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THE CANADA

EDUCATIONAL MONTHLY

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FEBRUARY, 1893.

HANDWRITING FOR THE OFFICE.

BY JOHN JACKSON, F. E. I. S.

MY object in this article is to convince every reader of "Counting House" that Vertical writing is far and away the best style of writing possible, that it is indefinitely superior to all sloping caligraphy (slope it ever so little) for all commercial, professional, private and public purposes. I shall endeavour to prove (and I think endeavour will be successful) that were all our clerks to become Vertical writers not only would clerical work be very sensibly diminished but employers would reap a distinct and welcome financial benefit whilst the world at large would be equally and proportionately blessed in a Caligraphy at once readable and elegant.

How this comes to pass the following considerations will abundantly show.

Vertical writing is without doubt more legible or more easily read than sloping writing of the same quality and size.

This fact which has been so frequently proved in the past is now no

more a contested point. No one is found bold enough to state that italics are easier to read than Roman type. To read much of the former or script type is an intolerable weariness, hence all our literature is printed in the upright character. Writing is intended to be read and here the boon to an outside public comes in. Those who read the productions of Vertical writers do so under the most favourable conditions and the reading of a morning's heavy mail is thus robbed of all its irritating elements, at least so far as the caligraphy is concerned.

Even sloping writers themselves, more particularly clergymen and barristers (as they have told me dozens of times), resort to the upright style when desirous to make their writing specially legible, thus supplying unanswerable testimony to the superior readableness of perpendicular caligraphy.

Further the great plainness of vertical letters and figures reduces mistakes to a minimum and many a weary

hour's search for a missing five pounds when balancing would be avoided, many an aggravating annoyance and error in correspondence or invoicing would be averted by the adoption of the upright system. Here again the advantage is both mutual and general.

But the unique conciseness of upright caligraphy both in ordinary work and tabular forms economises in a wonderful manner time, space and material.

It has been accurately computed—the computations being repeatedly verified by practical tests—that Vertical writing occupies about three-fifths to seven-tenths the space required by oblique writing of the same size, that the pen travels over about three-fifths the outline demanded by the slope and thus paper, pens, ink, time and money are saved where the upright system obtains. That this is material gain to employers and employees will be universally admitted and the gain rises in value when it is found that there is no counterbalancing loss or disadvantage.

But, I hear some objector remark "This New Style Vertical writing is so much slower that it cannot compete in speed with the Dashing and Time-honoured Sloping Style."

"Dashing" the oblique penmanship certainly is, but Time honoured it certainly is not. The Italian style only budded into existence about the middle of the Sixteenth Century, whereas Vertical writing was the only writing for and during all the preceding Centuries from the very origin of the Art in the distant ages of Antiquity. The word Time-honoured is a misnomer when applied to "Slope"

Both exciting and important however is the question of relative speed in the two styles under discussion. It can be shewn that the Vertical system is slower than the oblique if it can be clearly and satisfactorily

proved that sloping writing can be produced more rapidly than upright writing under given and the same conditions, then a very powerful argument will be found against the introduction of the proposed innovation, whatever other potent reasons there might be for and in favour of such an adoption.

However this task seems to be an impossible one, nay the very contrary seems to have been easily and conclusively demonstrated.

When we contemplate the two cases side by side where a Vertical writer and a Sloping writer are engaged on identically the same kind of work, we find the following developments or phenomena.

The Vertical writer sits naturally and erect at his task whilst the Sloping writer assumes all sorts of abnormal postures, twists and contortions of head, neck, spine, etc., in a more or less cramped and unnatural attitude that will necessarily handicap him very much in the contest. The highest possible rate of speed is impossible with the writer in such a painful position, and thus the superiority of the Vertical system is at once apparent.

And besides this, the sloping writer will feel the effects of long continued writing much sooner and much more severely than his fellow clerk who has no such attitudes to sustain in the upright method.

Furthermore if we examine the writing itself we discover that whilst the vertically written letters are short, concise and compact, the oblique letters are long, sprawling and often—although not sequentially—very ornate. Now it is a geometrical fact that in writing of the same size—i.e. between the same or equally distant parallel lines—the length of the sloping characters or outline will invariably be when compared with Vertical as five to three or thereabouts.

It is obvious then that the oblique writer will require five minutes where the Vertical writer needs only three minutes and so on to hours, days and weeks—other things of course being equal.

On the Continent this question has been thoroughly thrashed out and tested by all sorts of experiments with the practical outcome that Vertical writers only a few months old in the System not merely hold their own but actually leave their sloping friends in the rear. Our own theoretical declarations that were challenged many years ago and our own experience over more than a quarter of a century are thus conclusively substantiated.

Several well known Educationalists and Medical Specialists have placed their experiments and results on record in multifarious letters, essays and articles, the general finding being that comparative novices in Upright Caligraphy will finish a piece of transcription in thirty minutes that the best sloping writers cannot accomplish in less than 40 minutes. One may well ask if such a victory be achieved by neophytes what will be the nature of the triumph when veterans in Upright Penmanship take part in the competition?

Employers of clerks must if they study their own interests seek to obtain Vertical writers and they may then rest assured the work will not only be better done but more quickly done also.

Incidentally we may refer at this stage to another feature that has repeatedly commended itself to our notice and approval and it is the unusual or exceptional neatness of Vertical writers as compared with Oblique.

Slope induces scrawl and scribble begets slovenliness. Not that all slopes are untidy, far from it, but the slanting writing does seem to contain within itself the very elements of care-

lessness and disorder, and undoubtedly the whole tendency of "Scrawl or Slope" is demoralizing or downwards.

Whatever force there may be in this argument the fact remains that of the very many slanting writers known to the Author a very large number of the most inveterate slopers are amongst the most careless in their office habits; whilst on the other hand the whole influence of verticality seems to produce what we almost invariably see, viz a remarkable absence of everything slovenly or disorderly.

Time will determine the amount of educative virtue there is in the System of Upright Penmanship and the extent to which these observations or arguments apply, but it is notorious as a fact of past history—which every student can verify—that the introduction of Slope and the origin of Scribble were coincident, and it is no less an Historical fact of the present that on the Continent all Sloping writing has been prohibited in many districts, whilst in Belgium and Germany the Slope or Slant has been limited to 10° and 20° from the Vertical respectively, so deeply are the evils of oblique writing felt in those Countries.

Some remarks in the *Lancet* a little time ago were very interesting inasmuch as they referred to another *unique* advantage of the Vertical system and that is its capability of being written with either hand equally well.

Just recently I have received some beautiful specimens of left hand upright writing and it is well known that whilst the great Admiral Nelson wrote a very scrawly and sloping style with his right hand—the result of years of teaching at school—he afterwards wrote a beautifully bold, legible and superior Vertical style with his left hand shortly after the accident which deprived him of his right arm—and this he it remarked without a teacher, thus confirming our oft re-

peated dogma that Vertical writing is the only *natural* writing.

The advantage of being able to write with both hands is incalculable, as the Lancet points out, and Vertical writing is the only method that renders this practicable.

Before taking up the last and most important argument of all in the debate I would make passing reference to the grave question of bad writing. Surely three hundred years are a sufficient test, and notwithstanding all this and the advantages of modern advances in the Science of Education, notwithstanding the improvements in methods, teachers, apparatus and buildings, it is a recognised truth that the national standard of Calligraphy is miserably, unaccountably low, until we reach the root of this plague of Scribblers in the *Slope* of the Calligraphy.

Slope produces bad writers. Verticality produces good writers.

A peculiarity of this new system of Vertical writing is that it satisfies all the requirements, of Official Examiners and it has been pronounced by several heads of departments and official authorities to be the most perfect civil service writing hitherto, and capable of being produced.

Our concluding argument, however, is one that must be approached with all the seriousness at our disposal. It involves the recently discovered relation of handwriting to Hygiene. Medical experts of the highest reputation in their respective departments, have given this subject their closest attention for years and after conducting many series of exhaustive experiments—requiring the examination of many thousands of school children—they assure us that sloping writing is most pernicious in its effects upon the physical frame.

They tell us that Sloping writing is one of the chief causes of Spinal Curvature; that Myopia or Shortsight

is induced and encouraged by it in thousands of cases; that Pulmonary or Chest diseases are also produced or developed to an alarming degree by Sloping writing, and that it gives rise in many cases to Writer's Cramp. All these diseases have been clearly traced to the postures taught in and required by Sloping writing. The results here epitomized are duly and scientifically set forth in long and learned essays and lectures still in print. For a fairly full discussion of this vital point the reader is referred to a manual "The Theory and Practice of Handwriting" now being published by Sampson Low & Co. S. Dunstons, 110 Fetter Lane, E. C.

How many of our hardworked city clerks succumb to one or other of these maladies caused directly by the sloping writing and sink into premature graves it is impossible accurately to determine, but that the list is a terribly long one there is no manner of doubt.

If, as we have irrefragable testimony to prove, so many thousands of our children contract these diseases by practising slanting writing, there can be no question that very large number of our adult slopers suffer in a similar manner and from the same cause.

In all respects then and for all purposes Upright Penmanship establishes its supremacy.

It is healthier for the writer, it is easier and quicker to write, it is easier or plainer to read, and it is far more economical than any system of slope hand writing whatever.

Why is it not general, universal?

For three centuries Slant has dominated and it has failed utterly to make us a nation of writers. The time has come for "Slope" to disappear. Let it be deposed.

Every young man should help in this Crusade and Reform Movement by becoming himself a Vertical writer

and then by preaching "Uprightness" in Calligraphy to all his sloping friends and acquaintances.

Every merchant should co-operate in this upward grade enterprise by engaging, none save Vertical writers and encouraging his staff to abandon the Slope where it is practised and adopt the Vertical.

I shall be very pleased to help any reader of this article in "Upright Penmanship" by replying to enquiries, but I might refer students and teachers to "The Theory and Practice of Handwriting" a manual published by Sampson Low & Co. (Ltd) of London where full instructions will be found in addition to exhaustive chapters on nearly every important branch of the Art.

In conclusion I might mention that several cases of Myopia, Spinal Curvature, Writer's Cramp and Pulmonary Disease have come under my own observation where the injury was palpably owing to the postures demanded by and assumed in the Sloping writing.

We have had centuries of this Scourge. Slope in our writing has destroyed that writing and deteriorated our physique, entailing, disease and suffering incalculable. Hitherto it has been therefore "*Slope to the Death*!" Henceforward let everyone determine it shall be "*Death to the Slope*" then and not till then we shall have a standard of Calligraphy to boast of and much healthier and stronger bodies besides.

EDUCATION IN FOREIGN PERIODICALS.

MR. FROUDE'S INAUGURAL LECTURE AS REGIUS PROFESSOR OF MODERN HISTORY.¹

THE Cardinals, on the election of a new Pope, chose occasionally the oldest member of the College, in the hope of an early vacancy. The expectation was sometimes disappointed, and the most distinguished pontificates have been those of men who at their elevation were supposed to have one foot in the grave. I have no such ambitious hope of a long tenure of my own humble office. I am perhaps the oldest, or nearly the oldest, member of the University in this room, and with me at least the *summa brevis* of life *spem vetat inchoare longam*. If you ask me why then I undertook it, I might say that I was tempted and fell. I never, however, read of a cardinal who refused the papacy because he was too advanced in years, or a lawyer who refused the Great Seal for such a reason, or a statesman who has not

been willing to be prime minister. If these great offices are not deemed too heavy for an old man, a professorship of history may have been accepted innocently by a person who has made it the study of his life. His tenure may be long or brief, but at any rate it will not extend beyond the time when he finds he can be no longer useful.

"Briefly, I was offered an opportunity of returning to my old University after a long absence. The temptation was too strong to be resisted. It is my business now to justify if I can the choice which sent me here.

"I have come back to Oxford, but no more to the Oxford that I knew. I left an Oxford which was

¹Delivered before the Vice-Chancellor and the University of Oxford, October 26, 1892, Reprinted from *Lancet's Magazine*.

a centre of vigorous intellectual life, with a circle of remarkable men carrying on a great movement and making their mark on the outer world. Doubtless it is the same now, but my old friends are in their graves. Their work lives after them, but in forms which they did not expect, while the floods which Keble watched from Bagley Wood, washing round the towers and churches of Oxford, but failing to reach them, have risen at last over the enchanted city. The revolution which he dreaded has come upon it. It still stands; it is full of animation and energy; but Keble and Newman are gone, and the system which produced such men is gone with them.

"New schools have sprung up and new modes of teaching. Greek and Latin have lost their old monopoly. Modern languages are studied, and modern history, and modern philosophy and science. Athletics, which used to be a plaything, have become a serious pursuit, as if we were to have the Olympic Games again. The celibate seclusion of college life has broken down, and ladies, the horror of the scholastics, have invaded the sacred precincts.

"In all this I feel like Epimenides after his forty-five years sleep. Few, very few, of my contemporaries now survive, and our grey hairs tell us that we shall soon follow, and that in this new birth and regeneration our own part can be but a brief one.

"Well, then, for my own share, I am here to teach modern history, and I am reminded at the outset that this is changed too, that there is no such thing as modern history. History is one and continuous from the beginning of things. I must humbly answer that I never doubted it. I never supposed that the human race was created fresh at the Christian era. We always knew that the modern world inherited language, laws, and

literature from antecedent ages, and that the actions and thoughts of Jews and Greeks and Romans have helped to mould the minds of all that have come after them.

"Still I think the distinction is a harmless one. The old civilisation and the old creeds had worn out. With new religions, with new races of men with new impulses and fresh types of character, there did virtually commence a completely new epoch. Scandinavians, Goths, Huns, Arabs, had minds and ideas of their own. They were neither Jew nor Creek. The *Nibelungenlied* is a counterpart of the *Iliad*, but owes nothing to it, and indicates even a ruder period of national development. I consider that without offence I may still regard the Northern Invasion as a period when old things were wound up and a new order began.

"Yet, divide history as we will, the surface is still immense. The modern side of it embraces the fortunes of mankind for sixteen hundred years, event piled on event, over the whole area of the globe, with no visible coherence or visible purpose. Students may wander about it, as in some vast forest, and never meet. To examine it all in detail, to learn what those millions of millions of human creatures really did, and what they were really like, is obviously impossible. Impossible from the extent of the subject, and impossible from the nature of it, because the inquirer himself has no fixed point to stand upon. The astronomer, when he is examining the motion of star or planet, is himself moving as he observes. The astronomer knows it and allows for it. The historian is moving too, but does not know it, or forgets to allow for it. He has to interpret his discoveries by his own general theories and his own estimate of probabilities; and lights and shadows change their places, and

what seems likely and reasonable to one age seems unlikely and even impossible to another.

"In this perplexity men have looked for general laws which may underlie the multitude of phenomena. The botanist who would understand the nature of a orchid need not dissect every specimen that he can find. He examines a few, discovers in these certain uniform features, and learns the principle of their structure. Some such general principle philosophers have hoped to find in the history of mankind.

"Many hypotheses have been advanced and many will be advanced. A theory is started. It is received perhaps with enthusiasm, and gloried in as a scientific discovery. The misfortune is that it is of such short continuance. Each generation in these clever days likes to make its own philosophy. In a few years it is superseded by something else, and that again, if one lives long enough, by another. Old men who have witnessed two or three such experiences grow shy and sceptical, and refuse to listen to any more.

"In my own youth, when Bishop Butler was an authority, we were taught that we lived under a providential dispensation of which we knew very little. The probable interpretation of our position was, however, that we were in a state of probation; that our life in this world was a school for the training of character, with a view to some ulterior purpose. This purpose was not explained to us, but we had a rule of conduct in our consciences which experience in the long run uniformly sanctioned. Nations and individuals had the same responsibilities. Those who were frugal, brave, pure, honest, and industrious, were internally happy and outwardly prosperous. Those who followed pleasure, power, wealth, or luxury,

were brought to account one way or another, and made to know that they had missed the road.

"Such an explanation of things has been too old-fashioned for modern speculation. For myself, I consider that it is still the most reasonable which has yet been offered. History, so far as history has anything to say about it, does teach that right and wrong are real distinctions. In the shape of a law I can discern nothing else.

"It may be said that we know this already. If history proves only this, we need not waste time over it.

"So a Political Economist asked once what the *Iliad* proved; and indeed it is hard to say what the *Iliad* does prove, except the truth of the French proverb, 'Cherchez la femme,' when there is mischief about. Yet the *Iliad* has for 3000 years been the best educator of mankind—Greek and Roman, Frank and German, Celt and Saxon, have learnt there, more than anywhere, to admire and love what is brave and beautiful, and to despise what is cowardly and base.

"The great poem of human history, if read in the same way, may have the same value for us; and if it has, we need not ask for more. All depends on what human life means. Assume any purpose which suits your inclination; you will easily find evidence for it.

"Voltaire conceived that the world was being made into a tolerable place of residence for a set of mortals who might or might not have any further destination. He insisted in the *Essai sur les Mœurs*, that from original darkness there had been a gradual spread of intelligence—that manners have softened with knowledge—and that the process might be expected to continue. That in fact the Tree of Knowledge and the Tree of Life are really the same.

"Voltaire's view developed into a French school of history, which made its way to England and took a philosophical form. Natural science had shown that Law acted uniformly through all creation, organic and inorganic. The sole exception was in man, in what was called free will. But was there any such thing as free will? Was it likely that the harmony of universal nature was broken by such an inexplicable anomaly? Was not man after all like other animals, only differing from them by larger capacities? Every event had a cause; every action a motive. The brute not being able to accumulate experience, followed his immediate impulses. Man, by possessing knowledge, could foresee consequences, and thus had a choice of motives. But always the motive strongest at the moment did and must prevail, and thus the notion of free will was merely an illusion rising from inattention to determining causes. Wise action, therefore, depended on correct understanding. The more a man knew, the better he would act. History exhibited merely nothing but the actions resulting from imperfect knowledge under the influence of surrounding circumstances. Circumstances became less powerful as the mind became more enlightened, but the law of cause and effect could be traced through the whole of it; and history might be reconstructed on this principle into an exact science.

"Mr. Buckle was the English prophet of this school. He was a man of vast information. His book was ingenious. It fell in with the temper of the times.

"There were difficulties, however; and I, for one, could never completely believe. Leaving out the free-will puzzle, science must have ascertained facts to go upon, and where was it to get them? In the physical sciences single instances are not enough; several specimens must be examined,

exceptions scrutinised, and hypotheses tested by experiment. In history we have a record of things which happened once, or were said to have happened, but which, once passed, are gone forever. Verification is impossible. Our evidences are in books which we cannot cross-examine in the witness-box. The writers on whose authority we depend, shared, we can see, in the illusions of their age. They have been partisans, and their beliefs have followed their sympathies. The hero or sage to one party is a knave and idiot to another. We may gather a general idea of events which happened, but of how they happened and why, we have small means of judging.

"Laws and literature give us something more substantial; but even they not very much. We cannot understand a law till we know the circumstances which it was intended to meet. Literature gives us the opinions or sentiments of particular persons at particular times, and cannot give us more. Both are useful and instructive if we are contented with modest probabilities. But such materials are too frail for science, especially as the philosopher has weaknesses of his own to mislead him. He is fond of his hypothesis; he selects the facts that suit him and drops the rest.

"But there is a graver objection to treating history as a science. In science properly so called, the individual is nothing; the species is everything. The individual is an accidental phenomenon, existing for a few days or years in space and time and then swept away to make room for others of a similar kind. The individual part of all things, Schopenhauer says, is mortal. The immortal part is the type which survives when the phenomenon is gone. This is perfectly true of the rest of creation. To the infinite millions of living

things which fill earth and air and water, their mother Nature seems absolutely indifferent. She finishes a flower or a May-fly with a completeness which the most exquisite human skill can neither rival nor approach. She leaves the flowers to be gathered idly and flung away; the May-fly to be snatched up by the passing swallow. In her inexhaustible treasure-house she has myriads of the same kind waiting to be born. So it is with all things but man; and Mr. Buckle consistently says that man is no exception. He, too, thinks as little of this or that individual as the natural philosopher.

"It may be so.

"But there is this difference, that in those other things the important, or, if you will, the immortal, part of them is what they have in common with the rest of their tribe. But with man, so far as he is an object of interest, it is the type which is nothing, and the individual which is everything. Take away from Ulysses or Hamlet their personal individuality, and leave only what belongs to the race—would you say that you had reserved the immortal part and thrown away the unimportant? The immortal part of a man is not that which he shares with the rest of his race; but that which he possesses of his own.

"It may be that in the evolution of human beings there are some general processes, bodily, or mental, to which all alike may be subject. These science may perhaps discover, and so far there may be a science of History. But the relative importance of the general and particular is with man in the inverse ratio to the rest of nature. In poetry, in art, in religion, in action and life, the interest centres always on persons and personal character.

"We now hear less than we did of a science of History, and a less ambitious theory has taken its place—that the human race is in a state of progress which it is the pride and

duty of history to record—progress never surer or more exhilarating than in this very age in which we live. It is now seen clearly that each generation is necessarily wiser than the generation preceding, having inherited all that there was before, and added its own acquisitions. The old saying used to be that our fathers had more wit and wisdom than we. We say now, our fathers did well enough considering their disadvantages; but it would be affectation to pretend that we do not stand on a higher level than they did. Do we not know a thousand things of which they had no glimpse? Have we not made slaves of the elemental powers; bridged the ocean with fireships; made the lightning run our errands; measured the velocity of light? Are we not educating the poor, making them happier and better; and now that our eyes are opened, does not history assure us that what we witness is the consummation of a process which has gone on for ages and will continue indefinitely?

"Again, I can but say it may be so. Indisputably there is progress of a kind; but I am obliged to ask, whither? Progress from what to what? Is it so certain that in things most essential we are so much wiser than those who went before us? Once more the question rises: What is the meaning of human life? Is it that we may multiply our enjoyments and conveniences, and pursue more sharply and successfully what we call our interests? Is it that we are to make ourselves masters of the elements, search into the mysteries of nature, and use our discoveries to make existence more enjoyable? Or is all this only secondary—and is it our real business here to make ourselves brave, true, just, and honourable men?

"I hear people say impatiently, Of course we know all that. Of course

people must be virtuous. But 'virtue,' as it is called, being the most precious of all things, is of all things the hardest to come by; and if we are to have the most moderate success in the search for it, we must go to work with the same direct and patient effort, with which we learn any other difficult art.

"Aristotle observes that in progressive democratic communities *αρετή*, or moral excellence, ceases to be an object of first importance. Of *αρετή* it is thought that *ὁποδὸν οὖν* (ever so little) will be enough to get along with, and that little will come of itself. And he adds that it does not come unless more systematically sought after, and that for want of it the Greek republics went upon the rocks.

"According to Aristotle, that is the best condition of things which produces not the largest amount of knowledge or wealth, but the men of noblest nature. And I cannot see that there is any distinct progress in productions of this kind. To compare one age with another is difficult to do at all, and impossible to do completely; but the most sanguine believer in evolutionary progress would hardly say that if he were to meet Socrates or Cicero or St. Paul he would be conscious of any great superiority to them. I am not certain that a modern bishop is very much above a mediæval abbot. Knowledge of material things seems to make very little difference.

"No more perfect specimens of womanhood were ever seen than Penelope or Nausicaa.

"The Romans under Trajan thought, no doubt, that they had progressed considerably since Cincinnatus followed the plough. But had they? Knowledge came, but wisdom lingered. The empire was going to pieces from the want of the neglected *αρετή*.

"Even, however, in the outward essentials of food and clothing and housing, it is not certain that the mass of mankind in the present generation are better off than their forefathers. Workmen and workmen's families have still a hard time of it. Nor do I know that between them and what are called the upper classes the feeling is better than it used to be. The enjoyments of life have always been unequally divided, and it is easy out of the imperfect records of earlier ages to draw pictures of tyranny and cruelty and the oppression of the weak by the strong; but the lot of the immense majority of mankind is not even now a delightful one. When the Paris Communists in 1870 burnt the Tuileries and the Hotel de Ville and threatened to burn Paris itself, Carlyle observed to me, 'Those people are saying to their rulers: "The conditions of our lives are intolerable. Our forefathers may have been as ill off as we, but at least they had another life to look forward to, when wrong would be made right. With your Intellect and your Progress, you have taken from us our last consolation; and if you will not mend this accursed society that we live in, if you tell us that in the nature of things we must have all the pain and you the pleasure—then, by heaven, we will destroy society and you and ourselves too, and so make an end."'

"I do not believe that the condition of the people in mediæval Europe was as miserable as is pretended. I do not believe that the distribution of the necessities of life was as unequal as it is at present. Of liberty, no doubt, there is a great deal more going now than there used to be. In the middle ages there was little liberty for any one. Kings and peers, knights and vassals, villains and serfs, were held together under strict bonds of obligation. But the one

thing certain is that between the lords and their feudatories there were links of genuine loyalty which drew high and low together as they have not been drawn since the so-called chains have been broken. If the tenant lived hard, the lord had little luxury. Earls and countesses breakfasted at five in the morning on salt beef and herring, a slice of bread and a draught of ale from a black jack. Lords and servants dined in the same hall and shared the same meal. As to dress plain leather and woollen served for all ranks, except on splendid ceremonials. Examine the figures of the knights on the floor of the antechapel in the Temple Church in London. The originals of those forms were not brothers of the order or bound to poverty. They were the proudest and most powerful of the English peers. Yet their armour is without ornament save the plain device on the shield, The cloak is the lightest and simplest. The heavy sword hangs from a leather belt, fastened with an ordinary harness-buckle. As those knights lie there, so they moved when they were alive; and when hard blows were going they had an ample share of them. No fact of history is more certain than that the peasants born on the great baronies looked up to those lords of theirs with real and reverent affection—very strange, if one party in the contract had nothing but hardship and the other was an arbitrary tyrant. Custom dies hard, and this feeling of feudal loyalty has lingered into our own times with very little to support it. Carlyle told me once of a lawsuit pending in Scotland affecting the succession to a great estate of which he had known something. The case depended on a family secret known only to one old servant, who refused to reveal it. A Kirk minister was sent to tell her that she must speak on peril of her soul. ‘Peril of my

soul!’ she said. ‘And would ye put the honour of an auld Scottish family in competition with the saul of a poor creature like me?’

I doubt very much whether under the new system of contract and independence we shall see much more of this kind of devotion.

“Other good results may of course rise out of the change, but they will not take the form of attachment between employers and employed. Affection will hardly grow where interests are opposite.

“But if there are doubts about social progress, it will be said, history at least proves political progress. All history (we have been lately told) shows a growing tendency to government by the people and for the people—that is, to democratic republics. Church, monarchy, feudalism, reformations, revolutions, the chequered phenomena of the last thousand years we are to regard as a *præparatio evangelica*—a making straight the way for the advance of constitutional liberty, the last act and climax of the whole human drama. We are taught to observe first whole peoples in shackles, unable to call their lives their own. The rights of man assert themselves one by one. Rank loses its authority. Equality is at length established with liberty at its side. Brotherly love is to follow, and the perfect state will then be arrived at. Nations are no longer to be governed. They are to govern themselves. The individual is to be his own centre and the sole judge of his obligations and his interests. He is to have an equal voice in the making of the laws and the administration of the laws—to be free to act as he likes—think as he likes—speak as he likes, rightly or wrongly. It is his own affair, so that he does not rob his neighbour of his similar rights.

“This is to be the consummation of human political wisdom, the far-off

divine event towards which the wars of classes, the struggles between princes and subject, religious wars, dynastic wars, all the complex movements of the past are to be interpreted as unconsciously tending.

"I do not doubt that in England and in other countries the decay of authority can be traced through a long period. All organized things decay. Life itself is growth and dissolution. But if this is the whole meaning of it, and the establishment of democratic republics is the aim of human existence, one asks, 'What then?' What is to be done with the liberty when we have got it? Liberty itself must be a means to a further end. What is that end? Life, we are told, will be grander, brighter, and better than ever it was before. But is this true? Does experience, so far, show that the finer features do grow with such exceptional splendour with political liberty? There is a liberty which it is worth while to live and die for—liberty from foreign oppression, liberty from tyrannical rulers who abuse the law which they are established to administer—liberty from that worse oppression which would compel men to profess beliefs which they do not hold. To make such rulers know that they are responsible to a power still higher than themselves is great and heroic, and the stories of such bold deeds are the most elevating chapters in human history.

"But such freedom has nothing but the name in common with the modern theory that every man is his own keeper. Because the captain and officers of a ship have proved unfit for their posts, it does not follow that there shall be no captain or officers, or that the crew shall choose their own."

"Does history show that in proportion as men are left to their own wills, they become happier, truer, braver, simpler, more reverent of

good, more afraid of evil? If it be so, *cadit questio*. The problem of human existence is solved. We have but to abolish the few remaining restraints, and original sin will be extinguished. But the history which is to prove it I believe to be a history of the future, not of the past—a prophecy, not a narrative of fact.

"What is liberty? What used we to mean when we called a man free? The workman became free of his craft when he had learnt under a master all that the master could teach him. Then, and not before, he was set to work on his own account. The artist acquires a free hand when he knows what ought to be done, and eye and hand work together to do it. The musician is not free while his fingers blunder over the notes. To set free an apprentice to go his own way while he is half taught, or not taught at all, is to leave him to his own incapacity. Every art which we learn has to be acquired under instruction and restraint. We do not hear of the right of a carpenter or a mason to go wrong if he pleases. Why in the Art of arts, the art of life, should any other principle hold? What is the use of emancipating a man from control till he has proved that he can control himself? Those who are most impatient of control are those who need it most. I have heard it argued that subordination creates servility, and that to set a man free is to make him worthy of freedom. It is like telling a painter to go his own way and call no man master. It is to expect from liberty the magical change of character which theologians used to expect from faith. Would soldiers or seamen be truer to their salt, if their officers were their servants and received mandates from them as we say our members of Parliament do? Would family life be improved if wives and children owed no obedience to husbands and

fathers' Human character has risen to excellence under every form of political constitution, but I do not see that democracies have shown any marked superiority in this respect, or that in this favoured age there is any special increase of personal dignity or merit. The French have not particularly improved since the Great Revolution. The peasantry may be better off, but they have not shown themselves braver or more patriotic. The literature of France is not purer; the statesmen are no wiser. Napoleon's soldiers who had Europe under their feet were born and bred under the old *régime*. England has done well to abolish negro slavery, but whether to have raised the negro at a single step to be the white man's equal is to have made him in fact the white man's equal, or to have put him in the way of becoming so, is still a prophecy and waits to become a fact.

"One explanation there is of the levelling spirit of modern times which is at least intelligible. Most men, high or low, in these days have come to make it the principal object of their lives to get as large a share as they can of money and enjoyment. Exceptional power or privilege is likely to be abused as long as this is so; and all being on the same moral level, caring only for what they can get, all may claim to be on the same political level, to look after their own interests.

"I urged this on Carlyle when he was writing his *Shooting Niagara*. He flung it from him with disdain. 'Interests!' he said; 'what have men to do with interests? There is a right way and a wrong way. That is all that we need think about.'

"Yet I believe my explanation is the real one. It is quite true that class privileges nowadays would be unfairly used. The mistake is in assuming that it was always so, and

that such inequalities at the time when they arose were as mischievous as they would be at present.

"In my reading of English history there was once a warmer relation between high and low, when each class thought more of its duties than its interests, and religion, which was the same to all, was really believed in. Under such conditions inequality was natural and wholesome. When religion became opinion, dubious more or less, and divorced from conduct, while pleasures became more various and more attainable, the favoured classes fell away from the intention of their institution, monopolized the sweets of life, and left the bitter to the poor.

"Motion and heat, it is well known, are two modes of one and the same force. Motion can be converted into heat, or heat into motion, but both cannot exist together. It is the same with power and luxury. An aristocracy contented with plain living and bearing its share in the strokes and batterings of life, might keep its privileges for ever. An aristocracy which has nothing to show for itself but palaces and splendid idleness, must expect to forfeit its privileges. The palaces and idleness it may keep for a time, but these, too, with uncertain tenure.

"The sum of it all is that human society is in healthy condition when the wise rule the ignorant—rule with equal-handed authority over high and low, rich and poor. But that it can prosper at all without any authority subject only to an imaginary line that one man's rights are not to interfere with his neighbour's, is a devout imagination which prophecy may enable us to believe, but which has no sanction from history. Mankind are made unequal. Legislation cannot make them equal, and freedom does not create the virtues which might make the presumption into a reality.

"More than once in the chequered experiences of mankind there have been analogous epidemics of enthusiasm. Ideas have taken possession of enormous masses of people, calling themselves sacred, sweeping all before them for generations and ending in the sands like African rivers. For two hundred years the noblest part of Europe was persuaded that its highest duty was to rescue the Holy Sepulchre from the Saracens. The ineffectual effort cost Christendom six million lives, and the nations woke out of their delusion to find that the Holy Sepulchre could not be rescued from the Saracens, and that the duties of English, French, Germans, and Burgundians lay at home and not in Syria. Generosity of intention cannot conquer facts, and enterprises inspired by passion and unguided by wisdom stand in history as monuments of folly. I sometimes think that this great wave of universal emancipation is not unlike the Crusades, a generous idea, taken up with impetuosity, decorated with fine flowers of rhetoric—but flowers which are but blossoms only, and will never set into fruit. I cannot find in history an encouragement to hope that on this road lies the way to regeneration. I, for my own part, will not make history answerable for what I cannot see that it teaches. Statistics, it is said, will prove anything, if you take only what makes for what you wish and leave out the rest. To me the entire theory of political progress is without interest. I do not find that liberty in the modern sense of the word raises the character either of individuals or nations: and if our existence on this planet has any meaning at all, the effect on character is the chief thing to be considered. The only true progress is moral progress.

"There have been great men and good men under monarchies, aristo-

cracies, republics, and limited democracies; but not more under one than under the other. I regard them all as accidental and unimportant varieties of the forms which society assumes. The sum of all is in Pope's line—

"What'er is best administered is best.

"Leaving historical theories, then we may turn to the less ambitious narratives. Here we should be on firmer ground, for we are rid of inferences, and have to do only with supposed facts. I have still, however, to say supposed facts, for the writers on whom we depend were subject to the prejudices of their own times, and we who study them have prejudices of our own which appear in the form in which we re-tell their stories. We speak of the mythic periods of history and we fancy we live in clearer daylight. We might as easily escape from our shadows. All history is mythic. Our knowledge of one another is mythic. Our knowledge is of everything is mythic, for in every act of perception we contribute something of our own. No two persons describe alike a scene which both have witnessed.

"Anecdotes, generally discredits able, gather round eminent men. One person believes such anecdote because he is constitutionally inclined to doubt the virtues of eminent man; another disbelieves for the opposite reason; but the unfavourable verdict usually carries the day. Stories of this kind are generally pungent. The most pungent are probably the most false; but they pass into history because they serve to amuse; and when they refer to persons who lived long ago, great writers, who admire their own time, adopt them for the sake of contrast. Macaulay is a great offender in this respect, and almost always takes an unfavourable interpretation of the conduct of a man

whom the world has admired. James Spedding had to protest against his Bacon. Sir James Stephen has shown his wanton injustice to Warren Hast-

ings, but the brilliant and scandalous legend will probably survive the criticism, preserved by the vigour of Macaulay's style.

(Continued.)

SHAM EDUCATION.

But when shall we lay
The Ghost of the Brute that is walking, and
haunting us yet, and be free?
In a hundred, a thousand winters?

TENNYSON.

THERE is so much talked and written about education nowadays that any man who dislikes being a bore is almost afraid to say a word upon the subject. Not only do the vulgar who affect the title of being refined, the *dilettanti* who desire to pose as authorities, ventilate theories on this topic; a large number of honest and decent people, who would never trouble themselves or their children with more than the ordinary traditions, are now compelled to spend anxious hours reflecting upon its difficulties and possibilities. Practically, not one in a hundred thinks anything deeper under the term than cramming in the maximum quantity of stuff into his wretched children's minds; but in the few leisure hours which such people can devote to speculation on the question, they are dazzled and awed with the prospects boldly put forward by those who profess to be advanced thinkers and leaders of public opinion.

And what do these sanguine people promise the rising generation? Those whom I have met, being generally 'philosophical Radicals,' have in the first place insisted with Plato (though they had probably never read a line of his Dialogues) that vice is ignorance, that all the crimes committed by the masses are the direct result of ignorance. They point triumphantly to the fact that since the establishment of Board schools in England the official catalogues of crime have

sensibly diminished, and they promise us that this is only the beginning of a greater change, when the masses shall all be instructed in the sciences as well as in politics, and when enlightened public opinion will stamp individual misconduct. For the same panacea will tend to reduce indefinitely the concomitant cause—poverty—which they cannot but admit to be sometimes the cause of crime, even in well-disposed people. When education is extended to all, and there is no privileged class in this respect, then all places of emolument will be open to all, and if any man remain poor he will have only himself to blame. An enlightened man will not suffer this self-reproach, and will cure it by turning his knowledge to account, and obtaining the good things attainable by public competition. Behind all this lurks their greatest hope, though they do not speak it out with the same assurance as the rest. Education will in due time destroy the hateful distinction of ranks which accentuates the difference of rich and poor by the fact that hitherto the rich, as a rule, become cultivated, and the poor do not. When the pauper becomes as educated as the peer, and the only plain distinction between them is one of inherited wealth, when the latter can only put the vague and unsubstantial influence of ancient traditions into the scale against a majority of votes, then all aristocracy will soon be abolished; even the privileges of ancient seats of learning will disappear, and if the hated word 'aristocracy' remain at all in the

language, it will be applied only to the superior in intellect and character. Education therefore will cause crime to disappear, will open countless avenues to escape from poverty, and will ultimately reassert the equality of men, so long obscured by monopolies and privileges.

This is the theory in its most consistent—or shall I say its most relentless?—form. The majority of believers in it may not venture beyond the confident assertion that education *tends* to do all these things. But let the reader remember that, if at the same time men proclaim the indefinite progress of our race; if, instead of predicting cycles of growth and of decay, like the ancients, they look forward to irreversible conquests over the ills and weaknesses of men, then the statement that any cause tends to a great effect is a mere modest postponement of what is really inevitable. I propose now to review the practical steps actually taken for the realization of this theory, and to estimate the actual gains or losses which these measures have entailed. We shall then be in a position to revert to the theory, and consider how far it is sound, and, if sound, how far it is likely to meet with irreducible obstacles.

The last twenty years have been marked not only by the progressive nations of the Continent, but among the careless and dilatory English, who hate new theories, by great new systems of instruction, organized by the State, and imposed upon its citizens with little regard to that liberty of the subject which was once thought the goal of all civilisation. In the larger part of Europe compulsory schools have been imposed upon the people, taxes are levied to raise funds, and parents are coerced to send their children to be taught. The old Roman theory of the absolute right of parents to do what they will

with their offspring has given way to a theory akin to Plato's, that all children, as possible citizens, are the wards of the State; and so we have come to this strange condition of things, that while the law is still very shy about interfering with physical cruelty in parents, the moral cruelty of having their children ignorant is promptly punished. Nor is this compulsory instruction confined to the mere elements of knowledge: there are grades and standards; handbooks and compendiums of science which, if learned off by heart, will earn rewards for both pupil and teacher, and astonish the parents at home with the wonders of modern knowledge. In Ireland these primary schools are supplemented by a great Intermediate system, wherein the masses are prepared for higher instruction by examinations, prizes, and result fees, which, instead of coercing, now coax the growing child with bribes, and soothe any remaining qualms about overwork in the parent by exhibiting pecuniary returns, instead of outlays, as the result of acquiring knowledge. The edifice is crowned by the creation, not only of University Extension Lectures, which are supposed to bring all the benefits of the highest culture to the common man's door, but by the endowment and chartering of new bodies, called indeed universities, but only imitating the ancient seats of learning in that they give examinations and confer the titles of learning on those who have learnt some books, and can answer part of what they are asked about them. All this is now done for such small fees as make it possible for the poorest classes to call themselves Masters and Doctors, and consider themselves on an equality with the literary classes of a less enlightened generation.

But all this elaborate multiplication of examining bodies, these cheap titles and degrees, these reductions of

the requirements in money, time, and residence, are as nothing in comparison with the opening of almost the whole civil and military service to competition, so that the old selection of young men of breeding or of influence has passed away, and our armies, offices, provinces—in fact, almost our whole public interests—are managed by young men of all sorts and conditions, chosen with little reference to good traditions, or fine physique, or attractive manners, but simply from the reports of examiners who have often not even seen the candidates, but who have laboured through their examination-papers.

These things are so familiar to us all that any detailed description is unnecessary. We may pass on at once to review the practical good attained by these great changes, as well as the reservations which may be necessary in our commendation. And, first of all, let us consider what seems the most obviously desirable of all, the compulsion laid upon parents to send their children to school. This is supposed to apply only to the very poor and ignorant. I can assure the reader that the law, if impartially applied, will punish a great number of people, calling themselves gentry, in Ireland, who allow their children to grow up to the age of twelve or fourteen without any instruction except, perhaps, learning to read. Even this and ordinary writing have to be taught in numerous cases to boys of fourteen, sent at last, after many postponements, delays, and haggling about school fees, to Irish schoolmasters, who are severely criticised because these boys are found raw and ignorant when they attempt to enter colleges or professional schools at the age of seventeen. It is with the intellect as it is with the land of Ireland. A great part of both is lying waste for want of diligence and decent thrift. When both are

fairly cultivated the wealth of the country will be astonishing.¹ When parents of the quasi-upper classes behave in this way, it is high time for the law to interfere, and teach them that they have duties towards their children.

But I greatly fear that, in Ireland at least, the stringency of the law will be shown to the very poor, and the police will hesitate to enforce school attendance upon the squireen, while they diligently coerce the peasant, to whom schools bring far less palpable advantages. For to the very poor in Ireland, and I suppose in England too, compulsory attendance upon schools often brings great hardships both on parents who send and children who go. I remember attending a Social Science Conference in Dublin some years ago, when I went into a debate in the Education section to advocate compulsory schooling for the poor. Before the debate was over I was persuaded that I was mistaken. The very poor in Ireland are often scattered thinly over large areas; their children are badly fed and clad; even the youngest of them can help their parents at home. The herding of cattle or goats, which must be kept from trespassing on unfenced crops, occupies many from the age of four years old. Unless, therefore, schools are within easy distance, unless the weather is fair, unless the children have a good breakfast before starting, there may be great sustained cruelty in such coercion, and in many cases the children only obtain the teaching

¹ A very experienced Englishman, and, moreover, what we call a thorough Saxon, with no Irish sympathies, who was head of a large Dublin school for some years, assured me that while in any ordinary English class ten out of twelve boys were stupid and hard to teach, the same proportion in an Irish class were distinctly clever. He added that, as soon as the parents learned to begin soon enough, and the boys and their masters learned method, they would win all the competitions in the empire.

of some older child, who knows nothing thoroughly, so that several years are spent in learning, and in the end neither reading nor writing has been acquired.²

And when the instruction is successful, to what does it lead? To the reading of the lowest and worst forms of ephemeral literature. I mean that which is distinctly intended to be inflammatory, to rouse passions, of which the political, which are bad enough, are, perhaps, the least reprehensible. Compulsory teaching of the poor is therefore less than a half-measure, if we do not provide the natural sequel—a good supply of reading. Local libraries should be attached to every school, and every poor child should be brought within reach of at least some of the books which make it worth while to learn to read. We shall consider the modern intermediate system in connection with the competitive system generally, and pass on to the vulgarisation of universities and their titles by extensions and new foundations.

There is not a single passage in this whole discussion where the old and trite distinction between Education and Instruction must not be kept in mind.³ In the case of Extension schemes there is, indeed, some teaching, but neither systematic nor general. There can be no attempt made to mould the pupil's mind and character; nor is this teaching much more than a prelude to the local examinations in which the pupils

even competitions; but rather the prolonged and thorough teaching of the great subjects of knowledge concurrently, to pupils under moral discipline, leading a common life, and having their characters moulded by subtle forces which operate perpetually upon that common life. Even now when the old universities are violating their trust, when they are allowing examinations to usurp a more than subordinate place; even when they are relaxing those general requirements which constitute their only idea, for the pursuit of single subjects—even now the education of a university differs *toto cælo* from instruction induced by the tests of an examining body. The so-called graduates of such a concern come from the four winds of heaven, are not required to have any common life, nay even ordinary acquaintance; they have no common traditions, intellectual or otherwise; no solidarity, even in sentiment.

Why, then, is this monstrous birth of our century so prosperous? Why are its ubiquitous examinations crowded with candidates? Because it gives for very little money, and in return for a very small outlay, all the titles once reserved for those who had spent treasure in money and time to acquire them. These titles, however acquired, are the passports to many professions; as they once used to mark those who had leisure and means to be educated, so now they are still supposed to suggest the same distinction. But the B.A. is like the commission in the army, which used to mark the officer and the gentleman, and which is therefore still very attractive to those whose claim to be the latter is doubtful. Such attainments are now no longer the marks of better breeding or culture, but of success in passing an examination. How long the old associations will cling about either title is not a

² I state this from cases under my own observation.

³ It is worth pointing out that, while the French, who understand the use of language, call their director of this department the Minister of *Public Instruction*, the English, with greater ignorance (or is it greater assurance?), call him the President of the Board of *Education*—in fact, Minister of Education, though such a thing as real education is seldom dreamt of in the whole department.

are to acquire certificates and titles. But the truly typical instances of instruction setting up for education are the examining bodies which assume the title of university, though lacking every single distinctive feature connoted by that ancient and once unambiguous term. Examinations are not essential to a university, nor are pleasant topic to discuss. What I am here more immediately concerned with is the effect which cheap university degrees will have upon the lower classes, or masses, who obtain them.

If the knowledge obtained by this instruction—I mean the preparation for the examinations—were to be utilised in the sphere of life occupied by the graduates, very good results might sometimes ensue. Here and there may also be found a dormant genius, whose energies are awakened by this stimulus, and who starts from mere examination work into independent thinking. I have never yet heard of such a case, but we must suppose it possible. The great danger, which is not theoretical or threatening, but practical and pressing, is that these titles conferred upon the poor and ambitious will set them to despise their own sphere, and seek the occupations of what are called gentlemen. Take the case of modern Greece. Here the Government gave free university education to any pauper who could support himself by the most menial occupations at Athens. This system crowded the country with graduates and licentiates, all qualified for the learned professions. What is the result? Fields, even in Attica, are lying fallow; every young graduate despises the plough and the counter; he must be a man of letters, an advocate, a politician, one of the intellectual classes. And so the cafés are political clubs; the daily press inundates the public; the professions are ruined

with crowding, while the actual resources of the country in agriculture, mining, and the like are lying undeveloped.⁴

The case of Ireland is likely to be very similar. An examining body, styled the Royal University, established by the side of the old and real University of Dublin, gives all the degrees required for professions for a few examinations and a few pounds.⁵ I need hardly tell anyone, even superficially acquainted with the country, that its farmers are so slovenly and ignorant, its business men so idle and slack, that we may safely aver not one-half the natural produce of the island is realised. Of course there are exceptions—admirably cultivated spots in the country, and energetic people in the towns; but they *are* exceptions, and what I say is strictly, if not universally, true. If the new spread of instruction were producing its expected results, these faults should be rapidly disappearing. I cannot see any such gradual improvement, but I can see very plainly that all the professions, including those of politics and of the press, are being crowded with second-rate persons. The old traditions of the Church, the Bar, the Hospital are vanishing; amid the throng of inferior men real eminence is disappearing; profits are becoming so small and precarious as to impair the liberty, and with it the dignity, of the professional man. The change of tone in these classes is even

⁴ While I am writing these words I hear that the present Prime Minister, the wise and enlightened M. Tricoupis, has established university charges at Athens, and so has driven away a hungry crowd, which would not, or could not, afford even nominal fees.

⁵ I know very well that a section of this establishment consists of the old Queen's Colleges, which are genuine teaching bodies. They were forced into the new system against their will, and are even now only a fraction of the crowd that comes up for examinations.

still more marked, and more regrettable.

We are told on the other side that it is a splendid thing for every poor boy to have his chance; that now the highest posts are within his reach. The reply is that for centuries back the highest posts have been within the reach of any real genius. There have been, at all the old universities, free places or scholarships open to the very poor. We can point with pride to some of the greatest Irishmen who began life as sizars in Trinity College, Dublin. But so rare are these intellects, that we may safely assert the free places for the brilliant poor to have always been far more than sufficient. Let us rather consider the poor boy of average smartness and ambition. Is it a splendid thing for

him to leave his sphere, and become an ordinary member of the professional classes? Is it a good thing for society to have him there? Is he likely to be happier and more content? Is he likely to do more good? Or are we nursing up a large body of malcontents who will disturb society, and seek to destroy those more refined classes that refuse to take them at their own estimate? Surely what we want is not an additional crowd of shoddy graduates, but a larger number of earnest farmers, and artisans, and shopkeepers, and men of ordinary business, whose thrift and honesty will shame and reform the idle and the dishonest. Is our Examination Board with its titles and credentials helping us to that?

Continued.

THE FARM UNREST IN NEW ENGLAND.

IN the long and varied discussion of the subject of farm decadence in New England almost the whole stress of the inquiry has been laid upon the causes which are purely purely economic. The tariff, western competition, prices of farm products or prices of the commodities of farm consumption have carried the burden of the argument. That these may be potential factors in causing the sinister changes which have come into the life of the New England farmer, is not here denied. But that they have been amplified overmuch, and that the causes of a secondary and social character shadowing the farm have been either ignored or underrated, is a conclusion which a full examination seems to justify. Often the economic cause blends closely with the social one, and the difficulty of separating the two is an obstacle in the treatment of the subject. So intimately is wealth united with most of the questions of human condition, that it may

be hard to outline clearly, just where in the New England farm problem economy ends, and the social or sentimental factor begins. But in these pages the attempt will be made, so far as possible, to keep the two causes apart, or, at least, to treat the economic influence as a collateral cause while not subtracting from its force.

Except the almost single industry of trading in furs with the Indians, the base line of toil among our earliest Puritan forefathers was agriculture. Their industrial emblems were the axe and plow, their first thoughts, of land to be conquered or bought from the red men. As in all primeval lands, fertile but deficient in the precious metals or other sources of quick profit, the pioneers, poor in purse but hardy in temper and thews, faced as their initial problem of existence the subjugation of the soil—a problem which expanded in widening circles as new townships were colonized and the fur trade died away. As the

colonists moved inland and away from the levels of the shore, the country became rougher, the soils more obdurate and the task of subduing them more difficult. The later migration from New England to the richer lands of the west was thus, in a sense, inverted among the first two or three generations from the settlers. But the very harshness of the picturesque but rugged lands of lower New England east of the Hudson held the settlers longer in the clearing and, when cleared, impressed their immediate descendants with loftier notions of the value of the meadow, of the arable land and of the pasture of the established farm. Thus, not only the agricultural traditions and habitudes derived from England in the seventeenth century, but special conditions of soil combined to give New England a population to whom agriculture was not only a vocation but a kind of industrial creed. It dominated the New Englander's life of toil and trade very much as the orthodox Puritan religion dominated his soul.

Out of this agricultural epoch of New England lasting for some two centuries came perhaps the grandest stock of men, measured by their fundamental and deeper traits, that ever sprung upon the earth. But we concern ourselves not now with any analysis or praise of the Puritan or sub-Puritan character, but merely with those institutions and habits of the time which made content on the farm, where now are restlessness and discontent.

The first, most forceful and most conspicuous social fact in a community where almost everybody was a farmer was the levelling of the class distinction. The soil tiller who owned his land might have to toil for a living like a serf, but he never incurred the serf's degradation. Around him and on the same level the great mass of

the community were his fellow farmers, whom he never gazed upon from below, either as a matter of social rank or from the plane of inferior vocation. Slightly beneath him were the class of farm laborers—not many, when wooded lands were cheap, nor profoundly lowered as a class, in days when farmers themselves interchanged services and toiled even harder than their own field hands. The country merchant was, unless exceptionally rich, the farmer's peer, no better and no worse, in the social scale. Above the farmer stood only the men of the professions, usually college graduates, including the minister, and the squirearchs. But these, while they formed a certain distinctive "cult," were too few to be a very strongly emphasized group or impress the class distinction harshly. Of the two most prominent, the minister, vested with powers well nigh pontifical, yet held them not of men; and the old country squire, under the microscope of time and New England novels, have obtained in our day a greatly magnified importance which they never really possessed. If the farmer had to wrestle hard with his niggard soils and had slight education and few creature comforts, he had, as offsets, simple wants, social equality and an assertive manhood. He was in a large sense the *civis Romanus* of his time and place.

Following closely on equality as a benign influence, making for many social as well as civic virtues, was what may be called the localization of interests. The farmers were far shut in from the outer world in days when the telegraph, daily paper and railroad were things unknown, and a journey by the lumbering stage-coach, the event of a lifetime. Outside of the farm itself almost every energy had to focus within the narrow limits of the township and its village. Every small incident was magnified in im-

portance as seen through the lenses of the little farm communities. A journey to the nearest city was more momentous than a trip to Europe now, a change of town officers more absorbing than a cabinet crisis in England, and the steeple of the little orthodox church towered higher than the cross of St. Paul's. The motions—and emotions—of the farmer were centripetal in every social and civic relation. The principle of association and neighborhood spirit both were most intense, expressed in the town meetings, the singing schools, the sewing society, "stripping character at home while it clothed the heathen abroad," and yet with a deeper significance than the satire of the "Widow Bedott Papers" can mask. Even the cramped dogmatism and fiery doctrine of the church had a value, too little recognized now, in strengthening the habit of association, and making the House of God a veritable "meeting house," in which the social threads of the community were knit more closely together. Much we may see in the social, religious and linguistic oddities of the time to waken humor. But the humor can never shift to derision, when we descry the fact amid the bigotry of opinion, the acuteness in bargain, the household economies not rarely debased into parsimony, that the shadows were silver tinged by neighborly kindness, by the bed-rock integrities, and that even the austere religion of the New England theocracy, not inaptly described as an ever brooding sense that something awful was always going to happen, yet had its useful function in the farm society.

The picture of the past changes into the sharper limnings of the present. It shows the New England farmer given the same amount of labor, economically bettered¹. But what a shifting in his environment, in

his sentimental comforts, in his social status and in most of the prime elements of his content?

With the first coming of the railroad into New England, the town barriers which confined the energies of the farm communities began to sink. Thenceforth the world was open and the farm interest, before so concentrated and localized, began to be diffused. Following the railroad came the factory city and factory town, not only drawing away the farm youth and farm laborers², but absorbing also the small factories planted on the New England streams. Coin-

1 In all the computations which the writer has seen, and in not a few that he has made, the figures indicate that—chiefly owing to the cheapening of commodities by mechanical invention—the farmer buys in a cheaper market than, say, half a century ago, while most of his farm products command a higher price. But against him must be set the great increase of about 80 per cent. in the cost of farm labour. While no accurate general figures relating to his comparative lot can be given, owing to the uncertainties with much different articles enter into both consumption and production, there can be little doubt that the New England farmer, working as hard and practicing the same economies as in old times, would be better off now than then. Whether we ought to expect him to return to the awful toil in household and field of those days, is quite another question.

2 Taking the thirty-seven farm towns nearest the twelve cities of Connecticut—which are all factory cities—the loss in population during the census decade from 1880 to 1890 was about ten per cent. The twenty-two farm towns of the chief agricultural county in the State, all removed from cities, show a loss during the same decade of about seven per cent. Out of the 168 towns in Connecticut 100 towns, nearly all agricultural, show a loss in assessed property of almost \$19,000,000 during the last thirty years, although most of them are not far away from cities or factory towns. If there are any advantages of proximity of factory and farm, they seem to be more than counterbalanced by the deadly "drain" of the former upon the latter, especially in the matter of farm labor.

cidently poured in the tide of foreign immigration,¹ bringing contact with new, if not lower, standards of livings.² Wealth, seeking other and

1 The force of the impact of foreign elements on New England is shown impressively in the new census returns, though comparisons cannot be made in the case of Maine, which is omitted in the census returns of 1880. Counting as foreigners the first generation born in this country from foreigners and excluding negroes, we obtain the following table of gains and losses (marked respectively by the plus and minus sign) for the last census decade in the New England States outside of Maine :

	Native	Foreign
New Hampshire.....	—13,609	+ 43,143
Vermont	—10,692	+ 10,281
Massachusetts	+71,673	+ 379,212
Rhode Island.....	+10,806	+ 57,010
Connecticut	+22,910	+ 99,375
	+81,188	+589,021

The "native whites from native parents" in Massachusetts now are but 42.67 per cent. of the population of that state; in Rhode Island 39.81 per cent., and in Connecticut 47.87 per cent. These figures count as native those born into the second generation from the immigrants, and were taken two years ago, leaving that time for a new foreign increment. The incoming of the French Canadians is, moreover, a special and new branch of immigration of which New England is receiving the onset.

2 See article by President Francis A. Walker in the *Forum* of August, 1891. One of the features of the farm life, due largely to the farmer's contact with modern "civilization," is the diminution of the family, a fact which almost every census enumerator in agricultural regions of New England has noticed. At this point, too, it may be said that the native race are not only overreached by immigration but by the fecundity of the imported races, although the death-rate of the latter is much higher. Returns from an investigation made some years ago in Massachusetts show that native mothers bore, on an average, 3.37 children, of whom there were then living 2.41 .96 dead; while foreign mothers in the state bore 5.22 children, of whom there were then living 3.46 and 1.76 were dead. The survival ratios of the two classes are, therefore, about 3.46 to 2.41. The ratio would probably favor the imported races still more, if the comparisons were made in the rural regions, and the unsanitary conditions, in which so many foreigners live in the cities, allowed for.

quicker investment than the farm, generated yet more wealth, and the riches thus accumulated stratified the communities and created classes, some of them lower in *morale* than the farmer, others holding themselves aloof and above him. Industrially conservative, the farmer thus has seen the mechanical vocations outstripping him and the whole federal policy of the nation thrown against him in the scale, aggravating ills which a different policy would have left bad enough at best. The New England farmer stands industrially to-day on a little hillock but slightly raised from the old level; all around him he looks upwards to mountains, the symbols of the progress and achievements of other callings than his own; while socially he is not even on the old plane, but in a depression below it. The allurements of fortunes often quickly made, very often tariff-made, and of the swift life and luxuries of the cities circle him closely on every hand, and the verbal jokes of the wits and the cartoons of the familiar "Farmer Hayseed" type, play with sharpest stings on the fancies of the younger farm generation.¹

The results may be briefly, and it may be added, sadly told: The delimitation of the farmers of New England into a special and relatively, if not absolutely, decreasing class; the cheapening of the farms;² the

¹ See article by Prof. W. H. Brewer in "New Englander" of May, 1890.

² Except in very rare cases, the "abandoned" farm of New England is a misnomer, but the extreme cheapening of them is a most amazing and realistic fact. The best statistics, perhaps, on the subject are supplied by Secretary T. S. Gold, of the Connecticut Board of Agriculture, in his pamphlet advertising cheap farms for sale. The average "asked" price—which would be somewhat lower at actual sale—for 20 farms, including all buildings and containing 2,948 acres or about 4½ square miles, is \$7.56 an acre or about \$22,300 for the whole

decline of the old yeoman pride; the decay of the local spirit and of the habit of association;³ a lowered interest in politics and civic matters, so that even the old contentions and educational town meeting is but a very occasional sanction of De-Toqueville's panegyrics; and discontent, brooding or active, signified in the long procession of the younger sons of the farm moving to the cities or to the west.

Political economists usually deal with this situation by the academic argument urging the New England farmer to retrenchment. They say to him: "Return to the old simplicities of farm life, discard fashion, stop imitating the whims and luxuries of the upper classes and adopt, so far as may be, the ancestral habit of self-denial." They emphasize the modern love of dress on the farm, the buggy which has supplanted the old box wagon, the expensive tastes of the younger sons of the soil, and the general scale of living too high for the farm to sustain now, just as it would have been too high a century ago. And they aver with considerable force

Twelve farms in large factory towns, some of them containing cities, have an asked price, including buildings, of about \$31 an acre or \$18.34 less than the average value per acre of Connecticut farms as given in the census of 1880.

* In one New England county no less than sixteen small "country stores" last January gave up business—many of them doubtless of the "little country store" type that used to be found at every important crossroads and in the small hamlets. To those who are aware what a principle of association these stores with their "bema of the barrel head" have represented in rural Yankee life their downfall under the competition of the modern system of trade certainly has a social significance. In the same direction is the change unfortunately made necessary by elections under secret ballot laws, which exclude the electors from the ballot boxes except for the immediate purpose of voting and impair much the social character of the old voting days.

that, if the New England farmer will join self-restraint with hard toil, then improved methods of agriculture, cheaper articles of farm consumption and, on the whole, higher prices of farm products will "make the farm pay," enable the owner to lay up money and attain a fair degree of comfort and of self-cultivation.

The plea has its strength, and no apology is offered here for the too common habit on the farm of aping the luxuries of the rich. Yet it is a frailty deep rooted in human nature and not confined to the soil. Moreover there are certain directions in which the farmer may plead abatement. For example: The country doctor of the old days charged fifty cents a visit. Now his usual charge is two dollars. Shall the modern farmer therefore call in the physician less often, and is he not fairly entitled to good medical service? Can he in death dispense with the costly offices of the modern undertaker and go back to the times when friends dug the grave, the farm supplied the hearse, and the plain butternut coffin enclosed its silent tenant. Again there is the far more serious problem of farm education, when the times demand a higher degree of training than the little red school house used to give or gives now. Where and how can the farmer educate his sons and daughters? If he happens to live in a large town with its high school, that branch of the life problem may be solved. But in the little farm towns, where even low taxes are a vexing burden, and where the district school and three R's are still the educational standards, in what direction toward the higher training shall the farmer's rational ambition for his children turn?¹ There is just here, moreover, an enigma, not merely for our farmers, but for our universities

I See the recent report of the Connecticut Board of Education on the condition of the public schools in New London County.

and colleges. In the development of the higher education their standards of admission have been raised, until special training and a long and severe course of study must usually precede the successful entrance examination. Where and in what way the farmer's sons, our most earnest and successful group of scholars, can cope with the newer and severer tests of admission—lads who used to "fit" with country clergyman not now able to pass the examination themselves—is surely a thing worth the serious attention of our university instructors. It and the whole question of education serve to illustrate most vividly the "urban tendency" of the times, which has made hold farm luxuries necessities, and which differentiates so severely against a teibucolic satisfactions.

Constructive criticism of a farm evil so deep set in social changes which are radical and likely to be permanent, is a rather gloomy task. That the New England farmer on the whole is better educated than his ancestors of the soil, that he reads more, has deeper worldly wisdom and bears fewer of the rough points of mind and body, are logical sequels of his closer contact with the modern refinements. But do these, revealing to him his own position in reference to other classes and vocations and proving that his advancement is only absolute, while relatively he has dropped behind in the race, add to his social content? One or two recent writers on the topic have expressed hopes of a farm revival, social as well as industrial, from the summer migration out of the cities to the farm. It is said with perfect truth that the city visitor is more and more turning away from the larger summer resorts of New England seeking the rural quietudes, staying longer in the country and often, as a boarder on the farm, not only introducing the refinements but visibly lifting the

economic burdens of the household. Whether these are not offset by the nearer touch of the farmer with city affections and luxury, and whether the farm "boarding house" is a stimulus or irritant of genuine agriculture of the muscular yeoman type, may be left to the individual judgment.

The industrial and economic branch of the subject has more hopeful suggestions. That the market value of New England farm lands has a but touched bottom, and that henceforth for a time the farmer's condition must slowly rise, we may feel confident. The questions of methods to that end is charged with many queries and sub-queries: Will fruit culture, sheep culture or new kinds of crops revive farm prosperity and for how long? and what will be the farm satisfactions during the interval between the present time and the far future when the reversed current of wealth from the teeming population of the country turns toward New England and makes it a Devonshire? Or, looking onward to remoter ultimates, when that flood of wealth pours on New England, will our posterity find then a race of our present "fancy" farmers¹ or an agricultural system cognate with the tenant farming of the old world? Wherever these remoter forecasts may end, we can at least believe in a kind of transition period when the farm unrest will be diminished along with the industrial rise of farm life, and when we may see a pale reflection of the

¹ The writer recalls the recent and amusing spectacle of the workmen of a millionaire "farmer" from the city laying, at twenty dollars a rod, stone wall around a large swamp lot for which fifteen dollars an acre would have been a high price. It reminds one of the joke attributed to Mr. W. M. Evarts when welcoming guests to his New England farm: "Gentleman, I offer you champagne and milk. They cost me just the same."

social contentments of the Puritan yeomanry. And, to that end, we ought to welcome and cheer the granges, "leagues" and other organizations of the New England farm, pardoning even certain of their civic heresies as being a better symptom than lethargy.

But that we shall ever again see the old equalized and localized social system of the Yankee farms, the

times with their rush to the cities, immigration, the growth of the factory and the swift transfer of wealth from mass to class, seem to forbid. If the shadows are deep, it is because they are thrown by concrete things which it is the part neither of wisdom, or of truth to disguise.

CLARENCE DEMING.

New Haven, Conn.

TORONTO OBSERVATORY.

AT a time like the present, when the proposed removal of the meteorological offices to Ottawa is causing such widespread talk, a history of the inception and growth of the magnetic observatory at Toronto and the meteorological service of the Dominion will be read with interest. In 1834, through the influence of the British Association for the Advancement of Science, a magnetic survey of the British Islands was commenced by the British Government, which in two years, through the efforts of five of the members of the association, was completed. In 1838 the association, availing itself of the opportunity offered by the presentation of their report to the Government, which resulted in the Naval Expedition in the following year for a magnetic survey of the high latitudes of the southern hemisphere being undertaken, urged further the expediency of extending the researches, by fixed observatories, to certain stations of prominent magnetic interest in the British colonies, the stations named being Canada and Van Diemen Island. The Government having acceded to the request of the association, which was also backed by the Royal Society, and having agreed that the officers of the Royal Artillery were most competent to carry on the surveys, Lieut. Charles J. B. Riddell was selected for

Canada with instructions to work under the directions of the Master-General, or Major Edward Sabine, one of the leading spirits in magnetic research of the day, who had charge of the head office for the surveys at Woolwich, Eng. Leaving his detachment to embark with the instruments in a vessel bound direct to Quebec, Lieut. Riddell took passage by the more expeditious route of the United States. After waiting on the Governor-General at Montreal, he communicated to the Commanding Engineer in Canada his instructions and the fact that he had authority to build an observatory. He next proceeded to examine the various localities which were suggested as convenient sites. He finally gave preference to Toronto where a grant of two and one-half acres of land belonging to the University of King's College was offered by the Council of the University on the sole condition that the buildings should not be used for any purpose other than that of an observatory, and that when the observatory was discontinued the land should be reconveyed to the university. In January, 1840, the Governor sanctioned this arrangement and the necessary buildings were proceeded with early in the spring. Lieut. Riddell, while the buildings were in progress, obtained permission to make use of a small unoccupied

barracks in Toronto, at the corner of what is now King and Bathurst streets as a temporary observatory, and the instruments were accordingly placed in a room which had been prepared for them. The building was afterwards used as an ordnance storehouse for the artillery. The new buildings which stand on precisely the same spot that the present ones occupy, in latitude 43 deg. 39 mins. 25 secs. and longitude 79 deg. 21 mins. 30 secs. west of Greenwich, were completed in September, 1840 and Lieut. Riddell, with his staff, composed of Sergt. James Johnston, Bombardier James Walker and Acting Bombardier Thomas Menzies, took possession of them. The buildings then consisted of an observatory, having two apartments, one 50 feet by 20, for the instruments, and the other 18 feet by 12, for an office and computing room, with a hall or vestibule 12 feet by 6; a detached building, partly sunk in the ground with a view to obtaining a uniform temperature, and containing one room, 18 feet by 12, for experimental determinations and observations of absolute intensity. This was 80 feet from the observatory so that the instruments might not be affected by the magnets. Other buildings were the anemometer house, a small shed for the inclination circle and barracks for the detachment. The whole ground was inclosed by a picket the first four buildings mentioned being at the eastern end inside an inner inclosure, while the barracks were at the western end. The buildings were constructed of 12-inch logs rough hewn at the outside and plastered on the inside. The instruments were supported by pillars of massive stone some six or seven feet long and embedded three feet in masonry. In 1841 Acting Bombardier Thomas Malines was added to the staff, being relieved in 1844 by Acting Bombardier Grace, while Lieut. Charles Young-

husband took the place of Lieut. Riddell, whose ill-health obliged him to return to England. Lieut. Lefroy arrived in 1842, but leaving again in 1843 to join the brigade of canoes going from Lachine to the Hudson Bay Territories, Lieut. Younghusband was once more in command. On his return, however, Lieut. Lefroy once more assumed the control, which he held till 1853, when the operations of the observatory as an Imperial Institution were brought to a close by the removal, in the early part of the year, of the Royal Artillery from Canada. After a short cessation, however, the magnetical observations, which had ceased preparatory to the removal of the instruments by the artillery, were again taken up under the authority of the Provincial Government in July. The meteorological observations had been in the meantime carried on without interruption. Though Lieut. Lefroy was recalled, through the indulgence of the military authorities, the non commissioned officers who had acted under Lieut. Lefroy, Messrs. Walker, Menzies and Stewart, were permitted to continue in the same capacity till their retirement from active service in 1855, when they became permanently attached to the observatory. Of these Mr. William A. Stewart still lives and occupies his positions in the observatory. James Walker died many years ago, but it is not long since Thomas Menzies departed. He left behind him a son, who was born in the observatory and who now occupies a position in it. When the Government took charge of the institution Prof. Cherryman, then professor of natural philosophy at University College, Toronto, was appointed director, and under his auspices the present buildings were commenced in the autumn of 1853. Since then the efficiency and value of the service has increased steadily, until to-day it is

the only meteorological service on the continent which would be regarded in Europe as standing in the first rank. At the end of one year, however, Prof. Cherryman retired and Prof. G. T. Kingston was appointed in his place, a position he occupied till the end of January, 1880, when, through ill health, he was forced to retire. The present director, Prof. C. H. Carpmael, who had been acting as deputy to Prof. Kingston for some eight years, took charge of the conduct of affairs, a position which he has occupied to the credit both of himself and the service. While the magnetic observatory dates away back to the thirties the origin of the meteorological service is much more modern. The inauguration and growth of this service in Canada may be traced to the efforts of Prof. G. T. Kingston, who, in 1870 submitted to the Hon. P. Mitchell, the Minister of Marine and Fisheries, the outlines of a scheme for its organization. He proposed that the service should exercise supervision over the observatories, that a few well equipped stations should be established for the purpose of checking the calculations of inferior stations, and that telegraphic communication for the purpose of supplying materials for storm warning should be established between a number of the stations. At this time he had opened communication with 46 stations in Quebec, Ontario, Nova Scotia and New Brunswick. In 1871 the Minister placed \$5,000 in the estimates for the purpose of procuring the necessary instruments. The Toronto Observatory having at that time facilities for the performance of the duties required of the service, not possessed by any similar institution, was made the central office of the system and has continued to discharge such duties up to the present time. Almost immediately after the Minister had signified his approval,

arrangements were made with the chief signal officer at Washington to furnish storm warnings to the Canadian ports. From then till 1876 the benefits of signal service were so keenly felt that by that time the annual grant had risen from \$5,000 to \$37,000. This year (1876) marks an era in the history of the service, as it saw the commencement of daily forecasts of the weather called probabilities. Prior to this they had not been in Toronto. Early in this year, however, arrangements were made for reports from the chief signal officer at Washington, on which calculations were based and daily forecasts sent out every morning to the papers. On the accession of Prof. Carpmael, on Prof. Kingston's retirement, to the head of affairs, this system was still further extended till every office on the line of the Great North-western Telegraph Company, which practically included the whole of Ontario and Quebec and the ports of New Brunswick, received forecasts daily. At the present time there are close upon 450 stations reporting to the central office, of which a large number report by telegram. The service now exercises supervision over all the observatories in the Dominion from the Atlantic to the Pacific. Since the establishment of the meteorological service the history of the magnetic observatory has been closely interwoven with it, the director of one being the director of the other, while the members of the observatory are also employed in the meteorological offices.

The duties of the service are :

1. To collect trustworthy statistics and to see to their arrangements in forms convenient for application to the solution of either strictly climatic questions or of other questions into which climate enters as an element.
2. To exercise by visitation and correspondence a general supervision

over all meteorological stations that receive any aid from the Government as well as other private observers who may place themselves in connection with it.

3. To advise observers in the selection of their instruments and the method of observation; to issue the necessary forms for registration, and to determine the time for reporting.

4. To receive telegraphic weather

reports from telegraph stations and to despatch to various points by wire probabilities founded thereon.

Time is also exchanged at regular intervals between the other observatories and Toronto. Clock and chronometer comparisons and transit observations having been sent in, they are examined and correct time is furnished to the city and to railway and telegraph companies.—*Empire*.

SOME FAMOUS DUNCES.

THE youth of high scholastic attainments who is always carrying off prizes naturally raises hopes of his subsequent success in a particular career. Of course, the most is made of him. He is not only a credit to himself, but to his teachers; to the latter, indeed, he is a practical certificate—a “human document”—of the first class. Finally, he leaves school, and it is confidently predicted that, if he does not achieve greatness in the battle of life, it can only be on account of some moral flaw which has not yet had time to declare itself. But the “dull boy” seldom receives the benefit of the doubt in any speculation as to his future. Once dubbed “dunce,” or reputed “slow,” and he is allowed to develop in the shade; emerging from which he satisfies or surprises his friends only because nothing was expected of him. No one can dispute the claim of Sir Isaac Newton to a monument in Westminster Abbey, nor to the praise conferred by Pope’s well known epitaph:—

Nature, and Nature’s laws, lay hid in night;
God said, “Let Newton be!” and all was light.

Nevertheless the greatest of English philosophers was a so-called “dunce” at school. Sir David Brewster tells us, in his “Life,” that Newton made little progress “until one day, the boy

who was above him having given him a severe kick in the stomach, from which he suffered great pain, he laboured incessantly till he got above him in the school, and from that time continued to rise until he was the head boy.” In the same illustrious fane is a monument to another Isaac, not, perhaps, so universally known as his great namesake, but showing a genius in his maturer years for which the friends of his youth were by no means prepared. Isaac Barrow was not only an idle and quarrelsome lad, but was so dull and stupid in his early years that his father once remarked to a neighbour that “if God took away any of his children, he trusted it would be Isaac, as he feared he would never be fit for anything in this world.” But there was evidently something more than mere animal pugnacity in young Barrow. As a divine he stands as one of the great triumvirate of the Church of England with Taylor and Hooker. As a mathematician, under the designation of “the most learned man in England,” he was appointed master of Trinity College, Cambridge. As a wit he more than once administered unanswerable verbal chastisement to Lord Rochester, “the wittiest of the witty.” It is worth remembering that Isaac Barrow and Isaac Newton—the “dull boys” of their respective

families—became associated at Cambridge, where the latter had Barrow for his mathematical tutor; and we may perhaps be allowed to wonder whether these two men of consummate attainments ever compared notes on their alleged want of capacity in childhood.

Not only philosophers and divines, but some of the most trenchant satirists and brilliant humourists were dull enough as boys. It has been said of Swift, in his best days, that "he displayed either the blasting lightning of satire, or the lambent and meteor-like caricatures of frolicsome humour." And yet this vigorous disputant was deemed a fit subject for a fool's cap at school. Afterwards, at the Dublin University, "he was by scholars esteemed a blockhead," who was denied his degree on his first application, and obtained it with great difficulty on the second. Goldsmith's fame was grafted upon a boyhood of wholly unrecognized capabilities. "Never was so dull a boy," was the report of a relative who first undertook to teach him his letters. At every school we hear of the "inspired idiot" of the future as a "shy, thick, awkward boy," the constant butt of his companions, by whom he was thought to be "little better than a fool." Johnson described Goldsmith as "a plant that flowered late," and even during the four years of his college course few signs of genius were discoverable. But, however late the flower, the root was there; and of Goldsmith it may be said, in a special sense, that the child was father of the man. Sheridan gave almost no promise in childhood of his future brilliancy. His mother pronounced "Richard Brinsley" to be "the dullest and most hopeless of her sons," and he was sent home from Dr. Whyte's academy with the reputation of being an impenetrable dunce, who wrote "think" for "thing." But he must

have been able to think a thing or two even in those days, for at twenty-six he had written "The School for Scandal," of which Leigh Hunt observes: "It is a very concentration and crystallization of all that is sparkling, clear, and compact in the materials of pure comedy." It should, however, be mentioned that a more judicious of the youthful Sheridan's preceptors, Samuel Parr, one of the masters at Harrow, detected the latent spark of his pupil's genius, and aided it by judicious cultivation. Douglas Jerrold, another and scarcely less keen wit of a modern school, wrote "Black-Eyed Susan" when he was twenty-one, and contributed to *Punch* the immensely popular "Candle Lectures" not long afterwards. But at nine years of age young Jerrold had been scarcely able to read; and it was not until he was apprenticed to a printer, after serving for some time as a midshipman at sea, that he showed either desire or capacity for intellectual improvement. Literary history is, indeed, crowded with instances of torpid and uninteresting boyhood. Gibbon was pronounced "dreadfully dull," and the utmost that was predicted of Hume in his youth was that "he might possibly become a steady merchant." Adam Clarke, afterwards so deeply skilled in Oriental languages and antiquities, was pronounced by his father to be "a grievous dunce"; and of Boileau, who became a model for Pope, it was said that he was a youth of little understanding. Dryden was "a great numskull," who went through a course of education at Westminster; but "the stimulating properties of Dr. Busby's classical ferule were thrown away upon the drone who was to be known as 'glorious John.'" As a boy Walter Scott gave few indications of his coming greatness, and was described by one of his early preceptors as "the boy that has the thickest skull in the school." After-

wards at Edinburgh University the future "Wizard" was thus epitomised by one of the leading professors: "Dunce he is, and dunce he will remain."

Another noteworthy record is that of Dr. Chalmers, who was solemnly exalted from the parish school of St. Andrews as "an incorrigible dunce." Ludwig, the famous geometrician, was also sent away from school after four years' ineffectual struggle to learn the common rules of arithmetic. The "marvellous boy" Chatterton, who died at eighteen, was considered "a dull child, incapable of improvement." The uncouth attempts of Domenichino to master the elements of drawing caused his fellow students to nickname him "the ox," and the artistic youth of Hogarth was almost equally unpromising. The same contrast is often found between the youth and the maturity of illustrious men of action. The celebrated Fabius Maximus, whose life was characterised by "greatness of mind, unalterable courage, and invincible character," was derisively styled in boyhood "the little sheep." His slowness and difficulty in learning were so great that he was looked upon by all his preceptors as "incorrigibly stupid." John Howard, the philanthropist, was another illustrious dunce, "learning

nothing in seven years." As a boy, Napoleon was esteemed at best a plodder; and, if not called an absolute dunce, it was only because his teachers hardly knew what to make of his rather grim taciturnity and love of seclusion. Southey once said that "pigs are brought up on a wiser system than boys in an ordinary school," and the records of enforced duncery too often justify the proposition. It is a little surprising to find that the Duke of Wellington's mother believed her "sheep-faced boy" to be hopelessly deficient in mental ability; and when, after a short residence at Eton, he was sent to the military college at Angers, it was only to qualify him "to become food for powder." It is vain to speculate what might have been the destiny of the "Iron Duke" under the present competitive system. Some boys of considerable latent powers are often misunderstood, simply because they instinctively rebel against a training to which the average standard of youthful ductility readily submits. Others can give themselves to learn anything that is set them, and are judged, or misjudged, accordingly. To both classes it falls to show what is really "in them" by the vitality of their own inherent powers.—*Evening Standard*.

GEOGRAPHY.

GRAVITATION.—The law of gravitation is not very readily understood by the young. Yet a child must have been wonderfully dull who did not follow Sir Robert Ball's illustrations of the different effects of gravitation in the moon and sun. "If I were in the moon," he said, "I could jump from the floor where I am speaking right up to the gallery. A game of football would be worth going to see in the moon, for a good kick

would send the ball into the next parish. A run with a pack of lunar foxhounds would be worth taking part in, for the horses would be able to jump over a haystack or over a farmer's house without disturbing a single tile of the roof. In the sun, on the other hand, it would be difficult, if not impossible, to lift one's arms or legs. Getting up early in the morning is not a very easy thing on the earth sometimes, but if we

were once to lie down on the sun we should never get up again." The teacher will observe how the lecturer allows his imagination to play round his subject, and employs the incongruities with terrestrial experiences of various hypotheses to deepen, stroke by stroke, the impression that he wishes to make.—*The School Guardian*.

THE COLONIES.—The Council of the Royal Colonial Institute have issued a circular to head-masters of great public and middle-class schools, urging that greater prominence should be given to the teaching of colonial history and geography. The circular points out that a number of educational works having special reference to the colonies have now been issued in this country. The scheme under which money prizes were offered for the best essays on colonial subjects, with the express object of stimulating the study of this particular branch of knowledge, has been reluctantly abandoned. During the last decade the colonies have made enormous advances in general progress and material wealth, but the council are unable to discover—judging from the information at their disposal—that colonial subjects have been accorded corresponding prominence in the curriculum of the majority of the public and middle-class schools of this country. It appears to them that a study of the history, geography, climates, and resources of the Colonies and India is of sufficient importance to be treated as a separate and specific subject, and they venture to suggest that the special attention of teachers and examiners should be directed thereto.—*The School Guardian*.

THE SUBMARINE TUNNEL.—Science has already recorded its triumphs in railway tunnels, by piercing the mountain where its grades are impos-

sible to climb, and its precipices crowned with snow fringe the chasms where the avalanches of snow or rock make their mad leap from the minarets of the planet to the valleys scooped by erosion out of its lower levels. The Mount Cenis tunnel has burrowed under the historic Alps, over which Napoleon dragged his cannon above the clouds, and a highway of trade and travel opened that is as perfectly ballasted and secure as a street railway or a prairie crossed with Bessemer rails.

Engineers of both countries are sanguine of success should the attempt be made to build a tunnel between Great Britain and France and it would probably have been already accomplished were it not for political opposition. Considerable attention has also been paid to a submarine railroad between Great Britain and Ireland. The construction of a tunnel between Prince Edward's Island and New Brunswick, under the stormy Straits of Northumberland, is now in progress, and will give railroad communication to the districts bordering on the Gulf of St. Lawrence and the Bay of Fundy. The connection of the Isle of Wight by a subaqueous tunnel to the channel terminals of British railways is a project already on the plans of the engineer.

Mechanical equipments for tunnel purposes are constantly improving, and old-time difficulties are less and less obstructive as engineering science successively removes them. Improved rock drills and other special apparatus, the use of nitroglycerin and other explosives, and the use of air pressure in tunnels to be constructed in soft water-bearing strata at shallow depths, all minimize the cost and risks of submarine roads.—*St. Louis Age of Steel*.

SCHOOL WORK.

CLASSICS.

Editor:—Professor Fletcher, Queen's College, Kingston.

By PRINCIPAL STRANG, Collegiate Institute, Goderich.

QUESTIONS ON CÆSAR.—BOOK III.

Translate chapter 22 into good idiomatic English. N. B. Break it up into at least three sentences, and make the parenthetical description of the *soldurii* come last.

1. Parse *commodis, cujus, repulsus*.
2. Conjugate *intentis, devotis, repertus, sublato*.
3. *quos, soldurios, appellant*. Quote two lists of verbs followed by two accusatives, and explain the difference in their passive construction.
4. *Quisquam*. Distinguish from *quisque* and *quidam*.
5. Give corresponding singular or plural forms of *omnibus commodis, alia parte, hæc conditio, eundem casum, clamore sublato*.
6. Exemplify from the chapter four *athxes* used in forming nouns.
7. *Dediderint, concurrissent*. Account for the mood, respectively.
8. *Ferant*. Inflect the present indicative active and passive.
9. Give 3rd. sing. future indicative, active, and present infinitive passive of *repertus, sublato, devotis*.
10. *Conatus*. What parts of the active voice have deponent verbs?

Translate idiomatically chapter 26, "*Crasus. . . . Cæperunt*."

1. Construction of *præmiis, quid, præsidio, oculis*.
2. *Ut erat imperatum*. Why not *erant imperati*? When is *ut* followed by the indicative?
3. Why are *velit, possent, posset* in the subjunctive respectively?
4. *Quod consuevit*. What is the antecedent of *quod*? What usually precedes *quod* in such a case? What peculiarity in the use of *consuevit*?
5. Conjugate *relictæ, conspici, cognosci, gereretur*.
6. *Cæperunt, nidibus, castris*. What

peculiarity in regard to the inflection of these words respectively?

7. Mark the quantity of the penult of *excitat, prorutis, velit, clamore, desperat*.
8. *Longiore itinere*. Decline throughout.
9. *Possent*. Write the third singular of each tense of the indicative mood.
10. *Munitiones*. What nouns in *o* of the 3rd. declension are usually feminine? Translate idiomatically.

(a) *Speciem atque opinionem pugnantium præbuerunt*.

(b) *Longe alia ratione ac reliqui Galli bellum agere instituerunt*.

(c) *Multa nocte se in castra recepit*.

1. Form nouns from *defendo, fodio, opinor, celer, adeo, diligens, in eo*.

2. Give Latin for 5, 15, 50, 500, 5000, 5th, 5 times, 5 at a time.

3. Exemplify different constructions following *constituo, contendo, convenio*.

4. Explain why "having conquered the Gauls" and "having followed the Gauls" require a different participial construction.

5. Distinguish *idem* and *idem, adior, oppugno, uterque* and *quisque*.

6. Translate into idiomatic Latin.

(a) Despairing of safety we resolved to commit suicide.

(b) The ambassadors whom you sent to Cæsar to beg for peace will return with us in a few days.

(c) When that work is finished we shall be able to defend the camp against the fiercest attack of the enemy (pl).

(d) The Consul had not much confidence in the fighting qualities of the Gallic cavalry.

(e) The Gauls had almost reached the camp before our men could learn what was taking place.

MODERN LANGUAGES.

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

EXERCISE IN ENGLISH.

1. Fill the ellipsis in each with *who* or *whom*, giving reasons.

(a) I wonder—he takes me to be.

(b) —were you talking to when I passed you ?

(c) That's the boy—I supposed had written it.

(d) He isn't a boy—anyone would be likely to notice.

(e) —did you believe to be the writer ?

(f) It isn't the person—you all thought it was.

2. Fill the ellipsis in each with *was* or *were*, giving reasons.

(a) Two thirds of the crop—destroyed by it.

(b) Two thirds of the failures—due to it.

(c) The half of them—unable to solve it.

(d) The committee—composed of five ladies.

(e) The public—not invited to attend it.

(f) His usual wages—two dollars a day.

(g) Mathematics—more important than classics.

(h) Fifty cents—quite enough to pay for it.

(i) The *Essays of Elia*—not on the list.

(j) No means—left untried.

(k) The measles—reported to be spreading.

(l) The gallows—erected behind the building.

(m) The mayor as well as the reeve—of that opinion.

(n) Every boy and girl in the school—eager to see it.

(o) Numbers and not efficiency—made the test of success.

(p) One of the boys who—sent for it didn't come back.

(q) One of the boys who—sleeping in the next room, heard it.

(r) More than one of them—caught in that way.

(s) It was one of the worst cases that—reported to the Board.

(t) A needle and thread—handed to her, but she wouldn't try.

(u) Neither of them—able to solve it.

(v) —you one of the boys that—kept in ?

(w) I wish it—not so far from here.

(x) If it—not so late I'd go with you.

(y) If that—the case I shall have to punish him.

3 Give the grammatical value and relation of each *that* in the following :—He said, in speaking of that, that that that that that sentence on the board contains should be parsed as a conjunction.

Classify, and give the relation of each of the *that* clauses in the following :

(a) Would that he were here.

(b) He came the very day that you left.

(c) That he might have no excuse I gave him another chance.

(d) The idea that he might have taken it never occurred to me.

(e) He was so sleepy that he could not keep awake any longer.

(f) I know it to be a fact that he wrote the letter.

(g) Where were your eyes that you did not see it ?

(h) It is time that we were starting.

(i) Alas that he should have been so foolish !

(j) It was from her that I got it.

(k) Am I a child that you talk to me in that way ?

(l) Bear witness that I have done my duty.

(m) Now that you are home again, what are you going to do ?

(n) He has not been here that I know of.

(o) I never see him that he does not ask about you.

(p) I'll betide the fatal yew that e'er it left the string.

(q) What were you thinking of that you didn't stop him ?

(r) I took every precaution that none should escape.

(s) I believe the fact to be that he is afraid.

(t) It was near here that I lost it.

“ Thus to Time

The task was left to whittle thee away
With his sly scythe, whose ever-nibbling
edge,

Noiseless, an atom, and an atom more,
Disjoining from the rest, has unobserved

Achieved a labor which had far and wide,
By man performed made all the forest ring."
(Cowper, "Address to Yardley Oak.")

1. Divide into clauses, and give the classification and relation of each.

2. Classify the preposition and infinitive phrases according to their grammatical value, and give the relation of each.

3. Classify the following words as parts of speech, and give the relation of each: *noiseless, more, disjoining, unobserved, wide, performed, ring.*

4. Is *had made* indicative or subjunctive? Give your reasons.

5. Is *forest* the object of *had made*, or the subject of *ring*? Give your reasons, and show clearly by other examples that the infinitive mood may have a subject in the objective case.

6. Why is there a comma after *scythe*, and not one after *labour*?

7. What figure of speech occurs in the passage? What picture does it call up to your mind's eye? Does anything in the description strike you as incongruous?

GREY COUNTY PROMOTION EXAMINATIONS.

ENTRANCE TO FOURTH CLASS.

GRAMMAR.

NOTE.—Juniors take the first nine questions, Seniors the last 8 questions.

1. Define (a) phrase, (b) a clause, and show by examples that you understand the definitions. [10]

2. Name four words that may be used as different parts of speech. Use them in sentences and underline the words, in each case stating the part of speech it is. [12]

3. Classify the pronouns and give an example of each class used in a sentence. Explain the meaning of the term "classify." [10]

4. Write in letter form the story of Casabianca, as told in poetry in lesson 2. [20]

5. Write a complete simple sentence about each of the following: Railway, Steam-engine, Buggy, Sheep, Oats, Durham, Georgian

Bay, Churn, Plough, Key, Snow-storm, and show whether the subject is bare or complete, and why. [10]

6. Correct any mistake you may find in the following: (Seniors give reasons). Where's them foot-ball players? You and I am to go for water. The boy who you seen has went home. Each of you is to attend to your own work. Allan is the eldest of the two. It is not her who is talking. Let you and I try a race. Donald is a better runner than Hugh, but Hugh is the best walker. [10]

7. Write the plurals of: Two, Leaf, Roof, Fly (an insect), Fly (a vehicle), Sheaf, Penny, Cargo, Grotto, Dignity, Chimney, Belfry, Money, Innings, Boreas, Enigma, Bombast, Blunderbuss, Beneficiary Animus. [10]

8. "All of you have seen caps and gloves made of the soft warm fur of the otter."

"By Nebo's lonely mountain,
On this side Jordan's wave,
In a vale in the land of Moab,
There lies a lonely grave." [12]

(a) Analyze these sentences. (b) Explain the term "analyze."

9. No man knows *that* sepulchre.
Leave me, comrades, *here* I drop.

The soldier staggering fell *amid* the snow.
Are you quite *sure* that this will satisfy you?

He must *needs* go through Samaria. [16]

(a) Explain clearly what you mean by the term "parse."

(b) Parse the words above in italics. (Seniors fully.)

10. (a) What is meant in your text book by the term "relation"?

(b) Classify the subordinate clauses in the following and give their relation:

"My friend who had gone on in advance hastily returned when he found that the boat which we expected was not at the landing."

That he said so is not true.

We can prove that such is the case. [14]

11. Define "inflection." Give an ex

ample of inflection depending on *meaning* and one on *use*. Give the other inflected forms of cloth, thou, good, man, little. [11]

12. Write a description of the maple tree in the fall of the year, and of the uses to which such trees are put in Canada. [20]

CANADIAN HISTORY.

NOTE.—Juniors will take first five questions, Seniors last five.

1. With what events is the name of Columbus, Jacques Cartier, Brock, McKenzie, Riel and Egerton Ryerson associated? Briefly describe any three of events. [$6+9=15$.]

2. What holidays are there besides Saturdays and the usual vacations? Why are they set apart as holidays. [$6+6=12$.]

3. Name a noted Canadian statesman who died last year and one who died during the present year. Give a short sketch of the life of each. [$4 \div 10=14$.]

4. Give the name of the Reeve, the M.P. and the M.P.P. for your municipality and show how and for how long each is elected. [$6+6+6=18$.]

5. How and for how long are the following appointed or elected:—Trustees, Warden, Judges, Truant Officer, Governor-General, Lieutenant-Governor, Magistrates, Public School Inspectors? [$8 \times 2=16$.]

6. What are some of the duties of each of the first four officials in question 5? [$4 \times 6=24$.]

7. Why were Toronto and Ottawa chosen as the seat of Government instead of Montreal and Niagara? [$10+10=20$.]

8. What is meant by Responsible Government? When and how did Canada first obtain it? [$6+6+10=22$.]

ARITHMETIC.

NOTE.—Juniors take first *six* questions. Value, 16 marks each, with four additional for neatness. Seniors take last *seven* questions. Value, 14 each. Neatness, 5.

1. Express 36 acres, 3 roods, 39 rods, 30 yds, 2 feet, 36 inches in square inches.

2. Divide \$30 between A and B, giving A \$3.50 more than B.

3. If 3 bushels of oats cost 75 cts, find the value of 272 pounds.

4. Three turkeys cost \$2.25 and three geese cost as much as two turkeys; find the cost of five turkeys and four geese.

5. A field is 20 rods wide and 30 rods⁵₁ long; how much will it cost to fence it all round at 15 cents a yard?

6. How many yards of carpet 30 inches wide, laid lengthwise, will be required to carpet a room 24 feet long and 19 feet wide?

7. How many times will a clock that beats 80 times a minute tick, from 9 a.m. on Monday morning until 4 p.m. on Friday evening?

8. A rectangular field containing 10 acres is 20 rods wide; how much more will it cost to fence it at 30 cts. a rod than it would cost to fence a similar field of the same area, 40 rods wide, at same price per rod?

9. A book contains 200 pages, each page 38 lines, each line averages 9 words and each word 6 letters; how many words and how many letters are in the book?

10. Divide \$345 among A, B and C, so that B will receive \$5 for A's \$4, while C receives \$6 for A's \$5.

11. I wish to put 111 bush. 2 pk. 4 qt. of grain into bags that should contain 2 bush. 1 pk. 4 qt. each. How many bags will be required?

GEOGRAPHY.

NOTE.—Juniors take the first 7 questions, Seniors the last 6 questions.

1. Define cape, city, lake, basin, township. Give an example of each in Ontario, and accurately locate it. [10]

2. Name the provinces, districts and territories of Canada, giving the capitals of those that have such and the exact location of each. [14]

3. Name the cardinal points of the compass. State the uses of this instrument. Give the meaning of the term "cardinal." [8]

4. Draw from memory an outline map of Ontario and print accurately the boundary

rivers and lakes. [15]

5. Give (a) a list of the fur-bearing animals of Ontario, (b) of the Torrid Zone. [10]

6. What bodies of land are separated and what bodies of water joined by the following: Florida Strait, Strait of Belle Isle, Behring Strait, Windward Passage, Strait of Canso, Juan de Fuca Strait, Hudson Strait, Murray Canal, St. Mary River, Mackinaw Strait. [15]

7. Name six of the chief minerals of Ontario, and state accurately the county or counties or districts in which each is found in the greatest quantities. Why are the mineral resources of Ontario not more fully developed? [12]

8. Draw from memory an outline map of the Dominion of Canada, and on it print the provinces, districts and territories and the capitals of such as have them; also mark the boundaries. [15]

9. What is meant by the term "scale"? "A scale of a foot to the inch." Explain. Define Geography, height of land, horizon, circle of illumination. What are the motions of the earth and explain what each produces. [15]

10. Give after your text-book or in lists as they have been taught to you.

(a) the minerals of Nova Scotia.

(b) the fish products of Quebec.

(c) the manufactured products of Ontario.

(d) where does Ontario get most of her coal? [15]

BRITISH NORTH AMERICA ACT: THE SENATE.

32. "When a Vacancy happens in the Senate by Resignation, Death, or otherwise, the Governor General shall by Summons to a fit and qualified Person fill the Vacancy."

NOTES:

The determining of a question about a vacancy, should such a question arise, rests with the Senate itself. The appointment of a Senator is vested in the Governor-General.

Under our system of government a literal construction of the latter part of this section

would be misleading. We are under responsible government. The Cabinet is responsible to Parliament and to the people for the government of the country. This responsibility implies—what is the real state of affairs—that the cabinet names the officer who is officially appointed a Senator by the Governor-General.

33. "If any Question arises respecting the Qualification of a Senator or a Vacancy in the Senate the same shall be heard and determined by the Senate."

NOTES.

Quebec Conference Resolutions:

13. If any question shall arise as to the qualification of a Legislative Councillor (Senator), the same shall be determined by the Council (Senate).

34. "The Governor General may from Time to Time, by Instrument under the Great Seal of Canada, appoint a senator to be Speaker of the Senate, and remove him and appoint another in his Stead.

NOTES:

"Great Seal of Canada—As a fact, it may be observed that subsequently, shortly after Confederation, the Queen caused Seals to be designed and provided for all four of the Provinces formed the Seal for Canada"—Speech of Hon. Edward Blake, on the Executive Power Case.

Origin and duties of the office of Speaker:

"The King generally invited these assemblies in order to lay before them his wants and to invite their assistance.—There were occasions on which the absence of the king from the chamber where he should sit was interpreted to mean a suspension of business. Now it was rather invidious to discuss the king's necessities in his presence, and a custom early grew up of referring this matter to the commons who made them and returned them to the council of the Lords. It is probable that the Commons selected some one or more of their number to communicate between them and the king. At last they hit upon the plan of choosing a particular person, who should preside over their deliberations, and should be the channel of all communications between them and the king. He was called the Speaker, because he addressed the king on their behalf.—J. E. Thorold Rogers, in "The British Citizen."

CONTEMPORARY LITERATURE.

Questions in History and Geography arranged chronologically, by Peter McEachern, B.A. The Copp. Clark Co. Limited has just issued a book of 65 pages containing 10 Entrance papers in History, 5 Primary papers in History and Geography and all the questions in History and Geography for the University Matriculation Examinations during 1883 to 1892. The arrangement of the questions is well adapted for the use of teachers and candidates. Price 25 cents.

Studies in English Literature. By William Swinton. (New York: Harper & Brothers.) \$1.20.

Forty great names appear in the Table of Contents to this book of Selections, which is probably one of the best ever compiled for the purpose. Critical notes, definitions, analysis, etc., are appended, and the selections given are nearly all masterpieces. Wherever possible, these are given entire, "Gray's Elegy," "L'Allegro and Il Penseroso," and "The Deserted Village" appearing among others. It will be seen that this volume is one of great value and may be used with advantage either for work in Literature and Rhetoric or Supplementary Reading.

Macmillan & Co.'s School Library, which is intended for Supplementary Reading, is worthily represented by the "Story of the Iliad" and "The Book of Golden Deeds." For reading aloud, or for telling to children, or for their own reading, when they are old enough, this collection of good and heroic deeds could not easily be surpassed. Miss Yonge, as is well known, is an admirable writer. MacMillan & Co., London and New York.

"The Story of the Iliad," (Rev. A. J. Church M. A.) is written by one who has not only felt himself the perennial charm of these old-world tales, but can aid others to feel it. The style is clear, interesting and spirited.

English Classics for Schools:

Shakespeare, Julius Cæsar; Shakespeare, Twelfth Night; Scott, Ivanhoe; Macaulay,

The Earl of Chatham (second essay); Irving, Selections from the Sketch-Book; The Sir Roger De Coverley Papers. (New York, Cincinnati, Chicago: The American Book Co.) At the very moderate price of twenty cents; ("Ivanhoe," fifty cents,) the American Book Company has issued the books mentioned above, well-printed, and bound with stiff brown covers. A good Introduction is prefaced to each, and explanatory foot-notes appear. An excellent series.

Institutes of Education. By Professor S. S. Laurie, of the University of Edinburgh. (New York: Macmillan & Co.) \$1.00.

A scholar and a philosopher, whose work is far above ordinary, the author of this and other works on Education is justly looked up to as a leader in the educational world. "It is quite unnecessary, in my opinion" (we quote from the Preface), "to carry students of education into all the details of Logic, Psychology, Ethics, and Physiology. It is necessary, however, that the philosophy which they study should be seen to be truly the Science of the Art. Accordingly, students have to get a firm hold, by the help of their instructors, of the fundamental principles which exhibit the nature and growth of mind."

We have almost said enough to show how important this book is. What true teacher does not wish to attain to a firmer grasp of the principles of the nature and growth of mind? And Professor Laurie has the wisdom, experience, and originality that the true teacher looks for and loves in his guide.

Leaves and Flowers. (Boston: D. C. Heath & Co. 30 cents.) This is a primer of descriptive botany by Mary A. Spear, beautifully illustrated, each lesson being very simply and clearly presented.

American Mental Arithmetic. (New York: The American Book Co. 35 cents.) Few rules and many suitable examples are given in Prof. Bailey's work on mental arithmetic, which is the most complete presentation of the subject that we have seen of

late. The answers, however, are not given.

The Teacher's Manual to Sheldon's Studies in American History, has just been issued by Messrs. D. C. Heath & Co., Boston. (60 cents.) The author is Mary Sheldon Barnes, now assistant Professor of Modern History in Leland Stanford University. The aims, relations and uses of history are treated of, and practical assistance given for preparing and conducting class-work. The *Studies* is an excellent text-book in American history and this manual will make it still more valuable.

THE Law of the Canadian Constitution. By W. H. P. Clement, B.A., LL.B. (Tor.) of Osgoode Hall, Barrister-at-Law: Toronto: The Carswell Co.

We have received and examined with the greatest interest and satisfaction this valuable work on the Canadian Constitution, and can assure our readers that while they may find a good many references to legal decisions and other hints that Mr. Clement wrote for his professional brethren, nevertheless he has at the same time produced a book which is by far the most comprehensive and probably the most important work in existence on this subject.

Mr. Clement discusses in his introduction our own system of Government, adopting the comparative method and showing that our constitution is formed on the model of the British Constitution and not, as is sometimes ignorantly said, on that of the United States. He then presents a view of Pre-confederation times and proceeds in Part II to discuss our present status. Finally in Parts III and IV the different provinces are taken up separately, their establishment, constitution, laws &c.

While we do not entirely agree with all the statements and inferences of the author, it is of course to be hoped and expected that opportunities of improving his work in subsequent editions will before long occur, and we hope that the work, which should certainly be found in every Educational Library in this country, will meet with the success which it merits.

Siguel Pamphlets. Progressive Selections for learning to read Latin Edited by J. B. Greenough.

I. *Eutropeus*. Selections from the History of Rome, Boston. (Ginn & Co.)

Heath's Modern Language Series. *Sand's La Mare au Diable* Edited and annotated by Prof. Sumichrast of Harvard. 30c. *Dumas' Le Duc de Beaufort*. Edited with notes by D. B. Kitchen, M.A. 30c. (Boston: D. C. Heath & Co.) *Education of the Deaf*. By Joseph C. Gordon, M.A. Ph.D., Prof. of Mathematics &c. in the National College for the deaf, Washington: Volta Bureau.

Six Year's Pupil Teachers' Questions, 1886—1891. 3s. 6d. *The Book of Common Prayer*. Its History and Contents, By R. J. Griffiths, B.A. LL.D. Moffatt's edition of Shakespeare's *The Tempest*.

THE above useful hand-books for students and teachers are published by Messrs. Moffatt and Paige, London, England.

MESSRS. Ginn & Co. have published a new book on the *Principles of Education*, by Chancellor McVicar of McMaster University. The author's experience and success in educational work well fit him to undertake the writing of such a work. Our readers will find it brief, being carefully condensed. The matter is presented in the form of propositions, each followed by a short discussion.

THE Cambridge Bible for Schools and Colleges. General Editor, J. J. S. Perowne, D.D., Bishop of Worcester. The Books of *Ezra and Nehemiah*, edited for the Syndics of the University Press, with Introduction, Notes and Maps. By Professor Herbert Edward Ryle, B.D., Cambridge: At the University Press, London: C. J. Clay and sons. 4s. 6d.

THE Cambridge Local Examination and the International Lesson Series of Sunday School Lessons for 1893, both require the study of these books of Holy Scripture, and we have therefore to thank the publishers for sending us this number of their most useful and scholarly series as a notice of it will be of present interest to many of our

readers. Professor Ryle has performed his laborious task with a care and diligence which cannot fail to be appreciated by Bible Students. The Introduction deals ably with the history, antiquities, contents, structure, &c., &c., while the notes contain the substance of the results of scholarship expressed in a brief and interesting form.

Heath's English Classics, Shelley's Prometheus Unbound. Edited by C. D. Scudder, M.A., of Wellesley College. Boston: D. C. Heath & Co.

THIS long, wonderful and difficult poem has not before been available in a class-room edition but the present editor and publishers have well supplied the want of such an edition.

THE *Introduction*, by the editor, is a valuable essay on the different aspects of the Drama in which remarkable insight is shown not only in regard to the significance of this poem, but also in regard to its limitations—e. g. "For a regenerate humanity, Shelley had no message. . . . "The controlling inspiration of Shelley's verse is the great passion of the day. Far above its crude convictions soared the clear faith of the new democratic ideal."

THE February *Atlantic* contains the completion of Kate Douglas Wiggin's delightful story "Penelope's English Experiences." Mrs. Catherwood is more than achieving her former success in *Old Kaskaskia*, the interest of which increases with every issue. The second and third parts of Francis Parkman's valuable history of the Feudal chiefs of Acadia appear in this number. There is also a fine poem entitled "The Eave dropper," by the young Canadian poet, Bliss Carman.

February *Lippincott's* contains a complete novel by Julie Gordon entitled "The First Flight" which gives a very unfeigned if true account of American social life. "Josiah's Alarm" concerns furnaces and is in Josiah Allen's wife's best vein. The Journalist and Athletic Series are both continued. There are no less than six poems in the number, some of which are particularly pleasing.

CRANT Allen treats of a subject congenial to himself in *Ghost Worship and Tree Worship* contained in the February *Popular Science Monthly*. There is a curious and interesting article on Number Farms by Prof. Patrick. "The Glass Industry" is an important contribution to the industrial series. A short sketch of Robert Boyle with portrait will afford pleasure to many readers.

THE January holiday number of the *Overland* monthly is bright and attractive in white and gold. There is an important article on Kindergarten work.

"TOLD in the Ball-room" is an interesting short story by Stuart Livingston in the January *Dominion Illustrated Monthly*. The fourth part of "Cricket in Canada," by G. G. S. Lindsey, is interesting and well illustrated. "Choir and Choir Singing in Toronto" is by the well-known Canadian writer Seranus, Mrs. J. F. Harrison.

"THE Rebel Queen," a new story by Walter Besant, is begun in the *Illustrated London News*. It promises to enhance his high reputation. Almost all the illustrations are devoted to the Royal Marriage, a subject always interesting to the majority of readers. Our Note Book and the other departments are as usual excellent.

CHILD'S HYMN.

Hear my prayer, O ! Heavenly Father,
Ere I lay me down to sleep ;
Bid Thy Angels, pure and holy,
Round my bed their vigil keep.

My sins are heavy, but Thy mercy
Far outweighs them every one ;
Down before Thy cross I cast them,
Trusting in Thy help alone.

Keep me through this night of peril
Underneath its boundless shade ;
Take me to Thy rest I pray Thee,
When my pilgrimage is made.

None shall measure out Thy patience
By the span of human thought ;
None shall bound the tender mercies
Which Thy Holy Son has bought.

Pardon all my past transgressions,
Give me strength for days to come ;
Guide and guard me with Thy blessing
Till Thy Angels bid me Home.

CHARLES DICKENS.