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THE CANADA  
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THE PLACE OF IMITATION IN COMPOSITION.

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TO any one at all acquainted with the teaching of Composition in Ontario High Schools, the Latin phrase, "Quot homines, tot sententiae," may well occur, at aptly describing the methods in vogue among those teachers who have charge of the classes in this important subject. Again if any one will take pains to ascertain the state of feeling among Public School teachers in regard to methods in the same subject, it will generally, I believe, be found that there exists the greatest uncertainty in regard to the matter,—many even openly avowing that they have no clear conception of any definite principles which should govern their teaching in this branch of their work. If any one doubts this, let him broach the subject among the teachers of his acquaintance at a County Convention. While the latter will usually be found clear in their ideas as to the best methods of teaching most of the other branches of the Public School course, and will exhibit a certain uniformity of opinion in regard thereto, it will be manifest that the majority have no such settled convictions regarding the most effective methods of dealing with the subject of Composition. If, moreover, the seeker after information on this subject should consult the Reports of the

Proceedings of the Ontario Educational Association for past years, in the hope of getting hints from any papers relating to Composition which may have been read before any section of the Association, he will find further evidence of the neglect of this branch of study. In searching the indexes of seven volumes of these Reports, all published since the year 1891, I find only one reference to Composition, and that in a title in which Grammar occupies the prominent place.

The state of things indicated by these facts would seem to be attributable to a lingering belief that the art of making prose, like that of writing poetry, is one dependent almost entirely on natural aptitude,—a sort of "nascitur, non fit" theory—and to the consequent lack of systematic teaching of the subject in our Secondary Schools. This latter, I believe, can seldom be done properly without the use of a text-book by the pupils. Especially is this important in the case of those who are themselves at a later date to assume the role of teachers. Without this adjunct, the preceptor's methods, even if fully comprehended at the time, become, with the lapse of years, a tradition, incomplete and uncertain.

The theory just mentioned in regard to the art of Composition, though

not now held in its entirety by any considerable number of Educators,—else where would be the need for teaching the subject?—is yet, in a modified form, adhered to by many. That is to say, there are many teachers of Composition who emphasize unduly, in the opinion of the writer, the power of the pupil to discover good modes of expression for himself, and by his own efforts. Practice is within the watchword of progress. In other words, phraseology, sentence building, paragraph building, and all the other named and nameless elements of a good style, are to be evolved from the pupil's inner consciousness, chiefly by his own efforts in combining, grouping and arranging the elementary ideas and thoughts already in his mind, and in finding expression for these by means of his limited stock of language forms. Such aid as the teacher gives is usually mainly in the way of pruning off excrescences of style, or in indicating downright errors in method or form of expression. Added to this, the followers of this method sometimes give more or less aid in the way of outlining the Composition beforehand for the class, and in discussing the rules of paragraph structure, arrangement of the thoughts in the whole essay, and other rhetorical principles,—these latter often in the abstract, rather than as exemplified in some good prose selection.

A question that naturally suggests itself in regard to this method of teaching the subject, is, whether Composition, as an art, differs so much from other arts, that the methods generally followed in acquiring proficiency in these are not available for the student who wishes to obtain the best results in the art of composing. In considering this question, it may be asked, whether it is not true, that, even in the fine arts, and much more so in the ordinary arts of industrial life, the beginner at once

avails himself of the accumulated knowledge of centuries of effort after perfection in that particular line. Do we leave the beginners in Music or in Painting to discover for themselves by practice the laws of harmony, and of perspective? Or do we not rather hasten to give them the best possible instruction on these matters in the earlier part of their training? And so, too, in the industrial arts. And if individuality and freedom of expression in these arts be aimed at, it is recognized that these have their proper place at a later period in the learner's career, and that there is endless opportunity for the exercise of the creative faculty after the higher plane has been reached, where the student can at least get a view of the present boundaries of our knowledge of the art. If, then, imitation plays so large a part in the acquisition of skill in other arts, may we not naturally expect that it will be found almost equally useful in learning the art of expressing our thoughts in words? This is the only conclusion that is at all logical, unless, indeed, we refuse to consider Composition an art in the same sense as the other arts mentioned. However, as spoken language is admittedly acquired by imitation, in its highest as well as its humblest manifestations, it would seem a difficult matter to prove that written language differs so radically from it that the methods of acquisition should for the latter be altogether different from those found most effective in the development of facility in the use of the former. For instance, the awkwardness and narrowness of the forms of expression used by the illiterate person are usually due to the influence of early environment, and it is notorious that such habits of speech are most persistent, even when later in life the person's surroundings have become more favorable to the acquisition of a better style. Here practice, even when there is a voluntary

effort on the part of the subject toward improvement, rarely results in much bettering of the style, unless aided by analytic processes of thought directed either by an outside agent, or by the intelligence developed first in other directions by the person himself.

The assumption that Composition is an imitative art, has, at any rate, been the dominant principle in the construction of several of the textbooks on this subject published in this country within recent years. Of these it suffices to mention here, as best known to the profession in this province, the one authorized for use in High Schools, "Composition from Models," by Messrs. Alexander & Libby; and the recently published "Elementary English Composition," by Mr. F. H. Sykes. The former work, which has now been before the public for several years, has not, it would seem to me, yet received the recognition in our schools which it deserves. This is probably in part owing to prejudices in favor of old methods and lack of familiarity with the book on the part of teachers themselves, but is also, no doubt, owing in part to the very completeness and the exhaustive character of the critical part of the work, which is likely to convey the impression that the work is too difficult to be put into the hands of ordinary High School pupils, except in the highest Forms. But such considerations need deter no one from giving the book a trial, at least in the Middle and the Upper Forms of our High Schools. While the rhetorical hints on each Model will be found to be extremely useful and suggestive to the teacher, it will in many cases be quite unnecessary to make any but a very limited use of them directly in the class. In other words, minute analysis of the mode of expression will seldom be found a profitable exercise. This is more particularly true of the Junior classes, where dry philosoph-

ic discussions on such a subject quickly beget listlessness and indifference. But it is altogether a different matter when the lesson takes the form of an investigation as to how the writer gets his thoughts on the subject, and how, in a general way, he expresses them. This is more apt to appeal to the practical side of the pupil's nature, which, at this stage, is apt to be more responsive than the philosophic, and if skillfully done, may oftentimes result in impressing on the pupil's mind one or two general principles for future guidance in this form of Composition. Of course this can be done without using the book in question if the teacher has the facilities and the time for making appropriate selections from other books used by the pupils, or to be found in the School Library. The advantages of having the selections properly classified, and available at all times for use in the class, are, however, so manifest, that the latter plan must in comparison be seen to be much inferior.

Having spent one or two lesson spaces in examining in this way the Models for themes of some particular class,—for example, descriptions of landscapes—the class may then be called upon to write a composition on a similar theme,—as a description of some bit of pretty scenery in the neighborhood. While anything approaching to slavish imitation of the Model is to be discouraged in these compositions, the pupils will usually now be found to approach the topic with a confidence and a clearness of conception as to what is the right line to pursue, begotten of their knowledge of what has been done in this line by approved authors.

So far, and in most cases but little farther, would I go in using imitation as a basis for the cultivation of style in Composition work. The style which any particular pupil may ultimately develop, though essentially imitative, will be an eclectic one, and

will be the resultant of two forces, viz., the pupil's inherent tendency toward certain modes of thought and expression, and the force of influences coming in part from the authors which he reads, and also from the persons (including his teachers) with whom he comes in contact. Any attempt to mould his style after that of even the most approved writers in a certain line, must necessarily be made with a certain allowance for personal tastes and preferences. Yet none the less the attempt may often be made with a class, with more or less benefit to all its members, and with marked benefit to those who are, so to speak, "en rapport" with the author. Take, for instance, the case of a class struggling with the problem of how to write an acceptable composition of from one to two pages of foolscap in length, on some theme connected with ordinary, everyday life, and which leaves little room for good objective writing. Here their very familiarity with the material appears to make much of it unavailable for the pupils' purposes. But at this point let the class read several of Washington Irving's Sketches with the teacher, and they will no doubt soon discover some of the secrets of his charming reflecto-descriptive style and be able to use these methods to enlarge on and enrich the erstwhile apparently barren and unprofitable topic. And who will say that they have not therein found a principle of good descriptive writing capable of as wide application as most of the principles in other admittedly fixed arts?

The question at issue between those who refuse to see any benefit resulting to students in Composition from

the analysis of the methods of good writers, and those who advocate this system, seems to narrow itself down to whether imitation shall be conscious or unconscious. Perhaps the true answer to this is, as in so many other cases, one which admits both. There can be no doubt, for instance, that pupils who are great readers of books outside of their school work, are usually found to excel in writing essays. Yet this will, I believe, be found true of only the simpler forms of Composition, such as narrative, and, sometimes, word-painting. Even in these cases the style can be much improved by drawing attention to the methods of the masters in these departments of literature. While, in the difficult kinds of Expository Composition, the analytic method will prove almost essential, if clear and logical methods of proceeding to develop a theme are aimed at. In all lines of school work much of the teacher's effort is devoted to directing the attention of the pupils to the things which it is desired to impress on their minds. Much that is seen in a physical way makes little or no impression on the mind until the latter is thus directed to it. Hence, I believe that there is the same field for conscious effort in appropriating to himself the results of centuries of rhetorical invention in our language, that is open to the student in other departments of study. But he must use it wisely, and avoid anything that savors of plagiarism, on the one hand, while, on the other, he does not disdain the legitimate use of phraseology or method which has, by long usage, become the common heritage of all English-speaking people.

In May number, page 179, for seeds read needs; page 182, for leaving read living, and for Philotiles read Philoctetes.

THE SALARIES OF TEACHERS—HOW THEY MAY BE REGULATED

Charles P. Muckle, B.A., Accountant, Toronto.

AT the close of the last century, there appeared in one of our leading dailies an article by the Deputy Minister of Education, reviewing briefly the development of the Ontario School System.

From this article I take the following item relating to the average salaries of teachers in the Public Schools.

	1859.	1898.
Male teacher .....	\$456	\$396
Female teacher .....	245	293

That the salaries of teachers are low is a fact, the truth of which is readily admitted by all, but its importance on the future life of the nation is considered by few outside the profession. But when we consider the advances in the salaries of workmen in other departments during the last half century, a half century of great progress in national education, we view with surprise figures like the above, which show a decrease in the average salary of the male teachers of the province, an increase in the average salary of the female teacher, and a ridiculously low salary for either class of workers, considering the course of preparation, necessary for work demanding intellectual powers of a high order, combined with almost infinite love and patience.

It is unnecessary to dwell upon these facts, known too well by the teachers for whom this article is written. But why do they allow this state of affairs to exist? "History teaches by example," is a proverb with them, and another proverb which the teacher would do well to remember, is "What man hath done, man can do." Who would have said twenty years ago that the cause of labor would become so powerful as to compel the Government to fix the wages of workmen on national works; to improve the factory acts, and to pass many

laws beneficial to the wage-earners of the Dominion!

Trace the history of trades-unionism and you will find therein the steps which the teacher must take in his onward progress of reform, viz., discussion, union, agitation and legislation. The first step has already been taken, the second, union, has been partially made. The great hindrance to union among teachers is the fact that they are of necessity a scattered people. But they have their County Associations, meeting annually in convention, where this matter could be discussed and a union formed. Then let an organizer be appointed to join these different unions into one grand federation. From "Citizen and Country," the advocate of trades unionism, I am pleased to learn that steps have already been taken to organize the teachers in Waterloo County, and also in South Wellington. When unions have been formed all over the country, the work of agitation will commence. Then the teacher will be in a position to bring legislation to his aid. For why should the Government not legislate on the salaries of the teacher? Glancing at the Labour Gazette, I see that the Government fixes the minimum rates of wages to be paid to the laborers engaged in its work. The wages of a stonecutter, for example, must be at least three dollars a day. If the Government has the right to legislate on the wages of a hewer and fashioner of stone, should it not use its power to see that the hewer and fashioner of the character of its future citizens, the moulder of the nation's life, receive remuneration commensurate with the importance of his work.

Let the motto of the teacher be the same as that of the union man, "Only the best professional talent to be employed, only the highest salaries to be paid."

## REV. HENRY SCADDING, D.D.

TO all intelligent, Toronto people this is a name familiar as a household word, and to many outside of Toronto, it is full of interest; for Dr. Scadding was pre-eminently a lovable character, and one to whom nothing of value to the well-being of his fellow men was a matter of indifference. Especially do his fellow-citizens and fellow-countrymen owe it in a very large measure that Toronto has a history fairly well preserved, and possesses a reputation for intelligence, which has greatly helped it to become what it is, the educational centre of Ontario. Henry Scadding was English by birth, but brought up in Canada from early years. He was one of the first pupils of Upper Canada College, and at the age of seventeen distinguished himself as head boy. The writer has a letter from his father, then an M.P.P., at Toronto, in which he speaks of the recitation of a prize poem by the head boy, named Scadding. It was a great pleasure to the writer, only a very few years ago, to read this letter to the York Pioneers, and to be able to point to their venerable and beloved president, in the chair, after an interval of sixty years, as the "boy" spoken of. After his residence and graduation at Cambridge, and after his return to Toronto, Henry Scadding, having been ordained deacon and priest, became a classical master in Upper Canada College, where he continued some twenty-five years. During part of that time, and after retiring from Upper Canada College, he was rector of the Church of the Holy Trinity, which post he held for about thirty years. How he discharged the duties of that office can no doubt be witnessed by many survivors and descendants of those who were then his parishioners. The church full of people at his simple and yet reverent and stately funeral,

was evidence of the hold which his name and his works had given him over all classes of his fellow-citizens. Though for some years previous to his death he had lived in retirement, and latterly almost in complete seclusion, he was held by all, up to the last, in reverential esteem. His failing eyesight for the last few years deprived him of much of the literary occupation in which he had always delighted. If he could not see the features of his old friends, he enjoyed recognizing them by their voice, and was always glad to meet them. As far back as 1845, and probably earlier, he was one of the Bishop's chaplains, and a leading clergyman of the diocese, though happily never in any party or polemical sense. When Bishop Strachan was rector, and Mr. Grasset and Mr. Scadding were assistant curates, there was only one other parochial clergyman in Toronto, the beloved Mr. Ripley. In 1849, Mr. Scadding became incumbent of the new free church of the Holy Trinity, and continued in charge until he gave up active parochial duty. As to his position as a literary man, Dr. Scadding's works speak for themselves. Antiquarian, topographical, biographical researches he was quite at home in, and, not merely his "Toronto of Old," but numerous other works testify to his zeal and industry and learning. It goes without saying that he was an accurate and elegant classical scholar; and the York Pioneers, of whom for many years he has been the head and front, and almost the idol, know right well how much their society owes to his painstaking earnestness in the investigation of whatever related to the earlier annals of York, now Toronto. As a citizen of York, and as a native of Devonshire, the memory of Governor Simcoe was dear to him; and one of his most earnest de-

sires was to obtain the erection of a suitable monument to the honor of that first Governor of Upper Canada. Had the monument been erected, any time within the last three years, he could not have seen it distinctly, but we may confidently hope that his latter days were cheered by the information that now at last real and active steps are being taken to put up that long delayed memorial. The venerated honorary president of the York Pioneers has gone down to an honored grave, and his memory will be long preserved among those in Toronto which are most fragrant—long after the log cabin in which he took such delight has crumbled into ruins; long after those who have been privileged to be his contemporaries and fellow-workers, even the youngest of them, shall have gone the way of all flesh.

Henry Scadding was born in Devonshire, England, in 1813. Came to York, (Toronto) Upper Canada, in 1821. Archdeacon Dr. Strachan (Bishop) was at that time Head Master of the Home District Grammar School, from which position he retired about 1826. While the School was conducted by Archdeacon Strachan, Masters T. B. Fuller, (Bishop), and Henry Scadding were for several years fellow pupils at the Home District School. Mr. Scadding took his B.A. Cam. in 1837. The Rev. Dr. Scadding fondly cherished the memory of his school days in the "Old Blue School," then under the care of the future first Bishop of Toronto.

#### EDUCATION FOR COMMERCE\*

By Davis R. Dewey.

THE old century was born amidst days of marvelous mechanical inventions which enormously increased the production of economic goods. Commerce, to be sure, expanded throughout the last century; but the distinctive note was production,—penetration into the secrets of nature, and the use of natural forces hitherto unharnessed, to do effective work for the comfort of the human race. What the final economic significance of this century will be, it is useless to conjecture; but at its birth we are certainly witnessing an expansion in industrial organization and international exchange which must, at least, enkindle the imagination of every observer of economic affairs. Does this movement have any significance for education? Does it justify the introduction of special curricula, in order to meet new demands?

Education at the beginning of the last century was almost exclusively

for the benefit of the ruling and professional classes; here and there a wider responsibility was recognized, as in the United States; but even here education was primarily to secure a better citizenship and to withstand the more valiantly the temptations of that "old deluder, Satan." The industrial activity of the last century, after much educational controversy, led in turn, to the establishment of special schools of manual training, trades, mechanical arts, engineering, and agriculture, so as to be able to utilize more effectively the new productive instruments. These schools have had to struggle for recognition, and have only gradually won an honorable place. Manual training was said to be a prostitution of the real ends of education; and it was absurd to suppose that a student could be educated for the shop or for an engineering career within the walls of a class-room of a school. Nevertheless the dignity of the new educa-

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tion has been slowly but increasingly acknowledged; and the practicability of a preparatory training outside of the machine-shop has been admitted by the most crusty and conservative defenders of the older system of apprenticeship.

Is there any analogy in this experience which may be applied to the more recent developments of economic life? There are two questions to be considered: first, Is a commercial education needed? and, secondly, Can such an education be provided through the agency of an educational institution? In regard to each of these inquiries there is considerable scepticism even among business men. The answer consequently demands careful reflection. It will be impossible in this place to consider the whole range of commercial education through its several grades; and I shall therefore confine my attention to one particular portion of the subject,—to that part, however, in regard to which there is the greatest amount of perplexity and doubt.

A recent report of a sub-committee appointed by The Technical Education Board of the London County Council points out that the commercial classes may be divided into three groups of persons, performing very diverse functions, and, consequently, needing very different educational opportunities. These are: (1) the general class of office boys, junior clerks, shorthand clerks, copyists, and book-keepers, who are engaged in operations which are largely mechanical; (2) employees in more responsible positions, correspondence clerks, managers of departments, agents, dealers and travellers; (3) the great employers of industry and heads of large firms and business houses. Here, also, may be included the experts employed in government positions, national and municipal, and commercial attaches engaged in consular service. The proper education of the first two of these classes is for the present passed by, and will not fall within

the scope of this brief paper. My inquiry is limited to the training of the third group; that is, the commercial education of a collegiate type for youth from eighteen to twenty-one or twenty-two years of age.

First, then, is a special education for those who hope to reach a high mark in the commercial organization needed? Is there a special education which will be helpful to the commercial cadet in overcoming difficulties, in lessening wasteful effort, and in gaining the desired promotion? When it is seen that thousands of young men leave the college or university and enter upon commercial life without any special preparation, and achieve a certain measure of success in the business world, many are disposed to answer these questions in the negative. Business, we are told, is a comparatively simple matter, requiring first of all certain moral and personal qualities, as honesty, industry, shrewdness, and tact. Given these, the young man who has learned to handle his powers, and who possesses an intuitive business knack, can best pick up in the counting-room, or "on the road," the professional knowledge which is required for success. In the past there may have been some truth in this reply, but observation shows that the change now going on in the commercial organization is so great that this older answer must now be modified.

Goods are produced to be consumed. It was formerly, for the great proportion of exchanges, an easy matter to get the goods, when once produced, into the hands of the consumers. The producer and the consumer were economic neighbors. They lived in the same community or district, and easily adjusted the exchanges which they wished to make. The exceptions in exchangeable goods were for the most part luxuries and certain staples of raw materials. It needs no extended illustration to show that the distance between the producer and the consumer is growing greater and greater.

Commodity after commodity is being swept into the great world current of commerce and exchange. A knowledge of the world's markets, the geographical distribution of raw materials, the methods of communication, the commercial customs of different countries, and the governmental restrictions which are imposed thus become more and more important. This is no fanciful statement. It is the burden of every message which comes back from the consuls of every nation. And, if we turn our eyes to industry which is not concerned with foreign markets, we find the entrepreneur involved in a network of intricacies. Formerly, the commercial success of the manufacturer depended largely upon the moral qualities referred to, plus the possession of some capital with which to erect a plant, upon purchase of raw materials, and hiring of labor near by, and, finally, upon the display of shrewdness and enterprise in selling the product.

These conditions, however, are departing. Business is being technically organized on a larger and larger scale. The corporation is taking the place of the individual or the simple partnership. The industrial unit is an assemblage of sub-departments, each of which must be fitted with nice precision into the whole, so as to secure the greatest economy of effort. All this presupposes a wider range of specialized knowledge; and, in addition, what is, perhaps, of more importance yet, this knowledge must be applied promptly and decisively. An error in moving this or that pawn on the commercial chess-board means disaster. Business no longer allows that dilatory procedure which our forefathers enjoyed in planning their commercial ventures. Here, again, we may find an analogy in the field of mechanical development, in the decay of apprenticeship. Apprenticeship has become an anomaly or an impossibility in the large factory or shop. And, as it has become more and more impracticable for the son

of the manufacturer to learn the mechanical processes and arts by working at the craft, so it is becoming more and more difficult for the son of the commercial entrepreneur to learn by experience the various facts which are requisite for confident leadership. The complaint to the writer by a successful manufacturer and exporter of machinery may serve as a single illustration: "I can hire young men, graduates of engineering schools, to go into the mechanical departments of my business; but I do not know where to turn to find a young man properly trained to come into my office who, by an appreciation of the problems which I have to face, can relieve me of a portion of responsibility."

Success, then, depends not only upon the possession of honesty, promptness, sagacity, and fierce activity, but also upon a knowledge of the economic and political forces amid which the individual business is now placed. This leader must know something of the new legal status in which business is framed,—that is, the corporation,—the methods of its organization, its capitalization, its restrictions, its responsibilities, and its opportunities; of local taxation, increasing in its varieties, and which is becoming every year of more vital importance to the manufacturer; of banking and credits, ever increasing in technical elaborateness; of transportation, which as a single factor oftentimes makes or ruins an industry; and, finally, of the position of labor, its methods of organization, its demands, and the experiments by which the friction between the employer and the laborer has been reduced. All of these are practical questions. Whatever theory the business man may hold as to the ideal solution of these problems and whatever he may think as to the wisdom or foolishness of economic theory, he will run up against a "condition"; and the knowledge of this condition must necessarily help to prevent loss or ulti-

mate failure. One of the reasons why the trust formation of business in recent years is being so generally seized upon is that the individual does not have the needed wisdom and skill to meet the new conditions. He has felt the necessity of a refuge in a combination where numbers will be a supporting strength.

The second question concerns the practicability of providing, in an educational institution, a young man of college age with a knowledge of the subjects referred to. Here it is necessary to dismiss peremptorily any suggestion that a student can be made an entrepreneur by college training. No more can an engineer or architect be made within a college or school of technology. The young man is graduated a Bachelor of Science, but the attainment of the more special title depends upon the personal equation and practical experience. The school can only prepare the student for commercial life as it prepares the student to be an engineer. The details of this commercial education must be worked out by experience; and, while no clear answer in regard to the exact character of a curriculum can be given, there need be no discouragement when it is remembered that the difficulties which faced engineering education thirty or forty years ago in this country were very great. There was then no agreement as to what subjects should be taught; and, as for text-books, they had to be created from the slow accumulation of class-room notes. Engineering education as it is found to-day has been a matter of growth and experiment. It must be the same with commercial education; but, at the outset, without any desire to pre-determine the entire character of such a course, the following topics may be suggested:—

In the first place, the student should be informed in regard to certain commercial processes. Here may be included:—

(a) Accounting, including the theory

of book-keeping, and the reading of accounts of manufacturing, banking, railway, and municipal corporations. To this should be added exercises as to the practice of audit.

(b) Systems of weights and measures of different countries.

(c) Coinage and banking systems in the United States and in the principal countries with which the United States carries on foreign trade.

(d) The theory of domestic and foreign exchange, including arbitrage.

(e) Nature of notes, stocks, and bank securities, considered as investments or as collateral for credit transactions.

(f) Produce and stock exchanges and their operations.

(g) Transportation, railway and ocean, including a consideration of the elements which determine the making of rates.

(h) Customs regulations of different countries, including tariffs and methods of bonding.

(i) The organization of capital either under partnership or corporate form.

(j) Descriptive accounts of systems of taxation in the United States and the principal countries of the world.

(k) Commercial statistics, the scope of consular reports and the reports of boards of trade and chambers of commerce, with some information in regard to the more important trade journals.

In the second place it should be observed that, although the young man whom we are especially considering is primarily engaged in distributing goods, his interests are most intimately interlocked with the producer in the field of manufactures. It is essential that he should be able to talk intelligently with his associates who are engaged in the more distinctively productive processes in regard to problems of common interest which will inevitably arise in the successful carrying on and development of a business enterprise. To meet this need, he requires to be instructed in

regard to the nature of machinery and the chemistry of the more important industrial products.

It is not to be supposed that the student will proceed far enough, in either of the lines referred to, to justify undertaking, as an expert, either engineering or chemical work. It is desirable, however, that this business man whom we are considering should be able to understand the different elements of machinery, should appreciate the relation of different parts of an engineering plant, and should be competent to read a machine drawing. This would require a course in mathematics, including a portion of the calculus, projections, and as much descriptive geometry as would be requisite for an elementary course in mechanism. A brief course descriptive of engines might also be added. On the side of physics and chemistry it is desirable that this student should have special work in industrial chemistry, which would include the discussion of such topics as illuminants, lime, mortar, and cement, building stones, paints, varnish, oils, explosives, gas, and electro-metallurgy. It is because of these needs, as it appears to me, that this new commercial education can best be given in institutions where there is a generous provision for engineering and scientific instruction. Several colleges now undertaking so-called Commerce Departments are, I believe, making an error in placing the emphasis almost exclusively upon the economic and political studies. The commercial leaders, at least many of them, must be trained in science; and for this reason the scientific school has an obligation and responsibility which it should not shirk.

A third special department of study should include the field of commercial products and geography. Instruction should be afforded in the distribution of raw products throughout the world; and particular emphasis might to advantage be placed upon the products of the

Latin-American republics and countries with which the United States is developing an export trade. Great weight should be given to this instruction. It could well cover two years of time. It should be detailed and might become one of the culturing studies of the course, as well as an articulated portion of a professional education. In manufactured goods there should be a course of descriptive lectures in regard to the leading manufacturing industries, iron, cotton, wool, and leather.

These topics represent some of the more distinctively technical subjects of a commercial character which may be regarded as common to all kinds of business. Nothing is here said about the advantage of a knowledge of history, international and commercial law, or modern languages. Of these, and of studies of general culture, there should be as generous an amount as time affords. The course, however, should be specialized and professional in the same sense as courses in civil engineering, architecture, or chemistry. The methods employed should be precise and disciplinary. For some of the departments of instruction, specialists would have to be brought in from the active business world. In particular there would be required experts in banking, export trade, railway management and finance, and commercial law.

In the final curriculum offered there should obviously be an opportunity for following out special branches of business. The commercial side of railway management, the profession of banking in the larger sense which is so intimately associated with the establishment of new companies, and the business of exporting, all present attractive fields for specialization. The varieties of business are many, and the details must be learned by actual experience. The youth, however, who has a taste for commercial affairs, and who devotes himself persistently to a curriculum

which includes the studies suggested, will not only find his way made easier, his progress more rapid, but will be able to contribute a large measure of benefit to the better solution of the troublesome problems of business organization.

## SECONDARY EDUCATION IN ITS BEARINGS ON PRACTICAL LIFE.

BY MICHAEL E. SADLER, M.A.

### I.

WHEN I received through our host the honor of an invitation to be present at this meeting, I thought it would be best to choose a thoroughly practical subject for our discussion. I am deeply conscious that, it is only your invitation which makes it not presumptuous of me to speak at all before such a gathering as this. The topic submitted to you is a practical and difficult one. It raises, indeed, one of the greatest difficulties which beset the problem of secondary education, regarded not in its administrative or political aspects (about these I shall, of course, say nothing), but in its bearing on livelihood and life.

This leads me briefly to refer to an important feature of all scientific study of educational problems. You have to combine in it two distinct but equally necessary things. You need, as you need in the planning and construction of a battleship, the kind of technical skill which can only be acquired by years of exact and concentrated study. But you also need, not in a merely general way, but on points of detail and design, the constant criticism of the men and women who watch the working of the schools, who have themselves experienced their merits or defects either in their own persons or through their children, and who are best able to judge whether the machinery is producing what it claims to produce. There is no other subject which calls in the same way for

the constant combination at every point, of highly expert knowledge with non-expert comment and suggestion. It is perilous to have either alone. To use a word coined by John Stuart Mill, no pedantocracy can be trusted with the sole charge of a thing so necessarily human as the school. On the other hand, it is just as vital for Britain to have schools organized, equipped, and taught up to the highest known point of quality and excellence as it is for us to have a navy, which is the mirror of all that can be done to date in the way of construction, gunnery and seamanship.

The subject of education is full of open questions. It is an aspect of life, and, therefore, it is never long in one stay. Any invention or discovery which changes the way of ordinary people's lives must necessarily affect, sooner or later, the school also. Education has to readjust itself to every great change which shifts the old order; to the results of the steam engine, the railroad, the electric telegraph, even to those of stenography, the typewriter, and the phonograph. Its aims and methods are being directly influenced by the vast progress of America, by the unification and industrial development of Germany, by the opening of Africa, by the stir in the Far East, by our own quickened sense of Imperial duty. And still more profoundly is the work of the school touched by those deep movements in human thought, those tendencies in scientific and philosophical discovery, which slowly but irresistibly change men's

outlook on life and conduct and the future.

Perhaps only four times in recorded history has Europe passed through as difficult a time of transition as that which has now lasted 100 years, and is yet far from over. The gravest problems in national education are due to this, and to no other cause. All we can do is frankly to face the facts, and do the best we can as prudently and as sympathetically as we can. I will ask your indulgence while I lay before you a few difficult questions, and ask your help in solving them.

## II.

In regard to secondary education, nothing is more striking than the degree in which all the more advanced nations are standing before the same problem—puzzled, a little worried, but convinced that some solution must be found. The problem, though for each country essentially a national one, is international too.

Take Prussia for example. In common with the whole civilized world, we admire the superb efficiency, the administrative precision, the faultless discipline of certain sides of Prussian secondary education. But less than ten years ago these words were publicly used by the Kaiser, with reference to the Prussian secondary schools. "The course of training which they provide, is defective in many ways. The classical philologists have laid the chief emphasis on learning and knowledge, not on the formation of character and on the actual needs of life. If one talks with an advocate of the system, and tries to explain to him that youths must, in some measure, be practically equipped at school for actual life and its problems, the invariable answer is that such is not the mission of the school; that the school's chief concern is the training of the mind; and that if the training is rightly ordered, the

young man is placed in a position, by means of that training, to undertake all the necessary tasks of life. But I think we cannot go on acting from that point of view any longer."

I will now turn to America, which is the educational antipodes of Prussia. Within the last few months there has been published a work on "The Social Phases of Education," by Mr. Dutton, superintendent of the admirable schools of Brookline, Mass. He writes, "Education in America has clung too closely to old ideas and conditions, and has not adapted itself easily to new situations . . . . It has been too abstract and general, and has not recognised the place vocation holds in the life of the individual and the nation." In other words, he holds that, even in America, the secondary school has to review its work in its bearings on practical life.

In France, where the literary tradition has been raised to a point of exquisite fineness unsurpassed elsewhere, the struggle between the new demands and the old educational doctrine is fiercer than elsewhere. It will not surprise us, therefore, to find criticism on the existing regime of secondary schools expressing itself in less measured and even fanatical terms. For example, in his book on "L'Education et les Colonies," Monsieur Joseph Chaillez-Beryt draws a doleful picture of the tendency of some secondary schools to paralyse the gift for practical enterprise. "Your education," he writes, "turns out officials, literary men, dons, recruits for the liberal professions, but it cannot form men who will wrest wealth from nature, men of energy in practical life, employers, traders, colonists. The exceptions are only those whom the subtle atmosphere of your schools has found too dull to teach or too practical by nature to be spoilt. You take a lad and for the seven or eight years of his secondary school life

you make him consort with the greatest spirits the world has ever seen" (with those whom Milton calls "the cited dead") "with Plutarch and the heroes of classical history; with Sophocles and Euripides; with Lucretius and Virgil; with Socrates, Plato, Montaigne, Pascal, Kant. You have led him along the stainless peaks of human thought, and by so doing, you have in a sense, spoiled him for practical life! You have ennobled him, I grant you, but in a sense you have spoiled and softened him. You have raised him out of his old condition, and spoiled him for what would naturally have been his condition in the future. You have made the life of contemplation or of speculative thought mark him for her own."

I remember hearing it said that one powerful argument which used to be urged against education in former days in the West Riding, was that if you were educated you couldn't make as much money as you could if you weren't.

To these I would add a few words more, written by the Procurator of the Holy Synod of Russia, Monsieur Fohyedonktseff in whom, whatever our judgment on his opinions, we must recognize one of the strong minds of Europe. "Seduced by the fantasy of universal enlightenment, we misname as education a certain sum of knowledge acquired by completing the courses of schools, skilfully elaborated in the studies of pedagogues. Having organized our school thus, we isolate it from life. We ignore the fact that the mass of children whom we educate must earn their daily bread. In the interests of some imaginary knowledge, we withhold that training in productive labor which alone will bear fruit. It is an unhappy day when education tears the child from those exercises of his early years through which he acquires almost unconsciously the taste or capacity for

work. Everywhere (officially organized) education flourishes at the expense of that real education in the sphere of domestic, professional and social life, which is a vital element of success."

What is most significant in these four criticisms is that, though they proceed from different countries and from observers singularly various in their points of view, they are all directed to the same point in the educational armour of the modern state. It is impossible to resist the conclusion that the bearing of secondary (and indeed of primary and university) education on practical life is likely to become one of the important questions of our time.

### III.

Dr. James Ward once made a profound suggestion to the late Mr. Quick. He hinted at a history of education on new lines, namely, that he should try to ascertain (1) what each generation took the child to be; (2) what it endeavored to do for the child, and (3) what means it employed in order to do it.

Let us apply this idea to the question now under our review.

Plutarch tells us that Agesilaus, the King of Sparta, was once asked what he thought children ought to learn. The educational system of Sparta was, of course, the admiration of many thinkers in antiquity, and therefore there was much point in putting to Agesilaus the searching (though apparently simple) question on educational procedure. The King's answer was that "they should do as children what they would do as men." In other words, the boy was a little man in short clothes, and early education ought to be an epitome of the practical life which the lad was destined to lead.

A very great French writer, discussing the question of education

rather more than three hundred years ago, quoted the phrase of King Agamemnon, and added an approving comment of his own. "It is no marvel," said Montaigne, "that such an education (as Agesilaus recommended) produced so admirable effects." . . . . "We should instruct children not by hearsay but by action, framing them not only by precepts and words but principally by examples and works."

Now, if this idea of practical education has been before the world for so many centuries, commended (as we have seen) on high authority for more than two thousand years, reinforced by the influential arguments of one of the most brilliant essayists in modern literature, and moreover an idea which obviously "jumps with" the practical interest and sympathy of the average parent—all these things being so, how is it, it may be asked, that such an eminently desirable invention has not been long ago universally adopted? How comes it that, even to-day, so many critics can find it necessary to denounce what they would agree with a famous writer in calling the "letter-puff pedantry" of the school!

There is, I think, only one conclusion to be drawn. The thing cannot be as simple as it looks at first sight. Seneca groaned over the defects of education. "We learn," he said, "we learn not for life but for the school. *Non vitæ sed scholæ discimus.*" But let us put the plain question, "How, in point of detailed fact, are you going to make children 'learn for life' at school?" There is the rub. That is the point which has puzzled so many of the philosophers. Many of those present will know, as I do, from that best of all books—actual experience, that it is one thing to talk about teaching and quite another thing to teach. The first is sometimes easy; the second is invariably difficult. True teaching is not a trade or a

knack, but a fine art, one of the noblest, one of the most self-sacrificing, and one of the hardest arts in the world. We may depend upon it that if Agesilaus had been right, the history of Sparta would have been different, and with the history of Sparta the history of Hellas, and with the history of Hellas the history of the world. In short, the thing is not so simple as it looks.

The best fruit of education is not mere knowledge or even aptitude, though both are good. But it lies in an attitude of mind and heart towards nature, towards life, towards work, towards fellow-men and the future. The shorter the time available for schooling, the more skilful should be the effort rightly to refine and temper the judgment and sympathies of the child. And, in so far as knowledge and direct instruction bear a part in this process, they should be strictly kept at a right angle towards practical life. But they should not be prematurely specialised. They should contain—so to speak, in solution—the elements of that measure of liberal culture which the life prospects of the child permit us to regard as being within his or her ultimate reach—without injury to bread winning, to family claims, and to personal service to the local community and the State. Sometimes, however, behind the demands for a more practical education there lurks a darker purpose. For example, I have read parliamentary speeches delivered in a foreign country which leave one in little doubt that the speakers resent the school, and the village school in particular, because it is the vent-hole of new ideas. Through its agency, it is argued, there seem to pour out the social discontents, the crude notions, and the distempered hopes which act as a solvent on the old order. The idea seems to have seized some minds (I do not refer in these remarks to our own country)



that though it may be unwise or impracticable to abolish the rural school, there is a possibility of so remodelling its curriculum as virtually to keep the bulk of the rural population adscriptos glebae, or at any rate to arrest a process of unpalatable economic change.

Waiving for the moment all question as to the rightness of the intention, I greatly doubt whether it could be put into practice. The school, it is true, is a potent factor in social progress, but it is not easy to withstand or reverse certain penetrating social tendencies by means of the school and of the school alone. The school can be got to co-operate with progress, or it may remain sleepy and dull; but the third alternative, namely, using it as the instrument of reaction, looks easier on paper than hitherto it has proved to be in practice. Great social and spiritual movements are in the air. They are as pervasive as air. The school may affect to ignore or may even protest against them, but, in so far as an intellectual or social change has become economically or spiritually inevitable, it will pay as little heed to the embargo of the school as the cuckoo did to the stone wall in Borrowdale. Great tidal movements of economic or spiritual change sweep over the world with irresistible force; walls and windows cannot withstand them. They always produce some mischief, always much discomfort, always disturbance and pain. But they prevail because they are needed, and, after a time, things right themselves on the new plane. What the school can do is to bend all its power to the task of understanding the inner significance of each new and perturbing movement. It should diagnose the symptoms, and seek to detect, and then bravely to remedy the evil against which the movement is a needful, though a more or less unconscious, protest. Then, but not till then, will it be in a position to influence the movement through its sympathetic understanding of it.

Then, but not till then, will it be able to elevate, to enlighten, to ennoble the movement; perhaps even to divert it from doing ignorant mischief and to direct it to its proper aim.

In every shape and form the idea of stunting the life aims of little boys and girls, and of artificially dwarfing what would otherwise have been their intellectual stature, seems to me to be a violation of the fundamental principles of Christian liberty. Towards any advances it might make, I trust that the same answer may be given as once on a time an official in a Government office is said to have made to a caller's proposal. Reporting the interview to his chief, the official wrote, "I told him that I couldn't if I would, and that I wouldn't if I could. He thanked me for my courtesy, and withdrew."

But in thus protesting against the tendency to use the school as a dehumanising agency, I would earnestly plead for the adjustment of its work to the environment in which it is placed. By this I don't mean that the school should seek to chain a child to the surroundings amid which he is born. But let the school interpret to the child the meaning and opportunities of the world in which he is growing up. If the child's surroundings are remediablely evil, let the school be free to not spare criticism. Don't muzzle it on social questions. But let it always, in that criticism, have practical remedies in view, and lead the child to a sympathetic understanding of other people's difficulties and of the unseen drawbacks, as well as the visible attractions, of other people's lives. This means that the teacher must have a real interest in, and love for, the institution, the place, or the kind of life in which he seeks to interest his pupil. Interest and love are the most infectious things in the world.

We ought not to forget that the intellectual conditions of our time forbid us to provide for our children,

and least of all for country children, a starveling curriculum. You can't confine a school which is to train character and expand the intelligence of young children or youth, either to purely commercial subjects or to purely agricultural. That would be like following the example of the Shetland minister who preached for a year and a half on the twelve wells of water and the threescore-and-ten palm trees which were in Elim, devoting one Sunday to each well and each palm tree.

The danger of over early specialisation springs also from a fact to which I have not yet referred. It is by no means generally possible to predict, until he is 15 or over, what kind of calling a boy's aptitude would best fit him for.

But, for the normal development of childhood, a course of skilfully unfolding studies is appropriate and educationally fruitful.

We sometimes forget how unstable the unformed character is. It has been well said, "We are not the simple straightforward units we fancy ourselves to be. We are rather an undulating and varying unity of impulses and powers, growing slowly by effort and discipline into the unity of the perfect man."

It is the ideal of education, in a free, self-governing country, to promote and guard this growth; to guide it into its fittest direction; but always with reverent regard for its native powers and for its individual promise. Above all should we not abstain from any attempt to cast in the iron-mould of quasi-military discipline that which should develop into the orderliness of the free and self-respecting will?

#### IV.

I hope that the drift of my remarks has not been towards showing that the secondary school can have no bearing on practical life. That is very far from what I meant. Two

sentences, written by a Frenchman, go very near to the heart of the matter. "That which the school ought to develop before all things, in the individual whom it trains, is the man himself—namely, heart, intelligence, conscience. But it must not be forgotten that the first and best safeguards that our schools can give for the morality of the man is to create in every scholar an aptitude for, and a liking for, that labour by which he will live."

Now, gentlemen, have the secondary schools, which we ourselves attended, done that for us?

Some of us can thankfully say that every day we live we realise more clearly what was done for us at school. No institution is perfect; least of all do good institutions think themselves so; but we may say, without challenge of denial that we have in this country some secondary schools which, on the most essential points of educational influence, are absolutely without a rival in the world. Let us seek so far as may be to cherish and extend their best traditions.

But that is far from true of all. And there are others, of which their alumni might say, what Corneille said of his protector Richelieu, "He has been too much of a benefactor to me for me to abuse him; but he has done me too many bad turns to deserve my good word."

With your leave I will try to examine a little more in detail how far our secondary schools do, or can, prepare for practical life.

By practical life, I mean the whole range of callings—professional, commercial, industrial, adventurous, military, administrative, directive, legislative, official, social—for which those boys are being prepared, on whom it is worth while to make the capital outlay involved in a course of secondary education, extending up to 16, 17, or 19 years of age, as the case may be.

(1) For a certain kind of practical

life, the English higher secondary schools give a training which is universally admitted to be the best thing of its kind in existence. They train leaders of men. This is very largely due to two things: first, because they are chiefly boarding schools—and a big boarding house at an English public school is a miniature world, the boys at the top having duties of administration and of responsible oversight. Secondly, it depends a good deal on the tradition of organised school games. They teach a boy to think of his side rather than of himself: to clench his teeth and put the thing through.

In saying this, you will understand that I don't mean to advocate athleticism as the final cause of education. But athletic interests are valuable in their way, as the gentleman knew who put the advertisement in the *Church Times*:—"Little boy, whose cricket is promising, can be received at once in high class school in health resort for nominal fees."

(2) It should not be forgotten that, in former times, secondary education was only possible for the few, and that its curriculum had the special purpose of preparing boys for the more literary of the liberal professions.

This has left a very deep mark on the studies and traditions of our higher secondary schools.

An American writer gives it as his opinion that "the study of a dead language makes the student mentally, no less than physically, stoop-shouldered and short-sighted."

Of course (not to mince words) that is silly; but all the same we may question whether in some schools some other form of intellectual discipline might not be made as searching and found more appropriate. Personally, I think that for the highest grade of education, though there may be other things as good, there is nothing better as a basis than a really first rate classical training.

On this point, however, three provisos seem necessary.

(a) Classical education, as we know it at its best in England, is not undiluted Latin and Greek, but Latin and Greek language, history and literature, used as vehicles for general culture. You will remember Dr. Arnold's remark, that the 6th and 7th books of Thucydides are not ancient but modern history.

(b) In intellectual discipline, quality matters at least as much as subject matter. The substitute for a good classical education will have to be very good indeed. Slipshod French and inaccurate German won't do the same work that Latin and Greek do in a first grade higher school. And it is not easy to change a great educational tradition quickly. When you have a good teacher, of ripe experience and great influence, it would be madness to lose him. In all education quality matters, not quantity. And the higher the grade of education the truer this is.

(c) A great educational tradition is one of the most precious things in the world. It is the outcome of generations of hidden self-sacrifice. It is the living influence which makes a school great.

The history of education teaches no lesson so frankly as this—that reform is always possible, but that sudden revolution is always disastrous.

(3) There seem to be at least four main types of curriculum which are at present needed in secondary education—the fully classical, the semi-classical (i.e., Latin but no Greek), the predominantly scientific, and that which takes living languages alone, as the basis of a training based predominantly on linguistic discipline. All four, with some sub-varieties, seem indispensable. So long as all are made as good as brain, adequate equipment, and devoted service can make them, there is no cause to arrange them in a hierarchy of educational merit.

I would urge, however, that each alternative curriculum should have a distinct bias. If you give every sub-

ject a claim to an equal place in every course, you spoil all. But some initiation into scientific discipline, and some real introduction to humane letters are absolutely indispensable in every curriculum. An education lacking either science or the humanities cannot be called a liberal education. It means, in Milton's words—

“Wisdom at one entrance quite shut out.”

Some knowledge of man and some knowledge of nature; training in accuracy of observation, in truthfulness of record and in exact felicity of verbal expression are the indispensable factors. The balance of the studies, which will secure those benefits, may well vary according to very numerous patterns, and according to the needs and teaching power of individual schools.

Of course a parent would choose one or other type of curriculum, according to his son's aptitude and probable future. But, beyond this, ought not the curriculum to bear some closer relation to the after-life of the boys in the school? Up to 16, I should personally say—perhaps not quite decisively—as things stand, but nevertheless—no. The prime aim of a secondary school is to lay the foundation of culture—and it is hard to do that, according to the best standard of our time, before 16.

Beyond that age, it seems to me arguable that, without being specialised, the curriculum might be (so to say) tinted in view of the future calling of the pupil. Something to this effect is proposed for agricultural secondary schools in an interesting paper by Mr. Mortimer, of Ashburton School, in Devonshire. We have the principle recognised already in the army classes in our public schools. It is still more definitely acted on in the secondary schools for future officers in the German army. Our navy, of course, has its own higher secondary education. And one of our most pressing needs seems to me to be

some first grade non-classical secondary schools, like the Prussian *Realschulen*, giving a purely modern (but not a Philistine) education of the very highest quality, based predominantly on linguistic discipline in the mother tongue, in French and German (or Spanish); going to a good point in mathematics; teaching history and literature and geography vividly, searchingly, and with careful selection of selected topics; and disciplining every pupil, by practical experiment and later philosophical teaching in the methods and the broad generalisations of modern science.

We sorely need in some districts that type of liberal education which is a natural avenue to a keen intellectual interest in modern commerce and industry. One of the most striking distinctions between Germans and Englishmen is that the former often take a much stronger intellectual, as distinguished from a commercial, interest in their business in life. As trade and industry become more international, a thorough knowledge of other living tongues, besides our own, becomes more and more necessary and helpful to us. Business again is becoming more and more an intellectual calling. A man needs to follow foreign developments, and to do this he must not only know some foreign languages, but must habitually realise by travel and study what the countries stand for in the world's development. Further, in the case of youths destined for trade and industry, I would plead for some teaching in economics, and in the ethical aspect of the problems of capital and labour.

(4) It remains to say that secondary education should have a direct bearing on the duties which men will fulfil as citizens, as officials, as office-bearers in municipal or other forms of local public life. There never was a time in the history of the English-speaking peoples when so much turned on the maintenance of a high standard of personal character and of intellectual acuteness in various depart-

ments of local government. Here is one of the greatest of the tasks which lie before English secondary schools.

Not a little of our success in governing other races, and of our feeling of Imperial obligation, comes from the training given in our best secondary schools. We shall need to train more and more of our lads to Lear "the white man's burden."

(5) This brings us face to face with the highest of all the duties of a school. But the more intensely we

feel the paramount value of this part of its work, the less shall we desire to speak of it in public. You will remember that Dr. Arnold, of Rugby, one of the greatest of English teachers, said that all the scholarship that ever man had is infinitely worthless in comparison with even a very humble degree of spiritual advancement. Whatever else they do, or aim at doing, may our schools teach faith, hope, and love, and that the greatest of these is love.

### THE SLOW GROWTH OF MORAL INFLUENCE IN POLITICS.

By the Bishop of Hereford.

... Not by eastern windows only,  
When daylight comes, comes in the light,  
In front the sun climbs slow—how slowly!  
But westward, look, the land is bright.

A. H. Clough.

The subject of this article is the slow growth of moral influence in political affairs, and the practical question that rises out of it and haunts the mind of every educated and thoughtful person—how best to expedite and invigorate this slow growth.

Bearing in mind that the teaching of the New Testament is professedly accepted by most of us as furnishing the imperative rules and standards of moral conduct, and that it has been so accepted in Europe for many centuries, and setting over against this fact the prevalent opinions, aims and standards of action that meet us everywhere, in any country, alike in the language and temper of leading statesmen, in the tone of the press and of public opinion, in party politics, in national policy and in international relationships, there can be no doubt as to the slowness of the growth.

As Christians we believe that the moral principles of the Sermon on

the Mount are destined to become the dominating influence in public as in private affairs; but as observers of the prevalent phenomena of public life we have to acknowledge that amid many doubtful signs the one thing which stands out clearly in this evolutionary process is that a thousand years are but as one day, so slow is the rate of advancement.

It might even be maintained, with some show of reason, that while in Christian countries and under Christian influences individual morality has risen as never before elsewhere, public or political moral standards rose more rapidly in Israel under the Old Testament covenant, and this because of the untiring insistence and emphasis with which the great national prophets preached the duty of national righteousness and kept the living God before the eyes and minds of the people as the Judge of all national and corporate life.

But, however this may be, there stands before us the plain fact, and it is a fact far too generally disregarded or ignored, that after eighteen centuries of Christian teaching and influence in Europe, a great deal of our public life, both at home and abroad, although in the hands of Christian statesmen, is to all practical intents and purposes still carried on as if the Sermon on the

Mount had never been spoken, and only the lower or selfish motives had a rightful claim to exercise dominion in practical affairs.

It is not that action and practice are constantly falling short of the acknowledged and accepted standard of ethical duty. This we should expect to occur in public as in private matters.

The point is that honest and good men do not seem to recognize those standards of ethical judgment which they accept without question in private life, as having the same claim on their allegiance in the arena of politics, or in the relationships of nations. "Blindness in part is happened to Israel."

We turn, for instance, to that sphere which furnishes the most glaring instances of this strange inconsistency, the sphere of international politics.

In these we see how again and again, there is hardly more than a thinly veiled pretence of any appeal to the higher standards of ethical obligation, or to the spirit of Christianity.

The terms in which national or imperial aims and policy are defined and the spirit in which international affairs are conducted are such as to make it only too plain that the whole structure of foreign politics, and also a great part of internal politics, are built upon a foundation of selfishness, jealousy, rivalry, greed of power and wealth and not upon any higher or Christian basis.

Thus twenty-six centuries after the prophet Isaiah, twenty-three centuries after Socrates, and nineteen centuries after the Manifestation of Christ, we see, so to speak, whole continents of life, opinion and practice, still under the dominion of that spirit of selfish greed which St. Paul denounced as *pleonexia*, and held up to view as lying very near to the root of all that is vicious in human life.

By way of illustration reference might be made to many contemporary events or to events within the memory of most of us; but it may suffice to note the impression made by the current phenomena of public affairs on some of the great writers and thinkers.

Mr. Herbert Spencer has forcibly reminded us that men seem to give their allegiance, as it were to two religions, the religion of amity and the religion of enmity, for use in different departments of life and conduct. The real homage is paid in large measure, if not in the larger measure, to the code dictated by enmity.

From the books of the New Testament we take our religion of amity. Greek and Latin epics and histories serve as gospels for our religion of enmity.

In the education of our youth we devote a small portion of time to the one, and a large portion of time to the other.

A priori it might be thought impossible that men should continue through life holding two doctrines which are mutually destructive. But this ability to compromise between conflicting beliefs is very remarkable.

A boy, while growing up, acquires in common with all around him the habit of living by first one and then the other of his creeds, as the occasion may demand; and so great is the power of custom that he does this in ordinary cases without any distinct feeling of inconsistency, and by the time that he reaches maturity the habit has been established in his life. So educated, he will enlarge at one moment on the need of maintaining the national honor, and he thinks it derogatory or unpatriotic or mean to arbitrate about an aggression, trespass, or difference, instead of avenging it by war; at another moment he calls his household together and leads them in the

beautiful prayer in which he asks God to forgive his trespasses as he forgives those that trespass against him. That spirit which he prays for as a virtue on Sunday, or in his home, he will repudiate as a vice or a weakness on Monday, in his club, or in Parliament, or on the Stock Exchange.

Such is the blunt conclusion of our greatest writer on sociology, and we should find it hard to confute his testimony.

Another distinguished writer has said that the key to all rational estimate of European politics is to recognize that the dominant factor in them to-day is the passion of national self-assertion, the struggle for national primacy. For right or wrong the great nations are resolved to make themselves as big, as formidable, as extensive, as rich as science and energy can make them, or at least to tolerate no other nation bigger than themselves.

For this they are ready to sacrifice almost everything at home or abroad, their traditions, their safety, their credit and almost their honor.

And we might add to this testimony that it is this same principle of selfish greed which is mainly responsible for that degrading and mischievous influence in English life commonly described as jingoism, that spurious or bastard patriotism which it should be the aim of every ethical teacher to eradicate and destroy, planting in its stead the true progressive Christian patriotism, whose aim is righteousness and goodwill.

Again, the most distinguished man of letters now engaged in English political life is reported to have said only the other day, when referring to the prevalent sentiment on our South African policy, that the language of England hardly affects to be moral language; it is the language of pride, of mastery, of force, of violence, of revenge. And as we read

the sentiments that pervade a great portion of the newspaper press, and the language used by some leading and representative men it is not possible for us to deny the essential truth of such criticism.

But the specially noticeable point about it in our consideration of the ethical question is that all this language seems to be used in good faith by men who, while recognizing, accepting and even helping to propagate pride and self-interest as the dominant motives in public life, are all the time professing obedience to the moral standards of the Gospel, and joining in the customary and special worship of the Christian Church, and this, to all appearance, without any distinct feeling of inconsistency.

Even an excellent church dignitary has been known to hold that our recent experiences in South Africa furnish a warning lesson to remind us that we should carefully avoid all sentiment in politics; and yet the Book of Common Prayer and the Gospel of Christ are that good churchman's daily companions in his private life, and he would probably have agreed with Mr. Froude when he said that every generous and living relation between man and man, or between men and their country, is sentiment and nothing else.

The subject being so fundamentally important, and the perversions and contradictions of conventional public sentiment being so instructive when analyzed, it may not be a work of supererogation to cite one more witness.

Mr. Lecky, in his "Map of Life," in order to bring out clearly the comparatively low standards of conduct which men are still content to follow in public affairs, has set graphically before us two recent illustrations, which deserve to be pondered very carefully and dispassionately.

Referring to what may fairly be described as the meanest incident in

the modern political history of England, he reminds us how at the close of this nineteenth century of the Christian era, a man holding the confidential position of Prime Minister of a colony, and being at the same time a Privy Councillor of the Queen, could engage in a conspiracy for the overthrow of a neighboring and friendly state; and, moreover, how to carry out this design, he deceived the High Commissioner, whose Prime Minister he was, and his colleagues in the ministry; how he collected for the conspiracy an armed force under false pretences, and took part in smuggling arms to be used for purposes of rebellion, made use of newspapers under his influence or control, and spent large sums of money in fomenting rebellion, and finally was implicated in the concoction of a letter pretending to be an appeal on behalf of women and children whose lives were in danger, a letter to be dated and issued at the right moment.

Here we see a course of conduct which in private life would have been honestly and sincerely reprobated by the very man who did all these things, as by the general sense of the community; but inasmuch as it belongs to the field of politics, what happens?

The verdict of fashionable society condones it, and a great part of the nation follows suit, and even a leading minister of the Crown is found to declare in the House of Commons, apparently with the assent of his colleagues, and in all sincerity, that in all these transactions, although the man had made a gigantic mistake, he had done nothing affecting his personal honor.

In the face of such phenomena one is tempted to ask whether men's conceptions of personal honor are not in some danger of deteriorating, and whether, after all, we had not better hold on to Shakespeare as a safer guide and interpreter when he writes:

Where great additions swell, and virtue none,  
It is a dropied honor.

Let us glance at the other illustration furnished by Mr. Lecky. Very few massacres in history, he says, have been more gigantic or more clearly traced to the action of a government than those perpetrated by Turkish soldiers in our generation; and few signs of the low level of public feeling in Christendom are more impressive than the general indifference with which these massacres were contemplated in most countries, or the spectacle of the sovereign of one of the greatest and most civilized Christian nations hastening to Constantinople, so soon after those savage Armenian atrocities, to clasp the hand which was thus deeply imbred with Christian blood, and then proceeding to the Mount of Olives, where, amid scenes consecrated by the most sacred of all memories, he proclaimed himself the champion and the patron of the Christian faith.

Illustrations like these are surely a sufficient proof, if proof were needed, to show how slow men are to give an undivided allegiance to moral principles in all departments of life, and, moreover, how readily the conscience becomes a conventional and purblind conscience, domesticated and living at ease amid the most glaring inconsistencies.

How, then, it is natural to ask, are we to account for the fact that the standard of individual ethics are thus applied so slowly, so fitfully, so partially and so inconsistently, in the field of political or public life?

And the question is one to which it is not altogether easy to give a simple categorical answer, because the dislocation between private and public, or individual and corporate standards of judgment and conduct is felt to be the resultant of various causes.

In the first place it is relevant to



notice that the Divine Founder of our religion and His apostles deliberately confined their teaching to personal morals.

Living as they did under a heathen imperial government, which would have crushed them without mercy had they been suspected of any political or revolutionary aim, they left the political world severely alone, content to sow the seeds of new principles and a new spirit in individual hearts.

And this attitude of the Saviour and His immediate followers towards all that concerned the corporate or political life of the community, while they rendered to Caesar without question or criticism the things that were recognized as Caesar's, has doubtless exercised a continuous influence on succeeding generations, tending to deter men from bringing the higher moral standards of the Gospel teaching directly and unreservedly to bear upon the conduct of public or state affairs, and so leaving a great portion of our public opinion and activities in these departments of life still outside the pale of Christian ethics.

Following upon this, and in some degree as a consequence of it, we may note the prevalent lack of any systematic training the young in the right application of moral principles to the details of their public life.

We are indeed so far from adequately recognizing the duty of giving such training that there still survives in ordinary society a very general prejudice to the effect that a religious teacher should confine himself to what are called religious matters, and abstain from all political teaching, as if political morality might safely be left to grow of itself.

Thus, throughout our whole educational system we find very little systematic training in the morals of citizenship.

In other subjects it is recognized that the young must be trained and disciplined for the work of their practical life by systematic daily lessons, repeated and learnt again and again—*decies repetita docent*; but we act as if our social and political morals were expected to grow without any such daily watering and tending; and the result is an attenuated or arrested moral growth such as may be constantly observed in political action, temper and opinion; and remembering how deep-rooted and tenacious of life are selfish motives and traditional, conventional and old-world ideas, we must acknowledge that we have no right to expect a very different result until we take more pains to secure it.

But the most fundamental reason why a late or slow growth in corporate morality was to be expected is, that all real moral progress is from the individual heart outwards, and consequently corporate advance has to wait upon individual advance.

Thus the tide of moral advancement first of all uplifts the individual, and then the family, and after that the tribal, the national and the international conscience.

National and international morality are thus seen to lie on the outermost fringe of moral influence, and they rise in consequence very slowly.

In this slow uprising, amid the struggle of contending forces, we find, as we have seen in the instances already quoted, compromise and lax judgments prevailing in public affairs with regard to matters in which no compromise and no such judgments would be tolerated in private personal relationships.

So it comes to pass that after all our centuries of moral and religious teaching, with all the treasures of ancient and modern thought in our hands, all the great examples before our eyes, and all the spiritual teaching of the ages in our ears, what

may be called the moral conscience of nations is still in a very rudimentary condition.

States, as represented by the policy and action of rulers, diplomatists and statesmen, and by ordinary public opinion, are still influenced and directed in the main by the instincts of self-preservation and self-interest, and all the kindred selfish motives; though we recognize with thankfulness the constantly growing signs that the higher life steadily advances in spite of every drawback.

For while the tired waves, slowly breaking,

Seem scarce one painful inch to gain,

Far back, through creek and inlet, making,

Comes silent, flooding in, the main.

This brings us to the practical and final consideration, how we may best hope to facilitate or expedite this progress; and our thoughts naturally turn in this connection, first of all to the influence of religious teaching, and next to systematic training of the young in the ethics of citizenship, and to the aid which may be given by ethical societies.

What religious teachers and leaders may perhaps be said specially to need in a time of settled and conventional religion, is to realize their prophetic office more clearly and more fully than is commonly done.

In the midst of a highly conventional society it is only too easy to forget that the true office of the religious preacher is to stand forth as the messenger and interpreter of Divine Law in its application to all contemporary activities and relationships, to be a preacher of both individual and national righteousness, like Amos, Micah, or Isaiah, impressing always the ancient text: "That which is altogether just shalt thou do, that thou mayest live,"

and to inspire and lead men to apply that rule to their daily public life, as suggested, for instance, in the fine words of Mr. Gladstone, when he said: "That which is morally wrong cannot be politically right."

Moreover, the prophet is needed in every age, because as a matter of fact, it is through inspiring and uplifting the personalities of the prophetic type that every great forward movement in human history is set going and sustained. Again and again, as we read the record of human advancement, we are moved to say, "See how a great prophet has risen up among men, and God has visited His people," and therefore it is that teachers of religion are especially called upon to cultivate the prophetic office of the Church of God in regard to all the various departments of the common life.

This view, when simply stated in general terms, meets with general acceptance and is even commended and applauded; but when we endeavor to carry it into practice in public affairs it is apt to meet with a different reception.

The prophet, or preacher of righteousness, claiming to base his exhortations or protests on Divine Law, is not, as a rule, a popular character.

The opportunist, whether in church or state, does not like his utterances. The man of prophetic conviction and courage is apt to be jeered at as a tyrant or a prig, or an impractical philosopher, or a sentimental philanthropist; and yet the fact remains that the men of this type, and not the opportunists, are and have always been the true salt of their society, or rather let us say they are the Promethean torchbearers, who bring fresh gifts of Divine fire into the life of men, generation by generation.—The Nineteenth Century.

## POETRY OF THE SEA.

F. T. Bullen.

In precisely the same way, I suppose, as the best journalists—i. e., those who give the most vivid impressions of what they have seen to their readers — are men who have apparently devoted a wonderfully short space of time to their observations, so it would seem that for the writing of real sea poetry an extended acquaintance with maritime conditions is not merely unnecessary but hampering. I come to this conclusion reluctantly, but inevitably, for in common with all reading seafarers I have noticed that we may look in vain for sea poetry from sailors. Sailors have written verse, Falconer's "Shipwreck" to wit, but between that peculiar poem and the marvellous majesty, profound insight, and truly amazing knowledge of deep-sea secrets exhibited in the "Ancient Mariner" how great a gulf is fixed!

"Only those who brave its dangers comprehend its mystery" rings true, and yet it is no less true that Longfellow, very little more of a sailor than Coleridge, has also interpreted the mystery of the mighty ocean in a manner (most sailors think) only second in true poetic power to that of Coleridge. To the well-read sailor — and there are far more of him than one would imagine, remembering the poverty of his literary output — Coleridge always stands easily highest, Longfellow next, and Byron next as the interpreters of the voices of the sea. The Biblical allusions to the sea in the Old Testament (always in terms of poetry, be it remembered, the inspired writers seeming only able to express themselves rhythmically about the sea) stand on a plane of their own. Their truth, their stupendous power, is felt, as the voices of the sea are felt, rather than heard, but it is only seldom that the sailor obtains any enjoyment from them. They are overwhelming. Something

of sacrilege seems involved in the attempt to enjoy them as literature, and also, although I have only twice or thrice heard this mooted, there certainly is a feeling that grand as the passages are, they have lost immeasurably by translation. That could they but be read, with full comprehension, in the original, their splendour would be beyond all ordinary thought.

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And yet all the great masterpieces of prose and poetry are distinguished by clarity of expression, simplicity of diction. That is, if by masterpieces we understand those works that have gone down deepest into the hearts of the greatest multitude of people. Fords that a babe can wade, depths in which a mammoth may disport himself are these massive works of the giants of literature. In them the sailor luxuriates, pointing out their beauties to his shipmates in quaint language, and bewailing his inability to go and deal likewise with the glories amidst which he lives and moves and has his being.

There is one poet, however, over whose claim to the proud title there is much controversy among experts, who does certainly come nearer to satisfying the primitive needs of the sailor in the matter of adequate sea-expression than either of the three first mentioned. And yet he is placed in a class by himself—he does not appear to claim precedence to the sailor's mind among other poets. Really I think that sailors are apt to claim Rudyard Kipling as one of themselves — I know for a fact that any sailor five minutes in his company will find his tongue wagging freely in familiar nautical jargon and will never dream of stopping to explain. Yet Kipling is no seaman. He has never spent the long, long hours of the night watches on board of a sailing ship in a stark calm, or with all sail

furled but the barest scrap of canvas, in the grip of a howling gale, far out of the track of most shipping. And this not for one or two days but for all the best years of a man's life. So that occasionally even he makes mistakes, detected at once by the keen sensitiveness of the sailor, but looked upon most indulgently in his case because of the general accuracy of his knowledge and the intense sympathy with his subject manifested in all he does. That savage, brutal energy so apparent in his verse appeals powerfully to the sailor. It is of the sea, it rings true, as truly as does his much maligned rhyme of the engine-room to the practical, inaudible engineer.

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High appreciation of the splendid deeds of a bygone day, such as that of Mr. Henry Newbolt's "Admirals All," massive, spirit-stirring and historically true, can and does appeal to the men in the navy; but, after all, these fine poems deal with the warlike doings of men almost exclusively, and only by the subtlest of touches is the wide salt atmosphere of the ancient yet ever youthful sea conveyed. Over the heads of the hardly bestead merchant seamen these poems glide forcelessly. A rugged chantey like the "Ballad of the Bolivar," with all its merciless over-emphasis, its savagery, its Berserker bitterness, finds their heart's core at once. Reading it or hearing it they feel the brine scorching their sea-split hands and feet, they hear the hiss of the curling wave-summit as it threatens to overwhelm their ungainly craft, the broken groans of the tortured engines beneath their feet grind upon their soul-strings, and they see reflected in each other's faces the fundamental fact of the imminence of death.

Therefore it is that in considering sea-poetry I would unhesitatingly give the pre-eminent position to such men as can by their primitive, rugged words, full of the elemental power that is characteristic of the

ocean, strike more directly at the sailor's heart. What does it matter if occasionally there be to the sensitive ear of the highly-educated critic a jarring note? May it not be that he whose life is being passed in the careful balancing of measured language, who has all the literary artist's delight in the coruscations of faceted words, may not understand the need there is for direct, primitive, forceful expression of so mighty a chorus of voices as those of the immortal sea? The sailor feels always, although in almost every case he lacks utterly the ability to interpret his feelings by the spoken word, that the strong wine of his life is apt to lose its headiness, its savor, when presented in a chased and jewelled goblet whose very glitter makes him fear to take it in hand; feels, too, if I may use a coarse simile, very much like the dog in the manger because he himself cannot deliver his soul of its depth of experimental knowledge, because, while the innermost chords of his being vibrate fiercely as the song of the sea sweeps against them, he has no power to tune them so that those who are without shall be able to hear and understand, therefore, no mere dilettante landmen, no petty amateur looking upon the sea from the comfortable height of the promenade deck, ought to be credited with the ability to interpret these sensations which the sailor has insensibly grown to regard as almost too sacred for expression.

The time is fully ripe for the advent of the sailor poet and the marine engineer poet. Whether they write in terms of rhyme or no I care not. A virgin field awaits them, a noble inheritance maturing for ages. They can, if they come, utterly refute the false and foolish prattle of the armchair philosophers, and prove triumphantly that, so far from the romance and poetry of the sea being dead, it has hardly yet been given any adequate expression whatever.—Literature.

## EDITORIAL NOTES.

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

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

The world is too much with us; late  
 and soon,  
 Getting and spending, we lay waste  
 our powers;  
 Little we see in nature that is ours;  
 We have given our hearts away, a  
 sordid boon!  
 The sea that bares her bosom to the  
 moon,—  
 The winds that will be howling at  
 all hours,  
 And are upgathered now like sleep-  
 ing flowers,—  
 For this, for everything, we are out  
 of tune;

It moves us not,—Great God! I'd  
 rather be  
 A pagan suckled in a creed out-  
 worn,  
 So might I, standing on this pleas-  
 ant lea,  
 Have glimpses that would make me  
 less forlorn:  
 Have sight of Proteus rising from  
 the sea,  
 Or hear old Triton blow his wreath-  
 ed horn.

(By William Wordsworth, died May  
 23, 1850.)

“Who first invented work and bound  
 the free,  
 And holiday-rejoicing spirit down  
 To that dry drudgery at the desk's  
 deadwood?”

Inspector Silcox, St. Thomas, has kindly directed our attention to page 10 of the Annual School Report, 1849, for explanation of the difficulty re School attendance. The table to be found on that page gives some information on the attendance at School. We have read the table giving the attendance at the Separate Schools for the same year, and somewhat “closely,” but we have failed to find harmony between the tables. We are glad to find the School Inspectors taking the question in hand; full information will doubtless soon appear and benefit to the Schools will accrue.

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Our correspondent, Mr. Inspector Knight, Lindsay, invites attention to what we have no doubt is a hindrance to the progress of the pupils in the Public Schools, viz., the unsuit-

able character of some of the Readers in these Schools. We have always considered it rather singular that the High School Reader should be used for the Public School Leaving examination. Thoroughness should be rigidly insisted upon in all our Schools, equally by teachers and Inspectors.

Mr. Carnegie has given £2,000,000 sterling to the Universities of his native land—Scotland. A princely gift indeed, it is. This gift throws into the shade his many donations to libraries, scientific colleges and technical schools, all connected with institutions which emphasize the so-called “bread and butter” studies. The public took this as natural for a man gifted though he is, who had not the advantage of a College training, and the “many” were ready to infer many things

not complimentary to the Colleges and Universities. But Mr. Carnegie, by this unexampled sum to his fellow-countrymen, shows to all men his high appreciation of the earnest and zealous study of abstract knowledge.

It is reported that there is a condition attached to the gift, viz., that the proceeds are to be used only in payment of the fees of students in attendance at the Universities. The authorities of education in Scotland may be trusted to make the best possible use of this most opportune gift, and it would be unfortunate to hamper them or the undergraduates in their hearty acceptance of a gift which does such high honor to the liberal donor.

The Convocation of the University of Toronto was held on the 7th June; the day was most favorable, the attendance large and distinguished, many honors and degrees were conferred, and all the parts of the long programme passed off with harmony.

The Chancellor, the Hon. Sir William Ralph Meredith, made a good presiding officer. Amongst the many who received degrees we may be allowed to mention two, Lord Minto, the Governor-General of Canada, and the poet and dramatist, Dr. Louis Honore Frechette, our fellow-subject from the Province of Quebec.

Both these gentlemen were received with cordial greetings, and each of them acknowledged the honor in happy and graceful words; Dr. Frechette seeing in the reception given him a recognition of his kindred in Quebec by the friendly race and fellow subjects in Ontario. So may it ever be: happy interchange of courtesies.

The Canada Educational Monthly to all educationists, teachers, and instructors, wishes a pleasant and refreshing holiday.

The Dominion Educational Association of Canada meets, during the

month of August, this year in the City of Ottawa, Ontario. Three years ago the meeting was held in the City of Halifax, Nova Scotia. The Dominion Association, apparently for some reason or other, has not gotten much hold of the interest of the educators of Canada.

Each province has its Educational Association, appealing strongly to the local sentiments of the provincial teacher, urging him to, at least, support his special association. Then, there is a Teachers' Institute to attend each year, so that if a teacher attend the meetings of these professional bodies, he is apt to feel that he cannot attend any more association meetings for one year. The annual meetings of the National Educational Association of the United States of America, which meets this year just by our border in the fair City of Detroit, interferes with the success of our Dominion Association.

Perhaps the most important feature of the Association is that it presents to the most careless onlooker in a clear manner the unity of the whole Dominion. The multiplicity of the duties of the educator in the pressing provincial work is apt to close the eye to the wider national interests represented by the Dominion Association. We are glad, as we write elsewhere in this issue, that the women of Canada are taking up a part of the work which the Association has been addressing itself to in the past.

Whether the time has come, as assuredly it will, when an office established in Ottawa will collect information from the different provincial offices regarding the educational affairs of Canada, such as we have received lately from London, we do not pretend to say. But that the Reports issued from the Education Department, London, England, from the Special Enquiries Branch, under the supervision of the able and efficient director, Michael E. Sadler, M.A., are of the highest value to the British Empire, we hesitate not to aver.

In these Special Reports on Educational subjects, by the Education Board, we have the latest information about the educational system, etc., etc., of the "Sister Nations" throughout the whole British Empire. We take this to be another evidence of the vital unity of the British people in all the world. Can Canada do for its provinces what the Imperial Government is doing for its nations? The want is felt, which is a beginning of its attainment.

We are glad to notice that Hon. Richard Harcourt, the Minister of Education for Ontario, is addressing Teachers' Institutes in various parts of the province. He seems to be able to see "bright and prosperous times" for teachers in the near future. We

hope to be present when these times come. At present the salaries of teachers are small, and slowly, but surely, becoming smaller. In this connection we commend to our readers the comparison made by Mr. C. P. Muckle, and he speaks from personal experience. According to the minister, some children in Ontario receive only  $4\frac{1}{2}$  years schooling. We think there is quite a number who do not attend school much less than four and one-half years. Mr. Harcourt refers with approval to the position of teachers on the Continent of Europe. Why not restore the pension system to the teachers of Ontario? We feel certain it would have a good effect on the teaching-staff of Ontario, especially. It would supply them with some reason to devote themselves to teaching.

#### CURRENT EVENTS.

The eighth English University is on the stocks. The Council of University College, Liverpool, have declared that Liverpool ought to be the seat of an "alma mater;" and the subscriptions of the enthusiasts are beginning to flow in. Oxford, Cambridge, Durham, London, Victoria, Wales, Birmingham—that is the order of seniority, and how is it to be continued? Liverpool, Bristol, .....

A cable will be laid from Vancouver, B.C., to Australia and New Zealand. When completed it will cost \$6,000,000. The expense will be divided between Great Britain, Canada, and Australia. The line is to be ready for business by August 2, 1902. It will touch only British territory—the mid-ocean stations being Fanning island (south of Hawaii), Fiji, and Norfolk island.

#### BIBLE KNOWLEDGE.

Date: 1901.

Place: A Canadian University.

Examination: 'Merchant of Venice.'

Examiners: A Freshman Class of

various Protestant Denominations.

Question: "Who was Jacob's mother?"

About half of the 30 young men and women examined did not attempt to answer.

Three said: Rebecca.

Others gave: Rachel, Leah, Sarah, Labaan (sic).

One gave a combination: "Leah Sarai (sic).

And one triumphed warily with: The wife of Jacob's father.

Two good appointments to Research Fellowships are recorded at Oxford. The new fellows are Mr. C. H. Firth, the late Ford Lecturer (whose lectures on the Cromwellian army are about to be published), and Mr. Hunt, who was associated with Mr. Grenfell in the finding and deciphering of a number of interesting papyri.

There is probably no paper in the universe that would be editorially responsible for the following, except the paper that gave it birth—"The

Canadian Teacher." Does it not give dignity to our work? Do we feel our hearts burn within us as we read? Yea, verily:

"A teacher writes requesting us to publish a test set of examination papers. Nothing we could give along this line would be half so valuable as our examination papers of the past five years. To pupils who intend writing at the coming examinations these papers are invaluable. To make a pupil feel at home at an examination there is nothing like a perusal of these papers. There is a similarity in papers from year to year, and the pupil who is acquainted with the papers of the past few years is much better equipped than the one who is a comparative stranger to past examinations. In our own experience as a teacher we had our pupils give a careful study to the papers of the previous eight or ten years, and we found it to be time well spent. Give these papers a trial and mark the result."

It is such food as this that caused an Eastern correspondent to write in a recent letter something like this:—"We are plugging away hard preparing for the next exam."

"We have not many on hand because we ran off most of the stock last year, when the percentage of successful candidates was the highest in the country." Well might we say, "from such an ideal as this, good Lord deliver us."—*Educational Journal of Western Canada.*

The National Council of Women, which held its Eighth Annual Meeting last month in London, devoted time and attention to the subject of Education. No one has more to do with, and no one is more competent to advise intelligently on questions related with education than the women of our country. We are glad they are taking an active interest in what concerns the welfare of the country so much; the result cannot be otherwise than most beneficial.

Saturday morning was devoted to some phases of the subject of education, which was brought before the

council by a national committee of teachers appointed in Victoria, B.C., at its last meeting. After a lively discussion the following resolution was unanimously carried: "Resolved, that in the opinion of the National Council of Women of Canada it is advisable that a dominion certificate for teachers should be obtainable."

A second educational resolution which had been sent by the Montreal local council was as follows: "That the National Council of Women of Canada, believing that the maintenance of the high standard of purity of speech and accent is an important factor in the development and classification of nations, and that in Canada the value of a correct use of the mother tongue is not sufficiently recognized, do suggest to local councils that, in the training of the young, more attention be given to the modulation of the voice and to the enunciation of English, and further, that a definite standard of English speech and accent be recognized approximating, as is the rule for all languages, to the best usage in the country whence it is derived; and that this recommendation be understood to apply also to the use of the French language by Canadians of French descent."

At the suggestion of the Kingston local council a further resolution was agreed to, in effect that provincial boards of education be asked to pay special attention to this subject in their Normal School teaching.

One delegate asked in what place in Great Britain was the English language spoken most purely and where might we find a standard, and a hearty laugh greeted the answer, "Dublin," "Inverness" and "Oxford," given simultaneously by three other delegates, who were Irish, Scotch and English respectively.

Mr. Graham Wallis is (says the "Board Teacher") a bold and bad man. At a Conference convened by the Froebel Society—in the very temple, almost in the holy of holies, and in the presence of a host of female devotees—he dared to utter blasphemy against the prophet himself. He said, that to sharp London



children some of the Kindergarten games were weary make-believes; and one is not bound to be either a Londoner or a child to hold the same opinion. Mr. Wallis also said that except John Bunyan, no man from the beginning of time wrote worse verse, and his followers had imitated him with success. It might have been added that Froebel's prose is even more obscure than his poetry. Froebel rendered a great service to education, and therefore to humanity, but we have now reached a stage when the Kindergarten would be vastly improved if it were purged of half its Froebelism. With the rise of genetic psychology, and with modern investigation into the hygiene of the physical development of children, thinkers have discovered that much of what Froebel taught is philosophically wrong, and practical teachers have discovered that what was suitable for the German child of eighty years ago has no interest for the English or American child of to-day. What we want to remember now is that the letter killeth but the spirit giveth life. "With the right spirit an infant School may be a veritable children's garden, though Froebel might fail to recognise any appliance or device employed in it; without the right spirit the Kindergarten may be a prison, the gifts unwelcome, the occupations unprofitable, and the games irksome."

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The population of England and Wales in 1831 was 33,525,716, equal to 33,048,107, — increase is 3,523,191, — a little more than 11 per cent. In Ireland the population this year is 4,456,546, a decrease of 5.3 per cent. There has been an enormous emigration from Ireland to England, Scotland and the British colonies, but chiefly to the United States. Ten years ago the population of Ireland was 4,704,750. It is a pity to see the country going behind, but it is scarcely a wonder when agitation is so rife and pitiless. The population

of Scotland in 1891 was 4,025,947. This year it is 4,471,957—an increase of say 11 per cent. For the first time Scotland is in advance of Ireland in population, but this advance is only about 15,000.—The Scotch are fond of emigrating, but they do not leave home in such great numbers as the Irish. Total 41,977,410.

\*

Just a word on technical education. I am pleased to see the rapidly growing interest of the Canadian people in technical education, using the word "technical" in a broad or generalized sense. For years, some of us have strongly urged the necessity for doing something to give the education in our Public and High Schools more of a practical bearing,—something, during the long period of school life, to turn the attention of boys and girls to their environment, and interest them in the practical duties and responsibilities of every-day life,—something to prevent them from being imbued with the quietly but rapidly spreading idea that the most desirable place for every young man of fair ability and even moderate education is in one or other of the so-called professions. We have spoken and written of this matter for some time past; but, until recently, there has been very little response. At length, however, public opinion has changed, and people of all classes and occupations are beginning to demand some kind of provision for instruction and training in a number of practical branches, such as nature study (soil formation, weeds, insects, etc.), domestic economy, needlework, and manual training— thanks especially to people such as Sir W. C. Macdonald of Montreal, the Massey brothers of Toronto, and Mrs. Hoodless of Hamilton—men and women of large hearts and liberal, progressive views.

In our own Province, the question, under various forms, is engaging the attention of men and women at institute meetings in the rural sec-

tions; thoughtful business men in our towns and cities; educationists, from the President of the Provincial University to some of the humblest teachers in the country; and above all, the Minister of Education, who has publicly announced his intention to ask the Legislature this year, the first year of the century, to vote a sum of money to assist him in his efforts to promote and encourage technical education throughout the Province.

It is not known how the Minister intends to dispose of the sum to be voted by the Legislature; but it is hoped that a portion of it may be given as a special, extra grant to Public Schools which teach nature study and domestic economy, including plain sewing, according to a prescribed programme—the grant to be based on the Inspector's report as to the average attendance and proficiency of pupils taking these branches. Something should also, no doubt, go to schools which introduce Manual Training.

First of all, however, it seems necessary to deal with the High Schools, where the Public School teachers receive their non-professional training. If these schools are passed by and allowed to continue on present lines, where are the Public School teachers to get the special instruction and training to fit them for teaching such subjects as nature study and domestic economy? A smattering obtained in one of the Normal Schools will not serve the purpose. Whatever is required of teachers in the Public Schools should be well taught in the High Schools, and reviewed in its professional application in the Normal Schools. As with English and mathematics, so with nature study and domestic economy.

James Mills, M.A.

(President, Agricultural College, Guelph.)

Brief synopsis of some of the papers read at the Teachers' Institute,

County of Hastings, at Madoc, per courtesy of the secretary:

Principal Grant began his address by making a plea for teaching true courtesy to the pupils. He deplored the lack of it seen in the average Anglo-Saxon child of to-day, and commented favorably on the manners of French-Canadian children. He said he believed it to be best for us not to be always trying to see wherein we are better than our neighbors, but rather wherein they were better, and thus stimulate ourselves to improve. He went on to speak of the deeper and more important matter of training the spiritual nature of the child. Morality and religion cannot be divorced. He advised making use of the Bible in schools, and the making of such comments on passages read as are necessary that the pupil may understand, keeping the spirit rather than the letter of the law in this by avoiding all sectarian teaching. But he would have the teacher remember that the Bible is not the whole Word of God, the book of nature is part of it; all God's providential dealings are part of it. The teacher should live and work in the realization that God is, and that it is in Him "we live, and move, and have our being." Only so does our work, even those parts of it we sometimes call drudgery, become a real blessing to ourselves and the children entrusted to our care for so many of their waking moments.

Mr. Mackintosh followed Principal Grant on "Some Directions in Which Our Work May Be Improved." He emphasized the necessity of having high ideals and enthusiasm, and said that he believed that much of the lack of interest that teachers take in their work arises from too low ideals. To hold that the end and aim of education is to prepare pupils to pass examinations is demoralizing. The true end and aim is, to quote Herbert Spencer, "complete living." The whole child comes to school,

the whole child should be trained. He should find there that which meets the needs of his three-fold nature. What the teacher is, is of prime importance. The subjects in the course of study are the means, not the end, of education. No hard and fast line can be drawn dividing them into culture and information subjects. In teaching arithmetic, lead the pupil to think and discover for himself. Notation is an exceedingly important part of arithmetic and should be taught to the right of the decimal point, as well as to the left. Much attention should be paid to what is commonly called mechanical work, especially addition. There are possibilities of leading the pupil to discover much in this work. Definitions should be drawn from the pupil. Have the work proved e. g., multiplication of a number by 349 may be proved by multiplying by 350 and subtracting the smaller product from the larger. Business arithmetic is important, what parts are most so in any locality should be determined somewhat by the kinds of business done there, e. g., board measure in a lumber district. Mr. Mackintosh also spoke of home-work often interfering with home-life, and strongly recommended that none be given to first, second and junior third classes, and little, if any, to senior third classes. Much careful preparation of seat work is necessary; it should be educative in character. If teachers carefully prepare seat work beforehand and see that it is done, if it is vitally connected with the class work, not merely busy work, but educative in its aim and tendency, there will be little need, if any, for home-work. Keep pupils busy, educatively busy in school. Five and a half hours work daily is enough for any child in any class. If the seat work be what it ought to be, if the pupils are kept busy in school, the schools will make more real progress without home-work

than with it. Give the home a chance.

Mr. Elliott on "True Success in Teaching and How to Secure It." In order to know what true success is we must have a clear idea of the object of teaching. It is something more than an accumulation of facts, useful as they may be. The greatest of all Teachers said once in describing His own mission, "I am come that they might have life, and that they might have it more abundantly." In a humble way this should be the aim of every teacher, that the pupil may have life, or harmonious growth of his physical, mental and spiritual natures. It includes training in citizenship, aesthetic, moral and religious culture, and mental discipline. To secure this end the teacher needs to realize the responsibility of his position and his insufficiency for it without the help of the Great Teacher. He must never cease to be a student himself. He needs an evergrowing knowledge of the matter to be taught, and of the three-fold nature to be educated. Visit the pupils in their homes, be interested in what interests them, study the peculiar needs of each. It is well to study the history of the profession, so as to avoid past errors, and make use of all that has been good. Be enthusiastic in your work.

George E. Kennedy, B. A., Principal of Stirling High School, read a paper on "Nature Study." The following are the chief points:

Nature in its widest sense is universal and includes the "me" and "not me," matter and mind. Vital force, or life at the threshold presents problems that engross us. The main objects of study are to develop mind, unfold faculties, and form strong minds and characters, rather than to give knowledge; to teach attention rather than impart information, but the present course of study, and standards required almost com-

pel the teacher to overlook this. A revised course that would meet with the demands of the present age, would include manual training, domestic science and nature study, botany, zoology, chemistry and physics. Physical and geological geography should be taught practically, and thus train observation and stimulate imagination and reason. In nature study knowledge should be received direct from nature, not from books. Children love flowers and nature. All find inspiration in woodland scenery. A practical study of flowers and plants, in which pupils handle, examine and sketch, trains the powers of observation and awakens a spirit of investigation. The study of zoology would further the progress of farms. Children should know destructive insects, and the other animals that counteract these. They love animals, so note their friendly animals; they love birds as they love flowers, so note their beauty of form and plumage and to look on them as friends. Enthusiasm in this study in the West, has aided prosperity and brought refinement and strength to minds in their prairie homes.

The Rev. F. W. White, B. A., read a paper on "The Teaching of Morality." He said that as a minister of the Gospel and an ex-teacher he was much interested in this subject. He considered that there were three ways of teaching morality in our schools. 1, The direct teaching of it by lessons on such subjects as self-control, industry, fortitude and courtesy. Half-hour lessons on these might be part of the Friday afternoon work and made both profitable and interesting by careful preparation and the use of illustrations. A helpful book for this is J. O. Miller's Studies in Ethics. 2, The more or less indirect way of teaching it in all the daily life of the pupil by constant watchfulness of each individual and the continual suppression of the bad and cultivation of the

good in each, striving rather at the latter as the best means of accomplishing the former. In other words have the pupils practice morality. 3, The indirect teaching of it that comes from the personality of the teacher. The teacher's unconscious influence is the chief element in all his teaching of morality. That can only be truly helpful as it proceeds from a character that embodies and reflects in some measure the teachings and character of the Lord Jesus Christ.

THE QUEBEC PUBLIC SCHOOLS.

The following interesting figures and deductions therefrom have been prepared from the recent report of the Superintendent of Public Instruction, P.Q. :

1900.	R. C.	Protestant	Total
Schools .....	4,953	959	5,942
Scholars .....	274,679	36,574	311,253
Attending schools of different faith .....	2,606	1,407	---
Teachers, total .....	3,371	1,398	9,769
Teachers, "religious," .....	3,259	1	---
Teachers, lay, male .....	277	114	901
Teachers, lay, female .....	4,835	1,283	6,118
With Diplomas .....	4,497	1,314	5,811
Without Diplomas, lay teachers .....	615	83	698
Without Diplomas, "religious" .....	3,259	1	3,260
Average Salaries, Male Teachers, with Diplomas—Elementary .....	\$242	\$663	---
Model and Academy .....	487	830	---
Average Salaries, Female Teachers, with Diplomas—Elementary .....	111	152	---
Model and Academy .....	131	291	---
French scholars learning English .....	73,506	---	---
English scholars learning French .....	---	24,608	---

The report shows a decrease in Protestant schools of thirteen; of scholars, forty-two, and of teachers, nineteen, and an increase in Roman Catholic schools of seventy-nine, of scholars, 3,986, and of teachers, 53. There is significance in the continued decrease in the number of "religieux" employed in the Roman Catholic schools, 105. The number is now 3,259. In 1825 there were 4,309, considerably more than half of the Roman Catholic teaching staff at that

time. The decrease of twenty-seven male teachers and the increase of 125 female teachers shows the continued withdrawal of men from the teaching profession. Of the "religieux" about two-thirds are nuns. There is scarcely any change in the average of the salaries of Roman Catholic teachers. In the case of the Protestant teachers there is a decline. There must be a mistake in the report in the average salary of Protestant male teachers in elementary schools, \$663. Last year it was \$345. The increase of French pupils learning English is very marked, 11,258. However, the proportion of English pupils learning French is very much higher. The two languages are supposed to be taught in all schools, but of Protestant scholars two-thirds are learning French, and of the Roman Catholic scholars not much more than one-fourth are learning English. Still, credit must be given to our French fellow-citizens for their facility in speaking English. French laboring men can generally speak English while many English professional men cannot speak French.

#### NOTES FROM INSPECTOR'S REPORTS.

The first one in the volume is from an inspector whose district is in the eastern part of the province. He finds that generally progress is slow, but such must be expected from a staff of teachers badly remunerated, who do not make a profession of teaching because there is no future in it. He does not find much improvement in school-houses and furniture; and he finds that the law and regulations upon these points "are scarcely visible outside the books which contain them." Another inspector, dating his report from Rimouski, makes the same complaint. The school-houses are too small by half, the children's desks are uncomfortable and the schools need maps, blackboards, and other necessary school appliances. An inspector whose district comprises much of the territory

to the north of Montreal, complains of small school-houses. He writes: "A large number of schools do not supply the children with the number of cubic feet of air required by the regulations of the Roman Catholic Committee of the Council of Public Instruction. Whenever a new school is to be built, the commissioners, without considering that the population is liable to increase, build such schools in proportion to the actual number of children old enough to attend school, and in a couple of years, it very often happens, in a country requiring to be colonized, such, for instance, as that of Labelle, that they are too small. From statistics prepared by myself, 61 schools give only from 38 to 96 cubic feet of air per child, 22 give from 100 to 130 feet, and in my district there are only 34 schools of the dimensions required." An inspector, whose territory includes part of the valley of the Richelieu, finds in many schools the same state of affairs. He finds a female teacher compelled to take charge from Monday until Friday evening of the pupils living at a distance from the schools. Besides teaching she had to board and lodge these pupils, and all this in a room badly ventilated, while the sleeping chamber was so narrow that sometimes it was impossible to have any clear space between the beds. The teacher stated that she would be obliged to give up her position as her health was breaking down, nor was the inspector surprised that such was the case. In a number of reports it is suggested that the government withhold the grant from such schools or that the superintendent be empowered to construct suitable school buildings at the expense of the rate-payers of the district. This, it is thought, would stir up the people to make the necessary reforms.—The Daily Witness, Montreal.

The William Black memorial beacon  
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 shone on Monday night over the

Highland seas. No ceremony marked its lighting, but the following lines were written for the occasion by Lord Archibald Campbell and dedicated to the daughters of William Black:—

Here 'mid the splendour of the dying day—

We consecrate this Light—in Love's own way,  
In silence all—

It is in silence that the day is born,  
It is in silence that the day—well  
worn—

Sinks into night—  
Is't not, in silence, that deep love is  
born?

It is in silence that deep grief is borne,  
In silence all.

Mrs. Black sent a telegram thanking each member of the Committee on the completion of the memorial.

## CORRESPONDENCE.

## HIGH AND PUBLIC SCHOOLS.

Editor CANADA EDUCATIONAL MONTHLY:

Sir,—You ask in the May number (1) why so few Public School pupils enter the High Schools, and (2) why so few Public School pupils reach the Fourth class.

In answer to (1) I would say that there is very little inducement to persons who expect to make a living, otherwise than by one of the professions, to go to a High School. The work is easier because there are fewer subjects in Form I, although if a pupil happens to go to three or four different teachers, the home-work may be heavier. Then, if a pupil wants shorthand or bookkeeping, he must go to a Commercial College, the time for this work being so limited in the High School.

True, there is a rush to pass the Entrance examination. This is partly because there is a commercial value in the certificate. A merchant prefers a boy or girl who has passed the Entrance. There will be very little commercial value if the number of subjects examined is reduced to five.

In some Schools every pupil in the Fourth Class wants to pass the Entrance. In other Schools only one or two have any such ambition. In some Schools the number of Fourth Class pupils, except in the winter, is very small. At my visits to rural Schools in January the attendance of Fourth Class pupils was 22.94 per cent. of those present; in February, 22.58 per

cent.; in April, 10.02 per cent.; in May, 10.11 per cent.

With respect to (2) a great deal of blame is often cast at Inspectors and other examiners who insist on proper qualification, as if it would be a kindness to pass pupils whether fit or not. The modern idea seems to be that all in a class learn alike if they only get there, provided they do not stand in a line and take places.

I think that most persons who are familiar with our reading books and the pupils who use them, will agree with me that the Second Reader is about right, that the Third Reader would be right if the average age were a year older, and the Fourth Reader would be right if the pupils were two years older. Also, that it was a great mistake to use such a heavy book as the High School Reader for the Public School Leaving. If the first half of the Fourth Reader had been assigned to the Entrance and the last half to the Leaving, it would have been more reasonable.

City and town pupils may have advantages over their country neighbors, but if literature is as important as reading, it is a mistake to require pupils to try to grasp what is beyond their maturity. If a pupil has not mastered the Third Reader, how is he to deal intelligently with the Fourth?

Again, an experienced teacher may make plain to a child what a younger teacher cannot. A large number of what were our best Schools a few

years ago, are now in charge of boys and girls in their first or second year of teaching, just because the attendance is smaller than it used to be.

Lastly, if compulsory attendance be good for cities, towns and villages, why not for rural districts. The attention of the Minister of Education has been called to a simple method by which a fine of five cents a day, for each child absent without good reason, might be collected with the ordinary fines, but a new edition of the School Act has been passed and no effort to remove the greatest curse of the country has been made.

J. H. Knight, I.P.S., Lindsay.

**THE CANADA EDUCATIONAL MONTHLY :**

Dear Sir,—Your statement that "not one-half of the School children reach the Fourth Book class," which you have reiterated in the last two numbers of the Monthly, has no foundation whatever in fact.

On p. v. (Report 1900) we find the number of pupils in First Reader, Parts I and II, 174,442; Fourth Reader, 86,500. On p. 10 we find a more detailed statement, which does not include the Separate Schools as the first does. This gives Part I, 81,301, Part II, 54,239; Second Reader,

70,430, Third Reader, 76,264, Fourth Reader, 68,807. The detailed statement for the Separate Schools may be found farther on in the Report, but details are not given as in Public Schools. I have no doubt that a close study of all the figures will show agreement between the different parts of the Report.

First Reader, Part II, is a distinct grade, just as much as Second Reader is, and First Reader, Part I, often includes, in cities, two distinct classes, a morning and an afternoon class. In any case, we have five distinct grades containing as above 351,041 pupils, an average of 70,208 in each grade. The large number in the first grade may be explained by the constant additions to it, at all times of the year, from the home and from kindergartens, and by irregular attendance of pupils under eight years of age.

The difference between the actual number in the Fourth Reader and the above average, 70,208, is 1,401, and this represents the loss between the First Reader, Part I, and the Fourth Reader. It is not a very alarming loss.

Yours, etc.,

S. Silcox, I.P.S.

St. Thomas, May 20, 1901.

**BOOKS AND MAGAZINES.**

To accommodate readers who may wish it, the publishers of THE CANADA EDUCATIONAL MONTHLY will send, postpaid, on receipt of the price, any book reviewed in these columns.

"It is more shameful to distrust people than to be deceived by them," is one of the wise sayings in the April number of "The Philistine."

"The Youth's Companion" for May 9th, contains an editorial note on the monument to be erected in the city of Quebec to General Montgomery, which contains rather more information on the subject than seems to be at the disposal of Canadians. The note states that the tablet will be unveiled in June and that the un-

veiling will be followed by a banquet. No Canadian wants to be ungracious about the feeling of the citizens of the States for General Montgomery; but it is not too much to say that there has been a slight misrepresentation as to the way in which Canadians generally regard the subject.

"The Ladies' Home Journal" for May has, for one of its most attractive features, "A Glimpse of Picturesque Canada," which consists of photographs of some of the most

striking scenery of our country, taken by Mr. Luther L. Holden.

The first chapters of Mrs. Wiggin's "Diary of a Goose Girl" appear in the May number of "Scribner's Magazine." It does not open with quite the usual vivacity of this charming writer, but the diary promises to contain dramatic developments. Mr. John La Farge contributes extracts from a diary in the Pacific, from an intensely artistic point of view.

The May "Century" is a foreign travel number; the editors have succeeded in collecting a remarkable number of descriptions of out of the way places, including a delightful article on "A Hamlet in Old Hampshire," by Anna Lea Merritt. The entertaining series, "Some Americans Abroad," is continued.

Miss Lavinia Hart contributes an illustrated article on Olga Nethersole to the May number of "The Cosmopolitan." There is also an interesting paper on the art of entertaining by Lady Jeune.

Edward Everett Hale is the subject of the principal character sketch in the "American Monthly Review of Reviews" for May.

"The Sport of the Gods," which is the complete novel in the May "Lippincott's," is written by Mr. Paul Laurence Dunbar. It is about people of his own race, and is extremely sad, a characteristic which is, unfortunately, justified by the history of the coloured people in America.

The author of "Father O'Flynn," Alfred Percival Graves, contributes to the May number of "St Nicholas" two charming bits of Irish poetry.

Miss Mary Johnston's new serial, "Audrey" is begun in the May number of "The Atlantic Monthly." It is marked by the same qualities that made "To Have and To Hold" so popular, and, while it is not as yet

an advance on the writer's former work, there is plenty of time for such an advance to appear after the first three chapters.

The following is the list of contents for the May Monthly Review:

Editorial Articles: Investment, Trade and Gambling; On the Line; Field Guns; Galeatus; The Outlook for British Trade, Sir H. E. Roscoe; Relations Between Officers and Men on Active Service, Erskine Childers; Trade and the Administration in East Africa, Evelyn J. Mardon; Charlotte Yonge as a Chronicler, Miss Edith Sechel; the Protestantism of Christ; Recently Discovered Greek Masterpieces; The Wrong Tolstoi; The Lost Art of Catching; Lady Hesketh and Johnny of Norfolk; Tristram of Blent, by Anthony Hope.

The Point of Contact in Teaching, by Patterson Du Bois. Fourth edition revised and enlarged, 75c. Dodd, Mead & Company, New York City. We, (teachers) must begin where we find the child; life is the great interpreter and educator. All class teaching is a compromise process; its special gain is social relation. These and many other such wise words are found, and well expressed in this book.

The Relation of Geography and History, by the Rev. H. B. George, M. A., Fellow of New College; Clarendon Press.

Mr. George deals with the interesting subject, Geography, as the shaper and illustrator of History: in teaching these two branches should be taken together. The general reader will find entertaining reading in this volume, and it should be an element of satisfaction to the reader to recollect that he is made conversant with inferences based upon facts, not upon fancies. The following passage will show that Mr. George has fully realized the extent to which apparently permanent influences may be



modified by shifting conditions :—

Great Britain learned a political lesson from the loss of her American colonies, and learned also that the economic theories were unsound on which were based the measures that had induced the Americans to revolt. Hence she has allowed Canada full self-government, and the same thing has happened in Australasia, where, also, the white settlers found, the aborigines vanish before them. The result is that the British Empire contradicts what has hitherto been an axiom of political geography—that a State which was not enclosed in a ring-fence was in a position of serious weakness, and might be expected to use every effort to make its territories conterminous. Steam and the electric telegraph have done something by facilitating communications; but the knowledge that the slight control which England still exercises will never be used for her own separate benefit has done more. Without indulging in any predictions as to the future, we may safely cite the present relations between Great Britain and her colonies as showing how completely political inferences drawn from geography may be falsified by the introduction of a new condition into the problem.

Education in the Nineteenth Century :

Lectures delivered in the educative section of the Cambridge University extension summer meeting, Aug. 1, 1900, edited by R. D. Roberts, M. A., B. Sc. (Lord's) Sec.; C. L. Clay and Sons, Cambridge Univ. Press Warehouse, Ave Marie Lane, London, 3s. 6d. "History is the instructor of mankind," says Prof. W. Rein, one of the lecturers. Here we have a series of thirteen lectures concerned with the movements of education in England for 100 years. Most interesting these lectures are, and sufficient guarantee of this are names of the men and women who delivered them: Rev. H. Martyn, D.

D., Master of Trinity, Cam.; Miss Agnes Ward, late principal of the Maria Greg Training Coll.; Sir Joshua Fitch, M. A., LL. D.; R. P. Scott, M. A., Parmiter's School; Miss F. Gadesden, Blackheath High School; H. L. Withers, M. A., Owen's Coll.; C. W. Kimmins, M. A., B. Sc., Inspector Science Teaching; Sir Philip Magnus, B. A., B. Sc., Supt. of Technical Exams.; Miss E. P. Hughes, late principal of the Cam. Training Coll.; Sir R. Tibb, LL. D., M. P., Regius Professor of Greek, University of Cambridge; Mrs. Henry Sidwick, principal of Newnham Coll. Cam.; Michael E. Sadler, M. A., Director of Special Inquiries and Reports, Education Department; W. Rein, Ph. D., professor of pedagogy, University of Jena. In this volume the reader will find much information both interesting and instructive. We see in this book how the Imperial race girds up its loins to make old things new, and to meet with efficiency education's ceaseless change.

"God's Puppets," by Miss Imogen Clark, which is published in Canada by Gage and Company of Toronto, is a very pretty story; historical, but none the worse for that since it is simply written and marked by good work. Miss Clark's first book was "Will Shakespeare's Little Lad," published some years ago, which is evidence that the author has a natural inclination to treat historical subjects.

One of the very best accounts of the war that has yet appeared, is "How We Kept the Flag Flying," the story of the siege of Ladysmith, by Donald Macdonald, published in Canada by William Briggs. Mr. Macdonald is an Australian, and was through the entire siege, the written accounts of which have not yet exhausted our interest in what happened at Ladysmith. Indeed few correspondents were in a position to give a full account of that part of the war. Mr.

Macdonald's work has received the highest praise in the Old Country, and will meet with as great favor in Canada.

The Cambridge Series for Training Schools and Colleges: An Outline History of the British Empire, from 1500 to 1870. William Harrison, M. A., Oxford, Principal of the University Training College, Liverpool; 1s. 6d., net.

A Short History of the Greeks. Evelyn S. Shenkburgh, M. A., Cambridge; 4s. 6d. C. L. Clay and Sons, Cambridge University Press Warehouse, London. The title of these publications reveals the leading idea moulding their preparation. They are for Students who have the definite aim before them of passing examinations and obtaining a certificate of qualification for teaching. The work is systematic, accurate, up-to-date, and comparatively brief, but scholarly and thoroughly well done. The maps are excellent, and the press work worthy of the University Press.

Ancient history for Colleges and High Schools, by Prof. P. V. N. Myers; Ginn & Company, Boston, U. S. A. "The germ of all that is best in our modern civilization is to be sought among the institutions of an-

tiquity," says the writer of this work on history. Professor Myers has given us in this ancient history the results of what must have been the labor of years; much thought in arranging the material collected from many and various sources, including many facts of recent discovery, and so presented as to be of valuable service to the teachers and scholars in our high schools. Though the notice of the children of Israel is sympathetic and appreciative, yet we think want of proportion is shown in the small space given in the history to that people in comparison to other nations. The press work is in the usual high-class of these well known publishers.

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#### PUBLICATIONS RECEIVED.

Longmans, Green and Company, New York; Chatty Readings in Elementary Science, Parts I and II, 36 cents each, Part III, 45 cents.

George Bell and Sons, London; Elegiac Readings from Ovid, edited by F. C. Smith, 1s. 6d.

Bell's Latin Course for the First Year, Part II., by E. C. Marchant and J. G. Spencer.

The Bacchae of Euripides; edited by G. W. Gwyther.



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