouble is that we have come to admire the opportunities for education in Canada to such an extent as to shut out criticism of the methods pursued.—*The Free Press (London).*

BUT welcome, be it new or old,  
The gift which makes the day more bright,  
And paints upon the ground of cold  
And darkness, warmth and light.

Who hath not learned, in hours of faith,  
The truth to flesh and sense unknown,  
That Life is ever lord of Death,  
And love can never lose its own.  
—*John F. Whittier.*

## EDITORIAL NOTES.

HAPPY New Year to all the readers of THE MONTHLY. Our wishes to the supporters of our magazine are expressed in the following lines:—

## STRENGTH.

He will give strength : when thine is failing  
fast,  
He shall sustain thee on the toilsome way :  
Till the long wilderness be overpast,  
Thou shalt "go forward" ever day by day.  
His hand shall hold thee up, shall lead thee on,  
Till the good fight be won !

WE commend to our readers the paper by Professor Cappon of Queen's University, Kingston, read by him last month at the meeting of the Modern Language Association. It will prove helpful to teachers of English in all classes of schools.

WE congratulate Queen's on its jubilee ; on the strength and efficiency of its staff and management :

Yet I doubt not thro' the ages one increasing  
purpose runs,  
And the thoughts of men are widen'd with  
the process of the suns.

## ROBERT BROWNING.

ONE of the two great English poets of the present day has passed away. Perhaps never has any poet had such enthusiastic advocates, such determined detractors, but not even the latter denied his possession of great intellectual power. His position in English poetry is remarkable ; in the works of almost every other poet there can be traced the influence of a kindred writer ; not so with Browning, he stands alone. The wide range of his work is also remarkable ; what can be more melodious or more easily understood than "Home Thoughts from Abroad?" while on the other hand, one has long been weary of the varied joke on Browning's obscurity. The poet was born in 1812, his first

work was published when he was twenty-one, in 1846 he married Elizabeth Barrett, England's greatest poetess, who died in 1861, and on the 12th of December last Robert Browning died in Venice. It is now thought that the works on which his fame will rest are Dramatic Lyrics, "Christmas Eve and Easter Day," and "The Ring and the Book."

## OUTLOOK

UPON a recent occasion the Minister of Education stated that there are 17,000 pupils attending the High Schools of Ontario. Of this number 8,000 are in training for the teaching profession, and of those who left these schools last year less than a thousand returned to the farm.

The total number of teachers of all grades in Ontario is 7,500, and the annual loss by leaving the work of teaching for various reasons is less than 1,100. Far too large a number ; but what is to be done with the army of good young men and women who are preparing for the profession of teaching?

The facts in this case are these : There are 116 High Schools and Collegiate Institutes actively engaged in preparing pupils to pass the non-professional examinations of the different grades of teachers' certificates. The attendance at these schools is annually becoming larger, and owing to the increased efficiency of these schools and the larger attendance, the number who pass the requisite standard for teachers' certificates is correspondingly larger. The competition for position as teacher is very keen, so much so that the teachers of experience and power are being driven out from their life work, for they cannot live upon the miserable pittance which is offered to them by trustees



who are naturally anxious to keep down the taxes. The result is a perpetual change. The pupils of the secondary schools and the better class of the public schools, pass at ages between fifteen and twenty. Their first ambition is to enter the ranks of the teaching profession at the earliest possible moment. They do this by attending a Model School for three or four months, and then obtain situations by under-bidding some other teacher, and begin work at a salary of \$200 or \$300 a year. A fresh lot seek admission, year by year, to the profession which requires the ablest and most mature minds to perform with some degree of satisfaction, at least, the duties thereof. Many, very many of those who begin teaching have not the slightest intention of remaining in the schools for more than

two or three years, but they crowd out those who would remain, and by experience and improvement in scholarship prepare themselves to become efficient public servants. Besides all this, it must not be forgotten that annually the Minister of Education issues a large number of permits, for various reasons, to persons unable to pass the regular examination or whose certificate has expired by fluxion of time. We believe that more permits have been given by the Minister in 1889 than in 1888. The results are: (1) Third class certificates (including permits) are increasing; (2) More than half of the teachers are less than twenty years old; (3) Salaries are being reduced; (4) Teachers of ability, power and experience are leaving the profession. What are the remedies?

## SCHOOL WORK.

### CLASS-ROOM.

EDUCATION DEPARTMENT, ONT.

DECEMBER EXAMINATIONS, 1889.

*High School Entrance.*

#### ARITHMETIC.

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

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

1. A fruit merchant bought a quantity of apples for \$144; he sold half of them for \$82.80, thereby gaining 12 cents per bushel on what he sold. What did the apples cost him per bushel? [17] *Ans.* 80 cts.

2. Find the interest on \$84.25 from April 16th, 1888, to November 4th, 1889, at 7 per cent. per annum. (Year=365 days.) [17] *Ans.* \$9.16.

3. A pint contains 9000 grains of barley and each grain is one-third of an inch long. How far would the grains in 17 bush. 3 pks.

1 qt. 1 pt. reach if placed one after another? [17] *Ans.* 95583 $\frac{1}{3}$  yds.

4. An orchard is 24 $\frac{3}{4}$  rods long and 15 $\frac{1}{4}$  rods wide. At 1 $\frac{3}{4}$  cents per cubic foot what will it cost to dig a ditch around it 3 ft. 9 in. wide and 4 ft. deep? [17] *Ans.* \$349.71 $\frac{1}{2}$

5. A sold a town lot to B and gained 12 $\frac{1}{2}$  per cent. B sold it to C for \$306 and lost 15 per cent. How much did the lot cost A? [17] *Ans.* \$320.

6. In a room 26 ft. 6 in. long, 16 ft. 8 in. wide, and 12 ft. 3 in. high, there are three windows each 5 $\frac{1}{2}$  feet high and 3 ft. wide, and two doors each 7 ft. high and 3 $\frac{1}{2}$  ft. wide. The base-board is 9 in. wide. How much paper,  $\frac{7}{8}$  of a yard wide, will be required to cover the walls and ceiling? [17] *Ans.* 170 $\frac{3}{4}$  yds.

7. A farmer sells to a merchant 3015 lbs. of hay at \$16 per ton, and takes in payment 6 lbs. of tea at 80 cents per lb.; 22 $\frac{1}{2}$  lbs. of coffee at 26 cents per lb.; 33 lbs. of sugar at 12 lb. for a dollar; 32 $\frac{1}{2}$  lbs. of raisins at 18 $\frac{1}{4}$

cts. per lb.; 14 lb. 13 oz. of bacon at 16 cts. per lb.; and the balance in cash. How much cash does the farmer receive? [17]

Ans. \$2.20.

8. Brown purchased  $\frac{3}{4}$  of a mill property for \$4064.55, and Smith purchased  $\frac{1}{8}$  of the same property at a rate 5 per cent. higher. What did Smith's part cost him, and what fraction of the property remains unsold? [17]

Ans. \$4076.16.  $\frac{1}{16}$ .

9. My farm contains exactly 184 ac. 76 sq. rd. 24  $\frac{1}{2}$  sq. yd. There are 3.85 ac. in garden and orchard; 9.147 ac. of green crop; 76.9 ac. of grain; 23.608 ac. of meadow; 34 ac. of pasture; and the remainder is uncleared bush. What per cent. of my farm is uncleared? [17]

20.04.

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

	Mon.	Tues.	Wed.	Thu.	Fri.	Sat.	Tot'l
1st.	\$95.65	\$89.24	\$59.79	\$78.04	\$59.37	\$98.16	
2nd.	71.58	65.41	67.24	62.49	67.04	51.42	
3rd.	58.47	57.99	50.00	71.03	82.91	76.89	
4th.	69.29	80.07	91.87	93.74	63.36	90.21	
5th.	45.81	93.56	32.54	57.70	72.12	67.90	
6th.	63.42	77.68	79.18	86.60	87.31	82.75	
Tot.							

No marks will be allowed for this question unless all the work is correctly done.

LITERATURE.

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

I.

Children, dear, was it yesterday  
*(Call yet once 3)* that she went away?  
 Once she *sate 1* with you a.d me,  
 On a *red gold 3* throne in the heart of the sea 2.  
 And the youngest *sate* on her knee.  
 She combed its bright hair, and she tended  
 it well,  
 When down *swang 2* the sound of a far-off  
 bell.  
 She sighed, she looked up through the clear  
 green sea,  
 She said: "I must go, for my *kingsfolk 1*  
 pray  
 In the little gray church on the shore to day.  
 'Twill be *Easter-time in the world 4*—ah me!  
 And I lose my poor soul, Merman, here with  
 thee."  
 I said: "Go up, dear heart, through the  
 waves,

Say thy prayer, and come back to the *And sea-caves' 2*.  
 She smiled, she went up through the *surf 2*  
 in the bay.  
 Children dear, was it yesterday?

- (1) Explain the italicized portions.
- (2) To whom does "she" refer? [2]
- (3) Why does she say:

"And I lose my poor soul, Merman, here with thee." [3]

(4) "She sighed," "She smiled." Account for these actions. [3] [3]

(5) What feeling on the part of the Merman is implied by the first two lines and the last line? [3]

(6) Give a brief outline of the lesson from which this extract is taken, and show the propriety of the title that is attached to it. [15]

II.

Scrooge was *better than his word. [2]*  
 He did it all and *infinitely [1]* more; and to Tiny Tim, a weakly, delicate child of Bob Cratchit's, he was a *second father. [2]*  
 He became as good a friend, as good a master, as good a man, as the good old city knew, or any other good old city, town or borough [1] in the good old world. [2] Some people laughed to see the *alteration [1]* in him, but he let them laugh, and little heeded them; for he was wise enough to know that nothing ever happened on this globe for good at which some people did not have their *fill of laughter [2]* in the *outset; [1]* and knowing that such as these would be blind any way, he thought it quite as well that they should wrinkle up their eyes in grins, as *have the malady in less attractive form. [3]* *His own heart laughed; [2]* and that was quite enough for him. [1] It was always said of him, that he knew how to keep Christmas well if any man alive possessed the knowledge. May that be truly said of us, and all of us.

- (1) Explain the italicized portions.
- (2) "He did it [3] all." "May *that [3]* be truly said." Explain fully what is meant by "it" and "that."
- (3) What is the subject of this paragraph? [3]
- (4) What moral may be drawn from the lesson from which this extract is taken? [4]

(5) State, in your own words, how Scrooge spent the Christmas Day referred to in this lesson. [9]

### III.

Quote *one* of the following :

- (1) "The Three Fishers."
- (2) The first thirty-two lines of "Edinburgh after Flodden."
- (3) The first twenty-nine lines of "The Forsaken Merchant." [10]

### HISTORY.

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

NOTE.—Only four of the questions in English History are to be attempted; and only two of those in Canadian History. A maximum of five marks may be allowed for neatness.

#### I.—English History.

1. Give an account of:
  - The Indian Mutiny;
  - The chief writers of the Victorian Era. [6+6]
2. What changes did the Reform Bill make? What other reforms took place in the reign of William IV? [8+4]
3. Sketch the part England took in the struggle against Napoleon. [12]
4. Give as full an account as you can of the careers of any three of the following: Washington, Fox, Burke, Pitt (the elder) and Gladstone. [4×3=12]
5. Explain why Henry VIII, Edward IV, Simon de Montfort, and the Battle of Bosworth Field are important in the history of the English people. [3×4=12]
6. Write explanatory notes upon any three of the following: The Witenagemot; The Statute of Præmunire; The Petition of Right; The Act of Settlement. [4×3=12]

#### II.—Canadian History.

1. Make a summary of the services rendered to Canada by Champlain, La Salle, and Wolfe. [14]
2. Write explanatory notes upon:
  - The Quebec Act; United Empire Royalists; The Constitutional Act. [14]

3. What important events occurred in Canada during the administration of Lord Elgin, and why are they important? [14]

4. In whom is the sovereign power in Canada vested? Of whom does the Dominion Parliament consist? How are the laws made in the Dominion Parliament? [4+4+6]

### ENGLISH GRAMMAR.

NOTE.—All candidates will take questions 1, 2, and 3, and any two of the remaining four. A maximum of five marks may be allowed for neatness.

1. Classify, as far as possible, the words in the following extract, as (1) names, (2) words that take the place of names, (3) words that assert (or state), (4) words that modify (or qualify), and (5) words that connect:

"O Lady Clare, you shame your worth!  
Why come you dressed like a village maid,  
That are the flower of the earth?" [22]

2. In this year, Swift's relations with Steele grew strained. Swift declares that the latter was the worst company in the world till he had a bottle of wine in his head.

- (1) Classify and give the relation of the clauses. [8]
- (2) Analyze fully the first sentence. [6]
- (3) Parse the italicized words. [3×8=24]
3. Correct the errors in any four, and not more than four, of the following sentences:
  - (1) Hoping to see John and you tomorrow, believe me, yours truly, James Thompson.
  - (2) If he does this, I will be forced to lay down.
  - (3) Have you ate your tea as quick as him?
  - (4) Corn has rose three cents a bushel yesterday.
  - (5) When a person looks like that, they hadn't ought to talk so.
  - (6) The sailors, them we saw at New Haven, came right back again, though they done nothing wrong. [4×4=16]

4. Form sentences to shew that each of the following may be used with the value of different parts of speech, and name in each case the part of speech:

*on the road, carrying a load, where he goes.* [4×3=12]

5. In the following list classify the words that may be used as adjectives :

*our, six, great, the, what, first, many, adjective, led, hurrying, most, stone.*

[12]

(6) Explain the meanings of Number, Person, Government, and Agreement; giving as many examples of each, as possible, from the following :

*James and I saw her on this road-side.*

[ $3 \times 4 = 12$ ]

7. Explain the meaning of the term Syntax, and state the Syntax of each of the italicized words in the following sentence :

*There, where a few torn shrubs the place disclose,*

*The village preacher's modest mansion rose.* [ $2 \times 6 = 12$ ]

DICTATION.

NOTE.—The Presiding Examiner shall read the passage three times—the first time, to enable the candidate to collect the sense; the second, slowly, to enable the candidate to write the words; and the third, for review.

Fourth Reader, page 189.

UNIVERSITY OF TORONTO.

JUNIOR MATRICULATION, 1889.

CHEMISTRY—ARTS, PASS; MEDICINE, HONORS.

Examiner: Anthony McGill, B.A., B.Sc.

NOTE.—Candidates for Honours and Scholarships will take all the questions. Other candidates will take the first three, and any two of the remainder.

1. Combustion is merely a case of chemical combination. How would you show experimentally that in the case of two gases, *A* and *B*, mutually combustible, it is as true that *A* burns in *B*, as that *B* burns in *A*? Give specific names to the gases chosen in illustration of your answer, and diagrams of the apparatus you have employed, or seen employed.

2. (a) Describe a mode of preparing each of the oxides of carbon, with diagrams of apparatus needed.

(b) Calculate the weight of materials required to produce 10 litres of each gas.

3. Ten grams of sand, 10 grams of sulphate of soda, and 10 grams of hydrochloric acid, are thoroughly shaken together with one litre

of water. How would you effect the separation of the ingredients?

4. Define Specific Heat, and give an account of any work you have done in determining the specific heat of a solid; with diagrams of the apparatus used.

5. What would you expect to happen in each of the following cases? Give equations :

(a) Barium dioxide is boiled with hydrochloric acid.

(b) Solutions of ammonium chloride and silver nitrate are mixed. The solution is filtered clear from any precipitate, and evaporated to dryness. The dry residue is strongly heated.

(c) Calcium chloride in solution is mixed with solution of ammonium carbonate. The precipitate is dried, and strongly heated in a crucible.

6. What are the various impurities that exist in natural waters? Describe modes by which their presence in a particular sample may be determined, and how water containing them may be made pure.

BOTANY—PASS.

Examiner: J. J. Mackenzie, B.A.

NOTE.—Six questions constitute a full paper. No more are to be answered. All candidates must take questions 1, 2 and 3. Candidates for Honours must take questions marked \*

\* 1. Give an accurate description of the plant submitted.

\* 2. Refer it to its proper position amongst Phanerogams, and mention several allied Canadian species.

\* 3. Illustrate fully by drawings the structure of the ovary in the plant before you.

\* 4. What do we understand by dioecious flowers. Mention some Canadian examples.

\* 5. Give an account of the different methods of distributing the seed, illustrating your examples from the Géraniaceae, Compositae and Borraginaceae.

\* 6. Give an account of the peculiar characters belonging to Saprophytic and Parasitic plants, and mention some Canadian examples of each.

7. Define the following terms: culma, stolon, rhizome, tendril, prickle and spur. Give example of plants where they occur.

## CONTEMPORARY LITERATURE

THE holiday issue of the *Overland* contains a number of illustrations, and is a good average number. The verse is especially good.

A SONNET by one of our Canadian poets, Prof. Charles G. D. Roberts, of King's College University, is to appear in the January *Century*.

AMONG the Christmas numbers we have received, none has been more pleasing than the *Saturday Night*. The contents are truly Canadian, the illustrations admirable, and the matter well chosen.

WE are glad to see that the *Canadian Advance* promises its readers good things for 1890. Among others, articles on "The Jews in Canada," "The Growth of the Provinces," "Open Letters to Editors," etc., will appear.

*The Nursing Record*, we are glad to see, is already enjoying the success which THE MONTHLY predicted for it. An American edition is now issued and the general contents, with some trifling exceptions, must be exceedingly valuable to its professional readers.

THE November *Classical Review* (American edition: Ginn & Co.) is contributed to by Mr. A. Sidgwick, Mr. H. F. Tozer, and other well-known classical teachers. Among the articles may be mentioned one on "The Early History of the Delian League," and another entitled "Grammatical Gender." The book reviews (signed) are an important part of the magazine. Mr. Lewis Campbell contributes "Greek verses."

RECENT numbers of the *London Illustrated News* contain numerous pictures relative to the Stanley expeditions. In the issue of Dec. 21 we find a full page portrait of Tippoo Tib. There is a portrait and sketch of the special artist in America, Mr. Wright, also a map showing the claims of Portugal in Africa. Amusing sketches are given of people who read wills. Brazil is not forgotten, and the usual departments are well maintained.

*The Dominion Illustrated* has recently given views in Brantford, St. Thomas, and

St. John, N.B. The series of "Canadian Industries" is continued, also a story of 1837, by Mrs. Curzon. A credit to the Dominion, and a paper which every patriotic Canadian should support, we have pleasure in recommending it to the attention of our readers. There are few teachers who could not often use portraits of public men and other pictures with advantage, in their classes.

*Science* continues to give every week the latest notes and news of scientific matters. During the past year a great deal of attention has, very properly, been devoted to electricity. The value of this paper lies chiefly in its carefully-written, brief editorial and other notes on matters of health, scientific interest and discovery. For instance, the number for December 13th contains some fifty different items of this kind, almost all of which are worth reading.

THE December *Forum* is a strong number. It contains ten essays: the first on a social question, the next political, then an educational one, in which a Catholic Bishop explains why the Catholics consider the public school system of the States unjust, then a very interesting scientific article on electricity. The others may be classified as medical, scientific, religious, and industrial. The *Forum* is a magazine, or, more properly, a review, of great importance. One who wishes to know what educated and intelligent people think can hardly do without it.

THE December *Atlantic* is an especially good number. Besides the fiction by Henry James and others, we have two lyrics by T. B. Aldrich, and a poem by Edith Wharton. There are several important articles, e.g., "December Out of Doors," "Latin and Saxon America," and (most nearly concerning our readers) "School Vacations," by Prof. Shaler. The Professor's remarks upon the necessity of these, and on the difference between intellectual and physical activity are excellent. We do not quite agree with his ideas about vacation schools.

THE January *Lippincott* contains a new story by Julian Hawthorne, which is thought to be the cleverest and most interesting he has written. Two excellent illustrations, one of the hero and heroine of the story in a garden, and the other (frontispiece) of the author, are given. The complete story published in the December number deserves a special mention. It is by Mr. Habberton, and is one of the very best stories recently published: the spirit of the tale is so good that it is sure to be remembered. Among the articles in January one of the most readable and able is that on "Newspaper Fiction."

FOUR important matters will receive attention in the January *Popular Science*, viz.: "Cotton Manufacture," by Mr. Edward Atkinson; "Letters on the Land Question," by Herbert Spencer, Prof. Huxley and others; "The Irrigation of Arid Lands," in which the methods practised in the Western States are explained; and "Public Schools as Affecting Crime and Vice," by Benjamin Reece. Mr. Reece gives figures showing that crime does not decrease with the advancement of so-called education, and pleads for moral education.

THE *Trinity University Review*, the successor of *Rouge et Noir*, issues a very pretty Christmas number this year, bound in the College colours. *The Review* is now the official organ of the university, and is conducted by a Board of Editors representing the Faculty, Convocation, Graduates and Undergraduates, both in Arts and Medicine. Mr. J. G. Carter-Troop is Editor-in-Chief. Among the contributors to the Christmas number are Dr. Goldwin Smith, Dr. George Stewart of Quebec, Professor Clark, Mr. Mercer Adam, and others. The circulation of *The Review* is over 1200, and it gives us pleasure to wish success to so well-conducted and important a journal.

## RECEIVED:

*The Parts of Speech: How to Use Them.* (Boston: Ginn & Co.) *Heath's Modern Language Series.* (1) *Halberg's Wallfahrt in die Unterwelt.* Edited by Prof. Babbitt, of Harvard. (2) *Hugo's Bwg Fargal.* Edited by James Bjeller, B.A., of Dulwich

College. (Boston: D. C. Heath & Co.) *Catalogue of Amherst College.*

*Sermons on the International Sunday-School Lessons for 1890.* By the Monday Club. Fifteenth series. Price \$1.25. (Boston: Congregational Sunday School Publishing Society.)—Nineteen ministers: Rev. Drs. Dunning, Leavitt, Twitchell, Wright, Foster, Clark, and others, most of whom work in or near Boston, have written the sermons which form the Monday Club's contribution to aid teachers in their study of the International Lessons. We know that many of our readers are engaged in Sunday School work, and this will be a valuable book for them, especially those who teach Bible-classes. Many good helps and expositions are to be had, but this one occupies a distinct field in its general treatment of the truths of the lessons, each considered as a whole. The lessons for 1890 are all from Luke's Gospel, and it seems almost impossible to select any of the sermons before us for special mention, when all are so good. Perhaps those on the parables of our Lord are the most useful.

*Elementary Mathematical Tables.* By Prof. McFarlane, of Texas University. (Boston: Ginn & Co.)—This work is comprised in some thirty-one tables, including Logarithms; natural series, tangents, secants, co-secants; radians; reciprocals; squares; cubes; circumference and area of circles; various multiples, annuities, etc., etc. Explanations of the tables are given, and the work will, without doubt, be found useful and suitable. It is designed to aid in the teaching of higher arithmetic, as well as algebra.

*The Cradle of the Aryans.* By Principal Rendall, of University College, Liverpool. (London: MacMillan & Co., and New York.)—Students of history and philology especially will be glad to note the appearance of this book, which gives a clear account of the controversies and theories regarding the origin, local and racial, of the great Aryan division of the nations. Principal Rendall deserves our thanks for his work. We hope it will help to advance the present knowledge of this subject.

*Moffatt's How to Prepare Notes for Lessons.* By T. J. Livesey. Price 2s. 6d. (London:

Moffatt & Paige.)—A carefully-prepared manual that would be especially useful to Model and Normal School students, and to young teachers.

*The Young Folks' Library Vols. V., VI. The World and Its People.* (Boston: Silver, Burdett & Co.)—Price 36c. This library is intended for supplementary reading in junior classes, and is well adapted for the purpose.

*Natural History Object Lessons.* By Inspector Rick. (Boston: D. C. Heath & Co.)—The first part of this book gives much valuable information about plants and their products, and animals and their uses; the second part contains some sixty-eight model lessons. The author is an Inspector in the Board Schools of London, and the book is admirably adapted for the use of teachers.

*Nineteenth Century Authors.* By Prof. Louise Hodgkins, of Wellesley College. (Boston: D. C. Heath & Co.)—Price \$1.50. Notes prepared as a guide to the study of nineteenth century authors—eighteen English and eight American—for the use of the Wellesley students, are here given. They aim at presenting an outline of what knowledge is required and where it may be found, and will be welcome to those who are engaged in the study of this part of English Literature.

*Empirical Psychology.* By Prof. Lindner, of Prague University. Translated by Prof. De Garmo. (Boston: D. C. Heath & Co.)—Abstract manuals of psychology cannot possess the interest which books dealing directly with the experience of the individual have. Thirty years since the work was first published in Germany, and it is well that it is now easily accessible to English-speaking students, because it is an important work.

*Key to Algebra.* By J. Todhunter, D.Sc., F.R.S. Price 10s. 9d. (London: MacMillan & Co., and New York.)—In reply to enquiries made, we have pleasure in drawing the attention of our correspondents to the excellent key to Todhunter's Larger Algebra, prepared by the author for teachers and for students working alone. We need hardly add that all the work of the late Mr. Todhunter was of the best.

*Longmans' Elementary Science Manuals.*

*Magnetism and Electricity.* By A. W. Poyser, M.A. (London and New York: Longmans, Green & Co.)—This manual takes up more fully part of the subject-matter of the "Elementary Physics" in the same series, and is also a good text-book. The explanations given of the practical applications of electricity are a good feature of the book.

*Elementary Classics. Virgil, Georgic I.* (London: MacMillan & Co., and New York.)—Another good text, with vocabulary, of this excellent series.

*Longmans' Elementary Science Manuals. Elementary Physics.* By Mark R. Wright. Price, 2s. 6d. This is a useful text-book, suitable for any class beginning the study of physics. The subjects treated of are Heat, Light, Sound, Magnetism and Electricity. The diagrams are especially good.

*English Classics. Shakespeare's Twelfth Night.* Edited by K. Deighton, of Agra College. (London: MacMillan & Co., and New York.)—We have several times had the satisfaction of calling attention to this series of English classics, and are glad to see this pleasing comedy added to the number. The editor's work is, as usual, well done.

*Lessons in Botany.* By Prof. Wood. (New York and Chicago: A. S. Barnes & Co.)—Prof. Willis, of the Alexander Institute, has edited this revised edition of Prof. Wood's Botany, and incorporated with the text the new matter rendered necessary by the progress of the science. It is an approved text-book, and possesses all the advantages that good print and illustrations can afford.

*Twelve English Statesmen. Walpole.* By John Morley. (London: MacMillan & Co., and New York.)—The readers of the "Twelve English Statesmen" who have been looking forward to Mr. Morley's "Walpole" will not be disappointed, now that it is in their hands. The narrative of the life and times of this English public servant has, probably, never been so well told for the reading man or woman, who, not a deep scholar, or a historical critic, is yet a good reader and thinker. Chapter vi., "Characteristics" is, perhaps, the best. It is a relief to find that Walpole did not say: "Every man has his

price," but something quite different: "All these men have their price" (referring to certain "patriots").

*English Men of Action. Warren Hastings.* By Sir Alfred Lyall. (London: MacMillan & Co., and New York.)—There is no figure in the history of the British Empire more striking in its historical surroundings, or more interesting in the part played upon the stage than Warren Hastings. Sir Alfred Lyall's *Hastings* is not quite the *Hastings of Macaulay's Essay*. The genius and wonderful ability of the man, the course of the events of his life and the doings which have made his name famous, are faithfully portrayed, and the whole book is most interesting in style as well as matter. There are many striking phrases and descriptions, as, for instance, where Hastings is compared to the sons of Zeruiah. A portrait is given and an excellent map of India.

*The State.* By Prof. Woodrow Wilson. (Boston: D. C. Heath & Co.)—So far as we know, there is no work which attempts to give, as this does, an historical account of the origin of government and its development in different states. Prof. Wilson is known as a contributor to various important reviews and magazines, and is the author of a work on "Congressional Government." The present work is too large and wide-reaching to be properly treated of in a brief notice, but we are of opinion that it will do good, and be placed as a work of reference in many libraries.

*Great Leaders.* \$1.75. (New York: D. Appleton & Co.)—The plan of this book is a good one. We have presented eighty selections from the works of historians, each one giving the portrait of a great historical character. There are some twenty or more historians represented. It goes without saying that these extracts are often the best and most striking passages to be found in the work of the respective authors, and the book, as a whole, is admirably adapted for the use of teachers and students. Portraits and biographical notes are given by the editor, Mr. G. T. Ferris.

*Academic and High School Arithmetic.* \$1. By Charles Hobbs. (New York:

A. Lovell & Co.)—A good text-book, differing somewhat from the ordinary arithmetic in arrangement and matter. Sufficient attention is given to problems, and a good collection of questions, selected from the Matriculation papers set at American universities, naval and military academies, etc., is appended.

*Brachet's Historical French Grammar.* (Oxford: at the Clarendon Press; London: Henry Frowde.)—This excellent work has reached the twentieth French and seventh English edition. It was written by an eminent scholar, translated by the Dean of Winchester, its introduction was written by M. Littré, the translator had the advantage of the counsel and aid of Prof. Max Müller, in one word, it is *the* work on the subject of the formation of the French tongue.

*Studies in Pedagogy.* \$1.75. [By General Morgan. (Boston: Silver, Burdett & Co.)—General Morgan has been engaged in normal school work for many years in New York, Nebraska and Rhode Island, and this volume is one result of his work. We cordially commend it to our readers. Books that help us to go forward are the best books, and this is one. We congratulate the publishers on the mechanical execution and appearance of the volume.

*The Pocket Atlas and Guide to London.* *The Pocket Atlas and Guide to Paris.* (London: John Walker & Co.)—Price 1s. each. Mr. J. G. Bartholemew, F.R.S., has prepared, under the above titles, two little volumes, most convenient, cheap and reliable; containing a wonderful amount of information and excellent maps. The indexes, statistical tables, guides to places of interest and amusement, etc., make them very complete and indispensable companions to travellers.

*A New Travelling Map of England, with the Railways.* Price 2s. (Edinburgh and London: Gall & Inglis.)—Strongly mounted and satisfactory in every way for reference, we have pleasure in mentioning this map to our readers. The scale is fifteen miles to an inch, and the map measures 24 x 31 in., showing the roads, railways, etc.

*High School Lectures.* By M. E. G. Hewitt, A.Q.C. (London: Swan, Sonnen-



schein & Co.)—Eleven lectures, delivered to the girls of the high school in New Zealand by their head mistress, are here given to the public. We are delighted with the book. Among the subjects are, Health, Food, Dress, Books, Money, Manners, Women's Duties, Politics, and Women's Rights. It will be enough to say that the lecturer speaks of these in a calm, sensible, enlightened way, and that there are very few books of this kind for girls that are at once so practical and so inspiring. The motto of the book is appropriate, "Ad Lucem." The work is dedicated to the author's mother.

*The Solution of Difficulties in Arithmetic.* (London: Moffat & Paige.)—Price 4s. 6d. This collection of problems is large and extremely well arranged. It has already had a large sale, this being the second edition in three months. The examples are selected from papers set at the Oxtord, Cambridge, and London examinations, also the Civil Service, Bankers', Army, Pupil Teachers', etc. The book fills a place hitherto vacant and cannot fail to be useful.

*The Ryerson Memorial Volume, 1844-1876.* By Dr. J. George Hodgins. (Toronto: Warwick & Sons.)—Every Canadian educator ought to possess this volume, which is an important contribution to Canadian history. The life, public and private, of the most eminent of Canadian educators, and the account of what he did, and of contemporary history and opinion, is beyond question an important subject. Dr. Hodgins has discharged his task with ability and fidelity, and we congratulate him upon the result. It is sometimes true, at least in some respects, that the former days were better than these.

*Problems in American Society.* By J. H. Crooker. (Boston: George H. Ellis.)—The six essays which make up this neat volume

deal with Charity, Temperance, Political Conscience, and other important questions. One of the best is entitled, "The Student in American Life," and all are thoughtful and well written. We are disappointed in the manner of dealing with "Moral and Religious Instruction in the Public Schools." There is too much theory and too little sound knowledge of the needs of this generation shown. The writer sees that teachers should be good men and women, but he does not seem to see how much is lost when they are not suffered to exert the influence that they should over their pupils. There is a vast difference between a Sectarian state and a Christian state.

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

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

We are grateful to the friends of THE MONTHLY who have, from many different places, sent us letters of approval and encouragement, and request their kind assistance in getting new subscribers for 1890.

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

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