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A COMPARISON.

BY W. J. ROBERTSON, M A., ST. CATHARINES.

THE Canadian people occupy the somewhat unpleasant and anomalous position of being neither wholly dependent nor independent. Theoretically we are dependent on the Mother Country; practically, as regards legislation, we are almost independent. Nevertheless the fact that we are not wholly released from the protection and fostering care of the mother nation, has a very serious and important effect on our customs, laws and literature. We are no longer children, yet we have not the privileges and responsibilities of manhood. We are like grown-up sons living at home—free from parental discipline, without the care and anxieties of family life. Besides the effect on our national character and ways of thought of this uncertain and unstable political status, there must be added the silent and powerful influence of a neighbour—great in territory and population, speaking the same language, professing the same creed, and very largely governed by the same laws. Yet while the similarity between British and American laws, customs, and forms of government is very marked, there are many points of difference, which to the casual observer escape attention. As Canadians we are presumed to be controlled by British influences, and to live under a British form of government, and to have adopted the British Constitution as a model. How far this is true it is the purpose of this paper to show in an imperfect fashion, and shall endeavour to sketch the principal points of difference between the English and American Constitution, and to show the position the Canadian Constitution occupies with regard to these differing yet analogous systems.

1. The first point to be noticed is that the British Constitution is said to be an *unwritten* one; the American a *written* one. That is to say, the British Constitution is not a formal document defining the duties, powers and rights of the Government and the people, while the United States Constitution is such a formal written statement of duties, rights and powers.

This distinction may be accepted as in the main correct, although it is not by any means wholly so. The British Constitution is not wholly unwritten, nor is the American Constitution as it is interpreted wholly written. In England we have the Great Charter, the Petition of Right, Habeas Corpus Act, Bill of Rights and Act of Settlement, not to mention a host of minor Acts, all defining and limiting the rights and duties of king and people. On the other hand, in the United States the ambiguity of certain clauses of the Constitution leaves wide scope for the courts, especially the Supreme Court, to give their own interpretation of the meaning of the Constitution. And this liberty of interpretation has been freely used, especially during periods when great questions were at issue, and during the formative period of the Union. Such questions as the right to establish a United States Bank, to impose protective duties, etc., have been settled, not so much by an appeal to the written Constitution as by a very free interpretation of the spirit of that Constitution by the judges of the Superior and Supreme Courts. While it is necessary thus to point out that a rigid line of distinction between the two Constitutions cannot be drawn in this fashion, we may accept the distinction in the broad sense of the terms to be true. It is interesting and important to notice what follows from this radical difference in the two systems of government. The practical result is expressed by saying that the British system is an *elastic* system, while the American system is *inelastic.* By these phrases we understand that the British Constitution is capable of adapting itself readily to the varying needs of the people, while the American Constitution, on account of its written and therefore rigid character, cannot so readily adapt itself to the needs of the hour. The fact is a very important one to notice, and to English people it is a radical defect in the American Constitution that it does not readily bend, while to American people it is considered an excellence in their system that it is not easily changed by the passing waves of public opinion. The cause of this *inelasticity* in the American system is that no change can be made in the Constitution without first obtaining the sanction of an overwhelming majority (two-thirds) of their two Legislative Assemblies, and also of (three-quarters) the States of the Union, voting as States. This majority—three-fourths—renders it practically impossible for any change to be made, except under abnormal circumstances such as followed the close of the great Civil War. On the other hand, under the British system a bare majority of the House of Commons and the House of Lords can at any time change the Constitution in its most essential features. The British contend that a system so plastic and easily adapted to popular opinion prevents strife, confusion, heart-burnings, and ensures a peaceful and successful solution of political problems. The admirer of the American Constitution says that what it loses in *elasticity* it more than gains in permanency and stability. The Englishman points out that under the British system the abolition of slavery could have been peacefully accomplished, the American retorts that his constitution ensures the rights of minorities, and effectually dispels the fear of the rule of the ignorant and vicious among the masses—a fear that haunts some of the best minds among British publicists. The American Constitution has been well described as "an elaborate system of checks and balances," a system in which minorities may and sometimes do rule, a system in which one branch of the Legislature checks the other branch, and in which the Executive may thwart temporarily, if not permanently, the popular will. On the contrary, the British Constitution of to-day demands the rule of the majority—it demands the supremacy of the people's branch of the Legislature, and compels the Executive in the long run to conform to public opinion. Whatever may have been the operation of checks and balances in the past, it is certain that to-day in the British Isles no check exists on the popular will except moral checks. We have now reached two points of distinction between the British and United States systems, viz., the distinction between a *written* and an *unwritten* Constitution, and the fact that in consequence of this difference the British system is *elastic*, and readily changes and adapts itself to the changes in popular sentiment; while the American system is *inelastic*, or rigid, and does not conform itself to the changing circumstances and needs of the people with much readiness.

If we now compare our Canadian Constitution with the British and American in these two points, we are struck with the fact that we have borrowed something from both systems. Like the American Constitution the Canadian is a *written* Constitution, and we have not the power to change it one iota without the consent of the British Parliament. Our rights, duties, powers, both as Provinces and as a Dominion, are strictly defined by the British North America Act—an Act we cannot change as long as we remain in our present dependent condition. In one sense, then, our system is even less elastic than that of the United States—their Constitution can be changed by the people with considerable difficulty; our's cannot be changed except by the Parliament of the Mother Country. Unlike, however, the United States system, our Canadian system, within prescribed limits, follows the British in demanding a close dependence of the Executive and the Legislature on the will of the people. Our system does not provide many checks and balances; the will of the people is directly felt in our Legislature. This question, however, of the relative influence of popular opinion in British and American Legislation and Government calls for a fuller explanation; and therefore we may say that there is another and cardinal point of distinction.

3. *The British possess a Cabinet form of Government; the people of the United States a Presidential form of Government.* I have used to describe this difference the language of political writers and thinkers, but the phraseology may not be entirely understood. Let me explain. When we say that the British possess a Cabinet form of Government, we mean that Britain is governed by its Parliament, acting through certain executive officers responsible directly to Parliament for their actions, and retaining their posts as long as they possess the confidence of the majority of the people's representatives. This body of executive officers is sometimes called a Cabinet or Ministry. In England all the members of the Ministry do not belong to the Cabinet, in Canada they do. The remarkable feature about the Cabinet is that it has no legal basis, and is not an institution called into being by any Act of Parliament. It is essentially a growth of the last few centuries, and its existence furnishes an excellent example of the way an unwritten Constitution develops in accordance with the wants of the nation. Gradually emerging out of the Privy Council of olden times, it assumed something of its present form in the reign of William III., and was almost completely organized by the time George III. began his reign. Since that time its character and influence have been

somewhat modified in the direction of giving it a greater controlling and directing force in Legislation. The chief characteristic of it is that it consists of a body of men, leaders in one line of public policy, and holding practically the same views on the important political questions of the day. Early Cabinets were often composed of men holding different views; but modern Cabinets cannot exist any length of time without a homogeneity of political opinion pervading them. And these political opinions must be the opinions of the majority of the members of the popular branch of Parliament. Thus, as stated before, the Cabinet is presumed to be a body representing in its executive functions the people at large, and its tenure of office depends upon it continuing to retain the confidence of the majority of the electorate. Theoretically it is a creature of the people, easily removed and controlled by them. Practically, it is considerably more than a creature of the popular will; it not only obeys and carries out the popular will, but often controls and directs it. The administration of the day is often the most potent force in politics. Professing to be the mere servant of Parliament and the people, it dictates during the period between one Parliament and another the whole course of Legislation, and frequently exercises the power of a despot in commanding the votes and allegiance of its parliamentary supporters.

Yet, while thus swaying powerfully the whole course of parliamentary legislation it cannot, unless by the will of the people or by fraud, retain its position longer than one term of Parliament, for it must secure the votes of a majority of the people's representatives, and these votes can be obtained only by securing the election of members favourable to its policy and willing to follow its guidance. In the last resort, then, the will of the people must be recognized and obeyed. The great influence of a Ministry over legislation and its commanding authority over Parliament, is largely due to the fact that it wields the power of the people, and also to the fact that the members of the Ministry are also members of Parliament. The importance of this latter fact cannot well be over-estimated. Had our Constitution been developed on lines that forbade the Ministry of the day from being members of Parliament, the whole tenour of our administrative system would have been changed. A Ministry not taking any part in debate, absent from discussions involving the most vital parts of its public policy, would speedily lose the major portion of its influence with both Parliament and people, and would become hopelessly involved in quarrels and misunderstandings. What the presence of the party leaders means in times of heated and excited discussions, every reader and observer of political debates fully recognizes. The leaders of the House not only furnish the most important Bills for consideration and debate, but they guide the course of discussion, inspire their followers with courage, suggest arguments, devise tactics and stratagems, and apply the party whip with great effectiveness to those inclined to waver in their allegiance.

While the Cabinet is thus at the same time the creature and controller of Parliament, it is in another fashion the creature and controller of the Crown. By the Crown it is nominally called into existence; its chief member is chosen by the Crown, and on him is placed the task of choosing his associates. Not only is the choice of a Ministry nominally with the Crown, but its dismissal also nominally takes place by the same authority, provided a resignation does not render a dismissal unnecessary. Parliament practically appoints and dismisses the Ministry, and the Crown registers the wishes of Parliament. Called thus into existence by the Crown, the Ministry becomes the "keeper of the king's conscience," and assumes all responsibility of government. What the Crown does is really done by the Ministry; no choice is left between taking its advice and their dismissal; and this cannot well take place unless another body of men is prepared to assume the responsibility of the Crown's action.

I have purposely lengthened the observations on this point, because the Cabinet is in our Constitution so unique and essential a feature, and its functions are so imperfectly understood, that time is well spent in studying its characteristics.

Now let us turn to the other form of Government—*the Presidential system.* History would seem to indicate that this system was the outcome of a desire to balance one set of forces by an opposing set. Our neighbours in framing their Constitution seem to have sought to prevent too much power being exercised by any one person or institution. Checks are imposed on the Executive by the Legislature; on the Legislature by the Executive; on the Legislature and Executive by the people, and on the people by the Constitution; lastly, the Judiciary is a very powerful check upon both Legislature and Executive. Under the Presidential system more power is given the President than is given the Crown by the Cabinet system. Elected by the people for a fixed period of years, his authority, within the limits of the Constitution, is uncontrolled during his term of office. He exercises in some measure the power of a Prime Minister; yet he is not removable by a vote of Congress, unless for serious offences, and then after a formal trial. History shows that it is practically impossible to remove a President during his term of office. But he cannot initiate any legislation—all he can do is suggest and recommend a line of policy, and leave it to his friends to carry this policy, if possible, into effect.

Although unable to legislate, he can prevent Bills from becoming law by exercising his right of *veto;* and his veto cannot be got over except by a two-thirds vote of Congress. Thus his power of checking hasty legislation is great; his initiatory power very small. The President possesses a Ministry, known as the Secretaries of various important State Departments. But these Secretaries are in no sense of the term the equivalents in power and responsibility of the members of a British Cabinet. They are nominated by the President, the nominations coming before the Senate for approval. The nominations generally are accepted; the approval of the Senate is very much a matter of course. After their appointment the Secretaries are not much more than Heads of Departments, and they are not responsible to Congress; their responsibility is to the President. They act under his guidance and advice; although an influential man like Mr. Blaine doubtless has an important influence on the Presidential policy. The President's Cabinet is then not a real Cabinet—its members cannot be removed by the Congress, and they take no part in Congressional deliberations. If the President and his Cabinet wish to carry out a line of policy, foreign or domestic, the legislation necessary must be carried through the two branches of Congress by their political friends in these Houses. It is easy to see how difficult legislation becomes under such circumstances, when parties are nearly equally divided. The late President, Mr. Cleveland, could speak from bitter experience of the way a Bill, furthered and fostered by the President and his Cabinet, was strangled in its attempted passage through a Senate possessing a small hostile political majority. On the other hand, many a measure having passed through both Houses has come to an untimely end at the hands of the President's veto. Thus we see that the Presidential power, while effective in clogging the wheels of legislative machinery, is most important in furthering legislative progress. Again, while a British Cabinet is generally the representative of the majority of the people, the American President is often the representative of the minority. And this is not an accident, such as may occur in a general election under an unfair system of distribution of seats—for the system of electing a President was designed by the framers of the Constitution as a salutary check upon popular passion and rashness of judgment. The President was and is *elected by men chosen by the people* of the States; this body is known as the Electoral College. The intention was that this College—chosen by the States, not by the popular vote of the nation—should exercise a free choice in selecting the President, and not merely be instruments in registering the will of their States. Now, the original purpose of the Electoral College is lost sight of, and the written Constitution and the unwritten Constitution are directly in conflict. The electors still choose the President, but the votes they cast are the votes of the majorities of the States they represent. Under this system a majority of *one* in the State of New York will give thirty-six electoral votes to one candidate for the Presidency, while a majority of 140,000 in Texas will not give more than the thirteen electoral votes of that State to its favourite candidate. The result is that Hayes, with a popular minority of a quarter of a million, was elected over Tilden; and Cleveland, with a popular majority, was defeated by Harrison. This is one of the anomalies of the Constitution, which proves that the presumedly most Democratic nation in the world is really less controlled by the people than many nations with monarchial forms of government.

If now we turn to our Canadian Constitution, and enquire which of these two systems—the Cabinet or Presidential—prevails, we must answer, that it is the Cabinet System, in its fullest development. In all essentials we have faithfully copied the British Constitution in our form of Executive Government, and in the relations we have established between the Ministry and Parliament on the one hand, and the Ministry and the Crown, or representative of the Crown on the other hand. And this is not true simply of the Dominion, but of each Province, no matter how small *the population. Our system* of Responsible Government is, then, but a reflex of the British system. Our Governor-General and the various Lieutenant-Governors represent, so far as their legislative and executive functions are concerned, the Crown in English politics—their duties are more nominal than real. Like the British sovereign they have certain nominal rights, which, it is expected, they shall never exercise; and which, if exercised, would create a storm of indignation. The ruling force in Canada between one general election and another is the Ministry. In fact, if the history of the last fifteen years is to count for anything, we may conclude that during the period between general elections, the Ministry is practically absolute, and that instead of the Executive being controlled by Parliament, the extreme development of partyism has made it possible for the Ministry to dictate to Parliament. This may, however, be a passing evil, a phase of our political development which will soon vanish.

3. Again, no analysis of the contrast between the British and American Constitution would be complete without calling attention to the fact that owing to the *unwritten* and *written* character, respectively, a great difference exists in the scope allowed the legislative bodies of the two nations. It may be said with perfect truth that the British Parliament is practically unlimited in its power to legislate—that no restrictions of a constitutional character can be placed on its action—in the legislative sphere it is omnipotent. It was said by an eminent British statesman that "Parliament could do anything, except make man a woman, or woman a man." That is, there is no power over and beyond Parliament controlling its action, it is sovereign; and therefore it can do nothing illegal or unconstitutional in the strict sense of the term. There can be no *ultra vires* legislation by the British Parliament—there is no court, no higher authority that can render null and void its legislative action. Of course, a subsequent Parliament may, instructed by popular opinion, reverse the actions of its predecessors; but so long as the legislation is on the Statute Book it is legal. Very different is the situation of the various legislative bodies of the United States, from the Federal Congress to the smallest State Legislature. The Constitution of the United States being a written one, its powers and those of the various States of the Union, are very largely exercised within definite limits. The Constitution being a form of contract between the United States as a whole, and the individual States composing the Union, neither party to the contract can legislate beyond certain bounds. The States have legal and constitutional rights against the Union, and the Union has legal and constitutional rights against the States, while the people have constitutional rights against both. Consequently, should the Federal Congress and the State Legislatures exceed their legal constitutional bounds, the courts can be appealed to, and they have the power to decide whether the objectionable legislation is *ultra vires* or not. And this power of declaring legislation to be unconstitutional, or *ultra vires*, is a power frequently exercised, especially by the Supreme Court of the United States, a body, which, by its numerous and important decisions, has done more than any other agency to settle the meaning of disputed clauses of the Constitution.

If now we compare the power of our Canadian legislative bodies to make laws with these two systems, we find that like the American Legislatures, the Dominion Parliament and the Provincial Legislatures are limited to enacting laws within the sphere of a written Constitution. The British North America Act defines the powers of the Dominion Parliament in its relation to the Provincial Legislatures, and the powers of the Provincial Legislatures in their relation to the Dominion Parliament. Both Dominion Parliament and Provincial Legislatures are unrestricted within their own spheres—outside of these spheres legislative action is unconstitutional, and can be so declared by the courts. The task of passing a judgment on the validity of Dominion or Provincial legislation is generally left to the Supreme Court of Canada, or to the highest Court of Appeal—the Judicial Committee of the Privy Council. Unlike the American people, we have no court within our own borders which has power to finally declare an Act *ultra vires* or not.

This peculiarity in our legislative condition is partly due to the Federal system of government we have adopted, and partly to our dependent political status. As Federal Constitution renders necessary a division and distribution of legislative powers, and therefore a definition of these powers in this respect we are in much the same position as our neighbours; but had we a Legislative instead of a Federal Union, our power to make laws would still be limited by the restrictions imposed on us as a colony.

I have not time to discuss what perhaps may appear to be the most important distinction between the British and American systems of government, viz.: the fact that Great Britain and Ireland are united in a Legislative Union, while the American States are united in Federal Bonds. This subject is too broad to treat here, and the fact is so familiar to all that it is scarcely necessary. Nor is it necessary to dwell on the fact that our Federal system is largely borrowed from that of the United States. Here one important distinction may be briefly noted. Our system was introduced just at the close of the American Civil War, and as that war was ostensibly caused by the claim of several States that each State had a right to secede from the Union when it desired, provision was made in our Constitution for placing limits to the power of the Provinces to legislate, if their legislation should be deemed hurtful to the Dominion as a whole.

Hence we find in the British North American Act a clause which empowers the Governor-General in Council to veto any Act passed by a Provincial Legislature, regardless of the fact that the Act may be quite within the bounds of Provincial Legislation. No such power can be exercised by the United States Congress or President over State Legislation—the States are as sovereign within their spheres as the Union is in its. It is needless to say that while the Fathers of Confederation thought this a wise provision against rash and narrow legislation, time has shown that it is a power which cannot be exercised without causing much discontent, and its unwise employment tends more than aught else to shake the foundations of the future of our Dominion.

In conclusion, I may sum up this analysis by saying, that in our Federal system, written Constitution and limited legislative activity, we are governed much like our American cousins; also, that our municipal institutions and educational system are more American than British. On the other hand, in our adoption of the British system of Cabinet Government, in our endeavour to secure the carrying out of the will of the majority by Parliamentary institutions, in our preference for the British system of administering justice and appointment of judges, we have shown that we prefer a system which, while monarchial in form, is more really Democratic than that of the great American Republic, and one which permits the fullest development of individuality and freedom consistent with order and permanence.

OUR pedantic mania for instructing constantly leads us to teach children what they can learn far better for themselves, and to lose sight of what we alone can teach them. Let him know a thing because he has found it out for himself, and not because you have told him of it. Let him not learn science, but discover it for himself. If once you substitute authority for reason, he will not reason any more; he will only be the sport of other people's opinions.—J. J. ROUSSEAU.

TO give the net product of inquiry, without the inquiry that leads to it, is found to be both enervating and inefficient. General truths, to be of due and permanent use, must be earned.—HERBERT SPENCER.

THE teacher has recognized his true function as simply a director of the mental machinery which is, in fact, to do all the work itself; for it is not he, but his pupils, that have to learn, and to learn by the exercise of their own minds.—JOSEPH PAYNE.

AN EASY AND EFFICIENT METHOD OF READING EXAMINATION PAPERS.

BY M. F. LIBBY, B.A., MOD. LAN. MASTER, NAPANEE HIGH SCHOOL.

EVERY English master in Ontario groans in spirit, monthly, bi-monthly or semi-monthly, as he deposits on his study-table an armful of papers on literature, or English grammar, or composition. Groans in spirit, I say, with curses deep and loud as he thinks of the long-drawn agony of wading through from one to five hundred pages of badly-written foolscap before he can sigh and say, "That set's off!" Of course it is a pleasure to know how the class express themselves in writing, but most teachers probably find themselves disappointed always with the result, and the labour of examining is hence a weariness to the flesh, unmitigated by any more human reward than the sense of duty done.

A method of examining occurred to me a couple of years ago, which I have used since with such success as to induce me to lay it before the profession in the hope that others may find their work done more easily and more efficiently at the same time, as I have myself.

My plan is a simple one and may be already in use, though the masters to whom I have mentioned it have found it new to them. I have two long tables covered with black oil cloth; they are about 13 feet long by 3 feet wide, and are simply made of planed boards screwed together and mounted on trestles. On these tables I arrange all the papers written by the pupils. The pupils are instructed to arrange the sheets in folding with the first page uppermost in regular order, to write only one answer on one sheet (unless there should result too great a waste of paper), and to fold the sheets only once. The work of arranging these papers on tables is not very heavy. Of course care must be taken to allow no hurricanes to blow through the room, indeed a very gentle zephyr will lift a sheet of foolscap and waft it gently across the table or onto the floor. When this work of arranging is complete, I take the questions and read the first of them; then, walking round the tables, I mark the answers to it on all the papers before touching the second; then I take up the second and deal with it similarly, and so on to the end of the set. Having marked all the answers, I add the marks on the papers, fold them and mark the totals on the outsides.

Of course I take it for granted that most teachers examine as I used to do, read a paper quite through before going on to another.

Now, I believe that the new method has several advantages over the old, while the old has no advantage over the new. Moreover, I believe that no English master who once tries the new method will ever revert to the old. I shall not expatiate upon the merits of my suggestion, because I feel confident that those who read this will make the experiment, and discover for themselves all that I could say on the subject; they will find that they save one hour in four; that they are saved the burden of carrying a whole set of questions and values in their heads at once; that they can mark with comparative fairness in competitive examinations; and above all that the facility of comparing answers of different pupils to the same question afforded by this method gives a most stimulating interest to the work, while it shows the faults of ill-set questions and the weakness and misapprehension of pupils.

I feel no inclination to say extravagant things about my new (to me) way of examining—the English master must always find reading papers a tedious and wearing necessity whatever his zeal and love of his work and his pupils—but I feel that it is a far more efficient method as well as an easier one, and I recommend it with some enthusiasm and great confidence. When some Crœsus of the profession has a revolving table made that will obviate the necessity of walking round, I hope he will tell us from the depths of his easy chair the results of his sybaritic operations. I will charge the said Crœsus nothing for suggesting that he hire a small boy to arrange the papers and to add the marks.

I have been told on high authority that under present arrangements at the Departmental Examination Rooms this plan is not feasible, but it seems to me that in the course of time arrangements might be made for using it, and at the expense of the Department the revolving tables and even the small boys might find a local habitation and a concrete existence. The comparative standing of candidates at Departmental Examinations is often astounding to their teachers, who having examined them orally every day, and in writing every few weeks, are the best judges of their comparative and absolute merits, and as long as this is true any means of attaining fairer comparative marking will of course be welcomed.

MATRICULATION STANDARDS.

BY J. FLETCHER, M.A., QUEEN'S UNIVERSITY, KINGSTON.

IT may be true as a general principle that democracy, as the critics aver, is, in its intolerant impatience of criticism, doomed to mediocrity. But if there is one thing more than another that culture might be expected to develop, it is a readiness to receive the truth; and so long as this is the mental attitude of those who manage our education, it is not likely that stagnation or mediocrity will be the fate at least of our educational system. Still, it has its risks to run, and none greater than from the random laudation of our educational institutions which has been so fashionable in certain quarters of late. Nothing is more apt to lull our vigilance to sleep. "Of all tame beasts, the worst is the flatterer."

A few months ago, in commenting favourably in these columns upon certain changes recommended by the High School masters, I ventured to comment unfavourably upon our pass matriculation in classics. I ventured to think that it was better to speak out plainly now, than to wait until another five years' curriculum of the same kind as the present had been perpetrated. Need I say there was no intention of reflecting upon the High School masters, a body which I will not insult by praising? Or need I say I had nothing to gain by "imposing upon the credulity of the public?" These are silly charges made by men actuated by motives of personal hostility, or put up to bolster at any sacrifice a system that has nothing but its antiquity to recommend it. That my criticism was far within the truth, I have been assured by many whose judgment in the matter I consider final. After ten years' experience as a matriculation examiner, I have some little acquaintance with the fact. In my case, I have no axe to grind and no cause to serve but the cause of education. And that cause has been served. Whatever the next curriculum may be, it will be very different from the last.

The editor of this journal has invited me to outline what I consider a satisfactory curriculum for matriculation in classics. This, with a desire to be brief, I will attempt to do. Two points arise for consideration: first, the standard; and second, the course of study. I begin with the first, that settled, the other is easily determined. That the present standard of twenty-five per cent. is too low, seems to be pretty generally conceded. I have seen only one objection urged to a higher standard. It is this: The percentage of failures—ranging, as it does, from twenty to thirty per cent.—neither demands nor justifies the raising of the standard. No doubt this percentage of failure would for the first year be increased; that is inevitable whenever the standard is raised. But there is nothing to prevent rejected candidates from coming up again, and one year would probably restore the equilibrium. The fact is, the standard of preparation is usually adjusted to the standard of the examination for which preparation is made; and the percentage of failure will be much the same whether the standard is high or low. The number of successful candidates will not be materially affected; for the changes recommended do not contemplate the establishing of a really more difficult examination, but only of a more thorough one. They propose to limit the candidate (and also the examiner), in the first stage, to what is elementary and—if further progress is to be made—indispensable. There is a tendency at present on the part of examiners (following venerable precedent) to wander for questions all over the universe. We must not reason therefore from what is, but from is to be. If the recommended standard of fifty per cent. is too high for the present method of reasoning, so much the worse for the method. No teacher will consider a recitation approximately satisfactory unless a majority of the legitimate questions upon the assigned work have been answered; nor will he consider any examination of his own approximately satisfactory unless a candidate obtains at least fifty per cent. of the marks. The Education Department exacts an average of fifty per cent. at the examinations for its diplomas. This is not regarded as a hardship by either teachers or candidates, and the number passed by the Department every year shows conclusively that the percentage is not too high. Why should the universities be satisfied with a lower standard than the schools and the Department? Why should the university examination be so much easier—as it notoriously is—than the Departmental one? The moment the Government inaugurates the promised leaving examination, fifty per cent. will, it may be confidently expected, become the matriculation standard. The schools, where the excellence of their pupils is involved, will accept nothing less.

It is not too much to demand that the standard shall be such as to imply thoroughness on the part of the candidates. If, under the present educational conditions, an average High School—inadequately named, it may be, and harassed by a multiplicity of subjects — can only find time and opportunity to teach grammar and elementary composition in classics, let that be the work prescribed. Only let the standard be such as to imply thoroughness. A guarantee should be taken that the time which is applied to classical study, shall not be misapplied, as it often notoriously is under the present regime, where a candidate, after mastering the Greek alphabet, may advance *per saltum* to the cramming of the translation of Homer and matriculate on that. And here I should like to say that I do not wish to be understood as recommending the study of grammar and composition as an end in itself. It is generally conceded by those who have tried them, that even elementary Latin and Greek are valuable educational instruments, useful in training to accuracy and for the development of the thinking powers. But it should not be forgotten that the end and aim of all classical teaching is to give familiarity with the classical literatures, and to bring the student into contact with the spirit of antiquity. "For the mass of boys," says Arnold, "the Latin and Greek composition will be limited . . . to the exercises of translation auxiliary to acquiring any language soundly; and the verbal scholarship will be limited to learning the elementary grammar and common forms and laws of the language with a thoroughness which cannot be too exact, and which may be easily more exact than that which we now attain with our much more ambitious grammatical studies. A far greater quantity of Latin and Greek literature might, with the time thus saved, be read, and in a far more interesting manner." This is the true secret of economising time and force in classical teaching; and these words are worthy of serious consideration here, and now when every year sees some new subject clamouring for a place upon the High School programme.

But to return. No school in the Province will rest content with teaching the mere elements of any subject, and we may safely venture to extend our curriculum one stage more at least. Next in order, then, will come those authors that experience has determined to be the best adapted for the purpose of elementary instruction, *i.e.*, Cæsar and Xenophon. A sufficient amount of these authors should be prescribed to discourage anything like an attempt to pass the examination by cramming translation. I should like to name as a minimum four books of Cæsar (2700 lines) and four books of Xenophon (3700 lines). To this should be added constant practice in sight translation of easy passages from the above authors. Facility in sight-translation is the end and object of the elementary stage of classical instruction, and till this is acquired, no change of author should be made.

It is roughly estimated that it will require between two and three years to cover this course, leaving between one and two years of the present High School course for honour work. That a course such as that indicated above is a necessary preliminary—prescribed or not prescribed—to successful honour work, I believe. In fact, I have been assured by an eminent High School master that his pupils were always put through such a course, preparatory to taking up the honour work.

For the honour work I should recommend: Cicero's Orations (100 pages), Virgil's Æneid (two or three books), Thucydides (100 pages of the narrative part), Euripides (one play), or Homer's Odyssey (an equivalent). The work prescribed for honours is of minor importance. No candidate can hope to rank in honours without a thorough acquaintance with his work. And for purposes of culture it is of more consequence how work is done than what work is done. The honour work of many of our schools is a credit to the Province.

NOTES FOR TEACHERS.

RELIGION IN SCHOOLS.—Quite a number of our readers are anxious to know our position on the question of religion in schools. We wish to say once for all that we believe in it. We do not believe in *sectarianism* in schools, but we do believe most earnestly in religion in them. No great teacher has ever lived who has not connected religion with his teaching. Think over the list—Pythagoras, Socrates, Plato, Aristotle, Cicero, Quintilian, Comenius, Arnold, Horace Mann—all have been *religious* men. Have we to take up the space of this paper to tell our readers what *religion* is? We have too much respect for their intelligence to attempt it. If there is a God then there is religion, and if there is religion there is morality. Conscience is the law of God written on the hearts of men, and there can be no morality without conscience. The most deeply religious men that ever lived were Seneca and Epictetus, but they were not religious as Paul was. The Christian religion, we believe, is especially divine, so we would teach it in all our schools; but Epictetus' religion was infinitely better than no religion at all. Buddha taught a pure morality because he was deeply religious. He was right, as far as he saw the right. Had he been more enlightened he would have accepted a better religion. Sweep all religions from the world, and you sweep all morality away too. Will some opposer of these sentiments send us a definition of "the right" and "the wrong." We should be pleased to read it.

AN ACT OF POLICY.—It seems to us that the time has come when the cities and larger towns of the country should initiate some method by which teachers can be retired upon a living income. It is surprising the number of "leaves of absence" that that are granted on account of ill-health by the school boards of our cities. Every one of these permits means a class more or less demoralized during the greater portion of the absence of the teacher. These absences, as a rule, come after a long service, when the nervous system of the teacher has become permanently injured, and when it would be better, both for the instructor and the school, that the teacher should be permanently retired. But school boards, whatever may be their other faults, err here on virtue's side. Teachers are retained year after year to the disadvantage of the children, simply because it does not seem right that a teacher who has worn down her nervous system in the service should be heartlessly discharged. And it is right that committees should be thus kindly disposed. The fault is, that they do not invent some way by which these teachers can be retired when the time of failure to serve acceptably comes. After tenure, this is the next question which all who are friends of the profession should push to the front.

SINCE the last issue, Sir John Lubbock has been talking about educational matters, and, as usual, been talking with the sound common sense that marks his words on most subjects and most occasions. One remark of his, however, may be misconstrued by some people, namely, that "it is always assumed that girls can learn more than boys." Yet, in a certain sense, this is undoubtedly true. It seems to be an acknowledged fact that girls do not require so much time for bodily exercise as boys, that they are capable of more sustained mental efforts, and that they are therefore able to learn, and learn thoroughly, a greater range of subjects. To a large extent this is quite true, and although we believe that in many girls' schools the physical development of the pupils is undervalued, yet, on the other hand, we conceive that it is unnecessary for girls, who will not be called upon to endure great physical exertion, to exercise their bodies for so long a time, and play at such vigorous games as boys, who possess hardier frames, and who may have to undergo in the future great physical labour under conditions which are trying to both constitution and muscular strength. Girls are also, we believe, more prone to like their lessons than boys. A greater degree of enthusiasm can be educed from them—a more widely spread desire to succeed. The zeal which many girls exhibit in studying music, botany, history, and literature is not to be compared with that which the majority of boys display for any one subject. It is infinitely greater. University lecturers tell us that their most sympathetic audiences are not composed of the *élite* of our public schools, but of "sweet girl (under)graduates" from Girton and Newnham. University Extension lecturers find that, generally speaking, women are far more assiduous and painstaking students than men. What is true of women is equally true of girls. At the same time, we deprecate the taking advantage of this greater painstaking, this enthusiastic zeal, by teaching girls the less useful, though perhaps more erudite, subjects taught to boys. We would rather take advantage of the longer hours during which girls are called upon to study, by introducing into the curriculum such subjects as the students of the Lycées, lately founded at Paris, are taught. Three hours a week are devoted to special instruction in sewing, stitching, and tailoring. It is far better for a girl to be able to make a dress or a jacket for herself than to translate the most wonderful passage in Homer. The practice of domestic economy is far more likely to conduce to the well-being of a woman and of her "house beautiful" than the sharing of such erudite learning as it may have proved desirable for her husband to possess.

PUBLIC OPINION.

THE Rev. Dr. Hall seldom speaks in public without saying something that should be written in "the book of treasures." A whole sermon to teachers and parents is contained in the following short paragraph: Character is never formed by removing opportunities of either good or evil. You must lead children to do right in the face of wrong as well as beyond it; and have them to do it every time, not because it is easy, but because they choose to do it. The development of the will power in the right direction is the highest and best work we can require of the teachers.

A CENSUS of the illiterates in the various countries of the world, recently published in the *Statistische Monatsschrift*, places the three Sclavic States of Roumania, Servia, and Russia at the head of the list, with about eighty per cent. of the population unable to read and write. Of the Latin-speaking races, Spain heads the list with 63 per cent., followed by Italy with 48 per cent., France and Belgium having about 15 per cent. The illiterates in Hungary number 43 per cent., in Austria 39, and in Ireland 21. In England we find 13 per cent., Holland 10 per cent., United States (white population) 8 per cent., and Scotland 7 per cent. unable to read and write. When we come to the purely Teutonic States we find a marked reduction in the percentage of illiterates. The highest is in Switzerland, 2·5; in the whole German Empire it is 1 per cent.; in Sweden, Denmark, Bavaria, Baden, and Wurtemberg there is practically no one who cannot read and write.

HOW TEACHERS ARE HANDICAPPED.—"America holds the future," declared Matthew Arnold. May we not with equal truthfulness declare that the teachers hold America? But alas, it is also tragically true that the boards of education hold the teachers and, in most cases, with such a paralyzing grip that in some schools the Partingtonian expression, "a corpse of teachers," is too true to be quarrelled with. . . . The senseless cramping and hampering of teachers results naturally in the machine teaching where the revolution of each mental wheel must be duly counted and correctly recorded in elaborate and expensive day-books and ledgers suitably prepared for these important mathematical entries; in the deplorable cramming which has been not inaptly described as pumping on a kettle with the lid on; in the discipline which requires of little, living, growing children the same order and quiet as is displayed by the rows of tombstones in a graveyard; in the promotions and graduations which are determined by measurements of bodies and brains like those of a clerk at a dry-goods counter; in exhibitions in which the teacher's judgment and conscience is at perpetual strife with official requirements. In the city of London every teacher has about one hundred and seventy books and returns to keep, so that the average amount of clerical work required from a teacher is a great deal more than is done by any clerk in the War Department. And all this labour is in addition to the regular hours of teaching. . . . There are 300,000 teachers in America—four times as many as the legal profession, five times as many as the clergy; and as the late Rev. Henry Ward Beecher used to say, "They are of more value to the community than all the lawyers, doctors and ministers rolled up together."—*Miss Caroline B. Le Row, quoted in the New York Critic.*

THE PROFESSION OF TEACHING.

BY EDGAR D. SHIMER, PH.D., NEW YORK CITY.

THE problem of education is as old as man. Its history culminates in the so-called nineteenth century principle that the masses must be educated. Along the whole line we find that empiricism has oftener led to the discovery and enunciation of scientific principles than mere theory has to correct practice. Plato's views were combated by Aristotle. Athenian culture was offset by Spartan brawn. Greek idealism was superseded by Roman practicalism. Analytical humanism was opposed by synthetic realism. In the eyes of naturalists like Rabelais and Montaigne the educations of system failed to turn out men. In short, the continuous struggle between succeeding theories and variations in practice has brought about a survival of the fittest. Basic principles have been reached. The art of education may therefore be said to have a history which shows the development of a science requiring close study to produce successful teaching, formal or informal. The progress of educational thought is a proper sequence, the careful study of which will impel a teacher to unify his own experiences and seek to co-ordinate them with the experience of mankind.

There are plagiarists in literature, impostors in science, and daubers in art; there are quacks in medicine, pettifoggers in the law and ranters in the ministry; there are "recitation-posts" in the school-room. Indeed, there are charlatans everywhere. Against the teacher the charge has, therefore, no special force. If all teaching had hitherto been senseless, and all teachers only lesson-hearers, whence could discrimination have arisen? From Socrates to Agassiz there have been educational torch-bearers passing light from torch to torch in ever-widening circles, yet without loss of power. True, there has been some bad teaching; but there has also been much that was good. Good teachers have been pre-eminently the light of the world. It is they who have brought into prominence the thought that teaching should be a learned profession. Quick at Cambridge, Meiklejohn at St. Andrew's, Laurie at Edinburgh, Stanley Hall at Baltimore, and other men of note assert that teaching is and of right ought to be a learned profession, though they do not admit that all teachers are learned in the profession.

Stoy of Jena said that simply good general scholarship would make a lawyer, a minister or a physician, a navigator or a civil engineer, if it were enough to make him a teacher. The thirty or forty thousand teachers of New York State are practically a unit in the opinion that technical study is not only helpful but necessary for the acquisition of such theoretical insight and practical wisdom as shall give freedom in the class room. They believe that subsequent continuous technical study is equally necessary to hold preparatory acquirements as a basis for further reaches of thought and consequent improvement in practice; since the laws of nature demand either progression or regression. "To him that hath (useth) shall be given, but from him that hath (useth) not shall be taken even that which he hath." Adequate exercise systematically pursued and properly directed is sure to re-enforce the power already engaged. Other things being equal, the more exercise the teacher takes in this direction the more he can take and the more easily he will perform the larger work.

Vice-Chancellor MacCracken, of the University of the City of New York, in his annual report for 1888 to the Council says: "The history of education is as closely related to right teaching as church history is to right preaching. Should those take into their hands the training of children who know little or nothing of what men in the past have done in training youth? The philosophy of education should be given to teachers, as certainly as theology is given preachers by our seminaries of theology. Should teachers be entrusted with the guidance of minds and hearts and wills, who have never yet reached reflection upon what a soul is? Methodology takes a place with teachers similar to homiletics and pastoral theology with ministers, not that particular acts be prescribed in long catalogues, but the principles."

This is but a small portion of the Vice-Chancellor's very able argument before the Council in favour of found ing a special school in which there may be opportunity for practical and successful teachers to enter upon original research under the direction of competent lecturers. Under such conditions Kant's advice may be readily followed. That philosopher said: "Lectures should not teach thoughts but how to think. The object of the student should not be to learn philosophy but how to philosophize. A finished philosophy does not exist; the method of philosophical instruction must be zetetic—an investigating method."

Nowhere more fully than in a university can such a method be carried out in its application to the development of a science which shall worthily supplement the art of education.

Mr. R. H. Quick has spoken plainly on this subject. "The universities," says he, "ought to be the brains of our social system. Let them appoint able men to bring together the principles of education already established and apply them to the educational problems of our time. In this way the universities will fulfil the function of the brain and get the thinking done. There will be plenty of practice in any case, and it is only by thinking that the universities can affect it. Undirected or misdirected activity is the chief danger of our time. The distinctive function of the university is not action but thought, and the best thing it can do for schoolmasters is to employ some of their keenest intellects in considering education on the side of theory and in teaching such principles respecting it as have been or can be established."

The logical presuppositions are these: 1. There is an order of development. 2. There are principles of human growth. 3. It is the teacher's duty to inquire concerning the perspicuity of these principles.

The study of the history of education shows each earlier system to have been a stepping stone for a later. It presents a long line of development. We analyze and explain by the rules obtained through analysis. This implies exactness of information and keen intelligence in sifting essentials from non-essentials. An induction is made; a hypothesis is reached; it is verified; we have generalized a principle. Our present educational culture it is true, has aided us to understand the history, but the study of the history has on the other hand added to our culture and increased our educational consciousness. We have been uplifted. It has been a case of action and re-action.

Is it not unreasonable to suppose that we should have a distinct concept of education if the object of our enquiry is not viewed in the light of other men's thoughts from every possible point of view? But the history of education in an objective sense is not sufficient. It is a subjective view that enables us to construct for ourselves this concept on the distinctions of which will depend the power of the truth that is to invigorate and renew our spiritual activity as teachers. The simple reproduction of the past will lead to production, to an application of the principles discovered, to a record of personal experience, to a comparison of this experience with that of others, to a study of Nature's teachings, to a new classification of facts, a closer co-ordination, a more complete unification and a fuller comprehension of the operating principles. This study of the history and philosophy of education will do for teachers if they seek to establish the casual connection and relative worth of the phenomena presented. Furthermore it will lead them to view teaching as a profession in truth and in deed, preventing them at the same time from consciously using merely personal experience to support dogmatic conclusions that shall apply to all men under all circumstances.

There is in the minds of some an undefined impression that philosophy in general amounts to very little, and the philosophy of education to still less. Why has so great a demand arisen, not only for the establishment of chairs of pedagogy but for the erection of colleges for the training of teachers, and for special schools of pedagogy parallel to the departments of theology, law and medicine found in our great universities?

The answer can be made by quoting the first sentence from Aristotle's Metaphysics: "All men seek after knowledge." Whatever meaning may be given to the term philosophy one of the modern uses of the word has arisen from this aspiration, so that it may with propriety be employed with reference to the study of subjects that have not reached a strictly scientific form. A science is a department of human knowledge which has been more or less generalized, systematized and verified. An exact science would therefore be the "goal and the grave" of philosophy as thus conceived. The fundamental sciences lead directly the one to the other in proper sequence, and there are no known laws of nature which are not embraced in them. They are the primes; the numerous practical sciences are composites. Among these we find education built up into a form that embodies the laws of habit or of training. This intermediate science Mill calls Ethology, or the science of which education is the art.

Does it not seem reasonable to hope that all teachers will in due time become interested in factoring this problem of education if the proper opportunity be at hand? A nominal profession is not enough for educational salvation. There must also be virtual profession. This brings with it confession, a comparison of results, an honest attitude, openness to reason and courage of conviction. The last is especially desirable since the earnest expression of a deep conviction will often carry more force than a finely spun argument.

There are many successful teachers who have never had a liberal education, but let it not be supposed that they have never studied the principles of education, or that they have belittled their high calling by shamefaced allegiance. These men and women have wrested success from adverse circumstances; they began their work with modest practice, carefully analyzed their experience and thus reached wiser and wiser practice, almost unconsciously growing into a conscious possession of the truest kind of theory, that which is wedded to art. If we ask them what they think of the formal study of the history, the science and the method of education they invariably give a favourable response, with here and there a reservation. These people, though lacking in early opportunity, have nevertheless been true disciples of Socrates, pioneers in the search for truth, and mighty in their efforts to make the art of teaching worthy of being dignified as a profession. They may not live to see what younger eyes shall behold, a public recognition by chartered bodies of the teacher's right to work for and obtain a distinctively professional title that shall stand him in the same stead that any other title might serve in any other profession, if properly secured.—*The Teacher.*

PERSONAL experience is the condition of development, whether of the body, mind, or moral sense. What the child does himself, and loves to do, forms his habit of doing, but the natural educator, by developing his powers and promoting their exercise, also guides him to the formation of right habits.
—JOSEPH PAYNE.

LANGUAGE AND LINGUISTIC METHOD IN THE SCHOOL.*

BY S. S. LAURIE, M.A., LL.D., PROFESSOR OF EDUCATION IN THE UNIVERSITY OF EDINBURGH.

Lecture I.—Language as the Supreme Instrument of Education.

EVERY human being is educated by the experience of life. At the same time there can be little doubt that no two human beings are precisely alike in respect of their native capacity to receive these experiences and to utilize them for the building up of their characters. The experiences begin very early. The babe at its mother's breast, is receiving impressions for good or for evil as certainly as a seed which has just begun to sprout is already receiving from the soil those influences which are to make it or mar it as a vigorous plant of its kind. As next he walks *non aequis passibus* at his mother's side, the whole world of nature is seeking to form the child. Earth and sky, the events of his little life, the words and acts of those about him are all busy in the work of his education. Unconsciously at first and thereafter consciously, he is organizing into himself the vast and infinite realm of feeling and education. Every human being is undergoing this process of education; and it is not at all a question whether he is to be educated or not, but simply how and to what end he is to be educated.

When one takes a wide survey of the history of education, one is driven to conclude that there is much, very much, a much that is almost incalculable, in the instincts and aptitudes of race. It is impossible to compare the Chinese child, the Persian, the Hindoo, the Hellenic, the Roman, the British, as we find them in history, and not be convinced of this. Next to race in educative power is the spirit of the race, as expressed in its national religion, in its more or less conscious aims as a political society, in its public life and national acts. These alone without the help of schools will, under favourable conditions, make a people and a great people; and, whatever may be done of set purpose by schools and teachers, national life in its various forms will always be the most perfect educator of the young.

The parent is the first teacher of the young within the State; and no State is in a healthy condition where the family life is not always the most potent, as it is the nearest of educative influences. But as the pressure of life becomes heavier and social conditions more complex it becomes necessary to appoint a substitute for the parent, but not on this account to set aside the God-appointed tutor.

I have said that it is the individual experiences, and the national life in all its forms as the most potent of those experiences, which chiefly educate, and from this I may draw the conclusion that where schools are instituted, their main purpose is to focus, so to speak, the life of the nation, and bring its best elements—its language, religion, ethics, art, literature, history—to bear on the young whom we gather into our public seminaries. This we do, in the hope that by so doing we may make sure that the experiences which educate shall not be arbitrary and uncertain, but assured, and wisely ordered to the making of a good citizen. To this end, it is the best in the life of the nation to which they belong that we have to give to the young. All other languages, literatures, histories are to be regarded as merely contributory to the native elements and the national character.

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* A Course of Six Lectures delivered at the University of Cambridge and at the College of Preceptors during the month of May, 1889.

It is always character indeed that we keep before us, not knowledge. It is an educational truism that it matters not what and how various a man's knowledge may be, if it does not enter into the texture of his mind it may as well be on his book-shelves. Knowledge which is not woven into life and conduct is so far from being wisdom that it is often an enemy of wisdom and an obstructor of wise counsel.

To form the good citizen, remember, we must first form the good man. So thought the ancient Athenian; so thought the Roman, whether he spoke through the mouth of Cato, or Cicero, or Quintilian; so assuredly must think the Christian, for he has to seek first the Kingdom of God. Hence it is that, when the education of the young is not wholly left to casual influences and custom, we are compelled to ask the question, What is a good man? and, How shall we form him? The answer to this question is contained in the science and art of education. Surely, then, a subject worth considering by all, necessary to be considered by those who mean to devote their lives to the task of educating.

I am not, of course, going to deal here and now with the science of education, or even to show what it precisely means. I have to confine myself to one element in all education which, next to ethical training, I consider the chief, because it contributes more than any other to the desired ethical result—viz., Language. And I shall speak of the art of education alone in this connection — of those methods of procedure which best enable us, as educators, to achieve our self-imposed task. I mean to be strictly practical, leaving it to yourselves, when thinking over what I may say, to connect it with the science which underlies and vindicates the argument.

Of the education of man generally, we may say with the Greeks that our aim is *ἄρετη*, the excellence of the individual after his kind, and that the action of mind in attaining to this excellence is *σωφροσύνη*, if we give it the sense of self-regulation. This self-regulation, which is the wise conduct of life, is dependent on the Will, which, as the dominant characteristic of man, sets in motion (speaking broadly) his intelligence and selects his motives. But this intelligence and this will cannot work in the air, and materials on which they may exercise their formal activity must be provided, and it is these which the instincts of our nature and the experiences of life furnish. The school interposes to formulate, enrich, and elevate these experiences, and supply the principles and aims of life, out of which the fabric of motives may be built. The richest mind, however, may be weak in intelligence and will. It is the power of discriminating and of rightly reasoning, of separating the right from the wrong, the good from the bad, which must always govern.

Now, if this be so, it may plausibly be maintained that, by exercising the intelligence purely as such—as a system of abstract powers, we shall best fit it for coping with the complex materials of experience; that, by disciplining these powers and mental processes which enter into all knowledge and make it possible, we should best fit a human being to regulate his life. And why so? Because these powers and processes of mind are universal and not partial in their application. They cover the whole field of possible human knowledge and activity. But we cannot do this; because the exercise of the pure abstract faculties of man is not possible at all in their purity. They can be exercised only in and through material of some sort; and even this latter kind of exercise is not possible till the period of adolescence, when the great mass of the population has already escaped from scholastic control.

Not the formal and abstract, then, by itself (logic and metaphysics), but these as entering into and constituting some real subject, something which has substance in it, must be the instrument of intellectual discipline; and, of all subjects, that will necessarily be the best which is most universal, viz., language. Here you have mind, in all its formal relations, expressed in a substantial form—as something not purely abstract, but concrete, and capable of being grasped and handled. By the analysis of language, then, you introduce the young intellect to the analysis of its own thinking in its whole range, while so resting in a concrete familiar to all, that the formal discipline it yields is not forced into view. Of this there can be no doubt, that a boy who is intelligently analysing language is analysing the processes of thought, and is a logician without knowing it. And this is the reason why the study of language has always been regarded as the best preparation for the logician and philosopher. Hence, too, it is the best preparation, I hold, for the study of all or any of the sciences

Concrete as language itself is, the formal study of it is the study of the abstract, and as abstraction is difficult to the young (and to the old, too, for that matter), it demands an effort such as the "real" never does. A very young child may receive and enjoy the sentiment of Tennyson's "May Queen," or "Wordsworth's "We are Seven," and yet find the formal analysis of the language to present insuperable difficulties; and yet it is this formal and abstract treatment of the mere vehicle of expression that we must give if we are to gives power to the mind. That the discipline yielded by the study of the formal or grammatical in language gives it power and discrimination to find its intellectual way amid the conflicting experiences and contradictory motives of daily life, all will admit; but few recognize the close connection between this kind of discipline and moral discipline. Now, what is moral discipline? It is the habituating of the will—the dominant fact and function in a human being—to overcome the difficulties of temptation to stray from what is seen and affirmed to be the right path. But it is the same will which I call upon for energizing activity when I present the mind of a boy with the intellectual difficulties of formal studies, and call upon him to overcome these. The effort then, which all formal studies demand of the young, that they may overcome intellectual difficulties, is not merely intellectual, but moral, in its effects on character. It is an old saying that labour produces ingenuous minds and if we translate ingenuous as well-bred, well-conditioned, we see the truth of the apophthegm.

It may be said with truth that, to attain this great result—intellectual and moral discipline—the language of elementary mathematics, physics, or biology would serve. It would serve, unquestionably, but not so well, because the language of these is partial and restricted, whereas the language of which we are speaking—the language of every-day intercourse and of literature—is universal in its sweep, and presents a variety, a delicacy, and subtlety of thinking processes which all the sciences of nature taken together cannot for a moment approach.

The language, then, of ordinary human intercourse and of literature is, when pursued as an abstract study—*i.e.*, in its historical forms and logical relations—the best of all possible disciplines of the intellect; first, because it is the study of the intellect itself, but this in a concrete material which brings it within the capacity of the immature mind of youth; and secondly, because of its universal character—because, that is to say, all the processes of mind are presented for study, and this in every possible relation of simplicity, complexity, and subtlety.

2. This brings us to the second ground of the claim which language makes for a supreme place in the education of youth. Language presents to us not merely concrete thinking, it is also concrete thought on all that concerns the life of man as an individual, and as a member of society. There is no aspect of human life, no complication of human motive, no ethical relation, no human emotion, no religious aspiration, which language, as medium of intercourse and as literature, does not convey and, while conveying, illumine.

Accordingly, important as is the discipline which the analysis of logical processes gives, as these enter into language, still more important is the training and instruction which language, as embodying the substance of thought, yields. It is in and through language that man enters on the inheritance which the past has bequeathed to him. Every word, almost, has a lesson for him. A large proportion of words introduce him for the first time to moral and religious truths, others define his social relations, others, again, contain in their bosom the counsels of perfection. Nay, there are words which bring into his consciousness not merely one thought, but a whole system of thought. If we wish to train a boy in the true, or the good, or the beautiful, how are we to do it? There is no way but by introducing him to the utterances of the wise and good on those questions, so vital to all, a right answer to which alone makes humanity worth preserving. Through the perusal of literature alone can man enter into the possession of the hard-won victories of the past, and make himself the fellow and companion of the greatest and noblest of our race—the prophets of all time. The content of literature in its various forms is a moral content, a religious content, and an æsthetic content. It is the very core and substance of man universal. The substance of mind is of more importance than discipline in the logical forms by which that substance has been elaborated and expressed. After what I have said above, I shall not be accused of underrating the discipline which the formal or grammatical study of language gives; and yet I say it has been allowed to obscure the education that lies in the real study of it. I believe that it has been the necessity of acquiring the ancient tongues which has led to the exaggerated importance assigned in education—especially in secondary education—to the pursuit of the formal, *i.e.*, grammar, to the exclusion of the substance of the language, the real as opposed to the formal. Far more effectual in moving the mind than any logical analysis of language can be, is the food, the nutrition of ideas, which language as literature conveys. What was the revival of letters in its influence on the school but the substitution of substance for form—the reading of authors instead of grammars, and rhetorics and logics? Through substance (it was felt) you may best reach form and the formal itself; through the formal you can rarely reach substance.

By way of parenthesis let us apply

this same conception to the moral and religious sphere. I must presume that in educating a boy you wish to make him familiar with great thoughts and to inspire him with a high ethical spirit. If you do not aim at this, then in what sense and for what end do you educate? Now it is easy, if only you set about it in the right way, to engage the heart of a child up to the age of eleven or twelve on the side of kindliness, generosity, self-sacrifice, and to fill him with ideals of greatness and goodness. You thus lay a basis in feeling and emotion on which may be built a truly manly character at a later period. Without such a basis you can accomplish nothing ethical, now or at any future time. But when the recipient stage is past and boys begin to assert themselves, they have a tendency to resist, if not to resent, professedly moral and religious teaching. And this chiefly, because it then comes to them or is presented to them in the shape of abstract precept and dogma. Now, I hold that the growing mind of youth is keen after realities, and has no native antagonism to realities because they happen to be moral or religious realities. It is the abstract form in which these are presented that they detest. How then at this age of puberty to present the most vital of all the elements of education is a supremely important problem. I hold that you can only do so through literature, and the New Testament itself I should introduce simply as literature. The words, the phrases, the ideals, which literature offers so lavishly, unconsciously move the mind to lofty motives and the true perception of duty. You do not commit the fatal blunder of making a didactic lesson out of what is read. You take care that it is understood and illustrated, and then leave it to have its own effect. Just as concrete language treated on its formal or abstract side introduces a boy to logic without his knowing that it does so, so concrete language on its real side introduces him to the ethical life in all its relations without his being aware that it is doing so.

I may now conclude that language as formal is the most effective and universal of all pure disciplines possible in the school; language as real is the most effective and universal of all educators of the mind of man and outweighs the formal.

3. But this is not all, for language is the most universal teacher of art. Far be it from me to attempt to answer the vexed question, What is art? But this much, in the interests of my argument, I may venture. Art is the beautiful in a concrete form. What again is the beautiful? When I say a thing is beautiful I use a word of complex meaning; no other one word can define it. But this at least is a prominent factor in the notion which the word conveys—the beautiful is a feeling of the perfection of a thing after its kind, the ideal of its kind.

In the earlier portion of this discourse I said that we might very well take the Greek ἀρετη, excellence (or perfection) of a thing after its kind, as summing up in a single word our aim in the educating of a human being, and our own aim consequently in educating ourselves. No man in whom the process of thinking has been started but has an ideal of life for himself more or less consciously expressed. Whether this ideal is truly the ἀρετη, or excellence of man, it is for the thinkers of the world to say. By the help of these thinkers every nation and every age forms its ideal —the ἀρετη; and it is to this ideal that we seek to train our children.

We cannot say that a man is educated until he is possessed by an ideal of life. So we cannot say that a man is educated until the ordinary precepts and maxims of the understanding which regulate the conduct of life have been conceived by him, not as mere judgments, but as ideas. Now to conceive an ordinary maxim of virtue or any form of goodness, as not merely a judicial maxim, but as an idea, is to conceive it in its purity as the Divine law of his being. A certain infinity is thereby given to the prosaic and finite maxim; and the idea—be it of benevolence, or of integrity, or of purity, or justice, or holiness, now stands out in his consciousness as at once imperative motive and ideal end of all his daily life. It is only then that he is a spiritual being as opposed to a merely moral being. If then, we can train so as to give an ideal of life and so as to raise maxim and precept to the potency of divine ideas we have attained our ethical purpose as educators; the discipline of life must do the rest.

Now, the study of art is the study of the idea in the concrete, and the emotion which the perception of the concrete idea evokes is an emotion similar in kind to that which those spiritual ideas which bear on the conduct of life evoke in us. I am not going to argue that you can moralize a man by art, or that there is salvation in æsthetics. But I will say this, that however immoral a man may be, yet if he is alive to the beautiful in nature and art, he must be, though perhaps a beast, yet a more refined, more delicate, and altogether a more human beast than he would be without æsthetic perceptions.

The unquestionably close alliance between the beautiful and the spiritual, as I have endeavoured briefly to indicate it, was recognized by the Greeks. All æsthetic training, if not put forward as moral and spiritual training, but kept in its due place, is only ancillary to the spiritual life, but it may awaken the spiritual in boys and men who are inaccessible to the less sensuous forms of ideas.

Now, the most universal form of art is to be found in language as literature. Painting has its limits, sculpture has its limits, architecture has its limits; dados and wall-papers will not do much for the soul of man. Literature is the universal medium for the expression of the whole range of man's nature under the impulse of the emotion of the beautiful. Its highest form is poetry. But it may be said that, wherever we find apt and felicitous expression, whether in prose or poetry, we have so far a work of art to be admired for its beauty. And this, I take it, means that the expression of thought so conveyed not only engages the activity and the assent of our reason, but touches also our emotions—the emotion of the beautiful, the joy in the ideal.

Thus and so far the teaching of literature is a training in ideals, and so, whether it moralizes or not directly, is a potent indirect force in the formation of spiritual ideas and the pursuit of the spiritual life generally.

I shall give an illustration. The brutality and egoism of the English schoolboy is part of history—see the records of fagging, etc. Now what I venture to say is this, that even were there no moral or Christian education at all from day to day (and so far as I can see, there is none consciously aimed at in our public schools, except by an individual here and there), yet a boy who, having read beautiful prose and poetry suited to his age, with me his master, was enjoying in my company, and that of his schoolfellows, a fine creation of Wordsworth or Tennyson, could not possibly leave the room and go and do a mean or nasty thing; or if he did, he could not do it without bringing down on his head the reprobation of his fellows and his own self-condemnation. And this, not because of the substance of the thought in Wordsworth, but because of its form, because of the ideal impulse which it gave.

Now, the beautiful in art or language is not only universal in its character, but it is universal in its relations to the human mind as compared at least with other forms of art. The material used—language—is familiar to all; all can be made, at least, to understand it; and, I hold further, that the great majority at least may be led by a skilful master to feel it, and so be æsthetically trained, brought under the influence of art-forms, of the beautiful in the concrete — of ideals.

I have now said enough to explain what I mean when I affirm that, whether we regard the discipline of intellect, the substance of morality and wisdom, or the growth of the distinctively spiritual life, language as a formal or logical study, as a real study, and as a literary or art study, is and must always be the supreme subject in the education of a human being, the centre round which all other educational agencies must range themselves in due subordination.

In conclusion, when I say that language is the supreme subject in all education, I mean the vernacular language. Mind grows only in so far as it finds expression for itself; it cannot find it through a foreign tongue. It is round the language learned at the mother's knee that the whole life of feeling, emotion, thought, gathers. If it were possible for a child or boy to live in two languages at once equally well, so much the worse I should say. His intellectual and spiritual growth would not thereby be doubled but halved. Unity of mind and of character would have great difficulty in asserting itself in such circumstances. Language, remember, is at best only symbolic of a world of consciousness, and every word almost is rich in associations of life-experience, which give it its full value for the life of mind. Subtleties, and delicacies, and refinements of feeling and perception are only indicated by words. The rest lies deep in our conscious or half-conscious life, and is the source of the tone and colour of language, and of its wide-reaching relations with all that is not itself and yet is itself. Words must be steeped in life to be living, and as we have not two lives but only one, so we can have only one language. To this mother-tongue, then, all other languages we acquire are merely subsidiary, and are of value in education only in so far as they help to bring into relief for us the character of our own language as a logical medium of thinking, or help us to understand it as thought, or to feel it as literary art.

MORAL TRAINING IN PUBLIC SCHOOLS.

(*Continued from page 226.*)

THE HIGH SCHOOLS.

It is an important period of transition that the high school has its pupils,—of transition from childhood with its manifold confused beginnings to manhood and womanhood with their self contained strength and orderly action. The lad is not now so plastic in nature as once he was, nor is his heart a white page devoid of lettering; but he is capable of untold growth and is subject to the moulding of a righthearted, strong-willed teacher in ways that take hold on eternal life. The moral interests of his future are undoubtedly the largest that now affect him His mathematics and his Latin will fade, the intellectual strength to which they have helped him may grow dim by perverted use, but the moral habits and the aptitudes of soul that he forms in these years will go far to determine his human destiny. Hence in addition to the strictly intellectual work of the high school,—the acquisition and organization of knowledge, and the development of the faculties of the mind,—the citizens who maintain this institution have a right to expect from it a service upon the moral side. And this service should be both positive and productive of appreciable results. Are the high schools of Massachusetts fairly meeting this demand?

As evidence upon this point we adduce a summary of our correspondence with a hundred and twenty intelligent observers representing all parts of the state.

Our questions, as will doubtless be recalled, bore upon the direct aim of high school teachers, the means employed for moral training, and the results discerned. The answers related to eighty-three cities and towns, in some of which two or more high schools exist.

The mass of testimony is given by the teachers of the schools themselves.

To the question, " Do the teachers in the high school in your city (or town) in the discipline of their pupils aim directly at moral training? " fifty-five answer yes, thirteen answer no, and the answers of eight are indecisive. A close examination of the letters of those who begin with a negative answer, however, shows that in the case of five there is manifested a positive aim at moral training but without formal lessons on morals. These last five had simply misunderstood the question. The case is, then, that 79 per cent. of these teachers declare or show that they are aiming at the moral training of their pupils. The remainder are satisfied with the general effect upon character of orderly school work in merely intellectual lines.

The second question was, " What means of moral growth, or of discipline, are employed in this school? "

The replies received were exceedingly interesting. The means employed are very numerous but are capable of rough classification under seven heads, viz.:

1. The regular routine of the intellectual work in school. The frequent allusions to this as a powerful means of securing right conduct, together with the fact that nearly a dozen schools have few means besides, confirms our previously expressed opinion of its value. Even where no direct moral aim is acknowledged by the teacher, moral growth is said to be perceptible as the pupils pass through the school. "The direct tendency of mental culture," says Professor Payne, "is to weaken the empire of the passions and emotions; consequently mental culture is at the same time moral culture."

2. There are some of the subjects studied which present fine opportunities for comparisons and discussions on moral questions. These opportunities are gladly seized and turned to account by numerous teachers The following subjects are named as useful in this respect, and are given in the order of frequency of mention : history, literature, civil government, political economy, geometry, science and singing. The very unexpectedness of any moral lesson which is wrought out, or flashes out, in this incidental way, deepens the effect of it upon the young mind. It is evident that much good can be done by a judicious teacher by these means, and also that here, as elsewhere, it is easy for one who lacks good sense and tact to do more harm than good.

3. Public exercises with a moral purpose are frequently mentioned. The daily reading of the bible, without note or comment, is thought by many to impress a high standard of

morality upon the unconscious memory of the hearers, which is called into service by subsequent occasions. Extemporaneous prayer and the repetition of the Lord's prayer are mentioned by some as deepening that impression. In connection with these devotional exercises, short talks to the assembled school: or room-full, upon incidents of recent occurrence are found very helpful. A very small number seem to give formal lessons on morals and manners, and about as many retain moral philosophy, under some name or other, in their courses of study. The learning and recitation of " memory gems, " carefully selected, are thought by some to be useful. In one large school general exercises are held twice a week which include the reading of some distinctively moral passages from standard authors as well as from the bible and the singing of appropriate selections.

4. The great majority, including many who use some form of public exercise, place more reliance still upon private talks with individuals on special occasions. In these the teachers aim to get at the real moral state of the boy or girl and to lead the pupil to a higher plane, encouraging any tendency to better courses that exist, and by gentle persuasion, or stern justice, or vigorous reproof, putting away the evil. The first thing is to learn the pupil, the next to adapt the treatment to his needs. Here come into play all the firmness, patience, tact and affection of which the teacher is capable. The young people often have moral views by no means clear or just. It is then the teacher's privilege to clarify the vision and arouse enthusiasm for what is true and noble. Rightly says one correspondent, "The more individual cases we can find and meet in our teaching, just so much success, true success, shall we attain."

5. It follows naturally that if we are to learn the pupil we must study him not only at school but also at home. There we shall find another set of surroundings which colour his emotions and influence his motives. There too teachers are coming to seek and obtain hearty co-operation from parents in their efforts at moral improvement with the children. This interchange of counsel, so mutually helpful finds mention occasionally in the letters we have received, and is a mark of genuine progress.

6. The letters very generally show that pains is taken to cultivate directly and indirectly a high moral tone in the schools. Good intention is taken for granted until respect is forfeited. Appeals are made to honour and duty. Offences are shown to have effects upon the school, and not upon the teachers alone. Fairness is dealt out to the pupils; mistakes made by the teachers are "owned up," not concealed or ignored. Some teachers prefer to have rules formulated and the reasons for them explained to the pupils; others have no rules, but correct all deviations from conduct appropriate for self-respecting young men and women. Self-government is the goal toward which the pupils are led by a variety of roads.

7. Again and again the principals of the high schools state that the personal character and example of the teachers themselves are the means most powerful in producing moral advancement in school children. It is these which direct and energize all other means, or fail to do this. It is a matter about which modesty evidently checked the flow of many a pen, but on this point we feel no doubt. Says one, "First and foremost is example, the life of the teacher before her pupils, 'known and read of all men.'" Writes another, "The most potent means of moral training is the influence and life of the teacher himself. A teacher who is a teacher, who is himself going upwards,—looking

'forward and not back,'—will of necessity lead his pupils upward. He becomes an inspiration."

Our third question was, "What moral results are discernible as the pupils pass through the school?" It was here that the greatest difficulty was encountered by those who desired to be of service to us. Nothing is more intangible than moral results. It is exceedingly difficult, moreover, to discern what part in moral advancement one agency plays when three or four others are at work in the same field. Who can tell how much the school, the home, the church, and society have severally done to produce from the hoydenish, careless girl of fourteen the lovely, self-sacrificing, Christian young woman who bears her diploma from the school door?

There is universal testimony that senior classes in the high schools show a positive moral advance as compared with the entering class. The young people grow more thoughtful, conscientious, and trustworthy. "They are keyed up to a higher moral tone." They accept responsibility, recognize and respond to duty, are less selfish, and more devoted to the right because it is right. To quote from one, "In our upper classes there is less lying, less flirtation and a general gain in manliness and self-respect." Another letter is full of particular instances: "I have seen a dirty, dishonest boy from the very slums (I have visited his home when he was fever tossed and the filth was indescribable) grow cleaner and better till at the end we passed him clothed and in his right mind to the Technical School. I have seen vain, frivolous, showy girls, under a careful teacher's watchfulness, transformed into thoughtful, conscientious young women, now excellent wives and mothers. A boy whose word I could not believe at the end of his second year, I recently became security for, on his taking a place of trust. C—— I—— comes from an apology for a home. Her mother sells rum illicitly and the day before she is to be graduated with honors, she has to go to the police court to testify against her mother. Yet under the constant care of a vigilant, prayerful instructor, this girl will make a successful teacher."

There are some things to be said on the other hand also. One teacher is sorry to say that the moral results of his school are unsatisfactory, because not permanent. Pupils graduate in very good condition, but in a few years are reckless, thoughtful or indifferent. This school, by the way, reports no definite means of training, save the influence of teachers and a senior course in moral philosophy. Another speaks of finding in the school as a whole, evident though slight results. Several allude to the fact that there are individual cases of serious failure in moral growth.

But these are in a decided minority. The vast majority of the correspondents discern positive and unmistakable moral improvement in the older pupils, and believe that a portion of this is due to influences of the high school. Nearly all could unite with the principal who writes: "I think the boys and girls who have been with us, irrespective of the homes whence they came, are the better for it."

An interesting question at once arises. Can the testimony of the high school principals be relied upon with reference to the results of their own work? Not that any one would suspect them of deception. But are not their views coloured more than they know, by what Herbert Spencer has termed "class bias."

That we might have an answer ready for this doubt, replies to the three questions already mentioned were obtained from twenty-two superintendents of schools, and twenty persons not connected with the schools. Collateral testimony is thus afforded concerning seventeen high schools, whose teachers have sent reports, and fresh evidence given concerning eight schools not alluded to above. Of these latter eight, seven are aiming directly at moral training, and one not directly, yet by indirect measures this school is producing good results. This brings the percentage of schools having a direct aim at moral culture to 81 per cent.

Of the seventeen schools about which we have two or more reports. in the case of nine the reports from all sources are in entire agreement; in regard to the other eight there is a variance of judgment. From one city we have ten reports, nine favourable to the moral aims, methods and results, and one unfavourable. In no case is the majority of reports contrary to the judgment of the high school teacher, though in two cases the reports are equally balanced. There is but one case in which a superintendent of schools disagrees with a principal in respect to the latter's aim in school discipline, and in that case good results are claimed alike by both. There are seven cases, however, in which the outside observer thinks the teachers have no direct moral aim, while the teachers say that they have such aim. Five of these outside observers are clergymen.

Here is a sample of these latter cases: In the town of———, the Principal writes:

"1. We try to keep the aim of moral training constantly before us, yet sometimes, of course, moral training is forgot in pressure of mental work or formalities of discipline. 2. The regular routine of the school seeks and tends to develop industry, regularity, punctuality, freedom from interference with others, etc. General talks are given at times, and discussions of elements of character arise very often in connection with history, literature, etc. Temperance teaching comes in connection with physiology and chemistry. Personal talks are of frequent occurrence. 3. I think there is in general a higher moral tone in the last year of school than in the first. I cannot untangle the threads of influence, however, so as to say how much is due to school."

The superintendent of schools writes: "1. They do, as a general rule. 2. System and orderly arrangement in the recitations, exercises, entering and leaving rooms, etc.: facts from history and biography, sentiments in selections of literature, and occasional direct instruction in morals. 3. There is generally an apparent improvement."

The outside observer, a clergyman, has this to say: "To your first question, No, I'm afraid not. To the second, Hardly any whatever. To the third, No special results. The town is under ——— control (naming a sect not his own) in its school interests, and the laws of the commonwealth on moral and temperance training are set aside."

Of the twenty whom I call outside observers, eight think the teachers have a direct moral aim, seven think they do not and three confess they don't know. One thinks a few do, but most do not, and one fails to answer decisively. Twelve think the moral results good, four think there are no special results, one thinks parents dread the effects of sending their children to the school in his town. Three give no definite answer. The majority view is fairly represented by this quotation from an editor's letter: "The pupils turned out from the High School here will in character compare favourably with any other class of citizens in our population."

CONCLUSION.

We have now seen that in view of the opportunities of public school life, and in view of the nature of moral training itself, the Commonwealth has a right to expect training in morality as a result of its public schools. We have had testimony presented which seems to show that the aims and methods of the schools are directed, in the large majority of cases, to this end. We have further seen that positive and beneficial moral results are noted by observers from within and from without the schools in by far the greater number of towns and cities from which we have reports. We are ready to declare, therefore, that in the respect of moral culture the public schools of the commonwealth are doing their duty fairly well,—as well, for instance, as the home, the civic corporations, and even the church, are doing the distinctive work which is their part in modern civilization. In the same breath, however, we frankly add, that just as the home, the city government and even the church, find the plane of practical accomplishment much below that of ideal and possible accomplishment, so it is true that in the public school much can and ought to be done in character building. In the first place there are many teachers who should become more earnest men and women for the sake of their influence upon their boys and girls. There are many also in the aggregate, though a minority of the whole, who still need to make their direct aim the moral advancement of the pupils. In fact, ought we not to make the character of the child our *chief* object, holding everything that can improve this as good, everything that can injure this as bad? O that some power would move us to rise above the pettiness of our registers and daily marks, our tests by tongue and pen, that we may shape these springing lives for the future that awaits them. For this, thank God, is our real work, the rest but the enclosing pale; and a glorious work it is. Let us heed the words of a certain canny Scot:*

"O brother schoolmaster, remember evermore the exceeding dignity of our calling. It is not the holiest of all callings; but it runs near and parallel to the holiest. A noble calling, but a perilous. We are undershepherds of the Lord's little ones; and our business it is to lead them into green pastures, by the sides of refreshing streams. Let us into our linguistic lessons introduce cunningly and imperceptibly all kinds of amusing stories; stories of the real kings of earth, that have reigned in secret, crownless and unsceptred, leaving the vain show of power to gilded toy-kings and make-believe statesmen; of the angels that have walked the earth in the guise of holy men and holier women; of the Seraph-singers whose music will be echoing forever; of the cherubim of power, that with the mighty wind of conviction and enthusiasm have winnowed the air of pestilence and superstition.

"Yes, friend, throw a higher poetry than all this into your linguistic work,—the poetry of pure and noble motive. Then in the coming days, when you are fast asleep under the green grass, they will not speak lightly of you over their fruit and wine, mimicking your accent and retailing dull, insipid boy pleasantries. Enlightened by the experience of fatherhood, they will see with a clear remembrance your firmness in dealing with their moral faults, your patience in dealing with their intellectual weakness. And calling to mind their old school-room, they will think: Ah, it was good for us to be there! For unknown to us, were made therein three tabernacles, one for us, and one for our schoolmaster, and one for Him that is the Friend of all children, and the Master of all schoolmasters.

"Ah! believe me, brother mine, where two or three children are met together, unless he who is the Spirit of gentleness be in the midst of them, then our Latin is but sounding brass, and our Greek a tinkling cymbal."

Committee { RAY GREENE HULING,
O. B. BRUCE,
A. P. STONE.

BOSTON, DEC. 1, 1888.—*Academy.*

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* Day Dreams of a Schoolmaster.

A GREAT STORM.

COMPLETE particulars of the hurricane at Samoa have now come to hand, enabling us to realize such a picture of terror and destruction as the records of the ocean have seldom, if ever, before presented. Seven war ships, together with a few merchant vessels, were lying at anchor in the harbour of Apia, between the town and the long coral reef which shuts it out from the Pacific. Three of the war ships were German, three American, and the seventh was Her Majesty's steamer *Calliope*—a screw cruiser of the third class, of two thousand seven hundred and seventy tons and four thousand and twenty horse-power, commanded by Captain Kane—watching the still but half-extinguished feud between the representatives of the Fatherland and of the Great Republic.

The beautiful scene—for Apia, like all the islands of that sea, is a perfect paradise of loveliness—was sombre with the hush and gloom of a coming storm. The barometer was falling, but at that season cyclones of a mild character are common about the Samoan archipelago, and the harbour, though much encumbered with rocks, and having only narrow exits east and west, was apparently the safest place. The seven war ships, therefore, kept to their ground-tackle, but got their steam up and waited. In the middle of the night the tempest broke upon them—no local cyclone as had been expected, but one of those terrific whirlpools of wind which from time to time scour the Pacific Sea, and carry death and horror in their awful path.

As morning approached the hurricane developed itself fully, blowing right away from the mainland, and straight on to the long belt of reef which shuts in the harbour. Fearful was the strain upon every one of those war ships off Apia, when the light came on March 17th, and hardly had it dawned before the *Eber*, a German gunboat, dragged helplessly, parted her cables, and, in spite of her hard-working engines, crashed on the rugged reef, slid back again, and went down in the deep water under the coral shelf, with all hands. A whole watch were below with hatches battened down, for the chain had very suddenly snapped. They were, of course, drowned with all their fellows, and hardly a cry heard ; while shortly afterwards a huge wave wrenched the *Adler* from her anchors, hurled her upon the remorseless reef, and flung her broadside over its face. A few officers and men made their escape by favour of the waves, while near at hand the United States sloop *Nipsic*, overpowered and drifting, managed to get steering way for a smooth bank of sand, and ran high and dry upon a spot where, by lowering boats under the lee, the captain could save all hands, except six men drowned through capsizing.

Here were three good vessels already gone, strewing the harbour with corpses and wreck, and still the awful storm raged unabated. The American corvette *Vandalia*—a fine old-fashioned wooden barque-rigged ship of two thousand one hundred tons, which carried General Grant in his tour round the world—was the next victim. The fury of the hurricane swept her loose, and dashed her on the reef, fifty yards from where the *Nipsic* lay, but, unlike that vessel, on hard rock, where the first wave washed her captain and many of the company to their death, and the next bilged the vessel in, so that she sank with part of her hull and her tall masts remaining above water, covered with clinging sailors. The *Trenton*, American second-rate, of four thousand tons and twelve guns, was still riding it out, but drifted nearer and nearer to the *Calliope*, the British cruiser, whose steam was up at its highest pressure, waiting for the final moment when she must "cut and run."

Already the *Calliope* had collided with the hapless *Vandalia*, and she must soon have the *Trenton* upon her; the day was waning, the tempest strong as ever. Captain Kane determined to trust his powerful engines, and make for the open sea. The account says: "It was a momentous resolve, for the anchors and engines together had failed to save the other vessels in the harbour. When Captain Kane threw the head of the corvette into the teeth of the storm, and slipped his cables, the *Calliope* remained perfectly still. Then she gathered headway by inches, and finally moved at a snail's pace past the *Trenton*. As the *Calliope* steamed into safety, the four hundred and fifty men who formed the officers and crew of the *Trenton*, though momentarily expecting a fatal disaster to themselves, raised a ringing cheer as a tribute to the brave daring of the English commander. The crew of the *Calliope* returned the greeting as heartily." Consider the scene and the matchless heroism and generosity of this Yankee crew. Almost sure of instant death themselves, they could see the Queen's ship at her utmost steam pressure fighting, fathom by fathom, her way to life and safety, could appreciate the gallantry of the effort, cheer the brave, handsome ship, defying the hurricane, and, finally, see her glide past, overcoming the roll of the sea and the savage wind with the generous pleasure of true mariners, glad of a smart and daring deed.

It was, however, all she could do to clear her American consort. Her mighty engines, pressed to their utmost, saved her at last; little by little she struggled out to the sea-gate, and, once free of the reef, a bit of headsail flung her bow to the wind, which soon aided the panting engines to drive her far away to seaward, out of all danger.

Let landsmen realize how that success was won. Let them think of the stokers, toiling in the tossing engine-room, urging the fierce furnaces; of the engineers driving up the steam-gauge, risking deadly explosion to save life and the ship; of the officers and crew on deck, hardly sure that the vessel stole forward an inch upon the reef, hardly able to see or speak or stand, but doing their duty perfectly to the Queen, and with breath and heart enough to answer that noble God-speed of the Yankee flag-ship. Since seafaring began there never was a wilder sight than Apia harbour that night, nor any nearer touch-and-go escape than the skilful start of the *Calliope*, nor any more gallant, generous, and unselfish demonstration than the cheer which the *Trenton* gave the Queen's cruiser as she forged ahead out of that death-trap of storm and ruin between the reef and the town.
—*The Daily Telegraph.*

It is a truth very imperfectly recognized by teachers, that the education of a youth depends not only on what he learns, but on how he learns it, and that some power of the mind is being daily improved or injured by the methods which are adopted in teaching him.

Education can only be gained by doing a little well.—Joseph Payne.

"Our greatest glory consists, not in never falling, but in rising every time we fall."—Goldsmith.

EDITORIAL NOTES.

THE Hon. Sir Donald A. Smith, K.C.M.G., has been elected Chancellor of McGill University. Sir Donald is an honorary LL.D. of Cambridge.

THE corporation of Trinity College are making arrangements to raise an endowment of $70,000. The MONTHLY hopes that the effort will be eminently successful.

MR. R. MATHISON, the Superintendent of the Institution for the Deaf and Dumb in Belleville, asks that teachers should interest themselves in making known the existence and advantages of the institution to those who ought to attend it. We are sure the readers of the MONTHLY will do this.

"RETURN!"

FOR the great company which had been scattered during the last two months for recuperation over hill and valley, along the lakes and rivers, by mountain stream or glorious sea, or, perchance, at this season of ingathering, had the pleasure and profit of forwarding the work of the farm, and in the interests of good fellowship gave a hand at hay-making or wheat-cutting whenever disposed—whether on fertile homesteads, broad lakes, magnificent rivers, or boundless oceans of Canada—the bugle has sounded the return and troops in full array are ready to do battle valiantly in the interests of country and truth. The holiday season is our free time for personal truth-seeking. She may be found in many and pleasant ways. She may appear to the open mind in the pages of a novel, pointing to lessons on psychology. She may appeal to the hearing ear in the prattle of the rapid flow of the mountain stream, in the majestic sweep and power of the mighty river, in the quiet ripple of the laughing wave running on to the placid sandbeach. She is equally clearly heard amid the roaring sough of the sleepless sea on the shores of fair Canada.

Truth is found by many a wooer on the vast expanse of the prairies of the Canadian N.-W. T., now for the first time made accessible and available to the live educator of Canadian youth by the splendid business achievements of the Canadian Pacific Railway—long life to it—enabling the teachers of Canada to put under contribution the snow-capped mountains of the far distant west; the deep canyons, the fertile belts, the tumbling torrents and the peaceful ocean which guards the western confines of the Dominion. From whatever source the inspiration comes, from whatever spring the water of life flows to the soul athirst for power to enrich spirits, to enable them to see the exceeding beauty of truth, charity and holiness, the result should be and always is the same. The teacher thus refreshed comes laden with the spoils of summer gathered in every corner of the land to cheer and liberalize the schools and scholars.

Holidays ended, the fruit of the wise and merciful provision will be seen in the renewed strength, the visible vigour, the ease with which the onerous work of the school and various classes is carried on. The energy of the miniature world is more instantly diverted, deeper vision has been gotten of the powers by which teacher is surrounded and wisdom taking occasion by the hand, the results are correspondingly various and beneficent.

Blessed people! happy land! whose lot it is to reap the fruit of the labors of so many whose life work it is to convey the enriching grace of noble enlightenment, bequeathed by the great and good of all ages, to the expectant and receptive spirit of the rising generation of Canadian youth.

A HIGH SCHOOL LEAVING EXAMINATION.

AT the recent meeting of the Ontario Teachers' Association the Minister of Education announced his intention of establishing a leaving examination for the High Schools and Collegiate Institutes of the Province. The announcement is a most important one in view of the interests of secondary education. A reference to the matter here is doubly opportune, from the fact that most of what has appeared in the public press during the last few months dealing with university matriculation and kindred subjects has been written wholly from the university standpoint.

We must express at the outset our regret that the Minister did not see fit to take the teaching profession more fully into his confidence with regard to the details of his scheme. We regret equally that the High School masters, by their resolution at the Association, and by a previous resolution passed at an informal meeting at Toronto, should seem committed to a scheme of the details of which they as yet know so little. There has been, it is true, a show of consultation, but it has been rather in the way of ratification of the principle of a uniform departmental examination laid down by the Minister, than a discussion for the purpose of informing the Department as to the state of opinion within the profession.

Notwithstanding the vagueness of the Minister's announcement and the entire absence of detail, two things seem to be certain: First, the examination is intended to be uniform, and second, it is intended to be departmental.

Now, uniformity is not in itself desirable. We have shown time and again in these columns its pernicious effects on education. In an educational system such as ours, we admit a certain amount of uniformity as a necessity; we should not directly seek it as an advantage in itself. In this connection we must repeat the conviction expressed in the May number of this magazine, that the gain to the educational interests of the Province from the adoption of a uniform examination will be slight, if any. We hold that those interests would be best served by uniformity in the prescribed requirements only. Such uniformity is rendered necessary by the circumstances of the High School system. Proper grading of the schools demands it. But the various universities and other learned bodies might properly be left to interpret those requirements in their own way, and to conduct their own examinations thereon. Even in uniformity there are various degrees, and we express the hope that even within the limits of the proposed uniformity care will be taken to render it as little injurious as may be to the education of the Province.

The fact that it is intended to make the leaving examination a strictly departmental one is a grave matter. Heretofore, it must be remembered, the Department has contented itself with fixing the requirements for public school teachers' certificates, and with examining and licensing the teachers. The Department has even found it expedient of late years to hand over the examining of the higher grades of teachers' certificates (we refer, of course, to the setting of the papers) almost entirely to the senate of the Provincial University. Whether this work was entrusted to the university on account of the inadequacy of the departmental machinery or not, it is worthy of note that with the change from departmental to university control has come a decided improvement in the character of the examination. With the above exception, all other examinations for matriculation, or otherwise, have been in the hands of the various universities and other learned bodies. The present proposal is that the Department shall absorb all these powers and conduct, not only the examinations for second as well as third class certificates, but also hold matriculation tests for the Provincial University, Queen's, Trinity, McMaster, the Law Society, Royal Military College and the rest. A mere statement of the change involved is sufficient; we do not require to emphasize the fact that it is complete and radical.

It has been hoped by many High School masters that in the event of the organization of a leaving examination the High Schools would have part in it. Some even thought that each High School should have its own diploma, which would be accepted as a matriculation certificate. Obviously enough this would render uniformity impossible, but on the other hand it would give the High Schools an individuality and an independent existence which will be impossible under the system contemplated. Some of our prominent masters still hold that the school should be allowed the power of conducting, at least, a part of the leaving examination, viz., of examining on the text-books prescribed, the universities being left to conduct tests of the general scholarship of the candidates—such as tests on sight-work and the like. The Department does not seem to have considered either of these plans worthy even of discussion, and the High Schools are likely to have absolutely no part in the leaving examinations beyond that of bringing an annual grist of candidates to the departmental examining mill. Instead of the status of the High Schools being raised by the change, it will, if anything, be lowered. We hope it is not yet too late to devise a plan by which the schools may have at least some voice in the matter.

On the assumption that the establishment of a purely departmental examination is intended, the question naturally arises as to what machinery the Department has at its disposal to warrant it in undertaking alone so gigantic a task. We were not quite exact in stating above that in the past the Department had confined itself entirely to the examining of teachers. There has been in the history of the Department one noteworthy exception to that statement: we refer to the so-called *Intermediate Examination* which formed such a dismal episode in the educational annals of Ontario. We allude to it, not from any wish to revive the memories of that unhappy period, but because it affords the closest analogy to what is now proposed. Aside from the payment by results, which was part of the Intermediate, it was in essence the same as what is now proposed — a general examination under departmental control. It has been the fashion in some quarters to assert that the disastrous consequences of the Intermediate were owing solely to the payment by results which formed a part of it. High School masters know that, independently of this, the Intermediate was a conspicuous failure. The Department has now less machinery at its disposal than it then had to conduct such an examination. The so-called central committee, then an active body, is now either moribund or wholly extinct, and we fail to see to whom the Minister is to look for assistance in this work. Does he intend to fix requirements, appoint an examining board and conduct examinations entirely by his own advice and on his own sole responsibility? This would be one-man control with a vengeance. But, as a matter of fact, departmental control always has been one-man control, and always will be so, and as such we object to it strongly. The interests involved are too important and too manifold to be under the control of one man, however capable.

It still remains to be seen how the leaving examination will be looked upon by the universities and other learned bodies, for which it is intended to serve as a matriculation test. On this point we are almost entirely in ignorance. It seems likely that the denominational universities at least would be inclined to accept a leaving examination as a matriculation, but with the important proviso that they should have representation on a general board appointed by the Department to conduct the examination. Here is a most serious practical difficulty. We should expect to find the Minister, as the guardian of the public educational system, very chary about making any concession which might lay him open to the charge of giving the so-called denominational colleges a representative voice in the non-sectarian provincial system. On the other hand, we should expect to find the denominational colleges the exponents of independence and diversity in educational matters, very unwilling to hand over to the Government any of their power, or to give up in their matriculation examination a part of the independence they so highly prize. And again, if the Minister can succeed in reconciling the conflicting interests of the Department and the denominational universities, what about the Provincial University? Will the Senate of that institution be willing to forego the exercise of its well defined right to establish its own matriculation standard and to conduct its own matriculation examination? It seems to us that upon the action of that body depends not the success alone of the Minister's scheme, but its very possibility.

On the whole, it is evident that the undertaking the Minister has on hand is no easy one. Even from the brief reference which we have made to the subject, it is evident that there are serious difficulties in the way and conflicting interests which it will be difficult to reconcile, if indeed possible. We reserve further comment until we are more fully informed as to the details of the Departmental plan, expressing meanwhile the hope that whatever is done may be the result of careful deliberation, and may be permanent in character. The High Schools have suffered much in the past from crude Departmental schemes, and our only hope is that this one may not prove a continuation of the series.

THE EPITAPH OF JOHN RICHARD GREEN.

Here lies
John Richard Green,
Historian
of the
English People,
Born December 12, 1837,
Died March 7, 1883.
He died learning.

WHAT better, what greater service can we of to-day render the Republic than to instruct and train the young?—CICERO.

THE price of retaining what we know is always to seek to know more. We preserve our learning and mental power only by increasing them.—DR. H. DARLING.

SCHOOL WORK.

EDUCATION DEPARTMENT, ONTARIO.

JULY EXAMINATIONS, 1889.

Third Class.

HISTORY AND GEOGRAPHY.

Examiners: J. E. Hodgson, M.A.; M. J. Kelly, M.D., LL.B.

NOTE.—Only eight questions are to be answered, viz., three from group A, two from group B, and three from group C.

A.

1. What, and where to be found, are the evidences of the occupation of England by (*a*) the Celts, (*b*) the Romans, (*c*) the Danes, (*d*) the Norman French?

2. What English kings were connected with the Crusades? Show how these wars affected the English people.

3. Outline, with brief notes, as to their causes and effects, the constitutional changes that occurred during any two of the following reigns: (*a*) that of John, (*b*) that of Henry III., (*c*) that of Charles I., (*d*) that of Charles II., (*e*) that of William III.

4. Sketch the leading features of the reign of George III.

5. Give an account of the Chartist Agitation. Enumerate the demands made by the leaders of the movement, and show how far these demands have been satisfied.

B.

6. Detail the causes of the Canadian Rebellion of 1837, and the results that flowed from it.

7. State fully the circumstances that led up to Canadian Confederation.

8. Outline briefly the Constitution of Canada as defined by the British North America Act of 1867, noting the functions generally of the Dominion and Local Legislatures. State which has jurisdiction in matters affecting: Indian Affairs, Education, Fisheries, Rivers and Streams, Postal Service, Militia, Municipal Institutions, Bankruptcy, Penitentiaries, Gaols, Reformatories.

C.

9. Locate the principal commercial centres of the British Islands, indicating their most important trade relations and mentioning for what each centre is especially noted.

10. Draw an outline map of the United States, showing the water system and describing its effects on commerce, climate and productions.

11. State the causes and directions of the trade winds, the monsoons, and the land and sea breezes; and show how trade, climate and productions are affected by them.

12. Locate, as definitely as possible, the following places, mentioning for what each is remarkable: Heidelberg, Aden, Duluth, Calcutta, Carthagena, Victoria, Sault Ste. Marie, Halifax.

13. Give an account of the natural resources of British Columbia and the Basin of the Mackenzie River, with the probable effects of their development on the future of the Canadian North-West.

HISTORY.

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

I.—English History.

1. State the causes which led up to the granting of Magna Charta. Give its chief provisions. [13]

2. Under what circumstances were the parliaments of Ireland and Scotland united to that of England? Give dates, and the terms of union. [13]

3. Give an account of four of the principal incidents in the struggle between the Crown and the Parliament. [13]

4. In what reigns were the following Acts passed, and what was the object of each: Act of Uniformity, Habeas Corpus, Act of Settlement, Catholic Emancipation, Reform Bill? [13]

5. Write short notes on the Jacobite Rebellions and the Seven Years' War. [13]

6. Give a brief account of England's struggle against Napoleon. [13]

7. To whose influence and advocacy was the Repeal of the Corn Laws due, what were the causes therefor, and what beneficial results flowed therefrom? [13]

8. Give an account of any two great writers or statesmen in each of the following: (1) The reign of Queen Elizabeth, (2) the "Fifty Years of Whig Rule." [13]

II.—Canadian History.

1. Write a brief account of the administration and explorations of Champlain. [13]

2. Narrate the circumstances which led to Confederation. [13]

Write explanatory notes on any three of the following: Family Compact, Clergy Reserves, United Empire Loyalists, Rebellion Losses Bill, Supreme Court of Canada. [13]

ALGEBRA.

Examiners: W. H. Ballard, M.A.; J. E. Hodgson, M.A.

NOTE.—Only eight questions are to be attempted.

1. (*a*) Define the terms quantity, unit, number, negative quantity. How is quantity measured?

(*b*) Distinguish between the arithmetical sum (or difference) and the algebraic sum (or difference) of two quantities.

2. Factor $(c-x)(x^2+ab)+(a+x)(x^2-bc)+(b-x)(x^2+ca)$.

What values of x will make this expression $=0$?

If a, b, c, x are all positive quantities, under what conditions will the expression be negative?

3. If two expressions have a common factor, prove that the sum or difference of any multiples of these expressions will have that common factor.

Find the highest factor common to the expressions

$$x^2(3-2y)+x(3x^2-5y^2)-(2x+5y)y,$$
$$x^2(3+2y)+x(3x^2-5y^2)+(2x-5y)y.$$

4. Add together the following:

$$\frac{1}{a-x},\ \frac{1}{(a-b)(a-c)},\ \frac{1}{b-x},$$
$$\frac{1}{(b-c)(b-a)},\ \frac{1}{c-x},\ \frac{1}{(c-a)(c-b)}.$$

5. Find all the factors of:

$$x^4+4y^4,$$
$$2a^2-b^2+ab^2-a^2b-2a-ab+2b,$$
$$a^3b^3+b^3c^3+c^3a^3-3a^2b^2c^2.$$

6. Reduce to its simplest form:

$$s^2-(s-a)(s-b)-(s-b)(s-c)-(s-c)(s-a)$$

where $2s=a+b+c$.

7. Solve the equations

$$(1)\quad \frac{x-4}{x-5}-\frac{x-5}{x-6}=\frac{x-7}{x-8}-\frac{x-8}{x-9};$$

$$(2)\quad \frac{1}{15}(9x-7)-\frac{1}{3}\left(x-2\tfrac{7}{9}\right)-\frac{7x}{19}+\frac{22}{171}=0.$$

8. For what value of x will the sum of the following fractions be 3:

$$\frac{(x-a)^2}{(x-b)(x-c)},\ \frac{(x-b)^2}{(x-c)(x-a)},\ \frac{(x-c)^2}{(x-a)(x-b)}?$$

9. A person who has $30,000 invested receives from part of it an income of $4\frac{3}{4}$ per cent. per annum, and from the remainder an income of $5\frac{1}{4}$ per cent. per annum. His total income is $1490; how much has he invested at each rate per cent.?

10. A piece of work is done in 4 days by three men, *A*, *B*, *C*, working together. *A* would require 5 days longer than *C* to do the whole work; and the work done by *A* and *B* together in a day exceeds that done by *C* in a day, by one-twentieth of the whole work. What time would each require to do the work by himself?

11. A whole number, greater than 800 and less than 900, is altered by removing the left hand digit and putting it in the units place. The new number is three-fourths of the original one. Find the number.

12. The difference between the cubes of two consecutive odd numbers is 218, state the equation from which these numbers may be found and carry on the solution as far as you can.

ORTHOEPY AND PRINCIPLES OF READING.

Examiners: J. F. White; M. J. Kelly, M.D., LL.B.

NOTE.—Candidates will take the first three questions and any two of the others.

1. (*a*) Show the importance of pause in interpreting feeling.

(*b*) Mark by lines (/ for short, // for long) the pauses in the following:

"As one who walking in a forest sees
A lovely landscape through the parted trees,
Then sees it not for boughs that intervene,
Or as we see the moon sometimes reveal'd
Through drifting clouds and then again conceal'd,
So I behold the scene."

2. Up rose old Barbara Frietchie then,
Bow'd with her fourscore years and ten;
Bravest of all in Frederick town,
She took up the flag the men haul'd down;
In her attic-window the staff she set,
To show that one heart was loyal yet.
Up the street came the rebel tread,
Stonewall Jackson riding ahead.
Under his slouch'd hat left and right
He glanced: the old flag met his sight.
"Halt!"—the dust-brown ranks stood fast,
"Fire!"—out blazed the rifle-blast.
It shiver'd the window, pane and sash;
It rent the banner with seam and gash.
Quick, as it fell, from its broken staff
Dame Barbara snatch'd the silken scarf;
She lean'd far out on the window-sill,
And shook it forth with a royal will.
"Shoot, if you must, this old grey head,
But spare your country's flag!" she said.
A shade of sadness, a blush of shame,
Over the face of the leader came;
The nobler nature within him stirr'd
To life at that woman's deed and word.
"Who touches a hair of yon grey head,
Dies like a dog! March on!" he said.

(*a*) Mark the general pitch, force, and movement (rate) of the extract. What parts require different rendering, and why?

(*b*) Give, with reasons, six emphatic words in ll. 1-6; without reasons, six in ll. 19-26.

(*c*) Select four words requiring the rising interval (inflection), and four, the falling; giving explanation in each case.

3. Divide into syllables, accentuate, mark the correct sound of the italicized consonants and of the vowels in the accented syllables: quinine, mir*age*, sergeant, deme*s*ne, deficit, jon*q*uil, peremptory, amateur, complai*s*ance, vagary, sacrilegious, Sik*h*s.

4. (*a*) State what is meant by orotund voice. How is it produced, and for what compositions is it suited?

(*b*) For what feelings is impure voice the proper mode of expression?

5. In what does stress differ from force or loudness? Indicate, with reasons, the force and the stress that should be employed in reading each of the following:

(*a*) "Come one, come all—this rock shall fly
From its firm base as soon as I."

(*b*) "The only principles of public conduct which are worthy of a gentleman or a man, are to sacrifice estate, health, appearance, and even life itself, at the call of his country."

(*c*) "An old man, broken with the storm of state,
Is come to lay his weary bones among ye."

(*d*) "All hail, thou lovely queen of night!"

6. (*a*) Explain clearly what is meant by emphasis, distinguishing emphasis of sense and emphasis of feeling.

(*b*) What different meanings may the following sentence have, depending upon the position of the emphasis:

Were you not well paid to fight valiantly against Alexander?

7. By what principles are pitch and movement (rate) connected with the suitable interpretation of thought and feeling? Illustrate by reference to the following:

(*a*) "She is won! we are gone over bank, bush and scaur;
They'll have fleet steeds that follow!" quoth young Lochinvar.

(*b*) "But at midnight—strange, mystic hour!—when the veil between the frail present and the eternal future grows thin—then came the messenger!"

(*c*) "Hail to thee! blithe spirit, bird thou never wert,
That from Heaven, or near it, pourest thy full heart."

(*d*) "Young men, ahoy!" "What is it?' "Beware! beware! the rapids are below you! See how fast you pass that point! Quick! quick! Pull hard!"

BOTANY.

Examiners: J. J. Mackenzie, B.A.; John Seath, B.A.

NOTE.—Candidates will take the first four questions and any one of the last three.

1. Describe fully and accurately the plant submitted, and illustrate your description by a floral diagram.

2. Illustrate by drawings the forms and the venation of the foliage leaves of the plant submitted.

3. Classify and name the plant. Mention some common Canadian plants which are related to it.

4. Draw a cross section and a longitudinal section of the ovary, and name the parts shown in your drawing. Make your drawing on a scale of one inch in diameter.

5. Show in what points an onion bulb differs from a potato tuber, and in what points they are similar.

6. Compare the floral envelopes of Hepatica, Aster, and Bellwort (Uvularia).

7. What is meant by placentation? Give four examples of Canadian plants in which different forms occur, and illustrate by drawings.

ARITHMETIC.

Examiners: J. F. White; W. H. Ballard, M.A.

NOTE.—Candidates will take the first four questions and any five of the others.

1. (*a*) Simplify $\dfrac{\cdot5 \times \cdot006}{\frac{9}{15} \text{ of } \frac{4}{5} \times (\frac{1}{4})^2}$ $+ \dfrac{\frac{1}{5} \text{ of } \frac{15}{16} \times (\frac{2}{3})^2}{1\cdot6 \times \cdot625}$ (Answer in fractional form.)

(*b*) Find the average, correct to four places of decimals, of $12\frac{14}{25}$, 21, $7\frac{3}{4}$, ·034, 3·125, 0, 24·58 and $12\frac{9}{20}$.

NOTE.—No marks will be allowed for either (*a*) or (*b*) except the answer be perfectly correct.

2. In what time will $30441 gain $2210.10 if, at the same rate, the gain on $24944 10 for 1 year and 15 days is $2596.92? What is the rate per cent. per annum (365 days to a year)?

3. A house that cost $15.500 rents for $155 a month. It is insured for $10,850 at $\frac{3}{8}$ per cent. yearly; the taxes are 15 mills on an assessment of $12,450, and $346.45 is spent each year on repairs. What rate of interest does the investment pay?

4. A rectangular field, whose width is $\frac{3}{4}$ of its length, contains 15 acres, 123 per. In going from one corner to the opposite how much shorter is it to take the diagonal than to go around the two sides?

5. A note of $2,450, dated Halifax. June 1st, 1886, for 4 months, bearing interest at 6 per cent., is discounted at a bank on Aug. 15th at 8 per cent. Find the proceeds.

6. A farm cost $3\frac{3}{4}$ times as much as a house; by selling the house at 10 per cent. loss and the farm at $7\frac{1}{7}$ per cent. gain, $3,993.30 is received. Find cost of each.

7. Bought 64 yards of cloth at $5.70 per yard. If it shrank 5 per cent in length, find the selling price per yard to gain 20 per cent.

8. *A* and *B* are partners, *A's* capital being $\frac{5}{8}$ of *B*'s. At the end of 5 months *A* withdraws $\frac{1}{4}$ of his capital, and at the end of 9 months *B* withdraws $\frac{1}{3}$ of his. How should they divide a gain of $4,222.33 at the end of the year?

9. A man sold his 5 per cents. at 78 and invested the proceeds in 6 per cents. at 104. His change in income being $385, find how much 5 per cent. stock he had.

10. A dealer shipped 400 bushels wheat at $1.40, 800 bushels at $1 $62\frac{1}{2}$, and 300 bushels at $1.20 to his agent, who sold the first at 20 per cent. gain, the second at 15 per cent. gain, and the third at $4\frac{1}{8}$ per cent. loss. The agent's commission was 3 per cent., and other charges were $83.44; find the dealer's gain per cent.

11. What is the cost of boards, at $1 for 50 sq. ft., to make a closed box 7 ft. 10 in. long, 3 ft. 8 in. wide, 2 ft. 6 in. high (outside dimensions), the boards being 1 inch thick?

12. Reckoning a pint to be 30 cub. in.; if 462 gals. are taken out of a cylindrical cistern 7 ft. in diameter, how many inches will the surface of the water be lowered? ($\pi = 3\frac{1}{7}$.)

ENGLISH GRAMMAR.

Examiners: J. F. White, J. E. Hodgson, M.A.

NOTE.—Candidates will take the first four questions, and any two of the others.

1. "I have been in the meadows all the *day*
And gathered there the nosegay that you see,
Singing within myself as bird or bee
When *such* do field-work on a morn of May.
But, now I look upon my flowers, decay
Has met them in my hands more *fatally*
Because more warmly clasped—and sobs are free
To come instead of songs. What do you say,
Sweet *counsellors*, dear friends? that I *should go*
Back straightway to the fields and gather *more?*
Another, sooth, may do it but not I!
My heart is very tired, my strength is low,
My hands are full of blossoms plucked before,
Held *dead* within them till myself shall die."

(*a*) Analyse fully the dependent clauses, stating the kind and relation of each.

(*b*) Parse the words in italics.

(*c*) Shew the difference in use between "myself," l. 3, and "myself," l. 14; "that," l. 2, and "that," l. 9; "do," l. 4, and "do," l. 8.

2. (*a*) Shew how the pronoun differs in inflection from the noun.

(*b*) Explain clearly the difference between personal and relative pronouns.

(*c*) What is meant in saying that the relative is sometimes restrictive and sometimes descriptive or connective? Illustrate by the following examples:

He sent it by your brother John who was going there. Here is the book that you wished. It was I who was present. He obeyed his master which was his duty.

3. Explain the use, and, as clearly as possible, the meaning of the italicized words:

Go *there* quickly. How many are *there* here? Act well your part, *there* all the honour lies. *It* is the hush of night. We read or talked as *it* chanced. They roughed *it* in the bush. The bulk of the people, *it* is true, were but slaves. Keep such *as* are useful.

4. Correct, giving reasons:

(*a*) If a piece of iron and of glass be heated to the same degree they communicate to the hand a very different sensation.

(*b*) After various escapes and forty-one days concealment the king landed safely in Normandy, no less than forty persons being privy to his escape.

(*c*) The officer has no power of detention over those even whom he knows will get intoxicated.

(*d*) Although nearly midsummer, the heat was not oppressive, but residents feel it far more than new comers.

(*e*) One if not more of these proprietors hold land in large quantities, buying it before the last land act was passed.

5. (*a*) What are all the different forms that (1) the subject, (2) the predicate of a sentence, may take? Illustrate.

(*b*) Explain "person" as attributed to (1) the noun, (2) the pronoun, (3) the verb.

6. (*a*) What grammatical relations may a verb express by its form? Give examples in illustration.

(*b*) Define subjunctive mood, stating in what cases it should be used. Apply your principles in the following:

I shall wait till he $\left\{\begin{matrix}\text{comes.}\\ \text{come.}\end{matrix}\right\}$ If it $\left\{\begin{matrix}\text{is}\\ \text{be}\end{matrix}\right\}$ raining we cannot go. If I $\left\{\begin{matrix}\text{was}\\ \text{were}\end{matrix}\right\}$ he I should do so.

7. (*a*) Shew the different ways in which adverbs are formed from nouns, pronouns and adjectives.

(*b*) What other duties do adverbs sometimes perform besides "modifying verbs, adjectives, and other adverbs?" Illustrate.

8. (*a*) Classify and explain the use of the italicized expressions: He dreads *going*. I saw him *crossing* the street. On *hearing* the news they left. He went *to buy* a house. A *riding*-whip. I wish to cross the street. I saw him *cross* the street.

(*b*) State, with examples, the different classes of words that may be used to connect.

9. (*a*) Divide into root-word, prefix and suffix, stating the meaning of each part: invincible, allegiance, conjecture, incendiary, synonymous, promissory, exquisite, bigamist, attainable, executive.

(*b*) Give English words of classic origin corresponding to: happen, watchful, softened, evildoer, fatherly, fellowship, endless, written after, talkative, watery.

BOOK-KEEPING.

Examiners: J. J. Tilley, C. Donovan, M.A.

NOTE.—Only six questions are to be taken, viz., the two questions in group A, any two from group B, and any two from group C.

A.

1. Give Day Book Entries requiring the following Journal Entries:

(*a*) J. Rundle,	*Dr.*	$180	
Interest and Discount	"	10	
To Bills Receivable			$190
(*b*) Shipment Co.,	*Dr.*	$400	
To Mdse.			260
" Cash			140
(*c*) Bills Payable,	*Dr.*	$240	
Interest and Discount	"	12	
To Bills Payable			252

2. (*a*) *A* shipped to *B*, for sale on joint account, 1,000 bbls. of flour at $2.50 per bbl., paying shipping expenses $175 in cash.

(*b*) *B* on receipt of the flour paid $15 drayage by check on the Dominion Bank.

(*c*) *B* sold the flour to King at $3.65 per bbl., receiving in payment King's Sight Draft on Jones for $1,500; McHugh's acceptance due in 10 days for $1,000; an order on *C* for $500; balance to remain on account.

(*d*) *B* charged 2½ cents per bbl. storage, ½ per cent. on invoice for insurance, and 2 per cent. commission for selling. He then rendered *A* an Account Sales, remitting draft on Dominion Bank due at sight.

(*e*) *A* received the Account Sales and Draft.

(1) Give the Partners' Journal Entry.

(2) Make out the Account Sales.

B.

3. (*a*) Distinguish between a Trial Balance and a Balance Sheet.

(*b*) If the Trial Balance is satisfactory, is it safe to assume that the books are correct? Give reasons for your answer.

(*c*) Give rules for detecting errors in the Trial Balance.

4. Name and briefly describe the books that are admitted as evidence in Courts of Justice, and state the facts that must be proved to entitle them to be received as evidence.

5. James Wilson's account on our Ledger stands as follows:

DEBIT SIDE.

March 1st, 1889.	Mdse, at 3 mos.	$375
May 10th "	" at 4 mos.	600

CREDIT SIDE.

May 20th, 1889.	Cash	$200
June 10th, "	"	120

Show by equation when the balance of this account will be due. Give work in full.

C.

6. *A* bought some goods from *B* amounting to $540, and gave in payment a check on the Dominion Bank for $100; an order on G. Brown for $80; H. Smith's note in *A's* favour, dated May 24th, 1889, having 3 months to run, without interest, for $90; and his own note at 30 days, with interest at 8 per cent. per annum, payable at the Dominion Bank, for the balance.

(*a*) Give both *A's* and *B's* Journal Entry.

(*b*) Write the two notes, making the first note negotiable by endorsement, and the second (drawn June 1st, 1889) negotiable without endorsement.

7. *A* shipped to *B*, on *B's* order and for *B's* account, goods invoiced at $800. *A* took one-half of the goods from his store, and the other half from goods which he had received from *C* to be sold on *C's* account and risk. On sending the goods away, *A* paid freight, etc., $25 by check; and *B*, on receipt of the goods, paid cartage $16 cash.

(*a*) Give both *A's* and *B's* Journal Entry.

(*b*) Write the necessary correspondence between *A* and *B* in connection with the above transaction.

8. A merchant wishing to close his books finds that his Trial Balance shows the follow-

ing Debits and Credits in the accounts which do not balance:

	Dr.	*Cr.*
Stock	$480 00	$2645 00
Bank..............	2515 00	1595 00
Mdse...............	9480 00	9470 00
Bills Receivable	1540 00	480 00
Bills Payable........	820 00	1240 00
James Jones.........	130 00	25 00
John Payne.........	20 00	85 00
Cash	501 00	27 00
Expense............	340 00	87 00
Shipment to A No. 1.	384 00	530 00
Commission.........	15 20	36 20
Interest and Discount.	25 00	......
Storage.............	......	30 00
	$16250 20	$16250 20

His inventory shows mdse. unsold $890; coal oil, etc., bought for use of store but unsold $28. Interest accrued on notes against him unpaid $35.

(*a*) Make out a statement of Resources and Liabilities.

(*b*) Make out a statement of Losses and Gains.

INDEXING AND PRECIS WRITING.

Examiners: Cornelius Donovan, M.A.; J. J. Tilley.

NOTE.—Candidates will take the first two questions and either of the other two.

1. Write in full the correspondence of which the following is the Index:

	1889		
1	Feb. 12	Brown to Jones	Requesting particulars as to house and lot for sale.
2	Feb. 15	Jones to Brown	Stating: price $7500; one-third down, balance in annual instalm'ts of $1000 each with int'st at 6 per cent.
3	Feb. 21	Brown to Jones	Accepting his terms.

2 Write a Précis of the following:

RUSHINGTON, May 23, 1889.

To the Mayor and City Council, Rushington:

GENTLEMEN,—I am authorized to inform you that the ratepayers of that part of the city lying south of Plum Street held a public meeting on the 21st inst. for the purpose of considering the proposed running of a branch of the X. Y. Z. Railway through that locality. At that meeting it was unanimously agreed to petition your honourable body either to make different arrangements with the aforesaid Railway Company, or else to provide compensation for those ratepayers whose property will be injured by the running of the said branch.

Your obedient servant,

J. STEELE PENN, Secretary.

CITY HALL,
RUSHINGTON, May 31, 1889.

SIR,—I beg leave to inform you that your petition was laid before the City Council at a recent meeting, when it was decided to obtain the opinion of the city solicitors on the question. In due time this opinion was received and is as follows:

Re X. Y. Z. Railway.

To the Rushington City Council:

In accordance with your request we have considered the petition of certain ratepayers regarding the proposed local branch of the X. Y. Z. Railway. In our opinion the contract with said Railway Company cannot be altered, nor would it be advisable for you to vote compensation on your own authority, but it is competent for you to submit a by-law to the people with the view of obtaining public opinion on the question of compensation.

FAIR, SQUAIR & CO., City Solicitors

This communication was at once brought before the Council when it was decided to have a by-law prepared in accordance with the opinion of the city solicitors.

Yours truly,

T. N. GAGING, City Clerk.

J. Steele Penn, Esq.

3. (*a*) What is the object of indexing letters?

(*b*) Distinguish between a tabular index and an ordinary index. Shew how to fyle away letters received.

4. Re-write, using as few words as possible:

The aim of education should be to teach us rather how to think than what to think; rather to improve our minds so as to enable us to think for ourselves than to load the memory with the thoughts of other men.

It will be very illiberal and ungenerous on your part if, through your permission, I am allowed to be suspected and regarded as having all along foreseen the disastrous issue which has been the result of your unfortunate speculation.

Imagination should not be indulged too freely; it requires to be restrained by the exercise of a sound judgment.

DRAWING.

NOTE.—Only seven questions are to be attempted, two of which must be selected from group A, two from B, two from C, and the one in D.

A.

1. Draw a pair of plain scissors, opened to full extent; length 6 inches.

2. Draw a square, length of side 6 inches; draw diameters; place in first small square a Maltese Cross; in second, a unit of a design in reversed curves; in third, a natural maple leaf; in fourth, same conventionalized.

3. Draw a simple object, derivable from the ellipse or the oval.

4. Shew, by the drawing of an ordinary kitchen table, the application of elevations.

B.

5. Draw a rhombus, whose sides shall be 2 inches in length, and whose acute angles $37\frac{1}{2}°$.

Inscribe a circle in the rhombus.

6. Draw a triangle, whose sides are 2, 3, and 4 inches respectively; produce any two sides and describe a circle to touch the third side and the produced parts of the other two.

7. Draw three circles, diameters 2 inches each; each circle to be in contact with two others; about these circles draw the circumscribing circle.

8. The diagonal of a square is $2\frac{1}{2}$ inches; construct it; divide it into three equal parts by lines drawn from an angular point.

C.

NOTE.—In following problems consider height of spectator's eye, 6 ft. Distance from the picture plane 4 ft. Scale $\frac{1}{4}$ in. equals [illegible] ft.

9. Draw a circle, diameter 4 ft., plane of circle perpendicular to both P.P. and G.P., and touching both, centre of circle to be 4′ to the left of spectator.

10. Draw a regular hexagon, whose sides are each [illegible] ft.; hexagon to be parallel to G P. and 8 ft. above it; two sides of the hexagon are to be perpendicular to the P.P.; centre of hexagon to be 4 ft. to the right and 4′ within the P.P.

11. Draw the frustum of a square pyramid; edge of ends 3 and 4 inches respectively; height 5 ft.; the pyramid rests on the G.P. and touches the P.P. four ft. to the right.

On this frustum, place centrally a sphere so as to touch the P.P.

12. Draw a square whose sides are each 4 ft. in length; the square is perpendicular to and touches the G.P. 4 ft. to the left and 2 ft. within the P.P.; the horizontal sides of the square retire towards the right, and make an angle of 45° with the P.P.

D.

13. Draw, in outline only, the object presented to you. Height of drawing four inches. Use no instruments.

PHYSICS.

Examiners: John Seath, B.A.; W. H. Ballard, M.A.

NOTE.—Only seven questions are to be attempted. Candidates will omit one question in each of the groups A, B, C, D.

A.

1. A piece of ice is forcibly kept at the bottom of a beaker, and the latter is then filled with water at 15° C.

(*a*) Describe accurately the changes which the water undergoes with respect to temperature; and

(*b*) State clearly what difference (if any) it will make if the ice is in the middle, instead of at the bottom of the water.

2. A person who has two fires to light in the morning finds that on lighting the second

fire the stove invariably smokes although the two chimneys are known to draw equally well, and no difficulty was experienced on lighting the first fire.

(*a*) Explain the cause of this.

(*b*) If a window is now opened, the smoking instantly ceases. Account for this.

(*c*) If the window had been opened before the fire was lighted, would the stove have smoked? Give reasons for your answer.

(*d*) If the window is closed after the fire has been well started, why does the stove not smoke?

3. (*a*) A fall of rain in cold weather frequently causes the temperature to rise considerably. Explain the reason of this, and describe a simple experiment to illustrate the same principle.

(*b*) If some oil of turpentine is dropped upon a flagstone and ignited the flame will soon be extinguished, the rest of the oil remaining unburnt; but if it is poured upon a block of wood, the whole of the oil burns away. Explain the cause of this.

B.

4. Describe experiments to show that solids, liquids and gases transmit sound vibrations.

What properties of matter affect the velocity of sound? Give illustrations.

5. On hearing with unusual distinctness steam whistles, bells, and other sounds, which are ordinarily either faint or inaudible, the listener concludes that it will rain soon. Explain the scientific grounds for his conclusion.

C.

6. If an electrical current be caused to heat a long thin platinum wire to dull redness, and a portion of the wire be cooled by applying a piece of ice to it, the remainder of the wire will glow much more brightly than before; whereas if a portion be heated by a spirit lamp the reverse effect takes place. Explain fully.

7. Explain the construction of the electric lamp and the production of the electric light.

8 Describe experiments to show

(*a*) That there are two kinds of electricity;

(*b*) That electrification is confined to the external surface.

D.

9. Explain the undulatory theory of light. Apply it to explain the cause of refraction.

10. Describe an experiment to show that the angle of reflection is equal to the angle of incidence.

11. An object is placed beyond the centre of curvature of a concave mirror. Show, by a carefully constructed diagram, the position of the image.

CONTEMPORARY LITERATURE

BOOKS RECEIVED.

The Johns Hopkins University Register for 1888-9.

The University of North Dakota Catalogue for 1888-9.

The Beginner's Book in German. (Boston: Ginn & Co.)

Handbook of Music Lessons. By W. S. Tilden. (Boston: Ginn & Co.)

Die Journalisten. Freytag. By Prof. Toy. (Boston: D. C. Heath & Co.)

Ear and Voice Training. By N. A. Calkins. (New York: E. L. Kellogg.)

Classics for Children. Two Great Retreats. Grote and Ségur. (Boston: Ginn & Co.)

What Manual Training Is, and How It May Be Best Conducted. (Boston: D. C. Heath & Co.)

Syllabus of Lectures in Anatomy and Physiology. By Prof. Stowell. (Syracuse: C. W. Bardeen.)

French Life in Letters. By Mrs. Molesworth. (London: Macmillan & Co.) *French Course.* By G. H. Williams, M.A. (London: Moffatt & Paige.)

Mémoires De Saint-Simon. Edited by Prof. Van Daell. (Boston: Ginn & Co.)

La Belle-Nivernaise. Daudet. Edited by James Boïelle, B.A. (Boston: D. C. Heath & Co.)

Sir Thomas Wyatt and His Poems. By William E. Simonds (Boston: D. C. Heath & Co.)

One Year Course in German. By Prof Faulhaber. 2nd edition. (Boston: D. C. Heath & Co.)

Le Mari De Madame De Solange. Souvestre. Edited by Prof. Super. (Boston: D. C. Heath & Co.)

A Short History of the English People. By John Richard Green. Part III. Chaps. vii., viii., ix. (London; Macmillan & Co.)

Twelve English Statesmen. Henry VII. By James Gairdner. (London: Macmillan & Co.)—We have here a comprehensive account of this sovereign's life and times, especially in reference to his foreign policy, his wisdom, the legislation of the reign, and the encouragement given by him to commerce and discovery, architecture and learning.

The First Three Books of Homer's Iliad. Edited by Prof. Seymour. (Boston: Ginn & Co.)—This is an edition prepared for the use of schools by Prof. Seymour, of Yale College, with an Introduction and Commentary. There is added a Vocabulary for the first six books of the "Iliad." The edition would seem to be almost unsurpassed in typographical execution and general appearance, and highly suitable for the use of students.

Margery: A Tale of Old Nuremberg. By George Ebers. Translated by Clara Bell. (New York: W. S. Gottsberger & Co.; Toronto: Wiliamson & Co.) At this time of year the demand for "a good story" is greater than ever, and consequently the wholesome, pleasant tale of a German girl's life in the fifteenth century named above ought to have many readers. The interest of the book, which is unflaggingly kept up, does not depend at all exclusively upon historical allusion or sketches, but rather upon the plot itself and the way in which it is worked out.

Pestalozzi By Baron De Guimps. Translated from the German by Margaret C. Crombie. (Syracuse: C. W. Bardeen.)—The story of the aims and work of one of our greatest teachers, written by a disciple of his own, can scarcely need a formal recommendation. Extracts from his works form part of the volume, which contains also his portrait.

English Men of Action. Wellington. By George Hooper. (London: Macmillan & Co., and New York.)—Mr. Hooper has performed his task in a careful and conscientious manner, more calm and impartial than enthusiastic. A brief outline is given of the character of the great English military hero and his career. This may well take its place along with the other excellent biographies of the series.

Classical Text-Book Series—Cicero Against Catiline. Second Oration. By John Henderson. M.A., Collegiate Institute, St. Catharines. (Toronto: The Copp, Clark Co.) Readers of the Magazine will be glad to hear that this edition is ready in good time for school work. The excellent notes and aids supplied in annotated editions of other classics by the same author have been much appreciated, and a like recognition, we are sure, will shortly be obtained by this work.

Byron's Prisoner of Chillon and Childe Harold's Pilgrimage and Twenty of Addison's Essays. Edited by H. I. Strang, B.A., of Goderich High School. (Toronto: The Copp, Clark Co.)—This volume contains the text of the literature prescribed for the University and Departmental Examinations for 1890, also biographical and critical notices of the writers, notes, etc. Difficulties are fully met and explained, and the edition is in every way a credit to the editor and publishers, and most suitable for the use of teachers and students.

Cicero's Brutus. Edited by Prof. Kellogg. (Boston: Ginn & Co.)—Another excellent classical text book, with fresh and interesting notes, and a wealth of material prepared for class room use.

1. *Bacon's Essays.* Edited by Prof. Selby, of the Deccan College, Poona.

2. *Essays Written in the Intervals of Business.* By Arthur Helps. Edited by Profs. Rowe and Webb, of the Presidency College, Calcutta. (London: Macmillan & Co., and New York.)—Eleven of the "English Classics" have now been issued; we have had the pleasure of reviewing most of these, and we hope that many of our readers have seen them for themselves. Those who have will certainly agree with us in saying that their tasteful appearance and reasonable price, as well as the excellence of the editorial work, leave little to be desired, even by the most fastidious. We are glad to see these two collections of essays added to the series.

THE *Dominion Illustrated* for July 6th is the opening number of the Second Volume and contains the first of a series of illustrated articles on Canadian industries.

THE twenty-eighth volume of the *Overland* begins with the July number, which presents, as usual, meritorious articles; verse and fiction are also well represented.

THE midsummer number of *Our Little Ones* is as pretty as ever, and as suitable for children. Little stories and poems, beautifully illustrated, form the contents of the magazine.

AMONG the writers whose works have been reviewed in two recent numbers of the *Critic* are Henry James, H. Rider Haggard, Andrew Lang, Robert Louis Stevenson, and John Burroughs. The *Critic* possesses the rare merit of being at once reliable and readable.

THE June *Table Talk* is an excellent, seasonable number, containing menus for every day in the month, new ideas for the housekeeper, and gastronomic notes; also something about toilets, and several poems and literary articles. It is worth to the housekeeper a great deal more than the price of the subscription, and the literary part of the magazine is better than one finds in some publications which pretend to be exclusively literary.

Canadiana, under the editorship of Mr. W. J. White, M.A., is prospering and presents a very fair table of contents for July, the first article of which is by Mr. Henry Mott, on "By-paths in Our Bibliography."

"GRANDPAPA'S COAT" is the name of a story of the times when George the Third was king, in the July *St. Nicholas*. It is well-written and readable. "Louis the Resolute," said to be a true story, depicts a young American who was very pushing—almost too much so. The illustrations, as usual, are good, and the whole number well up to the average.

THE *Illustrated London News*, published in New York, now contains an American supplement, occupying one page, under the heading, "American Matters in Europe." The subjects of illustrations in the numbers for July 6th and 13th, are, the Duke of Portland's Marriage, the Agricultural Society's Show at Windsor, the Royal Dairy, The Irish Railway Accident, Kimbolton Castle, etc., etc. Mr. Rider Haggard's new story, "Cleopatra," with its striking illustrations, is continued.

Science has recently devoted a good deal of space to the description of various electric street car lines. Papers on "The History of Habitations," and "Progress of Engineering," appear in the number for July 5th. The latter contains a valuable review of improvements in streets, water works, canals, railroads, etc., etc., supplemented by statistics. The Editorial Department, and that of Notes and News are always well worth perusal. We observe in the latter two items about the Canadian Pacific Railway.

THE two features of the *Century* at present—the Lincoln History and the Siberian Papers—both reach a high point of interest in the issue for July. The former deals with Lincoln's re-nomination, Horace Greeley's Mission, etc. This history will probably close with the number for January, 1890. Next month's instalment will deal with Lincoln's religious convictions. Articles on "Presentiments," "Western Steamboat Routes," "The Temperance Question in

India," also appear, and the verse is contributed by Edith M. Thomas, Thomas Nelson Page, Rose Lathrop, Walter Learned, Margaret Vandegrift, and others.

FEW of the American magazines are characterized by the uniformity in regard to literary standard that marks the monthly issues of the *Atlantic*. The student of English will almost always be pleased with it and find instruction in its pages. Among the articles in the July number one of the most readable is important to school people, "Assum Igitur," a sketch of the closing years of Cicero's life, by Harriet Preston "Going to Shrewsbury," by Sarah Orne Jewett, is a quaint and tender story. Prof. Shaler writes of "The Problem of Discipline in Higher Education," the two serials are continued, and the number contains many other good things.

TEACHERS' BUREAU.

As the object of the Bureau is to promote the general interests of the profession no teacher will hesitate to pay one dollar for registration. Note what is appended as an illustration of the advantages the Bureau can give to its members.

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$4.50 pays for "Concise Imperial Dictionary" (best binding) and EDUCATIONAL MONTHLY for the balance of the year.

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Our readers will observe that special attention is given to examination papers in this Magazine; in many cases hints and solutions are added. We hope subscribers and others will show in a practical way their appreciation of the valuable work done by the editors of the different departments of THE MONTHLY.

WE are grateful to the friends of THE MONTHLY who have, from many different places, sent us letters of approval and encouragement, and request their kind assistance in getting new subscribers for 1889.

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

Bound copies of this Magazine in cloth may be had from Williamson & Co., or from James Bain & Son, King Street, Toronto, for $1.00 per copy.