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THE CANADA EDUCATIONAL MONTHLY AND SCHOOL MAGAZINE.

AUGUST-SEPTEMBER, 1894.

THE WOMEN'S RESIDENCE.

FEW who take an interest in University education in Ontario and who desire that women should have the advantages of such education are unaware of the pressing need of a proper Residence for women in connection with the Provincial University. And all our readers, we know, are interested both in University education and in extending its advantages to women.

It is important to remember that the Residence movement originated among the women-students themselves. Some of the first women-graduates and under-graduates petitioned the University Senate for a Residence, and their petition was received with favour, the Senate promising a site in the Queen's Park. An association was then formed, a subscription list opened, and through the generosity of Mr. Edward Blake and others, subscriptions to the amount of three thousand dollars have already been secured. This association is now endeavoring to establish auxiliaries in the cities and towns of Ontario. If this can be done, it may almost be said that the success of the whole project is not far distant.

We have not yet many buildings presented to the country by the liberality of her sons and daughters. The building of such a Residence would be a noble act.

It is said that the streams of private generosity flow away from the University of Toronto because it is under Government control. But this should not prevent gifts for the Residence. Let citizens attach to their gifts what conditions they please. It is not necessary that such a Residence should be directly under Government control.

On the 1st of October next not less than one hundred women students will come to Toronto for University work. A great many of them will be strangers. They will look for comfortable places to board and they will not find them. The landlady will likely do the best she can for them and very likely they will get nearly or quite the worth of their money. But nourishing, wholesome, well cooked food is not common in boarding-houses. There are exceptions to the rule, but they are few. Cheap and nasty.

The present writer will never forget the fate of one of the University girls. She was in her second year, in the class of 189. As it happened, no other students boarded in the same house. She had not been well, and we will leave our readers to say what was really the matter judging from the single remark she made. "You know I can't eat anything they have

here. I asked the woman if she would cook a chicken for me if I bought it, but she said she really had not time." When the doctor came he said, "You must not stay here, you must go home." She went, and died in a few days.

And then there is the isolation. "Quartered on a hostile population," to quote from a recent editorial in the "*Varsity*." "Neither living wisely, nor working wisely," said one of the women-graduates already referred to, in a paper read before the Alumni Association. There are not a few women-students who, largely on account of this narrow, isolated life, leave the University, more one-sided, more interested in themselves and less in others, more ignorant of real life and not much more able to discharge life's great duties, than they were when they entered it.

University men can go about in a hundred different ways, and mix with their fellows and find out their mistakes and be generally improved, but not more than two or three of these ways are open to University women.

This would be one of the greatest

benefits of a Women's Residence. With the right Dean, it would be something like a home for the girls. It would provide them with society, companionship, and opportunities for improvement and relaxation, which are unknown to many of them now. Instead of being cribbed, cabined and confined, living and studying alone with great lack of sweetness and light, in small rooms on back streets, they might be in a well-built house, amid the pleasant surroundings of Queen's Park, at home with the other girls, and under the shadow of the University.

And since the University doors are opened to women, and a Residence for men has been provided for many years, it is more than time that women had a Residence, a place where they could do their University work under advantageous conditions. There are many such College Residences in the United States. Such a Residence was a prime condition of University work for women in Oxford and Cambridge. We have been somewhat late in following good examples, but the sooner we mend our ways the better.

POST-GRADUATE COURSES IN THE UNIVERSITY OF TORONTO.

PROF. J. SQUAIR, B.A.

(*Synopsis.*)

IN educational matters in this Province we have doubtless much to be thankful for. We have as complete a system of kindergartens, primary schools, secondary schools, universities, and professional schools as exists in any country. And these schools are all so well supported and used by the people, that few of our native population can be found who

have not enjoyed the advantages of school education. There is probably as wide a diffusion of knowledge amongst us as amongst any people.

And yet there is a strange lack amongst us of the higher products of scholarship, and, what is worse, a strange indifference regarding such products. We hear often a good deal of complaint that we have produced

so few writers in works of imagination, but rarely do we hear any one lament our poverty in works of science or of erudition. Indeed, our poverty in this respect is a thing we are not a little proud of; it is something to boast about rather than something to be ashamed of. It proves that we are strong practical people who are above mere matters of pedantry. If even a teacher shows signs of industry in scholarly research, he is ranked by the public as unpractical, and to him "plums" rarely fall. The good places in the teaching profession are for the reward of those gifted with powers of discipline and organization. You may hear parents complain that the teacher is lacking in suavity or dignified bearing, but never that he is lacking in scholarship. The most highly honoured teachers in our country are those who have the ability to make the school machinery go at a humming rate. And do we teachers love learning more than the people? Look at the programme of our teachers' conventions. The scholarly subjects do not constitute a tithe. Poor little sickly plants, they dwindle under the superabundance of the pedagogical topics. We are forever discussing how we shall impart the knowledge we do not possess. And our students, how lightly do they esteem knowledge! They will work to pass examinations, or they may do something which does not bear directly on examinations, if it lends itself to dithyrambs, but they have small taste for a piece of plain, honest work, the reward for which will simply be the satisfaction of having acquired new knowledge. There are vast realms of inquiry about which they have not the slightest curiosity. In literature they are fairly willing to go into raptures regarding what they call the beauties of style, even before they have read the authors who are being discussed, but they are not willing to

master the grammar and rhetoric and history of the language in which these beauties of style occur. It has even come to this pass in our universities, that the hero of the class is the athlete, while the butt of the class is the industrious student who bears the dignified name of "plug."

Yes, scholarship is at a low ebb amongst us, and it is no wonder that serious-minded persons are looking for remedies. Some have suggested the establishment of post-graduate courses in our universities, and one university at least in our Province has published its programme of studies for the degree of Doctor of Philosophy and has, I believe, begun to award such degrees. Our subject of discussion to-day is, what should the provincial university do in regard to the matter.

The first thing to be said is that the University of Toronto does now offer in the Faculty of Arts all the facilities it possesses of lectures, library and laboratories to all its graduates with the right of competing for honors in the ordinary undergraduate departments at the May examination.

There appear to be two ideals of university development which we, in this country may set before ourselves: (1) The single-degree system, such as obtains in German universities, and (2) the double-degree system as we find it in certain American universities.

What can be said in favor of, and what in opposition to, each of these? In favor of the single-degree system, it can be said that it involves no outward change and no large extra expenditure of money for some time. We have it now. All that we need to do is to set about raising our standards of matriculation and graduation, which if carried far enough, might in time place us on a level with the great universities of the world. There is also this good thing about

the plan—it is modest, and cannot bring upon us any disgrace, such as failure to maintain a high double-degree system would be sure to entail. Furthermore, the effect upon the secondary schools of raising the standard of matriculation would be most beneficial, and it seems very problematic whether the standard of university work can be raised much if the standard of High School work is not raised at the same time. There is such a close connection between these two parts of our system. The university needs the High Schools in so many ways—as feeders, to keep up the supply of good students as bonds of union between the university and the people, and as receivers of the best products of the university, that is, its brightest sons and daughters who are to devote themselves to the noble calling of teaching. The importance of this has not been fully realized in the past, but more and more does it become plain that the fate of the university is bound up with the fate of the High Schools. It will be difficult, perhaps impossible, to raise the university if we let the High Schools lie in their present situation. If the people of Ontario could be induced to increase the efficiency of the High Schools so as to make their programme cover what is now done in the universities up to the end of the second year, the difficulties surrounding the question of higher education would be for the most part solved.

Against adhering to the single-degree system as a permanent one, it might be said that the B.A. degree has fallen so low in public esteem in North America that our graduates would be always at a disadvantage, no matter how high their attainments might be. There is a probability, also, that, as the number of doctors of philosophy increases in the United States, the B. A. will sink still farther

in that country and in our own as well. Another thing is the difficulty of raising the standards of matriculation and graduation. Judging from the tone of the criticisms directed against the High Schools by tax-payers and by Public School teachers and Inspectors, it would seem to be almost impossible to raise the standard of all the High Schools much above what it now is ; and if an attempt were made to raise a certain proportion of them to a rank high enough to produce matriculants corresponding to those who enter the German universities, for example, it would be resisted most bitterly by the smaller schools. Every High School in Ontario wishes to have the opportunity of preparing students for the university—a laudable ambition, perhaps, but one which may help much to delay the coming of the time when the higher learning shall flourish amongst us. Nor is it quite clear that the teachers are much in favor of raising the standard of matriculation. Most of us will assent to the reasonableness of the abstract proposition that the standard ought to be raised, but when concrete proposals are made regarding the addition of subjects to the programme or the omission of subjects from the programme, or when rigid marking at examinations would tend to cut down the number of successful candidates from our own schools, then we enter vigorous protests against high standards. An objection against raising the standard very much may also come from the university. A very high standard means a smaller amount of fees from students, and as time goes on, students' fees will become of greater and greater importance to the very existence of the university.

(To be continued.)

In the name of all you hope to know, cling close to what you know already.—*Phillips Brooks.*

COMMON FAULTS IN TEACHING CONSIDERED IN THE
LIGHT OF MENTAL SCIENCE.

(An Address delivered before the College of Preceptors, London, by the Rev.
Canon Daniel, M.A.)

THE critic who proposes to speak of common faults in teaching has no lack of matter to complain of, for it is difficult to move a step in education without committing some fault or other. We may, for instance, teach a subject, but not the child, or a child, and not the subject; we may teach the right class of subjects in wrong ways, or the wrong class of subjects in right ways; we may do too much for our pupils or too little; we may teach the class, as a whole, and not the individual, or the individual and not the class; we may attempt too much or too little; we may use a method, suitable at one stage of development, in teaching children who are passing through a very different stage; we may cultivate one side of a child's mind at the expense of another; we may, in short, commit mistakes in teaching anywhere and everywhere.

Now, there are various ways in which we may avoid mistakes. We may follow what appear to be the best examples. It has not been left for us to discover the whole of the secrets of education. Education is one of the oldest of the arts, if not of the sciences, and the experience of the world has taught us that certain methods of instruction are more successful than others. We may stand on the shoulders of our predecessors, and, while avoiding their blunders, appropriate their discoveries. Hence the enormous importance to the would-be teacher of studying the history of education, and of serving an apprenticeship in some school where he may at once enter upon the

possession of the highest form to which the art of education has been brought.

But there is something more wanted than good models, and that is an intelligent comprehension of the principles on which successful education, whatever be its methods, depends. Without such a comprehension we are liable to rob the best methods of much of their value, through the mechanical way in which, regardless of varying circumstances, we apply them; and we shall be unable, except by accident, to improve on the practice of our predecessors. I need hardly say that the extent to which intelligence is brought to bear upon education makes a vast difference not only in its results, but in the character of the work itself. The duller subject and the duller child become interesting when the higher powers of the mind are set to work to make the subject interesting and the child acute.

Now, what are the principles by which the teacher must be guided? I know of none that do not rest upon the laws of body and mind. We must conquer nature by obeying her. We cannot teach *what* we like, but only what a child is capable of assimilating. We cannot teach *how* we like, but only as nature will allow us to teach. In other words, all our methods are conditioned by what a child is, and a knowledge of child nature is indispensable to intelligent education. I do not propose, in the short time at my disposal, to attempt any general survey of the laws of mind, but I will single out a few here and

there to illustrate the close connection between theory and practice. This I do the more readily because I have found many teachers sceptical about the practical value of mental science. It is sometimes argued, in depreciation of the study of the science that underlies art, that a ploughman will not drive a straighter furrow for knowing Euclid, nor a cook make a better plum-pudding for knowing the chemical constituents of the ingredients. I admit the force of the argument as regards ploughmen and cooks, though I can conceive cases where the ploughman would be all the better for a little geometry, and the cook all the better for a little chemistry; but the work of the teacher is of a very different character from that of either the ploughman or the cook. It deals with much more difficult problems, in the solution of which rule of thumb, skill and the recipes of some educational Mrs. Beeton go but a little way.

I have said enough by way of preface. Let us come to business, and, in order that we may have some definite order of procedure, let us follow the ordinary classification of the human faculties.

We all know that attention is a condition, of all mental processes. We cannot observe, recall our observations, analyse them, classify them, combine them, or reason from them, without attention. And as it is without our own independent efforts in the acquisition of knowledge, so it is in teaching, which is, properly, only a mode of stimulating the efforts of our pupils. If our pupils are not attending to us, our labors, no matter how excellent, are thrown away. We are wasting our sweetness on the desert air. The pitcher is not beneath the spout. This last, by-the-way, is a most inadequate illustration, for a pitcher is the passive recipient of the water which flows into it, whereas the

child must be an active recipient before the stream of knowledge can flow into his mind at all. "We learn," it has been said, "only so much as we teach ourselves." We cannot transfer knowledge from our mind to the minds of our pupils as we could transfer some material object from one room to another. The pupil must do something for himself, and the first thing for him to do is to attend to his teacher, the next to attend to whatever his teacher sets him to do.

Now, I constantly find that teachers disregard this essential preliminary. They begin to teach before the pitcher is under the spout, and often continue to teach long after the pitcher has moved away. They forget that the human pitcher has power of locomotion, of expansion and of contraction, and that it has an unfortunate propensity to get from under the spout, or contract its mouth, even while seeming to be perfectly still. As a consequence of this propensity a large part of the instruction given in our schools never enters the pitcher; it is simply spilled. More serious even than the loss of information supposed to be conveyed by the teacher is the failure, consequent upon inattention, of the child's independent efforts to perform the task assigned him. If he gives but a corner of his mind to matters which demand the whole, his progress will be commensurate with his attention. Mr. Darwin tells us that "a man who trains monkeys to act in plays used to purchase common kinds from the Zoological Society at the price of five pounds each; but he offered to give double the price if he might keep three or four of them for a few days, in order to select one. When asked how he could possibly learn so soon whether a particular monkey could turn out a good actor, he answered that it all depended on their power

of attention. If when he was talking or explaining anything to a monkey its attention was easily distracted, as by a fly on the wall or other trifling object, the case was hopeless. If he tried by punishment to make an inattentive monkey act, it turned sulky. On the other hand, a monkey which carefully attended to him could always be trained." I will not pretend to say how much of the monkey nature there is in man, but there is evidently a good deal of human nature in a monkey. It is not only inattentive monkeys that are attracted by "a fly on the wall or other trifling object." Most of us have to deal with children whose attention goes out to flies and other trifling objects, more readily than to matters of importance. They are not absolutely inattentive, but unfortunately they attend to the wrong thing. They are under some spout, but it is the wrong spout.

There are two conditions of attention which are often disregarded—one negative, the other positive; one the removal of all sources of distraction, the other our rendering of the work in hand interesting. At every moment our attention is solicited by a variety of candidates all anxious for notice, and, as usual, the most clamorous is generally the most successful. The teacher will greatly increase his chances of success by reducing the number of his rivals. Like eastern potentates he should tolerate no rival near his throne. Instead of doing this he often goes out of his way to multiply them. It is an excellent practice in object lessons and science lessons to provide each pupil with specimens for personal observation and experiment, but there is this danger in the practice—the specimen may beat the teacher out of the field, and, though this might seem a desirable object, inasmuch as nature is, in her own department, the better

teacher of the two, yet there are moments when the human teacher ought to be heard, and when pupils ought to attend to *him*. To secure this we need special means for withdrawing attention from the specimen and directing it to the teacher at the right moment. Objects for examination, whether exhibited before the whole class or placed before each child separately, should be exposed only when needed, and should be removed as soon as done with. Every material object within the range of children's senses and fingers admits of an endless variety of observations and experiments, some of which are not of a strictly scientific character, and may be wholly irrelevant. I have known a teacher place her specimens inside an envelope laid upon the desk before each child. The specimens were taken out when wanted, and returned to their hiding-place when done with. This was an excellent artifice as far as it went, but, unfortunately, the envelope itself was made the subject of an interesting series of experiments on the conditions of stable equilibrium. An envelope has four sides and four corners, on each of which attempts may be made to balance it. It can be poised in the middle on the tip of a finger. It has a flap, which can be lifted at various angles. It can be made to stand by resting it on one side and the tip of the flap. And these and many other such opportunities were seized, to the great neglect of the subject of the lesson. In the absence of specimens, children will find convenient objects of distraction, and an inexhaustible store of experiments in an ordinary penholder in the resisting powers of the back of a book, in the motion of the cover of an ink-pot, in the examination of their fingers, to say nothing of furtive explorations, of the contents of their pockets. Whatever the cause

of distraction may be, you must remember that the greater the amount of attention given to other things, the less is given to you. The law of mental science is, the greater the area over which attention is spread, the less intense will it be on any point in that area. *Pluribus intentus minor est ad singula sensus.* My advice, therefore, is, do not rest content without obtaining the whole of your pupils' attention. Withdraw objects from observation as soon as they are done with. If they must be repeatedly examined provide some contrivance, such as a sheet of tissue paper, by which they may be covered when not wanted. Remove all objects that are not needed for the lesson. Keep the fingers out of mischief by insisting on folded arms; keep the eyes out of mischief by insisting on their being fixed on you. The attitude of attention favors the act of attention. The attitude is not enough in itself, and is often very deceptive. A child looks at you as if he were hanging on your lips as you unfold the use of the subjunctive mood, and all the time he is speculating whether there will be three or four eggs in the thrush's nest which he is going to rob after school. But the attitude of attention minimises the sources of distraction, and, by a curious reaction on the mind tends to arouse the mental condition desired.

I would recommend teachers, however, to depend less on drill than on the intrinsic interest of the subject and of the share taken in its investigation by the pupils. Make the lesson interesting and you will witness a miracle. The pitchers will run to the spout of their own accord; their mouths will expand; their necks will stretch out; their containing power will swell visibly. The fly on the wall will buzz for them in vain. The once-welcome barrel-

organ will be unanimously voted by them an obtrusive nuisance.

I pass on to lessons demanding the employment of the observing faculty, and here the commonest error I find is the neglect of observation. Children are not sufficiently required to use their senses. They are allowed to observe by deputy. They look at nature through the spectacle of books, and through the eyes of the teacher, but do not observe for themselves. It might be expected that in object lessons and science lessons, which are specially intended to cultivate the observing faculty, this fault would be avoided, but I do not find that such is the case. I often hear lessons on subjects that are not object lessons at all. The object is not allowed to speak for itself, eloquent though it is and capable though it is of adapting its teaching to the youngest child who interrogates it. The teacher buries it under a heap of words and second-hand statements, thereby converting the object lesson into a verbal lesson, and throwing away golden opportunities of forming the scientific habit of mind. Now mental science teaches us that our knowledge of the sensible qualities of the material world can come to us only through our senses, and through the right senses. If we had no senses we should know nothing about the material world at all; if we had a sense less we should be cut off from a whole class of facts; if we had as many senses as are ascribed to the inhabitants of Sirius in Voltaire's novel, our knowledge would be proportionately greater than it is now. Words cannot compensate for sensations. The eloquence of a Cicero would not explain to a deaf man what music is, nor to a blind man what scarlet is. Yet I have frequently seen teachers wholly disregard these obvious truths. They have taught

as though their pupils had eyes that saw not, and ears that heard not, and noses that smelled not, and palates that tasted not, and skins that felt not, and muscles that would not work. They have insisted on taking the words out of nature's mouth and speaking for her. They have thought it derogatory to play a subordinate part to the object itself. Like Bottom in the play, they have wished to play all the leading parts, from the Lion's to Thisbe's, with what result I need not say. Now in object lessons and science lessons the teacher must be content with the humble duties of a demonstrator. He must let nature teach for herself, and content himself with arranging the order of her teaching, getting his pupils to ask her the right questions in the right sort of way, securing opportunities for her replies to be fairly heard, recording her answers in intelligible and accurate language, and registering them in convenient forms for remembering. Hitherto he has overshadowed both nature and his pupil; he must be taught by mental science to know his place. There is a good deal for him to do yet, but he will never do much as a teacher until he has disabused his mind of the error that he is *the* teacher. He is only one of a crowd of teachers, and in nature's school he must be content with the post of assistant. Yes, head master though he be, he must come down from his high stool and let nature take his place.

In order that children may interrogate nature for themselves specimens should, wherever it is possible, be placed before each child and opportunities should be afforded each child to experiment, care being taken to restrict observation and experiment to proper times. A single specimen held up before a large class is not enough; it can be observed only with the eye, and with that very imperfect-

ly. An experiment performed before a class is not enough; it should be repeated, either at the time or afterwards, by each pupil. It is only in personal intercourse that nature gives up her secrets. She never tells the whole of her mind through the medium of others. We must know her personally and consult her personally. We must experiment for ourselves as we observe for ourselves, and we shall learn as much through our failures as our successes. There is this further advantage in personal experiment—the truths learnt are wrought into our life history, and made part and parcel of ourselves. They are converted from objective into subjective truths. We forget the statements of books, but we rarely forget the teaching of experiments which we have ourselves performed.

My next point is, that you can rarely observe any object well without having some object with which to compare it. Mental science teaches us that all our knowledge is of resemblances and differences, that all we can say of any object is that it is like some other object or class of objects or unlike them. It follows that in all lessons of observation and experiment we must have materials for comparison. Now, when teachers give an object lesson or science lesson I often find that they provide themselves with specimens of the object, or with experiments directly bearing on the scientific truth to be established, but they forget the need of illustrations for comparison and contrast. If they are giving a lesson on the sparrow they think they have done all that can be reasonably expected from them in providing a sparrow, whereas they will want a dozen birds besides; one with a different build, another with a different beak, another with different wings, another with different tail, and so on. If they are giving a lecture on oxy-

gen, they will need not only experiments on oxygen, but on a number of other gases that resemble or differ from oxygen. Here let me remind you that the closer the objects compared are brought together in time and space the more effective will the comparison be.—*The Educational Times.*

There is a stingy caution which will do nothing for fear of doing wrong and so does wrong all the time.—*Phillips Brooks.*

Idleness standing in the midst of unattempted tasks is always proud. Work is always tending to humility.—*Phillips Brooks.*

THE TEACHER'S INNER LIFE.

BY EMERSON E. WHITE.

[Read before the Ohio Teachers' Association in 1857]

MAN has an inner life and an outer life—a duality of existence. In his outer development, he is a creature of deeds and habits; in his inner, a being of ideas, emotions, passions and purposes.

These two existences of man are distinguished, in part, by the terms *conduct* and *character*. Conduct is the course of man's life in its outward visible flow: character, those distinctive qualities of soul impressed upon it by nature, by habit, and by experience. Real character is the soul modified by existence; conduct, the outward manner of that existence.

The connection between the inner and outer life of man is that of cause and effect. Man's outer life is but the partial manifestation of his inner, as the volcano and the earthquake are but the outward development of that internal force which has lifted up the continents, and scooped out the ocean's bed.

Man comes into the world endowed with faculties of thought, of feeling, and of volition—in short, a *living soul*. To these faculties life gives activity and growth. Every thought, every emotion, every impulse, every aspiration arising in the soul, leaves

its impress, and becomes a part of it. Man thus becomes a *human soul*.

Man is something more than the infant enlarged and intensified. The soul of man is the soul of the infant changed and modified by the experiences of life and the influences of Heaven. The human soul is not a mere canvas, upon which life throws her images of thought, of fancy, and of desire, only to vanish again and give place to its succeeding shadow. Every impression stamped upon the soul of man is fixed for eternity. Not a thought or an emotion of life, however trivial, will be lost. The soul of man comes into the world *naked*, but it shall enter eternity clothed with the robe of an honorable life, or the *fig leaf* of shame. The thought I am now thinking, the act I am now performing, the feeling I am now cherishing, shall live for ever, an inseparable part of my existence.

If a *post mortem* examination could reveal cicatrices of character, how many thousand scars would we find left in us from the wounds of appetite, of passion, and of sin? If some spiritual chemist, by the aid of retort and crucible, test-tubes and acids, could analyze the inner life of man, how

humiliating would be the revelation ! How great the number of faculties undeveloped ! How vast the susceptibilities of happiness and glory lying dormant ! How faint the traces of daily inner communion with truth and Heaven ! How fearful the preponderance of sensual appetites and pleasures ! How dim the approvals of conscience ! How deep the lines of care ! of mental sighs and tears ! In the soul of the vicious and dissolute, how hideous the variola pits of heart-conceived vices and debaucheries !

The inner life of the epicure would be fearfully distended into the one characteristic organ while the nobler and godlike attributes of his soul would be stunted and dwarfed. An analysis of his desires and cravings would sicken even the glutton himself with its revelation of mint-juleps, clam chowders, ox-tail soups, and marshes of croaking frogs !

Naturalists describe the polyp, an individual zoophyte, as a little animal consisting wholly of mouth and stomach. It is further stated that it suffers no inconvenience, further than the loss of its dinner from being turned inside out. When cut in two, each part becomes a perfect animal, as tenacious of life as the original. The polyp is the complete epicure. In symbolic writing, he would be the perfect hieroglyphic of the man who idolatrously makes his appetite his god, and adopts as "the first doctrine of his catechism, that the 'chief end of man' is to glorify his stomach and enjoy it."

The fop has been satirically defined as a biped consisting of a definite proportion of boots, necktie, collar, mustache and cane. The omission of any allusion to his soul is by no means a serious one, as the addition of its *analyses* would not materially affect the ratio of the several parts.

A fashionable woman, who has of late gained an unenviable notoriety, is said to be known at the watering places as the *lady of seventy-five dresses*. An inspection of her *inner wardrobe* would doubtless attest the appropriateness of the title ! And yet in that sphere the soul

"Must be clothed for the life and service above,
With purity, truth, faith, meekness, and love ;
Oh, daughter of earth ! foolish virgin, beware !
Lest, in that upper realm, you have *nothing to wear*."

But ascending from these distorted and monstrous types of human life to man in his nobler estate, how his divine image is effaced ! A faithful journal of even the *outer* life of every person in a given community, would present a fearful aggregate of unworthy acts, frivolity, and indolence, to say nothing of immoralities and vice. It is said that Augustus, a few moments before his death, asked his friends who stood about him, if they thought he had acted his part well ; and upon receiving such an answer as was due to his extraordinary merit, replied : "Let me, then, go off the stage with your applause ;" referring to the manner in which the Roman actors made their exit at the conclusion of a dramatic piece. How few persons at the close of life can ascertain that they have acted any part in life's great drama ! The diary of most men justifies the saying of the poet :

"Born to eat and drink."

It would be of great profit to the living to seriously ask the question : Has our life thus far been worth coming into the world for ? Are we living in a manner commendable for a reasonable being ?

An exact transcript of the inner life of a community, with every thought, every desire, every emotion, every impulse, every regret, every as-

piration, and every passion of every member of it faithfully recorded, would astonish and amaze us with its fearful accumulation of sensuality, appetite and lust; with its sad evidence that man, "invited by the exalted pleasures of the intellect, and the sacred affections of the heart, to come to a banquet worthy of the gods, because he has a few animal wants to supply, has stopped by the wayside to feed on garbage or to drink of the Circean cup that transforms him into swine." And yet this record is kept. It is written all over and through the human soul. It is woven into the very fibres of our existence. When life closes, it will be found that not an erasure has been made, or an item omitted.

My second point is, that the real influence and power of the teacher flows from his inner, rather than from his outer life; that internal character, this quality of manhood, as one has expressed it, is the true source of the teacher's success. The outer life is but the stream, the inner life is the fountain. Conduct is but the fruit; character, the tree. Every individual has a personality. We think of each other as personal existences. There is a positive vital force, a genuine personal substance, an overflowing *animus* or spirit, which lies back of man's outward life. What a man does, or says, but acquaints us with the man himself—a mysterious something, identified with, and yet independent of the natural body it inhabits. The outward conduct of man is but the medium through which the inner life is seen. You all, doubtless, remember the remark made of the Earl of Chatham—"Every one who heard him, *felt* that there was something *in the man* infinitely finer than anything he ever said." It was not the conqueror of Austerlitz, or the hero of Marengo, *as such*, that thrilled the armies of France, and

played with kings as with the men upon his chess-board; but it was the *inner* Napoleon—the *genius* and *spirit* of the man. Back of all a man says or does is the *man himself*—a genuine personal existence. It is this inner life, so mighty in influence, so irresistible in its charms, that gives personality to man and dignity to his manhood.

What a man *is* tells infinitely more than what he says or does. Indeed, all influence springs from a supposed reality. The lofty mountain, whose snow-crowned summit pierces the blue dome of heaven—the ocean, with its crimsoned waves rolling into or issuing from the rising or setting sun, awaken in the mind emotions of majesty and sublimity, because the one *is* majestic, the other sublime. As I have looked upon Niagara Falls, that glorious wonder of nature, and listened to the sublime roar of its waters, a mysterious voice in the recesses of my soul has told me, "There is the mirror of thy Creator's majesty!" And an inexpressible sense of His presence has awed me to adoration and silence. So, too, when we read or listen to the sublime flow of human eloquence, there seems to open up a region of thought, an oceanic depth of soul, too sublime for words, and too deep for utterance.

Who is a stranger to this experience? The very presence of a truly great and good man seems to exert a mysterious power. History tells of persons whose presence, by virtue of a secret pureness of essence, was aromatic to the senses. This conceit of the historian has more of truth than fancy. The *aroma* of man's inner life is perceptible to the senses of the soul.

I need but remind you of the fact that a truly cultivated mind cannot be hid. Language alone is a great revealer of the inner resources and capabilities of the soul. There are

elements in the most trivial conversation, which mark the man of culture and talent.

Let us now inquire, briefly, what are some of the more secret channels through which the *inner life* of man flows outward, and is revealed?

The first is the *temper*, that nervous system of network, which, when we least expect it, pulls off our mask, and reveals the inward workings to the outer world. It is the soul's publishing house, and no "Tract Committee" can arrest its issues. In the schoolroom, the temper will *tell tales*, and no formal decree can suspend its infallible bulletins, issued through all manner of impulsive movements and moods!

Another medium through which the inner soul looks out, is the *human face*—the open show-board where the heart hangs out all its wares for public inspection and scrutiny. The eye is of itself the open window of the soul—a *camera obscura* which catches all the images and changes within, and throws them upon the canvas of the outer world. Says Dr. Huntington, to whom I am indebted for many thoughts on this point, "The faces we love to look at, over and over again, must be such as are noble with moral dignity, and radiant with spiritual light, no matter about your Juno or Apollo." Said Chrysostom, speaking of Bishop Flavian, who had gone to intercede with the emperor for the rebellious citizens of Antioch, "The *countenance* of holy men is full of spiritual power." This kind of beauty, the moral beauty of our inner life, is alone pictured upon the retina of the human heart. "Beauty," says Emerson, "is the mark God has set upon virtue." Every act of truth or of heroism, every noble and divine impulse of the soul, adds a line of grace and loveliness to the face. "I have seen," said Charles Lamb, "faces upon which the dove of peace

sat brooding." On the contrary, if there is moral deformity within, no matter how classical the features of the face, the evil and unhallowed passions of the heart look out through its "silver veil," hideous and hateful. "Quite the ugliest face I ever saw," says Whittier, "was that of a woman whom the world called beautiful."

This principle is beautifully illustrated in the arts of sculpture and painting. These arts are based upon the fact that the human soul is revealed through the form, posture, and lineaments of the body. This was well understood by the old painters. In their pictures of Mary, in their pale Magdalens, the beauty of the soul and the affections, the holy light of penitence and love, sink into the heart of the beholder. Who that has ever looked upon Dubufe's celebrated paintings of the Temptation, and the Expulsion of our first parents from Paradise, will ever forget the *man*, Adam, and the *woman*, Eve, with their very thoughts, emotions, and inward struggles investing them as a garment.

Another of these spirit signs is the voice, whose tones, like Æolian lyres, are the very breathings of the spirit. The human voice in its compass and harmony, its cadences and euphonies, has a tone which flows unconsciously for every mood of mind or heart. Nor need we marvel; for it is a harp tuned by a divine hand for the symphonies of Heaven! The *influence* of the voice is familiar to all. In its magic tones there lurks a power strong enough to quiet the rage of a maniac. You doubtless remember the story of Miss Dix, that angel of mercy to the insane, quieting the ravings of the madman by the plaintiveness of her tone. Elizabeth Fry is said to have done the same thing at Newgate.

That the voice is not all harmony, I need not remind you. A sarcastic writer says of one of the queens of England, "She had the concentrated

spirit of a thousand cats." The *feline* qualities of her voice he wisely leaves to the imagination!

An aggregation of these spirit signs is represented in what may be termed the *manner*s of a man. The connection between the *manner*s of a man and his inward life is intimate. Manners have been defined to be "a compound of form and spirit—spirit acted into form." The manner in which Sir Robert Peel threw open the collar of his coat upon entering Parliament, is said to have indicated to an experienced observer the direction of the ministerial wind. To adopt again the language of Dr. Huntington:

"There is a sacred connection between the manners and the affections. The spinal cord is a telegraph wire with a hundred ends. But whoever imagines legitimate manners can be taken up and laid aside, put on and off, for the moment has missed their deepest law. Doubtless there are artificial manners, but only in artificial persons. A French dancing master, a Monsieur Turveydrop, can manufacture a deportment for you, and you can wear it, but not till your mind has condescended to the Turveydrop level, and then the deportment only faithfully indicates the character again. A noble and attractive every-day bearing comes of goodness, of sincerity, of true refinement. And these are bred in years, not moments. The principle that rules your life is your sure posture master. Sir Philip Sidney was the pattern to all England of a perfect gentleman; but then he was the hero that, on the field of Zutphen, pushed away the cup of cold water from his own fevered and parching lips, and held it out to the dying soldier by his side."

Whatever may be the means by which our inner life shines through its outward environment, of this, fellow-teachers, we may be assured: What is *in* us

will *out*, in spite of all our shams and coverings; that real character *tells*, and no hypocrisy can long conceal it. If we wish deceit, anger, irritability, and their kindred vices banished from our school-rooms, they must first be *exorcised* from our own hearts; if we would make our pupils truthful, gentle, kind and amiable, *we must travel this way ourselves*. The most potent instructions, and the highest influences of the teacher, emanate secretly, and rise silently from the inmost spirit of his being. From the teacher's desk, go out and surround every heart on the benches, spirit wires through which the teacher's inner life sends out its own vital currents to elevate or depress, ennoble or degrade. Through these wires flow unconsciously his inmost thoughts and feelings.

Our real influence in the school-room, assisted by proper aids and methods will be our *genuine personal substance*.

"Not the most eloquent exhortations to the erring and disobedient, though they be in the tongues of mer- or of angels, can move mightily upon our scholars' resolutions, till the nameless, unconscious, but infallible presence of a consecrated, earnest heart lifts its holy light into our eyes, hallows our temper, and breathes its pleading benedictions into our tones, and authenticates our entire bearing with its open seal."—*Ohio Educational Monthly*.

"There may be wisdom without knowledge, and there may be knowledge without wisdom. But it is he who possesses both that is the true philosopher."—*Robert Southey*.

Jesus was a patriot. That sentiment which makes so much of the poetry of the earth—the love of men for their native land—was very strong in His bosom.—*Phillips Brooks*.

THE FULLER STUDY OF GEOGRAPHY.

BY ARTHUR MONTEFIORE.

HISTORICAL GEOGRAPHY.

UP to this point I have treated mainly of Physical Geography, insisting that it can only be taught adequately by a teacher who is a scientific man. There remains that other great aspect which I have preferred to call historical geography. This would include the study of man as he appears to the geographer; the study of nations and politics as they are at present distributed on the earth's surface, and defined by geographical conditions; the study of the same in the historic past, in so far as geography is concerned; and the study—a fascinating study—of place-names (I exclude language as beyond the scope of the present purpose) as literary evidence of racial distribution, of social condition, of personal influence, and of the physical character of localities which may, or may not, have undergone change since the names were first conferred. Now, if the teacher of physical geography be thoroughly scientific, it is hardly to be expected that he is also as thoroughly literary and historical. Thoroughness is the offspring of specialisation, and specialisation leads one to concentrate attention on a single subject, or, at best, two or three closely allied subjects. If, then, we have been so fortunate as to secure the services of the natural science master for the teaching of physical geography, we should not be content with less than the services of the history master for the teaching of historical geography. It is probable that he will be best able to afford information, and, from his previous reading, to throw light on the condition of man past and present.

(It is true, however, that anthropology is a science to be treated scientifically; but, then, modern historical method claims to be scientific, too). He, certainly, will be best able to follow the expansion and contraction of nations, recent or remote, and give geographical influence its long-deferred due; and, since he is of necessity acquainted with language and literature, it is he who will the most easily trace the story of man and that of his environment from the literary land-marks left in place-names.

It is obvious that by this sub-division of the subject, and by entrusting its teaching to two instructors of different if not opposite types, there is risk that the unity of geography, properly insisted on by recent writers, may suffer loss. But I think that the mere gain of fuller and more informed teaching will balance this, even if the teaching itself is not its own corrective.

THE ENVIRONMENT.

On geographical conditions depends the growth of civilization, and the history of civilization is the history of man. The history of a nation is incapable of full interpretation without a knowledge of the influences which its geographical environment has successively exercised upon it. The presence or absence of some commanding physical feature has determined, not once only, but many a time, through the long series of ages, the separation or unification, the subjugation or the supremacy of a race. And not only this, for the physical character of a region has

given to the peoples which were cradled in it a direction to their energy, and settled the part they have played among contemporary races.

Without ignoring the personal equation, the fraction of effect which is due to ethnological character, it may be said that man is, as a rule, what his surroundings have made him. And just as the geographical environment is forever varying locally, so do we find the qualities and influence of nations ever differing. By a broad glance across the pages of history, beginning at the records of the civilizations of the Ancient World and continuing our scrutiny to the present time, we observe that the character of communities is intimately connected with the physical scene of their existence—so intimately, in fact, that we are enabled, from the large amount of data at our disposal, to involve a series of broad principles which the strictest investigation can only prove true.

These principles are the bones of the body: their evolution and application bring into play the highest of the reasoning powers; and the secrets which they are capable of yielding up can only become the property of those who add to a keen perception and a trained judgment a knowledge—absolutely illimitable—of the history of the human race and the varying natural conditions under which it has been so slowly enacted. The scope for inquiry, the opportunity for observation and reflection, and the necessity for clearness of thought and expression, are such that historical geography becomes an educative factor of great importance, and the more so because history cannot be fully written or completely understood without geography, and geography, deprived of its historical and political character, ceases to be connected with man, save in the very lowest possible relationship—the re-

lationship of the habitat to the animal.

But it is not my purpose now to dwell on the use and fascination which this subject has for the politician, the historian, or the man of science, but to suggest, briefly and roughly, to the teacher and the general student the lines on which their thoughts should travel when approaching this aspect of geography. These suggestions, if carried out with fulness, may possibly help them along a road which has many alluring but deviating paths.

THE ORDER OF STUDY.

The first aspect of historical geography to be treated is that which deals with the gradual discovery of the world, the slow development of the earth through the agency of man; and the influence which it had on those nations most intimately connected with that development. This will introduce the student to a "bird's-eye view" of the whole field, and enable him to understand the bearings of many points when he comes to a more detailed inspection in the sequence of historic time.

The next step is to trace the close relationship between the records of a race and the physical arena in which they were enacted, thereby revealing the continual and still continuing interaction between man and his environment—the characteristics which are the result of this ever-present bond. The third step would carry him yet farther in the philosophical consideration of the subject, to the geographical laws which have brought about national change, the waning and waxing of race and language, the migrations of peoples, the routes of invaders, the scenes of international struggles, all of which have been predestined, as it were by the finger of nature.

Having finished this stage, the

teacher will be able to devote time to the special consideration in detail of the influence of environment on separate and prominent races of the civilised world. In his previous and more general treatment of the subject opportunity will have arisen to have sufficiently dealt with the less significant races from which we can gather pearls for our complete chain; the present stage is one of special attention to those races and events which we encounter in the course of a liberal education, and which, as a civilised nation, we are more or less bound to observe.

And lastly—and I might almost say, firstly and always, there is the detailed study of the connection between history and geography which the records of Great Britain have to revail. This detailed study is not only necessary on the ground of completeness, or on the score of fertility of example, or of natural interest and consequent aptness on the part of the pupil, but it is emphatically necessary that the learner, who is the living exponent of conduct, should instil in those committed to his charge the virtue of patriotism, that love for the Fatherland, which is the highest heritage of its sons.

THE TWO LAWS.

To my definition of historical geography, I should like to add its two main laws: (1) physical geography and (2) ethnographical character; and, by tracing in a few instances the action of the first, suggest how the whole subject may be approached.

MOUNTAINS IN HISTORY.

In dealing with political or historical geography I repeat that the student will find that he cannot dispense with Physical Geography. It is indeed "the basis of all human activity." Let him for, instance, work out the problem of the influence of

mountain ranges on the settlement or intercourse of peoples. All along the mighty range which runs with but scant interruption from the western limits of Europe to the eastern shores of Asia, he will find a wealth of illustration of this principle—for ranges running east and west have exercised far greater influence, and proved more effective barriers, than ranges running north and south. The Himalayas will be even more eloquent than the Alps. But let him take the latter, and work out their influence on the political geography of Europe. For many centuries they divided the ancient civilisations of the south from the barbarism of the north. Although this is now reversed—the races north of the Alps and Pyrenees having achieved in modern times far greater things than the races south of that boundary (the Mediterranean was the key to the early civilisations), the mountain chain still affects the countries north and south of it. The Spanish, Portuguese, and Italians on the one side, and the Gauls and Teutons on the other, still preserve in sharp outline the idiosyncrasies of their races, and exhibit no tendency to fuse. Had this stupendous natural frontier not been in existence, such a state of things would not be possible. But, at the same time, the teacher must keep a sharp look out for the exceptions—for they are also educative—and be careful to define the limit of their influence.

The great exceptions are familiar. We all remember how Hannibal crossed over the Alps—the *summits* of the Alps, as some classical masters seem to never tire of saying, forgetful that, in this sense, the Latin *juga*, existing in the German *joch*, means *pass* and not *summit*. The names, too, of Alaric the Visigoth, Attila the Hun, Theodoric the Ostrogoth, Alboin the Lombard, Otto the

German, will recall memories of invasion even if they do not in every case spell ruin. And centuries later came Napoleon who, in his imperial way, actually constructed the magnificent road of the Simplon over a range 6,500 feet high! Lombardy and Piedmont proved no less accessible to him than the regions beyond the Rhine or the Moselle. Hannibal and the Goths and Napoleon made short work of the Alps when they meant conquest, and Alexander regarded the Sulimans as little when he climbed their heights and descended into the plains of the Indus to defeat Porus. Twelve hundred years later these mountains offered no obstacle to the Mohammedan hordes who swept over the north of India and opened a way for the Afghan dynasty of Delhi.

Nevertheless, the history of Italy and the character of her people have been largely moulded by her Alpine barrier. Even to-day she is compelled to be a naval power by a geographical fact. Peninsular Italy is not unlike a roof with broad gutters; the Apennines form so integral a portion of her. Her lines of communication—her railways and roads—have been pushed perforce by that range toward the coast, and, consequently, the sudden landing of a hostile foe would cut her arteries in twain, and prevent that circulation of troops, arms, and food, without which her defence could not be sustained. This simple geographical fact of the Apennines compels the country they dominate to have a "first line of defence" and become a naval power.

But mountains, after all, are largely negative influences. They have determined the limit of man's wandering: they have locked up in their deep valleys many tribes which have neither crossed the intervening spurs nor debouched upon the plains and

have thus been left behind in the great "Völkerwanderung" westward, and, behind too, in the march on civilization. Their long and lofty ridges—thousands of feet in height—and their great bulging bases—hundreds of miles in width—have deferred the fusion of races and suffered the development of national characteristics. And even when the Aryan wandered westward from his early cradle near that "Roof of the World" we call the Pamir—if, indeed, he ever did come thence—they guided his nomadic way, and ever and again in his migration said to him, in the language of Nature, "Thus far and no farther shalt thou go."

Yet it can be readily proved that mountains have not infrequently had a positive influence on man in his age-long development. Let me suggest but one instance, and take it from our own country—in our own familiar downs and hills. [And it may be as well to mention here that high regions can be regarded as habitable or inhabitable in the light of their geological origin as well as in that of their present geographical condition. For it may be shown that mountains and elevated areas either result from a mighty upheaval or are the relics of an enormously larger mass of land which has been sawn at and planed down and washed away by wind and weather. Their habitability or, at least, their greater and more direct utility to man in the past may be said to depend on their origin—on whether that lies in violent elevation or age-long depredation. Cataclysms have thrust up from sea-level vast masses of rocks and bent and crumpled them many ways, and then left the air and the rain to sculpture them into a thousand shapes. Such are some portions of the Alps (where, at a height of 10,000 feet, you can find traces of an old sea-floor), the Himalayas and the

Rockies. On the other hand the slow process of denudation has worn down huge domes of land and left us the harder rocks, it may be, as mere relics. Such are the Cotswolds, the Malverns and the famous and familiar Chalk Downs of England. The former—and the greater—result from violence, from Nature's throes; the latter—and the less—from gradual processes, Nature's patience. Is it not, in a very real sense *natural* that the latter should be more serviceable to man?]

To return to the Downs. On their smooth brows and rounded shoulders man has found, from times beyond history, a place of safety from his foes, from his own savage human kind; a refuge and a rest from his ceaseless war with the wild beast of the forest. On the grassy ridges of the chalk hills one may still find the flint axe-heads and spear-heads, the scrapers and cutters of Neolithic man; the barrows and earthworks of the early British; the fossa and vallum of their Roman masters. When the plains and valleys were given over to dark forest and miry swamp; when in tangled glade and peaty morass danger and disease multiplied, Man, as yet unhelped of civilization, found safety, health, and life on the breezy plateaux of the Downs, easy passage, and a ready home. There was no painful clearing of trees, no draining of flooded land, no danger of ambushade. For then, as for thousands of years before and even to the present time, the dry and porous soil of the Chalk bore little or nothing but its mantle of short, close grass. Bare, bold, dry, the long ridges of the North and South Downs, and those of the Chiltern Hills, proved of the greatest use to man in Britain when the wide Weald of Sussex was clasped close by trackless forest,

and the Fenland was an uninhabitable marsh.*

Here, then, is a suggestion for the fuller study of local geography.

REGIONS AND RACES.

Indeed, it seems that we may safely assert that geographical conditions, which might almost appear to be geographical accidents, will affect men so intimately as to re-convert the comparatively civilised into the comparatively savage. I will take an example from the New World. On the Eastern plains of North America the native appears to have slowly emerged from a primitive condition, and, in spite of the hindering influence of an open country (which by depriving a race of seclusion tends to weaken its solidarity and check its development), he became a "mound builder"—a maker of no mean citadels, a dweller in houses of wood, a tiller—rude, if you will, but still a tiller—of land. Now what made him drop back into the primitive hunter, the snarer of beasts, who dwelt in tents of skin and moved his home as he sought his food—a creature, in short, far below that which he had been? I reply that the cause is mainly that geographical accident—the increased geographical range of the buffalo. The nomads of the West, of the true "plains," as opposed to the prairies, gradually burned their way eastward and extended the open country to the Mississippi, and beyond. Before the flames came the buffalo, and when the flames had subsided he went not

*Even the eminences or islands that rose out of the Fens were of little use until the monks, industrious and zealous, applied organised labour to them: cf. Ramsey, Thorney, Ely, Crowland, and Peterborough. Note, too, that Camboritum (Cambridge) was part of the Roman system of coast defence.

back. Here was elbow room and a new pasturage. So with this eastern spread of the buffalo an abundance of good animal food came to the hand of the eastern native; and turning his back upon his stone hoes, he hafted his arrow-headed flint and sought the buffalo. From that moment he descended the social scale. And what the buffalo—which was not the least of the causes—began, the nomad who followed in his wake finished. The Agriculturist was worth the plundering, his land the fighting for, his women the carrying into captivity. And so we come to racial suffusion.

Space presses, but I should like to hint how we may study the great Civil War of America from a geographical point of view. In the first place, the local conditions of the Southern States—as to climate, soil, and configuration—were essentially favorable to plantations (whether of tobacco, cotton, or fruit). Next, on such plantations, slave-labor was pre-eminently useful—much labor at a small cost being the need. The force of this is evident when I add that slave-labor actually died out in districts where such work was not done, and this labor, therefore, was not required. The Appalachians may be said to have been a source of weakness to the South, in that, being unsuited to plantations, they embraced a district of free-labor. Again, when war broke out, the prolonged seaboard of the Southern States proved a distinct source of weakness. These states had not become maritime, owing chiefly to the absence of harbours, and the dangerous character of the coast; so down fell their commerce and resources. Then, once more, was there not the Mississippi fairly cleaving the Southern States asunder, and inviting the fleet of the North to come—and it

very soon did come—to dominate the river? Finally, the personnel of the Federal army was, in point of physique and number, efficient and superior. Here was a direct result of white labor and small farming in contrast to slave labor and large plantations.

Reverting once again to America, the history of the English-speaking race in North America may be divided into epochs of which geographical conditions determine the duration. There was the first period of about 150 years, concluding almost with the last century, during which the settlers struggled to make sure their hold on the narrow strip of land between the ocean and the afforested Alleghanies. Then they burst through the mountains and forests, and deployed upon the prairies to such good purpose that within fifty years nearly the whole of the great Mississippi valley was occupied. After a slight pause this human tide swept up to the arid Cordilleras, and passed over them to the Pacific; but the effort was arduous, and, in spite of the increased resources offered by science, the rate of progress infinitely slower than that of the middle stage. This, taken in conjunction with the similar epochs through which the English have gone in Canada—where the third stage has only recently been entered—may serve to note, with some precision, the stages of American growth, and it suggests a curious contrast with the savage, to whose racial existence the plain is deterrent. It might be of interest, also, to remember that, during the first stage of this development, the enormous stretch of swamps in the lower basin of the swift Mississippi, and the boreal conditions in the St. Lawrence valley, aided by river-falls and a high “divide,” had kept back the Spaniards and the French—prede-

cessors of the English—from establishing themselves in the core of the country.

Did space permit, I could indicate with much fulness this physical method of studying historical geography, but in this paper I am dealing with method generally, and must pass from point to

point as rapidly as possible. I would now, therefore, impress upon the teacher or student of geography that he will ignore a powerful handmaiden if he does not avail himself of the *evidence* of Philology, as far, that is, as it is connected with local nomenclature.—*The Educational Review*.

THE OLD SCHOOLS.

THE thanks of all readers are due to the gentle contributor who, in a recent number of the *Atlantic*, so daintily set forth the charms of the old-fashioned country school. It may not be unwelcome news to her and many others that the educational world is now going through a most wholesome reaction in favor of precisely the principles which underlay that venerable institution. Not that any one in those days thought much about principles in education—far from it. The old “district school” and “academy” were not built upon theories. They were the simple expression of the will of a sturdy community to give its boys and girls a chance—as good a chance as the community could afford to pay for. They sought their teachers where these could best be found, in the ranks of vigorous youth who were earning their way through the colleges of New England. They took in all the pupils who cared to come, of all ages and at all stages of progress, and sorted them out as best they could, in a terribly unscientific, but thoroughly effective fashion.

They had no curriculum, no notions of “time allotments” and “harmonious development” and “logical sequence” and the rest of it, but only a simple and direct way of getting children to read, write, and cipher at a very early age, and to be ashamed if they did it badly. Then—and

here was the great unconscious principle that the country school was demonstrating—wherever any pupil had a point of individuality to work upon some taste or some talent, there the teacher found his opportunity. The college youth, himself just waking up to the charm of literature or the fascination of scientific experiment, was led instinctively to pass on to his inquiring pupil some spark of the divine fire of original study. The close personality of the relation gave a power to the teaching which no mechanical system could ever attain. It was the method which the experience of the world, from Socrates down, has shown to be the only effective one—the method of direct impact of one mind on another.

Under this system, which was no system, the mind of the pupil blossomed out into the most vigorous growth of which it was capable. It never got the ruinous notion that a machine was going to do its work for it; there was no machine. If the teacher had anything in him, it was called out by the fresh, unspoiled enthusiasm of the scholar. There was no such thing as “getting through” the country school. The pupil went there term after term, year after year, simply demanding, as did the pupils of ancient Greece and those of the fair early days of the mediæval universities, whatever new the teacher of the moment

had to give. There was no "course" because there were no limitations of subject or of time. In that procession of active youth coming from the larger life of the college, there was sure to be, sooner or later, some representative of every subject of study. The strain on the personality of the teacher was immense—no reader of Elsie Venner can forget that—and it produced a response. Individual answered to individual, and out of this give-and-take came originality.

Then there was a change. All this was found to be unscientific. The method must be made more conscious of itself. M. Jourdain must be made to see that he had been speaking prose all his life, and to realize what a fine thing it was to speak prose. There arose a being whose shadow has since darkened all the land, the "educator." To be simply a teacher was no longer enough; we must have educators, and that quickly. This hodge-podge of pupils of different ages must be broken up into "grades." Every pupil belonged in a grade and there he must go and stay; if, at the given time, there were no grade into which he precisely fitted, so much the worse for him; away with him into the outer darkness!

The grade school became the idol of the educator. It commended itself to all that race of men who are captivated by organization, and to whom a system is a precious thing. Give us only a system good enough, and enough of it, and the individual may be swallowed up in it without fear of harm. No matter whether teacher or pupil has anything particular in him the system will do the business. So for a generation we have had the graded school in all its beautiful symmetry, and what is the result? Our community wakes up suddenly to the conviction that the youth of to-day, the product of the educational mill, is not better than his fathers. He has

heard of more things, but he is not better able to take hold of a thing and do it than his grandfathers were. There is no intelligent college professor to day, who would not rather have to do with a rough-finished, sturdy lad, who had tumbled up somehow by his own wit and energy in the irregular give-and-take of a country academy, than with a youth of equal natural parts who has been taught to rely upon the machine to give him what he is to have.

Let any one study the recommendations of conventions and committees for remedying present educational ills, and he will see that they are all in the line of a return to the methods of the country school. Half-yearly promotions, liberty to "skip a class," some freedom in the choice of studies, the widening of the roads leading to college, more time to be given to the individual pupil, a chance for the teacher to take a year off for further study, less unreasoning repetition of work already done, that dull pupils may be pulled along while brighter ones are kept back,—all these things remind us precisely of the conditions of the country academy a generation ago. Another sign is the rapid growth of private schools, where the similarity is often still greater, and whither boys are sent in the hope that they may escape the mechanical process of the city public school. Everywhere we are meeting the demand for a more general recognition of the individual. The institution, it is being seen, will not do the work. After all, it is the teacher who affects the pupil, and we are coming more and more to learn that the teacher, like every other artist, is born, not made,—least of all made by machinery. Let us give the old country school its full share of credit in bringing about its healthier tone, for it lives still, and long life to it!—*Atlantic Monthly*, April, 1894.

A TEACHER'S DIFFICULTIES.

THE teaching profession is exposed to more disagreeable, humiliating and exasperating experiences than any other. Official supervision would be tolerable even if severely exercised by inspector, plus chairman, plus half-a-dozen zealous members of committee. But when there is added to this hydra-headed form of control the fault-finding of say half a hundred parents, guardians, and relatives, it may easily be understood that a teachers life is capable of becoming a most unenviable one. But we do not propose to discuss these things as if they were difficulties. As matter of fact it is usually found that a few year's experience enables a teacher to acquire the happy tact of brushing past the annoyances he encounters, or he becomes quite callous against their power to pain. There are, however, real difficulties in the work of teaching that experience only renders more trying. The manifold and manifest failures in the profession prove this. Many who do not absolutely fail, or to whom no way of escape from their position presents itself, drag along a miserable existence, resulting from their inability to cope with these difficulties.

Nowhere may a man be more tormented than in a schoolroom. A teacher's life is really a paradoxical one, being largely spent in combining opposites and harmonising contraries. To begin with, he must learn to teach and rule at the same time. His mood must be one of cheerful kindness without degenerating into good-natured pithlessness. He must condescend to the lowest powers of child-life, and also be to every pupil the embodiment of infallible judgment and unbounded intellectuality. Constant intercourse with his scholars creates familiarity, but there must be

no encroachment on their submission and respect towards him, or relaxation of rule on his part. In his work he must keep exactly to the defined track, yet guard against mechanical drudgery or mill-horse routine. Each day's teaching must be cut into slices like a loaf of bread, but every lesson must be a finished whole. The teacher must make his instruction so simple that every child may take it in, but he must also develop the faculties by exercise on more difficult material. He must excite emulation, but repress jealousy. His praise must never foster conceit, for the boy-bantam is a most objectionable little person to deal with. His blame must not rouse resentment, or drive to sullenness or despair. He must refine and restrain the coltish temperaments of his pupils without checking the free flow of natural spirit. He is required to make indelible impressions on susceptibilities as soft as wet plaster. In finding motive power the teacher has constantly to be choosing between coaxing and force. His class-room is probably overcrowded, but he has to discriminate individual peculiarities, and work at once on a class as a whole and on its component units. Perhaps the greatest difficulty of all is to determine whether morality or intellectuality is the more important aim of his work, unfortunately the latter often far outruns the former. Conscience says to the honest teacher:—"Cure in your scholars meanness, selfishness, indolence, cowardice, and create their virtuous opposite, and never mind percentages or reports. The Educational Powers appealing to the teacher's self-interest, say:—"Cure dulness, ignorance, bad memory, and create receptive and retentive, and reproductive mental powers. To which ever side the teacher may choose to direct his

chief force, he is expected to produce equally excellent results from most unequal materials. Many a "sow's ear" is given, but a "silk purse" is required. Every valley must be exalted and every high place brought down to the dead level of uniformity. Wood, hay, stubble must all alike be prepared to stand the same trial by fire with the gold, silver and precious stones. Children of the most diverse characters and temperaments, whose homes, haunts, and habits are widely different, must, by the teacher's manipulation, be made to fit into the educational mould with perfect exactness. Together with all this every teacher has his "peculiar" pupils, the offspring of more peculiar parents, the treatment of whom breaks down all rules. Often wilful, stubborn and defiant, these darlings must not be punished.

As to the amount of knowledge required in a teacher there is a popular notion that very little will suffice. The standards syllabus certainly appears simple enough in its requirements. But every practical teacher knows that to carry out the syllabus faithfully really requires thorough knowledge of many text-books on each subject, and that a teacher must keep abreast of the latest works. Moreover, a teacher must excel in every branch of learning. To use a Hibernianism, he must be a specialist in nearly a dozen subjects. The lawyer, doctor, and preacher may narrow down their studies to legal, medical, and theological works respectively, but not so with the teacher. He is not free to determine even the relative value of the various subjects, but must be willing and capable to teach each and all of them like an expert. He must be prepared to supply a voracious appetite for quantity, and an imperious demand for superlative quality. In view of these difficulties

it is not a matter for wonder that so many fail in the profession. One is rather inclined to ask: "Who is sufficient for these things?" Luckily there is a contrast. There are teachers who are so happy in their calling that the "rod of empire" would not tempt them to, resign their work. With a healthy body, a buoyant spirit and an indomitable will all things become possible. The teacher who holds a high ideal of his profession, and who is filled with a true sympathy with youthful life, finds even more than the average of happiness in his daily duties. The man who can retain a happy youthful spirit, and who can "boud up the stairs three steps at a time" will have very few cloudy days to depress him. Of course every teacher is ready to think that he has the "hardest cases." Be it so; skilful doctors like to tackle bad cases. Let us likewise concentrate our thought, patience and effort on our difficulties and we shall surely overcome.—*The New Zealand Schoolmaster.*

THE TRAINING OF THE YOUNG IN THEIR DUTY TO THE STATE.—We have very little need for formal text-books and didactic methods; the plan should rather be informal and indirect; it should be mainly practical; and the practice must begin in the life in the midst of which the pupil is actually living—the school and the home. We learn to be patriotic by doing patriotic things, and Mr. Bridge hit the right nail on the head when he urged us to begin by making the pupil patriotic to the school and the school community by giving him patriotic things to do. As to what should supplement or follow this, opinions were more varied; but every one urged the use of history, and in particular, when possible, local history.—*The Journal of Education.*

THE WORTH OF PUBLIC ORDER.

THE world has suffered from few things more than from faulty antitheses. They are the more harmful because of the ease with which they pass into currency as mock proverbs, to hold the ear and confuse the brain. Take for instance the saying: "To err is human, to forgive Divine." Error is distinctly inhuman, and every error in principle is sure to prove the source of a thousand inhumanities. Human nature is always falling short of its own true character when it falls into error. It is true that the baser self in us tends to make our error easy to us. But to identify that baser self with our real humanity is to set aside the positive declaration of Paul to the contrary: "For the good which I would I do not: but the evil which I would not, that I practise. But if what I would not, that I do, it is no more I that do it, but sin that dwelleth in me."

Another of these vicious antitheses is that which sets order over against liberty, assumes that every plea for liberty is taking ground against order, and that those who speak for the right of a man to make what he will of his own life, must be in some kind of sympathy with anarchism. Now anarchism and socialism are legitimate antitheses. No man can accept the one without rejecting the other. But the order with which socialism tries to become identified, and the liberty with whose name the anarchist masquerades, are not antithetical but correlative facts. Each implies the other and when we aim at either to the exclusion of the other, we miss what we aim at.

The socialist must fall short of the truest order, because order is spontaneous, is the direct expression of liberty. An order imposed from without is the order that "reigns at

Warsaw," or used to reign in Naples under King Bomba. That order enlisted all the spontaneous instincts against itself, and undermined government at its very foundation in the popular will. To this day Italy suffers from the terrible reaction against all established government, which honeycombed Naples and Sicily with secret societies, and made antagonism to law a point of honor.

Nor would it make much difference whether the despot is one man or a million; he who sets up a rule which rejects the natural instincts of free personality makes sure to extend and perpetuate disorder and lawlessness, socialism, by its unnatural equalization of every kind of capacity, its paternal meddlesomeness, and its rigid rules of social life, would provoke a bitter antagonism to all government. It would do this especially among the minds most capable of social initiative and original action. The finest and best intellect of the world would be driven into rebellion by the reign of the average man with his low ideals.

The same principle applies equally to anarchy, for the anarchist misunderstands liberty as much as the Socialist misinterprets order. Even in the simplest and most rudimentary sense of the word, liberty would be impossible under anarchy. Take away all formulated and permanent authority, and no man possesses any "liberty," except what his muscular strength and his wits suffice to defend. There would be a renewal of that "conflict for existence and survival of the fittest," which is but another name for savagery. Out of such a chaos would emerge the new beginnings of a society in the shape of a community of slaves and slave-owners, such as we find in the early stages of civilization.

To escape anarchy, the rule of any despot would be welcome.

But in the highest sense of the word liberty, anarchy has no room for the conception. The truest liberty is not the power to choose between good and bad, between right and wrong. It leaves no room for such a choice. It is the complete formation of the will to what is good, which leaves no room for a choice of the evil. It is character, not act merely. The simplest human illustration of it is what is called "being in love." When a man is in that state, he most wants to do what he cannot help doing. Will and nature, the unconscious depths and the conscious surface of his being, are perfectly at one. He is entirely free, and yet with a freedom which leaves him no choice.

So in the sphere of politics; the highest liberty is found when the mind so loves righteousness and order as to freely accept these in their visible expression, without a thought of choice between them and their opposites. And this is the nature of free government. It is the expression of a people's will, not as halting between authority and anarchy, but in love with authority with a true lover's passion. It is most free when no choice but one is possible to it.

The anarchist, indeed, uses expressions which resemble these. But for the people or community he puts the individual, and his liberty gets no farther than acts of choice. He does not conceive of the commonwealth as "one mighty person," in Milton's phrase. He knows of no personality save that of individual, and for the individual he claims the right of choice between rule and no rule. The farthest he gets from the individual is to the recognition of the mob. Prince Krapotkin concedes that in some emergencies it might be necessary to extemporize government, to meet a social emergency. As if to say, "We

object to other judges, but own to Judge Lynch." No American needs to be told what horrible barbarities have been perpetrated by just such popular uprising as our anarchist would accept as the finest substitute for permanent authority. Anarchy would keep the sails spread, but cut away the helm. It would leave the ship at the mercy of any sudden gale of passion, by which men are carried out of their reason and their humanity, are pervaded with the spirit of the mob, and take their share in things which are sure to prove a life-long agony of remembrance to the best among them.

The State is the gift of God, and rulers and ruled alike hold their place in it by his grace (*Dei gratia*). He by his spirit awakens and cherishes in men the love of order and of liberty, to which the State corresponds. He makes each people a political personality, by giving them "the will to be one" people in distinctness from all others. He trains their wills and forms their characters to the unqualified desire for righteousness and its embodiment in authority. It is by his delegated authority that rulers govern, and every delegated authority is limited by the very fact of its delegation. The State, therefore, may not usurp over men a reach of authority which would set aside their personality or ignore their right to make of their lives what they please. Least of all may it establish and enforce, by socialistic legislation, the judgment of the average man as the law and rule of social life, in matters not proper to its own sphere.—*The Sunday School Times*.

Another man's life may be the noblest inspiration or the heaviest burden according as we take its spirit into our spirit, or only bind its methods like a fagot of dry sticks upon our back.—*Phillips Brooks*.

THE POSSIBILITIES OF EDUCATION.

EDUCATION, from one point of view, is a debt which the adult generation owes to that which is to succeed it. This civilization to which we have attained, these general ideas, these intellectual resources, these moral principles, these habits and customs of proved utility—how are they to be passed on to those who are to succeed us? By education—that is to say, by mental contact and moral sympathy between those who know and those who as yet do not know. That is the problem in its most general aspect. Here we may make two reasonable assumptions: the first, that all we have learned the rising generation may also learn; the second, that possibly, nay probably, it is not worth the while of the rising generation to learn all that we have learned. We cannot teach our children more than we know, but we can teach them less than we know, and so leave room for their own independent acquisitions. It behooves us, therefore, to sift our knowledge and whatever else we have to impart, and consider very carefully what is worth passing on and what is not. Much good, we believe, would come from a serious and earnest facing of this question: What should I teach or have taught to my child in its own best interest?

Things which we ourselves have learned, perhaps with considerable effort or at considerable cost in other ways, we are apt to attach a fictitious value to, simply because they have cost us dear; but the spirit of virtuosity should not enter into education; let the child become a *virtuoso* after his own fashion later if circumstances lead him to do so, but meantime let our chief effort be to give him a free and healthy mind in a free and healthy body.

One thing is certain. every child, every human being, wants the full use of his senses and other natural faculties. Eyes were made to see with, ears to hear with, vocal organs to speak and sing with, and hands to feel with. Any system of education, therefore, that is inspired by true benevolence toward the child will start by taking stock of his natural endowments, so as to correct, as far as possible, any defects that may attach to them and provide for their fullest development. Children are often far from perceiving the benevolent intent in the systems of education to which they are subjected, and it is little wonder, in general, that it should be so. But, if an effort were being vigorously made to carry every natural faculty they possessed to its perfection—to make the eyes quick and true, the voice sweet and full, the hearing sensitive and discriminating, the bodily movements vigorous and graceful and so on—the beneficence of the process would impress itself even on the juvenile mind, and thus half the battle would be gained, for we want the children's confidence before we can do them much good. Nothing, we believe, would do so much toward the development of the all-important quality of self-respect as a careful physical training. It would, on the one hand, promote individuality, inasmuch as the child could be made to feel what he or she was capable of individually, and on the other, it would promote a true comradeship, as it would awaken a consciousness of that common physical nature, with its varied powers, of which all partake. Here, therefore, is a part of education about which there can be no mistake—a preparation for perfect living in the physical sense—that perfect living which

economizes both mental and moral force, and places the individual in a position of advantage for the accomplishment of all the ends of life.

Instead of seeking as we do now to see how much we can cram into youthful minds, or in other words how much of the elastic force of the brain we can destroy—for that is what it comes to in at least a multitude of cases—we should consider all so-called knowledge contraband of the childish mind until its assimilable character has been fully demonstrated. When we are satisfied that it will act as food and not as the mere stuff-

ing of the taxidermist to bulge out the intellectual nature into a conventional shape let us impart it, and not before; but do not let us give too much even of food, remembering that the animal which goes in search of its own food gets the highest and best development, the most ingeniously adapted structure, the widest range of faculty. The most fatal fault we can commit is that of unduly taming and domesticating the mind, so to speak, so that it expects to be fed by others, instead of going abroad to see what the universe will do for it.—*Popular Science Monthly for June.*

DEPARTMENT HIGH SCHOOL TEACHING.

THE day of the all-round school-master has departed. He never will be seen again. The domain of knowledge has widened so that it is next to impossible for one person to acquire a teaching mastery of the technicalities and the general facts of more than one main subject. To-day the world exacts far more from its teachers than it did a century ago. Superficial knowledge has but slight market value now. As a rule, the teacher whom we seek for our boys and girls is the teacher who knows one subject well, rather than many subjects indifferently.

But while this tendency may be quite natural and inevitable, it is of first importance to remember that this principle of selection and of arranging the work of teachers has a limit. It is not the object of our high schools to turn out specialists. Their purpose is to give our young people a general view of the world, to give them a slight acquaintance with, or at least an introduction to, each department of knowledge. The

present custom is to have the pupil take a peep through the small but powerful glass of each of several specialists, and then to combine these views, possibly unduly magnified and generally unrelated, into a general view of the world and of the realm of knowledge. The danger is, that the young person, in thus combining these several smaller views, will not get so comfortable, so wholesome, so philosophical a view of the whole as if he had a teacher of less intensive and of more extensive knowledge. It is not the amount and clearness of the pupil's knowledge which is the main thing. It is the way into which he settles of looking at things, the attitude of mind in which his studies place him, which is the great matter.

The teacher who teaches nothing but mathematics may achieve the best mathematical results, and the teacher who teaches nothing but literature may achieve the best literary results. But will the resultant effect on the pupil be as wholesome as if the rigidity, and inevitableness, and

dogmatism of mathematics were tempered, and modified, and fertilized in the person of the instructor by the broader, the more suggestive, the more inferential and persuasive spirit of literature? In other words, is not the ideal instructor for our young people the many in one rather than the one in many?

The conditions of the scholarship market are such that there may not be much practical utility in discussing the above point. But there is one phase of this matter which some superintendents and high school principals ought to consider anew. In some large schools a strong effort is made to concentrate, for example, all the algebra in the hands of one teacher, all the geometry in the hands of another, the first year Latin in the hands of another, etc., etc.

Now, whatever may be maintained on the general subject of specialized teaching, it seems to us that this excessive narrowing of departments is greatly to be deprecated. Granting that it is the best economy to have, say, two teachers attend exclusively to mathematics, it certainly is not best on any broad grounds, to let one take all the algebra and the other take all the geometry. Of course, the mere mechanical management of the school is facilitated by this arrangement. But clearly it is not best for the pupils, supposing the teachers to be of equal mathematical capacity. The narrowing effect on the teacher of going over and over the algebra, of confining her vision and thoughts to that one groove, becomes a serious impairment of her efficiency which cannot be balanced by any increase of her acuteness in algebra, or by any mere convenience in running the school. The same is true of the teacher who confines himself wholly to geometry.

The highest good of the pupils,

which of course is the paramount consideration in all school arrangements, is not conserved by this plan. Each teacher would do better work in algebra if she had some geometry work to do with it, and she would do better work in geometry if she had some algebra work to do with her geometry. The fact is that the teacher who does not know any more about herself and her needs as an efficient teacher than to be willing to grind over nothing but algebra, or nothing but geometry, week after week, and month after month, thereby shows conclusively that she cannot be a successful teacher of either subject in the highest sense of the word. The case is similar in Latin. The teacher who can get his or her own consent to settle down to hear a succession of first year classes go over the same course of exercises month after month and do nothing else, at once proclaims himself a failure; and the principal who will permit or require a teacher to move or rather to coagulate in this one narrow rut fails to realize the deadening effect of such routine and the necessity of growth in the teacher if the pupils are to be well taught. It is unphilosophical and unreasonable to restrict teachers to such a treadmill against their wills; and if they wish it they give an imperative reason for challenging their worth as teachers. A teacher who is fit to teach Latin at all should have work in different grades instead of doing all her work in one grade.

In history the same principle holds true. The man or woman does not live who can withstand the benumbing effect of being obliged to go over and over month after month and year after year the beginner's course in history. The main facts may become more and more familiar, but the teacher loses more and more all idea of perspective, an idea that can-

not be gained from manuals or elementary works. By being kept in this narrow groove many a teacher has gone to seed before she has fairly budded.

In natural science and in literature the material to be handled is so varied and extensive, each acquisition leading so irresistibly to higher and broader views, that the danger of dwarfing the teacher is slight. But in mathematics, in history, and in the

languages, in order that teachers shall grow they must have a variety in their daily work which it is the tendency of the time to deny them.

The department system of instruction may be necessary, even advantageous, but it is to the last degree important that each department shall be made as wide as possible and the teacher have that variety of work which is essential to life and growth. *Intelligence.*

PUBLIC OPINION.

ROME AND PUBLIC SCHOOLS.—The newspapers, which sung songs of triumph over the alleged conversion of the Church of Rome to the American public-school system, must already have discovered that they were rather hasty in coming to that conclusion. The case of the Faribault schools and some other things fully prove this to be the case. The *Guardian* said at the time that the Church of Rome would not co-operate with the public schools of the United States any further than it can do so to the advantage of its own interests. The guarded and somewhat ambiguous language used by the papal representative clearly showed that this was the case. Non-sectarian schools are to be tolerated where Church-schools are impossible. The Church is willing to co-operate with the State in education if the State will carry out the policy of the Church. Satolli said: "The Catholic Church in general and especially the Holy See, far from condemning or treating with indifference the public schools, desires rather that by the joint action of the civil and ecclesiastical authorities, there should be public schools in every State."

Of the fourteen propositions read by Satolli to the assembled Roman Catholic prelates in New York in October last, the first proposition is:

"All care must be taken to erect Catholic schools, to enlarge and improve those already established, and to make them equal to the public schools in teaching and discipline." (Prop. I.)

"We enact and command that no one shall be allowed to teach in a parochial school who has not proven his fitness for the position by previous examination. No priest shall have the right to employ any teacher, male or female, in his school without a certificate of ability or diploma from the Diocesan Board of Examiners." (Prop. III.)

There is no indication here of a purpose to give up parochial schools, although special credit was claimed by Archbishop Ireland for loyalty to the public schools. The Roman Catholics find fault with the public schools for not teaching religion, but they mean the Roman Catholic religion, for while complaining in this way they oppose the reading of the Bible or the teaching of any religion but their own. In proposition eight

Satolli uses these offensive words to all Protestant supporters of public schools :

"It was held for certain that the public schools bore within themselves a proximate danger to faith and morals, because in the public schools a purely secular-education was given, inasmuch as it excludes all teaching of religion, because teachers are chosen indiscriminately from every sect, and no law prevents them from working the ruin of youth, so that they are at liberty to instil errors and the germs of vice in tender minds ; likewise, certain corruption seemed to impend from the fact that in these schools, or at least in many of them, children of both sexes are brought together for their lessons in the same room."

The representative of the Pope certainly should know that the records of the past show the moral character of Protestant parents and children to be not by any means inferior to that of Roman Catholics. Now, contrast this complaint of the papal ablegate, about the want of religion in the schools, with the following statement

of Bishop Keane, the rector of the Catholic University, who says :

"Various plans have been suggested for devising a system of Christian teaching which would suit all classes of conscience . . . some sort of compromise Christianity, a minimized Christianity, containing so little of distinctively Christian dogma that no one could find anything in it to object to. Such a system cannot possibly succeed. . . . Unbelievers will not accept it. Christian believers cannot accept it. Minimized Christianity can be no substitute for the Christian religion."

There is no mistaking this language. The Church of Rome does not want the great truths of religion revealed in the Bible, taught in the public schools. In reading the utterances of Roman Catholic theologians, one has always to remember that by Christianity they mean the unscriptural teaching of the Roman Catholic Church ; and by immorality and irreligion they mean the refusal to accept their system and the dogma of papal infallibility.—*The Christian Guardian*.

NOTES FOR TEACHERS.

RADCLIFFE COLLEGE.—As soon as the Massachusetts Legislature can take the necessary action, the "Harvard Annex" will be no more. Or, to speak closer by the card, "The Society for the Collegiate Instruction of Women" will have ceased to exist, and Radcliffe College have taken its place. This decision was reached last week by the authorities of both institutions. The result will not be co-education in the full sense of the word. The girls continue their work in their own buildings, pursuing their regular courses under their own instructors and receiving diplomas from

Radcliffe College. These diplomas, however, will bear the seal of Harvard and the signature of Harvard's President. The Visitors of Radcliffe College will be the President and Fellows of Harvard, and instruction will be given only by those whom the Visitors approve. For the past fourteen years the "Annex," as it is popularly called, has run its independent course, although its teachers have been Harvard professors and its courses similar to those in the University ; it has never had authority to confer degrees, and has simply given certificates instead. Now the diplo-

mas of Radcliffe College will have a value of their own.

It is interesting to know how the college obtained its name. Many wondered why it was not called Agassiz College after the President of the Corporation, Mrs. Elizabeth Agassiz, and some even suggested that it should be Longfellow College. But, as is well known, whenever a college is named after a living family, people are very apt to suppose that that family will look after all its needs, and its growth is therefore hampered by the lack of benefactors. When it came to choosing a new name for the "Annex," the proper thing seemed the conferring of the honor upon the first woman whoever made a gift to Harvard College. This decision was easily settled, but it was quite another thing to ascertain the facts regarding that first woman. It was found that in 1643—just 250 years ago, be it noted—a gift of one hundred pounds had been made to Harvard by Lady Anne Moulson, of England, that sum hav-

ing been sent to Thomas Weld, pastor of a Roxbury church, to remain as a perpetual stipend for and toward the perpetual maintenance of some poor scholar at the institution. Having found out this fact, Mr. Andrew McFarland Davis, who recently received the honorary degree of Master of Arts, on account of his gratuitous genealogical researches in behalf of the College, and Mr. Henry F. Waters dug deeper into the archives of the past and discovered that Sir Thomas Moulson, knight and alderman of London, died in 1638, leaving part of his estate to Dame Anne, "his loving wife." Then in the widow's will, approved in 1661, was found a bequest "to my nephew Mr. Anthony Radcliffe, of Buckinghamshire, eldest son of my brother, Mr Edward Radcliffe, deceased." This shows that Lady Moulson's maiden name was Radcliffe, and thus was decided the name for the new institution.—*The Critic*.

GEOGRAPHY.

GEOGRAPHY AND MAP DRAWING.—I entertained for many years a prejudice against geography as a school subject. It seemed to me a mere collection of facts, wanting alike in organic coherence and in methods of its own. The only excuse for this serious mistake is furnished by some of the text-books of geography, which are encyclopædic, devoid of suggestion, and dominated by the idea that whatever is not taught in school is knowledge lost for ever. The writers of school manuals forget that the merchant has his atlas, his gazetteer, and often his encyclopædia. Where his recollection of lessons given long ago in school is faint, he can im-

mediately supply himself with the information wanted. The schoolmaster will have done his part if his pupils have a good general notion of the world, a particular knowledge of certain parts of the world, and a fair stock of curiosity about unfamiliar countries.

I was, in the end, converted by my own boys, to whom I often address Wordsworth's lines:—

"Could I but teach the hundredth part
Of what from you I learn!"

One and all they took to geography like ducks to water. Map-drawing was their favourite in-door amusement. They learned from their own

maps the shape and size of the chief countries, and the position of the great cities. It became a favourite game at meals to puzzle one another with hard geographical questions, such as: Name the chief American cities which begin with M; or, What places would be passed through by a straight line drawn from London to Moscow? The map led them on to elementary astronomy; it taught them to draw to scale, to lay on colours, to letter neatly, and in a certain degree to keep their fingers and papers clean. This last remark needs explanation. I don't mean to claim more than this, that the exigencies of map-drawing sent the boys many a time to wash their hands when public opinion was not operating. How often have I seen the wet afternoon beguiled with atlas and pen and paint-brush! Let me here record my gratitude!

Map-drawing, and the various inquiries which sprang out of it, were one of the chief means by which these particular boys developed their own faculties. Not very much was done for them by parents or schoolmasters. They did it for themselves and for one another.

Geography and map-drawing were in this case associated with collecting and elementary astronomy. In the school it would be well to make the ties more strong. Latitude and longitude, globe problems, the clock of the heavens, join on naturally to the map. So do geological sections and fossil-hunting, the mounting of dried plants, and botany. The link may be very slight, nothing common to the two studies except that large sheets of paper are required by both, but it is enough. How often does mere accidental lead grown men to take up what may prove the master pursuit of their lives.—*Prof. Miall, F.R.S., in the Journal of Education.*

LOST LOVE.

Who wins his love shall lose her,
Who loses her shall gain,
For still the spirit woes her,
A soul without a stain;
And memory still pursues her
With longings not in vain!

He loses her who gains her,
Who watches day by day
The dust of time that stains her,
The griefs that leave her grey,
The flesh that yet enchains her
Whose grace hath passed away!

Oh, happier he who gains not
The love some seem to gain;
The joy that custom stains not
Shall still with him remain,
The loveliness that wanes not,
The love that ne'er can wane.

He dreams she grows not older
The lands of dream among,
Though all the world wax colder,
Though all the songs be sung,
In dreams doth he behold her
Still fair and kind and young.

ANDREW LANG.

LIKE, A PREPOSITION.

To the Editor of the EDUCATIONAL MONTHLY.

In the sentence, He acted like a fool, what are we to consider the function of like? In a recent number of your excellent magazine "Inquirer" gives it as his opinion that "like" in all such cases is to be considered as a simple adverb of manner. But I think that "Inquirer" has unwittingly assigned to "like" the function of the whole phrase "like a fool."

How will it do to say of "like" here, that it has chiefly the value of a preposition, but that perhaps in this case, and certainly in similar cases, it possesses some little vague adject-

tive value. Compare "likest" in "Earthly power doth then show likest God's." Similarly the vague adverb "up" in "He ran up" gives way to the more definite adverb "up the hill" in "He ran up the hill." "Up" is called a preposition, yet in

fact it is still the comparatively vague adverb it was in the first sentence. But in the second sentence definiteness is gained by adding the noun, and "up" might be called a transitive adverb.

Yours,

LEARNER.

EDITORIAL NOTES.

RESIDENCE.

In this number one of our contributors calls attention to the necessity of having a residence for women at the University of Toronto. The best evidence which could be given that the residence is required is furnished by the fact that women themselves are taking active measures to supply the want which the young women in attendance at lectures have felt so much. Whether the Government will make a grant to provide a residence for women as they have done for men we do not know. Money grants are hard to get these days for educational purposes. It does not follow, in any case, that the care and management of the new residence would be under the control of the Government. Knowing the necessity there is for a residence for women in

connection with the University, we wish the ladies all possible success in their praiseworthy undertaking.

Persons of experience in such matters as examination papers, and intelligent withal, make the following criticisms regarding the papers set at the last examinations: The primary French grammar paper was too difficult in comparison with the papers on the other subjects, the examiner was seriously at fault in preparing the Senior Leaving Physics Paper, and Junior Leaving Latin Grammar and Prose paper; the Euclid paper for Senior Leaving might easily have been improved; the proof reading was very carelessly done. Many make such remarks on the above. In the work of examining candidates, we in Ontario have not reached yet a passably average standing.

Never let the seeming worthlessness of sympathy make you keep back that sympathy of which, when men are suffering around you, your heart is full. . . . It is too sacred a thing for you to tell what it is worth.—*Phillips Brooks*.

You cannot grow too familiar with the books of all ages which have in them the truest humor, for the truest humor is the bloom of the highest life. Read George Eliot and Thackeray, and above all Shakespeare.—*Phillips Brooks*.

SCHOOL WORK.

PUBLIC SCHOOL LEAVING EXAMINATION.

ENGLISH POETICAL LITERATURE.

Examiners : JOHN SEATH, B.A.,
J. F. WHITE.

A.

After a day of cloud and wind and rain
Sometimes the setting sun breaks out
again,

And, *touching all the darksome
woods with light,*

*Smiles on the fields, until they laugh
and sing,*

Then like a ruby from the horizon's
ring

Drops down into the night. (4)

What see I now? The night is
fair,

The storm of grief, the clouds of
care,

The wind, the rain, have pass'd
away ;

The lamps are lit, the fires burn
bright,

The house is full of life and light :
It is the Golden Wedding day.

The guests come thronging in once
more,

Quick footsteps sound along the
floor,

The trooping children crowd the
stair,

And in and out and everywhere

Flashes along the corridor,

The sunshine of their golden hair.

(4)

On the round table in the hall. (4)

Another Ariadne's Crown

Out of the sky hath fallen down ;

More than one *Monarch of the
Moon. (2)*

Is drumming with his silver spoon ;
The light of love shines over all. (4)

O fortunate, O happy day !

The people sing, the people say,
The *ancient* bridegroom and the
bride,

Smiling contented and serene, (2)

Upon the *blithe*, bewildering scene,

Behold, well pleas'd, on every side

Their forms and features multi-
plied, (2)

As the reflection of a light

Between two burnish'd mirrors
gleams,

Or lamps upon a bridge at night

Stretch on and on before the sight,

Till the long vista endless seems.

1. Explain clearly and in full detail
the connection in meaning between
the introductory stanza in the above
extract and the preceding and the
succeeding context.

2. Express simply and concisely
the meaning of the italicized parts.

3. (a) Explain and comment upon
the similes in the extract. (6)

(b) Explain also the allusions to
other parts of the poem. (12)

4. Give a descriptive title

(a) for the poem to which the
extract belongs ; (3) and

(b) for each of the word-pictures
of home-life therein, following the
order in the poem. (18)

B.

A cloud lay *cradled* near the setting
sun ; (2)

A gleam of crimson tinged its
braided snow ;

Long had I watched the glory
moving on

O'er the *still radiance* of the lake
below. (4)

Tranquil its spirit seemed, and
floated slow, (4)

*Even in its very motion there was
rest ;*

While every breath of eve that
chanced to blow

Wafted the *traveller* to the beautiful West:— (2)

Emblem, methought, of the departed soul,

To whose white robe a gleam of bliss is given: (4)

And, *by the breath of mercy made to roll* (4)

Right onward to the golden gates of Heaven;

Where, *to the eye of Faith*, it peaceful lies,

And tells to man his glorious destinies. (2)

5. Fully explain the parts in italics.

6. Show the appropriateness of "*gleam of crimson*," "*its braided snow*," "*the glory*," "*golden gates*." ($3 \times 4 = 12$)

7. Trace out fully the points of the likeness drawn between the cloud and the departed soul. (16)

C.

8. Describe in your own words, and with suitable brief quotations, "How well Horatius kept the bridge in the brave days of old."

ENGLISH GRAMMAR AND RHETORIC.

Examiners: A. B. DAVIDSON, B.A.,
JOHN DEARNESS.

A.

"Life did change for Tom and Maggie; and yet they were not wrong in believing that the thoughts and loves of these first years would always make part of their lives. We could never have loved the earth so well if we had had no childhood in it—if it were not the *earth where* the same flowers come up again every *spring* that we used *to gather* with our tiny fingers *as* we sat *lisping* to ourselves

on the grass—the same hips and *haws* on the autumn hedgerows—the same *red breasts* that we used to call "*God's birds*," because they do no harm to the precious crops. What novelty is worth that sweet monotony where everything is known, and *loved* because it *is known*?"

1. Write in full and state the kind and relation of each subordinate clause in the extract. (24)

2. Make a list of the prepositional adverb phrases in the extract and give the relation and the *kind* of relation in each case. (18)

3. State fully the grammatical relation of *that* (line 2, 6, 11,) also of *believing* and *lisping* (lines 2, 7). ($3 + 6 = 9$)

4. Give the kind and the grammatical relation of the italicized words in the above extract. (20)

5. State the grammatical function of *did* (lines 1, 10), *would* (line 3), *could* (line 4), *had* (line 4), *had* (line 5). (24)

6. Give the derivation of autumn and monotony. (4)

B.

(a) "Great was the throne of France even in those days, and great was he that sat upon it; but well Joanna knew that not the throne, nor he that sat upon it, was for her, but, on the contrary, that she was for them; not she by them, but they by her, should rise from the dust. (b) Gorgeous were the lilies of France, and for centuries they had the privilege to spread their beauty over land and sea, until, in another century, the wrath of God and man combined to wither them; but well Joanna knew that the lilies of France would decorate no garland for her. (c) Flower nor bud, bell nor blossom, would ever bloom for her."

7. (a) Give in your own words the substance of sentences (a) and (b).

(b) Compare them in regard to structure and meaning. ($12 + 8 = 20$)

8. Distinguish between the meaning of *great* (line 1) and *gorgeous* (line 6), and of *bell* and *blossom* (1.11). Express the meaning of sentence (c) without using figurative language. ($8 + 4 = 12$)

C.

9. Correct or justify the following, giving in each case your reason:—

(a) In reality more than one principle has been contended for at one time (4)

(b) Dull minds do not easily penetrate into the intricacies of a subject, and therefore they only skim off what they find on the top (5)

(c) It will invariably be found to be the case as a rule that when a fine sentiment comes from his pen it is not his own (5)

(d) It is folly to pretend to arm ourselves against the accidents of life by heaping up treasures which nothing can protect us against but the good providence of God (5)

HISTORY.

1. What marked effects did each of the conquests — Roman, Saxon, Danish, and Norman — have upon the British nation? (16)

2. Show how the Wars of the Roses and the Reformation prepared the way for the despotic personal monarchy of the Tudors. (12)

3. The policy of Walpole and that of the elder Pitt, Lord Chatham, led them to be called respectively the Peace Minister and the War Minister. Sketch the career of each with a view to justify these designations. (16)

4. Sketch the reforms associated respectively with the names of John Howard, Huskisson, O'Connell, Lord

John Russell, Wilberforce, and Cobden. (24)

5. Relate the causes, most important events, and results of:—

(a) the Crimean War,

(b) the Indian Mutiny. (16)

6. Mention the chief provisions of any two Acts of the British Parliament which related to Canada. (16)

GEOGRAPHY.

Examiners: CORNELIUS DONOVAN,
M.A., J. J. TILLEY.

1. (a) Why is it colder in the Antarctic than in the Arctic regions?

(b) Why is the surface water of the North Pacific warmer than that of the North Atlantic? ($6 + 4 = 10$)

2. Draw an outline map of the Province of Ontario, locating (a) the twelve cities, (b) the boundary water system, and (c) the Northern and North-Western Division of the Grand Trunk Railway. (20)

3. Compare the Provinces of British Columbia and Manitoba as to (a) Climate, (b) Land Surface, and (c) Productions. (12)

4. Name the cities on the following rivers and state for what each city is chiefly noted: St. Lawrence, Potomac, Mersey, Clyde, Shannon, Nile, Tiber. (16)

5. Make a list (in tabular form) of the British Possessions in North America, including the West India Islands, and name the chief exports of each to Great Britain. (16)

6. How may inland cities be made to enjoy to a large extent the commercial advantages of seaports? Illustrate your answer by reference to two cities in Great Britain. (10)

7. A vessel freighted at Montreal delivers part of her cargo at Liverpool and the rest at St. Petersburg. Through what waters must she pass and of what will her cargo probably consist? (16)

N. ROBERTSON, B.A., A.M., RICHMOND HILL.

In my paper for May, there are two sentences that are not so clear as they should be. The sentences referred to are the following:—

"(1) What phrase indicates what advantage Socrates held to be most important, and by what technical term is it designated?"

(2) "Resuming, it may be observed that 'converse' is repeated too often, and is an offence against the elegancies."

The preceding sentences should read thus:—

(1) What phrase indicates the advantage that Socrates held to be the most important, and by what technical term is the phrase designated?

(2) Resuming: it may be observed that 'converse' is repeated too often. The repetition is an offence against the elegancies."

Correct the following:—Before proceeding to speak of the features or elements of character, it may be *as well* that something should be said *on our starting point*. We all begin with *certain* postulates, *certain* assumptions. He wrote *over* his own signature. (See Webster or Worcester, under *over*). He met his friend *on* the street. (The revised version of the Bible always has *in* the street.)

The perfect tense, and the imperfect, *both* denote a thing that is past. That both the circumstances of contingency and futurity are necessary will be evident, etc. (See Moon's *Bad English*.)

We shall consider each of these three objects in versification, both with respect to the feet and the pauses. This sentence should read: We shall consider each of these three objects in versification, with respect *both* to the feet, and to the pauses."

The present, past and future tenses, may be used either definitely or indefinitely, both with respect to

time and to action (rather with respect *both to time and to action*.)

Seeing that many glory after the flesh, I will *glory also* (rather: I also will glory.)

Where insoever any is bold, I am bold also. This should be: where-insoever, etc., *I also* am bold.

"And Judas Iscariot, *who also* betrayed him. This should be,—

"And Judas Iscariot *also*, *who* betrayed him.

With the richest as well as the poorest the more is saved from superfluities, *the more can be given for* missionary purposes. Here are two verbs without anything to agree with.

Upon the style it is that these perplexities depend for illumination (perplexities are disentangled.)

His Lordship did not think it possible that any *question* of foreign policy could have been more successfully *approved*.

The cavalry were *extenuated* by the fatigues of the voyage ("attenuated.")

Hume's history will be *coeval* with the thread of English story (co-extensive.)

Unseen powers, like the deities of Homer, were *seen* to mingle at every step with the tide of sublunary affairs.

PRECISION.

His *presence* was against him.

I will have mercy and not *sacrifice*.

Our sympathies are naturally divided as to the revolting Bulgarians. His views are *wrong* (immoral or incorrect.) It was *overlooked* by one man, and many passages wholly written by an other. "Common sense," said a loud speaker, "is what we *want*. Two sisters *want washing*. The Reformation of Luther," "the love of God." They aimed at *nothing less* than the crown." Must I wage war with this race *alone* for so many years?

"Other men may give *more*, but cannot give *more* evident signs of thought."

A self-made man arrived in California with only one shirt to his back, and since, he has contrived to accumulate *over ten millions*.

"It will *invariably* be found to be the case *as a rule* that when a fine sentiment comes from his pen, it is not his own."

The process of throwing the accent *back*, one which we may note constantly going *forward*.

NOTE.—This paper should have appeared in June-July number, and questions in that number on English Grammar, should have been credited to Principal Straing. Goderich.

CONTEMPORARY LITERATURE.

The Summer number of the *Scribner* is as usual largely devoted to fiction. Charles G. D. Roberts contributes a poem in a much lighter vein than is usual with him. Among the stories specially worthy of note are "French for a Fortnight" by H. C. Bunner and "She and Journalism" by Harrison Robertson. "John March, Southerner," by George W. Cable, is continued. Octave Thanet contributes an excellent paper on "The People that we Serve," one of her series of American types. The topics discussed in the Point of View are "Domestic Service," "Degrees in Common Sense," and "The Talk in Novels."

A recent number of the *Overland Monthly* contains an article on the Canadian Exhibit at the Californian Midwinter Exhibition.

Littell's Living Age of the 18th of August contains a plaintive Irish song of considerable beauty by Katharine Tynan Hinkson, entitled "An Island Fisherman." Among other attractive features is a short story from the *Argosy* and "False Fire" from Blackwood's.

Sara Jeanette Duncan's story, which has been running in the *Youth's Companion* during the holiday weeks, has been brought to a close in a recent issue. It is a story of the Indian Mutiny, and unites with attractiveness

of plot a singular clearness and beauty of style which places it far above the ordinary child's story. The editors of the *Companion* are to be congratulated on the good judgment with which they combine the varied elements in their excellent paper.

"Originality and Self-Sacrifice" is a paper to be remembered in the *Sunday School Times* for August 18th, Prof. Morris Jastron, Jr., contributes a thoughtful paper on "Archæology as a Factor in Old Testament Study." Everything in the issue is intended to further and aid an intelligent teacher in his work.

The Clarendon Press has just published a useful text book, entitled "Practical Work in General Physics," which deals in a very satisfactory manner with the measurements of Lengths, Areas, and Volumes; Density, Barometers, the Simple Pendulum, Capillarity, etc. The directions and suggestions, descriptions, of experiments, etc., are all most clear and valuable, and the arrangement of the work is excellent. The writer is Mr. W. G. Woollcombe, M.A., B.Sc. of King Edward's High School.

An essay by Superintendent Hunt, of Winchester, Mass., on Geometry for Grammar Schools, recently published by D. C. Heath & Co. Boston, contains a discussion of how and why Geometry should be taught to junior

pupils. A number of class exercises, etc., are also given.

Educational and Industrial Drawing, by Langdon S. Thompson, A.M., Ph. D. Boston: D. C. Heath & Co.

The author of the six series of drawing books comprised in this course has had long and varied experience, which he has well used in the books before us. He is at present Supervisor of Drawing in the Jersey City schools and lectures on *Æsthetics* to the School of Pedagogy of the University of New York. The Series above referred to are respectively entitled, "Manual Training," "Primary and Advanced Free Hand," "Model and Object," "*Æsthetic*," "Mechanical," and contain a total of thirty books and manuals. These are beautifully executed and so complete, satisfactory and carefully arranged that we think teachers everywhere will receive them with favour. They are already much used in the States and have recently been prescribed for the Public Schools of Nova Scotia by the Council of Public Instruction.

"A Harmony of the Gospels," by the Rev. Dr. Withrow, has been issued by William Briggs, Toronto.

We have received from the Copp, Clark Co., Toronto, a copy of Mr. Libby's edition of those poems of Tennyson which have been selected for University matriculation work for 1894-5. We think that this book will give more help and pleasure to those who use it, and do more to advance the study of literature in our schools than any similar text-book we have seen. The editor's work has been thoroughly well done and is evidently a labour of love.

Three new volumes of classics for children have just been issued by Messrs. Ginn & Co. One is a collection of Grimm's "Fair Tales for

Little Children," another "A Tale of Two Cities,"—both admirable selections—while the third is a collection of stories from Plato, Homer, Ovid, and other classic writers, edited by Mary E. Burt, and annotated. They are stories which it would be a pleasure to read or tell to children.

Messrs. Ginn & Co. have also issued Part II. of their National School Library of Song, consisting of advanced "*Solfeggios*," "Songs of Nature," "Home," etc.

Messrs. Ginn & Co.'s School Classics Series now includes a "Gate to the Anabasis" as well as a "Gate to Cæsar." The editor, Mr. Gleason, has performed his task with skill and judgment.

"Arithmetic by Grades" is the title of a new and complete series of arithmetics, consisting of eight textbooks and a teacher's manual, prepared by John I. Prince, and published by Messrs. Ginn & Co. Books on the same plan have been used with success in Germany. Certainly the present results of Arithmetical teaching are not very satisfactory.

"Composition from Models." a work on Composition and Prose Literature which has been much required and long expected, is soon to appear from the press of Messrs. Copp, Clark & Co. We are glad that Prof. Alexander of University College has been able to act along with Mr. Libby as one of the Editors of the book. Teachers of English will look forward with much interest to its appearance.

To love one's work is a prime requisite to success in it. If some form of work is not at first agreeable to him who is set to do it, yet more or less love for such work is within his reach if he determines to excel in it. —*The Sunday School Times.*