

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

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

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

Cover title missing/
Le titre de couverture manque

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

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

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

Showthrough/
Transparence

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

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

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

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

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

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

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

Some text in Latin.

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

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

THE CANADA
EDUCATIONAL MONTHLY
AND SCHOOL MAGAZINE.

DECEMBER, 1887.

THE EDUCATION OF WOMEN AND THE POETIC SENSE.

BY T. M. MACINTYRE, PH.D., PRINCIPAL LADIES' COLLEGE BRANTFORD.

THE formation of individual character is a slow growth. The same law applies with even greater force to the development of national life. The activities of human life to-day are but outlining the characters which will be stamped on the civilization of the next generation. The advance and retrograde journey of the Israelite in the wilderness is a permanent type of the history of our race in the march of progress. The future is ever concealed from us. It is only in looking back, that we can trace the devious path we have taken and mark the influences which have urged us on. Our starting point may be definite enough; but it is possible for us to miss altogether the objective goal which we desired to reach. We may persuade ourselves that we are moving on and making progress, while we are like the recruit at drill, engaged in marking time. From the days of Bacon to the present, we have no difficulty in tracing the impetus given the acquisition of knowledge by his new method to the world of science.

Cowley says of Bacon that he was like Moses on Mount Pisgah, the first to view the Promised Land; but Taine adds, "that like Moses, he did not enter there." "He pointed out the route but did not travel it; he taught men how to discover natural laws but discovered none himself." The inductive method has been of incalculable value to the department of science. We must not, however, overestimate its value or worship the form for the substance, nor the facts for the relations they bear to our individual lives. The influence of the scientific method has been particularly active during the present century. The accumulation of facts from experiment and observation has so engrossed the attention of the age, that facts and facts alone would seem to be the desired end of existence. The logical outcome could only be pure materialism, or agnosticism. Such a method finds no place for the supernatural nor for spiritual existences, and hence no religion. A character built up of such soulless facts despises the very idea of sentiment and

consequently the poetic sense is to be laughed out of an age of high civilization.

Macaulay wrote at the close of the first quarter of this century, "As civilization advances, poetry almost necessarily declines. In a rude state of society, men are children with a greater variety of ideas. It is, therefore, in such a state of society that we may expect to find the poetical temperament in its highest perfection. In an enlightened age there will be much intelligence, much science, much philosophy, abundance of just classification and subtle analysis, abundance of wit and eloquence, abundance of verses, and even good ones, but little poetry." Without analyzing the weakness of the argument of necessity in this unholy alliance between the poetic sentiment and a crude state of society, it must be admitted that since the days of Macaulay with the progress of science, there has been a very noticeable decline in poetry. But if we follow this reasoning logically, the lower the degree of poetic temperament, the higher and more perfect will our civilization be. Are we prepared then to crush out this element entirely and regard it as barbarous that we may thereby attain our ideal civilization? Is it not possible that we have misconceptions regarding the poetic sentiment and a perfect civilization. We often labour under false notions in relation to our ideas of progress. The laws of progress appertaining to the accumulation of facts in the field of science belong to the domain of our intellectual nature, whilst progress in the departments of painting, music or poetry belongs and appeals to an entirely different part of our nature. School boys now in our Collegiate Institutes may solve with perfect ease problems that Newton never solved, but are we to infer that our great Newton was a child compared with the mathematicians of to-

day? Not at all. Greatness does not consist in the accumulated facts or in the mental attainments of routine. Thus when we speak of the civilization produced by the scientific influences of the age, we shall be wise to regard it only a phase of civilization, one of its factors rather than the sum total that enters into the culture and development of a typical man. Is the poetic sentiment anything we would like to preserve? What is it? Ruskin says, "Poetry is the suggestion, by the imagination, of noble grounds for the noble emotions." "I mean," he says, "by the noble emotions those four principal secret passions, love, veneration, admiration, joy, and their opposites, hatred, indignation, horror, grief." It may not be an easy task to construct a better definition of poetry. We may agree, at least, that it embraces all these, whatever more it may be. It will be observed that taking this view of the poetic sentiment, that it enters the domain of the activities of human life and is indissolubly associated with the moral nature. It can scarcely, then, be a ground of consolation, in boasting of our advanced civilization, to acknowledge that it is only consistent with a decline of such moral attributes as love and veneration. The arguments used by Macaulay to show that poetry is the product of the crude and simple child-life of the nation, are the same arguments that have been repeatedly urged against religion. We know that the modern intellectual crank is fond of parading his little pack of facts, and of speaking of religion as something only fit for simple, weak minds, and unworthy of a highly intellectual nature. Publishers seem ready to assert that of late years there has been a marked decrease in the demand for poetic literature, and consequently a decline in the poetic sentiment. If such is the case, then there is the greater

need to examine the causes which have led to this undesirable state of things, and to introduce a salutary corrective.

In no department of human knowledge does the expression, "A little learning is a dangerous thing," appear so significant as in that of science. When we stand in presence of the mysterious in nature, whether in childhood or manhood, we are drawn toward it with awe and intense interest; but the very moment science comes in to remove the mystery and to place the bare facts at our feet, we become conscious of the disappearance of pleasurable sensations. Thus from the frequent falls which our emotional nature has experienced, science grows so bold as to affirm that this emotional force is the child of weakness and superstition. Thus would science attempt ruthlessly to remove the real pleasures of infancy, laugh at our childlike experiences, and would try to satisfy us that through these facts we had reached the true condition of manhood.

But our natures are not satisfied. Our unrest is increasing, and we ask if there is nothing which can replace the pleasant sensations once experienced, but science answers nothing. Human nature in this respect has the same reality, as in the case of poor Orlando in love, who would not be cured if it involved the deprivations proposed. But are not the conclusions of science too premature. Let us go back over the facts claimed to be brought to light by science, and we shall find that there has only been revealed still deeper mysteries. As we drink deep of the Pierian spring, the old childlike reverence reappears intensified, and we find God everywhere. The tide has already set in, and we have discovered that we cannot live on facts, but on the deeper realities back of facts, back of our intellect, down in the heart.

In order to preserve the balance between the two methods for acquiring knowledge, we hold that woman's nature is primarily adapted to influence knowledge by the deductive method. Again, that science has already received its chief impetus from this method; and lastly, that the higher education of women should be so directed as to conserve and develop the poetic side of life.

We do not require to argue concerning the capabilities of woman's intellect. In mental organization and equipment, experience has already decided an equality quite satisfactory to most intelligent minds. But to disregard the question of sex in education, and to assume that the urgencies in sensation and in the whole emotional nature are the same in degree in both, are follies opposed to divine law and human experience. Delitzsch, in his system of psychology, places in a very clear and strong light the relation of man to woman. The sexes coincide with the distinction of the soul and spirit. In maintaining the threefold nature of man—the spirit, soul and body—the soul is the manifestation of the spirit and reveals itself through the body, and thus comes into contact with the outer world. "Man," he says, "has more spirit, woman more soul. These faculties of the soul, the desire and the longing, the fancy and imagination, the feeling and foreboding, the sensitive excitability, the variable vivacity, the delicate power of observation, these are predominant in woman." A careful examination of the psychological bearing of this question would remove much of the superficial nonsense indulged in relating to woman's capabilities and her sphere of action. There are peculiarities in her nature no education can change, and which was never intended to be changed. It is nevertheless true, that the character of her education, if diverted from

its proper channel, may impair her influence where most needed.

Admitting the theory of the predominance of soul, we are able to account for every predominant feature of her moral and intellectual nature. The superior keenness and quickness of her perceptive faculties are readily acknowledged, and these depend on the deeper impressions received by the soul in contact with the objective world. We frequently hear woman's reason called in question from the peculiar ground on which it may be based. It is often said that a woman "jumps at conclusions." This may be admitted, and yet on closer examination her judgment on this account is not necessarily weak, nor her conclusions inconsistent. Woman reasons from the general to the particular. This method is called by our logicians the "deductive." An illustration may help to give force to the question here raised. The true conception of the principle involved, is the pivot on which must turn all our efforts at giving safe direction to the education of our women. Let us have under our consideration a question in history, What are the physical environments most favourable to a free people, the mountainous district or the plain? We may pursue the following method:—To be free implies a certain degree of self-reliance. Self-reliance must have for its development a guarantee of safety. Mountains are natural defences and afford security to the little communities settled in the vale. The plain furnishes no such security. There is no natural strong tower where the weak and oppressed may betake themselves. The people are ever exposed to the eye of the ruler. Hence the conclusion is reached that mountainous countries produce freemen. This method we call the deductive.

By another method we proceed to examine the condition of the various

nations occupying the great plains, as in Asia and the mountainous states of Europe. We tabulate the results in each, and find that the extensive plain is the home of the slave and the mountain the home of the freeman. This latter method is called the inductive. The first is noticeably the natural method in which a woman reasons. It is not necessary that she should be conscious of all the steps leading to the conclusion. Her strong intuition spans the whole, and the conclusion is grasped with the distinctness produced by a flood of soul-light.

A few results from personal observation may not be uninteresting in this connection. Years ago my attention was directed to the peculiar kind of difficulties presented to girls in the study of the mathematics, and recent observations under the most favourable circumstances have led to similar conclusions. In the range of pure mathematics where the deductive method finds free scope no special difficulties are encountered; but the very moment we touch mixed mathematics, embracing the application of these principles to the investigation of problems in concrete quantities, formidable barriers present themselves. The discouragements here met with often create a dislike for the very name of mathematics and a conviction, perhaps not always well-founded, that they have not the mental capacity to understand them. It may also be noted that many who experience discouragements in arithmetic and algebra, yet master with much satisfaction the principles of euclid. In the latter subject we have again more fully the deductive element. These principles extended to other subjects of study have been attended with equally convincing results. In the subject of history, which above all others is a dry and uninteresting study, the difficulty

comes through attempting to work up conclusions by building fact on fact. The process is too slow and tedious for quick and susceptible natures. Whatever success I may have had in this subject has been by presenting it from the deductive side. By the general statement you have presented something on which to fix a firm grasp from the first. There is interest in verifying your proposition, and you touch exactly the innate principle in woman's nature which comes out in the expression, "I told you so." The child at school cannot endure your irrational methods of treating this subject. The method adapted to the imaginative mind of the young is that which remains a permanent principle in the mind of woman, however it may change to the inductive in the matter-of-fact man of the practical world. My observations in the subjects of philosophy and logic have been equally satisfactory. Young women have remarkable aptitude in grasping these abstruse subjects when they are clearly presented in their own natural method. Woman receives instruction most readily. Impressions are most deeply made, and she cannot free herself from the educative influences of her environments.

It is to the deductive method, it is to the mental constitution of women, that we are to look in order to produce imaginative minds. Science owes to the imaginative or poetic mind many of its grandest achievements. The sublime and far-reaching thoughts of the imaginative mind of a Newton gave to the world the conception of the influence of world on world in the law of gravitation. The beautiful symmetry in the crystal was observed by the poetic mind of Haüy, who thus gained the honours so eagerly sought by chemist and philosopher. To his strong imagination, regularity and beauty of mould sprang as if by magic touch from every marred crystal

or unshapely mass of mineral. Germany's national poet, Goethe, stamped his brilliant imagination not only on the literature of his country, but on the scientific problems of the age. Botany is indebted to his creative genius for the general law of morphology. Anatomy is compelled after much hesitation to yield honour to the same poet, for announcing the truth that the skull is composed of vertebræ, and is the mere continuation of the spinal column. The richest conceptions of the human mind, whether in science, politics or religion, are those that have taken form or have been crystallized in the fervid imagination.

It must be conceded that the influence of woman upon knowledge has been most potent in preserving and creating the ideal world. The secret impress of her nature, however unconscious, on the mind of the young, has been the moulding force of many a noble life. The roll of distinguished men who owe their greatness to great mothers is a cloud of witnesses to her personal influence.

New forces are being constantly developed in our day. New channels are opened up to give employment and exercise to brain and muscle. New methods of application are revolutionizing the old lines of labour, and throwing down the barriers between the vocations of men and women. Women are constantly entering these new spheres of activity, and must be influenced in body and mind by their new relations. While we would not become unduly alarmed at this phase of our own civilization, we are, at the same time, intensely anxious that materialistic influences should not blunt her higher ideal nature. The future depends on the balance now maintained between the imaginative faculties and the purely intellectual, between poetry and science, between the woman of soul and the man of spirit.

Taking for granted that we see clearly where lies the secret of woman's greatest power, the special talents with which she is endowed, and that we also recognize the vast importance of her influence in furthering our ideal of true progress, it only remains to examine what current we must give her education in order to achieve this highest good. It is the old problem, viewed from the high ground now taken. Should the lines of her education be along the same grooves specially cut for her brother, or should appropriate means be used to obtain the desired ends respectively? If the wise man was right in saying that with years there is increase of wisdom, of this one thing we are more deeply convinced, that great latitude should at least characterize woman's education. The subjects in the course of study should have in view the exercise of the faculties of the mind brought daily into active operation in her chosen sphere of life. It may be argued that a wiser policy would be to give special attention to those faculties in which she is deficient, and allow the naturally strong forces to look out for themselves. From such a view arises the argument in favour of having the course of study arranged according to the requirements and mental proclivities of young men. This is just the position we object to, as it is purely one-sided. I have no faith in allowing any of the forces of our moral or intellectual nature go undirected, much less those that are predominant and which must give the impulse to action. It is not too much to say that great wrong has often been done by giving no attention, or attempting to repress the remarkable forces of character exhibited in the young. How much evil is done by the routine exercises of the school-room and the home preparations, whilst no effort is put forward to give scope and direction to the innocent

romance of childhood and youth. The emotional nature of the child demands something to nourish it. Being left to starve or shift for itself, it too often breaks through the barriers raised to repress it, and clandestinely feeds upon the poison of false fiction. A foundation for this class of literature, and an impetus for a correct taste should be laid during these critical years, whilst the authority of the home and of the school is still operative. The practice of allowing young people to select their own reading matter from the libraries maintained at public expense is already proving ruinous, if not a curse to the youth of our country. How can we expect them to be able to discriminate or pass correct judgment on the phases of life presented when their education in this sphere has been at best but negative? Negative training will never satisfy the young. Positive life is the only thing to inspire confidence. Their reading should be wisely directed, and this position of confidence was the proud domain of the schoolmaster of old.

I allude to this matter merely to show that it is a false system of training which will allow the strongest propensities of our nature to go undirected.

Should any young woman have the noble ambition to undertake a full university course, similar in every particular to that taken by gentlemen, by all means, she should have the privilege. Should she desire to enter the profession of the law, or of medicine, to do service at home or in foreign mission fields, let her receive all encouragement. It may be safe to assert in this connection that her influence will largely combine with the general current of intelligence in the nation and not be marked by the strong individuality of woman. We claim that her influence is strongest, when individualized.

The busy practical age in which we live has a tendency to deprive us of the sweet relief of dwelling occasionally on the ideal side of life. We are growing more and more a matter-of-fact people. Without success in such a life discouragement and despondency imprison the soul, and life to many does not appear to be worth the living. We repeat again that true life does not and cannot live on facts. We enter upon each day's duty not from the impulse of the experiences of yesterday, so much as from the ideal of something better and grander in the future. The goal is ever before us. We live by faith. Every step is untried. Our inductive reasoning will not throw a single ray of light on our path. We live through the power and light of the world within us. The hope, the cheer, the bright side of life is woman's ministry to an otherwise dark world. Verily, it was not good for Adam to be alone.

Whatever other subjects should enter into the curriculum of a course of study for young women language, literature and history should predominate. Her acquaintance with literature should be extensive, and especially in the domain of poetry. It is needless to say that if all the poetry read is limited to that prepared for the ordeal of examination, that we shall never develop a taste for poetry. If we are reading Cowper, let us at least read his most important productions and not selections from his *Task*. What taste for poetry can be developed in the mind of students who read fifty pages from Cowper and over two hundred pages of notes upon the same to prepare for examination? Would not the time thus spent be productive of far higher results by reading the whole of the *Task* and many or all of the beautiful Olney hymns? It should be within the easy reach of any lady having the advantages of education to be fairly familiar

with a dozen of our prominent poets, by the time she reached the age of seventeen or eighteen. Such extensive reading of poetry would soon remove from us the stigma that there is a decrease in the demand for poetic literature. In order to develop a true taste for light literature I would prescribe certain works from standard writers, to be read outside of class work. The teacher would have an opportunity of ascertaining the mental grasp of his students and the impressions made, by free conversations on the work. Such a field of research and correction would destroy the profession of the "nonitorial drudge" and make the true teacher conscious of the dignity and sacredness of his calling.

The home-work, embracing a systematic course of reading, would be a delight and a means of developing the general intelligence of the young. Is it not as reasonable that the close, steady drill of the class-room should end there for the day, as that the man of business should leave his cares and troubles in his office and not carry them to his home? Do not both need the relaxation and invigoration obtained by having the mind engaged on more congenial themes, in order to supply vitality for the next day's work? The teacher in directing this general work of his students would feel free from the slavish chains now rattling about him, and conscious that his usefulness did not depend on the number of his students successful at examinations, irrespective of their brains or application.

The study of history should be pursued on a similarly broad basis. The course should embrace the reading of such historians as Macaulay, Motley, Parkman, Carlyle and Lecky that the impressions received from reading our ordinary school text might be removed and a living interest awakened in the study. It must be

borne in mind that the value of our educational training does not lie in the amount of knowledge acquired during school days, but on the current and impulse given the moral and intellectual forces. If we have not trained our students how to read history, poetry and literature with profit, and have not formed a taste which will enable them to prosecute these studies in after years, we have been of very little service in preparing them for life's work.

Next in importance in a practical course for young women would be the study of language. The study of English alone is sufficient to produce a very high degree of culture. But if opportunity and capability permit, the study of Latin, French, German and Italian would be found most profitable in awakening thought and expanding the horizon of their intellectual world.

In order that an impulse may be given our education in the direction I have here indicated we must bring public opinion into sympathy with it. I am not sure but we have it already, for whatever weakness exists in our educational system I am bold to say is largely, if not altogether, due to the false estimate that teachers themselves placed upon their work. When we have obtained this generous recognition of true education, our ladies' colleges will be able to do a more distinctive and important work than they have hitherto done.

With the doors of our National

University wide open to women, with the privilege of adopting its full curriculum, and with the convenience of holding local examinations under its authority we have all that can be reasonably demanded. But inasmuch as the large majority of young women do not desire to take the same or the full course of our University, and as we are in sympathy with a distinctive course, we think it is both practicable and desirable to extend the recognition of the University more fully to the work accomplished by these independent institutions. With a very little modification in the departments of English, history or the modern languages, as prescribed by the University, they could be made to serve the extensive courses alluded to in this paper. Any lady completing any one department, pass or honor, for the four years, could receive a University certificate bearing the imprimatur of the Senate and thus entitle the holder to certain definite rights and privileges within this department as are secured under the degree of the University. The diploma issued under the corporate seal of a ladies' college could specify among other things the University standing of the candidate, or have the diploma granted on the sole ground of the standing thus attained. A value would thus attach to the diploma, and our ladies' colleges would be brought into close line with a broad national system of education.

ALL the housework of Wellesley College is done by the students, who devote to it forty-five minutes out of the twenty-four hours. There are 300 girls, and every girl is trained to do one kind of work, and to do it quickly and well. Co-operation saves a vast deal of time and labour.

THE most northern railroad in the world

was completed in November last, and run from Wasa to Uleaborg in Finland, a point lying in 65° north latitude, where the thermometer sometimes indicates 70° below freezing point. The road is 270 miles long, standard gauge, and cost \$19,000 per mile. It will ultimately connect the Russian railway system with that of Norway and Sweden.

THE STUDY OF CLASSICS.

AN ATTEMPT TO DETERMINE ITS TRUE EDUCATIONAL POSITION.

BY W. S. MILNER, LINDSAY.

IT has been truly said, "in whatever light we view education, it cannot fail to appear the most important subject that can engage the attention of mankind." To this subject we are giving the attention of a lifetime, and to-day, when the long vacation now drawing to its close has cleared away all remembrance of the meaner difficulties of our work, we may catch a fresh inspiration for more fruitful effort from the noble words of Tyn-dall: "If there be one profession in England of paramount importance I believe it to be that of the school-master. . . . When a man of enlarged heart and mind comes among boys—when he allows his being to stream through them, and observes the operation of his own character evidenced in the elevation of theirs—it would be idle to talk of the position of such a man being honourable. It is a blessed position." And, altering his words: "Such men, I believe, are to be found in Canada, and it behooves those who busy themselves with the mechanics of education at the present day to seek them out. For no matter what means of culture may be chosen, whether physical or philological, success must ever mainly depend upon the amount of life, love and earnestness which the teacher himself brings to his vocation."

Now the striking truth of such words as these has led many to say, "The question is not what but how," which is but half the truth. Yet "not what but how" points to an ideal method and a certain half-defined end with regard to which educationists stand in the strange posi-

tion of men who work—for what object they have not yet clearly determined. At a last analysis we find that the goal is human happiness, but the problem is thus merely set again. A long step forward was taken when we arrived at the conception that as a physician cannot undertake the cure of the body without a knowledge of its anatomy, so neither can we train the human mind without a knowledge of its operations. We might carry the analogy still further, and say that as the physician must also know thoroughly the action of his drugs, so too is it absolutely necessary that the teacher should know clearly the specific action of the subject he teaches, and the specific action and interdependence of all educational subjects. As Launcelot Gobbo would say, "the old proverb is very well parted between us." The doctors have the *corpus sanum*, and we the *mens sana*. But I fear there is yet a third resemblance in the two professions. As new subjects continually claim attention do we not say desparately, "Here are many good things. Let us give them all." We have indeed more than the *mens sana* in our care. "How," exclaims Thoreau, "can we expect a harvest of thought without the seed-time of character?" But let us confine our attention for the moment to the pathology of the *mens non sana*. Its obvious characteristics are inaccuracy, a great repugnance to thinking, lack of judgment, and deadness or entire absence of imagination. Do we not often feel the real ineffectiveness of our work in each of these respects? Take the

judgment alone, John Stuart Mill asks the question, "In what consists the principal and most characteristic difference between one human intellect and another?" and answers, "In their ability to judge correctly of evidence." Now, does the education of our schools perceptibly increase the power of practical judgment? And then, the imagination! Do not the Philistines much more abound? To describe briefly the actual character of the training afforded by classics in these respects, and to make a few suggestions as to practice, have been the main objects of this paper. At the same time, it attempts to define the true position of classics in a liberal education.

From an educational point of view all knowledge is sometimes divided into science and philology—philology being used in its broader and truer application. Another, and equally good division is into real knowledge, and knowledge instrumental as training. We claim for classical study that it gives a very serious answer to the question: "What knowledge is of most worth?" and that it gives unequalled training of its kind. Looking again to the first division of knowledge, we might vindicate the first place in a liberal education for philology, and in philology the first place for classics, or the "humanities." But here this would be as idle an inquiry as whether the eyes or the ears were the nobler when both are necessary.

If we admit, as indeed it may be demonstrated that during the early years of training, language is the most important instrument, the old question is at once put, Why not Moderns? And another question, still more urgently, Why not English? These, we are told, would save both time and labour, and it is an eminently practical matter. For the majority it must be frankly admitted, that from the

necessities of the case, the basis of education should be English—not classical and not mathematical. This means of course a serious, though necessary, loss in the pupil's development. But, confining ourselves to a liberal education, if we can show that English will not serve as the best basis for the study of language, we practically show the same for Moderns. The strongest arguments are these: that for the study of language as language, the highest type of language is necessary, and this we have in Latin and Greek; that even if English be a greater language (as we are sometimes informed), nevertheless, new power can be added to it by the comparative study of an inflected language, while, at the same time, these very languages are a most intimate part of our own; thirdly that our own language is too near to us, too much a part of ourselves, to make it possible for any but minds already well trained to study it as language *per se*—the difficulty being similar to that of studying contemporary history or the human mind. This much for English as mental language training. It may be proved, and I hope to suggest some strong reasons for it, that the one solid foundation for a liberal knowledge of our own language and literature is the Greek and Latin classics. And the very same arguments apply to French and German. The classics are the true foundation of a liberal education in either of these languages and literatures. There remains, however, the argument from practical utility, that French and German are becoming more and more necessary for the higher study of medicine, engineering, and other scientific pursuits. I should reply, that in this case the question ceases to be one of mental training, that regard should be had for the needs of this class of pupils, but that their number is not greater than those

destined for law or theology, who will need Latin and Greek, is much less than those whose object is simply a liberal culture, and very considerably less than the number of those pupils who can obtain only a portion of our secondary education. Moreover, the acquisition of a language for a practical purpose of this nature is a very different thing. It is not educational. If possible, we reside where the language we need is the only one spoken, we steep ourselves in its books and newspapers, and drink it in at every pore. If we cannot go to those who speak it, we undertake it in precisely the same spirit with which one would study shorthand, with the full knowledge, as Signor Mantelini would put it, that it is a "demmed horrid grind." The method we adopt in our schools is a compromise, and not better than a compromise must generally be. What a speaking knowledge of either language may be worth as an accomplishment, it is not needful to discuss. We have Marsh's word for it, that the strain on the memory is very serious, and Mr. Hamerton—no mean authority—affirms that no one has ever spoken two languages perfectly at the same time. It is at least a matter for consideration whether Latin should not be regarded as a necessary part of primary education, but I shall keep to our High School work. By a very simple example we can see the character of elementary training in Latin. Take a dog-eared copy of the great general's commentaries, our boys' first construing book, and open at random. The brave fellow who led the way by leaping from his ship on the first landing near Dover said, *Ego certe meum reipublicæ atque imperatori officium præstitero*. The sentence is as simple as one can easily find. The ordinary specimen of boy will set forth: "I certainly will do my duty to the republic and general." Then you begin, and he learns these lessons:

1. That in translating *præstitero* by "I will do," he overlooks the tense in the same way that has heretofore called down wrath upon him.

2. If this rouses him, and you force him to *think*, he observes that here is a superiority of Latin over English in the use of the tenses.

3. He may then notice the unusual appearance of *ego* and *meum*, and reason out that they are emphatic—another advantage of Latin, since italics alone will do this in English, an uninflected language.

4. Then, like Agassiz, in the famous story told of him, we wait for him to notice something else—that *meum* and *officium* are so far separated. He sees the advantage of this and the impossibility of it in English. Here is a valuable lesson in arrangement in English and Latin.

5. Then you ask him if *certainly* and *to* are the natural words, and if he is Macaulay's typical schoolboy he will give, without delay, "at any rate" and "by," and you probe him for the reason. By this time your boy might repress a yawn if part of his English study were not of the same nature and he did not see that the two were working together—a very important thing.

Then follows of course the usual memory-training in reviewing the accident of the sentence, and you might fire a parting shot at him by betraying him into retranslating *office* by *officium*. This is a fair sample of any day's lesson in the first term of translating. A Latin period would have occupied too much time. But here we have distinct training of accuracy, observation, practical logic, caution, taste and a valuable little lesson in English. Too much importance can hardly be attached to this comparative study of English and Latin. The opportunities of deducing and employing the great law of composition are countless. The very next sentence begins *Hoc quum*.

Virgil and Cicero afford still better and higher training. For obtaining a ready command of strong and idiomatic English nothing can equal the practice of translating Cicero. And for refinement of taste what is like translating Virgil and Horace? Yet Cicero is at first the better training. He taxes a boy's energies to the last degree, and there is a true delight for the boy in seeing a masterly English translation of a chapter on which he has done his best, and upon which he has worked until the difficulties of rendering are all distinctly felt. This is a training not given in the first years of English composition, and never given to quite the same extent. Then comes the reverse process of Latin prose composition. As mere training nothing in school work approaches it. Mathematics demand perhaps a greater riveting of the attention, but there is this difference, that the logical reasoning of the former is more like the reasoning necessary in every day life, and the element of taste appears in a continually increasing degree.

In treating Latin as real knowledge one can hardly draw a distinction between High School and University work. What is true of secondary is still more true of higher education. One argument is of course from human development—we cannot know *what* we are unless we know *how* we came to be so. And there is a higher ground than this—the human interest of the study. As Cousin once eloquently said, a man without a knowledge of Latin is “a stranger in the human family.” Latin and Greek put into our hands the key to western development. How else shall we realize the mission of Rome than by imbibing her spirit from the literature in which she still lives? *Tu regere imperio populos Romane memento!* This was her mission, and

she does indeed still rule in western law and much of her religion. “Go whither we will,” says Freeman, “we cannot get out of the shadow of the Seven Hills; in whatever corners we hide ourselves the Cæsar and the Pontiff follow us.”

In Greek, the training given—or that should be given—is similar to that given by Latin, but much more delicate. Anything more capable than the Greek language of expressing the lightest and most transient shades of thought or its faintest suggestions cannot be conceived. In its musical qualities, in the marvellous completeness of its inflexions, syntax and particles, Greek is the very mirror of the mind. The perfection of its tense system alone stamps it as the language of the most intellectual of nations.*

But however valuable as training we could not make this the necessity for its study, seeing that we have similar training in Latin. Its place in a liberal education depends chiefly upon its value as *real* knowledge. And if compared with Latin in this respect I am unable to see that Greek has not the stronger claim upon us. Those who argue from the historical standpoint would say that if either must be given up it should be Greek. But the gap this would leave in our intellectual development, and especially in its history, would be almost inconceivable. This is asking us to forget that the revival of letters, which made the Reformation possible, means the introduction of Greek into the western world; and that thus Greek twice introduced Christianity. It is asking us, for the sake of obtaining an ideally complete view of the historical development of Europe, to forget that Greece is the mother of the intellect.

*See an interesting remark of Rosmini on this point in the translation of his essay on “Method,” published by Ginn & Co.

We may briefly and truly say that whatever we have in literature noblest and most perfect we owe to Greece. And those Greeks have yet something to say which we need to hear. The greatest and most pressing problems of our time are perhaps these, the labour question, and the true function of the State. However obscure may be the solution of this "conflict between capital and labour," no man can shut his eyes to the fact that the day of the people has come. Half the world has toiled too long that the other half may dream. Instead of fear we should feel a great delight that men do anywhere desire that leisure without which the highest part of man's nature cannot awake. It is a welcome sign that Samson, begrimed with centuries of toil, has begun to stand erect, though the spectators may feel uneasy. "That in a State which is to be well ordered the citizens should have leisure, and be exempted from providing for their daily wants is admitted on all hands. But how to secure this leisure it is difficult to see," says Aristotle. It is difficult to see, and we seem no nearer the solution of the difficulty. The higher and more widely spread the general culture the more perplexing the query. The Greeks settled it by slavery, and we may often fear to ask ourselves if we are not doing the same without acknowledging it. Their experience both teaches and warns us, and we do well to heed it.

With regard to the other question the Greeks have a positive lesson to teach. They answered it to their satisfaction and we to-day in our struggle between the genius of western liberty and interference by the State cannot refuse to listen to them. Prohibition Bills, Blair Bills, Inter-State Commerce Bills, Health Acts, albeit they may seem to many "modern slavery," are a return to the Greek ideal. Aristotle, the father

of modern comparative study, investigated one hundred and fifty polities before he wrote his great work, "The Politics." Without a knowledge of that famous book a modern statesman may indeed be great—Mr. Dicey assures us that past history goes for nothing, seeing that we never look back further than fifty years—but *with* a knowledge of it, he would be greater, especially with the problems that we have to solve. And nearly all the great questions of politics, religion and social science, State intervention, education, destiny, virtue as the mean, retribution, freedom of the will, were discussed by them in their freshness. For the student of social science such an equipment as this is absolutely necessary.

But some one at once says, "This is all very plausible, and may be true. Yet why not save all this immense outlay of labour and time by using translations and histories?" And this is an objection urged by educated men. The reply is, Use them by all means if you must, as an historical student, but from a literary and humanistic point of view, in order to obtain the same real and living knowledge, this course would take more time. From a term's study of the "Cædipus Tyrannus" we should come nearer to the Greeks than by a year's study of Sophocles in a translation. What classical scholar *knows* Shakespeare and his world as well—he may love him more—as he knows the Greek drama? Dr. Arnold states the case exquisitely: "My delight in going over Homer and Virgil with the boys makes me think what a treat it must be to teach Shakespeare to a good class of young Greeks in regenerate Athens; to dwell upon him line by line and word by word, in the way that nothing but a translation lesson ever will enable one to do; and so to get all his pictures and thoughts

leisurely into one's mind, till I verily think one would after a time almost give out light in the dark, after having been steeped, as it were, in such an atmosphere of brilliance. And how could this ever be done without having the process of construing as the grosser medium through which alone all the beauty can be transmitted, because else we travel too fast, and more than half of it escapes us?" I will frankly admit that the more I see of the possibilities in the teaching of English the less force I see in this argument. It is strong, but not so strong as many would have us believe.

The conclusion of the whole matter is just this, that the true philological basis of a liberal education for an Englishman is a sound knowledge of the Greek, Latin and English languages and literatures, and that the right expansion of such a culture is the study of moderns. But to the modern men who still harden their hearts we would say, "O friends, be counselled. As the *Saturday Review* hath it, 'Dinna rin oot sarkless on the public without even a classical chiton.'"

Much of the preceding argument tends to prove the necessity of a classical foundation for the higher study of English, but this is capable of formal proof, and I am the more eager to attempt it, that I realize the greatness of our own language and literature, and love them, and that I am conscious I should not have attained this knowledge and love by any other road. And it highly becomes a classical student to vindicate the greatness of this literature of England, seeing that it is her classical scholars who have best known, praised, and written their own tongue. The argument from the evolution of English literature has never been more strongly and clearly stated than by Mr. Collins in the *Edinburgh*

Review, when he discharged his old-time broadside into Mr. Gosse's lightly rigged "Seventeenth Century Studies." His argument, greatly abbreviated and given often in his own words, is this: "Two-thirds of our poetry and prose derive their distinctive features from the classics. The whole history of our early literature is little less than the modification of Teutonic and Celtic elements by classical influence. Its later history is the history of the alternate predominance of classicism and romanticism. To begin with our poetry, what might have been a Cædmon's paraphrase or a vision of Langland became a 'Paradise Lost;' and a 'Corydon's Doleful Knell' a 'Lycidas.' The classics determined the intellectual development, formed the art and imbued the spirit of Milton and Gray. Spenser and Wordsworth require a knowledge of Greek philosophy. Our lyric poetry rises in three springs, from Pindar, the choral odes of the Greek drama and Horace. Not otherwise is it with our prose. Admire, as we justly may, the sweet simplicity and natural grace of Maundeville, Malory and the immortal tinker, the history of English eloquence commences from the moment when the Roman classics moulded or coloured our style, when periodic prose modelled itself on Cicero and Livy, and analytic prose on Sallust and Tacitus. The same influence is at work from Hooker to Milton, from Milton to Bolingbroke, from Bolingbroke to Burke. The evolution of their periods, their rhythm, their colouring, their tone, are, when they rise to eloquence, precisely those of rhetorical Roman prose. It is from Plato that Jeremy Taylor learned the secret of his involved harmonies. Generations of this culture wrought out of the crudities of a Fabyan the style of a Gibbon. And in our literary criticism, more than all, is the

classical influence everywhere apparent." It is indeed in literary criticism, in the elucidation and development of the principles of literary art that the classics are destined to exert an abiding influence.

The most interesting thing in all Mr. Collins' argument is his statement that the change in English prose from the periodic to the broken style is due to classical models. Instead of keeping to Livy and the rhetorical portions of Cicero, the writers, who with Addison wrought out our mod-

ern prose style, turned to Quintilian, Pliny and the letters of Cicero. He might have added the speeches. There is undoubtedly a strong resemblance between Addison's serious style and Cicero's "De Amicitia" and "De Senectute." The passages he selects for comparison are "De Senectute," c. 21, *Equidem non video . . . et auctoritas*, and No. 7 of the *Spectator* from "I know but one way" . . . to "Support me under them"—a most striking parallel. So much for Mr. Collins.

(To be continued.)

SOWING AND REAPING.

Now and afterward.

1. Now, the sowing and the weeping,
Working hard and waiting long;
Afterward, the golden reaping,
Harvest-home and grateful song.
2. Now, the long and toilsome duty
Stone by stone to carve and bring;
Afterward, the perfect beauty
Of the palace of the King.
3. Now, the spirit conflict-riven,
Wounded heart, and painful strife;
Afterward, the triumph given
And the victor's crown of life.
4. Now, the training, hard and lowly,
Weary feet and aching brow;
Afterward, the service holy,
And th: Master's "Enter thou!"

F. R. HAVERGAL.

Nunc et tunc.

- Nunc serendum lacrimante,
Cum laboris tædio;
Tunc eodem jubilante
Demetendum cantico.
- Nunc locandum fundamentum
Sculptis saxis singulis;
Tunc perfectum Regis tectum
Stat columnis arduis.
- Nunc cor triste et contritæ
Passionis semita;
Tunc corona illa vitæ
Triumphanti debita.
- Nunc et gravi disciplina
Fronte, pede humili;
Tunc officia divina,
Et hoc "Intra!" Domini.

WM. H. C. KERR

Two teachers in East Victoria have been re-engaged for 1888, at an increase in salary of \$50. Mr. N. Q. McEachern in S. S. No. 6, Ops; and Mr. Wm. Blackwell in S. S. No. 10, Emily. Mr. Wm. Hickson of Mount Pleasant, (Cavan) goes to the village of Bobcaygeon, and Mr. George Blackwell of Islay, (Fenelon) to Mount Horeb (Ops.)

IN School Section No. 6, Ops. some

Roman Catholic parents objected to the explanations on the poem, "Lead, kindly light," Fourth Reader, p. 145, given by the teacher, N. Q. McEachern, a Presbyterian. The teacher, who had lately been re-engaged for the next year, sent in his resignation; but the Trustees refused to accept it as they had full confidence in the teacher's ability and judgment. Two of the Trustees are Roman Catholics.

ABOUT SCHOOL DISCIPLINE.

DISCIPLINE is the means by which instruction is rendered possible, and is an instrument of education in itself. As the first, it secures order, the prime necessity of school. "That is the best order in which the best work can be done." It is not a matter of silence. Work is the standard. It is the duty of the teacher to create such conditions that the greatest results may be attained with the least effort. Such conditions do not exist where noise, lawlessness and whispering are prevalent; where pupils are listless and inattentive, not responding cheerfully and promptly to every requirement; or where a teacher's strength is wasted by *continual effort* to secure discipline. It is surprising how the entire machinery of the school may be clogged, a teacher's powers wasted, and her efforts thwarted by inattention to these details; and, if greatly neglected, school becomes but a place of torment to all concerned.

Discipline is also an instrument of education. When the State makes education compulsory, she considers it a preparation for citizenship; but the good citizen must have a well disciplined life as well as a knowledge of arithmetic. In the broadest and most important sense, discipline is character-building. Education has been defined as the development of character. Vastly more important is it to train character than to train in mathematics. A life aimless and selfish, unhappy and rendering others unhappy, is pitiful. A life should be "pure in its purpose and strong in its strife," that "all life might be purer and stronger thereby." It is possible to educate villains. Ignorance is bad enough, but immorality

and crime are worse. The life needs a regulator, and that regulator is principle. It is made firm through habit. We are said to be "bundles of habits," and these result from single acts. The teacher does well to bear in mind the old saying, "Sow an act and reap a habit, sow a habit and reap a character, sow a character and reap a destiny." Even destiny is in the hands of the builder of character. School discipline must train the good and root out the evil. The pupils must through habit become truthful, honest, self-sacrificing, unselfish. It is the province of education to "unselfish mankind." Habits of order, neatness, punctuality, and obedience must be formed. To obey is the first duty of the citizen. The child must learn to be diligent, for the drone is of little account in this work-a-day world. The power of attention is the chief essential of all education and discipline, and mental power amounts to little with the manners of a boor. Politeness is called an air-cushion which helps on wonderfully; but many will never learn it elsewhere than at school. Most important of all, the pupil must acquire that governor of life—self control. The formation of these habits will be apparent by the tone of a good school, will be manifest in the atmosphere of the school room, in the very gait and manner of the pupils, even when on the street and not under the constraint of school discipline. More than all, it will be shown by a high sense of honour in the pupils, and by their love for their work and zeal in pursuing it. But a different tone is sometimes apparent. Pupils are listless, sly, and inattentive; are sometimes lawless, impudent, and even re-

bellious. The manners of the street infest the school halls, and creep into the class-room. Study hours are spent in a manner foreign to real work, and pupils are actuated by the principle that the one who can do most mischief and glide on with the least work is the smartest. Such pupils are forming habits utterly demoralizing, and are acquiring no true mental culture. Seeking only pleasure, governed by impulse and selfishness, they may become worse than useless members of society. A school fallen into dangerous habits needs to be held with a firm, rigid, yet gentle rule.

True discipline is not arbitrary. An author says, "True rational discipline does away with all need of arbitrary discipline." The teacher should enforce his will because he wills what is right, not because it is his will. It has been remarked that a boy's will is often broken by forcing him to do *the right*. In this way authority will not be found clashing with the pupils, nor will explanations of requirements be often necessary.

True discipline is not severe. The idea that a rigid discipline is severe is, though prevalent, a mistaken one. Severity is but a confession of weakness; its success in any case is but temporary and the mischief wrought by it is incalculable. Teachers maintain that liberty should be granted pupils. Yes, there should much liberty for all right doing, for courteous manners, for the formation of correct habits; but little for the reverse. A republican form of government is good in theory, but since the qualifications of self-government are intelligence and self-control, in practice, a monarchy is necessary in the school room. As the enforcement of the civil law touches the evil-doer, so restraint in the school room falls upon those who do not restrain themselves. The requirements necessary

to produce the most effective conditions of work may appear to infringe somewhat upon individual freedom, but in school, as in society, the individual must yield to the general good. True discipline is not disliked. It is another mistaken idea that hostility must exist between a rigid disciplinarian and his pupils. If discipline be properly exercised, there is no reason why the kindest relations should not prevail. Restraint may be felt for a time, but pupils soon adapt themselves, and learn to love a condition of successful work. It is a vicious system of discipline which is uniformly irksome, and which is disliked. There are external conditions of discipline nearly indispensable. Such are, suitable buildings; freedom from over-crowding; proper means of heating, lighting and ventilating; suitable furniture, and a good organization. It is impossible to maintain good order when pupils are suffering from physical discomfort, when they are crowded in close quarters, when they are improperly classified, or when the order of exercises would seem to be contrived to secure a maximum of noise and interruption. All the arrangements of school are of importance as regards discipline. The good disciplinarian secures a healthful tone, the formation of correct habits, and makes his will felt, all without apparent effort. Such a teacher seems to possess some rare gift; but he has only learned "the art of concealing art," an art which may be acquired. It is the poor disciplinarian who constantly gives commands or reproofs, who repeatedly calls for attention, and interlards his teaching with individual correction. The best discipline is secured through the least apparent effort. There is no *method* of discipline. Love and fear are much discussed, but fear only keeps out of mischief, does not train character;

and love alone never controlled a school, nor moral suasion, nor method; perhaps all combined in the personality of the teacher, form moral constraint. Discipline is largely formative, rather than reformatory as we are apt to consider it. Did we spend more time in forming, there would be less to reform. Habits of respectful attention and politeness would prevent inattention from developing into lawlessness, impudence, and masked if not open rebellion. If pupils were taught to love their work, dislike would not culminate in idleness and truancy. We strive vainly to suppress the result of habits formed under our eyes, to crush in its huge proportions what we may have fostered in its elements. Are we content to go on building with one hand while we tear down with the other? Says an eminent teacher, "Seek from the beginning to form correct habits, and then there will be no occasion to reform bad ones." Careful forethought will largely prevent the occasions of discipline. To this end, the teacher carefully plans his organization beforehand, looks after the comfort of the pupils, sees that materials of work are in place before they are wanted, thus preventing the need of questions.

Systematic drill is a great aid. Under this head may be classed the systematic going to and from classes, the passing of books and pencils, marching, motion-songs, calisthenics, and the like. There must, of course, be prompt and perfect action. A teacher who has felt the working of these things, need not be told their desirableness. They form the habit of prompt and automatic obedience, which indeed might be carried too far for the development of self-control, but there is little danger. A great means of discipline is to inspire the pupils with the spirit and love of work. "Give a pupil a sense of

pleasure in his work," says an educational writer, "and idleness will be cured, and arbitrary discipline will be obviated." Much is made of busy work in the primary room of to day. It is the idle who employ themselves in mischief. As a sacred duty, the teacher must so teach that the pupils will love their work. To this end teachers must have skill, must use the best and most natural methods, but more, must do real, earnest teaching. They will not incite study by compulsion, nor work against everything by assigning lessons as punishment.

Attention is a matter both of education and discipline. Colonel Parker has said that primary education consists in the development of the power of attention; and is not the varying ability of men more largely due to the power than we sometimes think? The main difference between reading and study is in application. The poor habits of study and inability to make application so prevalent, are largely due to imperfect training in this respect. At first, the power of the child over his will is very slight, so we appeal to involuntary attention by means of pleasing and attractive objects. By judiciously appealing to involuntary attention and ever making a moderately increasing demand upon voluntary attention, the habit of attention is formed. The exercise of discipline must be just, kind, regular, courteous and natural. Justice is the foundation of all good government. Injustice often arises, not through intention, but from varying purpose, disregard of circumstances, or unreasonable demands. Irregular discipline works mischief. Rules once laid down must be adhered to as laws of nature. The principle requires school discipline to be a unit. Teachers in the same school must work together for a common purpose, or the school becomes demoralized.

The teacher must be courteous to his pupils, and they to him and to each other. Children may be greatly influenced by the motive of politeness. Nature is the best teacher. Non-conformity to her laws results in uphill work. She efficiently teaches the child through play. The modern primary teacher wisely continues the method, and the teacher of any grade renders work as attractive as possible. The law of activity must be observed. The child *must* be active. If busy work be not supplied, he will find it in play. The principle of Comenius, "We learn to do by doing," is but the embodiment of a natural law. The teacher does wisely who observes it, either in discipline or instruction. The law of frequent change leads the primary teacher to shorten recitations. The teacher must have a definite way of doing things, will see that all directions are obeyed, and will make no law he cannot enforce. He will not threaten. Laws beforehand are a confession of weakness.

Punishment must needs come. Law without penalty is worthless, and effective in no case unless the penalty is sure. The design of punishment is twofold, to reform the offender, and to deter others from offence. Severe penalties are often obviated, if, in the matter of correction, the principle of repetition be observed. It is often the easiest and most effective method of producing better conduct. In affixing punishments, it is well, as Spencer suggests, to follow nature as far as possible, and leave the offender to suffer the result of his own mis-doing. Most teachers agree that corporal punishment is necessary in extreme cases. An occasional boy

respects nothing but muscle. Expulsion has been largely adopted as a substitute, but, in such cases, the boy is often lost to all hope of better doing. The individual is sacrificed to the good of the whole, but were it not better to save the school and the boy too, even by the rod? Said an experienced teacher of our time, "It is worth while to live a lifetime to save a boy! Never expel a pupil whom you would not if he were your own brother." The teacher must be master of self. It is well said, one cannot command himself. Hannibal could obey as well as command. Seneca said, "That person is of all others the most powerful who has himself in his own power."

The end of all true discipline is self-control. It is a vicious doctrine that the child should do as he pleases. At first, right doing comes to the pupil in the concrete will of the teacher. He must be led into it, forced if need be, then after supplying proper motives, a degree of liberty is granted him. In this way, he is led to control his own acts wisely. Gradually as impulse comes under control, and reason develops, higher motives are supplied, and more and more liberty granted. Self-control is the substitution of obedience to principles for obedience to persons. Says a writer, "Give self-control and you give the essence of all well-doing in mind, body and estate. Morality, learning, thought, business, success—the master of himself can master these." Bacon says, "The worst education which teaches self-denial and self-control is better than the best which teaches everything else but not these."—*Edw. F. Taylor in Journal of Education.*

I SPEAK as a man of the world to men of the world; and I say to you, *Search the Scriptures!* The Bible is the book of all others, to be read at all ages, and in all conditions of human life; not to be read once

or twice or thrice through, and then laid aside, but to be read in small portions of one or two chapters every day, and never to be intermitted unless by some over-ruling necessity.—*John Quincy Adams.*

RELIGIOUS TEACHING IN THE PUBLIC SCHOOLS.

AN OPEN LETTER TO THE PUBLIC AND HIGH SCHOOL TEACHERS OF THE PROVINCE OF ONTARIO.

DEAR FRIENDS:—

THE Rev. Dr. Sutherland, in his address to the Ontario Teachers' Association, which I find reprinted in the pages of this magazine, has stated, with much apparent earnestness, his reasons for holding that the education imparted in our Public and High Schools should comprise a distinct and substantial religious element. It is assumed throughout his address that the religious instruction which he desiderates and demands is to be administered, not by the clergy of the several denominations, but by you. At the outset he speaks as though he would require you to give lessons, not only in Christian ethics, but also in Christian evidences. He states that the question he proposes to discuss is: "Shall our educational system be entirely secular, or shall the religious element, in the form of Christian evidences and Christian ethics, be incorporated therewith?" We naturally expect that he will conclude in favour of a course of "Christian evidences and Christian ethics;" but, later on, when he comes to formulate his demands, he drops the "evidence," without any explanations, and offers to be content with certain devotional exercises (including Bible reading) and the inculcation of Christian ethics. These then are the duties which it is proposed should be exacted of you: (1) To lead your scholars in prayer. (2) To read the Bible to them as the inspired Word of God. And (3) To inculcate the principles of Christian morality.

Now, for my part, I see practical

difficulties in the way of the realization of this programme; and, though I am not a teacher, perhaps you will bear with me, as you did with Dr. Sutherland, who likewise is not a teacher, if I try to show you how I regard the whole question. In this country we are supposed to enjoy religious liberty. By that I understand that all creeds, positive and negative, stand on an equality before the law—that, so far as the action of the State is concerned, no man either reaps any advantage or is placed at any disadvantage on account of his religious opinions. If the true idea of religious liberty is not as comprehensive as this, I should like some one to define it for me, and show just what it does embrace. Proceeding meanwhile upon my own definition. I remark that the demands put forward by Dr. Sutherland violate the principle of religious liberty in this respect at least, that they impose upon you duties which some of you might well have conscientious objections to performing. Supposing, for example, that some of you either do not regard the Bible as an inspired book, or incline to the view of a merely partial inspiration, one not extending, let us say, to matters of history or science, would it not place you in a difficult position to have to read that book to your scholars in such a way as to imply that every word contained in it was literally true, and that the book throughout was infallible? Some of you may perhaps not be believers in the miraculous; it is a very common case with thinking men to-day; we

may certainly say that, in scientific circles, belief in the miraculous is visibly less from year to year. What are you to do in that case—those of you, I mean of course, to whom this applies? The answer is obvious: you must choose between violating your convictions and vacating your situations. Perhaps you, or some of you, are believers in evolution: would you be allowed to graft that theory on the Bible lessons you are required to give? How could you give certain Bible lessons without going directly counter to the fundamental principle of evolution? But if your belief in evolution, or your non-belief in the miraculous, is to disqualify you for the performance of a public function, is not the principle of religious liberty violated? The practical effect of making religious instruction an integral and obligatory part of public school education, and of insisting on its being administered by the teachers, is simply to throw the teaching profession into the hands of those who find no difficulty in pronouncing the ecclesiastical shibboleth—in other words, to place a distinct premium upon the holding of certain religious opinions. Can this be called religious liberty? It surely is not religious equality.

But the same principle is also invaded in the persons of those tax-paying parents who dissent from the prevalent religious beliefs. Of course I am here met by the statement that children whose parents object to their receiving religious instruction may absent themselves while it is being given. But is it nothing that public taxation should be applied to the propagation of religious opinions from which a minority of the people dissent? To all intents and purposes the religion of the majority is *established*, when the machinery of any department of the Government—and the school system is virtually a department of the Government—is

applied to its propagation. To show how the matter stands exactly, let us suppose the minority asking that, after the teacher had expounded, in the absence of their children, the ethics and evidences (if the latter chanced to be thrown in) of Christianity, he should then be required to turn to and expound, in the absence of the other children, the ethics and evidences of evolution. Imagine the indignation such a request would arouse! The audacity of the proposition—that *our* children should leave the school-room while a handful were being taught the gospel according to Herbert Spencer! Yes, a terrible outrage that the same measure should be meted out to majority and minority. Yet, let me observe that when the law—the State—cannot mete out the same measure to majority and minority in religious matters—when the majority has legal advantages that the minority is deprived of—there is no true religious liberty.

But it is maintained by the Rev. Dr. Sutherland that, unless you are prepared to teach on distinctly Christian lines, you cannot do anything to build up the moral character of your pupils. You must be prepared to show “God’s finger in the destinies of the nations.” You must be able to hear, and make others hear, “His footfall in the march of the centuries.” If you teach astronomy you must be prepared, not only to impart the laws of that science, but to show how “the heavens declare the glory of God.” If you teach biology, you must make a point of showing that the human frame was made on a pre-ordained plan, and that it is full of examples of the designed adaptation of means to ends. It is quite true that the point of view which you are thus required to occupy in teaching every subject is not taken in the ordinary text books: that does not mat-

ter—you are to take it. The manual of history you use may not indicate just where God's finger is to be discerned in the destinies of nations; if so, upon *you* it devolves to supply the deficiency. You cannot escape by merely showing the action of moral laws—any sceptic could do that: what you have to do is to make plain when and where and how and why the Divine Being intervened to accomplish some special result, which, but for such intervention, would not have been accomplished. At least in no other way can I understand the Rev. Dr. Sutherland's requirement. The evolutionist can show how each departing age bequeaths to the next the most valuable results of its toil and experience; so that we who stand in "the foremost files of time" are, in a true sense, the heirs of all the past. But you must go beyond that, and exhibit a distinct Divine accompaniment to this natural process; otherwise you might as well be evolutionists yourselves. At every point you must be prepared to transcend the ascertained facts, and dogmatically affirm what the text books do not teach. You must, if necessary, go directly counter to the text books. Biologists to-day almost universally assume the truth of evolution, and so far negative the idea of intentional adaptation. You must assume that evolution is not true, and that, whatever is, was made just so for a very wise purpose. In other words, to please the Rev. Dr. Sutherland and those who think with him and want to think *for* you, you must go back to the point of view of the Bridge-water Treatises of fifty years ago, and completely ignore the views that are almost universally prevalent in the scientific world to-day. Now it does not seem that this is fair towards you in the least. I fail to see why, because you are Public or High School teachers in this intelligent Province, you should

be debarred from the best information or the most advanced views obtainable, in the present day, upon historical, scientific or philosophical matters.

But the question remains: Is the kind of instruction which the Rev. Dr. Sutherland prescribes absolutely necessary to the formation of sound character? I wish much that I possessed the experience that some of you must possess upon this point. I have had a little experience, however, and I have given the matter a great deal of thought; and the conclusion I have come to is that children can be quite as wholesomely brought up, to say the least, without a constant reference to the supernatural as with it. The name of God is one which a man of right feeling will always pronounce with reverence; but it is one thing to recognize or, in a manner, be conscious of, a Cause behind all other causes, and quite another to affirm, with the ancient Hebrews, that that Cause spoke to Moses on Sinai, and, with His own finger, engraved laws upon two tables of stone. It is one thing to feel that the true word and righteous deed have a warrant higher than human society can vouchsafe, and another to assume a familiarity with the ways and movements of Providence. To my mind, many parts of the Bible are by no means favourable to reverence, seeing that they bring down the Being represented as supreme to the level of a mere supernatural ally of the Hebrew people, helping them in their battles and sanctioning, on their part, the bitterest hatred and most sanguinary cruelty to other nations. Equally unfavourable to reverence, in my opinion, would be such references to supposed Divine action as Dr. Sutherland has in view when he talks of the necessity of seeing the "finger of God in the destinies of nations," and hearing His "footfall in the march

of the centuries." The truly wise teacher, I venture to think, will be he or she who is ever on the search for law, and who, from the rise and fall of nations, can deduce lessons profitable both for national and for individual guidance to-day.

Let it now be supposed that you are all anxious—quite as anxious as the Rev. Dr. Sutherland—for the moral well-being of the children committed to your charge, upon what will you chiefly depend to promote that object? Will your chief reliance be on the morning prayer, the Scripture reading and the prescribed exposition of a distinctive Christian morality? Or will it be on your own example and influence, your own interest in justice and every form of right doing, your own strong disapproval of whatever is wrong, of whatever tends to the deterioration of character? My own impression is that, in so far as you are individually men and women of the right stamp, you will rely more upon your general power of placing yourselves on the side of all that is good, and engaging the sympathies of your pupils on the same side, than upon any prescribed "means of grace." Has it ever struck any of you as singular that while we have often had statistics as to the number of schools in which the Bible is regularly read, and the number, on the other hand, in which Bible reading is omitted, no one comes forward with any evidence to show the great good that has attended the observance, and the great evil that has flowed from the omission of the practice? Of course some evidence may have been offered on this point that has escaped my attention; but I shall be surprised to learn that there are any facts before the Department of Education, or in any way accessible to the public, showing that the moral and disciplinary value of Bible readings in the Public Schools has

been established by actual and well-tested experience. People who read the Bible continually, under a strong prepossession as to its Divine character, have little idea how void of any true moral significance many portions of it are, as they fall upon the ear of childhood; nor how repugnant much of it is to the instinctive morality of children. To develop the moral sense in the best manner, what is wanted is a frequent insistence on the moral qualities of actions, and the establishment of intelligible tests for purposes of what we may call moral qualitative analysis. Children need to have their observing and thinking powers called into play, in the moral as well as in every other region. This must not be done too hurriedly or indiscriminately; but it should be done continuously, so that every day may bring its quota of moral instruction and quickening. The instinct of justice is the foundation on which we must build; other foundation, indeed, can no man lay. People sometimes want more than justice, but no one is ever content with less; and no one, therefore, can avowedly refuse to others what he so strenuously demands for himself. Even natures prone to injustice will not be insensible to well-founded and earnest appeals to justice; and certainly if this does not do them good nothing else will. From fair dealing it is an easy transition to liberal dealing, to magnanimity and high-mindedness. Truthfulness is justice in one of its most obvious forms. Self-control may be enforced both from an individual and from a social point of view; and this brings me to remark how greatly the social point of view is ignored in Scriptural teaching. That there is a great entity called society, the source to each of us of unnumbered benefits, and the harmony of whose working it is in the power of each one of us to promote,

is a view that is at once profoundly true, and wholly foreign to the teaching either of the Old or the New Testament. I am writing, however, within rigidly defined limits, and I cannot dwell upon this point further than to say that, in my opinion, a vast fund of moral influence lies at the disposal of the teacher who shall learn how to unfold the laws, how to describe the life, of society, and how to found thereon appeals to all the higher and more disinterested sentiments of our common human nature—that human nature which one of the authors of the “Scotch Sermons” declares to be “the most perfect revelation of God.”

A word in conclusion. If I have ventured to address you from my own point of view, it has been under the impulse of a profound respect for the profession you exercise, and with the confident expectation that, as thinking and cultivated men and women, you will give a candid consideration to whatever I might advance. Grant that my line of thought is unpopular; still, if it is sincere, how can I show you more respect than by asking you to pronounce upon it for yourselves, and to reply to me if you think I have stated anything unfairly? I write not as the

enemy of religion, but simply as one who recognizes the limitations imposed upon the Public Schools, in the matter of religious instruction, by their connection with the State. So far as this goes I have the support of many who entirely dissent from other opinions that I hold. The schools I consider are not the place for any kind of mystery, for any compulsory reticence, nor for the authoritative dissemination of any views that do not lend themselves to rigid demonstration. They are not the place either where any advantage should be given to those who happen to be in a majority upon religious questions, or where any disadvantage should be inflicted on those who, in regard to such questions, are in a minority. Many, very many, of you, I am persuaded, agree with me so far. Let us all, on whatever side we range ourselves, labour to promote a general spirit of candour and equity, so that the discussion of disputed points may be carried on from year to year in a more reasonable spirit, with ever-increasing gains to the cause of truth and practical justice.

Believe me, dear friends, very respectfully and sincerely yours,

W. D. LESUEUR.

SCRIPTURE LESSONS FOR SCHOOL AND HOME.

No. 7. CHRIST BEGINS HIS MINISTRY.

To read—*St. Matthew iv. 12-25.*

I. **P**REACHING. (12-22) (1)
Time—After John was cast into prison by Herod Antipas, at Castle of Machærus, on east of Dead Sea, because He told Herod of his sins. Why did not Christ go and deliver him? Because—

(a) St. John's work over, since Christ's baptism.

(b) St. John's faith must be tried. (See *St. Matt. xi. 2.*)

(2) *Place*—Leaving Nazareth—called “His own city”—where for thirty years was brought up—there He preached in synagogue, but was cast out. (*St. Luke iv. 29.*) So came to *Capernaum*—which became His adopted city. (*St. Matt. ix. 1.*) Here had His earthly home in Simon Peter's house. (*St. Mark i. 29; ii. 1, etc.*) Here many miracles were done—healing of nobleman's son (*St. John*

iv. 46) sick of palsy, &c. Here Christ preached—fulfilling prophecy of Isaiah ix. 1, 2, as to the Gospel light. This *light*, called Sun of righteousness (St. Matt. iv. 2), is to lighten all Gentiles as well as Israel (St. Luke ii. 32)—give sight to blind in sin (St. John ix. 5.)

(3) *Subject*—“*Repent ye*”—same as preached by Noah before Flood—Jonah to people of Nineveh.

The Kingdom of Heaven—words often used in this Gospel. May mean either—

(a) Christ's visible Kingdom on earth, i.e. His Church or people. (St. Matt. xiii.)

(b) The Kingdom of grace in a man's soul. (St. Luke xvii. 21.)

(c) The Kingdom of Glory hereafter. (St. Matt. v. 3.)

(4) *Result*—Two pairs of brothers listen to the great Preacher and follow Him.

For full account of St. Andrew and St. Peter's first seeing Christ see St. John i. 35-42. Notice—

(a) The direct call—of One speaking with authority.

(b) The prompt obedience—of willing disciples.

(c) The giving up all—to serve such a Master.

LESSONS. (1) Same call to repentance made to us.

(2) Same Light shines still to those who will see it.

(3) Same voice bids us follow. Shall we obey?

II. HEALING. (23-25.) Christ preached and healed. Cared for soul and body. Cured both alike. Sometimes did both in synagogues. What were they? Word means a meeting—used of the small places of worship all over the country.

Difference between the Synagogues and the Temple at Jerusalem—

Synagogues—(1) People met inside.

(2) Only used on Sabbath.

(3) Used for reading the Scriptures.

(4) Rabbis conducted service.

Temple—(1) In the courts outside.

(2) Used daily.

(3) Used mainly for sacrifices.

(4) Priests only offered sacrifices, etc.

Notice variety of Christ's cures—all manner of sickness. No wonder people came to Him from all quarters. These places, as seen on a map, show the boundaries of Palestine. All districts named except one—Samaria. Jews no dealings with Samaritans. (St. John. iv. 9.)

LESSONS. Christ's miracles have each their own lesson—but all teach about Him—

(1) His power as God.

(2) His sympathy as Man.

And He is “the same yesterday, to-day, and for ever.”

NO. 8 THE SERMON ON THE MOUNT.

To read—*St. Matthew v. 1-12.*

The following analysis will be found useful:—

SUBJECT. *The members of the Kingdom of Christ.*

I. THEIR CHARACTER. (v. 1-12.)

(a) *In themselves*, poor in spirit, mourners, meek, hungering after righteousness.

(b) *To others*, merciful, pure, peaceable, patient.

II. THEIR INFLUENCE. (v. 13-16.)

(a) *To preserve*—as salt.

(b) *To guide*—as light.

III. THEIR LAW. (v. 17-48.)

(a) To fulfil the old law *generally*.

(b) To fulfil its *spirit*.

IV. THEIR LIFE.

(a) *Devotional*. (vi. 1-18.) Aims, prayer, etc.

(b) *Material*. (vi. 19-34.) Trust in Providence.

(c) *Active.* (vii. 1-12.) Charitable in judging and faithful in well-doing.

V. THIER DANGERS. (vii. 13-23.)

(a) *From themselves*—falling away.

(b) *From others*—false teachers.

VI. SOLEMN WARNING. (vii. 24-27.) Parable of house on rock.

THE BLESSINGS. Notice the following points—

1. *Contrast* between the Law and the Gospel. The Law told of curses for disobedience. (Deut. xxvii. 14-26.) The Gospel tells of blessings of obedience.

2. *Progress* of Christian character. Begins by spiritual poverty, then sadness for sin, meekness in submitting to God's will, hungering after righteousness, mercy to others, etc.

3. *Examples.* (a) *Poor in spirit*—inheriting the Kingdom. Hannah. (1 Sam. ii. 8.)

(b) *Mourners* (in sorrow or for sin) comforted. Martha and Mary. (St. John xi.) Sick of palsy. (St. Matt. ix. 2.)

(c) *Meek*—inheriting the earth. Ruth. (Ruth iv. 13.)

(d) *Hungering after righteousness*—filled. Zacchæus. (St. Luke xix. 9.)

(e) *Merciful*—obtain mercy. Solomon forgiving Adonijah. (1 Kings i. 52.)

(f) *Pure in heart*—see God. The Virgin Mary—mother of Christ. (St. Luke i. 28, 30.)

(g) *Peacemakers*—called children of God. David sparing Saul. (1 Sam. xxiv. 10.)

(h) *Persecuted*—theirs is Kingdom of Heaven. Stephen, the first martyr. (Acts vii. 55.)

LESSON. Be ye also perfect.

EDITORIAL NOTES.

PRINCIPAL DAWSON of McGill University protests, in strong language, against the unfair discrimination made by the Law and Medical Societies of Quebec, in refusing to accept the degrees of Protestant Universities as proof of fitness to enter upon the study of those professions. Such discrimination is, it is claimed, a violation of the Act of Union, and will probably be appealed against on constitutional grounds. The learned Principal will have the support of all true educators.

THE annual convention of Association of High and Public School Trustees has been held since our last issue. In this number of the Magazine we give the most important resolutions passed at the convention. The holding of the convention is most significant, and bears clear evidence to the interest felt by many trustees to

the work of education in Ontario. The members of the convention feel that the question of support to the Secondary has come to such a pass that some united action must be taken by all the Boards in the Province. The opinion was almost unanimously in favour of requiring fees from all those in attendance. The Minister of Education addressed the convention on various topics, and stated that no further aid could be given by the Government for the support of these schools. If any additional grant were made it will be for the increased support of the Public Schools.

DR. CLEARY, the Roman Catholic Bishop of Kingston, has succeeded in attracting a large share of public attention since our last issue. For some time past there has been a controversy between the Public School Board of the city of Kingston and

the bishop, in regard to the attendance of the children of Roman Catholic parents who do not support the public schools by the payment of taxes, the Board taking the position that unless the Catholic rate payers contribute to the maintenance of the public schools, their children should not participate in the privileges of attendance at these schools, not an unreasonable position to take in view of the untoward surroundings of this phase of the school question which has been so much aggravated by recent changes in the school law. The case stands at present that the trustees have expelled the children of Roman Catholic parents from the public school, and his lordship, Bishop Cleary, has lost control of his fiery temper. We are compelled to state this much, though we have read the bishop's denial and the explanatory letter by the priest of Napanee. The bishop is dissatisfied with the outcome of public school teaching. So are many others who are far more friendly to the public school of Ontario than the Catholic bishop of Kingston is, but it was very illogical of his lordship to assail the schools; as unworthy of public confidence on account of the rude specimens which he saw in the cars and on the public streets. In his haste the learned bishop may have put his finger on one of the weak spots in our school work. Many recognize the fact, and are labouring zealously for the proper use of the Word of God in our schools, to teach Canadian youths reverence for age, respect for all men and the fear of God, which is the beginning of wisdom.

THE CANADIAN BOY AND GIRL.

THE dislike of or want of taste for manual labour among boys, and the preference for other employments rather than domestic work on the part of our girls, is now bringing before

the community a very serious problem, felt chiefly, we suppose, in our cities and towns, but doubtless extending also to the country districts. An anxious father or mother comes to the teacher with the question, "What shall I do with my son?" and sometimes with the enquiry, "What is my daughter best fitted for?"

The boys must be clerks, agents, travellers, and to make it possible to reach such a high elevation they enter stores and wisely begin at the foot of the ladder; or they must enter a profession, no matter if the father be a labourer—for what father is not a labourer of some sort? And the girls, the poor girls, whose "rights" and "duties" are so much talked about, they must wait in stores, be shorthand reporters, or type-writers, keep books, or even spend long wearisome hours and days in the impure air of a knitting or other factory, a tailor's shop or some such crowded place, quite irrespective of home surroundings, fitness for work, or training for future usefulness.

The general effect of this state of affairs has now become very apparent. It is difficult to obtain a situation for a boy; it is still more difficult for families of limited means who can only employ one domestic to find that very necessary help.

In the remarks which follow are recognized no other "class distinctions" than those which Nature and Providence have established. It would be obviously unfair and unwise to infer that such positions as have been named are not desirable ways in which boys may be trained for obtaining a livelihood; or that girls do not fill the places referred to with credit and efficiency. The evil lies not in the kind of work, but in the overcrowding in certain employments, to the utter neglect of others equally respectable, important and honourable, for the saying of the fathers is

not yet worn out, "Handsome is that handsome does."

In the list of work suitable for boys the occupation of a farmer, "a tiller of the soil," in all its various branches and modifications must stand pre-eminently *first* as the oldest, the most independent, the most health-giving, its surroundings fresh and sweet, the one in which some leisure for reading can always be secured, and in which a man of ability may rise to almost any position in the service of his country. Say not,—It is hard work. Yes, the work is hard. Did our readers ever know or hear of anything being gained that was worth the having without exertion or, if you prefer it, hard work.

Some of the boys in every family should be farmers; if the father be a farmer so much the better for the son, but if not, educate your boy and send him to the country. Do not fear to let him begin at the beginning; his education will be of special service there.

We place next on the list for boys a good honest trade. Builders of all kinds, masons, bricklayers, carpenters, plumbers, blacksmiths, tinsmiths, machinists, engineers, skilled workmen of every description are (happily in this land) always in request. Send your healthy well-developed sons to such employments. The enterprising and clever among them will *rise*. If the will or ability be there, they *can* become master builders, and all the others *can* earn a competency with reasonably short hours and good wages. In such employments, equally with that of the agriculturist, education is of special value. If your son's training at school has unfitted him for work of this kind then there is something wrong either in the home or at the school. Do not cherish the mistaken idea that your son must not follow in his father's footsteps, at his father's work. If he has enjoyed better educational

advantages it is better for him, and for the work he will do; intelligent educated workmen are, and always will be, a power in the land. Nature's gentlemen are never degraded by active work, while a rough man will be rough and rude any where.

Again, if you are able to educate your son, if his tastes lie in that direction and his abilities warrant the attempt, let him go on to fit himself for professional life—ever honourable in the hands of good men. In this direction great care must be exercised there should be few second class clergymen, teachers, lawyers or medical men. Do not, unless compelled by necessitous circumstances, let your son go to swell the crowd of dry goods clerks. Only a very limited number should engage in this work, and these, for the good of all concerned, should be boys of a certain kind of ability and adaptability, who will be able to rise to positions of trust in the wholesale trade, or have the charge of clerks (young women always) in a department of the retail business. The vocations for boys which are always *thronged* are not the artisan employments in which, under fair conditions, the industrious man succeeds, but there are too many speculators, insurance agents, travellers, bookkeepers and clerks, and indolent, inefficient professional men.

For the farmer there is unbounded wealth of land to cultivate and much variety of employment; for the artisan class there is room everywhere, and in professional life there is always room at the "top." Why then should parents fear that young women are taking the places their sons should occupy, when there is such an unbounded field before them? And now we venture to say a few words upon the delicate question of employment for girls.

In homes of moderate means where there are one or two daughters who

are old enough, the work of the household should be done by them. No training is more healthful, useful or necessary; but in order to encourage and afford partial independence, an allowance equal at least to the wages of a good servant should be made to them. This sum should be paid with regularity and generosity. It will be found to amount in most cases to more than is received by young ladies who keep books or copy letters. This arrangement will secure comfort and economy; assist and relieve the mother of all except the supervision, and add greatly to the completeness of home life. Speaking generally, no work can be more becoming.

In not a few cases, however, it is necessary that the daughters of the house should add to the income of the family or become self-supporting. No work for young ladies is more suitable, honourable or useful than teaching. To be a properly qualified teacher means natural aptness to teach, and much steady hard work to obtain the necessary standard of qualification; but it also implies more, far more than these, not simply enough education to reach a certain standard, but culture, refinement, and, above all, tact and good sense. And our country will never be safe until we cease to turn out teachers by machine-examination, and aim at securing high natural qualifications combined with culture and refinement.

Many young ladies will devote themselves to bookkeeping (and do it well) or type-writing or copying, or they will attend in stores, and excel in such work; but in all cases it is absolutely necessary that great care be taken to preserve the self-respect and modesty of our daughters—these are above all price, and must not be trifled with. In stores they should, when at all possible, have a department to themselves, under proper and mature supervision. In

offices they should *always* be in a room for themselves, not in a corner, among general and frequently noisy and mixed office work. Influences adverse to the growth of the crowning flower of womanhood should be securely banished. With such safeguards young ladies will discharge with much acceptance and efficiency the duties in these and many other employments requiring lightness of touch and accuracy in detail.

Again, in cases where natural disposition and liking point in that direction, no employment can be placed higher than that of the trained nurse, new in Canada, but greatly in demand, and for the well-being of society difficult to over-estimate. For information regarding the Training-Schools of our country our readers are referred to an article on the subject in the May number of this magazine.

There remains still a large class of girls in our cities and towns, the children of hard working fathers and mothers, who cannot secure more than a limited education, and who from surrounding circumstances cannot hope to be able to fill positions such as have been indicated, but who, nevertheless, form an important, influential and eminently useful class of the community, and one whom all the others can ill afford to do without. This class of girls must while still young go out to earn money, and they crowd in troops into factories of all sorts chiefly because in these employments they can be at home when the day's work is over, and be as it were more independent than if they were living in what is called domestic service. The scarcity of domestic help is an evil, but it is not the only evil caused by this state of matters. Such girls are underfed, poorly clothed, and utterly unfitted both by training and physical power to take their places as heads of families as in the na-

tural course of events they must soon do. The untidy, ill-managed home which can be seen any winter day is ample proof of this; but sad to say that is only a small part of the evil.

Now, where lies the blame? who is responsible? Is the public education of the country at fault? Are we trying to educate all up to the same level? Are passing examinations and never-ending promotions held up before the young rather than doing their duty? Is being smart and answering well and getting on, held up before our children rather than the fear of God and the fifth commandment? Or does the fault lie in the home training, and is Bible study ignored both at home and at school? Are heads of families doing *their* duty? We ask in all seriousness a number of questions which can only be answered by the mistress of a house where domestic help is required. Can you blame the girl who has a home for wishing to go there when the day's work is over? Are you making your home as attractive to your maid as it should be? Has she a clean, comfortable room that she can call her own with all necessary appointments? Do you speak freely to her, and ask her about her friends at home? Do you encourage her to confide in you, and tell you of her joys and sorrows? Do you try to make her understand that her presence is necessary to the comfort of the house? Do you expect her to do *all* the work, or only what she can reasonably manage? Do you help her, or see that she is helped? Has she time to sit down a little every day, or only at her meals? Has she nice clean table linen for her own use? Does she know that in ordinary circumstances she will have

an afternoon out every week? Do you invite her to lay aside a part of her earnings every month? Do you encourage her to mend her clothes and show her how to do it? Do you take for granted that she will like to read a little, and see that she has proper books? These are only a few of the points that might be touched, and it frequently happens that one or all of the advantages and privileges named are abused; but as a rule if we were able to answer the questions in the affirmative and set ourselves to devise means to remedy some of the evils a better state of matters would ultimately prevail. Domestic servants will be esteemed and respected and they will learn to respect themselves. Parents of all ranks in life, teachers of all degrees, the Education Department and those in authority must work together, and when all is done it may take a generation or two to effect a change. But it will come.

And now let us repeat, our sons must not become effeminate and seek for sheltered, easy work; let them strike out and aim at what is manly and honourable. Let it never be said that they are crowded out by girls. The employments suitable to both are in the main essentially different. Let a large number of our daughters be encouraged to stay at home and help their mothers. For those who must earn money, and who are educated with that end in view, let proper provision be made to secure good work under suitable surroundings and conditions. Let all the members of the community strive to make domestic service honourable, inviting and desirable. "Let us look not every man on his own things, but also on the things of others."

SCHOOL WORK.

MATHEMATICS.

ARCHIBALD MACMURCHY, M.A., TORONTO,
EDITOR.

PROBLEMS FOR JUNIOR MATRICULATION, 1887.

Examiner—J. W. REID, B.A.

By R. A. GRAY, B.A., Math. Master, Coll. Inst., London.

(Continued from October No.)

9. Eliminate l, m, n , from the equations
(A) $a^2 l^2 + b^2 m^2 + c^2 n^2 = a_1^2 l + b_1^2 m + c_1^2 n$
 $al = bm = cn$ and (B) $l^2 + m^2 + n^2 = 1$.

9. Let $al = bm = cn = k$; $\therefore l = \frac{k}{a}$, etc.

Substitute in (A)

$$\therefore k^2 \left(\frac{1}{a} + \frac{1}{b} + \frac{1}{c} \right) = \frac{a_1^2}{a} + \frac{b_1^2}{b} + \frac{c_1^2}{c}$$

$$\text{again from (B) } k^2 \left(\frac{1}{a^2} + \frac{1}{b^2} + \frac{1}{c^2} \right) = 1.$$

$$\therefore \frac{1}{a} + \frac{1}{b} + \frac{1}{c} = \left(\frac{a_1^2}{a} + \frac{b_1^2}{b} + \frac{c_1^2}{c} \right)$$

$$\left(\frac{1}{a^2} + \frac{1}{b^2} + \frac{1}{c^2} \right).$$

10. The number of ways in which r things may be distributed among $n+p$ persons, so that certain n of the persons may have one at least, is $(n+p)^r - (n+p-1)^r - n(n+p+1)^r + \frac{n(n-1)}{2}(n+p-2)^r + \text{etc.}$

10. The number of ways in which $n+p$ people (A, B, C, \dots) may receive r things is $(n+p)^r$. Next suppose A always receives one, then all ways in which r things could be given to the remaining $n+p-1$ would be excluded, i.e., $(n+p-1)^r$ ways. Similarly with B, C, \dots so that if some one of n persons must receive one, $n(n+p-1)^r$ would be excluded from the $(n+p)^r$ ways, i.e., $(n+p)^r - n(n+p-1)^r$. Next, when some two of the n get one each at least, we must

exclude from the $n(n+p-1)^r$, unaccountable cases those in which one person (B , for example) always receives one, i.e., $(n+p-2)^r$

Now since we have $\frac{n(n-1)}{2}$ combinations of n persons two at a time, we must exclude $\frac{n(n-1)}{2}(n+p-2)^r$ ways from the

$n(n+p-1)^r$ exclusion when one person gets one, i.e., $(n+p)^r - n(n+p-1)^r$

+ $\frac{n(n-1)}{2}(n+p-2)$, and so on until every one of the n persons receives one.

11. If $l \cos(\theta - \beta) - m \cos(\theta - \alpha) = n$, show that $l \sin(\theta - \beta) - m \sin(\theta - \alpha) = \sqrt{l^2 + m^2 - n^2} - 2lm \cos(\alpha - \beta)$.

11. Let $\theta - \beta = \phi$, and $\theta - \alpha = \psi$. By squaring we get $l^2 \cos^2 \phi + m^2 \cos^2 \psi - 2lm \cos \phi \cos \psi = n^2$; $\therefore l^2 + m^2 - n^2 - (l^2 \sin^2 \phi + m^2 \sin^2 \psi - 2lm \sin \phi \sin \psi) - 2lm(\cos \phi \cos \psi + \sin \phi \sin \psi) = 0$; $\therefore l^2 + m^2 - n^2 - 2lm \cos(\alpha - \beta) = l^2 \sin^2 \phi + \dots$

$$= (l \sin \phi - m \sin \psi)^2. \quad \text{Q. E. D.}$$

12. If $\sin^{-1} \frac{x}{a} + \sin^{-1} \frac{y}{b} = \sin^{-1} \frac{c^2}{ab}$ then

$$b^2 x^2 + 2xy \sqrt{(a^2 b^2 - c^4)} + a^2 y^2 = c^4.$$

$$12. \sin \left(\sin^{-1} \frac{x}{a} + \sin^{-1} \frac{y}{b} \right) = \frac{x \sqrt{b^2 - y^2}}{ab} + \frac{y \sqrt{a^2 - x^2}}{ab} = \frac{c^2}{ab},$$

$$\text{square } \therefore x^2 b^2 - 2x^2 y^2 + a^2 y^2 + 2xy \sqrt{(b^2 - y^2)(a^2 - x^2)} = c^4 (A);$$

$$\text{again } \cos \left(\sin^{-1} \frac{x}{a} + \sin^{-1} \frac{y}{b} \right) = \frac{\sqrt{(b^2 - y^2)(a^2 - x^2)}}{ab} - \frac{xy}{ab} = \frac{\sqrt{a^2 b^2 - c^4}}{ab},$$

$$\text{substitute this in (A), we get } b^2 x^2 + a^2 y^2 + 2xy \sqrt{a^2 b^2 - c^4} = c^4.$$

13. The area of any triangle is to the area of the triangle formed by joining the points

where the lines bisecting the angle meet the opposite sides, as $(a+b)(b+c)(c+a) : 2abc$.

13. Let CD, AF, BG bisect the angles, then $BD : DA = BC : CA$,

$$\therefore BD = \frac{ac}{a+b} \text{ and } BF = \frac{ac}{b+c},$$

$$\therefore BDF = \frac{1}{2} \frac{ac}{a+b} \cdot \frac{ac}{b+c} \sin B$$

$$= \frac{acS}{(a+b)(b+c)}$$

\therefore area of $ABC : DGF :: S : S - S$

$$\left\{ \frac{ac}{(b+c)(a+b)} + \frac{bc}{(c+a)(a+b)} + \frac{ab}{(a+b)(b+c)} \right\}$$

$$:: 1 : \frac{2abc}{(b+c)(c+a)(a+b)} \quad \text{Q.E.D.}$$

14. Show how to solve a triangle having given the radii of the circumscribed and inscribed circles, and the perpendicular, from one of the angles on the opposite side.

14 Let p cut AB in D . (1) $R = \frac{abc}{4S}$;

(2) $r = \frac{S}{a}$; and (3) $\frac{1}{2} p c = S$; from (2) $a + b$

$= 2S \frac{(p+r)}{pr}$; from (1) and (3) $2pR = ab$.

Now $\frac{2S}{ab} = \sin C = \sin (BCD + ACD)$

$$= \frac{p}{ab} (\sqrt{a^2 - p^2} + \sqrt{b^2 - p^2})$$

$$\therefore \frac{r(a+b)}{p-r} \sqrt{a^2 - p^2} + \sqrt{b^2 - p^2} \text{ and } ab =$$

$2pR$. Solve for a and b , and hence the other parts.

15. Eliminate θ between the equations $\cos(\phi - \theta + a) \cos(\theta - a) = \cos(\phi - \theta - a) \cos(\theta + a) = c$, $\cos(\phi - \theta + a) \cos \theta - a = c$; $\therefore \cos(\phi - 2\theta - 2a) = 2c - \cos \phi$; from 2nd equation $\cos(\phi - 2\theta + 2a) = 2c - \cos \phi$.

Expand and subtract

$$\therefore \sin 2\theta = \cos 2\theta \frac{\sin \phi}{\cos \phi}$$

by adding $\cos \phi \cos 2\theta \cos 2a$

$$+ \sin \phi \sin 2\theta \sin 2a = 2c - \cos \phi;$$

$$\therefore \cos 2\theta = \frac{(2c - \cos \phi) \cos \phi}{\cos^2 \phi \cos 2a + \sin^2 \phi \sin 2a}$$

similarly for $\sin 2\theta$ square and add

$$\therefore \frac{(2c - \cos \phi)^2}{\cos^2 \phi \cos 2a + \sin^2 \phi \sin 2a} = 1.$$

CLASSICS.

G. H. ROBINSON, M.A., TORONTO, EDITOR.

BRADLEY'S ARNOID.

BY M. A.

Exercise 27.

1. Barbari summum jugum ascendentis exercitus, eadem qua antea ferocia, latera adoriebantur. 2. Fratrem tuum, ne quid patrem vestrum, hominem optimum celaret sæpissime monui. 3. Primus mortem optetere debuisti, et fortissimi patris fortem te filium præstitisse, non levissimum periculum primus perhorruisse. 4. Cæsar si copias Rhenum traduxerit, per totam Germaniam trepidabitur. 5. Multa nos speculatore nostris de situ arcis et magnitudine docuerunt; quantum sit ac quale præsidium celatos nos videntur velle. 6. Quum de summa re actum esse intellexisset dux, funestas paludes fuga præcipiti prætervectus in arcem incolumis pervenit. 7. Ut republicæ procuratorem, rem laboriosissimam defugeret ætatem ac corporis infirmitatem excusavit. 8. Multi terras longinquas prætervecti sunt; orbem ille terrarum primus circumnavigasse creditur. 9. De itinere meo te celatum nolim; hoc autem a te posco ne absentis mei obliviscare. 10. Consilii sui de parte omnia me docuit, cetera fratrem ipsum celavit.

Exercise 54.

1. Quæ cum ita se haberent, excedere urbe noluit, et id se facturum esse, ipso præsentè præfecto, negavit. 2. Quum e via languerem, totum diem domi manere et nihil agere decrevi. 3. Ubi primum, edito ex summa arce signo, primum hostium agmen adventare sensit, nocte ac tenebris usus, patefacta repente porta, ferox in medios erupit. 4. Ubi primum expositas hostium copias accepit, quum domi securis manere posset, arma sumere decrevit et quantum in se esset illatum bellum propulsare. 5. Quum videret nihil apud regem valere preces suas et obsecrationes finem dicendi fecit; ubi primum conticuit, patefactis subito foribus, duo introducti sunt milites, uterque cum

gladio. 6. Quum urbis vestrae oppressae atque afflictæ portas ingrediebatur hostis, nemo tum vestrum ne ingemuit quidem; quum his pejora acciderint eoque vestri miserabit? vercor ne frustra fatum istud comploraturi sitis. 7. Cum ejusmodi aliquid audiverat dicebat continuo a vicino aliquo rem fictam esse. 8. Quemcumque victori plaudentem viderat, vituperabat, et ne patriæ hostibus gratularetur hortabatur. 9. Quintus hic est annus cum hostis tota Italia victor volitat, exercitus nostros occisione occidit, excindit arces, incendit urbes agros vastat populaturque, sociorum denique fidem labefactat; quum subito mutata rerum facie legatos mittit, pacem se otiumque ac nostri populi amicitiam desiderare simulat.

MODERN LANGUAGES.

Editors { H. I. STRANG, B.A., Godorich.
W. H. FRASER, B.A., Toronto.

EXERCISES IN ENGLISH.

1. Substitute words for the italicized phrases :

- (a) He occupied a position *of influence*.
- (b) He acted *without caution*.
- (c) They must *of necessity* do so.
- (d) He was appointed chairman *for the time*.
- (e) He answered *in the negative*.
- (f) They promised to *send notice* to him.
- (g) I wrote to him *with respect* to the matter.

(h) Describe it *in a few words* if you can.

- (i) I upset it *without intending* to do so.
- (j) He has *beyond all doubt* a strong claim to it.

2. Expand to complex or compound sentences :

- (a) After a short rest they resumed their search.
- (b) Night coming on they had to abandon the pursuit.
- (c) With returning health came a revival of his hopes.
- (d) Your only chance of escape is to follow my advice.
- (e) Snake-charming is not confined to India.

(f) On further examination he discovered the error.

(g) Remembering the captain's instructions they waited till dark.

(h) He took advantage of their absence to leave the room.

(i) They were known to be making preparations for it.

(j) Incessant baling was necessary to keep the boat from sinking.

3. Change (a) to the negative form :

- 1. He always knows his lessons.
- 2. She answered all the questions.

(b) To the interrogative form.

- 1. He writes to us frequently.
- 2. She went to school as usual.

4. Break up each of the following into a series of short simple sentences :

(a) Experience has convinced me that I was entirely wrong in this opinion, and that while the African elephant may be killed by a forehead shot, as I had been accustomed to kill the Ceylon elephants, it is the exception to the rule.

(b) This mode of hunting the elephant is not free from danger, for though the speed of the horse is certainly superior to that of the elephant, the chase usually takes place on ground so rough that he is liable to stumble and fall, in which case there is little chance for either animal or rider.

(c) Well was it for them that they had not attempted to land on the island, and that the canoes which had pursued them had failed to overtake them, for they afterwards learned that the natives were cannibals.

5. Combine each of the following groups into one sentence :

(a) He got out of the carriage. He walked up and down before the inn. He had his hands in his pockets. He took no notice of the idlers. They had gathered around. They were gazing at him and his equipage.

(b) His pursuers were gaining on him. They were likely to overtake him. He perceived this. He dropped his prey. He unslung his carbine. He carried it at his back. He fired at the foremost. Fortunately he did not hit him.

(c) The French lines gave way. Then the

Duke mounted his horse. He hoped to rally the fugitives. He found this impossible. He returned to the scene of danger. He was performing prodigies of valour. He was slain by an English knight.

6 Divide into clauses (supplying any ellipses) and tell the kind and relation of each:

(a) It was agreed that before they sent them in to the master each should read his composition to the other, and listen to any remarks he liked to make.

(b) As they had no fire arms the only defence they could make was to throw back the stones that happened to lodge in the boat, and it is probable that they would all have been murdered had they not hit on a clever ruse.

(c) But on the misty height
Where the mountain people stood,
There was stillness, as of night
When storms at distance brood.

7. Analyze the following simple sentences:

(a) Of this fortunate circumstance the English commander took instant advantage by causing his men to advance against them with the greatest celerity.

(b) At ten o'clock the following morning, a company of Spanish soldiers, commanded by Capt. S., arrived at Egmont's chamber to conduct him to the place of execution.

(c) Many centuries ago, there stood on the banks of a river in Germany, a little town called R.

8. Change to indirect narrative:

"I cannot understand," said the doctor, "how it is that you, who always speak so correctly, are yet so dull at comprehending the rules of grammar when you meet with them in the lessons which I give you."

9. Change to direct narrative:

She told the professor that she was very sorry that her girls were not so advanced in history as he had expected to find them, but she was sure that if he would examine them in mathematics he would find them as well prepared as he could desire.

10. Select and classify the phrases, and tell their grammatical relation:

(a) These facts seem to show that at one

time the climate of the surrounding country was much milder than at present.

(b) Foreseeing the possibility of such an attempt, Lee had sent his cavalry to watch the left and give him timely notice of any movement by the enemy in that quarter.

CLASS-ROOM.

ENTRANCE EXAMINATION LITERATURE.

AFTER DEATH IN ARABIA.

Fourth Reader, Page 272.

Before allowing the pupils to take their books they should be asked the meaning of all the difficult words in the poem. Ask the class to picture to themselves a room in which lies the body of a kind, wise and good man. His friends are mourning over his death. By some means he sends them the comforting and encouraging message contained in this poem. The teacher should then read the whole poem to the class. When the pupils get an appreciation for the poem itself, there is no difficulty with reading and recitation.

QUESTIONS AND NOTES.

Stanza 1, l. 1. What is the antecedent of *it*?

L. 2. Discuss, on geographical grounds, the propriety of using *snow* for comparison.

L. 10. To what does *it* refer?

Stanza 2. What words are here used for *soul* and *body* respectively?

Substitute equivalents for *love, garment, inmate, plume and splendid*.

Stanza 3. Distinguish in pronunciation and meaning *eye, ay, aye* and *I*; *beer* and *beer*; *not, knot* and *naught*; *tear* and *tare*; *one, won* and *wan*; *pearl* and *peril*; *lies* and *lays*; and *their, there* and *they're*.

Stanza 4, l. 1. Why not *are* instead of *is*?

What are symbolized by *jar, lid* and *treasure*?

Judging from the context, which of the following is the equivalent for *shard*—"a broken piece of an earthen vessel," "the wing-cover of an insect," "the shell of a snail?"

Stanza 5, l. 1. Account for the punctuation.

L. 2. Change to the active form.

L. 3. What is the effect of using *long* twice?

L. 11. Explain, "enlarging paradise."

L. 12. What is the subject of *lives*?

Stanza 6. Explain *farewell*, *fain* and *sunshine*.

What do the following expressions modify?

L. 3. "Before your face."

L. 7. "By . . . taught."

L. 11. "Not . . . death."

EASY EXERCISES FOR ANALYSIS, FOR FOURTH FORM PUPILS.

1. The yellow violet's modest bell
Peeps from the last year's leaves below.
2. Oft, in the sunless April day
Thy early smile has stayed my walk.
3. The calm shade
Shall bring a kindred calm.
4. Below,
The squirrel with raised paws and form
Chirps merrily. [erect,
5. The rivulet
Sends forth glad sounds.
- 6 All day thy ways have fanned
At that far height the cold, thin atmosphere.
7. From the ground
Comes up the laugh of children.
8. In thy reign of blast and storm
Smiles many a long, bright sunny day.
9. Stooping from the zenith, bright and
warm,
Shone the great sun on the wide earth
at last.
10. I buckle to my slender hide
The pistol and the scimitar.
11. The murdered traveller's bones were
found
Far down a narrow glen.
12. The fragrant birch above him
Hung her tassels in the sky.
13. Fearless near the fatal spot
Her young the partridge led.
14. All the beauty of the place
Is in thy heart and on thy face.

15. Chained in the market-place he stood,
A man of giant frame.
16. The low of herds
Blends with the rustling of the heavy
grain,
Over the dark brown furrows.
17. From the frozen skies
The meteors of a mimic day
Shall flash upon thine eyes.
18. Blossoms white and red
Round his meek temples cling.
19. His palfrey, white and sleek,
Was marked with many an ebon spot,
And many a purple streak.
20. The sweet lay of the mocking-bird
Sings in the morning air.
21. Wildly in her woodland tongue
This sad and simple lay she sung.
22. Dr. Bryant was proud of his profession.
23. The poems in this volume follow one
another in the order of their writing.
24. For his gayer hours
She has a voice of gladness.
25. Beginning with a eulogy on his friend
Cole, the painter, he paid his well-considered tribute to the memory of Cooper
and Irving.

GEOGRAPHY.

Where and what are :—(A.) Sitka, Cobequid, Lepanto, Cayenne, Socotra, Aral, Kertch, Wight, S. Louis, Canso, Chudleigh, Ste. Maurice, Agulhas, Scilly, Yapura, Lo Choo, Rambesi, Burrard, Table, Warsaw, Baikal, Omuz, Cambridge, Andros-coggin, Buzzard's, Newark, Worcester, Winooski, West Point, Scranton, Staten?

(B.) Ghent, Moldau, Theiss, Kamma, Unyoro, Colombo, Blue, Damascus, Brindisi, Archangel, Palermo, Civita Vecchia, Lowther, Lammermuir, Mendip, Plynlimmon, Khartoum, Lebanon, Allahabad, Ajaccio, Cagliari, Father Point, Leith, Caledonia, Pentland, Moray, Minch, Skye, Malvern, Snowdon, Newcastle.

ARITHMETICAL PROBLEMS.

1. A man spent $\frac{1}{4}$ of his money and \$4 more, then he lost \$5 more than $\frac{1}{2}$ of what he had left, and then he finds he has still

\$13 more than half his original money. Find the difference between what he lost and what he spent. *Ans. 0.*

2. A, B and C have \$40. B has twice as much as A, and if \$5 be added to C's money he will have $\frac{2}{3}$ as much as B. How much has A more than C? *Ans. 0.*

3. A piece of cloth when measured by a yard measure $\frac{3}{4}$ of an inch too short appears to be $48\frac{1}{2}$ yards long. If the measure were an inch longer what would the length of the cloth appear to be? *Ans. 47 yds.*

4. A grocer sells $4\frac{1}{2}$ pounds of tea at 80 cents per lb., but on examination he finds his pound weight $\frac{1}{4}$ oz. too heavy. What should he have received for the tea? *Ans. \$3.96.*

5. A watch which gains 18 min. 15 sec. in every 12 hrs. is ten min. slow on Monday noon, the 3rd day of the month. At what time on what other day in the month will the watch indicate the correct time? *Ans. At noon on Sunday, the 23rd day of the month.*

6. A merchant buys sugar at 10 cents per lb. and marks it at an advance of $\frac{1}{10}$ on cost. In selling the sugar he takes in exchange eggs at the market value; but upon examination he finds that one egg in every dozen is bad. Find what the merchant should have charged per lb. for the sugar in order to realize his proposed gain. *Ans. 12 cts.*

7. A farmer sold two cows for equal sums of money. On one he gained $\frac{1}{5}$ of cost, on the other he lost $\frac{1}{10}$ of cost price. His gain on the transaction was \$2. Find the difference of the cows in value. *Ans. \$10.*

8. \$250. Toronto, Sept. 11, 1887.

Three months after date I promise to pay John Smith & Co. the sum of two hundred and fifty dollars with interest at 7%.

(Signed) —

Find the amount required to discharge this note when due. *Ans. \$254.55.*

9. If lumber be worth \$15 per M. (board measure) find the cost of the lumber necessary for the building of 20 rods of sidewalk, 8 ft. wide and 2 in. thick; the whole resting on three lines of scantling 6 in. wide and 4 in. thick. *Ans. \$108.90.*

10. It costs \$800 to fence a field, each of whose sides is 100 rods. How much more would it cost to fence a field of equal area in the shape of a rectangle, the length being four times the breadth? *Ans. \$200.*

UNIVERSITY OF LONDON.

MATRICULATION EXAMINATION, JUNE, 1887.

LATIN GRAMMAR AND COMPOSITION.

Examiners—Prof. R. Y. Tyrrell, LL.D., M. A., Prof. A. S. Wilkins, LL.D., M.A.

1. Write out the declension of *idem mus, acer canis, comes supplex, neutra tribus*.

2. Give the genitive (singular and plural) and the gender of *limes, sidus, apex, frons, cos, crus, later, vepres, compes, vates*.

3. Mark the quantity of the last syllable but one in *radicis, segitis, inopem, venenum, dividet, arbutus, pecoris, mictio, nutritor, cerasus, arbores, aelecet*.

4. Distinguish *manent* and *manent, voces* and *voces, veni* and *veni, canet* and *canet, oblitus* and *oblitus, refert* and *refert*.

5. Parse fully, adding the principal parts, *norint, delecta, residant, sinas, vinxit, linxit, edat, faxo, serebat, adoleverit, incubat, nutritor*.

6. Explain the reason for the use of the subjunctive mood in the following:—

(a) Nunc quo quamque modo *possis* cognoscere, dicam.

(b) An mare, quod supra, *memorem*, quodque adluit infra?

(c) *memento*,
Ante supinatas aquiloni ostendere glæbar,
Quam lætium infodias vitis genus.

(d) *Ausim* vel tenui vitem committere sulco.

(e) *equos . . . dedit*.
Qui candore nives *anteirent*, cursibus auras.

(f) Heu, quid *agat*?

7. When are the conjunctions *si, cum*, and *ut* respectively followed by the indicative mood? Give examples of each construction.

8. State and illustrate the constructions used with *credo, vescor, potior, libet, dedecet, vaco, coram, vae, tenus, forsan*.

9. Show by examples what is the force of the prefixes *sub*, *per*, *prae*, *dis*, *in*, when used with verbs and with adjectives respectively.

10. Translate into Latin *not more than five* of the following sentences:—

(a) The city of Corinth was protected by walls ten feet thick and forty feet high.

(b) He promises to come to England as soon as you want him.

(c) Can you tell me when my letter will be delivered?

(d) It is of great importance to the State that its citizens should be well educated.

(e) No one can deny that this fellow has often threatened to do me some harm.

(f) Cicero was born at Arpinum, and lived many years in a house on the Palatine.

(g) Do you suppose that any one knew why Cæsar so much desired to be made king?

(h) Any one could make that boast, but I doubt whether the task is as easy as you think.

(i) If any one were to assert this, you would think him a very foolish fellow.

(j) He was so kind to every one that any one would be ashamed to try to deceive him.

ENGLISH HISTORY AND MODERN GEOGRAPHY.

Examiners—Henry Craik, Esq., LL.D., M.A., Prof. John W. Hales, M.A.

N.B.—Not more than *ten* questions are to be attempted, of which at least *two*, and not more than *four*, must be questions in Geography.

HISTORY.

1. State the circumstances connected with the fall of the Roman supremacy in Britain. What traces did that supremacy leave?

2. Describe the course of the successive Danish invasions, and estimate their effect upon England.

3. Describe (giving the dates, titles, and substance of the chief enactments) the course of the constitutional and ecclesiastical struggles of the reign of Henry II.

4. Discuss the claim of Edward I. to suzerainty in Scotland; and describe the position of Bruce in relation to the English crown when the struggle began.

5. Estimate the results of the fifteenth

century in England, as regards (1) literature, (2) constitutional change, (3) material progress.

6. Give a short account of the careers of Wolsey and Thomas Cromwell, and contrast their relations to the chief movements of the time.

7. Describe and compare the progress of the Reformation in England and Scotland respectively during the latter half of the sixteenth century.

8. Trace the foreign policy of James I., and contrast it with that of his predecessor.

9. Give a sketch of the career of any three leading members of the Parliamentary party in the Civil War.

10. Name the successive Ministries under Charles II., and show what line of policy was represented by each.

GEOGRAPHY.

11. Name and describe the position of five leading seaports in Great Britain, and state the circumstances that have contributed to the importance of each.

12. Name the rivers debouching on the coast between the mouth of the Thames and Aberdeen, with the principal towns situated on each.

13. Describe the different routes to India, and point out the advantages and disadvantages of each, so far as England is concerned.

14. Show upon an outline map the different European settlements in Africa, as well as the places on that continent now under occupation by different European States.

15. Name the leading language groups in Europe, and show how far distinctions in language correspond with the boundaries of States.

“In many parts of Scotland,” groan the R. E.’s, “it is not usual to send children to school at the statutory age of five.” I hope the day is not far distant when in no part of the terraqueous globe will it be “usual to send children to school at the statutory age of five.” “Hoo, aye,” said a Caledonia matron to the “Book in Breeches,” who was taking her to task for not sending her baby to school, “I can read, and I value learning, but I ken mair about bairns than ony Parliament man up in London. Meat and mirth is a’ they want till they’re turned seven.”

CONTEMPORARY LITERATURE.

THE current number of the *Academy* is fully up to the average. The *Academy* is one of the best educational journals in America. The opening article is on "Teaching French."

Education for November is devoted to philology, and contains a number of interesting and practical articles, among which may be mentioned that on "The Subjunctive in English," by Mr. Edward A. Allen.

MR. H. BROOKE DAVIES, in the November *Popular Science Monthly*, makes a strong plea for the institution of A Kitchen College, where housekeeping arts shall be adequately taught and the knowledge of them made desirable.

The Week deserves well of its contemporaries, in Canada at least, for the firm stand it has taken upon the subject of Commercial Union. During the past year there has been a marked improvement in the verse published in its columns, and the series of biographical sketches of "Prominent Canadians," is attracting much attention.

DR. MCCOSH'S latest work, "Psychology," which has recently been completed and issued by Charles Scribner's Sons, has been introduced as a text-book in colleges of Japan and Ceylon and the State University of Calcutta, where a knowledge of it is required in order to the degree of B.A. It is expected that it will soon be introduced in other colleges of India.

THE admirable design on the cover of *The Decorator and Furnisher* for November is from the pencil of Mr. R. W. Rattray. Every page of this beautiful magazine claims the attention of the reader, not alone by the excellence of the illustrations, but also by the literary and practical value of the articles. It will be found useful for reference.

A NEW volume of the *English Illustrated Magazine* began with the October number, and a glance over the prospectus for 1887-88 shows that in all its departments excellent arrangements have been made for the coming year. A series of letters by Charles Dickens will appear, and the editor has secured the continued and exclusive services of the talented artist, Mr. Hugh Thomson.

FOR the issue of November 12th, *The Illustrated London News* (American Edition) furnishes its many readers, in connection with a wide variety of reading, the following timely illustrations: A very spirited picture of the unemployed in London, entitled, "The Police and the Mob"; three pictures upon the State of Ireland; one of How Some of the London Poor Spend the Night, and another of the Poor Helping the Poor. There are also other attractive sketches.

A BEAUTIFUL border, printed in gold, will ornament the Christmas number of *Scribner's Magazine*. This issue will complete the first year of this extraordinarily successful periodical. The fiction will show remarkable variety and strength. All the stories are complete. Bret Harte, H. C. Bunner, Sarah Orne Jewett, and T. R. Sullivan are the contributors, each of them excelling in widely different fields. This number will also contain double the usual number of illustrations, every one of which has been made from a drawing by some well-known and expert artist.

SHAKESPEARE'S MERCHANT OF VENICE.
By H. C. Beeching, Rector of Yattendon.
London: Rivingtons.
An excellent edition.

THE AUTOBIOGRAPHY OF FRÖBEL. New York: E. L. Kellogg & Co.
Teachers will find here a sympathetic and helpful sketch of the life of the "prophet" of young children.

EPOCHS IN CHURCH HISTORY. Edited by the Rev. Mandell Creighton, Professor of Ecclesiastical History at Cambridge.

THE EVANGELICAL REVIVAL OF THE EIGHTEENTH CENTURY. By John Henry Overton, Canon of Lincoln. New York A. D. F. Randolph & Co.

We have read this book with thankfulness. It is conceived in a broad, discerning and truthful spirit, and well executed throughout. We specially desire to mention the chapter on "Results."

THE STATISTICAL ATLAS OF COMMERCIAL GEOGRAPHY. By E. J. Hastings. Edinburgh and London: W. & A. K. Johnston.

The question of the resources, imports and exports of various countries, is one that must always command great attention from various classes of people. This geography, which gives, by means of diagrams, definite information, obtained from recent reports, will be found exceedingly convenient, a great help to teachers, and interesting to all who care for the commerce of the world.

We have also received the following publications:

The Overland Monthly.

The Atlantic Monthly.

CLASSICS FOR CHILDREN. Ginn & Co. 1. A Primer. 2. Scott's Rob Roy.

HOFFMANN'S TALES FROM HISTORY. (German.) Rivingtons.

PRIMARY METHODS AND KINDERGARTEN INSTRUCTION. By Supt. Hailmann, of La Porte. A. S. Barnes & Co.

RECITATIONS FOR CHRISTMAS. Chas. A. Bates & Co.

THE CONCISE IMPERIAL DICTIONARY OF THE ENGLISH LANGUAGE. By Charles Annandale, M.A., LL.D., Toronto: J. E. Bryant & Co. London, Glasgow, Edinburgh and Dublin: Blackie & Son. Pp. 816. Price \$4.

We take very great pleasure in drawing the attention of those of our readers who have not seen it to this excellent dictionary. We had been led by what we had read and heard to expect that we should find it to be a work of more than ordinary merit, and after examining it pretty thoroughly, com-

paring it with other dictionaries, and testing it in a variety of ways, we have no hesitation in saying that our expectations have been fully met.

While it is based on the "Imperial Dictionary," and has been prepared by the same editor, it is not a mere abridgment of the four volumes of that valuable and costly work. Much of the matter has been rewritten or rearranged, and considerable new matter added. It is, indeed, a marvel of comprehensiveness as well as of conciseness, for while the vocabulary covers only 784 three-column pages, yet by the use of small but beautifully clear type, and by grouping related words in paragraphs, it has been made to contain a very much larger amount of matter than one would at first suppose, more in fact than is to be found in some dictionaries of nearly double the size.

In addition to the convenient size, reasonable price, excellent and attractive binding, paper and printing, we have noted as special merits the fulness and freshness of its vocabulary, which includes many recently adopted scientific, philosophical and commercial terms that are not to be found even in Stormonth or the unabridged editions of Webster or Worcester, the clearness, precision, and methodical arrangement of the definitions, and, lastly, the accuracy of the pronunciation and etymology.

In brief, we feel sure that teachers, students, and in fact all who want a fresh, comprehensive, and reliable English dictionary of convenient size and moderate price, will find the "Concise Imperial" to be just the thing, and will thank us for having recommended it to them. We trust that the enterprise of Messrs. Bryant & Co. may be rewarded with a large and ready sale.

THE House of Lords has recently rendered a decision of interest to all professors and students. Mr. Sime, a student, took *verbatim* reports of Prof. Edward Caird's lectures at Glasgow, and had them printed, arguing, in common with his publisher, that having been spoken in public, they were common property. It was held however, by this great authority, that they were still, though thus delivered to a limited audience, the property of their author and utterer, and within his control.

BUSINESS.

If you know your subscription to have expired, renew it at once. \$1 per annum is the subscription price, and there is not a teacher in Canada who cannot afford to pay that sum for a good educational paper.

Notify THE MONTHLY at once of change of post office, always giving the name of old office as well as the new.

THE MONTHLY will not be discontinued to responsible subscribers until ordered to be stopped. Bills will be rendered from time to time, and prompt payment of the same will be expected.

Subscribers wishing to introduce THE MONTHLY to their friends can have specimen copies sent free from this office to any address.

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

WE are grateful to the kind friends of THE

MONTHLY who have, from many different places, sent us letters of approval and appreciation. If golden words were current coin, our esteemed treasurer would be able to declare a handsome dividend, and while we are much encouraged by the frequent assurances that THE MONTHLY is fulfilling a noble mission, we would respectfully ask our good friends to forward their subscriptions, as, though one dollar is a small amount, yet when a large number are delinquent in this small sum at one time, the effect is somewhat hurtful to the position of an educational journal, depending chiefly, as THE MONTHLY does, upon the support of the profession.

The best educational journal is the teacher's best friend, and we ask you, gentle reader, to aid in securing new subscribers for this educational journal, and to help the editors in getting original contributions for its columns, thus making it more and more the best.

Bound copies of this Magazine in cloth may be had from Williamson & Co., or from James Bain & Son, King Street, Toronto, for \$1.50 per copy.

IMPORTANT NEW BOOKS.

JUST PUBLISHED.

Hyde's Practical Lessons in the Use of English. For Primary Schools. Introduction price, 35 cents.

Meiklejohn's English Language: Its Grammar, History and Literature. Introduction price, \$1.30, or in Parts at 80 cents each.

Joyne-Meissner's German Grammar. A practical, *working*, German Grammar. Introduction price, \$1.20.

Jackson's Earth in Space: A Manual of Astronomical Geography. Price 30cts.

A New Part-Song and Chorus Book. By Charles E. Whiting. Introduction price, 96 cents.

READY OCTOBER 15.

Nature Readers No. 1. Seaside and Wayside. By Julia McNair Wright. Introduction price, 90 cents.

Seidel's Industrial Instruction. Translated by Margaret E. Smith. Price, 75 cts.

The Manual Training School. By C. M. Woodward, Director of the Manual Training School, St. Louis.

English in the Preparatory Schools. By Ernest W. Huffert, of Cornell University.

The Use of English. By F. C. Woodward of Wofford College, S.C.

Sample copies sent, postpaid, on receipt of price. Liberal terms for introduction and exchange.

D. C. HEATH & CO., Publishers, Boston, New York and Chicago.