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THE CANADA

EDUCATIONAL MONTHLY

MARCH, 1900.

WHAT CAN BE DONE TO SECURE RELIGIOUS EDUCATION IN OUR PUBLIC SCHOOLS?*

THE greatest of all questions for Church or State is the question of education — greater than legislation or commerce or military defence. In a Christian country the education should be Christian. Protestant Christianity, and rightly, places the Bible at the heart of its religion. It is the revelation from God of His will and purpose of grace—a book for all, a knowledge of which is essential to an intelligent, free and triumphant faith.

The Bible is not studied as it should be by the Christian people of this country. Our children are not taught the Bible. They do not know it as those brought up in a Christian country should know it.

In that excellent periodical THE CANADA EDUCATIONAL MONTHLY, edited by Mr. A. MacMurchy, an article appeared in the November number which puts this beyond the shadow of doubt. The article described the result of an experiment made by Mr. Wright, a teacher in the High School, Galt. He submitted to a hundred and seventy two pupils of various High Schools in Ontario a series of twenty questions upon the Bible. The pupils were from fourteen to eighteen years of age. The questions were fair ones to test their knowledge of Bible history, geography and biography.

The result was startling and has had a good effect in awakening many to this momentous question. (Dr. Armstrong gave the substance of the article)

I submit these results to you showing how lamentably defective our young people are in Bible knowledge These pupils, presumably the best that our High Schools produce, could answer only about forty per cent. of the questions and some of the answers indicate an ignorance ludicrous, if it were not so sad.

Several years ago Mr. MacMurchy himself published a similar test made in Toronto with similar results.

The testimony of a number of leading High School teachers of literature is also given and the uniform verdict is that very few of the High School pupils understand the simplest allusion to Scripture in the literature they read.

I have spoken to those in this city who have passed through the Public and High Schools and who stated that they never

*Paper read by Rev. W. D. Armstrong, M.A., Ph.D., before the Ministerial Association of Ottawa, Feb. 5th.

saw a map of Palestine in their whole course used for instruction in any of these schools.

But we all, who have passed through our public institutions of learning from the Public school to the University, know how little attention is given to the study of the sacred places or of sacred history. We were compelled to know accurately the topography of Greece and Italy, but not of Palestine. We could draw a map of Athens or Rome, and locate the important places, but not of Jerusalem. We were compelled to know all about the Parthenon but not about the temple. We were told the laws of Lycurgus but not the laws of Moses We must be able to tell about the gods and goddesses of Greece and fill our minds with stories of mythology of questionable morality, but little was said of the God of Israel, and the rich stories of the Bible were not asked for in any examination paper. We must be able to tell all about the agrarian laws of Rome, but not a syllable was taught us of the magnificent land laws of Israel.

We make these statements not as a railing accusation but in a spirit of deep grief.

Who is to blame for this state of things? Who is responsible? The home? the church? the school? These three keep shifting and shunting the responsibility about from one to the other.

"The prime responsibility rests with the parents" A man rises and expresses himself very sententiously thus, and then sits down with an air of satisfaction as if the whole matter were settled. But the question comes, how is the parent to discharge this responsibility? By what instrumentality?

Stress in our country is laid upon the Sunday-school. We think that both the parents and the Public school are seeking to shunt the greater part of the duty upon the Sunday-school teacher.

It is marvellous what is accomplished in the Sunday-school considering its opportunity. But it becomes evident on the least examination that the Sunday-school cannot overtake the great work of religious education.

The amount of teaching that can be done in the Sunday-school is very limited at the best.

The preparation of the lessons is utterly defective. The very pupils who are compelled to bring lessons well prepared to the Public school will come to Sunday-school without having read the lesson over.

The co-operation of parents with the Sunday-school is often limited to a recitation of the Golden Text, if it even goes so far.

The appliances for teaching are often not up-to-date.

The expectation from the Sunday-school is out of all proportion to time and appliances at its disposal.

Sometimes I feel drawn to the conclusion that it would be well if Sunday-schools were abolished, for parents would then wake up to the real situation.

The responsibility rests upon the parents. They can discharge that responsibility by being more faithful in their teaching at home, they can encourage and co operate heartily with the Sunday school, but in my judgment there is only one way in which the parents can thoroughly discharge this responsibility and secure efficient religious instruction for their children, and that is by insisting that it shall form part of the regular curriculum of the Public school.

They build the schools, they buy the appliances, they pay the teachers—What for? In this way

they seek to discharge the great responsibility of giving an education to their children.

These schools should teach what the parents desire. Christian parents should desire and insist upon it that their children be taught in the Public schools the truths and facts of that Book which they prize above all others. This, in my judgment, is the one only real remedy. All else is makeshift and delusion. What is taught in the schools will be encouraged at home, and what is acquired by the scholar in the Public school will show itself in his after life.

The school takes practical possession of the child from six to sixteen. The school has him not only during the four or five hours a day in which he is in the school building, but keeps its hand upon him in the home by means of home studies, many of which are unnecessary and stupefying.

Is the Bible among these studies at the school? No. Is the Bible on the table among the books that are studied in the evening? No. The Bible will never be studied in the home until it is studied also in the school.

What would you do then?

I would have at least one verse of Scripture memorized every day, a Golden Text for every day. Whilst a foe to excessive home work I would gladly have this made home work

This seems a little thing, but it would work a revolution. It would secure that the Bible would be studied in every home every evening, and it would secure that many precious portions of the Word so memorized in early life would remain as a potent germinating influence throughout life.

Again, why not have it as in the Protestant High Schools and Public Schools in Montreal, that the first twenty minutes of the day be given to Scripture and morals?

In these schools there is a schedule of Scripture passages covering the whole course of education. The examinations in Scripture are as thorough as in any other course, and the marks given for it receive equal honor.

If asked where you would get time for this religious instruction in the time table I answer for myself that I would take it from the time given to arithmetic, which at present receives at least twice as much attention as it deserves or needs.

It is not for me here to lay down what I conceive to be a thoroughly good and practical schedule of studies, but I conceive a number of changes could easily be made whereby our present schedule would be greatly improved in the production of intelligent young men and women, intelligent citizens, intelligent Christians, which I conceive to be the ultimate purpose of all true education.

I hold it imperative that we should have the Bible, its facts, its truths, its ideals taught in our Public Schools. I hold this in the interest of higher education, for the Bible is in itself one of the best of educational books. I hold it in the interest of national welfare, for a nation is only safe when its citizens walk in righteousness and the fear of God. I hold it in the interests of the Kingdom of Christ, which grows strong as the children of the Church are brought up in the nurture and admonition of the Lord and its members animated by the spirit of the Gospel, consecrated to its hopes, enterprises and ideals.

THE RELIGIOUS ELEMENT IN THE POETS.

BY THE RIGHT REV. W. BOYD CARPENTER, D.D., LORD BISHOP OF RIPON

FIRST PAPER.

A YOUNG girl once went to visit the late Master of Balliol She had with her a book. He asked her what she was reading. It was a book semi-theological. He suggested that Wordsworth would be more suitable reading. He meant to convey the simple truth that the religious element in poetry is often more potent for good than direct or formal theology. He was right. Theological treatises appeal to the speculative intellect; but they do not carry much nourishment to the soul They are useful, but more from a rational than a spiritual point of view. They are valuable at times in clearing the mind, but they seldom feed the heart. There is another advantage in the religious influence of the poet. He is not, as a rule, self conscious or intentional as the theological writer is. He does not irritate us by improving the occasion. If he is religious, he is spontaneously so, and therefore more truly spiritual. He does not insist on his science of thought; he breathes a spirit which kindles our responsiveness rather than challenges our adhesion. The religious element in poetry is a real force; and the religious element in the poets is our subject

The very name of the subject will provoke discussion. There will be some who will deny that there is any religious element in poetry as such; and these will be opposed by others who would fain claim poetry as the handmaid of religion. Besides these there will be many who will feel that the subject needs de fining. This is indeed true. When we speak of the religious element in poetry we may mean many things. We may only mean that there are poems which reveal the deep religious feeling of the writer; or we may mean that the religious and poetical aspects of life are so inseparably intertwined that there is strong natural relation between religion and poetry. Again, we may mean that, as a matter of fact, apart from any theory on the one side or the other, there is a historical bond between them.

It is clearly, therefore, needful to define a little the position taken up in these papers. Perhaps if we were to say that we were about to enter on an investigation it would be the simplest way of clearing our thoughts. We might then entitle our subject, "The Religious Element in Poetry—an Inquiry." This would certainly more accord with the impartial spirit which I desire to observe. The only difficulty, however, is that such a title would sound a little too ambitious. Such an inquiry would demand more than a dozen papers in a monthly magazine, and more time than falls to the lot of a busy man. Shall we more modestly suggest that the title should stand: "The Religious Element in Poetry—Steps Towards an Inquiry?" We shall then avoid the vaulting ambition which o'erleaps itself, and we shall at the same time preserve that impartial state of mind which is desirable.

To the question, "Is there any religious element in poetry?" we may say at once that, as far as facts are concerned, the question sounds

foolish. There is poetry, and good poetry, too, which has no scintilla of religious element in it. There is poetry, and good poetry, too, which is saturated with religion. Almost every collection of poetry gives us some of Ben Jonson's songs, or Gay's Fables, or one of Gray's Odes in which hardly a religious strain is touched. But the same collection will give us lines of Milton, Cowper or Wordsworth which are deeply and radically religious. The question, however, is not a shallow one, which can be answered by citing specimens of poetry on one side or the other. It really deals with the relation between religion and poetry. It asks whether the relation between them is deep, real, and necessary, or only superficial and accidental. Religion, like art, history or love, may become the subject of poetry; but this is a connection of circumstance, not of necessity. Religion may be wedded to verse, but not necessarily related to it. Every human interest and affection belongs to the poet's sphere. He has an eye for every living thing—the flower, the stream, the star, and not less the art, the life and the spirit of man. He, therefore, must feel profoundly interested in the destiny of man, and we may expect to find the religious element in poetry just as we may expect to find the love of nature, and the joy in beauty. There is as real a link between poetry and religion as there is between poetry and beauty, poetry and human life, poetry and nature. But this, it may be said, is only a link of accident. It does not help us towards understanding the nature of the bond between religion and poetry. We must ask still, what is the nature of this link?

The first thought which occurs to us is to lock to the past. In doing so we find that the bond between religion and poetry is very ancient. Religion is a power as old as the world, and forces now at work among men are the offspring of the religious idea. The science of religion, says Dr. Caird, is one of the earliest and one of the latest of sciences. It is one of the earliest; for philosophy, which is the parent of the sciences, is the child of religion. Philosophy is the child of religion—would it be too much to say that poetry, which is a more philosophical thing than philosophy itself, is also the child of religion? Is it not the sense of the mystery surrounding life which provokes the imaginative faculty no less than the spirit of inquiry? Is it too bold to say that out of the same cradle spring science and song, twin children of the religious consciousness? It appears certainly true that the highest form of poetic art was the direct outcome of religious emotion. What has been called the ballad dance is said to be the beginning of literature. The emotions of the soul expressed themselves in movement, in music and in speech. Not one of these alone were sufficient to give adequate expression to the tumult of feeling awakened by great events. The intolerable burden of joy must utter itself. It summons others to join it. It is the emotion to which Wordsworth gives utterance when, after tracing the hints of the undying life of aspiration in man, he invites all round him to share his joy:

> Then sing, ye Birds, sing, sing a joyous song!
> And let the young Lambs bound
> As to the tabor's sound!
> We in thought will join your throng,
> Ye that pipe and ye that play,
> Ye that through your hearts to-day
> Feel the gladness of the May!

So in early times human emotion summoned all who were near to give rhythmical expression in movement

of foot, harmony of sound and voice, to the intense gladness of the moment. Miriam will lead the dance of maidens, and will smite from the timbrel the notes of triumph. David will seize his harp and dance mightily before the Lord. These are the familiar examples of this early ballad dance, in which foot and voice and musical instrument combined. The most popular and impressive of these among the Greeks was that in honor of Dionysius, better known to us as Bacchus. The corn harvest, the gathering of the vintage, the coming of the flowers, the assurance of the spring, were all welcomed with festivals in honor of Dionysius. Out of these festivals and appropriate ballad-dances sprang the dramatic art. The religious festival gave rise to the highest form of poetry. Dionysius, the bestower of the richest bounties of nature, was not a good god removed from the sympathy with human pain. He was not one who lived regardless of mankind He could suffer, and his sufferings had a deep significance. There were germs of tragedy in the ballad dances in his honor. The highest form of drama rose out of a religious festival.

The same thought is more strikingly shown if we summon to our memory another god of the Greeks. Apollo stands higher in public esteem than Bacchus. Apollo is the god of art and science; he is pre-eminently in our thoughts the god of song; but by a noble insight he was the god of purity also. Delphi was the place of his oracle. Thither trooped the thousands of perplexed souls who sought light and guidance. They went not as the foolish and fashionable fribble of to-day goes to the palmist or the astrologer merely to hear some tale of future fortune. They went also for counsel in the perplexities of life. The oracle might speak in dubious terms, but often the ambiguous answer veiled a great moral truth. The face of to-morrow depends on the conduct of to-day. When men are in perplexity they often stand at the parting of the ways of life, and the future is uncertain only because it lies in the hollow of the hand. Moreover, to the double-minded man even clear answers grow dim. The pure soul alone can read the oracle aright. The replies given at Delphi might sometimes be frivolous and evasively dextrous, but in its best times it bore witness to the existence of great governing principles of life. "The influence of Delphi," writes Professor Butcher, "was in no small measure akin to that of the Hebrew prophecy." There was the same attempt to bid men not to be content with surface views, but to look into the heart of things.

Religion in the presence of the prophet and the oracle was lifted into a higher region. It was no longer a matter of ceremony and sacrifice. It belonged in its essence to a higher place than ritual and liturgy. It demanded simplicity, singleness of aim, honesty of heart, consistency of life. What doth the Lord require of thee but to do justly, to love mercy and to walk humbly with thy God? Thinkest thou that I will eat bull's flesh? Such are the words which come to us from the poet-prophets of Israel. About the same time that Malachi was extolling righteous conduct in Israel, Greek writers were declaring "justice and goodness are the best of sacrifices, and prevail more with the gods than a hecatomb of victories," and in such teaching Professor Butcher tells us we hear the echo of the teaching of Delphi.

Thus religion and song were cradled together. Apollo was not

the god of men who worshipped art for art's sake. The religious and the practical elements in human nature were too closely allied to be cut asunder to suit any one sided theory. "Clean hands and a pure heart were required of all who would approach the holy hill either of Zion or Parnassus." The religious element in poetry is no meaningless expression for those who realize that religion herself is the parent of song, and that in early times poetry was conditioned by the same law of poetry and singleheartedness which are indispensable in religion. It is thus that the history of the dawn of the drama answers our question.

We turn now to facts which all can verify. We find that there is often a structural bond between religion and poetry. The framework of the greatest poems of the world depends upon certain current religious conceptions. Take away these and the whole structure would fall The "Iliad" is built upon the Olympian theology. The "Æneid" not only shows us how the gods work in the affairs of men, but it introduces us to the great, untravelled region of the underworld of shades. The theological conception of his time supplies Dante with the structure of the "Divina Commedia," and Milton, in the "Paradise Lost," endeavors, with the aid of seventeenth century theology, to justify "the ways of God to men." The problems which arise out of the conflict between the experience of men and the conventional religious notions of the age are, in fact, the foundations of the greatest poems of the Hebrew, the Greek and the Teuton, of Job, Prometheus and Faust. We may form what theories we please about the essential relationship between religion and poetry, but it will remain for ever true that the imaginations of the poets who have produced the great works of the world have so employed the religious thought of their age that no one can enter into the spirit or trace the significance of these poems without some acquaintance with the theology of Judæa, Greece and Rome, of the Middle Ages, and the Reformation.

But the connection of religion and poetry is even closer than that of the framework of the epic and the drama As I have hinted, poetry reflects the religious problems which agitate men's minds from age to age. The questions, "What relation do the unseen powers bear to human life?" "What influence do they exercise upon human destiny?" reach the poet's soul and stir his genius. That the gods do occupy themselves with human affairs is taken for granted in the poems of a nation's infancy. The gods are introduced as sharing in conflicts upon which men's fortunes, hopes and affections hang. Over the battlefields, when heroes contend, flit the forms of the immortals. Zeus and Mars, Juno and Minerva, Woden and Thor mingle in the storm of war to protect their favorites, to strike down their foes, or to receive the parting spirit of the warrior when he falls. Venus will shelter Paris by enveloping him in a heaven sent mist. Pallas and Mars will put on armor and will mingle, disguised as combatants, in the fray.

With the progress of time men's thoughts are widened and their conception of the gods change. They put away the childish notion of the gods and goddesses; but the realization of the inscrutable power or powers which influence the currents of human life still remains. There are certain aims and purposes which are being achieved, and in the accomplishment of these, homes may be broken up and the happiness of

individuals sacrificed. A dark, inscrutable necessity, which is not blind fate, but the action of a great, though perhaps vaguely understood, righteous principle, is discovered thwarting or overruling the actions of men. The recognition of some force which appeals to men's moral and religious instincts meets us in the tragedies of Æschylus and Sophocles. The strong religious element is still there. Men may no longer believe as children did in the exact literal personality of those who were called gods, but the divine is felt to be operative in human life. The vast and unexplored regions which lie beyond the range of man's investigating power afford scope for imagination. There are no uninhabited worlds, no regions where fortune, right and intelligence do not find expression. There are forces encountered by man which prove alike his helplessness and his greatness. There are realms which challenge imagination and there are powers and incidents which provoke curiosity. Life teems with experiences which suggest problems, and with conflicts which create tragedies. The religious man will think and evolve a theology. The poet will think and produce a drama. There will be poetry in the theology of the one and there will be religion in the poetry of the other. The constant questions of existence combine to foster the religious element in poetry.

That this is the case the most casual glance at the poetry of the past will prove to us. One or two illustrations will suffice.

We turn to Æschylus, for example, and we find that the pressing sense of the power, not ourselves, which makes itself felt resistlessly in human life, becomes operative in the poet's works. He represents an advance in human thought. The more childish conceptions of the gods have lost hold upon men's minds. The thinking men and women of Athens can no longer believe in the capricious intervention of petulant and jealous deities in human affairs; but the great tide which moves forward and bears all human life along with it cannot be ignored. It must have a name. It is stronger than all gods. It is Fate or Necessity—man must endure.

> I needs must bear
> My destiny as best I may, knowing well
> The might resistless of Necessity.

It is not, however, eyeless or senseless It has the nature of deity, vague and dim, perhaps, but great, with some wide moral sweep of action, as an overlord of gods.

This power is not understood. Its actions are mysterious to men; they look capricious, envious at times, enigmatical, but they are actions which mean discipline and order. The proud are lowered, the bribes of men are disdained, the curse comes but comes not causeless. There is a force or power which men may forget but which they cannot wholly ignore.

There come times when the most careless is compelled to recognize it. Men are startled into the religiousness which in easy times pleasure helps them to forget, but which in hours of danger they are compelled to remember. The most natural illustration of this is Horace's well-known Ode, which I give in Conington's translation:

PARCUS DEORUM.

> My prayers were scant, my offerings few,
> While witless wisdom fool'd my mind;
> But now I trim my sails anew,
> And trace the course I left behind.
> For lo! the Sire of heaven on high,
> By whose fierce bolts the clouds are riven,
> To-day through an unclouded sky
> His thundering steeds and car has driven.

E'en now dull earth and wandering floods,
And Atlas' limitary range,
And Styx, and Tænarus' dark abodes
Are reeling. He can lowliest change
And loftiest; bring the mighty down
And lift the weak; with whirring flight
Comes Fortune, plucks the Monarch's crown,
And decks therewith some meaner wight.
(Hor. Od, Bk. i. 34.)

Thus the poetical and the religious feeling join hands. They may not be indispensably necessary to one another. Indeed, they are not. We shall see that poetry may be lusty and strong while quite indifferent to religion; but nevertheless they cannot long remain sundered. Poetry has been glad to use the sublime elements of religion to build up its most noble work; she has found in the deep religious problems of life her most invigorating food; she has reached her loftiest flights when religion has impelled her wings. Nor is the benefit wholly on one side. Poetry repays her debt, and religion finds in poetry her ally and evangelist. She has wrought some of her profoundest and most enduring impressions by the aid of poetry.

A verse may find him who a sermon flies.

And it is through the aid of poetry that religion has been able to rouse ardor and revive courage; and times without number the lonely heart of the exiled and weary warrior of the faith has been comforted and quickened by hearing one of the Songs of Zion.—*The Sunday Magazine.*

THINGS THAT NEED FIGHTING FOR.

EVERYTHING in the world that is worth having has to be fought for. When the Apostle describes faith as a victory over the world, he is not telling us something about it which is not true of every other grace and gift in the range of human life. Each of them is a victory.

Take sanity, for instance. The sanest minds, those which infect other men with their mental health, and help to keep the race from what is melancholic, fantastic and unsafe, are those which had in them the capacity for insanity, and mastered it by heroic effort We see illustrations of this in Luther, Cromwell, Shakespeare, Johnson and Lincoln —all of them men of large and sane intelligence, who have contributed to keep up the standard of mental health for the civilized world, and yet every one of them capable of saying with Shakespeare, "That way madness lies."

So we are coming to the recognition of the fact that courage is not a natural indifference to fear, but a victory over it. The bravest men in the world's history have been men of natural timidity, who were afraid in the dark, or wanted to run away in the presence of danger, or —like Frederick the Great—actually did run away in their first severe encounter with it, but who mastered this timidity under the demands of duty.

Faith is that grace of which the Scriptures especially tell us that it is a victory It is not the natural credulity that fits a man to take for truth whatever is told him. Neither is it the dull acquiescence that accepts whatever our grandmother, or our nurse, or our favorite preacher, has told us for truth. Neither is it the obstinate clinging to a body of beliefs for which we have no better reason than that they are the accepted opinions of those with whom we associate, or the opinions we think it safest or most respectable

to hold, or those we have identified with our reputation for consistency.

As Coleridge well says, the faith that makes a man a Christian is neither "acquiescence without insight," nor "immunity from doubt through resolute ignorance," nor "the habit of taking for granted the words of a Catechism." It is the victorious outcome of a process of struggle with the unfaithfulness or natural atheism of the heart, in which the battle is not flinched, but honestly won. The strongest believers have often been those who had the hardest fight to win their foothold on the solid ground of Christian truth—as Paul, Augustine, Luther, Duncan and Bushnell had. To such men our Lord seems to repeat his saying to Peter: "Do thou, when once thou hast turned again, stablish thy brethren."

Hope is a victory, as well as faith. It is not the natural cheerfulness which comes of a disposition to look on the bright side of things. Dickens' Mark Tapley is no type of Christian hopefulness, and, indeed, is not even a possible human being. Hope is the triumph of a soul which has the faith to believe there is an eternal wisdom working for good through all the gloom and disasters of human life, and thus learns to look above and beyond them all for the triumph of goodness over evil. It is often a victory over natural despondency, which is capable to everyone who seeks it in God. It is not the prerogative of a few happily constituted minds, who are blind to all the darker side of things, and face life with the perpetual smile of contented ignorance.

Love is above all things a victory. As each of us is a self, and wakens up to the fact with the first dawn of consciousness, so each of us is perpetually tempted to make this self the centre of the universe, and to estimate all things with reference to its comfort and satisfaction. Selfishness and love set the battle in array very early in the life of every human being, and the shaping of character depends on that struggle in the field of the heart. To learn to forget self in another, to acquire the heroic art of a true friendship for another, to make use and service to others, rather than gain to one's self, the goal of our existence—this is not a thing that is achieved in a day. Life, indeed, has some charming surprises that co-operate towards the result, as when the personality of some other person seems to furnish the complement of our own. But these are but openings and suggestions of higher possibilities, which will amount to something, or will prove a disappointment, according to our use of them.

The real way to true and lasting love for man and God is through steady and loyal obedience to love as a law, until it becomes an instinct. It is through small surrenders of our comfort, our interests, our conceit of ourselves, that the habit grows of finding a centre outside of ourselves, and we rise to the social sense of other men's personality and their rights. Step by step men climb thus to the recognition of the fact that Love embraces the universe, is the other name of God, and is the motive to the great disclosure of Himself he has made in His Son. But no man gets to that level without a battle against the law in his members which sets up self as the real deity, and will not be deposed without resistance. All that is low and base in human nature revolts against such a reversal of selfish estimates of life. The love that prevails is an outcome of victory.

As faith, hope and love are the results of victory, and not natural

endowments, they are all within the reach of every one of us, and we are without excuse if we do not possess them, or are not on the way to them. True, they are all super natural graces, but the power which makes them possible to us is at hand for our help. "What soldier ever serveth at his own charges?" What Government expects its armies to equip themselves? Nor is God less reasonable with His soldiers, for the strength and the equipment for this war both come from Him. But it is help to war and aid to fight not assistance to sit still or to develop our natural gifts into something Divine. In our Lord's last words to His churches it is to "him that overcometh' that all the blessings of Christian joy and perfection are promised.

"Not to the vanquished
Heaven opens its portals;
Rest is the glory given
To crownèd immortals.

"Think not of mere release,
Welcomed victorious;
God giveth more than peace,
'His rest is glorious.'"

—*The Sunday School Times.*

TEACHERS' SALARIES.

By C. B. Dyke, Professor of Education in Hampton Institute, Va.

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THE ECONOMICS OF TEACHERS' SALARIES.

All economic relations find their origin in the effort to satisfy human desires by services or utilities. Services presuppose human effort, and human effort, employed in the production of material objects is commonly called labor. But since the utility of labor is determined by its power to satisfy human wants and desires, all human effort having its end in human satisfaction is productive labor and renders utilities.

Some utilities minister to man's necessities, as those of the business man, the mechanic, the hod-carrier; others to his desire for pleasure and culture, as those of the actor, the artist, the servant. The teacher ministers to both the necessities and luxuries of human life in the service he renders to individuals and to society. He satisfies human wants, and like all laborers produces utilities. The advancement of the aims of education is a utility because it furthers the best interests of the individual, and because popular government demands popular education for its preservation. Quantitatively stated, the utility, to the individual, is the difference between his ability with the aid of the teacher and without the aid of the teacher to develop culture, efficiency, and power; the utility to society is the difference between the civilization to be attained with the public schools and without the public schools. Since the teacher and the school satisfy so great a social and individual want, the State administers and supports the public school system.

The immediate reward of the teacher for services rendered, the immediate reward of all workers of whatever class, consists of completed and enjoyable goods, as food, clothing, shelter, various luxuries, together with professional and personal services. The continuous flow of this reward to individuals and to

society is the real income, measured not in terms of money, but by the capacity to enjoy, in terms of satis faction. The number and extent of human desires make up the standard of living set by the individual and by society. A high standard of liv ing indicates a large number of commodities of relatively high utility and closely associated with each other. A low standard indicates few necessities, sparse comforts, and no luxuries.

But how are the different standards of living determined? Primarily, by surplus of utility. By the surplus utility of a commodity we mean the value set upon it above its cost by the individual or by society. It is evident that this differs among individuals. The botanist may sacrifice time, clothing, and energy to secure a plant which has absolutely no utility to the woodsman. A general improvement in the standard of living means an increase in the number of commodities whose surplus of utility is about the same, and such a change in the economic order of consumption that the intenser appetites are limited in favor of the new commodities

Society sanctions a high standard of living. " Those consumers whose ideals are high, whose tastes are developed harmoniously, and who call for a wide variety of physical, mental, and social resources, will win a commanding place in the unconscious economic struggle which continually goes on. Their income will be larger, their distributions fairer, their productive power greater." Society also has its minimum requirements, below which the individual dare not go. That physician would not be tolerated for a moment whose home, food, clothing and manner were those of the me chanic or the laborer. But while society establishes the lower, the individual establishes the upper, limit. The teacher, preacher, philosopher, lawyer, physician have varying needs and desires, but, as a class, their standard of living is widely different from that of the producers of material utilities The teacher's standard of living com prises not only the physical neces sities of life, but also books, travel church, theatre, opera, art galleries. The carpenter is satisfied with fewer of these utilities.

All members of society, whether industrious or idle, get their real income from the same source and in the same way, by consuming enjoyable goods. Whether money is received in the form of salary or wages, interest or rent, all individuals come into possession of their real income in the same way, by spending their money receipts The money receipts of the teacher, paid for the services he renders to individuals and to society, we term salary, but salary, says Taussig, " is as clearly wages as is the pay of the day laborer," and subject to the same economic laws.

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While the amount of the teacher's salary is controlled by the same fundamental laws as the amount of other wages, he is employed by an institution having quite a different aim from that of the modern commercial enterprise. The maximum wage of the laborer, as determined by the business manager, is his estimate of what the laborer is worth to him, but " the only reason why the employer should pay the maximum is that he can pay it; and this he is not likely to pay until he is forced." But the State administers and maintains the public school system, not for the purpose of " making money," but because the best interests of

society demand it. It should not be necessary, then, to force the State to pay what the teacher is worth to society. The State raises funds not by "making money," but by levying assessments. Its ability to pay salaries is practically unlimited. Its purpose is defeated whenever its employees, like underpaid workingmen, gauge their efforts by the amount of their money receipts. For education, as Dr. Butler puts it, is "spiritual growth toward intellectual and moral perfection." The very effort to hold back his best, because he is not paid for its expenditure, would call halt to that spiritual approach by means of which the teacher obtains a spiritual response from the child. As a bargainer, the teacher should demand a sufficient salary to provide for reimbursement of energy and payment for its use. It is to the interest of society that the teacher be ensured freedom from present embarrassments and future uncertainties, and that properly qualified persons be attracted into the teaching profession. The aims of education, as conducted and maintained by the State, are best furthered by salaries which provide for a standard of living including study, travel, recreation, and participation in social movements. But under existing conditions the standard of living which society sets for teachers has no direct connection with the salary paid. The salary is determined by an entirely different set of considerations, such as the surplus utility of the school to the community, and the relative strength of the two parties to the bargain.

THE TEACHER'S SALARY AND THE WORKINGMAN'S WAGE COMPARED.

Although required to maintain a much higher standard of living, the average teacher of the United States is paid less than the average worker in the principal productive industries. True, his salary has greatly increased during the last forty years. Commissioner Harris estimates the increase at 86 3/10 per cent in cities, and 74 9/10 per cent. in country districts.

This increase of teachers' salaries has merely followed a general rise in wages, and is considerably less than in some of the mechanical trades. Of the twenty-two industries enumerated in the "Aldrich Report," all but seven have risen more than 60 per cent. in the remuneration to the workers. Wage-workers in ale, beer and porter receive 124 7/10 per cent. more than in 1860 Since that date, also, wages have risen in carriage-making 102 4/10 per cent.; in groceries, 94 7/10 per cent.; in sidewalk-building, 87 1/2 per cent.; in dry goods, 83 6/10 per cent.; in paper, 82 3/10 per cent.; in lumber, 77 9/10 per cent.

We find that the greatest relative increase in salaries has been among the teachers most poorly paid in 1860. In Baltimore, for instance, though the lowest assistant in the public schools receives a salary of $480 only, this is 380 per cent. better than the salary of her predecessor of 1860; and in Franklin county, Massachusetts, the poorly-paid woman teacher has gained 117 1/10 per cent. upon her predecessor of 1860.

It is of interest to compare the increase of salaries in the Boston public schools with the increase of wages of certain Massachusetts workingmen. From 1860 to 1891, the salary of the head master of the Boston High School increased 3 4/10 per cent.; of the lowest assistant in the grade schools, 52 per cent.; of the first assistant, 116 per cent. On the other hand, the wage of the card tender in woollen mills in-

creased 94 per cent.; of the brick layer, 106 per cent.; and of the frame spinner in cotton, 157 per cent.

As a part of the general economic movement, the increase in teachers' salaries cannot be considered the result of special consideration on the part of the public. Consideration is not gauged entirely by money reward, but any comparison between the wages of teachers and of other workers results unfavorably for the teachers.

Teachers' salaries vary greatly in different parts of the country, and men invariably receive more than women in any one section. There is also a great difference between the salaries of city teachers, and those of country teachers. The "average teacher" does not exist. This is equally true of the "average worker" in any field, however, and comparative statistics at least show a tendency, though one may qualify them by Thiers' definition of statistics, "the science of specifying in exact terms that which no one knows."

The average salary of the male teacher of the United States in 1896–97 was $47.37, of the female teacher, $40.24 per month The length of the average school year was 140 days, or about seven months of twenty days each. The annual salary of the average male teacher was then $331.59, of the female teacher, $281.68.

During the year 1890–91, for which are the latest available statistics, the average earnings of various wage workers ran as follows for the entire United States:

Glass	$773 43
Bar Iron	698 41
Steel	578 52
Woollen	524 31
Pig Iron	513 52
Bituminous Coal	426 73
Cotton	394 26
Iron Ore	322 82

A still more striking comparison is made between the wages of the cotton operatives and those of the male teacher in sixteen States of the Union. The cotton operative is selected because he is popularly supposed to be especially destitute. Many novels owe their pathos to descriptions of scenes in his poverty-stricken home. The male teacher is selected for the purpose of showing what his home would be, should he marry and rear a family on the basis of the salary quoted. Surprising as are these results, they fail to do justice to the superior financial position of the cotton operative, for the reason that the salaries of women teachers are not included in these data. In only five of these sixteen States, Massachusetts, Rhode Island, Connecticut, New York and New Jersey, does the teacher receive the better pay.

COMPARISON BETWEEN SALARIES OF TEACHERS AND WAGES OF COTTON OPERATIVES IN SIXTEEN STATES.

State	Cotton Operative Average Income per Family	Male Teacher Average Income
Maine	$510 39	$276 35
New Hampshire	572 31	249 31
Massachusetts	524 28	1346 64
Rhode Island	502 02	942 78
Connecticut	478 26	834 43
New York	556 63	632 22
New Jersey	506 36	740 65
Pennsylvania	541 37	345 38
Maryland	440 93	436 80
Virginia	377 81	191 88
North Carolina	463 82	81 21
South Carolina	360 36	105 75
Mississippi	453 87	167 01
Louisiana	499 58	177 97
Kentucky	549 50	250 97
Tennessee	461 25	143 46

We find, again, in the State of New York, that of sixty-four productive industries enumerated by the Commissioner of Labor, forty-four

pay to their workmen more than the average teacher of the State receives. It needs no argument to prove that the average parent values his son's education more highly than any material commodities. But if we should gauge the public valuation of education by the salaries paid to teachers, we should decide that the average parent of New York places a higher value upon the toys with which the child plays, the piano which adds to his accomplishments, the watch which decorates him, and the liquors which sometime he may drink, than upon the school room teaching which affects his life, for good or for evil, most profoundly.

Average Annual Wage in Selected Occupations, New York State

Occupation	Wage
Liquors (spirits and malt)	$780 45
Ship Building	689 59
Liquors (unfermented)	671 76
Clocks and Watches	647 46
Musical Instruments	604 69
Printing, Binding, etc	583 48
Arms and Ammunition	531 58
Drugs	530 64
Soap	504 14
Toys	480 05
Education	411 81
Bicycles	409 73
Cigars, Cigarettes	386 86
Clothing	361 77

As has been said, society demands of the teacher a high standard of living, compared with that maintained by the average wage worker. Estimates of a "good living" in the State of New York were sent to Mr. Wm. A McAndrews, of Brooklyn, by eighty three persons living in cities varying in population from 1,000 to 3,350,000 The smallest estimate of a needed income was $2,067 at Port Byron, increasing to $4,516 in New York City. In each estimate there was a provision for a sinking fund of $700 per year. Opposed to society's demand that teachers live well, both absurdity and cruelty seem involved in the fact that the average male teacher of the State of New York is paid $639 50. The "Aldrich Report" presents the expenditures of a "normal" workingman's family whose income is $726, that is, a family with not more than five children, in which the wife is not a wage worker. The wife in this normal family spent for her dresses, cloaks, and shawls during the year, $8.26; for her other clothing $14.50. Should the teacher adopt such a standard of living, the indignation of society would cost him his position. It is obvious that the average male teacher cannot marry. His only alternative is to enter some other profession which will insure him a livelihood. The result is a process of selection between occupations and professions, much to the disadvantage of the teaching profession.—*The Intelligence.*

Prof. Max Muller, of Oxford, writing in the November *Nineteenth Century*, says: "I have occasionally given expression to my regret that the old system of learning by heart at our Public Schools should have gone so completely out of fashion. Old men like myself know what a precious treasure for life the few lines are that remain indelibly engraved on our memory from our earliest school days. Whatever else we forget, they remain, and they remind us by their very sound of happy days, of happy faces, and happy hearts. Alas! our memory has been systematically ruined, and it hardly deserves that name any longer when we remember what memory was in ancient times. We seem to be piling every day heaps of ashes on that divine light within us."

FIRS AND THEIR RELATIVES.

By Laroy F. Griffin, Boston.

A GROVE or forest of firs has a beauty all its own. While each individual tree has a marked personality, yet all possess a family likeness. Every fir, allowed to grow according to its own bent, is a distinct cone, as this form best sheds the winter's load of snow and ice, the firs belonging to regions of intense cold. Every branch helps those above, but every fir grows in its own form as well. The fir balsam (*Abies balsamea*) is a long-pointed cone, and the trees are inclined to crowd one another in their growth, so that very often the lower limbs die and leave the trunk naked. The spruce is a much shorter cone; only when growing very large or when crowded close together, do the lower limbs perish, so that this cone is complete. The hemlock occupies a medium place between the others.

Firs blossom and fruit exactly like other conifers. The spruce (*Abies picea, nigra, alba, etc.*) has long, slender cones that hang in clusters of threes and fours from the lower side of the limbs. The blossoms appear in the early spring, both staminate and pistillate resembling those of the pine, except that as the cones start they are intensely purple; but soon they turn green, and they do not become dark-colored until they ripen. The hemlock (*Abies Canadensis*) grows very short cones at the end of the tiny twigs; these open considerably as they mature, so that the seeds fall out readily. All firs produce seeds in great abundance and young trees constantly starting around those of larger growth, the young saplings growing vigorously wherever sufficient light reaches them. Hence forests of firs become dense and difficult to penetrate.

Probably the most common of the firs is the hemlock (*Abies Canadensis*). When small this is one of the most beautiful of northern trees, as it forms a complete cone, though its branches are somewhat open. But the tree lives many years, losing its lower branches as it matures, while its bark becomes very rough and scaly. Its height varies from fifty to eighty feet, and it chooses a rocky, rather moist soil.

The three spruces, double, single and Norway (*nigra, alba* and *picea*), stand next in abundance and range to the hemlock. In their general appearance the three species closely resemble one another, though the first grows to the largest size. The Norway spruce is the most beautiful of all firs when grown singly or in small groves, because its dense branches form almost perfect cones. Its range also is wider than either of the other spruces; but it does not grow to as great a height as the others, nor is it as long-lived.

The balsam fir (*Abies balsamea*) is in many ways unique. Unlike its relatives whose outside bark is rough, the bark is smooth, but about half the surface is occupied by small blisters filled with the sap of the tree balsam When a blister is punctured, this juice flows out, and it is sold in the market as Canada balsam. The tree has a very strong odor, and the dried leaves give off their peculiar scent for a long time. The wood is soft and rather brittle, so that it is valueless for the timber. Indeed, the only use to which this tree is now put is for decoration at Christmas. Nearly all the Christmas trees offered for sale in the eastern cities are either firs or spruces, the firs being more commonly used.

Two other trees are closely related to the firs. These are the larch (*Larix Americana*), called also tamarack, and the Arbor Vitæ (*Thuya occidentalis*). The larch is one of the stately trees, grows to nearly a hundred feet in height, and the trunk carries few limbs. The fruit is a cone, but the tree differs from most of the cone-bearers, in shedding its leaves in the fall. The wood is very strong and is used for timber where strength is essential, but it is somewhat difficult to work.

The Arbor Vitæ is a rather small tree and carries branches to its very base. Its fruit consists of small, open cones that stand on the upper side of the limb. The leaves are set so close together as almost to overlap. The tree grows on rocky banks, and it grows somewhat farther south than the firs.

Firs range entirely across the continent. The spruces extend very far north, but they diminish in size towards their upper limit. Northern New England and Southern Canada may be considered the line of their centre. They also abound in certain sections of the Rocky Mountains. The fir balsam grows in special localities, but scattered over a considerable territory. It thrives best in narrow valleys between hills. The Arbor Vitæ is mainly confined to New England, but grows in patches along the entire southern border of the fir belt. The larch is essentially a New England tree, where it grows in scattered swamps. "Tamarack swamps" are also found in some other sections of the country, notably in Michigan.

The larch is used almost entirely for the tall poles used to carry telegraph and electric-light wires. While not the best timber for this use, yet, as it furnishes strong, stiff poles, with sufficient elasticity to withstand gusts of wind, the larch is well suited to this work. Formerly there was considerable demand for larch timber for strong frames.

Hemlock probably finds the most general use as timber of any of the firs. The wood is too coarse for fine work, and, besides, it splinters readily, a fatal objection to its use for general purposes. Yet, sawed into square timber, it furnishes a large proportion of the frames for houses, while studding and joists are made about equally of hemlock and spruce. Rough fences are built of hemlock boards almost exclusively and many rather cheap buildings, such as ice-houses, are boarded with hemlock. The bark of the hemlock is rich in tannin, so the lumber is commonly cut in June, when the growth of the new wood (the *cambium layer*) causes the bark to peel easily. This goes to the tanner, the lumber to the sawmill.

Spruces are at present in great demand. The largest and best trees find their way to the lumber yard; these smaller and poorer go to the paper mill. Black spruce is mainly sawed into studding or sheathing which is to be covered. White spruce is used for floors, for sheathing and, to some extent, for timbers in places requiring considerable spring. The ceiling and floors of cotton mills and other manufactories erected upon the "slow burning" plan are generally of spruce timber.

The largest demand for spruce timber comes from the paper mills. Indeed, did not spruce grow very rapidly, this use would quickly exhaust the supply. Other woods have been used for this purpose, but, practically, spruce furnishes our paper. Any species can be employed, but the dark wood finds only a limited use, save when it can be completely bleached.

For use in paper, the wood is either ground, or its gummy matter

is dissolved, the former furnishes "pulp," the latter, "chemical fibre." Both require the careful removal of every scrap of the bark, else the paper will be discolored with spots.

Wood is ground into pulp by swiftly moving cylinders of steel. The block is pressed against such a cylinder, the grain running along its side. Water constantly flows upon the stick, and the particles torn off are almost a perfect powder. The thin "mush" is strained on wire and run several times through rollers to squeeze the water out. When bleached, just as cloth is bleached, the pulp is ready for the paper machines. Paper made of pulp alone has scarcely any toughness so it is mixed with some material, as cotton or linen rags to furnish fibre and give strength.

Chemical fibre is made by dissolving the gums and leaving only the fibrous part of the wood. The solvent is either a strong solution of soda or sulphurous acid, usually held loosely by the sulphite of magnesia. Either of the solvents leaves a pulp of fibres several inches long, and the product of the two processes is essentially the same; the papermakers generally prefer the "sulphite fibre."

To make paper fibre, the wood is cut by a machine into pieces a few inches square and placed in large tanks lined with lead (digesters), capable of holding ten cords or more. The dissolving liquid is then run in until the wood is covered, and then the mass is heated by steam to a temperature of about 300°F. and kept there until the wood becomes perfectly soft. The whole is then blown out by the pressure of the steam through a hole a few inches in diameter into a "washing tank," where it is washed until the chemical is removed. The fibre then closely resembles cotton. For use, it requires bleaching, the same as ground wood.

A good paper contains about ten per cent. of some fibre. Since cotton and linen rags have become scarce, the chemical fibre has been used almost exclusively. It is fully as good, and it can be made at such a cost as to be preferable to rags unless they can be procured cheaply. Very fine paper, such as "cream laid" or "bond linen" is made of the fibre with no wood pulp.—*The School Journal.*

DEVELOPING APTITUDE FOR BUSINESS.

PROFESSOR A. C. MILLER.

WHAT is the basis of faith in the practical value of higher commercial education? Precisely the same as that in any other kind of special training. Certainly not the expectation that the school or college of commerce can make of any or every young man a competent or successful merchant. No educational institution can undertake to guarantee success in any line of activity. The justification of schools of law, medicine, or engineering, is not that they invariably make successful lawyers, physicians, or engineers. We all know men who have had exceptional educational opportunities, and yet have failed. But what does this mean? Simply this, that other things besides knowledge and training enter into the essentials of success. There are other men whose education did not extend beyond the three R's, whose success is startling. There are men posses-

sed of the instinct of business, as other men have the instinct of workmanship or the instinct of leadership. They succeed by virtue of their native endowments, because it is difficult for them not to. And, were the common run of young men of this sort, there would be little need of schools and colleges of commerce. But it has been well said: "As the majority of young men are neither so capable as to be sure of success, however ill trained, nor so incapable as to be sure of failure however well trained, the difference which training may make seems sufficient to determine us to give it. All that special preparation can possibly do is to make those who have the natural gifts that lead to success somewhat better, and to make those in whom these natural gifts are deficient somewhat less bad." . . .

We hear it said repeatedly that the business man's best aids are common sense and experience. Granted. But what is experience but unorganized training, and what is training but well-organized experience? And, as to common sense, what is it but the faculty of seeing and understanding things as they are, and appraising them at their real value? So far from its being a sense that is born with us, it is one of the rarest of possessions. Its elements are observation and reflection. It is far more than a power of eye; it is a power of mind, a power of reasoning, for the eye sees only what it brings with it the power to see. This means that the merchant must be a thinker, and a thinker of a high order, for many of his problems are difficult, involving unknown quantities which require for their estimation powers of original insight. Rules of thumb, based on precedent or authority, will not suffice. The routine elements in modern business are becoming fewer and less important. The situation of any great trade is so ceaselessly shifting that only the accurate and quick intelligence can detect its drift.

Every great merchant must be rule-maker unto himsel. The difference between the large merchant and the small merchant l es precisely there. It is not, as so commonly supposed, a difference in capital for that itself must be explained. It is a difference in personal business power,—a difference in ability to grasp the meaning of an as yet undeveloped situation, and devise the means of meeting it. It is no mere figure of speech that has long likened business to warfare, and called business heads captains of industry. It was a soldier scholar himself, the late lamented Francis A Walker, that popularized that verisimilitude among American economists. Merchant and soldier alike must be men of thought as well as of action. Indeed, the merchant-gene al of the future will be a von Moltke, sitting in the quiet of his study, with map and pencil planning operations for the distant field of action.

A complete catalogue of the requisites of business proficiency would, no doubt, include many more than those thus far mentioned, but not any more important. Habits of industry, responsibility, carefulness and promptitude are certainly necessary. These are moral qualities, and may be developed in home or workshop, as well as in college. Alertness, enterprise, shrewdness and cleverness make a second group. These are largely native qualities of mind. They are highly prized, too highly prized, I am disposed to think, in the business world of the United States. The great merchant is much more than a clever manipulator or a shrewd trader. It should

be the function of these qualities to put a keen edge upon those bigger ones that alone can make a man a formidable power in the world of commerce. Commerce is more than a game of wit or a game of deceit.

This brings us to a third group of aptitudes, which will be rated the higher the more thoroughly we appreciate the exigencies of modern commerce and industry. Typical of this group of aptitudes are the powers of observation, concentration, analysis, reflection and forecast. These are powers of mind. I cannot stop to describe, except most briefly, the changes in the organization and structure of modern industry that has given the primacy to these aptitudes. Those changes are the outcome, of course, of the wonderful improvements wrought in the machinery of production, transport and communication. The advantages that large-scale operations possess over small scale, in the distributing no less than in the manufacturing industries, have greatly increased the size of the modern business unit. The same order of circumstances has also greatly increased the complexity and range of business. Local industry and local markets have given way to a world industry and world markets. Its cargoes are marked "outward bound;" the empire of commerce is pushing its frontiers to the ends of the earth. At the same time business has become more speculative, because more uncertain.

The modern industrial world devotes a larger proportion of its energy and resources to the production of goods for future consumption. "Futures" in this sense are a necessary feature of all trade. Plans are laid long in advance; their issue at best is uncertain. But the uncertainties can be greatly reduced by skilled and deliberate calculation. It is one of the highest functions of scientific training to develop the power of forecasting future conditions. Comte made the power of prediction the test of true science. Here we have an extraordinary group of mental aptitudes of the highest service in business, where reinforced with the requisite special knowledge, that are capable of development in most men through the training which it should be the aim of the college of commerce to provide.—*University Record.*

THE LAPSE OF RELIGIOUS TRAINING.

MR ARCHIBALD MACMURCHY, the editor of the EDUCATIONAL MONTHLY, some time ago started an interesting inquiry into the question, how far the youth of Ontario were being instructed in the Scriptures. An examination paper containing an equal number of about equally difficult questions on the Scriptures and on the old Greek and Latin classics was submitted to the students in a Collegiate Institute, the answers to which showed clearly that the young people knew more about the classics than about the Bible. The Bible is taught in the Sunday school. It is read, but not in any way commented on, in the day schools, whereas classical literature and allusions are naturally a subject of untrammelled study in these. Following up the same inquiry, Mr. A. W. Fisher, an educationist of Galt, recently prepared a paper consisting of twenty very elementary questions on Scripture knowledge, which he got submitted to the pupils of four High Schools and Collegiate Institutes in widly diverse places in Ontario and to those of

one similar institution in Indiana, obtaining in all a hundred and ninety-nine answers by pupils of ages ranging from twelve to eighteen, belonging for the most part to the best circumstanced families in the country. The result is melancholy. Except for misspelling Methuselah, one Indiana pupil of eighteen answered all the questions correctly. Next to him came one pupil from each of three different Canadian schools with fifteen correct answers each. Thirty four papers had only one correct answer and twenty four, or twelve per cent of the whole, had not one. Thirteen did not know the name of the first book of the Bible. One hundred and eight either did not attempt to give the name of the book before the Psalms or answered the question wrong. Only two could give the names of two sons of Abraham. The place of our Lord's betrayal was variously put down as the Garden of Eden, Mount "Sinia," the temple, the wilderness and Calvary.

If this be the showing in such selected institutions as these, what must be the average knowledge of Scripture among those less privileged? We have good reason to believe that a much better result would have been got from Montreal scholars, who are systematically taught Scripture history in the day schools. This is pleasing, so far as it goes; but it does not touch the most important point established by this experiment, namely, the extent to which the Sunday school has failed to discharge a function now almost entirely left to it, alike by the pulpit, the family and the educational system of the country. The general experience of teachers seems to be that literary illusions are better understood than Scriptural allusions. A teacher of literature, for instance, says that in an advanced class of thirty pupils reading "Evangeline" only one could explain the allusion in the phrase "touch the hem of His garment," and only one that in the words, "as Jacob of old with the angel." Plainly, quite apart from any religious interest attaching to the Bible, we are here sacrificing a large part of the wealth of our English literature, and that part which is of all other the most inbred into our national life and history, and are at the same time losing the key to much of what we do not debar. What is far more serious, we are evidently, as a people, failing completely to bring up our children in the knowledge of our religion. We have, in fact, been trusting to the Sunday-school to do what it has not done and what, as may as well be admitted, under present conditions it cannot do. Parental training in religion, especially that of the father, has practically passed away. Indeed, supposing fathers to be desirous to reform this, how many of them would be able to give their children the instruction which their fathers or grandfathers had instilled into them at the family hearth? The pulpit has also largely ceased to do what it used to do in the way of instruction in Scriptural knowledge, of categorical presentation of the faith and of the systematic application of its teachings to the affairs of life. At one time the Scripture was read through from the desk, and much of the preaching was expository of it, a method which can easily be made more interesting and more definitely instructive than the vague philosophizing upon religion which is common.

The practical question is to find the remedy which the facts obviously call for. If the Sunday-school is to do the work, it would almost need to be revolutionized from the go-as-you-

please methods which for the most part prevail in it. Looked at as a free-will service, the Sunday school as developed during the nineteenth century is a magnificent achievement of Christian devotion. Viewed over against the functions and interests entrusted to it, it is found wanting. To begin with, we are forced to question whether, if a similar test were applied to the average Sunday-school teacher of Canada—take them as you find them to-day—which has been applied to the average academy scholar, the results would be much different. Though the practice of teaching must needs do more for the teacher than for the scholar, we doubt if anything the ordinary teacher extracts from his abundant helps would put him in the way of answering many of the most elementary questions in Scripture knowledge. One thing that these helps certainly do for the teacher is to release him from the necessity of having, apart from the lessons, any more general knowledge of religion than he happens to have. Nor does the ordinary Sunday school teacher feel the same responsibility for being present and doing good work that a day school teacher does. It does not require so great a cause to make him neglect his class, trusting that it will be provided for in some way Still more are the scholars indifferent to the obligation of being present, and, when present, in a large proportion of cases they make no effort whatever to learn. Parental authority is little exercised to require respect. It is indeed too ready to intervene to lessen the teacher's authority. The child who is required to be punctilious about his day school duties does not always get from his home the idea that Sunday-school matters much. Attendance is indeed largely a matter of coaxing, and still more is attention. Many Sunday-school scholars, especially boys, are in a constant attitude of passive, if not active, resistance to every effort made on their behalf. Their final weapon, if crossed in any way, is to threaten to leave the school, overagainst which threat there is no way in the hands either of the teachers or of the school authorities of enforcing discipline. The result is in many cases not only little or no learning of the lessons, but a positive learning of antagonism to religion and to authority. Realizing thus the disadvantages with which our Sunday-school school system has to contend, we can only honor all the more those who conquer such difficulties, securing the loyal attachment of their young people, and leaving lasting impressions not only on their hearts, but on their minds. Under the best conditions, however, there remains the "scrappiness" of the courses of study. The International Lessons undertake to cover the whole Scripture in a seven years' course of study, with a maximum of twenty five hours a year. If there was home co-operation, the intervening portions of Scripture might possibly be gone over during the week, but where is this done? Yet without it no consecutive knowledge of Scripture can possibly be obtained. It would seem as though the Sunday-school system, far from being a finality, is propounding a problem to the twentieth century of which it fails to offer, or even to suggest, the solution, namely, how are the Christians of the future to be educated in the groundwork of their faith?—*The Montreal Witness.*

PROFESSOR CLARK ON SOUTH AFRICA.*

Some persons have asked what business we had in South Africa. Precisely the same business that we had in North America. We had to protect our own people. The French had done a great deal more for Canada than the Boers had done for Africa, yet we had no idea of giving up Canada to the French, and happily the French in Canada were more than contented to be under the British flag. If we looked back upon the history of South Africa, we should better understand the position. The Cape of Good Hope was discovered by the Portuguese (1486), who effected no permanent settlement. In 1652 it was occupied by the Dutch East India Company. In 1796 the Cape Colony and South Africa were captured by English forces; and in 1803 they were restored to the Dutch. Finally in 1814 they were ceded to the British Crown. The Dutch inhabitants denied the right of the Netherlands to make that cession, and many of them went into the wilderness, becoming the Vortrekker (first emigrants) to the north. Many of them settled in Natal, but left when it was annexed by Great Britain, certainly not because any civil rights were denied to them—they were allowed all the same privileges as the British inhabitants of the province—but chiefly because they were not allowed to do as they liked with the native races. In 1840 the Transvaal was founded by the Boers, in 1852 its independence was recognized by Great Britain, but in 1877 the Boers were defeated by the Kaffirs, and disorder and insolvency reigned in the Transvaal to such an extent that the debt of the Republic became £215,000, and the amount in the exchequer was only 12s. 6d. Not unnaturally the Transvaal was then annexed to Great Britain; but soon afterwards the antipathy of the Boers to the English manifested itself in an insurrection (1880). After some not successful conflicts, Great Britain made a treaty with the Boers (1884), by which certain powers were reserved to the British Crown as suzerain. The discovery of gold and precious stones in the Transvaal led to a great immigration of English-speaking men and British capital; and the revenue of the country was speedily doubled. The Boers saw that there was a danger of their supremacy being overthrown, and began a deliberate attempt to deprive all Outlanders (as they were called) of their rights. It is easy to trace the process. Up to 1882, the franchise was conferred upon all who either held property or were qualified by one year's residence. In 1882 aliens were naturalized and enfranchised after five years' residence. It was necessary for them, however, to register with the Field Cornet; and, as this functionary kept his registers very badly, it was not quite easy for anyone to secure his rights. In 1890 a residence of fourteen years was required, and all petitions of the Outlanders for more generous treatment were received by the Raad with derision. In 1894 the Outlanders and their children were disfranchised forever, and the country entailed on the Vortrekkers and their children. There was now no disguising the fact that the Boers meant to have the Transvaal for themselves, shaking off every vestige of dependence on the British Crown, and resolutely refusing all civil

*Rev. Prof. Clark. Notes of sermon preached Feb. 11th, 1900.

rights to the Outlanders. The concessions made by Mr. Gladstone only rendered them more insolent, and even he had to threaten war. The resolution which they had formed years back to govern the Transvaal, without allowing the least interference from the English-speaking population, soon found expression in their preparations for war; £250,000 was spent on the fortifications of Pretoria, £100,000 on those of Johannesburg, large purchases were made of cannons and maxims, and rifles enough were bought to arm all their fighting men three times over. German and other mercenaries were engaged, as well as German, Dutch, Belgian and French officers, soldiers of fortune. Stores of provisions were laid in, and the drilling went on, and everything was brought into a state of preparation for war. On these subjects we have abundance of testimony from men of the most diverse opinions and positions, and some of these may be quoted. Take an Anglican authority first. Dr. Fisher, rector of the Cathedral Church at Pretoria, speaking of the losses and sufferings endured by himself and others who have been driven from their homes in the Transvaal, says: "On the whole, all this borne patiently, even cheerfully, for all Uitlanders recognize that the struggle is for their own elemental rights, and for the punishment of as iniquitous a gang of conspirators as ever escaped the gallows." Lord Rosebery declares, "We are fighting not against freedom, but against a corrupt oligarchy, and, whatever other nations may think, our position and prestige after the war will be stronger than ever." Rev. Hugh Price-Hughes, an eminent Wesleyan, writing in the *Methodist Times*, asks: "What have we demanded from President Kruger? Simply this, that he should treat us as the Orange Free State has treated us, and as we invariably treat the Dutch in Natal and the Cape. If President Kruger had been willing to treat us as we invariably treat the Dutch in South Africa, there would not have been, there could not have been, a war. We have submitted with almost measureless patience to what no other great power would tolerate for a single month."

If there is no case for war here, then there never can be one. It is not a question of voting, it is a question of liberty. It is the cause for which our people contended, for generations and for centuries, with their kings. For this liberty of ordering their own affairs, of protecting themselves in person and in property, the Barons bound over King John to abide by the ancient laws of England. For this Simon de Montfort, Earl of Leicester, strives with Henry III—and the battle went on with Charles I., with James II, with George III., until it was won, and gained a kind of government which has become the type of constitutional government throughout the world. Doubtless, war is terrible, and life is precious. But there are things more precious than life—honour, liberty, self-respect, all that makes life noble; and we are sure that the brave men whom we have sent forth, if need be, will gladly give their lives for their country, for the Empire, for humanity. They know and we know that sacrifice is the condition of all progress; and they will not grudge their own. Incidentally many blessings will result from this war. The Empire will be consolidated, and we shall have learnt many a useful lesson. So far we have had trials, but nothing to bring us shame; nor need to fear, under God, but that the end will be assured.—*The Canadian Churchman.*

MR. ASQUITH ON THE OBJECTS AND DANGERS OF EDUCATION

LAST week Mr. Asquith, Q C., M P., addressed a meeting, chiefly composed of students, at Toynbee Hall. Canon Barnett, the warden, introduced Mr. Asquith as one who had an old friendship with that institution, the object of which was self development with a view to social duty.

Mr. Asquith, who was warmly welcomed, said he had gladly responded to his friend Canon Barnett's invitation to speak a few words at this gathering, because, having a long time ago taken some little part in the beginning of the University Extension movement in London and having been one amongst those who sat by the cradle of Toynbee Hall, he had, although disabled for some years from active participation in their work, never ceased to watch with the liveliest sympathy the fortunes both of the movement at large and in particular those of that institution, which was, he thought, its most interesting and distinctive centre. If they looked back for twenty-five years, there were few things more striking than the enrichment which had taken place in the education apparatus of London. He was not speaking merely or principally of the multiplication of the primary schools, which were, after all, the foundation of the whole structure—that was not the problem which the pioneers of University Extension set themselves to face. They had before their eyes the needs of the ever growing number of young men and women in the metropolis, who, having left school, and being immersed in the active work of earning a livelihood, desired the means of continuing their education, of exploring fresh fields of knowledge, and of getting into contact with new subjects, new interests, new ideas. Twenty-five years ago, it was hardly too much to say that, despite sporadic efforts in particular localities, and the existence of one or two excellent institutions like the Working Men's College, there was in London no organized or systematic provision for those wants. The change which had been brought about was a marvellous transformation. Avenues to culture had been opened up in almost all the waste places of London, and tens of thousands of young men and women who were absolutely unprovided for thirty years ago, attended classes, read text-books, got up subjects, passed examinations, and obtained certificates and prizes. London owed a debt of gratitude hardly to be expressed in words to men who, like the warden there, had done so much to democratise culture and to cultivate democracy. (Applause.) There was, however, a certain danger of intellectual enervation in the very copiousness of the educational resources with which the London of to-day was endowed, and the path was now made so easy and pleasant that he feared there was a falling off from the strenuousness, the unselfishness, the concentration which study in harder days used to demand. If that risk were to be evaded, he would urge them not to go in for a bowing acquaintance with a large and heterogeneous number of subjects, not to be contented with half knowledge, always to remember that dilettantism was the caricature and the enemy of culture (Applause). Again, let them refrain from the habit of over-

cataloguing and classifying a particular subject matter. There was an old university story of a certain gentleman, a candidate for Holy Orders, who was asked at his *viva voce* examination how he could account for the existence of divergences between the two genealogies of our Lord which were to be found in the Gospels of St Matthew and St. Luke—which he thought it was conceded by theologians were not altogether on all fours. The candidate replied with admirable promptitude—for he was a first-class product of the examination system—that there were three reasons. In the first place, he said, the genealogies were for the confirmation of our Christian faith where they agreed; in the second place they were for the trial of our Christian faith where they disagreed; and in the third place, they were for the exercise of our Christian ingenuity in reconciling them with one another. (Laughter.) Probably that candidate was by this time a bishop. (Renewed laughter.) A distinguished lecturer of his (Mr. Asquith's) day at Oxford used to tell them of the fifteen defects and the twenty-three merits of the Athenian constitution They were as neatly isolated and classified as the particular lots of a building estate in an auctioneer's catalogue. (Laughter.) This danger of analysis, classification, labelling, was one against which they would do well to be on their guard. A still more common temptation was the abuse of memory. It was a sign of real progress in education when one got to know what one need not remember. (Hear, hear, and laughter.) It was an old commonplace that there was all the difference in the world between the information which stocked the memory and the culture which quickened the intelligence. (Hear, hear) The memory should be governed by a due sense of proportion. He might give a little illustration. No fact was better established in history than that the Emperor Hadrian dedicated the Temple of Olympian Zeus at Athens; but German commentators told us that there were 130 different opinions as to the precise year and month in which the dedication took place. He was glad to remember so quaint a fact as that there could be 130 opinions on that point, but if he found that he could remember even a tithe of what the opinions were, he should know that he was beginning to qualify for Bedlam. (Laughter.) The truth was that some minds, even some great scholars—for a man might be a great scholar and yet be imperfectly educated—were like a pantechnicon, stuffed to the roof with every kind of furniture, and yet without one single habitable room (Laughter.) —*The School Guardian.*

THE BENEFITS OF MEDICAL SCHOOL INSPECTION.*

By Henry Graham MacAdam, M.D.

The trite remark, "There is nothing new under the sun," is usually indicative of superficial observation. It is true there is nothing new in the idea of medical inspection of schools, *if* we are to apply the phrase loosely and to anything we find in the past to which the bare words will fit. In the history of the earliest civilized times we read of medical supervisors, medical directors and medical attendants as comprising a part of the personal furnishing of scholastic institutions.

*Read before the Society of the Alumni of the City (Charity) Hospital, October 11, 1899.

In the seats of learning in ancient Rome, Greece and Egypt we find paid officers skilled in the art curative—and, indeed, in some of these schools and colleges the man of medicine was the chief figure of the faculty—the central sun from which emanated all light and vigor. In more modern days, too, and down even to this year of grace, we find everywhere and at all times systems, or practices, or provisions, which will answer to the phrase medical inspection of schools. But, for all that, the system which it is the purpose of this paper briefly to set forth is *new:* new in its originating force, new in its objects, new in its methods, and new, very new, in its achievements and consequences.

The older forms of medical supervision, and until very recent date, had for their prime object the cure of disease as disease manifested itself among the students comprising the particular scholastic circle. But the system we are now considering proceeds on radically different lines. It does not busy itself at all with curative treatment, but aims at prevention; its real charge is not the sick, but the well; not the small body of individuals collected together in the school, but the entire community. And it is not at all because the schools are not schools, because they merit peculiar guardianship as being institutions of learning, that they have been singled out for special medical attention, but because they are recognized scientifically as potential foci for the spread of infectious and contagious diseases. The welfare of the entire community is the object; not, as of old, an especial care over an exclusive aristocratic circle, or any discriminating benefit conferred upon a select or favored few.

It may not have been necessary to make these preliminary observations before a body so well informed as this. I have been impelled to them because of the difficulties experienced in the past in securing for the system the vigorous support which it deserves and needs; a support which under our institutions it must necessarily get from the mass of the people; but from whom it can only be obtained by the quickening of an intelligent interest, an enlightened self-interest, if you please, under the preaching of the people's medical advisers

The point, pith and value of medical school inspection, as the system is developed in New York city to day, are simply expressed in the well-worn adage, "An ounce of prevention is worth a pound of cure."

Philadelphia claims the honor of being the first in the field; but after some experimenting in connection with the parochial schools her efforts were discontinued. The public misapprehended the plan. The people did not want to have strange doctors trying tricks on their little darlings; the taxpayers objected to paying good money for new-fangled frills; and, it is to be feared, the physicians at large were apprehensive of an invasion into their pecuniary territory. All mistakes, yet effective in blocking the wheels of beneficent progress. I am told that new efforts are being made in the Quaker town, but as to how far the movement has advanced I am not informed.*

Boston and Chicago were both ahead of New York in adopting the idea and establishing a system for its application. But, nevertheless,

* Since this paper was written Philadelphia has resumed the system of school inspection, and a hundred and fifty physicians are now working regularly without compensation, but they hope to get it eventually.—H.G.M.

beginning only in 1896, New York has already developed a scheme of school inspection which for comprehensiveness, methods, detail, simplicity, and efficiency goes far ahead of anything elsewhere existing. And it may be permissible to say that to Dr. Charles F. Roberts, sanitary superintendent of the city of New York, more than to any other one man, is due the credit for the magnificent organization which has been created. In the latter part of 1896 he addressed the Board of Health on the subject, showing with incisive clearness that the public schools, from the simple fact that they bring into close physical contact such large numbers of children, coming together out of every sort of sanitary environment, are, and must obviously be, just so many potential agencies for the spread of infectious and contagious diseases The Board of Health heard and understood; and then, as now, being clothed with powers which a large proportion of the substantial element, alas! describe as tyrannical, so practically indorsed and adopted the plans presented that the system became an accomplished fact.

In 1897 the Board of Health appointed, under civil service rules, one hundred and fifty medical school inspectors to cover what is now the borough of Manhattan.

At the outset only primary public schools, parochial schools, and the schools of the Children's Aid Society were visited. Later the field was enlarged to include the grammar and tenement schools, and those of the American Female Guardian Society and Kindergarten Association.

To-day the corps is very much enlarged, the field including all the boroughs of the "greater" city.

The objective point in the system is *exclusion;* to keep out of the school, out of contact with other pupils, any child or student who in the grip of any infectious or contagious disease or ailment. Each medical inspector has a certain school or schools (located in easy proximity to each other) assigned to him, and these he is expected to visit on every school day, reaching his post as early as possible between 8.50 and 9.10 o'clock in the morning. The "dangerous" pupil is to be discovered and excluded *before* the general assembly of the scholars; and I may say that in my judgment the greater part of the value of the system would be lost if this early inspection were not insisted upon. From three o'clock in the afternoon, when school children go to their homes, to nine o'clock the following morning, comprises eighteen hours, and among them the hours in which disease is most prone to take hold. An exclusion at nine o'clock in the morning might mean prevention absolute; an exclusion, say, at noon or later might mean locking the stable after the horse had escaped.

On his arrival at his post, the inspector has brought to him all cases suspected to be of a contagious nature. These include measles, diphtheria, scarlet fever, chickenpox, croup, whooping cough, mumps, contagious eye diseases, parasitic diseases of the head and body, and certain other skin diseases.

If the child is found to have a contagious disease. the inspector gives him a printed form, filled in with the child's name and address, a designation of the school, and a diagnosis of the disease. The child is then sent *home* for proper treatment and is not permitted to return until official proofs of cure are presented.

These official proofs are indicated by the character of the case. The school inspector decides in the following cases: Chicken-pox, para-

sitic diseases, contagious eye diseases, mumps, whooping cough, and certain skin diseases.

In cases of measles, diphtheria, scarlet fever, and croup, the child is admitted again to school on presentation of the usual Board of Health certificate.

The inspector mails each morning a report on a printed form to the chief medical school inspector, giving the total number of children examined and the names, ages, addresses, and diagnoses of children excluded.

This ends his official duty. He does not prescribe for the children excluded, nor does he visit them. They are made to understand, of course, that they must acquaint their parents or guardians with their condition. The form or card handed to them is for that purpose. They must be attended at home by their family physician, or, if too poor for that, must resort to the dispensary. But the medical school inspector is done at this point. If the case is one calling for such attention, it comes under the supervision of the district medical inspector or other agency of the health department.

It is apparent that under the system here outlined the school teacher plays an important part Upon him or her, as the case more often is, rests the duty of picking out the suspected cases. And the difficulties of the task are increased by the unwillingness of the children and, sad to say, of the children's parents, to disclose the existence of an ailment. It might be imagined that the system would prove weak at this point; but such is not the fact, by reason of the high degree of intelligence and zeal which has been brought to the work by the teachers in every part of the city. The medical inspectors everywhere will testify to the alertness of the teachers and the increasing skill which they develop, by experience, in the detection of those signs of "something wrong" which are the sufficient danger signals for the business in hand.

In the good old days, if a teacher detected a pupil scratching vigorously in his hair, she corrected the breach of manners by clouting him on the head. Now she turns him over to the medical inspector as having *pediculi capitis*. Or, instead of allowing a child to come to school day after day with large blotches of ink smeared over its face, she brings the victim to the inspector with her diagnosis of ringworm.

The work at its inception was unnecessarily arduous, on account of the vast number of children seen, because of a misapprehension on the part of the teachers as to the nature and scope of the work. We were called upon to examine children exhibiting every sort of symptom described in a patent-medicine almanac. I remember one of my first experiences. I was visiting a parochial school with an attendance of about one hundred and fifty. The sister in charge had placed at my disposal a small room, where I could interview my little patients in private. Imagine my surprise, on going to the school one morning, at finding my room packed with children, with a double line extending into the hall. I thought I had struck an epidemic; and, while grieved for the victims, I felt a professional elation in the thought that it was to be given to me to demonstrate the value of the system. My emotion subsided, however, with the first case. The child was crying, with its hand on its lower jaw, and my epidemic vanished through the door of the nearest dentist. To complete the tale, I examined forty-seven

children, and the only one to exclude was that of a tot six years old, who displayed a ringworm. The teachers know better now.

And not only have the teachers grown more expert. but the parents also are becoming both more enlightened and more vigilant. Take, for example, parasitic diseases of the head For the first three months of the establishment of the system there were excluded 2,627 cases; whereas, for the entire year 1898, with a far greater number of schools under surveillance, there were excluded but 3,502. This education of the parents, it should be noticed, is, to a conspicuous degree, compulsory. The child excluded cannot return to school until free from disease Yet, if the child fail to return within a reasonable time, the truant officer visits the home to know the reason why. Both parent and child are thus between two fires; and the parents, especially, find that a systematic resort to soap and water and the general cultivation of cleanly habits are the royal road to their own comfort. The children must be clean if the schools are to relieve the parents of their care.

But the matter by no means stops here. The same principle operates measurably in all cases. The parents become alive to the importance of hygiene; they wake up to the value of pure air, good water, cleanly surroundings and cleanly habits.

And here, indeed, we find what may be described as the great secondary benefit of the system, but which will undoubtedly prove, as time goes on, the benefit of the highest importance of all. The direct work is the prevention of the spread of disease; but the ultimate effect, in the education of the mass of the people, will be to prevent the origination of disease. Primarily we seek to check the transmission of contagious diseases by dealing with the children. Ultimately, we raise the standard of health in the entire community by instructing the whole people in the modes of right living. And here I wish to point out, or rather to emphasize, the fact that the scheme of medical school inspection attains its highest efficiency and value because it is a part of a greater system—a system which has practically been developed in the sense of scientific, persistent and forcible planning within the short space of fifteen or twenty years. Beginning with the wonderful work of Lister and the practical rediscovery of antiseptic and aseptic treatment, a brilliant light was thrown over the whole field of medicine, and the great truth was manifested with all the force of a new revelation, that the secret of the health of humankind lies not so much in the cure of disease as in the *prevention* of it. From this root, indeed, we have all the growth of modern sanitation.

The statistics of our subject, from the very nature of the field, cannot show the real results of the work—for the results are negative: the prevention of contagion. Nevertheless, they are in a high degree suggestive, and serve to illustrate the scope of the work The following are compiled from the *Quarterly Reports of the Board of Health* for 1898, the annual report not having yet been published:

The total daily attendance, taking the average, was 203,095, distributed through 230 schools.

There were examined 139,965 pupils; of these 7,606 were excluded.

The causes of exclusion were as follows:

Parasitic diseases of the head.	3,502
Contagious eye diseases	1,627
Skin diseases	703

Mumps	517
Chicken-pox	380
Whooping-cough	276
Measles	253
Parasitic diseases of the body.	152
Diphtheria	118
Scarlet Fever	32
Croup	25
Miscellaneous	21
	7,606

Every one of these 7,606 cases was not merely a case of disease in itself, but a seed of disease, planted in a most fructifying soil, with all the conditions present for its rapid and widespread multiplication. Consider for a moment. There are in the borough of Manhattan approximately 200,000 in attendance at the public schools, while the total population is about 2,000,000. What will it mean to prevent these 200,000 children (or ten per cent. of the population) from being cultivators and disseminators of contagion? It will mean first and obviously the elimination of the greatest causative factor in the production of epidemics. It has been no uncommon thing in the past to see certain public schools closed up on account of the raging of an epidemic among the children and the families to which they belonged. Under the system now in practice this has already become an impossibility. It will mean, secondly, the suppression of numerous manifestations of disease which, while not presenting the danger of an epidemic, nevertheless amount in the aggregate to a vast sum of physical ill.

It is manifest, as I have said, that the statistics of the subject are merely indicative of the real results achieved. The inspection system removes the seed of disease from the soil. Just how much harm it thereby prevents it is impossible to say. But the good is not therefore either intangible, theoretical or uncertain.

Some years ago a cow kicked over a lamp. Had Chicago possessed a thoroughly efficient fire department, the blaze resulting might have been lost sight of in the statistical reports among the "miscellaneous" insignificant fires. But the efficient department had not been created, and half of Chicago was laid in ashes.—*The New York Medical Journal.*

"The Russian Government began to meditate a railroad connecting the western and eastern boundary as early as 1860, but with so little definiteness that seven years later, in 1867, it sold Alaska to the United States for $7,000,000, because it was felt that Russian America must forever remain too far away. If this sale had not been made we might to-day be anticipating the early completion of a Russian railroad, not to Vladivostok, 4,500 miles from our nearest seaport, but to Fort Wrangell, almost at our own doors on Puget Sound"

In March, 1891, Czar Alexander III. signed the ukase giving the imperial sanction to a railroad across Siberia. On the following 30th day of May the present Emperor, then Czarovitch, on his way around the world, visited Vladivostok and drove the first spike. On December, 1892, work was begun in earnest. The work has so far progressed that even now it is considered practically finished, and it is expected that it will be actually completed in 1903; $150,000,000 have been appropriated for its cost, and it is thought that it will be sufficient to finish the work.

The Trans Siberian railway has its official starting point at Tcheliabinsk in the Ural Mountains, and its eastern terminus at the port of Vladivostock.

ENGLAND'S DEBT TO MILTON.

WE considered, a short time ago, England's debt to Wordsworth The appearance of Professor Corson's "Introduction to the Poetical and Prose Works of John Milton" (Macmillan & Co., 5s.) suggests the even greater debt that England owes to Milton We say "greater," though we must make it clear that in a certain *realm of poetic inspiration* we think Wordsworth supreme. We should not dream of comparing him as an artist, with Milton; we should not dream of suggesting that either his learning or his sheer intellectual power was comparable with that of Milton. It was as regards the subtly blended relations of Nature and humanity that Wordsworth struck a note unique in poetry, conveying to us far-off hints as to our *nature and destiny which have revolutionized* English thought. But Wordsworth himself, as one of his noblest sonnets testifies, owed not a little to the inspiring example and lofty idealism of Milton; and we think that England has been a different nation from the fact that Milton was born a citizen of this land. It is not only that a line of poetic creation, in which Keats and Tennyson have been the greatest names, has proceeded from Milton. It is not only that to Milton, as Arnold says, we owe the one conspicuous example of the "grand style,' the one illustrious example of structural grandeur that we can show to the world as exhibiting the capacities of English poetry. It is the total personality and general achievements of Milton that we regard as constituting the immortal heritage, not only of this country of ours, but of all English-speaking people for all time.

If we want to know what Milton did for us, we must say that, excluding Spenser, who, as the "poet's poet," has never been and will never be read except by a few, Milton was the first and supreme poet who introduced a high, serious and noble strain into our literature and life, clothing it in the most perfect artistic forms ever conceived among us, and permeated it with an idealism sane and (in the best sense of the word) *thoroughly English* on the one hand, while yet religious and divine on the other. He initiated us into the love of divine things, he redeemed us from the dominion of earthliness, We have still much of the sot and the clown in our national life, but few of us realize the nature and extent of the mere carnal life of the mass of Englishmen until the Puritan movement had begun seriously to take hold of *their minds.* The *Anglo-Saxon* (we will not go into the question of the diffusion of a Celtic element; it is enough that the substratum of our population was Anglo-Saxon) was descended from sensual marauders, whose conversion to Christianity was largely nominal, given to gorging and drinking, filled, to use the Apostolic words, with "desires of the flesh and of the mind." It was necessary that a powerful antidote to this animalism should be found, and it was found in Puritanism. First came the great Lollard movement, the ground for which had been prepared by the Franciscans, and to this movement we may trace the beginnings of serious popular thought, religious earnestness, social reform, intellectual freedom, and that belief in a doctrine of "right" to which no race of mankind has ever been wholly indifferent. Persecution could not kill Lollardry, and the seed it sowed came up again in the reign of Elizabeth, when it assumed the form of serious life and demo

cratic proclivities in Church and State. The debauches and buffoonery of James I.'s Court only deepened the new Puritan conviction, and when the hollow graces and deep rooted immorality of the Court and aristocracy revealed themselves full-grown under Charles I. Puritanism stood forth as the political palladium and moral salvation of England.

Of this great movement towards high seriousness of life, towards a worthy conception of the ends of man's existence, Milton was the supreme exponent, and he imparted to it a breath of idealism, a spirit finely touched to fine issues, a largeness of view, a sense both of exaltation and of emancipation which, in the absence of his magnificent genius, that movement might have lacked. Superficial chatter can only look at the sour, sad side of this movement, which has really created the England we care for. But all movements must be judged by their highest products, and in Milton we see the crown and flower of Puritanism, the genius who has justified it for all time. We know that he was not in all respects at at one with either Puritan doctrine or discipline. His theological views diverged in important particulars from the Westminster Confession. His "Doctrine and Discipline of Divorce" could not have found favor in many Puritan households. His entire absence from religious service would have subjected him to severe censure in a New England Puritan township. But he stood supremely for the high temper, the strong, firm outlines of the Puritan character; he stood supremely for political and intellectual liberty; and he was able to present to England these lofty ideals in the terms of a gorgeous and consummate literary expression, unsurpassed in its way, and never likely to be surpassed in the English tongue. To call Milton a politician or a moralist or even a reformer, would be to apply to him words stunted, dessicated; in a sense he was all these, but he was more. No Englishman who ever lived has so fully realized the idea of what Israel meant by a prophet. Yet he was a prophet who was also a poet, versed in the finest details of his art. In him the sons of Zion and the sons of Greece were reconciled; in him was seen all the learning of his age, the most ardent yet most delicate service of the Muses, but all his vast and varied accomplishments were fused in the supreme devotion to truth and liberty, and the desire to make of England a worthy temple to these divinities. There has been no such combination of gifts, no such diverse powers incarnated in one person in England's history.

For England herself Milton mainly desired the embodiment of these ideals: intellectual freedom, the position of the leader of the cause of liberty in Europe, and that worthy and noble inner life in the absence of which the outer forms of liberty are worthless. The "Areopagitica" is the greatest plea for the freedom of the mind ever written, let alone its splendor as a piece of prose; and though we have had our reactions since its production, in effect it killed the despotism over the mind. During the whole of the seventeenth century a Machiavellian despotism was desolating Western Europe, and preparing the way for unutterable tragedy in France Milton, who had lived in the land of Machiavelli, and who saw with prophetic insight what this meant, roused England and Europe (he proudly asserts, with a noble egoism akin to that of Dante, of his work that "Europe talks from side to side" of this great task) to a sense of the danger. In "Paradise Regained",

we find a great part of the poem devoted to the idea of that inner freedom, that liberty of the soul, to be gained solely by obedience to divine law which should come in priority to mere political liberty, as the real guardian and guaranty of free institutions. Milton was no democrat; he was an aristocratic republican, like Plato; he despised the mob as truly as he detested tyrants; he was for an ordered liberty, a commonwealth of men whom, as Cowper said, the truth had made free, living under the reign of law. If our life and influence as a nation are to stand for a living influence in the world, if we are to be saved from the very real perils of materialism, we shall go to Milton for our ideal.

Matthew Arnold, in his essay on Milton, looking forward to the spread of Anglo Saxondom, and quoting Heine as to the contagion of Anglo-Saxon vulgarity, says that the superb austerity of Milton will save us. So long as Milton is a power, the progress of the English speech cannot mean the spread of vulgar contagion. There was recently a discussion as to whether Milton was still read, the majority of contributors, if we recollect rightly, being of opinion that he was not. It will be an evil thing for England if that is true. But it is a notable fact that the work of Professor Corson, to which we have referred, comes from America, where serious study of our great poets is far more general (to our shame be it said) than in the old country. It is new countries with their mushroom towns, their rush of life, their crude methods, which all need the chastening influence of a great idealist. We gladly welcome, therefore, the sign that Milton is loved and studied in the great Republic whose infant origins proceeded from the same great movement which gave him birth. Yes, America, as well as England, owes a mighty debt to John Milton.—*The London Spectator.*

EDITORIAL NOTES.

Deliver not the tasks of might
To weakness, neither hide the ray
From those, not blind, who wait for day,
Though sitting girt with doubtful light.

"That from Discussion's lips may fall
With Life, that working strongly, binds—
Set in all lights by many minds,
So close the interests of all."

We commend to our readers the article we publish this month from the *Canadian Churchman*, on the all important subject, Religion in Education. It is gratifying and a most hopeful sign, to note the increasing attention which is paid to this matter all over this continent as well as in the Mother Country. It has seemed to us that what the *Canadian Churchman* proposes is quite practicable. Surely Christian people can agree on how to use the Bible in the schools so that its teachings shall become influential in the formation of the character of the pupils.

We thank Superintendent, G. D. Goggin, M.A., for his annual report of the schools in Western Canada.

The Hon. Edward Blake has resigned the Chancellorship of the Toronto University, and at the same time the Hon William Mulock has resigned the Vice-Chancellorship. Both these gentlemen assign the same reason for withdrawal from the management of the University, viz., pressure of work and absence from the city. The country is much indebted to the Chancellor and Vice-Chancellor for their valuable services as well as for the amount of money given by them to the University.

The annual income of the University failed to meet the annual expenditure by $14,000. The pressing question now is how to meet this large deficit.

THE UNEXPECTED.

Such a storm in St. George's Channel as we had in the end of July, while hurrying with all speed to Liverpool, would be more in keeping if it had been in southern Ontario. Loud thunder, frequent and vivid lightning, constant rain and high winds worked steadily together for nearly twenty-four hours. The consequence was that the steamer was several hours late in getting into the Mersey.

Everyone has heard of the Estuary of the Mersey, full of ships from all climes; the extent of the Liverpool docks; all true and more than what has been heard. But very seldom does anyone hear of the wilderness of a stone house filled with luggage, into which all you have in shape of trunk or valise, etc., is carefully put by the men of the steamer; thereafter you have the pleasant task of getting yours. We have no time to describe this piece of work; no delay at Liverpool; train ready to leave for London; smoothly and rapidly it will carry its passengers to London, a distance of 200 miles, in four hours.

How can a person pass the stately homes of England without a word, the blessed homes of Britain! Their beauty, their fitness for family life was not unexpected, therefore the virtue of silence is in order. On the Friday when we arrived in London we found the temperature 91° in the shade. We did not expect such heat, and would much prefer 91° in the shade in Toronto than in London.

I found the Thames larger and wider, and its current much more rapid, than I expected! Yea, London owes much to Father Thames. Every time I make an attempt to write about London my spirit weakens; I stand before the Capital abashed.

To a British subject a visit to the Old Country is to drink pure wine. Living in a distant part of the Empire he hears, he reads, of such things as London Bridge, Blackfriars' Bridge, Charing Cross, Westminster Bridge, the Abbey, Trafalgar Square, the Thames with its forest of masts — the Thames, famous in story old and new. The writer was gladdened with a sight of the river, its size, the swiftness of its current and the ebb and flow of its tide. The English are proud of their river, and no wonder. The steamers on the river—ever full of people, always changing—carry you to any part of the city on the river, cheaply and quickly. On your trip seaward you see all kinds of craft—sailing boats, steamers, row boats, and the clean, trim war-vessel of nearly all makes and sizes. We must land at Greenwich. The afternoon was perfect, the sail most enjoyable, but we must stop off at Greenwich. What British subject has not heard of Greenwich? Here is the Royal Hospital, founded by William and Mary at the close of the 17th century, for soldiers and seamen disabled in war. There is now a large school connected with the hospital. The way leading to the observatory is up a rather steep acclivity, through Greenwich Park, a very beautiful park of 200 acres uninclosed, where tame deer are seen browsing and enjoying perfect freedom, not seeming to care nor fear the number of boys and girls, equally free, playing in the park—a

sight to rejoice at and to cherish with pleasure. The building, a plain, stone edifice, well built, has the usual wind measurers visible on the top. Our visit was too late in the afternoon for admission to the observatory, so that we might see the instruments, etc., etc., and pay our respects to the distinguished Canadian in charge of the observatory, all which was very much regretted by us. On the wall outside, a clock was fixed, which gave the exact Greenwich time. On another wall were found the standard yard, foot, etc. Historic observatory! On this well-chosen site, and in this fine park, you modestly give the correct time and preserve the true standards for business throughout the whole British Empire. The elevation of the te is 180 feet above sea-level. The sight from the observatory was charming and impressive; the sun was sinking slowly over London; on every side you were greeted with views enchanting; the park had on its best dress, and you were cheered with the joyous laugh and shout of girls and boys. Merrie England! What shall be said about Trafalgar Square and its splendid lions in metal, evidence of Landseer's genius? The oftener you see them, the more, like the Falls of Niagara, they impress you as symbols of defiant and unconquerable strength. Perhaps among all the monuments to men of renown in all the walks of life with which London abounds, none of them appealed to me more than the Westminster column, which was erected in 1854-59. to former scholars of Westminster school who fell in the Crimea or the Indian Mutiny.

Most unexpected to us, an invitation from the Canadian Commissioner, to an afternoon party at his London residence, about thirty miles out, where we met a number of Canadian friends. A beautiful afternoon it was, and a highly appreciative gathering.

A Cambridge graduate, a Pembroke College man, kindly went with us from London to Cambridge, and for the time being put us into residence. Felt in Cambridge as if I had a right to be there; no doubt owing to the fact that my professor in mathematics at college was a graduate of Cambridge, and a St. John's College man. Reader, mark these names! Newton, Milton, Tennyson; any man, unless petrified by self-admiration, must be humbled and therefore bettered by being, even for a short while, in Cambridge.

28, 7, '99. Oxford. By the assistance of a kind friend was lodged in one of the houses for undergraduates, near to Worcester College. My view of Oxford was got from the top of the Radcliffe Library, on a summer day; the sun shining in its strength. The city lies on a flat, between the Isis (Thames) and the Cherm W. Beyond this flat the spectator looks on all sides upon a beautiful country. Oxford, a larger city than Cambridge, and strikes a stranger as being more joyous. Both university towns and full of colleges; both towns of immense intellectual and spiritual powers. Cambridge sober, serious; Oxford (may I be allowed to say?) with more dash than the sister town. I was especially favored by having the privilege of being in Oxford over the last Sunday in August and I count a chief part of that privilege having heard a sermon by a clergyman of the Church of England; a more evangelical sermon I never heard. Here lived Wycliffe, Moore, (Sir Thomas), Locke, etc., etc. It is good for a man to live in Oxford, if only for a few days.

CURRENT EVENTS.

THE Madras Educational Conference manages, thanks mainly to the indefatigable exertions of its Honorary Secretaries, to maintain a healthy and interesting existence. The opening session was graced by a pithy and sensible speech by the new Director of Public Instruction. We refer this month to only one sentence, but it presents in a happily concise way the doctrine that this journal has never failed to preach in season and out of season. Mr. Stuart said:—

"I think some attention may profitably be given to the improvement of the position, pecuniary and other, of the teacher. For without satisfied teachers, it is impossible to get good teachers; without good teachers there can be no good teaching; and unless we have good teaching—much better teaching than a great deal of what is given now—the education of the country will make no progress either extensively or intensively."

"Satisfied teachers,"—how many satisfied teachers are there in the Presidency? What percentage can we expect to be satisfied with their present prospects of pay and promotion? We know it is the fashion in some quarters to preach the doctrine that teaching is a holy and sacred work, that the teacher should be above all such mundane considerations as filthy lucre and public approbation, finding his reward in a good conscience and a glow of satisfaction in his labor alone. This is a consoling doctrine to the preachers, mostly managers and especially teacher-managers, who desire to excuse the way in which they sweat their subordinates; but every one knows that it is all nonsense. The teacher is, or ought to be, like any other professional man. Choosing a profession, he is animated by the natural desire to do well in it, together with the hope that proved ability will bring the ordinary rewards of success. The lawyer tries to be a good lawyer, and if he is a good lawyer, he meets with an ample reward. The physician tries to be a good physician, and, if he is a good physician, he too fails not of his substantial recompense. The teacher tries to be a good teacher, and, if he is a good teacher, ought to—and in some countries does—receive the guerdon of his labors. But here what does he receive, or what can he expect to receive? Apart from the favored few, he gets more kicks than halfpence; the greatest ability, the most conscientious earnestness, the highest technical training are all thrown away. What follows? The best men are warded off from ever entering the profession, or take it up as a mere temporary stop-gap while preparing for some other calling. Those who enter too often think it useless to devote their best energies and abilities to their work. What they please to give is value enough for the return paid, and so they pass through their service inefficient and careless, doing their routine work and drawing their routine pay with equal regularity. Some, indeed, commence with high ideals and lofty aspirations; they throw themselves with enthusiasm into their work, they devote all their energy and ability to qualifying themselves for the efficient exercise of their profession. But the enthusiasm of youth goes, the cares and expenses of life increase, the teacher sees his class-mates, no whit his superiors in energy or ability, earning comfortable competences at the bar, or rising steadily in office, while he is con

demned to a life of thankless poverty. If he awakes from his dream early, he may throw up his profession in disgust and try another; if he remains on, he remains a disappointed and dissatisfied man; and the dissatisfied teacher can never be a good teacher. So there he stands, an emblem of the degradation of a great profession, a danger signal to all young men to avoid treading the same path. Until the position, pecuniary and other, of teachers be raised, we shall not have satisfied teachers; and not having satisfied teachers, we cannot have good ones.

We are glad to see that in his speech at the Teacher's College, Mr. Bilderbeck protested against this setting up of impossible ideals and standards for the teacher, and the supposition that such windy nothings could ever take the place of a substantial competence and a recognised professional status Of course it is difficult to suggest any means whereby this state of matters can be remedied. It must be a long time ere the headmastership of a High School shall rank in emoluments and public esteem with the position of a District Munsiff or a Deputy Collector. It is easier to note some of the causes. One undoubtedly is the cheapness of education; if education were paid for in some modest proportion of its value, the dispensers would be held in greater consideration by parents and the public generally.—*Madras Journal of Education.*

ONTARIO EDUCATION.

In this country we have unfortunately drifted into the bad habit of either praising to fulsomeness or damning to stupidness everything we discuss. For a time we went into ecstacies over Ontario's educational system, shouted that it was the best in the world, refused to discuss schemes for its improvement and denounced those who even mildly suggested that improvements could be made even in our much-belauded system. As a rule, the truth may generally be found lying somewhere between any two extreme views of a subject, and just now, when condemnation of our schools is the fashion, it is certain that there are many good points in the whole system. What we believe will do more than anything else to make our schools the best on this continent, or elsewhere, is the adoption of a system which will encourage the electorate to choose good men as trustees, and under which the very best teachers will rise to the top of their profession. At present there is a great deal of indifference among the electors about the choice of members of school boards, and the teachers are tied up by red tape regulations until they can hardly move. The teacher possessed of the great gift of imparting knowledge to others, moulding the character of the pupils so that they eventually become good citizens, and whose life and example are a blessing to mankind, has poor chances of success when such gifts are valued only at from two to four hundred dollars per year in rural school sections, and not valued at all unless he or she can pull wires also. In towns and cities the salaries are—in view of the extra cost of living—equally miserable, and the same wire-pulling has too often to be indulged in before any good appointment can be secured. Now the *Sentinel* desires to see a complete change in these matters. There should be the greatest possible interest taken in the election of school trustees, salaries of teachers should be increased by from fifty to one hundred per cent., merit

alone should count in the choice of teachers, the final examination of those desirous of becoming teachers should include the theory and practice of teaching, should be so rigid that incompetent persons could not secure certificates; every scope should be given to teachers to make the very best they can of pupils, guiding them in their studies so as to best fit each for the line of life likely to suit, and there should be absolutely no barrier preventing teachers securing appointments on their merits in any part of Ontario or, in fact, any part of the Dominion. Everywhere it is being at last realized more and more that teaching is a profession, and that men or women entering it should be naturally, as well as by training, fitted for the work. Too often teachers only take up the work as a mere stepping-stone to some other profession. Teaching is a profession of itself, and that, too, of a very high order. To ensure the retention of the best teachers we will one day recognize not merely the necessity for good salaries being paid, but also for seeing that in old age they are not left as derelicts, after giving their best years to one of the greatest of all works—that of training the young. We do not pay much attention to the sweeping proposals of change merely for the sake of change. We desire to see the educational system of the country so framed that the best men will guide it, and the very best teachers will be found engaged in carrying it out. Elasticity is necessary. Individualism is necessary. The present system, especially in Toronto, is based on the idea that the twenty-five to thirty thousand scholars are alike in temper, sentiment and mental calibre, and so the whole school machinery is set to work to make all that vast army of children exactly alike in all the characteristics of finished elementary school training. When such a system is calmly contemplated, it surprises the onlooker. Only the brightness of the majority of our children saves them from inanity. Whoever delivers Toronto's scholars from the thraldom of red tape and rule of thumb will do great work for education and will deserve the blessing of all who desire to see Ontario in reality what it has mistakenly claimed to be—the pioneer in a system of education based on common sense and carried out by those who know and understand what is meant by elementary education.—*The Sentinel.*

VOLUNTARY SCHOOLS.

Mr. Lawrence Baldwin and the advocates of voluntary schools are worthy of all commendation for their faith and works. Undaunted by opposition or the manifest difficulties which lie in their way, they not only set up a voluntary school by way of demonstrating the workableness of their proposal, but even venture to make the endeavor to enlist the Ministerial Association on their side. That this reverend body should have demurred to the acceptance of the theory of voluntary schools, no one can much wonder. Most of them are quite conscientiously in favor of non-denominational religious teaching which could be had without any such measure, which to them would doubtless seem extreme. We may as well make up our minds that on this question we can get no help from such a source. It is, of course, not impossible that the Church of England, if it should attain to its legitimate political importance—a very improbable contingency—then some day, it might receive the same

educational privileges as those which the Roman Catholics enjoy. But such a privilege seems a very long way off, however reasonable the concession may seem. But one of the arguments reported in the newspapers as being employed against the voluntary school scheme seems to us very insufficient indeed. This was the statement that such schools would interfere with the educational system of the province. It was highly desirable, it was argued, that the educational methods should be uniform, and any departure from this seemed undesirable. On this point we must express our entire disagreement with the reverend gentlemen; and we can do so all the more frankly, that, in this case, the maintenance of an opinion different from theirs implies no assumption of superiority on our part. It is a matter on which everyone may legitimately form an opinion of his own, and give reasons for his conclusions without any arrogation of higher wisdom. Now, we have no wish whatever to deny or question the great excellence of the educational system of the Province of Ontario. It was well begun, it has been well developed, and it is well worked. It is a matter of course to refer to the valuable work of Dr. Ryerson; it will soon be a matter of course to do justice to the great educational work done by Dr. Ross. This gentleman has been untiring in his labors, has made himself intimately acquainted with the educational systems of other countries, and has adopted the best foreign methods, so far as they were suited to the conditions of our Province. But Dr. Ross himself has sometimes publicly lamented that there was a somewhat dead uniformity in our results, that there was a growing lack of individuality among the young people who came out of our schools. Now it appears to us, with all respect, that it is this very lack of individuality that the reverend members of the Ministerial Association seem desirous of perpetuating. If we turn for a moment from Canada to England, we shall be struck with the difference of system and the difference of result. In the Mother Country there is very little care for that kind of uniformity in education which is so pleasing to many among ourselves. Each school has its own traditions, its own atmosphere, its own sentiment. Eton and Harrow and Winchester and Rugby are all proud of their history and their character. There is a kind of freemasonry among their members, their "old boys." They don't want to be all alike. They would regret the loss of their peculiarities. Yet they are none the less, all of them, equally good citizens, and fathers, and soldiers. We can imagine many of the officers in South Africa conferring on their old school life with fellow Etonians, or Harrovians, or others, as the case may be. And to many of those who visit England, or who meet with travelled Englishmen, it is a distinct charm to find so many diversities of type. In a book recently published on Anglo Saxon superiority, written by a Frenchman, a great part of the superior influence of the people of Great Britain is attributed to the superior quality of their education. Such a testimony may well be weighed. Leaving this part of the subject, however, and even granting that the movement in favor of voluntary schools may make yet further progress, there surely is something yet to be done in advancing the cause of religious education in our Public Schools. Quite recently we gave proofs only too abundant and convincing of the depth and width of

religious ignorance among the children of our schools; and it is much to be feared that their ignorance of the superficial aspects of biblical knowledge extends to the contents and meaning of the sacred books. The great mass of Canadians are believers in Christianity. Might they not agree upon some system of instruction, which, while respecting the rights of unbelievers. would yet secure to the children of Christians some elementary instruction in religious truth ? How long must this question be asked and not answered?–*The Canadian Churchman*

THE MORAL ELEMENT IN EDUCATION.

Lately, the public has been favored with many views on the improvement which seems to be necessary in the education of the young. The work of the Public schools and of the colleges has been criticised, and the need of more religious instruction has been stated with frequency and force by able educationists.

The Church has a special interest in the soundness of public instruction. We do not say that the Church rather than the State should control and regulate the common school studies, but the Church in doing its own special work is in a better position to know the real value of school training than any other body or institution, and the voice of the Church ought to be heard with respect by the State on that account. Further, the State or the civil authority ought to court the fair and reasonable co operation of the Church in applying or administering the school laws. The civil authority in this latter instance is the people who have the power of electing representatives to the Boards of Trustees, and the people stand in their own light if they either ignore, or object to the help clergymen are so well fitted to give in educational affairs. Church members should see to it that ministers who are by training and talent fitted for such positions are placed where they can serve the community in a sphere second in importance only to that of the pastorate.

This is not a question of theory. Clergymen have done more for education than any other class of people. They are doing so still in England and Scotland, and so far as private schools are concerned they are doing so still in Canada. We do not name Dr. Ryerson; but we find on the boards of the colleges for young ladies and for boys the names of leading ministers whose experience and whose character are of immense advantage to these institutions. Why should not the Public and High Schools of the country have the benefit of the same experience when it can be had for the asking? The answer would disclose a truth that would not be too complimentary to the public conscience, and it is just here that the churches should step in and assert themselves—assert themselves against the influences which sap our institutions and impoverish our public life. A Board of School Trustees should represent the very best elements of the community—not those who can by ward and party influences secure a doubtful place thereon. School Trustees should have better qualifications than personal popularity—they should have high character, a knowledge of educational requirements, as well as aptitude for public business. It does not take many years until the character of the board reflects itself in the teachers and through them in the pupils.

The question of moral culture and refinement is of the greatest impor-

tance in the Public school. Moral character ought to be an essential qualification in every teacher. Nowadays the teacher—aye, and the minister, is judged, good or bad, competent or not, pretty much by the opinion of the young people he instructs, and whose opinions he is supposed to help in moulding. Hence the watchfulness and interest which the Church ought to manifest in public education.—*The Presbyterian Review.*

BOOKS AND MAGAZINES.

We are pleased to acknowledge the receipt of a series of six blank drawing-books, with an accompanying manual on the same, from the well-known publishing-house of D. C. Heath & Co., Boston, Chicago, and New York. They are termed Educational and Industrial Drawing, (Mechanical Series) and are by a very prominent teacher of drawing, Langdon S. Thompson, A.M., Ph.D.

Each book is a teacher in itself, and is well adapted for senior pupils in our Public Schools or pupils in High Schools, especially those who purpose taking up a course in engineering or general technical training. An abundant set of examples in Geometric drawing, Projections and Perspective is given.

H. S. Maclean, of the Manitoba Normal College, is the author of "Introductory Geometry," which is published by the Copp, Clark Co., Limited. We could not recommend its being made a text book. It might be useful to some teachers of the subject and as much so to some teachers of drawing.

The American College in the Twentieth Century, by Clement L. Smith, and Journalism as a Basis for Literature, by Gerald Stanley Lee, are two important articles in the February number of *The Atlantic Monthly.* Mr. Herbert Putnam, who is eminently qualified to write on such a subject, contributes a paper on The Library of Congress. There are at present one hundred and five persons employed in the library. Fifty-six of these are in the direct service of the reading-room. The second instalment is given of Mr. W. J. Stillman's Autobiography, which grows in interest. The Contributors' Club is even more than usually attractive this month. On a City Pavement, and The Calling of the Apostle possess a great deal of charm.

Richard Whiteing, the author of the much-discussed book, No. 5 John Street, contributes to this month's *Century Magazine* an article entitled Paris Revisited. The Governmental Machine, the coming Exposition, is beginning to make itself felt in the magazines. Mr. Whiteing's article is beautifully illustrated by André Castaigne. James Whitcomb Riley has written for *The Century* a couple of poems about children, called The Hoosier Youngster. They have been successfully illustrated by Florence Scovel Shinn "A Touch of Sun," the story in two parts by Mary Halleck Foote, is concluded in this number. There is also a characteristic short story by George Hibbard, entitled "A Thing Apart."

The Book Buyer for February contains a review by Mr W. D. Howells of the new edition of Mr. Stockton's work, which is well worth reading. Thackeray—A Protest, is an essay by Maud Frouke, defending Thackeray's influence on young readers. It seems strange that any defence

of Thackeray's truth and tenderness should be needed now. His letters to Mrs. Brookfield should have helped to settle that question.

The Living Age for February 3rd contains an agreeable short story taken from Macmillan's Magazine. There is also an essay by Ferdinand Brunetiere, republished from the *Gentleman's Magazine.* In the supplement James Bryce and A. J. Quiller-Couch are the two authors whose work is mentioned.

The following publications have been received :—

From the *Cambridge University Press*, Geometrical Drawing, Part I., Plane and Elementary Solid, by W. H. Blythe.

Ovid, Selections from the Tristia, edited by H. F. Morland Simpson.

The Anabasis of Xenophon, Book v, edited by G. M. Edwards.

The Æneid of Vergil, Book v, edited by A. Sidgwick.

Gai Juli Cæsaris, De Bello Gallico, Liber v, edited by E. S. Shuchburgh.

Athalie, Tragédie par Jean Racine, edited by H. W. Eve.

Reine en Angleterre, a selection from Malot's Sans Famille, edited by Margaret de G. Verrall.

From *George Bell & Sons*, London :—

Vergil Æneid, Book ii, edited by L. D. Wainwright.

Vergil, Æneid, Book iv, edited by A. S. Warman.

From *Macmillan & Co.*, London, through their Toronto agents, The Copp, Clark Company :—

Object Lessons in Elementary Science and Geography Combined, Vol i, Standard I. and Vol. ii, Standard II, by Vincent I. Murché.

Bookkeeping for Elementary School, Stage I., by J. Thornton.

From *D. C. Heath & Co.*, Boston :—

Scènes de la Révolution Francaise, from the Histoire des Girondins, by De Lamartine, edited by O. B. Super.

From *Ginn & Co.*, Boston :—

Ovid's Metamorphoses. Books i. and ii, edited by W. I. Peck.

From *Houghton, Mifflin & Co.*, Boston :—

Rembrandt, by Estelle M. Hurll, a collection of pictures, with introduction and interpretation.

AT the opening of the Normal School, Toronto, on the 18th of last month, Rev. Dr. Potts referred to a solution of the teacher's salary question, to which we have frequently alluded.

Rev. Dr. Potts, after a passing reference to his work in connection with the school, stated that the teaching profession was not properly paid. He wished they could have a law protecting teachers from boards of trustees. The law should regulate the minimum salary for each grade. The poorest paid professions were the teaching and ministerial. The future of the province was to a considerable extent in the hands of the incoming teachers of the Public Schools. He referred to the first grant made for school purposes, in 1816, when it was stipulated that none but British subjects should be allowed to teach, but he did not think that was necessary now, as he was sure they were all loyal Britons. He wished they had reached that point where students would enter the teaching profession with the view of making it a life-long work, "that is," he added, jokingly, "as far as the men are concerned. I would not like to bind the girls down for a longer period than five years." In closing, he emphasized the desirability of the teachers being Christians, and inculcating in the young minds a spirit of reverence and love for the Divine.

Western Assurance Company.

The Annual Meeting of Shareholders was held at the Company's Offices, in this city, yesterday. The President, Hon. Geo. A. Cox, occupied the chair.

The following Annual Report of the Directors, with accompanying Financial Statement, was read by the Secretary.

Forty-Ninth Annual Report.

The Directors beg to submit herewith the Annual Statement of the Company's accounts for the year ending 31st December last.

The Revenue Account shows a satisfactory growth in premium income, and after payment of losses and expenses there is a profit balance of $118,642.60 as a result of the year's transactions. Two half-yearly dividends have been provided for at the rate of ten per cent. per annum, as well as an amount to cover depreciation in securities, and the Reserve Fund has been increased to $1,100,380 50.

Taking into account the fact that during the year 1899 the fire losses in the United States were exceptionally heavy, the Directors feel that these results must be regarded as eminently satisfactory.

For some time past your Directors have had under consideration the question of extending the agencies of the Company beyond the limits of the North American continent, and shortly before the close of the year arrangements were completed for the establishment of a Branch office in London, England, under what appear to be favorable auspices.

GEO. A. COX, President.

Toronto 26th Feb., 1900.

Summary of Financial Statement.

Total cash income	$2,532,741 50
Total expenditure including appropriation for losses under adjustment	2,414,098 90
Balance	$ 118,642 60
Dividend declared	100,000 00
Total Assets	$2 321,762 85
Total liabilities (including capital)	1,221,382 35
Reserve fund	$1,100,380 50
Capital paid	1,000,000 00
Capital subscribed	1,000,000 00
Security to policy-holders	$3,3100,380 50

The President, in moving the adoption of the Report, said:—It cannot fail to be gratifying to the Shareholders as it is to the Directors and officers of the Company, to note the evidence of the appreciation by the insuring public of the security offered by the "Western" to its policy holders which is afforded by the growth in the volume of business transacted—the total income for the year having exceeded for the first time in the history of the Company, two and one-half million dollars. It is still more satisfactory to note that, notwithstanding the exceptionally heavy fire losses which have occurred in some of the chief cities in the United States—where the business proved generally unprofitable to the companies engaged in it—we are able to show as a result of the year's transactions a profit balance of $118,642. The experience of the year 1899 in Canada was exceptionally favorable, and the diminished fire waste in this country is certainly a matter of congratulation, aside from our interests in the business of fire insurance. It is to be hoped that the introduction of improved fire protection in our cities and towns, and the adoption of more substantial methods in the construction of buildings, will tend to a further reduction of the burden which the payment of some five million dollars per annum by insurance companies for fire losses in Canada, imposes upon the community, for I need scarcely say that this has to be provided from the premiums collected from the insuring public. I desire to emphasize what I believe to be fact—that it is only by adopting measures that will reduce this serious annual waste that any material reduction in the tax which the public pay in fire insurance premiums can be brought about, for it is only necessary to refer to the Government Reports, showing the income and expenditure of companies licensed to do business in the Dominion, to prove that there has been, during the whole period embraced in these returns, but a very moderate margin of profit to the companies at the rates and under the conditions which have prevailed in this country in the past.

In this connection it may not be out of place to refer to the fact that during the past year a number of new companies have come into the field, offering fire insurance at lower rates than those current with the old established offices. It will be interesting to observe whether these experiments will prove more successful than previous attempts which have been made to afford indemnity against loss by fire on more favorable terms than companies which have been long engaged in the business feel safe in offering. While, as insurers, we may hope these new companies may have discovered the secret of combining cheapness with security, we cannot overlook the fact that the records of the fire insurance business in Canada during the past twenty years show a loss of upwards of two million dollars of capital which was invested in companies organized to transact business at what are termed "cut rates." We may at least feel assured that companies working upon these lines, whose entire cash assets are limited to fifty or sixty thousand dollars, are scarcely in a position to assume any considerable share of the many millions of liability which fire insurance companies are carrying for the protection of merchants and property holders in Canada, and until it has been shown that, with due regard for the safety of stockholders and the security of policy-holders, any material reductions can be made in fire insurance rates in this country, your Directors do not feel warranted in advocating any departure from the policy we have been following for many years past.

But to return to the consideration of our business during the year under review, it will, no doubt, be interesting to Shareholders to learn that the Marine Branch, which has been responsible in some former years for rather serious losses, has shown a profit upon the business of 1899, and that the general outlook in this branch appear to be more promising than for some time past.

In our earnings from interest there has been a falling off, such as might naturally be looked for owing to the reduced rates obtainable, particularly upon the class of securities which are held by this Company.

There is one matter to which I wish particularly to refer at this time. It is now within a year of half a century since the Company commenced business in Canada. Some twenty-five years ago it completed its system of agencies throughout the United States, and I think I am warranted in saying that it is now established over the whole of the North American continent, on a favorable footing, with an efficient force of Branch Managers, Special Agents, and Local Agents working in its interests. Under these circumstances your Directors have turned their attention to the consideration of the question of the desirability of following the example of the majority of the successful British fire offices and embracing a larger field of operations than we at present occupy. In view of the efforts which are being made—happily with no small measure of success—to enlarge the trade relations between the Mother Country and her self-governing colonies and to cultivate intercolonial