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EDUCATION: NOT SECULAR NOR SECTARIAN, BUT  
RELIGIOUS.

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NUMEROUS questions are raised when we direct our minds to the consideration of this subject. What form should public school education assume; education, that is, the details of which are determined and its cost met in part at least by the State? Should it be restricted to the elementary branches, or should it embrace the higher branches also? Should it be entirely free or only partially so? In particular should it be purely secular, or should it be at the same time religious, and if religious, in what form is the religious element to find place? What I have to say this evening will have reference to the last only of these questions, which, however, is also by far the most important. A purely secular system of education, one, that is, in which there should be no attempt to combine religious instruction or religious influence with the teaching of reading, grammar and other such branches, has some strong

and obvious recommendations, especially in the present divided state of religious opinion. First, it is in strict accord with what appears to be the modern view of the function of the State. According to this view, it is no part of this function to teach religious truth. That lies wholly within the domain of conscience, a domain which a power wielding the sword may not enter. Civil government, it is claimed, has been instituted for quite other purposes than that of propagating religious opinions, however true and however important. To use its resources for this end is to misuse them, and in doing so even to render a doubtful service to the truth which it has espoused. Again, the purely secular system of education escapes numberless difficulties which are apt to arise, when religious teaching is made to form an integral part of the system. There is no longer any question of what kind and amount of Christian instruction should be imparted. There is no more any room for the jealousies of rival denomina-

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\* A lecture delivered at the opening of Manitoba College, Winnipeg, Oct. 29, 1889.

tions, so far as the school system is concerned. No branch of the church, Protestant or Catholic, can feel that another is getting the advantage of it, when all are treated alike, the religious opinions of all being equally ignored. Within one domain, at least, there is absolute freedom from ecclesiastical quarrels, the bitterest of all quarrels as our legislators are accustomed to say, with that happy blindness to the character of their own contentions which is so common. Now, even admitting that the statement proceeds on a somewhat exaggerated estimate of the danger to peace and good feeling arising from religious instruction finding a place in the public school, it is an obvious gain to have in its exclusion the door shut against one element of jealousy and discord. It may be added as another advantage, that with religious teaching relegated to the home and to the church, so much more time is left for those secular branches which all admit ought to form the staple of public school instruction, and which in our day have become numerous enough to tax the brain and time both of teachers and pupils. In the light of such considerations as these, it is not, perhaps, astonishing that a purely secular system of public school instruction should present itself to many persons as the best, or if not the absolutely best, yet the best practicable in a community where such diversities of religious opinion exist as exist among ourselves. Is it the best, then, or even the best practicable? Is it good at all? I do not think so, and it will be my aim in the first part of this lecture to support this opinion in the calmest and most dispassionate manner in my power. First, then, I ask you to notice that, when the purely secular system of education is supported on the plea that it is no part of the function of the State to teach religious truth, consistency demands

the exclusion of all religious ideas from the authorized text books, even to that of the Divine existence, which is not only a religious truth, but the fundamental truth of religion. If there must not be religious instruction in the public school, if the reading of the Bible even must form no part of the exercises, because the State, which sustains the school, transcends its legitimate and proper sphere when it undertakes to teach religious truth, then, on the same ground, any literature which expresses religious opinions or appeals to religious sentiments or enforces religious obligations, must be excluded from the books used in the class-room, or these must be purged of the obtrusive if not obnoxious element prior to their admission. The principles of morality, if enforced at all by the teacher, must be enforced by considerations altogether distinct from the authority, the character or the will of the Creator. The Ten Commandments, giving the summary of the Divine will in relation to man, and the basis for over three thousand years of human morals, cannot be taught. Such are the conclusions which we are compelled by a resistless logic to accept, if we adopt the fundamental principles of secularism, viz., that the State oversteps its proper sphere when it undertakes to teach religious truth, and on that principle argue for the exclusion of the reading of the Bible or any definite religious instruction from the exercises of the public school. And some have not hesitated to accept them in their entirety. France, logical, if anything, has done so. It has not, indeed, adopted the blasphemous atheistic catechisms which have been long current among a certain class of the population, but it has, if I am rightly informed, with an unhappy consistency, entirely removed the name of God, and the whole group of ideas connected therewith, from the

text-books which it puts into the hands of its youth. An Australian colony, too, has not hesitated, in conformity with the secularistic principle which it has adopted, to excise from a passage of Longfellow the lines expressive of religious sentiment, before giving it a place in the book of lessons. The people of Manitoba, I feel sure, are not prepared for any such course in the matter of public school education. And in rejecting it—in regarding it with instinctive revulsion—they must be viewed as at the same time repudiating the purely secular view of the State and its functions on which it is based and of which it is the logical outcome.

So far, however, the conclusion is a purely negative one. Religious instruction in the public schools is not ruled out by the character of the State as a civil institution. But even if admissible, is it expedient? Is it requisite? The answer to this question, which is one of the very highest importance, can only come from a consideration of the end contemplated in public school education. What, then, is the aim of the State in instituting and maintaining public schools? There will probably be very general accord on this point. The aim surely is, or at least ought to be, to make good citizens, as far as education can be supposed to make such; citizens who, by their intelligence, their industry, their self-control, their respect for law, will tend to build up a strong and prosperous State; citizens whose instructed minds, whose trained powers, whose steadfast principles will serve to promote the public welfare. This, and neither more nor less, must be the aim of the public school in the view of the State, and as far as supported by it; not more—it overshoots the mark when it seeks to develop the purely spiritual qualities, the graces of a religious life, except as these are subservient to the origination and

growth of civic virtues, and not less; it falls as far short of the mark when it is viewed as designed simply to give instruction in reading, arithmetic and other such branches, and thereby to promote intelligence and to train intellect. The idea of the institution is most defective, so defective as to be virtually misleading, which makes the school simply a place for imparting knowledge, or, in addition, an intellectual gymnasium. It should be beyond question that the State, in undertaking the work of education, can only find an aim at once adequate and consistent in the preparation of the youth, so far as public education can prepare them, for the parts they have to play in civil life. In a single word, the aim of the public school is to make good citizens, or to train the youth of the State that they shall become good citizens. But to make good citizens the school must make good men. Character is at least as requisite as intelligence, virtuous habits as trained intellect, to the proper equipment for life. The prosperity, whether of the individual or of the State, rests on a treacherous basis, which does not rest on integrity and self-control. It is often the precursor of ruin. Against that ruin learning, whether of the school or of the college, is but a feeble barrier. Nay, learning divorced from morals, disciplined intellect disengaged from the control of virtuous principle may only make that ruin more speedy and more complete—may have no other result than to give us more skilful swindlers or more expert thieves. In this way, the school instructing the mind and cultivating the intellectual faculties while disregarding the moral nature, constitutes a real danger and may become a positive injury both to the individual and to society. In any case it must be obvious that the good man is necessary to constitute the good citizen, and the education therefore

which is to promote the welfare of society and of the State must be capable of forming good men—it must at least aim at doing so. But to make good men there must be moral teaching and moral training; that is, there must be both instruction in the principles of morality and the effort to see that these principles are acted out by those in attendance on the school. The virtues of truthfulness, purity, gentleness, self control—the virtues which go to make good men—if in any sense native to the soil of our fallen nature, find much in it to retard their growth. They need to be cultivated. The opposite vices—falsehood, selfishness, angry passion—will show themselves more or less in every school-room and every play-ground. They will need to be wisely but firmly repressed. The school, if its aim be to make not simply expert arithmeticians, correct grammarians, but truthful and upright men, pure minded and gentle women, cannot disregard the workings of the moral nature, as these come out from day to day within it, now on their better side, now on their worse. The better must be fostered and encouraged, the worse checked and in some cases punished. The conscience must be appealed to. The sense of duty must be cultivated. The habit of obedience must be taught. It is true that the public school is not primarily a school of morality any more than it is primarily a school of religion, but a teacher charged with the oversight of children for five or six hours a day during the most formative period of life, may not ignore the moral nature, as it reveals itself every hour in his presence. He must rebuke or punish indolence, falsehood, rudeness, malice, even as he must encourage diligence, truthfulness, purity and gentleness. For him to be indifferent or neutral in the conflict between good and evil which goes on in the school-room and the

play-ground as really as in the business mart or the legislative hall, of which the heart of the youngest child is the seat, as undeniably as that of the busiest adult, is virtually to betray the cause of right; and in mercy at once to the child and to society, he must make his sympathy with goodness, with right character and right conduct, clearly and decisively felt. At any rate, if the public school is to be the seed-plot of noble character, of generous virtues, and not simply of scholastic attainments, if it is to furnish society with good citizens, and not simply with smart arithmeticians or possibly with apt criminals, there must be found in it, not only methodical instruction and careful intellectual drill, but amid all else, as the occasion offers or requires, moral teaching and moral influence. The presiding genius in every school, a genius which may be often silent but which should never sleep, ought to be a lofty and generous morality. But (and this forms the last link in the argument against a purely secular system of education) moral teaching, to be effective in the highest degree, or in any degree near to the highest, must lean on religion and be enforced by its consideration. It is this position especially that the apologist for a purely secular system refuses to accept. It is claimed that it is possible to teach morality, and morality of a high kind, without introducing the religious element in any form. Everything turns here on what is meant by the teaching of morality. If by this is meant simply, pointing out in words what is proper and dutiful in human conduct, defining the duties which men owe to each other, then it is possible. The summaries of morals which are found in the agnostic literature of the period not the less excellent that they are, in good part, borrowed without acknowledgment from the Bible, demonstrate it possibility. But to how little purpos

are duties pointed out in the school-room, or anywhere else, if there are no considerations presented, enforcing their performance, no sanctions of a high and sacred kind to secure them against neglect or violation. The whole end contemplated in the teaching of morality, is to bring the teaching into practice, to have the precept translated into action. And the main difficulty in the attainment of this end, as every one knows, has always been in connection, not with the rule, but with the motive; it has always been, not to point out the direction in which the life should move, but to cause it to take this direction, in spite of the deflecting force at work. The failure of Pagan systems of morality was far more due to defective sanctions, than to wrong rules of conduct, and the vice and crime which are found in every Christian country to-day are in only a small degree the result of ignorance of what is right. They are mainly due to sinful dispositions, some of them inherited, to unbridled appetites, and to the force of bad example. Now the problem is, to find and to bring into play a motive or a cluster of motives powerful enough to overcome these forces of evil, and to carry the life in spite of them towards what is good. In the absence of religion, with that sphere closed, where is the public school to find such a motive? Denied access to those which religion supplies, by what considerations is it to enforce obedience to the moral rules which it lays down? There are, of course, considerations of expediency, of self-respect, of the authority of the teacher, and the fear in extreme cases of the rod which he wields, to which appeal can be made, but who would expect noble and generous character or action as the result? It is undeniable that the highest and most powerful motives of right conduct lie within the religious sphere. Even if it does

not require the idea of God to render the conception of duty intelligible—to ground it—as many think it does, it is certain that the being and character and moral government of God give to the word duty a new force, and invest the whole details of duty with a new sacredness, presenting them as the embodiment of the Creator's will. It is not less certain that added hatefulness and terror gather round falsehood, selfishness, injustice, all that is undutiful and wrong, when it is viewed as the object of His displeasure "in whom we live and move and have our being;" while a whole circle of moral excellencies, patience, meekness, gentleness, considerate regard for others, self-denial, do not so much gain added charms as they almost come first into distinct sight, when they are enjoined in the words and displayed in the life of the Saviour of mankind. There may be a select few—persons of philosophical thought—who can dispense with these sanctions of morality, or who think they can; whose observance of duty rests on some other grounds, but to the great bulk of mankind, and very specially to children, they furnish the strongest and most appreciable motives to virtuous action—they are the indispensable supporters of right conduct. To me, therefore, it is as certain as any moral truth can be that to shut out religion from the public school, and thus to refuse to the teacher the employment of these sanctions, is to render the moral teaching weak and ineffective, and therefore to defeat the very end which alone justifies the State in maintaining the school, the training of good citizens, or at the very least, to make the attainment of that end far less complete than it might be. Even Huxley says: "My belief is that no human being, and that no society composed of human beings, ever did or ever will come to much unless their conduct was governed

and guided by the love of an ethical idea, viz., religion. Undoubtedly your gutter child may be converted by mere intellectual drill into the 'subtlest of all the beasts in the field,' but we know what has become of the original of that description and there is no need to increase the number." The necessity of religious truth to effective moral teaching would be admitted by some, not by all, of the advocates of a purely secular system of public education. It would be more or less fully admitted by most of them who are professedly Christian men. But the ground is taken that while the knowledge of religious truth is desirable, it is best, especially in the divided state of opinion on religious questions, that religious instruction should be communicated by the parent and by the church, and that the school should confine itself to instruction in the secular branches. This is plausible; it is no more. I believe the position to be essentially unsound. For, first, if moral teaching, enforced by religious considerations, is requisite in order to make good, law-abiding citizens—that is, in order to promote the security and the well-being of society, the State ought to be able itself to furnish it, and ought to furnish it in the schools which it maintains. It is not denied for a moment that there is a kind and amount of religious instruction which is more competent to the parent and to the church, that there are aspects of religious truth, as for example, the nature and the necessity of regeneration, the work of the Holy Spirit, with which perhaps these alone should be expected to deal, but the more general truths of religion, as the existence, the character and the moral government of God—such truths as we have seen add to the sanctions of virtue and strengthen the sense of duty—these it must be competent for the State to teach, otherwise it does not possess the means for its own pro-

servation and for the protection of its own well-being. Second, the restriction of the school to purely secular instruction with the relegation of religious instruction and even moral on its religious side, to the home and the church gives no security that the latter will be supplied at all in many cases. There are not a few parents, even in our favoured land, who are too indifferent to impart moral and religious teaching to their children; not a few whose own character and habits render them quite incapable of effectively doing so. And while the churches—Protestant and Catholic—are active, there are no doubt many children and young persons not found in attendance on the Sabbath Schools with which they have dotted the surface of our vast country. The scattered nature of the settlements renders attendance in these more difficult, and, in any case, the churches have no authority to enforce it, if the youth are indifferent or indisposed. Make public education strictly secular, and it can scarcely fail to happen that in cases not a few the youth of the province will get their arithmetic and grammar from the school, their morals from the street corner or the saloon. That is not a result which any thoughtful and patriotic citizen can contemplate with satisfaction.

And lastly on this point, the division of instruction into secular and sacred, with the relegation of the one to the public school and of the other to the home and the Church, which is the ideal of some who should know better, proceeds upon a radical misapprehension of the constitution of man's being, in which the intellectual and moral nature are inseparably intertwined, and in which both parts are constantly operative. It ignores the fact that man is a single and indivisible entity. It is possible to divide the branches of knowledge, but it is not possible to divide the child to

whom they are to be taught. Above all, it is not possible to keep the moral nature in suspense or inaction, while the intellectual is being dealt with. This is the point on which the whole question before us turns. The opinion of one who has not taken it into account is really worth very little. The child can pass from one branch of secular instruction to another. He can be taught arithmetic this hour, grammar that, and in learning the second he ceases to have anything to do with the first, but in learning the one and the other he continues to be moral; he cannot cease to be this any more than he can cease to breathe and yet live. During the whole six or seven hours daily that he is withdrawn from under the eye of the parents who are supposed to be primarily, if not exclusively, responsible for his moral and religious training (for the two in any effective sense must go together) amid lessons and amid play his moral nature is opera-

tive, sometimes very actively operative, the principle and habits of a lifetime are being formed under the teacher's eye. Has the teacher any responsibility in the premises? Must he not hear the profane word in the play ground? Must he not observe the falsehood that is spoken in the class-room? Must he look with indifference on the display of selfish feeling as he might look upon a wart on a pupil's hand? Who will say so? The very idea is abhorrent to every right mind. But if he has responsibility for the moral development of his pupil, then there must not be denied to him the most effective instrument, if not for correcting improprieties of conduct, yet for evoking noble and virtuous action, religious truth, the truths of our common Christianity—in other words, the education must not be absolutely secular. The welfare of the child and the welfare of the State alike forbid it.

(*To be continued.*)

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## THE STUDY OF LITERATURE.

INAUGURAL LECTURE BY PROF. ALEXANDER, TORONTO UNIVERSITY.

(*Continued from November No.*)

THE stimulation of noble and pleasing emotions is the aim of the poet; but emotion cannot exist by itself. It is merely the form, the garb in which something more substantial is clothed by the mind, and this substance, in the case of all great and abiding artistic work, is truth. No art, no beauty of expression can give more than a temporary hold on the minds of the race to what is fundamentally untrue. Enduring works of imagination are not fiction in the sense of being false; on the contrary, they are truer embodiments of obser-

vation and insight than the vast majority of mankind can arrive at for themselves. There is much false fiction in the world, doubtless, giving misleading ideas of men and things—enough to afford some ground to the old fashioned prejudice against reading novels. But falsity is neither a necessary characteristic of fiction, nor a consequence of the unreality of the persons and events which works of imagination usually present. Falsity can no more be invariably attributed to what is called fiction, than truth to what is called history. Indeed I

know not if the sum total of truth contained in English fiction be not greater than the sum total of truth contained in English history. The greatest English novelist of the last century mockingly calls his works histories, and in the introduction which he prefixed to the divisions of one of them, humorously vindicates their claim to truth in comparison with works usually so denominated. And the claim is not without justification. In the Eighteenth Century Fielding attempted to give a picture of English social life as it was; Hume, of English political life as it had been. Beyond question, Fielding's is the truer work, as time has shown it to be the more enduring. Each generation of Englishmen finds it necessary to re-write the history of England; each generation of scholars the histories of Greece and Rome, for each sees the inadequacy of its predecessors' attempts; that inadequacy lies not in the incompetence of the writers, but in the complexity of their subject and in the insufficiency of their data. That on existing data an historian should give us in detail an absolutely true picture of the actual Brutus, for example, is an impossibility. But Shakespeare, like the geometrician, makes his own hypothesis. He ascribes a certain character to Brutus, and represents him as influenced by certain men and certain circumstances, so that the assassination of Cæsar is the natural and inevitable outcome. The representation is absolutely true, not as a picture of the historic Brutus—that, it is not the business of the poet to give—but of universal human nature, of how certain characters would have acted under the influence of certain surroundings. The truth of the picture comes from the poet's control over his facts, as the unvarying exactness of geometrical deductions comes from the arbitrary nature of the fundamental

assumptions. In a certain sense, truth may be denied to the results of geometry, inasmuch as they have no exact correlatives in the real world; while in another sense they possess the highest truth, and when applied to the concrete universe, as in astronomy, give results the most accurate attained by science. There is a certain analogy to this in the work of a poet. The truths of history and biography are at best particular; to apply them to life we must generalize them. The representations of poetry on the other hand have an element of universality. Shakespeare's men and women are, as Coleridge says, embodiments of the universal, individualizations of the type, and consequently possess validity everywhere, and for all time.

But it is not merely truth of the historic type—pictures of human action and character that poetry presents. It presents also truths of a scientific, or philosophic nature. Unlike science and philosophy, however, poetry, aiming mainly at emotion, confines itself to a certain range of truths fitted to kindle this, and is more concerned with the manner in which they are expressed than with their novelty. Indeed, they are the old fundamental truths, the patrimony of the race, intertwined with all our instincts, that poetry treats by preference; for these are most deeply rooted in our emotional nature. Novel truths, on the other hand, it rather shuns; the intellectual effort in grasping them, and the lack of unquestioned certainty which attends them are fatal to emotional absorption. The novelty of poetry, therefore, lies in its form, rather than in its material. Poetry owes its power to its manner, in virtue of which it transmutes dead terms apprehended by the intellect only, into living convictions grasped by the whole moral nature, which vibrates responsive to them. The difference

is illustrated by the analogous contrast, in the sphere of religion, between the cold assent of reason and the warm embrace of faith. Accordingly, the difference between the poetic and scientific presentation of truth, though merely one of manner, is immeasurably great. To give a glimpse of this, allow me to present an example or two of the same facts stated scientifically and poetically. In a scientific work, you might perhaps find some such statement as this: "The extinction of man and of all that he has produced is assured by the action of certain forces on the terrestrial globe, which must ultimately result in the destruction of that body and its return to its primitive nebulous condition."

Shakespeare expresses the same idea:

And, like the baseless fabric of this vision,  
The cloud-capped towers, the gorgeous  
palaces,

The solemn temples, the great globe itself,  
Yea, all which it inherit, shall dissolve  
And like this insubstantial pageant faded  
Leave not a wrack behind. We are such stuff  
As dreams are made on, and our little life  
Is rounded with a sleep.

Again in the closing chapter of the First Book of Samuel, we find an historic statement of certain facts:

"Now the Philistines fought against Israel; and the men of Israel fled before the Philistines, and fell down slain in Mount Gilboa. And the Philistines followed hard upon Saul and upon his son; and the Philistines slew Jonathan, and Abinadab and Melchishua, Saul's sons," and so forth.

In the following chapter this narrative is fused into form and beauty by the glowing emotion and imagination of the poet David:

"And David lamented with this lamentation over Saul and over Jonathan his son: The beauty of Israel is slain upon thy high places: how are the mighty fallen! Tell it not in Gath, publish it not in the streets of

Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph. Ye mountains of Gilboa let there be no dew, neither let there be any rain upon you, nor fields of offerings; for there the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been anointed with oil. Saul and Jonathan were lovely and pleasant in their lives and in their death they were not divided; they were swifter than eagles, they were stronger than lions? How are the mighty fallen in the midst of the battle? O, Jonathan, thou wast slain in thine high places. I am distressed for thee, my brother Jonathan: very pleasant hast thou been to me; thy love to me was wonderful, passing the love of women! How are the mighty fallen and the weapons of war perished!"

Thus in poetry we do not stand outside the thoughts and characters presented, we enter into them; not merely the range of our knowledge is widened, but the range of our experience, through that sympathy with emotion which it is the essence of poetry to kindle. To us, in the somewhat narrowing conditions of our daily lives, such stimulus and expansion are especially necessary. Our surroundings and education are wont to leave neglected the æsthetic side of our nature, and, except in literature, we have scarcely any means for its cultivation. In this land, the young and ardent spirit cannot find food for ideal aspiration in the masterpieces of Phidias, or of Praxiteles, of Raphael or of Titian. Our college towns are not Oxfords, nor can we feel the serene and majestic calm which clings about the cathedrals of England and Normandy, or the towers and basilicas of Tuscany. In our native province we grow to manhood untouched by, and for the most part ignorant of, the educating power of

plastic art. Perhaps the very building in which we stand has been the first to waken in us that elevating sense of beauty and repose which architecture can give. The more need then, in the dearth of other means of æsthetic culture, that we should have recourse to literature, at once the widest, most efficient, and most easily appreciated of artistic forces. Our æsthetic sensibilities form a part of our own nature which liberal culture can by no means afford to overlook. On the individual or nation which neglects or represses them, they exact vengeance in narrowness of intellect or morals. The world's history has more than once shown, that when the higher emotions are stifled, the lower assert themselves, and plunge society into an orgie of sensuality, such as followed the iron rule of the Puritans in England. And not merely for itself is beautiful emotion desirable. Aristotle, long ago, noted its purifying effects on the mind. It cannot, of course, be denied that æsthetic sensibility may co-exist with weak moral character, and that fine feeling does not necessarily lead to noble action. Yet its general elevating tendency is none the less real. The soul vibrating in sympathy with great deeds and lofty character, the soul, touched by the sense of human sorrow and human guilt, whether in nature or art, can, for the time at least, find no pleasure in anything that is ignoble or degrading. And if the study of poetry is an emotional discipline and a moral force, it is no less an intellectual discipline and practical aid. "The highest poetry," Mathew Arnold says, "is at bottom a criticism of life and the greatness of a poet lies in the beautiful and powerful application of ideas to life, to the question—how to live." It is the business of science to attain truth; of poetry, to seize that truth in as far as it is applicable to life; and to give

it perfect expression. Hence Wordsworth has called poetry "the impassioned expression which is the countenance of all science," and again, "the breath and finer spirit of all knowledge." It is in virtue of this side of his work that the poet is a philosopher, and comes to the assistance of the thoughtful spirit craving an answer to the great problems of life. Philosophy or metaphysics attempts to solve these, but studies so profound and technical require special intellectual endowments, and must ever remain the sphere of the few; while any solution to which the unaided individual can attain will inevitably be narrow and eccentric. It must be broadened from every source at command, and not least in literature is to be found a treasure-house of aid suggestions, the more stimulating that they are but suggestions, partial solutions the more enduring that they are but partial, and sometimes a complete philosophy implicit where we least expect it. So that in poetry we find not only a fountain of beauty whence we may drain perpetual draughts of joy, but a storehouse of wisdom whence we may draw treasures new and old, and arm ourselves with weapons for the battle of life.

Thus far we have considered the results—the discipline, the knowledge, the enjoyment—which we are to look for in the study of literature. It remains that I indicate succinctly the method by which these results are to be attained. It has been made sufficiently evident, in the previous part of this address, that our studies must primarily and chiefly have to do with the great works of literature themselves, not with facts about them or their authors, nor with the judgment of critics concerning them. If we wish to cultivate our musical taste we must hear good music; if we wish to understand and enjoy painting and

sculpture, we must see good painting and sculpture. And it is both logical and natural to acquire some interest in, and acquaintance with literature, before we enter the history of literature. Yet it is no uncommon practice in the teaching of this subject to begin with the names and dates and authors of books of which the student has perhaps not read a word, and in which consequently he has no intelligent interest. He is made to recite glibly criticisms of whose justice he can form no possible judgment, lacking the first of all requirements—acquaintance with their object. On the other hand, if we follow the natural method, we cannot go wrong; and it is a fact that men of aptitude for literature all acquire their love and knowledge of literature in the same way. They become interested in certain books; then their curiosity is awakened with regard to the authors, and the circumstances amidst which the books were produced. They are led from the study of particular works to the study of writers and periods, *i.e.*, to the history of literature. The development of interest and understanding, however, is the earlier, the more difficult, and by far the more important task. If a teacher is successful in making a student conscious in some adequate measure of the excellence of a single great work—"Hamlet," or "Lycidas," or "Waverley," or "Tintern Abbey," he has done infinitely more for that student than if he had made him a complete encyclopædia of the facts with regard to all books in the English language from Caedmon to Tennyson. The man who has in any adequate measure been made sensible of the beauty and power of any great work, has had the love of literature kindled in him, and has learnt the secret of literary interpretation.

It is at this stage, when we have the works before us, that we can

first make profitable use of the criticisms of others. Such criticisms are not dogmas to be adopted, but helps to the directing of our own eyes, and the awakening of deeper insight into that which we have already read. In making use of critical helps we should be on our guard against the common error of losing sight of the whole in the study of the parts. Too often the main end, the enjoyment and comprehension of a great work, is lost sight of in the excessive explanation of allusions and phrases. It is of course essential to accurate scholarship and honest thinking that the meaning of each word and phrase as used in the author should be understood. It is not however essential that the history and etymology of a word should be explained, except in so far as light is thereby thrown on the use of the word in the passage under consideration. The mature mind prefers that its facts and ideas should be acquired in large masses of logically connected material. The miscellaneous information obtained in notes remains in the student's mind till an examination is passed, and then, for the most part, gradually evaporates. Having warned you against this Scylla of literary study, let me caution you on the other hand against the Charybdis of slovenliness and inaccuracy. The student of literature, perhaps, more than others is tempted to diletanteism, too apt to be satisfied with a species of passive enjoyment, prone to overlook the claims of accuracy and thoroughness. Experience in my own case, and observation in that of others, have taught me that it is a great mistake to study in a subject just what we care for and what is pleasant to us. Thoroughness and completeness lend interest in time to the driest subjects, but slovenliness and self-pleasing are fatal to it. We owe a debt of gratitude to examinations, though it is the fashion

to abuse them, for the safeguards they erect against this kind of study. Remember we inside the University are scholars, not amateurs, and thoroughness is the first requisite of the true scholar.

The enjoyment and understanding of literature, the fundamental qualification for all literary study, has accidentally originated in various men through the perusal of very different books, as tastes and circumstances may have determined. In college classes where individual preference cannot be consulted, and where students have attained considerable maturity, I believe that in the dramas of Shakespeare we find the best instruments for awakening genuine literary taste, and for the disciplining of that which has already been awakened. The works of Shakespeare are to be preferred, not merely on account of their surpassing greatness, but also because in them a breadth of knowledge and sympathy give points of contact and interest for men of the most diverse capacities and temperaments. Other writers appeal to a more or less narrow circle; Shakespeare, to all men. If the student has any aptitude for literature whatever, and even if he has none, he may usually be made to perceive on some side the greatness of Shakespeare; so multitudinous and striking are the excellences of that most human and universal of writers. Having acquired some insight into Shakespeare, we ought in the same way to make an accurate study of, and learn to enjoy a considerable number of our greatest and most typical English writers. The more diverse these are in genius, the more complete and adequate will the student's training and culture be.

But our University studies must not stop here. This is merely the first, though the most important and most difficult stage. When we have read a book with interest, when it

has been a source of keen enjoyment and intellectual stimulus, when it has widened our horizon, we then naturally wish to know something of its author and of the circumstances of its production. This, indeed, as I explained at the opening, is a necessary factor in the complete understanding of a book. It is thus that we are led from the study of single works to the study of writers; from books to men. But again we find it is not sufficient merely to master a man's collective writings and the details of his life. To complete our understanding of the work, or our conception of the writer, we must know something of the intellectual atmosphere which surrounded him, of the currents of thought, and the spirit of his time. In doing this we pass from the study of the individual writer to the study of the period in which he lived,—to the history of literature. Arrived at this stage, we find that books and authors, possessing but little in themselves to merit our attention, have now, as links in the chain of literary development, a new interest and importance through their influence upon greater writers, and through the insight which they afford into the current thought of the age. Thus starting from single authors with a desire of fully understanding their works and of forming a complete and true likeness of them as men, we find a new conception and a new aim dawning upon us—the conception of the solidarity of literature, the aim of forming a complete image of the thought of an age in all its manifold relations. As a writer unconsciously reveals himself in his work, so a nation at each epoch of its history reveals itself in its collective literary products. As one's knowledge and insight deepen, all books, all writers assume their proper places in the picture; great currents of thought, obscure streams of influ-

ence, the manifold relations of thinkers, the action and re-action of thought become manifest, and the whole adjusts itself in fitting perspective. But this picture is still incomplete, unless we follow backward and forward the lines of development, see the passing phenomena in their relation to their antecedents and their results. We thus arrive at our final task, as students of English literature at least, the task of tracing out and imaging the development of national thought from the time when it first emerges from the obscurity of an illiterate and pre-historic past to its culmination in the multitudinous streams of literary activity amidst which we ourselves live.

You see then, in brief, what practical course we ought to take. First we must awaken and discipline literary taste by the study of individual works. Next we must widen this taste by a thorough knowledge of the best works of the greatest writers. Thirdly, we are to make the literature of a period our subject, study minutely its leading writers, make our acquaintance with its chief writers more intimate by reading, to some extent, their less important works, and widen our knowledge of the literature of the period by a course of reading among secondary authors. It is impossible and undesirable, however, that the ordinary student should spend much time on books which have merely an historical interest. So that at this point in his course he may profitably make use of abstracts and criticisms of books which he himself is not able to read. These facts and opinions have now a genuine interest for him through the relations which minor works bear to the general course of literary development. Thus, having mastered literature of one or two periods, and knowing something of the great literature of all periods, it would be well, in the fourth place, if time precludes such detailed ex-

amination of the whole of English literature, that the student should have put before him a brief sketch of the entire development of English literature, so that all that he has learned or will learn, may fall into its fitting place in the scheme of the whole.

I have thus completed a brief exposition of the main results which may be expected to spring from the study of literature, and a still briefer indication of the proper method of attaining them. If, in urging its importance, I have maintained its superiority in some respects to other subjects, it is in no spirit of disparagement to these, for I well know that they in their turn afford a discipline which literature cannot give. The place I claim for literature among her sister studies is an high one, and can be filled by none of them; but culture is broader than literature, and, as the curriculum of this University indicates, a truly liberal culture must be many-sided. Again, I have represented the results of literary study in their highest manifestations; have set up an ideal toward which we must strive. But the laws of the universe are mostly realized in tendencies, and if our studies only tend to bring about the results indicated, we must not be discouraged, but work patiently towards a more perfect realization. Nor have I urged the cause of literature in any narrow sense. What I have said is applicable, not merely to English literature, but to all literature. Especially do I acknowledge here the claims of classical literature, which seems to me, if pursued in a proper spirit, especially fitted to produce that openness and flexibility of mind, and soundness of judgment, of which I spoke in the earlier part of this lecture. Valuable, above all, is the literature of Greece, whether we regard its variety, its perfection of form, its wealth of ideas, its unique development, or its abiding force in mould-

ing the literature of western Europe. On the other hand, the various modern literatures are much more quickly and easily accessible, and come nearer to us in thought and feeling. According to taste and temperament one student will feel himself attracted to that of Germany, another to that of France, or of Italy. But, after all, the wide, varied, and splendid literature open to all of us in our mother tongue is a sufficient instrument of

literary culture, and from it, at any rate, we must begin. Literary taste and love of books must be developed there. None of us will be disposed, I think, to differ from Prof. Huxley in a remark of his with which I will close: "If an Englishman cannot get literary culture out of his Bible, his Shakespeare, his Milton, neither will the profoundest study of Homer and Sophocles, Virgil and Horace, give it to him."

### ELEMENTARY COMPOSITION IN HIGH SCHOOLS.

S. THURBER, BOSTON.

IN case the secondary teacher of English finds his proper work thwarted by the lack of preparation in his pupils, he must postpone everything to the recovery of the lost ground. If the primary work has not been done for him, he must do it himself. The foundations of good writing cannot be dispensed with. It is idle to attempt to pursue the study of composition from the point of view of rhetoric with pupils who have never been trained to care in spelling and punctuation. Some things must be taken for granted in the secondary schools, just as they must in life generally. It is no praise to spell common words correctly, but it is a humiliation and a disgrace to spell them wrong. If the high school pupil's essay abounds in mistakes of spelling and punctuation, the teacher cannot take it into the range of rhetorical criticism. It must be dealt with on the plane of the spelling book or the grammar. The high school teacher will naturally aim to read all that his pupils write: that is, he will require of them no more than he can read. He will examine their work carefully, to see in what stage of development they are, in

order that his own procedures may be rightly adjusted to the actual conditions. Doubtless it happens sometimes that the first high school year is partly wasted for the lack of a careful scrutiny by the teacher into the fitness of his classes for the work which he contemplates. He cannot afford to omit this personal inspection of his pupils' habits of writing. It will not do to take anything for granted. It is well known that young men even reach college in a state of immaturity as to their power and skill in expression which astonishes college officers and prompts them to cry out against the training these youth have had in school.

That the work of the high school in English is so poorly done as college instructors know it to be, is not to be ascribed to ignorance of good English in the teachers, but to their laxity of method, and especially to the easy-going habit of allowing pupils' English to be written and then to pass without ocular inspection. A teacher who simply listens to the reading of a composition knows but little about it. When a large number of these papers come in at once, there is great temptation to examine them superficially.

or even not at all. The reading of composition in class is of little avail except as furnishing opportunity for criticism of expressions whose faultiness is patent to the ear of a listener. Just as college instructors examine and report to us the condition of applicants as to skill in writing English, so should we do by pupils sent us from the primary schools. *How* we are to begin our instruction in the art of expression depends wholly on the question, *where* we are to begin.

The point in doubt is not usually how much the pupils know, but how well trained are they in correct habits. The question is not whether they can and will spell isolated words correctly, when startled, as it were, into thought on the spelling; but whether they have an abiding ambition to appear well in their writing, and whether this ambition has been nursed in them so long that it has developed into fixed habits that may be trusted to take care of themselves without perpetual admonition. The question is not whether the pupils know that each sentence should begin with a capital and be followed by a period, but whether they use capitals and periods with unvarying accuracy. The question is not whether they know many things, but whether they know when they do not know, and are moved by an irresistible inner prompting to use dictionaries and other sources of knowledge when the need arises.

The case may occur that pupils entering a high school appear strangely apathetic about their appearance in their English writing, and need sharp stimulus of some kind to make them realize that the teacher is thoroughly following out their careless writing, and will surely bring school discipline to bear upon them for negligence in this duty. It is manifestly wrong for a high school teacher to pass condemnatory judgment on the work of the preceding schools, where doubt-

less extenuating circumstances could be shown to account for a considerable degree of apparent laches. But the apathetic habit in pupils is so unnatural to youth that its existence must be accounted for in some way, and in this case it seems unavoidable to refer it to the practice that is said to be common in primary and grammar schools of not examining pupils' work. If it is indeed the case that the earlier teachers of youth have accustomed themselves to such a practice, it will account for more evils than merely the one of slovenly writing.

The teacher who exacts of his pupils the composition of English themes and then omits to read these themes, is of course not thereby teaching English at all. If he selects, or takes by lot, two or three out of many, and comments upon these, leaving the rest untouched, the case is not much better. Nothing can take the place of certainty in the pupil's mind, the absolute foreknowledge that his work is to be scrutinized, its faults brought to light and reproved, and his own school status to be determined, here also, as in other things, by his performance. What the teacher neglects the pupil will neglect. This is a fundamental maxim in school-keeping, as no teacher will deny. For such neglect the teacher may plead lack of time, and thus relieve himself from personal censure. But the effects remain always the same, lamentable apathy inbred and at last well nigh ineradicable.

If the habit of *making anything do* in their written exercises shows itself in pupils who yet care for their appearance in their oral deliverances in class, the high school teacher's first case must be to get rid of this deadness of ambition by concentrating his efforts upon composition, even though literature and elocution receive for a while less attention. The number of pupils who care little or nothing for

their English writing must be at once reduced to a small minority who cannot interfere with the growth of a good public spirit. That there will not remain a small residuum of intractables is not pretended. But these should be the intractables in other departments as well. The presence of a few such laggards is a perennial fact in all classes, and teachers know how to make their account with them. But the public sentiment of the class must make for excellence. If not alacrity and gaiety of heart, at any rate sturdy resolution and energetic effort, must become the note of the composition exercise.

To bring such results to pass is not altogether easy. If the teacher of English has many pupils, he will have, unless he guards against such a catastrophe—so much written work thrown upon him that he *cannot* read it all nor could read it all were the days twice as long and his nerves and his eyes twice as enduring. Against this imposition he must strictly protect himself.

Many are the devices that may be used to improve the composition work in the earlier high school classes. The points to be kept in view are,—to exact mental effort and careful attention on the part of the pupil, and to leave the teacher time to read every paper and to note every elementary fault in it. Suppose the method indicated below be given a trial.

Announce to the class two or three days in advance that on such a day they will write a little composition; and do not leave them in doubt about the topics on which they are to write. For instance, tell them to describe something they know from their own direct observation—something they saw this summer, for example. Forbid them to recount anything they have read. They will commit things to memory if you do not head them off. Forbid them to write on any

school theme. In short, the material for their exercise must be got from their own experience. It must not have been conveyed to them already in language. Give them specimens of the kind of subjects they are to choose and the kind they are to avoid. Thus you will leave them some responsibility for choosing what they will write about.

In the above suggestions as to themes, it is intended only to show a good way of drawing the limitations for any given occasion. On another occasion some topic from the range of reading may be in place. Here again careful precautions are necessary to secure the indispensable conditions of originality and personal interest in the subject.

Having secured an understanding as to the kind of topic to be chosen, explain to the class that they will have a certain number of minutes, say ten or twelve, in which to write the composition, under your eye, on the appointed day. Tell them they may have one page of ruled letter paper on which to write, and must on no account turn the leaf to write on the other side. You thus limit them in quantity and in time, you secure concentration of effort on a minute area of work, and you prevent dawdling. Each pupil must come somewhere near filling his page.

These preliminaries being fully explained, you go on to direct the class to take as a home lesson—if in your school economy you have home lessons—on that very day, the writing of a first draft of their composition. This they must do with all possible care. They must consult their dictionaries about every word as to whose spelling or meaning they can raise any doubt. They must consider where paragraphs can best be divided. They must decide on the punctuation, and if they are in doubt about any point, they must pursue you or any other

competent accessible Mentor, to have their doubt resolved. Then they must rewrite their draft and view it from every possible standpoint—spelling, punctuation, capitals, paragraphing, expression.

To secure this preliminary study is the all-important thing. It is also, for obvious reasons, important that the class shall not bring you, as a final exercise, the result of this home polishing. They must store in their minds, at least for a season, the results of their meditation, their research, their consultation of friends.

When the hour comes for school exercise, give each pupil a half sheet of the proper paper. This paper should not be of too cheap a sort, and the ruling should be wide. You are to read this mass of manuscript, and you must use every precaution against spattering of ink and crowding of words. Liberal spacing of the lines conduces greatly to ease in reading. A good paper also helps in the same direction. The class should now feel, after all this preparation, that something important impends. Do not let them drop from this wholesome state of mind into baneful indifference. You set them writing by your watch, and you see to it that no pupil can possibly practise the dishonesty of using the home draft from which to copy. Each writes from the prepared state of mind which your directions should have secured. When the time is up, all must stop writing unless they are in the midst of a sentence. You give five minutes more for revision of the work and for finishing the last sentence.

These papers are very short. The teacher can read them rapidly without omitting any points. The best ones are read as easily and quickly as so much print. The inferior ones need more time. Comment on the faulty papers the next day in the class, without naming the derelict individuals.

Praise the good papers, and privately tell the writers of the bad ones that their turn will come yet. Of course the sceptical old teacher will smile at the idea of giving to pupils such minute directions as to what to do at home, as if there were any assurance that they would do it. But several considerations will soon be found that will weigh with the pupil to make him do what he is asked. If he does his writing in the class sufficiently well, no question will of course arise. If he still does poor work, the presumption is that he has neglected his preparation, and in this case he may be required to bring his home drafts, that you may see that he has made them. He will surely be left in the rear if he does not do it, and will soon find this out if the teacher is in earnest.

The procedures above described give the pupil all possible opportunity to write correct English, and require him to carry his points in his memory for a season. The chances for avoiding every possible error of the grosser sort, as in spelling, are so lavishly given, that it becomes right to announce any such blunder as fatal to the acceptableness of the exercise. Whatever means the custom of the school suggests should be supplied to stigmatize, in the given circumstances, such an exercise as a failure. It will not do to dally with the assumed natural deficiency of any individual in this particular.

Naturally, every one who wields the pen is liable to slip and lapse, however much he knows. But it surpasses belief that any intelligent user of the pen should be unable to detect his own casual errors, full opportunity being given for revision and correction. Pupils should be allowed to insert omitted letters and words by means of the caret, and to strike out chance excrescences by neat lines drawn through the superfluous parts. They had better not scratch their

paper. Their knives are dull and they lack the skill to make a neat job of it. The opportunity for self-correction is an important feature of such an exercise. Close scrutiny of one's own work is as good as more writing. In fact, the best thing to do with a faulty paper is to hand it back for the writer to correct. Sometimes he cannot find the error at first, and hints that you are mistaken. Then it grows interesting, and other youthful eyes join in the search. A good laugh makes that particular blunder memorable to a whole class. For attaining the most rudimentary correctness in writing English, short exercises are not only as good as long ones, they are better. What is wanted is close attention confined to a small field of operations. Pupils often have too much fluency in writing—that is, in writing with disregard of form. In this, as in so many matters of pedagogy, the Hesiodic "the half is more than the whole" is applicable.

The composition teacher has natural enemies enough in the other teachers without making enemies of his pupils. These at least must co-operate with him, and absolutely must be kept out of the slough of apathy. The other teachers will be seen examining in all departments by means of written papers. They will be seen arranging for extra time, that their pupils may write as much as possible, and will give provocation for hurry by setting questions that require for their answering all the writing that can be done at a rapid rate of work. These conditions are unfavourable to the formation of good habits in English. The English teacher can only look on. *Qu'y faire?* What would the Latin teacher say if all other teachers required answers in Latin, and took no note, or but small note, of the kind of Latin in which they came? The simple fact is that pupils write Eng-

lish for all their teachers. The great bulk of what is thus written cannot be read by the English teacher at all. The teachers for whom it is written rarely read it with an eye to English. If through any dreadful haze of language the correct chemistry or history can be discerned dimly shining through, the teacher of chemistry or history is content. "What recks it then? What need they? They are sped."

These considerations suggest that either all teachers should co-operate with the teacher of English by noting and bringing within the school discipline the faults of their pupils in writing on their respective subjects, or that the functions of the English teacher should be merged in all the other departments. In the latter case each teacher would be a teacher of his department and a teacher of English. It is well perhaps to have some one peculiarly and specially interested in pupils' writing; yet a great gain would be secured for the schools if all the teachers should be expected to feel a pride, not only in answers technically correct as to matter, but also correct and beautiful as to expression. This contention of this paper has been, that indifference in the pupil as to his English must be overcome by the visible earnestness and unceasing vigilance of the teacher; that written compositions, in the case especially of the younger high school pupils, should be short, intense in quality, and immediately read and commented on; that the pupils should always know to a certainty that their work is to be read with close scrutiny; that pupils should be habituated to refer to dictionaries for information, to become sure that they are right, and never trust to luck; that ignorance of the fundamentals of good writing is in a high school pupil intolerable.—*The Academy.*

## LANGUAGE AND LINGUISTIC METHOD IN THE SCHOOL.

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(Continued from the November number.)

THE question of method at this stage resolves itself very much into this, How shall we best use the reading-lesson as a lesson in language. and through language in the humanities? Here, more than anywhere else, the cultivation, the knowledge, the sympathy, the imagination, the educative skill of a teacher reveal themselves. The reading-lesson is the common ground on which the true *mind* of master and pupil meet.

I take it for granted that object-lessons, including nature-lessons, are always going on, and that, by means of these, the words of the pupils are gradually increasing in number, and in exactness of application. But this is a small matter compared with the training in language, as the vehicle of that which is not sense, but the human spirit at work on the things of sense and the facts of human life and conduct.

We must here bear in mind that every pupil has, as yet, technical difficulties to encounter in reading the lesson prescribed. The lesson is, in fact, not merely a lesson in thought, or feeling, or imagination to him, but also a lesson in the deciphering of words and in intelligent utterance. The lesson (we shall say) is on "Courage," or "Truthfulness," presumably well written as regards form, and illustrated by examples. To begin with: What is the subject before me as a subject of instruction and education. Manifestly the lesson, as a whole, that is to say, the thought, the moral teaching of the lesson in its totality. And next, what are the units of the lesson on which I must base my detailed examination? Not the individual

words, but the sentences. Accordingly, I should proceed thus:

1. On giving out the lesson, I should tell the subject of it. I should try to bring the children's minds *en rapport* with the subject by conversing with them briefly about it; all in a very informal and easy-going style. This I do in order that I may bring what they *already* know to bear on the fresh thought or information which they are about to receive. Thereby the unknown lesson grows out of the known, and is an organic, and not a mere mechanical, extension of the thought of the pupil. "This, now," I say, "is what the lesson you are going to prepare speaks about, and you have now to go and make out the sentences, and find what the writer has to say about the subject, and how he says it."

2. I then see whether there are in the lesson any words wholly new, and to these I direct the attention of the class by means of the blackboard, and give their meanings. The pupils are then expected to prepare the lesson for the following day. A purely *narrative* lesson is easily disposed of. We do not need in such a case to follow the above mode of procedure; unless there be some special point, moral or other, which the writer desires to bring into prominence. To this I would cursorily allude, and that would suffice; but I would not allude to it in such a way as to deprive the lesson of its novelty or its surprises.

3. On the following day the lesson is read with due regard to the rules of reading, and the master then proceeds to examine on the *general* scope and import of the lesson *as a whole*. What

is it all about? What does it mean to tell us or to teach us? This is the totality of the reality before him, just as, e.g., the *whole* apple is the totality of the object in an object-lesson on the apple. The idea (pray mark!) at the bottom of the examination on the lesson as a whole, is, that it is a quiet and rational conversation between an instructed mind and less instructed minds. And this idea must run through all examinations on the *whole* of a lesson, from the infant school up to the age of seventeen. When this is lost sight of, the art of examination is lost.

4. The next step is to take the units of language (which I have said are the sentences) in their order *with the book open*; just as in an object-lesson I give the total object to perception first, and thereafter proceed to look at the units which make up the total object—which units are qualities. Each sentence is read again, and, after being read, the master asks such questions as will bring into view its various parts and relations, as well as the significance of the individual words. This is the preliminary stage of what, as an abstract study, we know as analysis, *i.e.*, it is analysis in relation to the synthetic or concrete, which must always precede the abstract and formal in thought.

5. The lesson should now again be viewed as a *whole*, having a beginning, a middle, and an end; and the children should be asked to give an account of it in their own words. One or two of the more fluent attempting this, the rest will be too happy to lie in wait for omissions and errors, with a view to supply and correct them. In this way the lesson, whether it be descriptive, narrative, or didactic, will be reproduced by the combined efforts of the class. The master will then read the lesson to the pupils himself, as it ought to be read, they having their books shut.

7. He may now and further, at this stage, enter on the familiar and colloquial illustration, and extension of the subject of the lesson, in more or less detail, according to the time at his disposal. He will now also call on the pupils for voluntary contributions to the subject, in the form of facts or thoughtful suggestions. Thus is the lesson turned to use by being made productive of many deductive or collateral lessons. It is at this stage that the practical application of the lesson, if it be a moral one, comes in. Do not dwell too emphatically on this, however, as if children were so constituted that they naturally resented moral and spiritual ideas. Take for granted that they are children of God. It may not be possible ever to do all that I have suggested for want of time, but I have stated in detail what should be aimed at, if you are to do for a complex literary lesson what is done for a complex object of sense, when you give an object-lesson.

So much for the lesson as a whole, and in its individual sentences; but addressing, as I do, those who mean to be teachers, I would go now more into detail with the fourth step in the examination process—that in which we deal with sentences. By so doing I shall make clear what is meant by the teaching of words in relation to thought. I shall here presume that the boy is at the end of his primary instruction, or about fourteen years of age. Take the following passage as illustrating how much training as well as instruction, which is the *building up* of knowledge in the mind, may be extracted from a few lines, bearing in mind that the questions and answers are merely the skeleton of a prolonged conversation. (The book is, of course, open.)

“Every student who enters on a scientific pursuit, especially if at a somewhat advanced period of life, will find not only that he has much

to learn, but much also to unlearn. Familiar objects and events are far from presenting themselves to our senses in that aspect, and with those connections, under which science requires them to be viewed, and which constitute their rational explanation."

Q. What kind of student is referred to here? A. The student who enters on a scientific pursuit.

Q. What is said of such a student?

A. That he has much to learn.

Q. Is anything else said of him? A. That he has much to unlearn.

Q. The author says that every student of a science has much to learn and unlearn; but he says that this is more particularly true of a certain class of students; what class? A. Those who begin at an advanced period of life.

Q. What is meant by the word "student?" A. One who studies.

Q. And what do you mean by studying any subject? A. Reading about it, and thinking about it.

Q. The student referred to is, you have told me, the student "who enters on a scientific pursuit"—pursuit here meant subject: what is meant by a *scientific* "pursuit or subject?" A. A subject carefully arranged, so as to show its facts, causes, and reasons.\*

Q. This explanation is difficult for you to understand; you will best explain it by an example. A. Astronomy, geology, etc., are "scientific subjects," or sciences; that is to say, the real facts about the stars, not merely what seem to be the facts at first sight, arranged so as to show their connections and causes, is the science of the stars, or astronomy (and so of geology).\*

Q. Can any of you now, looking carefully at the sentence, shut the book and give me the substance of it in your own words? A. A person beginning to study science will find that he has much to learn as well as to unlearn, and this all the more if he is grown up before he begins.

*Teacher.* We shall now take the second sentence. (The teacher here reads it slowly, while the pupils follow with the eye.)

Q. What is here said about "familiar objects and events?" A. That they are far from presenting themselves, etc.

Q. What things are "far from presenting themselves," etc.? A. "Familiar objects and events."

Q. In the science of astronomy, for example, what would the "familiar objects and events" be? A. The heavenly bodies and their motions.

Q. Which are the *objects*, and which the *events*? A. The bodies are the *objects*, and their motions are the *events*.

Q. Now the author says that these objects and events are "far from presenting themselves in a certain aspect and connection:" what do you mean by "aspect?" A. Appearance.

Q. What by "connection?" A. Their union with each other, or other things, or their relation to these things.

Q. What kind of appearance and connections do they fail to present themselves to our senses in? A. The appearance and connection under which science requires them to be viewed.

Q. Does the author say anything else about that "appearance" and "connection?" A. Yes. He says that they constitute their rational explanation.

Q. What "constitutes" the rational explanation of *what*? A. A certain aspect and certain connections of objects and events constitute the rational explanation of these objects and events.\*

Q. Can we accurately say that an aspect or appearance and certain connections constitute an explanation of anything? A. No. What is meant

\* Of course an answer of this sort is worked out by the help of the master, and must be the result of many leading questions.

is that the presentation of them to the mind in a certain light, and with certain connexions, "constitutes their rational explanation."

Q. What is meant by "constitute their rational explanation?" A. That the kind of presentation referred to is such an explanation as satisfies the reason of a man.

Q. Now can any of you, looking carefully at this sentence, shut your book and give me the substance of it in your own words? A. The author says that "things to which we are accustomed are not always seen in such a way as science requires them to be looked at, and that the way of looking which science requires gives us an explanation of these things which satisfies our minds."

*Teacher.* Now take your slates and go to your seats. Your composition lesson to-day will be putting these two sentences in your own words. In doing this you may make as many sentences of them as you please.

I select the above sentence from Herschell, because it is representative

of the kind of prose reading suited to the age of fourteen—the transition from the upper primary to the secondary stage of education. Of this secondary stage all that can be said is, that you go on as you have begun, and so meanwhile I dismiss it. I have made an important distinction between training and discipline—a most important distinction in its practical bearings on the growth of the child as a moral being also (if this were the place to speak of that) as well as an intellectual being. You will now see that you cannot carry a boy through such a passage as that from which I have taken a sentence, without giving him intellectual *training*, as well as substance of instruction. He is induced to accompany the writer step by step, in his thought, and so, without being aware of it, he is being exercised in the processes of thought, by identifying his own thought-activity with that of another and more mature mind. If there is intellectual training (as distinct from discipline) to be got anywhere, it is surely to be got here.

#### MR. BALFOUR ON ART AND BOOKS.

THE Right Hon. A. J. Balfour, M.P., on August 29th, visited his old constituents at Hertford for the purpose of opening the Public Library and Art School, which has been erected to commemorate the jubilee of the Queen.

Mr. Balfour said: "For my part I attach very high value to this solid instruction in art principles. Not very long ago art was supposed to be the monopoly, so far as I have been able to observe, of young ladies in the schoolroom. They were taught, whether they had an ear for music or not, a certain number of scales and five-finger exercises; and, whether they had an eye for colour or not,

they were taught a certain amount of water-colour drawing. And the art instincts of the community were supposed to be satisfied with these operations. Whether much substantial advantage was derived by the pupils or their friends, I have never been able to convince my mind. For my own part, I do not believe that anything whatever is really gained by a varnish of superficial accomplishments. The art classes under the Science and Art Department of South Kensington aim at something much more solid and much more permanent. They do not profess to regard art training as a mere decorative accomplishment, which is to take the place, in young

ladies' education, of Latin and Greek in boys' education. They consider—and I agree with them in considering—that no community can be in a thoroughly healthy condition if its whole interest is turned in the direction of material prosperity, even if it adds solid learning. After all, our instincts for what is beautiful form as much a part of our original nature, and as much deserve cultivation, as any other part of our being; and if this Art School contributes in any way to the cultivation of these higher instincts and higher tastes which we all possess, though, as regards some of us, in a somewhat rudimentary condition, it is eminently worthy of the care of those who have at heart the best developments of our social institutions. I admit that the number of those who can take advantage of an art school is necessarily far less than those who may take advantage of a public library. Literature is more universal than any other form of human activity, because, in one sense, it includes them all. Literature is art, but it is not art alone. It is also science; it is also learning; and, therefore, the number of those to whom literature appeals is necessarily greater than those who are appealed to, either by painting, or by music, or by architecture, or by any one of those arts which are more strictly and properly designated the fine arts. And further, it has always appeared to me that it is more within our power to render literature accessible to the generality of the community than it is within our power to render any fine art accessible to the masses of our countrymen. Music, indeed, can be, and ought to be, made a democratic art, and I rejoice to see the progress which musical education is making in the general culture of the country; but I confess that with regard to pictures I do not think the same results can be attained with the same meas-

ure of success. I express my private opinion only when I say that I believe there is more innocent hypocrisy talked about the admiration of picture galleries than about any other subject connected either with religion or culture. People get their sentiments on these matters, not from the pictures they look at, but from the guide books. They read about the pictures, and they struggle wearily through foreign gallery after foreign gallery—taking up little, I am afraid, in many cases, except a catalogue of names of the great masters of old times; and, if they are industrious, they get a small smattering of art terms from Murray's guide book. Now this is not wholly the fault of the spectators. The truth is, that most of the pictures that we look at in galleries never were intended to be looked at in galleries at all. They were painted to be enjoyed under very different surroundings, and those who were genuinely fond of art may be pardoned if they look with dismay on the thousands of masterpieces which they are expected to enjoy in the course of a morning's walk through some great gallery. No such limitation attaches to our interest in books. They are far more independent of place, of time, and of surrounding circumstances than are the masterpieces of pictorial art. It is no doubt the case that your true bibliophile has a taste for rare editions and precious bindings which cannot be satisfied in a public library. His taste, I admit, cannot be made general or popular; but I entertain very grave doubts whether the collection of a book collector ever gives much satisfaction except to its possessor. We may all enjoy—a collector, of course, must understand it—rare and unique editions and precious bindings of the old masters of binding; we may all enjoy other people's parks, other people's pictures, other people's houses—very

often, I think, we enjoy them more than their actual possessors; but I have never heard of a case, nor do I believe a case exists, in which one book collector thoroughly enjoys the collection of another book collector. If he does derive satisfaction from it, I think it is rather because he comes to contemplate the possibility; that his friend may die, or be ruined, and that his collection may come to the hammer, and that he may become the possessor of one or two of these coveted treasures. But, putting aside the special taste for rare books, I think libraries like the one in which I am now speaking may appeal to the tastes of the whole community. They are not limited, and ought not to be limited, to a few. One advantage of education, at all events, is that every man, woman and child in the country ought to be able to read, and, to anybody who can read, there are open treasures of enjoyment and satisfaction which probably no other source of pleasure, be it artistic, be it anything else you please, is able to confer. A great French writer once stated that he had never in his life undergone any personal trouble or affliction the thought of which he could not dissipate by half an hour's reading. I cannot promise the inhabitants of Hertford that their griefs and troubles will, as doctors say, so quickly yield to treatment as that; and I entertain a suspicion that the French author I have alluded to either exaggerated in the passage, or else that his troubles were far lighter than those which ordinarily fall to the lot of humanity. Nevertheless, make what allowance we please for his opinion, the truth still remains, and will be testified to by every man who has acquired a taste for reading, that no more sovereign specific exists for dissipating the petty cares and troubles of life. And if we acquire—and recollect it is not an art of itself easy

to acquire—but if we once acquire a universal curiosity into the history of mankind, into the constitution of the material universe in which we live, into the various phases of human activity, and into the thoughts and beliefs by which men now long dead have been actuated in the past—if we once acquire this general and universal curiosity, we shall possess, I will not say, a specific against sorrow, but certainly a specific against boredom. We obtain a power to put our own small troubles and our own small cares in their proper place. We are able to see the history of mankind in something like its true perspective. We not only gain the power of diverting our thoughts from the small annoyances of the hour, but we gain further the inestimable gift of seeing how small, compared with the general sum of human interests, of human sufferings, and human joys, are the insignificant troubles which may happen to each one of us as individuals. There is no small advantage to be gained from the habit of reading. The habit of reading cannot be acquired by anybody who has not ready access to books, and ready access to many books, because the habit is of itself a habit of general curiosity, a habit of drawing your literary pleasure from no small or narrow source, a habit of spreading your interests over the whole interests which have ever influenced mankind so far as we can make ourselves acquainted with them; and therefore it is that the small collection of books which a poor man is able to acquire for himself is not enough to meet the needs of the case. Therefore it is that I hail with satisfaction the establishment in other towns of a free library like that which I see around us, and I could wish no better fortune for my old friends and constituents of Hertford than that they may one and all acquire that taste for literature and that habit of

reading which can be satisfied in a library like this in which we are seated, and which will, I am convinced—and I speak from no narrow personal experience, but from a knowledge of what many have felt in all generations of mankind—prove a source of satisfaction which will not fail them in times of care or trouble, which is independent of seasons,

which is independent of the favour or disfavour of mankind, and which is, perhaps, the most precious heritage which has been given to mankind by the invention of printing. It is my duty now, in obedience to the command of the mayor, to declare this building, established to celebrate the jubilee of Her Majesty's reign, open to the public.

## THE TECHNICAL EDUCATION OF WOMEN.

BY H.R.H. PRINCESS CHRISTIAN.

I WAS asked some months ago to write something for this paper, and I have been thinking a great deal about what I should write. It has struck me that a few words about women's technical education would not be out of place. It is a subject, I am glad to find, which is beginning to occupy a good deal of attention. Far be it from my intention to say one word in disparagement of the higher education of women, which must raise the tone of women's minds and develop their mental faculties; but I do feel that there is a tendency to carry such education too far, and to think no knowledge worth having which does not vie with that of men. I have always held that there is a great danger in this, first of all because I think it is a short-sighted policy. Those women who are forced by circumstances to earn their daily bread, seem to think that there is no field open to them but in competing with men on their own ground, with the disastrous effect of adding to the overcrowded market, and thereby necessarily lowering the rate of remuneration. Secondly, I feel most strongly all that we women lose by attempting rivalry with men. We lose sight of all we might be, and of the very high position we could and should hold in this world, by struggling to be a

weaker imitation of them. Exceptions only prove the rule. That small section of women whose minds are pre-eminently adapted for classical and mathematical learning, to them every facility ought to be given to train their best faculties, and enable them to reap their due reward.

There is a view of technical education which I should like to mention, as I think it is often overlooked, that is, the reason why home teaching, which in former days used to be handed down from mother to daughter, can now be taught to so much greater advantage in schools. Knowledge has so much increased, and the art of imparting it, that experts are needed to teach it accurately and well. For example, hygiene has become a modern science, absolutely necessary for every woman to study, in order that her house may be a healthy habitation. Gastronomy in its widest sense is a science. The choice and preparation of food suitable to climates and seasons, ages and constitutions, should be carefully studied and known. These subjects were but very imperfectly, if at all, understood by our ancestors. Much domestic work which was formerly learnt and practised at home is now handed over to special workers, and has come to be considered as a sepa-

rate trade; for instance, laundry work, etc.

There is no doubt the farmers' wives and daughters of to-day are quite different from those of fifty years ago; they no longer manage their own dairy and poultry, nor do they educate their daughters to take part in these domestic arts. It is the age we live in which is partly to blame for these changes; it is impossible, nor could one wish, to stem the current, the true wisdom lies in directing it wisely, and not shutting one's eyes to the attendant evils. Progress is inevitable, and therefore desirable. Let women be duly qualified, and let them choose discreetly their paths of usefulness.

This idea of sound technical training is no longer a mere dream, for a college has come under my own personal notice of which I am president, and in which I am much interested, which was founded for this purpose. I believe this is not the only instance of such an institution. This scheme was set on foot by Miss Forsyth, daughter of Sir Douglas Forsyth. She began it on a very small scale, feeling her way, and only enlarging it as she saw it succeed. Her wish has not been to revolutionize the existing systems of female education, or to supplant any of them; but, on the contrary, to supplement them intending the teaching in her school to be a course which girls should go through after they have passed the higher examinations, and the groundwork is laid for the duties of practical life. Miss Forsyth is most anxious that her school should not become a mere fashionable novelty, and her object is to give real solid training. To use her own words: "To combine thoroughness of teaching with speed in learning, and so concede as far as possible to the convenience of an economical and hurry-loving public. My original idea was to start a school

where every girl when she leaves the high or ordinary boarding school might for six months learn those things which would best fit her for her home life before she is called upon to plunge into society or a profession or marriage and where her brain would have that true recreation which exists best in change of occupation and not in mere idleness."

I quite agree with Miss Forsyth that the advocates for brain culture have rather too much faith in the power of book learning, and in the theory that a highly educated woman ought to be able to turn her hand to anything. "I am willing to grant the *ought*; but what I fail to see is that she *does*."

In addition to this technical school, in which millinery, upholstery, dress-making, cooking, household management, and fine laundry work are thoroughly taught, very efficient lectures on hygiene and finance are given; Miss Forsyth has in contemplation a further development which must prove of even greater influence. It is a training which aims at fitting women to go forth to the colonies properly qualified; so that, instead of meriting the reproach that only the useless women emigrate for whom no employment can be found here, the object is that those who go out should be capable of helping in the development of the colonies.

There are many other subjects which must be taught if this further idea is to be carried out—for instance, poultry and dairy farming, bee-keeping, type-writing, and other occupations which women can do well. This school should be in its widest sense a technical college, for it would exist for the purpose of bringing out each woman's strong point in "technical" matters. It will enable her to make her life independent of circumstances by earning better salaries if going out to earn her livelihood, or, if called

upon to be a wife and a mistress of a household, she will be saved all the wearing discomforts of the little daily details of domestic life which press so heavily on those who are devoid of such training and knowledge.

Miss Forsyth has lately been called upon to give attention to the immediate formation of country branches, both at Bedford and Birmingham; it may be hoped that she will have an opportunity there to start this wider scheme, which, to be thoroughly successful, should afford training for all classes, not only for ladies.

The education of women in this present day is of such momentous interest, and stretches over such a wide field, that I feel very diffident in

giving my own opinion about it; it is only because I do feel so strongly how much women may and can do without stepping out of their own sphere that I have ventured to touch upon the subject. Miss Forsyth has taken for her motto, and hung up in her classroom, the following words: "Be not simply good, but be good for something"; and I should like to add a sentence I found in a German book the other day: "Do thoroughly whatever is given you to do, love thoroughly that which is given to you for your own, and help to work out the future according to God's will." And who can doubt the great future that women have before them? It rests with them alone.—*The Queen.*

#### NOTES FOR TEACHERS.

THE national debt of England is now smaller than it has been at any time since the first decade of the century.

SEVERAL Teachers' Associations have expressed a strong conviction that too many lessons are required to be memorized for the Entrance Examination in literature.

DURHAM TEACHERS' ASSOCIATION.  
—President, R. A. Lee; 1st Vice-President, R. D. Davidson; 2nd Vice-President, M. M. Fenwick, M.A.; Secretary, Miss Ada Haliday; Treasurer, Jas. Gilfillan.

STORMONT TEACHERS' INSTITUTE.  
—The officers-elect for the ensuing year are:—Mr. McNaughton, I.P.S., President; Miss McDonald, Vice-President; Geo. Bigelow, Sec.-Treasurer; and Messrs. Keating, Nugent, Bisset, Shanks and Johnstone, Committee of Management.

LEARN your business thoroughly. Keep at one thing; in nowise change. Always be in haste, but never in a hurry. Observe system in all you do and undertake. Whatever is worth doing at all is worth doing well. One to-day is worth two to-morrow. Be self-reliant; do not take too much advice, but rather depend on yourself. Never fail to keep your appointments or to be punctual to the minute. Never be idle, but keep your hands usefully employed, except when sleeping.

THE southwestern part of the island of Papua has been erected into a separate "possession and government," under the name of British New Guinea. The new colony is to be partly under the control of the government of New Zealand; it is to receive its constitution by letters patent, not by Act of Parliament; and is to be ruled by an administrator instead of a governor. In other particulars the government does not differ from that of other British colonies.

An article in *Engineering* gives facts concerning the progress of the Trans-andine Railway of South America. This railway crosses the Andes at a height of 10,450 feet, through a tunnel three and one-tenth miles in length, which is far above the level of any European lines, the Rigi Pass being 5,753 feet, and the St. Gothard 3,788 feet, above sea level. The distance from Buenos Ayres to Valparaiso is about 871 miles, and construction has been going on, on this railway, for nearly twenty years. At the Atlantic end 640 miles of line are completed, while at the Pacific end eighty-two miles are laid, leaving 149 to be built.

IMMENSE SPIDERS. — Far up in the mountains of Ceylon there is a spider that spins a web like bright, yellowish silk, the central net of which is five feet in diameter, while the supporting lines, or guys, as they are called, measure sometime ten or twelve feet; and riding quickly in the early

morning, you may dash right into it, the stout threads twining around your face like a lace veil, while, as the creature who has woven it takes up his position in the middle, he generally catches you right on the nose, and, though he seldom bites or stings, the contact of his large body and long legs is anything but pleasant. If you forget yourself and try to catch him, bite he will, and though not venomous, his jaws are as powerful as a bird's beak, and you are not likely to forget the encounter. So strong are the webs that birds the size of larks are frequently caught therein, and even the small but powerful scaly lizard falls a victim. He usually throws the coils about the head till the wretched victim is first blinded and then choked. In many unfrequented dark nooks of the jungle you come across most perfect skeletons of small birds caught in these terrible snares, the strong folds of which prevent the delicate bones from falling to the ground, after the wind and weather have dispersed the flesh and feathers.

## PUBLIC OPINION.

WRITING IN THE LINDSAY SCHOOLS. — We can fully corroborate from personal knowledge all that Mr. McIntyre says as to the unsatisfactory penmanship of the public and high school pupils. Our school board could not adopt a course that would be more beneficial to the pupils or more popular with parents than by requiring ample attention to be paid to penmanship in the high as well as the public schools. — *The Canadian Post* (Lindsay).

MANNERS. — We have on various occasions called attention to the brusque, uncouth and uncourteous demeanor of

the pupils attending the public schools of this country. So marked is this want of courtesy, that it is frequently referred to by the press in different parts of the country. Recently the *Empire* had a timely editorial bearing on the same great defect in the education of Young Canada. The same thing is complained of by some of our American exchanges. The defect is, therefore, evidently pretty wide in extent. Success in life frequently depends as much on the gentlemanly manners and courteous demeanour as on scholarship and ability. It is manifest that this important factor should receive more attention than it gets. — *The Barrie Advance*.

THE DOCTOR AND THE PIANO.—Professor Walzleid, a distinguished Berlin physician, avers that compulsory piano-playing is the source of very many nervous disorders in young girls. The severe and occasionally difficult tasks to which the girls are condemned bring about hysteria and nervous derangement. Professor Walzleid advises that those girls alone who show a musical bent should be taught to play. In all the rest the necessary compulsion acts harmfully upon the nervous system. Mothers who insist upon their daughters learning the piano should make a note of this.

JUDGE HUGHES ON THE SCHOOL-BOY STRIKE.—Judge Hughes, the author of "Tom Brown's School Days," has delivered himself regarding the recent school-boy strike. If these strikes, said he, had occurred when he was a boy, the lads would have been summarily dealt with, and in a way, too, which the boys of this generation would be astonished at. If the spirit of disobedience should increase, and vitiate and demoralize the boys of England, those who, in the language of the poet, "own the coming years," then the great inheritance of which all Englishmen ought to feel proud, the magnificent empire which was passing out of the keeping of his generation into the keeping of younger men, would, he feared, never

be retained. If it were to be retained, they must put duty before everything else.—*The Schoolmaster*.

AN OLD SCHOOLMASTER.—An interview with one of Canada's pioneer pedagogues, Mr. Jeremiah Horgan, who was born on the banks of the Lakes of Killarney, and who taught in Canada, 1847-1871. He received no pension :

The old man hesitated, appeared confused, and finally said, "No, I have not ; I am down to my last dollar. I received no pension from the government. Before retiring I did not belong to the school fund, but afterwards I offered to pay all arrears, so as to get a pension, but ' was not allowed to do so. A pension, now, no matter how small, would be a great boon to me, and would be but a small tax on the country, as my days are nearly numbered. I am one of the pioneer schoolmasters of Canada. Teachers of the present day little know what difficulties we had to contend with in days gone by.

The *News* reporter bade him farewell, feeling confident that he had had the pleasure of seeing one of the men who had helped to make Canadians the honest, upright and good citizens that the majority of them are.—*The Chronicle and News* (Kingston).

#### CORRESPONDENCE.

DEAR MR. EDITOR,—One more turn of the crank at the Education Department ! Now the pupils who wish to obtain Third-Class Certificates must send up their books in book-keeping and drawing to be examined. Passing over the manifest objections connected with the practical working of this plan through the term, I beg

to ask who is to pay the not inconsiderable postage, express charges, etc., etc., and also who will compensate teachers for all the time they must devote to the pleasure of the Minister and his subordinates to carrying out this regulation ?

Yours respectfully,  
ENQUIRER.

## EDITORIAL NOTES.

BOUND copies of THE MONTHLY for the last eleven years can be obtained by applying to Box 2675, Toronto.

WE have pleasure in referring our readers to the advertisement of Houghton, Mifflin & Co. on another page of THE MONTHLY. There are few American firms who publish books more suitable for a teacher's library, and for the reading of educated people generally.

IT is gratifying when friends take the trouble of greeting us, as they often do, with kind words, but when, with the gracious word the small sum required for the yearly payment of this magazine is enclosed, nothing can be more satisfactory. We thank all such. Will our subscribers be good enough to renew and forward promptly all the money necessary to balance accounts?

## THE CURRICULUM.

FOLLOWING its usual practice, the Senate of the University of Toronto has entered upon the preparation of the curriculum for the years 1891-6. The first draft of the work for the next five years is ready, and has been sent to all the institutions more immediately concerned. Secondary schools of all kinds and grades are to be communicated with, and also all colleges and universities. No one class is more interested in the curriculum than the masters in our High Schools. We hope that they will not be backward in forwarding to the Registrar whatever suggestions may appear to them likely to increase the acceptability of the prescribed work. All other universities in our

Province have now an opportunity of influencing in the right direction the education of the country; for we understand that the Senate has also asked their co-operation in making this the best course of reading; we have ever had in our preparatory schools. These things are becoming, and it is only to be expected, that all our educators will avail themselves of the opportunity to show their freedom from local influences and partisan politics.

## SEPARATE SCHOOLS.

THE proposal to abolish the Separate Schools in the Province of Manitoba has again brought under active discussion the important question, What shall the character of our Public Schools be? Shall the teaching in these schools be purely secular? if there can be such teaching? or shall it be Christian? What people who ask for secular schools mean, may be seen at the present day in France. In the Public Schools there the textbooks used have been so prepared that the name of God cannot be found in them, the name of the Saviour is carefully eliminated, and not only so, but the name must not be used or referred to. Good people in Ontario say to us, "France is an extreme case, common sense people will never go to such extremes, especially with us." We beg to remind such friends, "When the steed is stolen lock the stable door."

Such is the present fruit of secular education logically carried out; what the fruit will be in the lives of the people of France a generation or two hereafter only time will show. Tourists tell us that they felt degraded by having the current French literature in their pockets as they passed through

that country. Many intelligent people, and the number of such is increasing, earnestly contend that it is quite possible to have a system of public education non-sectarian, non-denominational, but unmistakably Christian. There is a great mistake constantly made by most men on this subject. They allow their minds to dwell too much on the differences which exist among the several denominations and thus pay more attention to the differences than to the agreements in the matter of Christian belief. In regard to this, what is wanted is the considerate forbearance which intelligent, sensible men have to exercise towards their brethren in the church. If this were done we would have fewer denominations very shortly. Let our readers think of the extent of the truths of Christianity common to all honest, earnest people, in comparison with the shadows of miserable

differences between them, and they will be surprised that we should be so suspicious of one another.

In order, therefore, that the great work of evangelizing the world may be accomplished and kept on the high plane of power and purity, necessity is laid upon all Christians to firmly set aside all minutiae in matters of belief and cordially to welcome all workers whose main object is the same. The Public School is one of the most influential agencies, if not the most influential, in the country, to secure this end.

It gives us, therefore, much pleasure this month to publish part of Dr. King's address, lately delivered in Manitoba at the opening of the College in Winnipeg. This question will not "down," and should not, till the right solution is reached, and this desirable result we have not yet obtained in the Ontario Public Schools.

## SCHOOL WORK.

### MATHEMATICS.

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

### UNIVERSITY OF TORONTO.

JUNIOR MATRICULATION, 1889.

ALGEBRA—PASS.

Examiners: A. R. Bain, M.A.; W. H. Ballard, M.A.; J. McGowan, B.A.

NOTE.—Candidates for University Scholarships will take only those questions marked with an asterisk. All other candidates (whether for Pass or Honours, Second Class or First Class Certificates) must take the first three questions and any five of the remainder.

1. Prove (1)  $(-a) \times (-b) = ab$ ;

(2)  $\frac{a}{b} \div \frac{c}{d} = \frac{ad}{bc}$ ;

(3)  $a^m \times a^n = a^{m+n}$ .

2. Solve (1)  $13x - 8y + 21z + 19 = 0$ ,

$19x + 6y + 14z + 7 = 0$ ,

$x + 24y + 35z + 13 = 0$ ;

(2)  $\frac{a}{x} + \frac{b}{y} = 5$ ,

$\frac{b}{2x} - \frac{a}{3y} = \frac{b^2 - a^2}{ab}$ .

\*3. Solve (1)  $2x^2 - 3xy + 11y^2 = 1$ ,

$3x^2 - 5xy + 5y^2 = 3$ ;

(2)  $\frac{x+3}{x} + \frac{1}{\sqrt{x+3}} = \frac{6}{x}$ .

\*4. Factor

(1)  $(a+b+c)^2 + a^2 - (b+c)^2 + b^2 - (c+a)^2 + c^2 - (a+b)^2$ ;

(2)  $(x+yz)(y+zx)(z+xy) + (x^2-1)(y^2-1)(z^2-1)$ .

5. If  $\frac{a}{b} = \frac{c}{d} = \frac{e}{f}$  shew that  $\frac{a}{b}$

$= \frac{a+c+e}{b+d+f}$ .

State and prove the more general theorem of which this is a particular case.

If  $\frac{x}{a} = \frac{y}{b} = \frac{z}{c}$  shew that

$$\frac{(x-y)(y-z)(z-x)}{(a-b)(b-c)(c-a)} = \frac{xyz}{abc}$$

\* 6. Employ Horner's method of division to divide

$$(1) 12x^4 + 21x^3y - 20x^2y^2 - 86x^3y^3 + 85y^4 \text{ by } 3x^2 - 5y^2;$$

(2) 1 by  $1-x+x^2$  to six terms in the quotient, and write down the remainder.

Shew that the next six terms may be obtained without actually dividing.

\* 7. Find the value of

$$(1) (x-1)^4 \text{ when } x = \sqrt{-1};$$

$$(2) \frac{\sqrt{a+x} + \sqrt{a-x}}{\sqrt{a+x} - \sqrt{a-x}} \text{ when } x = \frac{2ac}{1+c^2}.$$

\* 8. Eliminate  $x$  and  $y$  from

$$x(y+9) = 5(y+1), \quad (x+7)(y-1) = 0, \\ xy = m.$$

\* 9. Shew that  $ax^2 + bx + c = a(x-p)(x-q)$  where  $p, q$  are the roots of the equation  $ax^2 + bx + c = 0$ .

One of the roots of the equation  $24x^2 - 46x + 29 = 6$  is  $\frac{2}{3}$ , find the other two roots.

$$10. \text{ If } \frac{x}{a-b-c} = \frac{y}{b-c-a} = \frac{z}{c-a-b}$$

shew that  $(b-c)x + (c-a)y + (a-b)z = 0$ ; and that  $a(y-z) + b(z-x) + c(x-y) = 0$ .

\* 11. Solve the equations

$$a = bz + cy, \quad b = cx + az, \quad c = ay + bx;$$

and shew that  $\frac{1-x^2}{a^2} = \frac{1-y^2}{b^2} = \frac{1-z^2}{c^2}$ .

\* 12. A person borrows \$1,000 for two years and discharges the debt by paying \$600 at the end of one year and \$600 at the end of two years. What rate per cent. per annum (compound) interest did he pay?

\* 13. A square plot of ground is surrounded by a gravel walk of uniform width which covers 891 sq. ft. of ground. Outside this walk, at a uniform distance of half the length of the plot is a second walk (of the same width as the first) which covers 1,903 sq. ft. of ground. Find the size of the plot.

## MODERN LANGUAGES.

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

### EXERCISES IN ENGLISH.

1. Expand the following sentences into (1) Compound (2) Complex.

(a) Fearing to be asked about it he kept out of her way.

(b) He has not answered either of my letters.

(c) I doubt the correctness of the last speaker's figures.

(d) Notwithstanding the heavy rain there was a large attendance.

(e) You must bear the consequences of having broken the rule.

(f) We could not have escaped without their assistance.

2. Contract into simple sentences:

(a) The report may be true, but I can hardly believe it.

(b) They were so numerous that I could not count them.

(c) As we knew what a difficult task it would be we were unwilling to attempt it.

(d) They will all be glad when they hear that he has arrived.

(e) He made a second attempt, but it was as unsuccessful as the first.

(f) It is certain that it could not have been he that wrote it.

3. Change the voice of all the finite verbs in the following:

(a) Has the secretary received any applications?

(b) Examples of this may be found in almost every lesson.

(c) Why did not some one notify him of the meeting?

(d) No answer has been given to the question that he asked.

(e) How many times do they expect me to repeat it?

(f) It is said that he was never made aware of it.

4. Arrange in as many ways as possible without altering the sense:

(a) The Iroquois, regardless of their promise, fell upon them.

(b) A fleet of canoes suddenly appeared, filled with warriors eager for revenge.

(c) Not a boy was missing when they assembled at the school next morning.

5. Change to indirect narrative :

"A Merry Christmas, Bob," said Scrooge, with an earnestness that could not be mistaken, as he clapped him on the back. "A Merrier Christmas than I have given you for many a year! I'll raise your salary, and endeavour to assist your struggling family, and we will discuss your affairs this very afternoon. Make up the fire, and buy another coal scuttle before you dot another i, Bob Cratchit."

6. Change to direct narrative :

The Genius, seeing me indulge myself in this melancholy prospect, told me I had dwelt long enough upon it, and asked me to take my eyes off the bridge and tell him if I saw anything I did not comprehend.

7. Break up into a series of six short simple sentences :

The mute nodded, and stepping towards the coat of mail, which hung upon the pillar of the tent, he handled it with a nicety of address that sufficiently showed that he fully understood the business of the armour-bearer.

8. Combine into simple sentences :

(a) A broad open plain was the field of fight. It offered no advantage to either party.

(b) There was a hesitation in the hostile ranks. He seized the opportunity. He ordered the whole line to advance.

(c) The English were expecting a war with France. They had begun to fortify their settlement. They had not received special permission from the Nabob.

## CLASS-ROOM.

UNIVERSITY OF TORONTO.

JUNIOR MATRICULATION, 1889.

EUCLID—ARTS AND MEDICINE.

Examiners—A. R. Bain, M.A.; W. H. Ballard, M.A.; J. McGowan, B.A.

NOTE.—Candidates for Scholarships are required to take the whole paper. All other candidates (whether for Pass or Honours,

Second or Third Class Certificate) will take any eight of the questions.

1. Define right line, right angle, parallel right lines, rectangle, tangent to a circle, angle in a segment; and give Euclid's axioms concerning right lines and right angles.

Use the axiom, "Two straight lines which intersect one another cannot be both parallel to the same straight line," to prove that straight lines which are parallel to the same straight line are parallel to one another.

2. If two triangles have two sides of the one equal to two sides of the other, each to each, and have likewise their bases equal, the angle which is contained by two sides of the one shall be equal to the angle which is contained by the two sides of the other.

$XAB$  and  $YAB$  are isosceles triangles on the same base  $AB$ , the line joining  $X, Y$ , produced if necessary, bisects  $AB$  at right angles.

3. If one angle of a triangle be greater than another, the side opposite the greater angle shall be greater than the side opposite the less angle.

Prove, by superposition, that if two right-angled triangles have a side and hypotenuse of one equal respectively to a side and hypotenuse of the other, the triangles are equal in all respects.

4. The square described on the hypotenuse of a right angled triangle is equal to the sum of the squares on the sides containing the right angle.

Divide a given straight line into two parts, such that the sum of the squares on them may be equal to a given square.

5. If there be two straight lines, one of which is divided into any number of parts, the rectangle contained by the two straight lines is equal to the sum of the rectangles contained by the undivided line and the several parts of the divided line.

If  $A, B, C, D$  are points taken in order on a right line, then will  $AB \cdot CD + BC \cdot AD = AC \cdot BD$ .

6. If a straight line be divided into any two parts, the sum of the squares on the whole line and on one of the parts is equal

to twice the rectangle contained by the whole and that part, together with the square on the other part.

Give the corresponding algebraical formula.

7. To divide a given straight line so that the rectangle contained by the whole and one part may be equal to the square on the other part.

Find a point in the line produced which divides the line into segments satisfying the above condition.

8. If two circles touch one another internally, the straight line which joins their centres, being produced, shall pass through the point of contact.

What is assumed in the above enunciation.

Two circles whose centres are  $A$  and  $B$  touch one another internally, and a straight line is drawn through the point of contact cutting the circumference in  $P$  and  $Q$ ; shew that the radii  $AP$  and  $BQ$  are parallel.

9. Equal chords in a circle are equidistant from the centre; and, conversely, chords which are equidistant from the centre are equal.

If two equal chords of a circle intersect, shew that the segments of the one are equal respectively to the segments of the other.

10. Angles in the same segment of a circle are equal.

Through one of the points of intersection of two circles a line is drawn; show that the part of this line intercepted by the circumferences of the circle subtends a constant angle at the other point of intersection.

11. If a straight line touch a circle, and from the point of contact a chord be drawn, the angles which this chord makes with the tangent shall be equal to the angles in the alternate segments of the circle.

The perpendiculars dropped on the chord and on the tangent from the middle point of either are cut off by the chord are equal.

#### ARITHMETIC.

NOTE.—Candidates for University Scholarships will take only those questions marked with an asterisk. All other candidates (whether for Pass or Honours, Second Class or First Class Certificates) must take the

first three questions and any six of the remainder.

1. A note for \$876, dated May 17, for 90 days, and bearing interest at the rate of 8 per cent. per annum, is discounted at a bank on July 3 at 6 per cent. What are the proceeds of the note?

2. Explain the terms Exchange, Bill of Exchange, Par of Exchange.

What is meant by saying "the rate of sterling exchange is \$4 87 for 60-day bills?"

How is the par of exchange between two countries arrived at?

3. What capital should be invested in 6 per cent. stock at 104 to produce an income one-third greater than that derived from \$1,500 invested in 7 per cent. stock at 115?

What rate of interest is received on the money invested in each case?

\* 4. Prove that a vulgar fraction may always be reduced to a terminated or to a repeating decimal.

\* 5. Explain the method of contracted multiplication of decimals.

Employ this method to find the number of cubic yards in a cubic metre correct to four decimal places, a metre being equal to 1.09363 yds. linear measure.

\* 6. A rectangular solid is hammered until its length is increased 10 per cent., and its width 15 per cent.; by how much per cent. has its thickness been diminished?

\* 7. The cost of manufacturing a certain article depends partly on the cost of labour and partly on the cost of the raw material. Wages rise 25 per cent., but a reduction of one-sixth in the cost of material enables the manufacturer to produce 16 of the articles for what 15 cost him before the change. How much does the raw material for \$100 worth of the manufactured article now cost him?

\* 8. The expense of constructing a railroad is \$2,000,000, two-fifths of which was borrowed on mortgage at 5 per cent., and the remaining three-fifths was held in shares. What must be the average weekly receipts so as to pay the shareholders 4 per cent., the expenses of working the road being 55 per cent. of the gross receipts?

\* 9. A person buys a house and lot—the lot being worth two-fifths as much as the house—and lets to a tenant at a monthly rental of one per cent. on the cost of the property. He finds that the lot will rise 5 per cent. and the house depreciate 4 per cent. in value every year, that insurance (on four-fifths of the value of the property insured) will cost him  $1\frac{1}{4}$  per cent. every three years, that his taxes will be 18 mills on the dollar, and that the assessors have valued his property at 10 per cent. less than he gave for it. What rate per cent. will he receive on the money he has invested?

\* 10. An invoice of British merchandise, amounting to £20,000 and subject to an *ad valorem* duty of 35 per cent., is received at New York and converted into U.S. money at the rate of \$4.844 to the pound sterling instead of \$4.8665, the true value; how much is gained or lost by the difference, and by whom?

\* 11. In 1837 the U.S. half-dollar was changed in weight from 208 grains to 206½ grains, and in fineness from .8924 to .900; find the least whole numbers which will show the relative values of the coins before and after the change.

\* 12. *A* leaves *P* for *Q*, 39 miles distant, at the same time that *B* leaves *Q* for *P*; they travel at uniform rates of speed till they meet. *B* then increases his speed one-eighth and reaches *P* in 5 hours from the time he met *A*; while *A*, after resting for an hour, proceeds at nine-tenths his former rate and reaches *Q* at the same time that *B* reaches *P*. Find the rate at which each person set out.

EDUCATION DEPARTMENT,  
ONTARIO.

JULY EXAMINATIONS, 1889.

*Third Class Teachers.*

Examiners: W. H. Fraser, B.A.; J. E. Hodgson, B.A.

LATIN GRAMMAR AND COMPOSITION.

NOTE.—Candidates will take A and either B or C.

A.

1. State the general rules for (a) natural gender, and (b) grammatical gender.

2. Decline the following combinations: *partes tres, Garumna flumen, extremis finibus, privata ædificia, quibus itineribus.*

3. Give the degrees of comparison of the adverbs corresponding to the following adjectives: *longus, facilis, parvus, maximus, gravis, audax.*

4. Conjugate the verbs of which the following are parts: *incolo, fiebat, permoti, suppeteret, comburunt, perumpere, didicisse, intulerint, subvexerat, emi.*

5. Distinguish: *reliqui, reliqui; cecidi, cecidi; idem, idem; pōpulus, pōpulus; vāni, vāni; dūci, dūci.*

Express in Latin the following dates: March 27th, April 5th, May 10th.

7. Translate into Latin:

(a) Dumnorix married the daughter of Orgetorix.

(b) The daughter of Orgetorix married Dumnorix.

(c) Ambassadors came from the Ædii to Cæsar to ask aid.

(d) Cæsar had caused bridges to be built in order that his soldiers might cross the rivers more safely.

(e) When the general was informed of these things, he ordered the state to furnish hostages.

(f) Cicero, the most eloquent of Roman orators, was born near (*apud*) Arpinum, lived (*ago*) the greater portion of his life at Rome, but visited Greece and spent six months at Athens.

B.

Translate into Latin using direct narration:

In-older-days (*olim*) their slaves formed a conspiracy against the Scythians (*Scythæ*) and joined battle. They fought a long time. At length one of the Scythians said: "What in-the-world (*tandem*) are we doing? We ourselves are being killed whilst fighting with our slaves; besides, if we kill them we shall have fewer. Therefore let us throw aside (*omitto*) our spears and arrows (*sagitta*) and take our whips (*flagellum*) and make an attack on the slaves. They think now that they are our equals, but when we have taken the whips, they will remember their bondage" (*servitudo*). The Scythians listened (*pareo*) to these suggestions (*dictum*); the slaves at-

sight-of (*video*) the whips betook themselves to flight.

## C.

Translate into Latin using indirect narration :

The ambassadors said that they entrusted (*permitto*) themselves and all their possessions to the protection (*fides*) of the Roman people, that they had never combined (*coniuro*) against the Roman people and that they were prepared to give hostages, to execute (*facio*) his commands, to receive him in their towns, and to assist him with corn and other things. That all the other Belgæ were in arms, and that the Germans who live on this side of the Rhine had joined them. So great, too, was their infatuation (*furor*) that they (the ambassadors) could not prevent the Sueciones, who were their own kinsmen (*consanguineus*) and used the same laws and customs, from joining (*consentio*) them.

## LATIN AUTHORS.

NOTE.—Candidates will take A and either B or C.

## A.

1. (a) Translate each of the following extracts, and (b) explain the construction of the italicized portions :

(1) Interim quotidie Cæsar Æduos frumentum quod essent publice polliciti, flagitare.

(2) Eo autem frumento quod flumine Arare subvexerat, propterea uti minus poterat, quod iter ab Arare Helvetii averterant, a quibus discedere volebat.

(3) Quin etiam, quod necessario rem coactus Cæsari enuntiarit, intelligere sese quanto id cum periculo fecerit, et ob eam causam, quam diu potuerit, tacuisse.

(4) Reperiebat etiam inquirendo Cæsar quod prælium equestre adversum paucis ante diebus esset factum, initium ejus fugæ factum a Dumnorige.

(5) Ipse interim in colle medio triplicem aciem instruxit legionum quatuor veteranarum, ita uti supra se in summo jugo duas legiones quas in Gallia superiore proxime conscripserat, et omnia auxilia collocaret.

## B.

Translate into idiomatic English :

*Divitiacus multus cum lacrymis.* . . .

*Dumnorigi custodes ponit, ut, qua agat, quibuscum loquatur, scire possit.*

1. Parse fully the words printed in italics.

2. *ex eo* To what does *eo* refer?

3. *amicitiæ*. Is this the subjective genitive or the objective genitive? Give reasons for your answer.

4. *Cæsarem complexus.* } Why is the absolute construction not used?  
*consolatus rogat.* }

5. "*ne quid . . . crevisset.*" Change to direct narration.

6. *dextrum*. Supply the ellipsis.

7. Conjugate the verbs of which the following are parts: *complexus, crevisset, uteretur, occidisset, futurum, peteret, prendit, condonet, ostendit, loquatur.*

8. Give other degrees of comparison of: *gravius, plurimum, minimum.*

8. Break up the following compounds and give the force of each part: *propterea, adolescentiam, existimatione, neminem, ostendit, condonet, adhuc, intelligat, suspicione, præterita.*

## C.

Translate into idiomatic English :

*Cæsar, primum suo, . . . tertia, ut venientes exciperet.*

1. Parse fully the words printed in italics.

2. Substitute a *quum* clause for any one of the absolute constructions in the extract.

3. *fuga*. Is this the subjective genitive or the objective genitive? Give reasons for your answer.

4. Supply the ellipsis in the extract.

5. *Capto monte et succedentibus nostri.*

Account for the use of the perfect participle and of the present participle.

6. *Cohortatus suos. Tan tem vulneribus defessi.* Why is the ablative absolute not used?

7. Conjugate the verbs of which the following are parts: *cohortatus, tolleret, perfrugerunt, jactato, defessi, ceperunt, claudabant, aggressi, intulerunt.*

8. Give other degrees of comparison of: *facile, commode, prima.*

9. Break up the following compounds and give the force of each part :

*conspectu, perfrugerunt, disjecta, impedimento, evellere, commode, aggressi, receperant, summotis, exciperent.*

## CONTEMPORARY LITERATURE

THE November *Atlantic* opens with a timely article on "Character of Democracy in the United States," by Professor Woodrow Wilson. Professor Wilson fears that something like national paralysis will overtake his country for the need of central and responsible leadership. Another political paper is on "The French in Canada." There are two essays on art subjects, and among the stories is a short tale by Octave Thanet, entitled "The First Mayor," the plot of which is laid in a western town. It is full of incident and interest. The other pages of this scholarly magazine are filled by equally good literature, and by the usual departments.

THE question, "Are the French capable of self-government?" is discussed and partly answered in an article in the last issue of the *Overland*. The writer thinks recent events show progress in that direction. "Poverty and Charity in San Francisco," is another article that many people will read and feel themselves well repaid for doing so. Fiction is represented by four short stories and five chapters of the serial, "A Tale of the Incredible." The *Overland* is now in its 22nd year. It has during that time filled a very important place in western literature.

*The Quiver* continues to present to the reading public literature suited for Sunday and home reading. It is an excellent household magazine. Amongst the contributors to the November number are Evelyn Everett Green, Sarah Doudney, Rev. Dr. Macduff and others. Two short papers on "Winning Unawares," and "Having a Hobby," and a third on "Gentleness in Christian Work," are perhaps the best reading in the number.

*The Academy* devotes a large part of its November issue to the Official Report of the Fourth Annual Meeting of the N. E. Association of Colleges and Preparatory Schools. The question, "Should Homer be taught in the preparatory school?" was discussed fully by Prof. Seymour and Dr. Keep, in papers read at that meeting and printed here. The former is opposed to, and the latter

rather in favour of, such teaching. Two other articles make up the number. *The Academy* is one of the best magazines for teachers published on this Continent.

OUR esteemed weekly visitor, the *Critic*, is more and more thought of by those engaged in literary work. Its longer reviews are always worth reading through, while the briefer ones, whether favourable or the reverse, contain verdicts of no little value as a guide to those who read and buy books. The latest issue has an interesting page on Books for the Young; another on Holiday Publications; a column devoted to Julian Corbett's "Life of Monk"; a Boston Letter, and other letters; and the usual fresh "Notes."

*The New Calisthenics*. By Dr. M. L. Pratt. (Boston: The Educational Publishing Co.) \$1.25 — A handsome manual of calisthenics, giving instructions for position and gestures, steps in marching, dumb-bell exercises, wand drills, motion songs, etc., and fully illustrated, is a book of which many teachers will be glad to hear. Every step is plain, and the course of instruction is so full that it will be found very satisfactory, especially for primary and intermediate work.

*Louisa May Alcott*. Her Life, Letters, and Journals. Edited by Ednah D. Cheney, (Boston: Roberts Brothers.)—A feeling of pleasure came over everyone who had read Miss Alcott's books on seeing the announcement of the present volume. There is no book recently issued more suitable for a prize book, particularly for girls—a great many copies will be Christmas presents. Page after page of the Letters and Journals, in many cases annotated by the authoress in later years, will claim the attention of the reader. We can only say that the story of Miss Alcott's own life is as interesting as her own beautiful true stories of life. The volume is uniform with the series of her works issued by her publishers, Messrs. Roberts Bros. We hope many of our readers will be fortunate enough to have it for their own.

*A Few More Verses.* By Susan Coolidge. (Boston: Roberts Bros.)—A dainty little volume, white-bound and red-edged, containing new poems by "Susan Coolidge" (Sarah C. Woolsey), has just been issued. Readers of magazines are already familiar with beautiful verses from the pen of this gifted authoress, such as "Every Day is a Fresh Beginning," and others. The words are sweet and fitly chosen, and the thoughts too helpful to be passed over or forgotten.

(1) *Vere Foster's Writing Copy-Books.* 17 Nos. 1d. and 2d. each.

(2) *Vere Foster's Bold Writing Series.* 17 Nos. 2d. each.

(3) *Vere Foster's Palmerston Series.* (London, Dublin, Edinburgh, and Glasgow: Blackie & Son.)—The original "Vere Foster Series" (1) has long been largely used in British schools, and is known as one of the very best series, offering to teachers and pupils the result of skill, taste and practical experience. The Bold Writing (2) combines the excellence of a good official style and the ordinary hand taught in schools. The Palmerston Series (3) is designed for use in Secondary Schools, being printed on superior paper and adapted to the principles laid down by Lord Palmerston for the writing of clerks in the Civil Service. The annual sale of these various series is over 3,000,000 copies. The distinguished author, Mr. Vere Foster, stipulated that they should always be produced in Ireland, the scene of his patriotic labours for the good of the suffering and distressed.

*Macmillan's Elementary Classics. Virgil. Æneid VII.* Edited by A. Calvert, M.A. (London: Macmillan & Co., and New York.)—The latest issue of this excellent series of classics opens with a Life of Virgil, followed by an Introduction to the text. Masters will find this a valuable edition for school use. A full vocabulary is added.

*Gradatim.* By H. R. Healy, M.A., and H. N. Kingdon, M.A. 45 cts. Revised for American Schools by W. C. Collar. (Boston: Ginn & Co.)—Easy translation books for beginners in Latin, to prepare them for translating Cæsar or some other classic author;

would not seem to be too numerous, judging by the very large sale of this book in England. The American reviser has marked quantities, etc., in the interesting anecdotes which form the matter of the book. The Latin is pure, simple and idiomatic.

*Passages for Practice in Translation at Sight.* Edited by Prof. White, of Harvard. Part IV. (Boston: Ginn & Co.) 90 cents.—Messrs. Ginn & Co. are to be congratulated on the excellent works in advanced classics recently published by them. It is intended that the present series shall be issued in four books; the first being extracts from easy Attic authors; the second, from Herodotus and Homer; the third, from Demosthenes, Plato, Xenophon, and other authors; and the fourth, from Thucydides, Aristophanes, Euripides, etc. The first two volumes are intended for use in schools, and the others for colleges. Teacher's editions, with notes, etc., are also to be published. A brief introduction on the art of reading at sight, by the editor, accompanied by some hints to students, adds to the value of the book.

*English Men of Action. Lord Strafford.* By H. D. Traill. (London: Macmillan & Co., and New York.) 60 cts.—The subject of Mr. Traill's biography is one that does not yield in historic interest and importance to any of those already treated in the *English Men of Action Series*. We have here another valuable contribution to English history in his account of the deeds of the man who, rather than his royal master, was the real embodiment of absolutism in the England of his day. It is a veritable picture of the man from his earliest appearance to the hour when on receiving tidings of Charles' ingratitude he said, "Put not your trust in prince.s" Mr. Traill concludes his masterly sketch with some thoughtful remarks on the rule of the many as opposed to the rule of the few.

*Ancient History of Colleges and High Schools. Part I., The Eastern Nations and Greece.* By President Myers. (Boston: Ginn & Co.) \$1.10.—The basis of this work is the corresponding part of the author's

"Ancient History." It has been revised and new matter added. We have already had the pleasure of expressing a favourable opinion of President Myers' historical works, and this book merits the same commendation. It will be sure to meet with appreciation and success.

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