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# Educational Weekly

VOL. II.

THURSDAY, JULY 16, 1885.

Number 29.

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# The Educational Weekly.

TORONTO, JULY 16, 1885.

PHYSICIANS tell us that the highest degree of physical health and strength is obtained where there is present the greatest activity alternated with the completest rest. Is not this equally true of all mental health?

WE spoke in an issue of some weeks ago of a method of reading which would be highly beneficial, viz., that of reading a book with a note-book at hand in which to jot down all that we were unacquainted with. This would be an excellent task for the vacation. Some books, indeed, would require more than a single vacation. Some of the older authors, for instance, contain an enormous mass of information derived from all manner of sources. Many works may be cited as striking examples of this; some of the most striking, in our opinion, are Sterne's *Tristram Shandy*, and Burton's *Anatomy of Melancholy*.

A GOOD habit to acquire in learning any new subject is, after having mastered its details, to sit down quietly and see how far we are able, without the aid of text books, to explain to others in as simple language as possible, what we have learned. There is a vast difference between learning and teaching. This seems self-evident. But all that follows from this difference we do not sufficiently realize. Merely to learn is of little value to the teacher; he must also learn how to teach what he himself has learned. And this is by far the harder lesson of the two. The teacher, perhaps, like the poet, is born, not made. But the gift of teaching is capable of infinite improvement, and not least by the method we have here mentioned.

WE have often in the columns of the EDUCATIONAL WEEKLY strongly supported the position that reading—good, heavy, continued, and systematic reading is one of the first duties of a teacher. It is a point that cannot be too strongly enforced. The arguments on its behalf are too numerous to mention at a sitting. Its benefits are undoubted. We are not here attempting a reiteration of our utterances, but there is a simple plan which we recommend to teachers by which to stimulate them to greater zeal in this direction. It is to keep always by them a list of LEGENDA—books to be read, and also a note-book in which to jot down daily the amount of reading they have accomplished. It is a help in this way: A good book and its author, together with a definite conception of its aim and scope are thus better remembered. And at the close of the year it is possible to gain a clearer idea of the ground over which we have travelled, and also, to a certain

extent, to learn what advantages have accrued to us from having travelled such ground.

HOW to read is as important as when to read or what to read. Many of us devote too little attention to the way in which our reading is done. Method in all intellectual operations is one of the factors of success. One of the great advantages which the highly educated man possesses over his less cultured competitor in life's battle is that, owing to his long training, he knows how to use all his mental faculties in such a way as to get the greatest possible amount of effective work from them with the smallest possible expenditure of vital energy. At least we may safely say that that is the ideal towards which all true education tends, and that in so far as this result has been attained the man may be properly considered as educated. This result in the great majority of instances is perhaps attained only in part. In no direction, probably, are the majority of fairly well educated people more deficient than in regard to system in reading.

Even the reading of a work of fiction may be done in such a way as to be beneficial, provided the work be a good one; also it may be so done as to be a mere mental dissipation. When the reader pauses to study the characters who appear on the scene, the plot which underlies the story, the sentiments and principles of action which it is meant to illustrate and enforce, when he lingers under the mystic spell of the finer feelings and nobler emotions which spring from the pages of the best novelists, like flowers from a tropical soil, when he studies the peculiarities of style and the artistic devices which indicate the individuality of the author and constitute to a great extent the merit or the defect of his literary work, then he reads novels wisely and well. How few of us do this! How can it be done? The interest in the story, the absorbing anxiety to know how it will end, the burning desire to witness the triumph of the hero or heroine as the embodiment of a virtue or a principle, the longing to have condign punishment meted out to the villain of the narrative, all hurry the reader onward, and make profitable reading in the ordinary way difficult, if not impossible. But this may all be avoided. Read enough of the story to become interested, then skim it over to get the plot and learn how it ends. Afterwards it is easy to read it again slowly, revelling in all the delights of style and sentiment which it contains.

AMONG the many ways of spending the holidays so as to combine out-door life, rest and recreation with the acquisition of useful knowledge, there is none more suitable than botanizing. We do not mean that each

teacher should spend his holidays in solitary attempts to collect specimens and study them; or in a mere reading and memorizing of books on the subject. It may be undertaken in such a way as to make the entire time spent as sociable and enjoyable as a picnic. Let a number of teachers and others join together and on stated days, under the guidance of the most expert members of the party, traverse woods and fields in search of flowers; then for two or three days in succession these flowers may be studied, named, classified and discussed. The mental labor necessitated would be small, the physical exercise would be enhanced in value by the interest which always belongs to a definite aim followed with enthusiasm, the social intercourse and contact of mind with mind would give a charm and zest to the whole which should make this one of the most popular ways of spending the holidays that could be adopted by our teachers. We do not indicate any special plan for the organization of these botanizing clubs. Circumstances must largely govern the number in each party and the course of study to be followed. There is sufficient organizing skill and experience in the ranks of the profession to manage all trifling matters of detail such as these. The practice gained in organizing and managing such an enterprise is in itself valuable. No one qualification of a teacher is more important than the faculty of planning and arranging well anything in which a number of people are to take part. Apart from the certainty that in no way can the holidays be more pleasantly spent than in that which we have mentioned, there is the additional satisfaction of knowing that when the vacation is over, each teacher will reflect with pleasure on substantial progress made in the study of one of the most fascinating of the natural sciences. All that is required to begin is a little energy and skill in getting a few others interested; on such a subject there can be no difficulty in maintaining the interest.

While botany has peculiar merits as a holiday study, there are other subjects which have strong claims on our attention. Few things are of more importance to those taking an intelligent interest in the agricultural and horticultural industries of our country than the habits of insects, especially of those which are destructive. The study of entomology furnishes an inviting field for the enterprise of those who prefer to investigate animal life. This can be made the source of health, pleasure, and knowledge to an extent wholly unsuspected by those who have not tried nature as a teacher, the fields and forests as a school, and the myriads of living things around them as a book.

## Contemporary Thought.

THE quite common practice of attaching a certain per cent. to each question is a pernicious one, converting, as it does, the examination into a mechanical performance and leading to gross injustice. It ignores the fact that the mere correctness of the answer is not the only thing to be taken into account, but that its clearness and logical statement are quite as essential; and that even mistakes in an examination are valuable tests of mental power. As you can tell whether a man is graceful or awkward not only by his walk but even by the manner in which he stumbles or falls, so you can tell a man's culture and power of thought not only by the correctness of his answers but even by the way he blunders through an examination.—*Practical Teacher.*

EVERY four years in the State of Pennsylvania the entire teaching force is changed, and that will continue until some inducements are held out by which men and women will enter the profession of teaching and continue to serve in that capacity. But what are the inducements in Pennsylvania? An average salary of thirty-eight dollars a month, and a legal term of five months in the year. An attempt was made in the Legislature to make that term six months, but it was stricken down. How do you expect that men and women will enter a technical school when they have before them the prospect of five months' employment and an average salary of thirty-eight dollars a month? We must look at the question from a practical, and not from a theoretical point of view.—*Hon. J. R. Burns in "Pennsylvania School Journal."*

THE past must not be disregarded too soon nor must it be followed too long. Every change is not progress, and the old should not be given up until we find something better to take its place. Progress is the law of nature, and the schools of the present are but the outgrowth and natural result of the schools of the past. The schools of the future will be developed from the schools of the present. There need be no radical change. Reform motion is of slow growth. Each year the school ought to be more practical. The ideal school has not yet been taught. Every teacher can aim at something better than has yet been known. Perfection, we believe, cannot be obtained. There is no limit to the progress that may be made. We look at the past and see what has been done, and will take courage. There need be no opposition between the old education and new. Correct principles will survive. Earnest, devoted teachers have always been successful, and they will yet succeed. Let the ambition not be to advocate certain principles, but to do the most for the pupils.—*Normal Index.*

IT is not to be supposed that Mr. T. P. O'Connor would flatter Mr. Gladstone. Therefore his description of the Liberal leader as he has appeared in the present Parliament may be taken as an impartial one. "He is," writes Mr. O'Connor in *Time*, "the very genius of the place; his presence or absence makes all the difference whether Parliament is infinitely interesting or abysmally dull. The chief reason of this is that he is so frankly human. There is not an emotion of the sensitive and weak human heart of which he is not the

ready victim; attack enrages, praise delights, trouble worries, disaster grieves him. Through all the gamut of human feeling he passes in a single night; and he has a temperament that brings the expression of every emotion without a second's delay to his face. This changeable and infinite play of passion is a drama which is carried on nightly in the House of Commons before the general and public eye; it is a mighty and potent personality displaying before the whole attentively gazing world the 'nudity of his soul.' . . . Every deduction from Mr. Gladstone's character still leaves him supreme eminence as England's greatest member of Parliament."

SUCH sports as tend to encourage the love of the beautiful in landscape, to develop the ardor for exploration, and to cultivate the faculties of observation generally, have increased greatly in popularity of late years. There are more recreative pastimes nowadays, for the man who wishes to go out alone beyond the city's gates for a summer holiday, than there were thirty years ago. The canoe, the bicycle and the camera are, in so far as their application to the recreative needs of mankind are concerned, comparatively recent acquisitions. And of these the amateur's photographic instrument is by no means least in excellence. Its virtues are manifold. It encourages study; develops art tendencies and the love of the picturesque; strengthens the observing powers, aids the reasoning faculties, and opens the way to chemistry and microscopy. It is unselfish, as it can be pursued in company or alone. As a source of amusement, simply, it is most attractive, and as an art which, in its exercise, educates those faculties likely to lie inert in the ordinary employments of life, it cannot be too cordially commended. The young man who takes his camera and goes searching for the beautiful in nature is, at least for the time being, out of the reach of evil temptations.—*The Current.*

THE Canadians through all the years since their country passed out of the hands and the control of the French, have clung to them with great affection, drawn by some profound and mystic instinct, by the lines of heredity, the power of traditions, the religion of memory. They are not ignorant of the fact that if they had remained united to France, they would not now have, in all probability, their free social and religious institutions; they would likely have formed an administrative colony such as Algeria. They know that it was England who sent them, under hard circumstances, perhaps, to the school of liberty, and to her they are indebted for their prosperity, but they look to France still as their mother country. Why should not that country give them some more solid proof of its affection? While with South America the annual exchanges of France are counted by the hundred million, and great numbers of French people emigrate there, her total commerce with Canada does not exceed \$15,000,000, and it is with great difficulty that she has commenced to send thither a few of her citizens. Why should not French emigration direct itself toward a country where wages are good, the soil fertile, where property offers itself to all, and where a welcome is awaiting them? Why should not the French go to visit the Canadians and learn of them how a people became and remains free?—*The Chautauquan.*

WE have little faith in the efficacy of state-prescribed rituals of any kind. But we have great faith in the power of Christian influence, of personal character, and we rejoice to believe that a large proportion of the public school teachers of Ontario are men and women of exemplary lives; that many of them are earnest Christian workers, sincerely anxious for the best interests of those under their charge. And we cannot too emphatically urge upon the attention of our readers that the only way to secure the highest moral and religious influences in the schools is to employ teachers whose characters are a guarantee of such influences. The mere formal reading of a few verses, or the occasional lecture on morality will be feeble indeed compared with the constant influence of a Christ-like man or woman; one whose daily and hourly conduct and spirit bear living witness to the truth and power of Christianity. The value of such a man or woman in the school is beyond all price. If you have not had such hitherto, strive by all means to secure them for the coming year. If you are already blessed with such teachers, encourage them, sympathize with them, grudge them not a liberal remuneration, let them feel that their work is appreciated, give them that social consideration to which both character and calling entitle them—consideration as high as you pay to your minister or the member of any other profession in the land. Welcome them to your homes and to your hearts.—*Canadian Baptist.*

MAN—which of course includes women—is intended by nature to rest as well as to work. That most delicate and complex of machines, the human constitution, physical, mental and spiritual, needs for its continued well-being, its seasons of rest and comparative inaction, as well as those of a healthful exercise of its powers and faculties. Man has found by experience that he must have his nightly as well as his weekly rest, and that the attempt to break through either provision prematurely wears him out. In a primitive state of society, such as that arcadia of the Golden Age, of which we all fondly dream, where work and play are mingled in due proportion, and no one is overstrained and overtaxed, these ordinary recurring intervals of rest might be sufficient. But in this hurried high pressure age of ours, where so many are perpetually driven on in an unceasing treadmill of labor, often goaded in addition by a feverish anxiety, or burdened with a clinging weight of care and responsibility, longer periods of rest and recreation are indispensable to supply the excessive drain and prevent premature exhaustion. We all recognize the wisdom which interposes long periods of vacation in the work of our schools and colleges; and the conviction is growing, that definite periods of rest and leisure, in short, of holiday, are needed by all workers, and most imperatively needed by all brain-workers, inasmuch as the brain is the most delicate and sensitive part of the human constitution, and reacts upon all the rest. While, therefore, human nature is constitutionally endowed with a protective impatience of too long sustained monotonous labor, and while all workers—and especially workers in the mills and factories—need a certain amount of holiday, this need is greatest of all for our hard-worked professional and business men, who are subjected to so much constant mental, as well as physical strain. Lawyers, doctors, clergymen, merchants, should all, for the sake of prolonging the working period of their life, which has taken so many years to mature, make it a duty to secure the much needed season of refreshing rest.—*Man.*

## Notes and Comments.

A NEAT little work from the press of D. Appleton & Co. is entitled *Select Spelling and Pronouncing Lessons*. It is intended especially to contain all the words of uncertain or anomalous spelling which occur in Appleton's School Readers. It is different from most collections of a similar kind, in being much shorter; the easy words are left out. The arrangement of the lessons is such that words containing similar combinations of letters do not come together; there is nothing to paralyze the memory by suggesting the anomaly in question in a given word. The pronunciation is carefully marked in every instance. Orthography and orthoëpy are taught together, as they should be. This little work, the price of which is only 5 cents, has more excellent features than the great majority of books of its class.

PEOPLE still occasionally inquire whether our educational system is not a mere machine in which "cram" predominates, but in which there is little healthy, honest intellectual life. It is probable that at no time has there been so little cramming in the schools of the Province as now. Examinations, percentages, prizes and speedy promotions are not looked upon with anything like the favor which they received a few years ago. True, in a few schools they yet occupy far too prominent a place. But people generally are coming to recognize the proper place of all such things as instruments and not as ends in themselves. Competitive examinations, with all the attendant evils of overpressure and worry, are still retained in a few places, some of which one would naturally expect to have outgrown such defective tests of educational progress. Examinations should be retained, but they should be used in our public schools chiefly as a means of testing the skill and enthusiasm of the teacher, and the degree in which he has succeeded in awakening the interest and quickening the intellectual life of his pupils; they certainly do more harm than good when they become the means of testing how many dry and undigested facts from text-books are retained in the pupil's memory.

WHAT a lot of twaddle has been written and said of Victor Hugo since his "taking off"! He has been deified and lauded to an excessive degree. Goethe nor Shakespeare, nor Milton nor Dante, ever received as much laudation and honor, and how much more would it have been seemly in their cases than in this Victor Hugo's poems!—certain of them are delightful, his prose works of great merit and of a style peculiar to the author. His "Misérables" will probably last for many generations, and be read as it has been all the world over. But none of his works deserve that superfluity of praise

which has been poured upon them for the last month. In truth it seems that as far as France and Frenchmen were concerned, it was not so much his certainly great ability as an author that called forth the wonderful sympathy and desire to worship him as his liberal, ay! advanced views on religious and civil matters, and his politics. Frenchmen are ever fond of novelties, and in Hugo they had a revolutionist, and one of no mean ability, one who had a status, and was known and revered by the world for other reasons. What more natural than that *they* should be carried away with zeal to make his name go to posterity connected with revolutionary and socialistic memories? But that outsiders, Englishmen and others, should also be carried away by the same outcry is to us astonishing. No such excitement over Molière, no such deification of Chateaubriand, who in some respects had similar views to Hugo—was aroused in England or elsewhere, though they had ability, traits of character and ideas—all in accord with the feelings of the time.

FREQUENTLY in the reports of school board meetings, published in local papers, one sees the names of all the applicants for vacant positions on the teaching staff, accompanied sometimes too by their addresses, to make the matter more specific. The practice is one which deserves severe censure, and which cannot be abandoned too soon. No good can possibly result from its continuance, while good taste would surely suggest to any reflecting mind, that when only one of thirty can be successful in securing a situation, it cannot be agreeable to the remaining twenty-nine to have the fact of their being rated lower by the Board than their successful competitor, publicly advertised. It is obvious, moreover, that a teacher will sometimes make application for a better position than that which he already holds, in the hope of improving his circumstances; and his doing so unsuccessfully may, when publicly announced, do much to make his present situation not only uncomfortable, but also insecure. This eagerness to give publicity to the names of applicants seems to arise sometimes from a desire on the part of trustees, to show how desirable a position in their school must be when teachers from all the other places mentioned apply for it, sometimes from a desire on the part of the successful candidate or his friends to win for him a little cheap glory in showing the names of the men before whom he has been preferred. The good which comes of it is never more than gratified vanity, if indeed that ever be good, while the evils resulting are numerous, real and serious. A little consideration on the part of those responsible for the publication of the names of applicants will lead them to abandon the practice.

ONE of the obstacles in the way of the success of educational work is the frequency of changes amongst teachers. The average length of professional service in Canada is very short. This is not to be wondered at. The trials and troubles of the teacher's life are many and severe; the rewards are few and, compared with those of other professions, trifling. But the spirit of unrest which keeps our teachers moving and troubles our schools has its origin to some extent in preventible causes. There are some schools in which it is a wonder that a teacher ever remains one day longer than is necessary for the fulfilment of the law's demands. And it is ground for surprise, and indignation even, that any teacher can be found knowingly to enter them on any consideration. A favorite practice with some school boards—they are fortunately fewer now than formerly—is to have teachers underbid one another in order that the expenditure of money may be as small as possible. "Applicants will please state salary expected," runs the advertisement; and then the underbidding begins. The efficient teacher avoids such vacancies, his services are in demand without his trying to gamble in any such lottery. The untried teacher, the indifferent and the unsuccessful have a monopoly of them. The results are generally unsatisfactory; the trustees are dissatisfied and change again, with nobody to blame but themselves. The more manly and more business-like way is for the trustees to state the salary which the financial condition of their school will warrant them in paying, and then among the applicants at that salary they can select the best available man. Nobody is taking a leap in the dark; no interest need suffer. But there is something worse than the "please-state-salary-expected" method of securing an inefficient teacher. Not long ago we saw a paragraph in an Ontario newspaper saying that there were two vacancies in the schools of that town, and that the trustees in imitation of an example which had been set elsewhere, had concluded to advertise for a new staff of teachers while they were at it. Those teachers who had not resigned were expected to send in applications for the situations which they had never left, and which, so far as appears, they had no desire to leave. Who ever heard of a merchant who, needing one clerk, advertised every position from bookkeeper down to errand boy, in order to cut down the salaries of his employees? We are safe in saying that such a thing is unknown, and that the teacher is the only person who has to endure such unjust and degrading treatment. It is not surprising that schools under such management are always inferior, or that teachers leave a calling in which their tenure of office is so uncertain, and their income regulated by so mercenary and short-sighted a policy.



## Literature and Science.

### COMPOSURE.

ROBERT LORD LYTTON.

I.

SEAWARD from east to west a river roll'd,  
Majestic as the sun whose course it follow'd,  
Filling with liquid quiet of clear cold  
The depths its hush'd waves hollow'd.

II.

No wrinkle ruffled that serene expanse :  
Till, perch'd atopoe on its placid path,  
A tiny rock the surface pierced by chance,  
Whereat it foamed with wrath.

III.

Over the depths, indifferent, smooth of pace,  
The current with continuous calm had cross'd,  
Yet to a little pin-scratch in the face,  
All its repose was lost !

### THE THREE GOLDEN APPLES.

(From Julian Hawthorne's "Tanglewood Tales.")

DID you ever hear of the golden apples that grew in the garden of the Hesperides? Ah, those were such apples as would bring a great price, if any of them could be found growing in the orchards nowadays! But there is not, I suppose, a graft of that wonderful fruit on a single tree in the wide world. Not so much as a seed of those apples exists any longer.

And even in the old, old, half-forgotten times, before the garden of the Hesperides was overrun with weeds, a great many people doubted whether there could be real trees that bore apples of solid gold upon their branches. All had heard of them, but nobody remembered to have seen any. Children, nevertheless, used to listen to stories of the golden apple-tree, and resolved to discover it when they should be big enough. Adventurous young men, who desired to do a braver thing than any of their fellows, set out in quest of this fruit. Many of them returned no more; none of them brought back the apples. No wonder that they found it impossible to gather them. It is said that there was a dragon beneath the tree with a hundred terrible heads, fifty of which were always on the watch, while the other fifty slept.

It was quite a common thing with young persons, when tired of too much peace and rest, to go in search of the garden of the Hesperides. And once the adventure was undertaken by a hero who had enjoyed very little peace or rest since he came into the world. At the time of which I am going to speak, he was wandering through the pleasant land of Italy, with a mighty club in his hand, and a bow and quiver slung across his shoulders. He was wrapt in the skin of the biggest and fiercest lion that ever had been seen, and which he himself had killed; and though, on the whole, he was kind and generous and noble, there was a good deal of

the lion's fierceness in his heart. As he went on his way, he continually inquired whether that were the right road to the famous garden. But none of the country-people knew anything about the matter, and many looked as if they would have laughed at the question, if the stranger had not carried so very big a club.

So he journeyed on and on, still making the same inquiry, until at last he came to the brink of a river, where some beautiful young women sat twining wreaths of flowers.

"Can you tell me, pretty maidens," asked the stranger, "whether this is the right way to the garden of the Hesperides?"

The young women had been sitting together weaving the flowers into wreaths, and crowning one another's heads. And there seemed to be a kind of magic in the touch of their fingers that made the flowers more fresh and dewy, and of brighter hues, and sweeter fragrance, while they played with them, than even when they had been growing on their native stems. But, on hearing the stranger's question, they dropped all their flowers on the grass, and gazed at him with astonishment.

"The garden of the Hesperides!" cried one. "We thought mortals had been weary of seeking it after so many disappointments. And pray, adventurous traveller, what do you want there?"

"A certain king, who is my cousin," replied he, "has ordered me to get him three of the golden apples."

"Most of the young men who go in quest of these apples," observed another of the damsels, "desire to obtain them for themselves, or to present them to some fair maiden whom they love. Do you, then, love this king, your cousin, so very much?"

"Perhaps not," replied the stranger, sighing. "He has often been severe and cruel to me. But it is my duty and hard lot to obey him."

"And do you know," asked the damsel who had first spoken, "that a terrible dragon with a hundred heads keeps watch under the golden apple-tree?"

"I know it well," answered the stranger, calmly. "But from my cradle upwards it has been my business, and almost my pastime, to deal with serpents and dragons."

The young women looked at his massive club, and at the shaggy lion's skin which he wore, and likewise at his heroic limbs and figure; and they whispered to each other that the stranger appeared to be one who might reasonably expect to perform deeds far beyond the might of other men. But then, the dragon with a hundred heads! What mortal, even if he possessed a hundred lives, could hope to escape the fangs of such a monster? So kind-hearted were the maidens, that they could not bear to see

this brave and handsome traveller attempt what was so very dangerous, and devote himself most probably to become a meal for the dragon's hundred ravenous mouths.

"Go back," cried they all—"go back to your own home! Your mother, beholding you safe and sound, will shed tears of joy; and what can she do more, should you win ever so great a victory? No matter for the golden apples! No matter for the king, your cruel cousin! We do not wish the dragon with the hundred heads to eat you up!"

The stranger seemed to grow impatient at these remonstrances. He carelessly lifted his mighty club, and let it fall upon a rock that lay half buried in the earth close by. With the force of that idle blow the great rock was shattered all to pieces. This feat cost the stranger no more effort than for one of the young maidens to touch her sister's rosy cheek with a flower.

"Do you not believe," said he, looking at the damsels with a smile, "that such a blow would have crushed one of the dragon's hundred heads?"

Then he sat down on the grass and told them the story of his life, or as much of it as he could remember, from the day he was first cradled in a warrior's brazen shield. While he lay there, he told them, two immense serpents came gliding over the floor, and opened their hideous jaws to devour him; and he, a baby of a few months old, had gripped one of the fierce snakes in each of his little fists, and strangled them to death. When he was but a stripling, he had killed a huge lion; and this was the one whose vast and shaggy hide he now wore upon his shoulders. The next thing that he had done was to fight a battle with an ugly sort of monster, called a hydra, which had no less than nine heads, and exceedingly sharp teeth in every one of them.

"But the dragon of the Hesperides, you know," observed one of the damsels, "has a hundred heads."

"Nevertheless," replied the stranger, "I would rather fight two such dragons than a single hydra. For, as fast as I cut off a head, two others grew in its place; and besides, there was one of the heads that could not possibly be killed, but kept biting as fiercely as ever, long after it was cut off. So I was forced to bury it under a stone, where it is doubtless alive to this very day. But the hydra's body, and its eight other heads, will never do any further mischief."

The damsels, judging that the story was likely to last a good while, had been preparing a repast of bread and grapes, that the stranger might refresh himself in the intervals of his talk. They took pleasure in helping him to this simple food; and now and then one of them would put a sweet

grape between her rosy lips, lest he should feel uncomfortable eating alone.

The traveller proceeded to tell how he had chased a very swift stag for a twelve-month together without ever stopping to take breath, and had at last caught it by the antlers, and carried it home alive. And he had fought with a very odd race of people—half horses and half men—and had put them all to death. Besides all this, he took to himself great credit for having cleaned out a stable.

"Do you call that a wonderful exploit?" asked one of the young maidens, with a smile. "Any clown in the country has done as much!"

"Had it been an ordinary stable," replied the stranger, "I should not have mentioned it. But this was so gigantic a task that it would have taken me all my life to perform it if I had not luckily thought of turning the channel of a river through the stable door. That made it clean and pure in a very short time!"

Seeing how earnestly his fair hearers listened, he next told them how he had shot some monstrous birds, and had caught a wild bull alive, and let him go again, and had tamed a number of very wild horses, and had conquered Hippolyta, the warlike queen of the Amazons. He mentioned, likewise, that he had taken off Hippolyta's enchanted girdle, and had given it to the daughter of his cousin the king.

"Was it the girdle of Venus," inquired the prettiest of the damsels, "which makes women beautiful?"

"No," answered the stranger. "It had formerly been the sword-belt of Mars; and it can only make the wearer valiant and courageous."

"An old sword-belt!" cried the damsel, tossing her head. "Then I should not care about having it!"

"You are right," said the stranger.

Going on with his story, he told the maidens that as strange an adventure as ever happened was when he fought with Geryon, the six-legged man. This was a very odd and frightful sort of figure, as you may well believe. Any person looking at his tracks in the sand or snow would suppose that three companions had been walking along together. On hearing his footsteps at a little distance, it was no more than reasonable to judge that several people must be coming. But it was only the strange man Geryon clattering onward with his six legs!

Six legs and one gigantic body! Certainly, he must have been a very queer monster to look at.

When the stranger had finished the story of his adventures, he looked round at the attentive faces of the maidens.

"Perhaps you may have heard of me

before," said he modestly. "My name is Hercules!"

"We had already guessed it," replied the maidens; "for your wonderful deeds are known all over the world. We do not think it strange any longer that you should set out in quest of the golden apples of the Hesperides. Come, sisters, let us crown the hero with flowers!"

Then they flung beautiful wreaths over his stately head and mighty shoulders, so that the lion's skin was almost entirely covered with roses. They took possession of his ponderous club, and so entwined it about with the brightest, softest, and most fragrant blossoms, that not a finger's breadth of its oaken substance could be seen. It looked all like a huge bunch of flowers. Lastly, they joined hands, and danced around him, chanting words which became poetry of their own accord, and grew into a choral song in honor of the illustrious Hercules.

And Hercules was rejoiced, as any other hero would have been, to know that these fair young girls had heard of the valiant deeds which it had cost him so much toil and danger to achieve. But still he was not satisfied. He could not think that what he had already done was worthy of so much honor while there remained any bold or difficult adventure to be undertaken.

"Dear maidens," said he, when they paused to take breath, "now that you know my name, will you not tell me how I am to reach the garden of the Hesperides?"

"Ah! must you go so soon?" they exclaimed. "You that have performed so many wonders, and spent such a toilsome life—cannot you content yourself to rest a little while on the margin of this peaceful river?"

Hercules shook his head.

"I must go now," said he.

"We will, then, give you the best directions we can," replied the damsels. "You must go to the sea-shore, and find out the Old One, and compel him to inform you where the golden apples are to be found."

"The Old One!" repeated Hercules, laughing at this odd name. "And, pray, who may the Old One be?"

"Why, the Old Man of the Sea, to be sure!" answered one of the damsels. "He has fifty daughters, whom some people call very beautiful; but we do not think it proper to be acquainted with them, because they have sea-green hair, and taper away like fishes. You must talk with this Old Man of the Sea. He is a seafaring person, and knows all about the garden of the Hesperides; for it is situated in an island which he is often in the habit of visiting."

Hercules then asked whereabouts the Old One was most likely to be met with. When the damsels had informed him, he thanked them for all their kindness—for the bread

and grapes with which they had fed him, the lovely flowers with which they had crowned him, and the songs and dances wherewith they had done him honor—and he thanked them, most of all, for telling him the right way—and immediately set forth upon his journey.

But ere he was out of hearing one of the maidens called after him—

"Keep fast hold of the Old One when you catch him!" cried she, smiling, and lifting her finger to make the caution more impressive. "Do not be astonished at anything that may happen. Only hold him fast, and he will tell you what you wish to know."

Hercules again thanked her, and pursued his way, while the maidens resumed their pleasant labor of making flower-wreaths. They talked about the hero long after he was gone.

"We will crown him with the loveliest of our garlands," said they, "when he returns hither with the three golden apples, after slaying the dragon with a hundred heads."

Meanwhile Hercules travelled constantly onward, over hill and dale, and through the solitary woods. Sometimes he swung his club aloft, and splintered a mighty oak with a downright blow. His mind was so full of the giants and monsters with whom it was the business of his life to fight, that perhaps he mistook the great tree for a giant or a monster. And so eager was Hercules to achieve what he had undertaken, that he almost regretted to have spent so much time with the damsels, wasting idle breath upon the story of his adventures.

Persons who happened to be passing through the forest must have been affrighted to see him smite the trees with his great club. With but a single blow, the trunk was riven as by the stroke of lightning, and the broad boughs came rustling and crashing down.

Hastening forward, without ever pausing or looking behind, he by-and-by heard the sea roaring at a distance. At this sound he increased his speed, and soon came to a beach where the great surf-waves tumbled upon the hard sand in a long line of snowy foam. At one end of the beach, however, there was a pleasant spot, where some green shrubbery clambered up a cliff, making its rocky face look soft and beautiful. A carpet of verdant grass, mixed with sweet-smelling clover, covered the narrow space between the bottom of the cliff and the sea. And what should Hercules espy there but an old man fast asleep!

EDWIN ARNOLD has prepared a translation in verse of the well-known Sanskrit work, the *Bhagavad-Gita*, which will be published at once by Trübner & Co. under the title of *The Song Celestial*.



## Educational Opinion.

### LEGENDS IN WORDS.

(Read before the Institute for the Blind, Braintree.)  
(Concluded from last Week.)

BUT to linger in the realm of flower-names would stretch my paper to an unreasonable length, for every flower-name is more or less a fossilized legend; therefore I must hasten on to glance at another class of words.

"What's in a name?" has often been trivially asked, and Shakespeare's "a rose by any other name would smell as sweet" is as well known as the Lord's Prayer. Well, according to the view taken by one section of society, there is not much in a name—"Mere fashion," whispers M; "Sentiment, all sentiment," echoes N.—Sentiment! Has it ever occurred to you that sentiment is the better part of life? Recollect what the great autocrat of American letters, Oliver Wendell Holmes, says on this subject: "The seemingly feeble link of a sentiment is often stronger than the adamant chain of a treaty." And I would moreover add, take away sentiment from life, the world becomes what? a hideous charnel-house of dead men's bones—a graveyard twenty-five thousand miles in circumference, rolling its myriads ever more in the orbit of annihilation, without love, without hope, without religion, and without heaven.

Therefore it is, that a name to me bears a very precious value. It is a link connecting my spirit with the spirit of the past, and that spirit of the past, sentiment tells me, is linked by but another name with the great author of the past, the present, and the future. The æons of all eternity are linked to time by means of adoration, of reverence and of trust. Ay, even in the headlong race of life for place and honor, all is not gold that glitters. Beside the quiet hearth, within the student's closet, is oftentimes found a more precious gem than life's gift of wealth, of station, or renown, the gift of a contented spirit crowning the worshipper at the shrine, it may be, of a few names, those names the sacred, literal embodiments of a life that is really worth living for, truth, honor, justice, integrity, affection, contentment, purity, sobriety, and conscientious uncomplaining labor, working out the inevitable entail, the "common lot," for honest if but humble daily bread. There is no darkness if the spirit be light. There is no death if the spirit live in the realms beyond death and the shadow of the tomb. This is not transcendentalism, it is common sense. But transcendentalism is better than despair—better to follow the gentle-hearted Emerson, though the world dub him dreamer and Pantheist, than be a disciple of magnificent but tempest-tossed, unhappy Carlyle.

In turning over the pages of such a very prosaic work as Mason's Grammar, I come

across the word "Excalibur," which is given as an example of the proper name of an object or thing. Prosaic name enough doubtless to many, to many perhaps unintelligible, but what of the legend it contains? It was the sword given to Arthur, the hero king of old Britain, by the Lady of the Lake. But here is the legend itself, or part of it, in the immortal words of Tennyson:—

"And near him stood the Lady of the Lake  
Who knows a subtler magic than his own—  
Clothed in white samite, mystic, wonderful.  
She gave the king his huge, cross-hilted sword,  
Whereby to drive the heathen out: a mist  
Of incense curl'd about her, and her face  
Wellnigh was hidden in the minster gloom;  
But there was heard among the holy hymns  
A voice as of the waters, for she dwells  
Down in a deep, calm, whatsoever storms  
May shake the world, and when the surface rolls,  
Hath power to walk: the waters like our Lord.  
There likewise I beheld Excalibur  
Before him at his crowning borne, the sword  
That rose from out the bosom of the lake,  
And Arthur row'd across and took it—rich  
With jewels—elfin union, on the hilt,  
Bewildering heart and eye—the blade so bright  
That men are blinded by it—on one side,  
Graven in the oldest tongue of all this world,  
'Take me,' but turn the blade and ye shall see,  
And written in the speech ye speak yourself,  
'Cast me away!' And sad was Arthur's face  
Taking it, but old Merlin counsel'd him,  
'Is take thou and strike! the time to cast away  
Is yet far off.' So this great brand the king  
Took, and by this will beat his foemen down."

Candidus, is a familiar word enough, though to many, a word fraught with dire tremblings and forebodings, accompanied by reminiscences of lectures unattended and instructions unprofited by. And wherefore? To the student masses a candidate is simply one who presents himself for an examination, a lamb ready for the slaughter, or perhaps more appositely, a goose ready to be plucked. In either case a meat-offering to appease the hungry yearnings of a voracious and retributive board of examiners. But candidus was a Latin word before it became an English one, and is derived from the same root as candid, which you well know means frank, or open, or sincere. That root word in the original, *candidus*, means white. Now, persons seeking office in ancient Rome, whether as consuls, quaestors, praetors, etc., were in the habit of arraying themselves in flowing white robes, for a double purpose; they were loose to show the scars of the wearer, they were white to indicate the wearer's probity and honor, and, perhaps, humility. This explanation belongs more to the department of true history than to legend, yet I have instanced it, because, as I have already suggested, it is difficult sometimes to determine where early history can be disassociated from legend, and, moreover, the word bears within itself a fine moral, being therefore worthy for illustrative purposes.

Take another word—"Utopian." We call a scheme Utopian when it is impracticable; the dream of a visionary, which cannot possibly have a fulfilment. Utopia, from which the adjective is derived, is

Greek, and means nowhere, (*ou topos*), and is the title of a celebrated work written by Sir Thomas More, the great privy chancellor of Henry VIII., and a man evidently far ahead of his time. The book contains a description of an imaginary commonwealth, where everything is perfect; a legendary island whose institutions are forcibly contrasted with those existing on actual *terra firma* at the time the book was written.

"Sirloin," I suppose, may now be called a butcher's word; but, if legend be true, it was once a courtier. You have all doubtless heard the kingly anecdote connected with the great hereditary roast of that little land,

"Bound in with the triumphant sea,"

but it will bear repetition, and I give you the words of Brewer, who quotes from Fuller's Church History.

"Dining with the Abbot of Reading he (Henry VIII.) ate so heartily of a loin of beef that the Abbot said he would give 1,000 marks for such a stomach. 'Done!' said the king, and kept the Abbot a prisoner in the Tower, won his 1,000 marks, and knighted the beef."

I may observe here, however, that the general opinion is that Charles II. was the hero of the story. As the province is one of legend, we need not stay to examine the accuracy of either statement too closely.

There are three words, trisyllables all of them, of common use in the language, which I shall next group together, as their meanings seem to bear upon one another. They are the words—"disaster," "augury," and "oracle," and upon each hangs a tale; a tale of interest, part legendary, part historical. The simple meaning of disaster, as you are all aware, is misfortune or calamity. It is an astrological word, and owes its birth to the times when men put faith in the influence, adverse or otherwise, of the stars. The roots of the word are *dis*, which denotes *not* or *the opposite to*, and *astrum*, a star; so that, a disaster may be translated as something at variance with the stars, which is equivalent to saying, that it is the effect of being born under an unlucky star, that is, it means a misfortune or calamity. "Augury" and "oracle," again, are from classic roots; *augur* comes from *avis*, a bird; *oracle* from *oraculum*, counsel from the gods. We say, "it augured ill for such an one that something happened," that is, it is a bad omen; and we speak of an oracular statement, meaning thereby a statement uttered with a semblance of great authority, whether merited or otherwise. Well, the Romans professed to tell future events by the flight, the number, and the singing of birds—thus, at the building of Rome, Remus, standing on the Aventine Hill, saw six vultures. A little later Romulus, from his station on the Palatine, saw twelve. A dispute arose. Remus claimed that the Fates were with him as he first saw the

birds. Romulus argued that as he had seen the greater number he had been delegated by the gods to commence the future city. Remus derided his brother, whereupon Romulus, in a fit of ungovernable rage, slew him and forthwith commenced the foundations of Rome. This relation, partly legendary of course, will illustrate the connection existing between the word *avis*, a bird, and our word *augury*, an omen, or foretelling, or simply guessing. Then, as to *oracle*. "Mr. — is the oracle of his party," said in faith, or in mere jest, or, perhaps, bitter irony, is a sentence which sometimes greets our ears. So Shakespeare in the "Merchant of Venice":

"I am Sir Oracle,  
And when I open my lips let no dog bark."

This *oracle* or *oraculum* was supposed to be an announcement from the gods in answer to some mortal's enquiry, and delivered perhaps at the shrine of some temple at the hands of a priest or pythoness. You will readily see the connection between the modern word meaning and the ancient legend. Truth to tell, these ancient oracles were far from being so definite and trustworthy as they were fondly supposed to be by the infatuated pryers into futurity. Thus tradition tells us when Philip of Macedon enquired of the oracle of Delphi as to the probable success of his Persian expedition, he received this response:

"The ready victim crowned for death  
Before the altar stands."

Of course Philip supposed that "the ready victim" was the Persian monarch; as it proved, however, it was Philip himself.

Again, when the Greeks sought information at the same shrine when at war with the Persians, the answer came:

"Seed-time and harvest, weeping sires shall tell  
How thousands fought at Salamis and fell."

But here, again, the close observer will see that the prediction is about as vague as those made by some of our own weather prophets, who always predict a big storm in March. Who were the weeping sires to be? Who the thousands to fall, Greeks or Persians? All going to prove pretty conclusively, as I take it, that there were fools in those days as there are in ours, and that even wise men may become fools, when attempting to lift the curtain of futurity and the absolutely unknowable.

But I have trespassed long enough upon your time and patience, for, as I have already said, I make no pretensions to be a professor of language, neither do I pretend to proffer this humble paper as a set lecture on philology. At best, it is but a rambling disquisition upon a subject that has always been, and, I trust ever may be, very near my heart, that subject the English tongue. I trust it may not be construed as a sign of egotism or self-conceit, that I so openly and explicitly reiterate this sentiment; but first, as a Briton, I love my language for its own sake,

instinctively, as a child loves its mother, and secondly, as a student I love it, as being one of the grandest vehicles for the conveyance of thought ever invented by the ingenuity or intelligence of man. It is cosmopolitan and free like the soil from which it sprang, embracing all nationalities, embalming all opinions, and reflecting all ages. It is the very amber of historic time, embedding within its translucent being, the fragments of many utterances, whether garnered on the high plateau of the Himalayan range centuries on centuries ago, or embodied but yesterday as a lasting testimony to the advance of science and art, the spread of civilization, and the ever narrowing limits of savagery and Cimmerian darkness. Truly do I think, that it behoves us all, who speak this language, to love it well, if not as students at least as legatees, and to guard it well, as a priceless heritage, which, bequeathed to us by the old Viking, the rugged founder of our race in the long ago, has been accumulating interest ever since, of word and phrase, and sentiment, till now it stands first of spoken tongues. It girdles the earth, a diadem of virgin speech, wrought from the native gold, it is true, but encrusted with foreign gems, each sparkling with its own intrinsic meaning, and eloquent of progress and research, of emulation and endurance, of the conquests of peace and amity, as well as the triumphs of courage and invincible daring.

*A. H. Morrison.*

NEARSIGHTEDNESS.

The alarming increase of nearsight and the means of its prevention have been engaging the attention of several leading educational and medical journals. The ratio of the number of myopes to the entire population can hardly be less in Canada than elsewhere. And therefore an inquiry into the subject of nearsightedness cannot fail to be of importance, if we realize that the condition of nearsight is gradually becoming the normal condition of civilized people; and the necessity of taking effectual measures to guard against it. According to medical testimony about 2.7 per cent. of cases inherit the tendency to nearsight; but the chief agent "in its production is the use of the eyes at short range upon objects improperly illuminated."

The greatest danger appears to lie in the efforts of the student "to get at it"; thoughts of others as expressed in print; and the strain that his eyes are subjected to, in looking at writing—often criminally small—on insufficiently dull blackboards.

The following quotation, which is an average statement of the facts, shows the prevalence according to gradation, of nearsightedness among school-children:—

"In the sixth class, (which is the lowest, the percentage (*i.e.*, of myopes) was 22; in the fifth, 27; fourth, 36; second, 55; and in the first, 58; making an average of the whole nearly 39 per cent."

To counteract this tendency to nearsight many remedies have been suggested; and among them the following appear to be the most practical: Care should be taken to have the school-room properly lighted; slates should be replaced by scribbling books made of white paper without gloss; books should be held at a proper distance from the eyes, and the latter frequently rested in looking at some distant object; careful attention should be paid to the eyesight; school books, especially for the younger pupils, made of "raised letters varying in color, printed upon an unglazed neutral surface."

*W. J. Ames.*

THE PHENOMENON OF ELECTRICITY.

It has been experimentally determined that the amount of oxygen or of a similar substance, and not the metal, determines the amount of electricity in the galvanic action.

The action of a battery may therefore be explained as follows: If the liquid in a voltaic cell be vibrating each time a condensing vibration occurs, the oxygen will leave the hydrogen and combine with the zinc. This action will check the vibrations of the liquid, and produce a vibration in the zinc, which will tend to expand in all directions and traverse substances suited to its nature. The liquid, on the other hand, will absorb a vibratory force equal to what it has lost by the oxygen combining with the zinc.

If the liquid is heated, then, because heat is a vibratory force, the vibrations become more rapid or powerful, or of greater number, and the action of the battery is therefore increased, which, experimentally, is known to be the case.

Good authorities are inclined to the belief that this view of the battery is supported by the following circumstances: Water and some other liquids are mechanically carried through non-conducting, porous substances by galvanic action, and, when water is mechanically forced through such substances, galvanic action is produced. Mechanical force and galvanic action are therefore directly convertible.

The stratified form of the electric light in vacuum tubes is an effect similar to the nodal points in the vibrations of sound. The passage of the current of a powerful secondary battery can produce both sounds and nodal points in an ignited platinum wire.—*Electrical Review.*

TORONTO:

THURSDAY, JULY 16, 1885.

## A "PRACTICAL EDUCATION."

We hear much in these days of the benefits of a "practical education." What does the phrase truly mean?

We are too much led by specious phraseology. We attach unmerited weight to vague nomenclature. A general proposition seems to carry with it an air of authority. The more unintelligible an assertion—provided it wears an air of truth—the greater we think its credibility. All sciences in these analytical days are found to be so complicated, that the mind seeks as it were for some sweeping "universal proposition" which shall contain in a nutshell a satisfactory explanation of them.

To support this view let us call to remembrance a few of such words and phrases which are generally accepted, are passed from mouth to mouth, and are always used as being a complete and wholly satisfactory solution of a problem. "Gravitation" is one of them. For half a century it has been generally accepted by the majority of unthinking people as containing in itself all that was necessary to a complete understanding of the motions of bodies. But what, in reality, does "gravitation" mean? Was it not used by the great Newton—a man whose mind was far too highly trained to regard the word in this loose sense—was it not used by him to mean only that the same law that governed a falling apple was applicable to the planets? Indeed the proof of our assertion that in the word "gravitation" there really is conveyed to the mind no definite idea of what it really is that attracts bodies to one another is seen in the fact that there are now mathematicians who are endeavoring to account for this attraction by various theories—by those, for example, of the undulations of the ether, and of electrical attraction and repulsion. "Matter," surely, is another of these words. We are told it is that in which properties "inhere." But properties are all we perceive. "Force" is another. "Life" still a more salient example. We only know the phenomena of life.

These will be sufficient to show how erroneous it is to imagine that by a single word we can solve what, perhaps, after all, are insoluble enigmas.

Amongst these vague phrases none, we think, stands out more prominently than

that with which we have opened this article, and upon which we wish here to say a few words—"practical education." Each word in this expression is perhaps indefinable. We do not know yet what an ideal education is; and are very far from being able to give a concise meaning of what is meant by practical in its true sense. And when such words are conjoined is it not natural that some confusion should result?

And the fact is that very much confusion has resulted. This has been called an analytical age; yet strange to say, some of us are satisfied to accept as truths propositions which contain in them not a particle of analysis.

By a "practical education" we presume is generally meant such an education as will fit a man to fill a particular sphere in life, in contradistinction to such an education as aims to fit a man for any sphere in life. The one keeps in view the fact that the pupil will eventually be a mechanic or a clerk or a tradesman or such like; the other purposely avoids asking what line of life the pupil intends to adopt, and busies itself only with developing to the utmost all his mental faculties. We may be wrong in this view, but we cannot think we are far wrong.

Taking this view, then, let us take a cursory glance (it is a subject far too wide for exhaustive treatment in a single article) at the aims of a so-called "practical education."

On the face of it it bears unmistakable evidences of narrowness, and as such should be subjected to the severest scrutiny.

If by a "practical education" were meant that education which those intending to enter a profession undertake after the termination of their general education, no fault whatever could be found in it. Before commencing the study of law, medicine, or divinity, the intending lawyer, physician, or priest, is supposed to have gone through a complete course of mental training. But this is by no means what is meant by the advocates of a "practical education." The upholders of such an education hold that it should be *substituted* for—a part, at all events, and a very large part, of—this general and previous education. They think that the process of developing all the powers of the mind should be cut short long before it is supposed to be completed, and that the whole aim of the teacher should be to develop

a single portion of those powers in a single direction.

A "practical education," from this point of view, can have no other meaning, and it is here that we join issue with the supporters of this system.

Our own theory, briefly stated, is this: Mental faculties equally developed are more powerful than mental faculties unequally developed. The former a general education fosters; the latter a practical or specific education.

It will be noticed that what chiefly we have laid stress upon is the development of the mental faculties. We speak not of a smattering of Latin and Greek, of a dim understanding of higher mathematics, of an incomplete knowledge of two, three, or more modern languages, of a vague notion of the history of philosophical thought, but of a *thorough and complete development of all the mental faculties*. With such a development the different mental powers aid one another; the whole mind can be employed in the investigation of any subject; concentration of thought is possible and easy; memory is strengthened; opinions are broadened; criticism becomes just and liberal; research is rational and purposive; judgment is calm and unbiassed; thought is logical.

All this we see in those who have had the advantages of a general education. Do we see it in those who have left school at an early age—when their minds were only just ripening, to undertake a specific education which was supposed to fit them for the counter, the manufactory, or the counting house? We think every "business man"—not a "business educator"—will agree with us when we say No. And we further think that every "business man" would prefer to have in his employment such as have had a thorough general education, rather than such as have substituted for it a "practical education" so-called.

What is it that insures success? Is it not intelligence?—brain power? And does not a general education increase this? It is not the aim of the specific education to do this; a specific education aims more to teach methods merely. It limits the view to one small set of cases; and limitation is always pernicious. No education can possibly be too broad; any education that tends to narrow is second rate.

It may be said: The masses cannot afford this ideal general education: sons

must leave school early to help their fathers; daughters must begin when young to learn how to gain their own livelihoods. We answer that we are not here pleading that every boy should become a B.A. before he joins his father behind the counter or the plough, or that every girl should be initiated into the mysteries of—let us say philology and ethnology before teaching her younger sisters spelling and history. But what we do plead for is that boys and girls should not leave the public school only half educated to apply their half-trained minds to learning mere technicalities.

There is a caution to be appended to this comparison of these two systems of education, and it is an important one: Let not a person imagine that because he is a gold medallist, or she is a legally qualified school-mistress, that he or she can at once commence life at the topmost rung of the ladder. Nothing can be more absurd. It is now, on the attainment of the gold medal or the teacher's qualification, that the "practical education"—in the true and deeper meaning of the phrase—should begin. And what we argue for is, that it is now that this practical education will be of more benefit than if undertaken at any other period. This should be the meaning attached to the expression "practical education," and it should be the only meaning attached to it.

### OUR EXCHANGES.

THE July *Chautauquan* is an interesting number. Among its contents are: Some Damascene Pictures; The Boston Museum of Fine Arts; Sanitary Condition of Summer Resorts, by Hon. B. G. Northrop, LL.D.; Wayside Homes; A Trip to Mt. Shasta; How Air has been Liquefied; American Decorative Art; Some Modern Literary Men of Germany; Historic Niagara; Two Fashionable Poisons. In addition to these there is also the usual amount of information in regard to the C.L.S.C.—this number's news being more particularly interesting.

Our *Little Men and Women* we have noticed before. The number for August is already before us. It is a periodical of high merit and its illustrations are admirable.

The *Pennsylvania School Journal* commences its issue for this month with an article on "The Teaching of United States History." This is followed by a speech delivered in the House of Representatives on "State Normal Schools." Then comes a light story for boys entitled "Billy's Adventure"; "How can Morals be Taught?" and "Unconscious Influences," are the names of the best of the remaining papers.

The June number of the *Practical Teacher* (Chicago: Teachers' Publishing Co.) contains some special features worthy of note—the chief being the conclusion (16 columns) of "A Visit to German Schools," by Joseph Payne. The second to which we refer is four columns of a closely printed classified list of books on education comprising nearly all the English works on education and translations now on the market. The classification is made to aid in selecting books. The weak point of this part is that, although criticism is attempted we are informed that "it should not be regarded by any means as absolutely just, for two reasons: first, they are made from a personal standpoint of excellence; second, some of them have not been studied carefully enough by the writer in order to give an opinion." Nevertheless the list *per se* is well worth possessing.

### Table Talk.

REV. FREDERICK ROUCH, Minor Canon of Canterbury Cathedral, had held that position since 1827, and witnessed the enthronement of six Archbishops of Canterbury, beginning with Manners Sutton.

"BY SHORE AND SEDGE" is the title of Bret Harte's forthcoming book of stories, now in the press of Houghton, Mifflin & Co. The next volumes in this firm's new Aldine series will contain the "Higlow Papers."

GEO. ROUTLEDGE & SONS announce that they will next autumn publish the following juvenile works "of a better than ordinary grade": "Great Cities of the Modern World," and "Great Cities of the Ancient World," both illustrated; "Heroes of American Discovery," by "N. D'Anvers"; and also the "Marigold Garden," by Kate Greenaway.

PROFESSOR MOMMSEN, walking the streets of Berlin recently, was accosted by a little boy, and pleased with the polite attention he patted him on the head and inquired his name. "Why, papa, don't you know me?" cried the amazed little fellow, who was indeed the professor's son. It's a wise father that doesn't know his own son; in this case at any rate.

THE friends of education are justified in new and ambitious hopes for the University of the City of New York by the recent doings of the Council. Dr. Hall's election to the Chancellorship and his acceptance of the post, the election of an energetic and experienced educator as Vice-Chancellor, and the creation of the new chair of Physics, are all evidences of a reawakening of confidence and pride in the venerable institution. The university is entering on a new phase of existence under assuring circumstances.

UNDER the auspices of the Institute of Christian Philosophy there will be a "Seaside Summer School of Philosophy" at Ashbury Park, N. J., from the 21st to the 28th of July, and at Key-East, N. J., from July 29 to August 1, and a "Mountain" meeting at Richfield Springs, N. Y., from August 20 to August 26. Amongst the speakers at these different sessions we note the names of Dr. T. T. Munger, Dr. Washington Gladden,

President Butz of Drew Seminary, and Dr. Deems the President of the Institute.

LOUIS C. TIFFANY & CO. have recently placed in the Law Library of Columbia College a stained-glass window contributed to the college by the class of 1885. The window is in the west wall of the Main Hall, and fills the inner light of the south pair of lancets by which that end is lighted. The subject chosen is Sophocles; and it is intended, we understand, to eventually fill most of the windows in this room with stained-glass, each light containing a heroic representation of one of the great men-of-letters of the world. The first two subjects selected were Sophocles and Homer.

THE etching which Mr. Garrett has made for Mr. Rideing's forthcoming book on "Thackeray's London," represents the great novelist at three quarters length in the easy, insouciant attitude which all who saw him will remember. The book will be published by Cupples, Upham & Co. immediately. Mr. Rideing says that the house in Young Street, Kensington, where "Vanity Fair," "Esmond" and "Pendennis" were written is occupied by a gentleman upon whom the literary associations of the building are not lost. He has placed an ornamental window in the study which Thackeray occupied, and commemorated the work done there by an appropriate inscription.

THE rash author of "Women of the Day" makes public the ages of the women she writes about. Mme. Adam, she says, is 49, Miss Alcott 52, Miss Anderson 26, Sarah Bernhardt 41, Rosa Bonheur 63, Mrs. Maxwell (Miss Braddon) 48, Diana Mulock Craik 49, Miss Amelia B. Edwards 54, Eugenie of France 59, Emily Faithfull 50, Mrs. Gladstone 73, Mrs. Julia Ward Howe 60, Mme. de Novikoff 43, Jenny Lind 64, Lucca 45, Mme. Modjeska 41, Florence Nightingale 65, Christine Nilsson 42, Mrs. Oliphant 67, Miss de la Ramé (Ouida) 45, Patti 42, Elizabeth Stuart Phelps 41, Christina Rossetti 55, Mrs. Stowe 73, Ellen Terry 37, Mrs. Weldon 48, and Mrs. Henry Wood 65.

THE *Athenaeum* thus criticizes Mr. Swinburne's *Marino Faliero*, from which we lately quoted:—"But it is, of course, on delineating the doge that the dramatist has concentrated his forces. Faliero, the proud octogenarian hero, doating on a young and beautiful wife, is Mr. Swinburne's finest conception—we might perhaps say the freshest dramatic conception we have met with of late years. No man in health really feels himself to be old. The stronger the personality the stronger does it feel its own invulnerable unity—a unity that knows no such artificial divisions as are indicated by the words 'youth,' 'middle-age,' 'old age.' To such a personality life is swifter than the weaver's shuttle, but the soul has never had time to measure the speed. This is especially so where the strong personality moves among the patrician class of a great country. Though Mr. Swinburne nor any one else could make such a motive as that of Marino Faliero's revenge strong enough to support a five act play, especially a play full of such magnificent writing as Mr. Swinburne was sure to put into it—he has, by the importation of other issues—love and patriotism—produced a tragedy of a noble and, in many respects, of a unique kind.

## Special Papers.

### ENGLISH VERNACULARISM.

(A Paper read before the Carleton County Teachers' Association.)

THE title of this paper, I hope, is sufficiently comprehensive to denote its purport, for I shall not refer merely to the vernacularism of England, but to idioms of all the English-speaking nations, especially those that I am personally acquainted with, which are to be found in Great Britain, Ireland and Canada.

The subject is so vast I shall only be able to give a cursory view of it; nevertheless I will endeavor to be explicit. I hope any remarks and criticisms will be generously received and considered from a purely educational point, not as reflecting upon any particular people or class.

At the time of Julius Cæsar's invasion, fifty-five years before the Christian era, Britain was inhabited by Celts who, however, did not, like the Celts of Gaul adopt the Latin language, although the country profited in many ways by the Roman occupation of nearly 500 years. Of course some of the oldest towns, such as London, Gloucester, and Lincoln, are partly Latin. During this period three tribes of the great Teutonic race, namely, the Jutes, Angles, and Saxons, all of whom called themselves Englishmen and spoke the same language, perhaps in three idioms, inhabited Denmark, and Friesland or Holland. It should be borne in mind that the Romans could only conquer a very small portion of Germany, and that they never possessed the country either east of the Rhine or north of the Danube; so that our forefathers held their own, and our kinsfolk in Denmark, Sweden, and Norway, the Romans never tried to conquer—in fact, they knew little, if anything, of those countries. The Roman legions in Britain, too, at this time, were chiefly composed of Teutonic mercenaries, the greatest number being Saxons; thus the English people were known to the Celts of Britain as Saxons, and the name was perpetuated by classic writers. Moreover, these people, living in countries like Denmark and Holland, so cut up by rivers and the sea, used the water-courses instead of roads, as a means of communication, and thus became a seafaring nation; therefore they were repeatedly visiting Britain as pirates and traders.

At the end of the fourth and the beginning of the fifth centuries, the progression of the Teutonic tribes and the retrogression of the Romans terminated in the sack of Rome by the Goths and the recalling of the Roman legions from Britain. There is no necessity for us to enter into the mythical story of Hengist and Horsa; we know that the road was open for our forefathers to possess Britain.

The three tribes, before mentioned, gradually got possession of the greater part of the island, driving the aborigines, whom they called Welsh, meaning strangers, into the mountainous region west of the river Severn, now called Wales after them, and into the highlands beyond the river Forth in Scotland; but the Angles took a greater part of the land than the others, so that it was they who, in the end, gave their name to the country and its people, viz., Angleland—England, the land of the Angles or English. Now, we can also see the origin of the name Anglo-Saxon; but as our forefathers of the three tribes always called themselves Englishmen and spoke English, I think the same as Professor Freeman, that we ought always to call them English instead of Anglo-Saxons, as the last name only represents two instead of three tribes, and their period we should call the Old English.

The English tongue, which is now spoken, is essentially the same as that brought over by our forefathers in the fifth and sixth centuries. Although in the course of fourteen hundred years, the language has so changed that the Old English cannot be understood except by those who make a study of it, nevertheless, the grammatical framework of modern English is still purely Old English, or, if you prefer to call it, Anglo-Saxon. We have no more exchanged our language for another than our German cousins have, though English has changed more in a thousand years than German has; but the change has been gradual. We have not taken to another language, like the Celts of the south-west of Europe, who left off speaking their own tongues and adopted Latin, with an awkward pronunciation, till it produced French in Gaul and Spanish in Hispania. French is not, as some assert, formed from the corrupted *debris* of the Celtic language exactly, but the colloquial Latin introduced by the Roman soldiers amongst the peasants of Gaul (for Gaul and Hispania were the great centres of the Roman power out of Italy) produced a distinct language called by the Romans *lingua Romana rustica*, hence the designation, Romance language. In France this language was divided into two great varieties corresponding with the rival races of north and south. The *langue d'oïl*, or French, was spoken north of the river Loire, and the *langue d'oc*, or Provengal, south of it. In the thirteenth century the *langue d'oc* ceased to be a literary language and became a *patois*. Now, one of the four dialects of the *langue d'oïl*, that of the *Île-de-France*, became in the next century the French language.

The great difference in our language is that we have lost all the inflexions which mark genders and cases; also many old Teutonic words, and have taken to Latin

and French instead. The Latin words were introduced by the Roman clergy, who ultimately brought Christianity in Britain under the sway of the Roman Bishop or Pope; and the French words, of course, through the Norman Conquest. The names of natural objects, such as rivers, mountains, etc., are principally Celtic; many of which have been anglicised so that none but philologists can discover the original; take, for instance, Severn, the name of the longest river in England. It must be understood that our Scandinavian cousins, Norse, Picts, and Danes, spoke a similar, but harsher, language to the English or Anglo-Saxons, and through their many incursions and subsequent partial settlement in the island, stamped their own individuality upon the customs and language of the English nation. Their tongue principally affected the dialects of central England, that part bounded on the north by the rivers Tees and Lune, on the south by the Thames, and on the west by the Severn. The Scandinavian element helped to give force to the southern or midland "English" by breaking off the inflexions; hence the "Lallans" or "Lowland Scotch," is the oldest form of spoken English extant. It is used in that portion of Great Britain lying between the rivers Tees and Lune in the north of England, and the Clyde and Forth in Scotland, and the eastern counties as far north as the river Dee. I do not affirm that the "Lallans" is not spoken elsewhere, for you will find it throughout Scotland and also in the north of Ireland, but I wish you to understand that this "Old English" is not spoken with the same purity in other than the parts indicated. The Scotch Highlanders or Celts speak a corrupted English; but, as a rule, the thoroughly educated Scotch and Irish, who wisely abjure the provincial brogue, speak a most elegant modern English.

The Scotch retained the full use of inflexions in both the written and spoken language, when, in the England I have mapped out, they had altogether disappeared. I will take an example from Peile's Philology with which some of you may be familiar, but I will give you a fuller explanation than Mr. Peile has. The lines are from Gawain Douglas, a Scotch bishop of the sixteenth century, and run as follows:—

"In lisouris and on leys litill lammys  
Full tayt and tryg socht blatand to thar clam-  
mys,  
Tydy ky lowys, veilyx by thame rynnys,  
All snog and slekit worth thir bestis skynnys."

This is English, "though," as Mr. Peile truly says, "its lineal descendant is now no longer called English, but Scotch." Now let us examine the verse. You will notice that the plural nouns, which I have underlined, have, as a rule, an additional syllable represented by *is*, or *ys*; thus we have *lis-*



*souris lammys, dammys, veilys, bestis, skynnys, ky.* To avoid confusion we will take the words *seriatim* as they appear in the lines. *Lis-souris* is probably derived from the English or Anglo-Saxon *læsu*, pasture; for we have leasowes as a name for pasture in several parts of England, notably the Leasowes, Hales Owen, the residence of the poet Shenstone\*; but the letter "r" is introduced to mark the plural syllable, for it is often difficult to mark a syllable without the assistance of a consonant; hence the rarity of English words with syllables terminating in vowels when the succeeding ones also commence with them. The French—who are rather fond of clustering vowels—have been obliged to eliminate them in many instances to make the pronunciation easier; for instance, instead of *la-amie*, *je-arrive*, *si-il vient*, etc., they say *l'amie*, *je-arrive*, *s'il vient*, etc. *Leys* is the Saxon noun *leag*, a field; hence the English phrase of "putting horses out to ley." *Lammys*, lambs; the entire form of this word is still in use in Scotland as the diminutive of lambs, with the exception of "ie" standing for "y"; this substitution is now general. Hector Macneil, a Scotch poet of the present century, uses the singular of this word in his popular song "My Boy Tammie":—

"I held her to my beating heart,  
My young, my smiling *lammie*;  
I hae a house, it cost me dear,  
I've walth o' plenishin and gear;  
Ye'se get it a' were't ten times nair,  
Gin ye wad leave your mammie."

I would like you to notice particularly the quotations I give from the Scottish poets, for they will be found to contain not only the word under review, but others which are quite common among many people who aver they are either English or Irish, and *not* Scotch, so that you may draw your own conclusions independently of what I advance. The Scandinavian element is now visible; for *lajf*, which means "gladsome," is Norse, but it was originally spelt *leitir*, the *r* being the sign of the nominative. Again in the Danish word *tryg*, "unconcerned," "secure." *Socht* explains itself. Then we have the present participle *bleatand*, which signifies "bleating." *Dammys*, "dams" or "mothers." *Tydy* seems to be our own word, which is an adjective formed from *tide*—"time" or "season"; so that the natural meaning is "seasonable"; here, "in good condition." You will doubtless all be familiar with the use Burns makes of the word in "Tam o' Shanter":—

"Nae man can tether time nor tide;  
The hour approaches Tam maun ride;

\*Probably few of you are acquainted with this poet of the last century; for his works, which I have often read with pleasure and profit, have not, unfortunately, maintained the popularity they deserve; nevertheless they attracted the admiration of a greater poet:—

"Thou canst not learn, nor can I show,  
To paint with Thomson's landscape glow,  
Or wake the bosom-melting throe,  
With Shenstone's art."  
—Burns, "The Vision."

See also Byron's lines.

That hour, o' nicht's black arch the keystone,  
That dreary hour he mounts his beast in;  
And sic a nicht he taks the road in,  
As nae poor body was abroad in."

Here is another plural form of the noun—*ky*; this is still used in the North of England and in Scotland as the plural of "cow" or "coo." This is best illustrated by the Ettrick Shepherd's immortal song, "When the Kye Come Hame." James Hogg, the friend of Sir Walter Scott, died in 1835:—

"When the blaur bears a pearl,  
And the daisy turns a pea,  
And the bonnie lucken gowan  
Has fauldit up his ee.  
Then the lav'rock frae the blue lift  
Drops down, and thinks nae shame  
To woo his bonnie lassie  
When the kye come hame."

The plural nouns show clearly enough that *lowys* and *rynnys* are plural verbs—not singular as they appear; this was the regular form for the plural in the north, as *eth* was in the south, and *en* in the midlands. So that "to low" is to bellow as a cow; see the opening of Gray's *Elegy*:—

"The curfew tolls the knell of parting day,  
The lowing herd wind slowly o'er the lea."

Again:—"Saul said unto [Samuel], Blessed be thou of the Lord; I have performed the commandment of the Lord. And Samuel said, what meanest then this bleating of the sheep in mine ears, and the *lowing* of the oxen which I hear?" *Veilys* is French, being nothing more than calves, the Norman or Old French word *viel* (*vitellus* in Latin) modernized into *veau*. The next verb, *Rynnys*, is the third person plural, indicative mood, of "To run." I cannot just now call to mind an example of this word which is still current in Scotland, except in a verse of "Finloch Glen," from a volume of poems I published some fifteen years since:—

"Gowans blooming a' sae fair,  
Scenting sweet Glen Finloch's air,  
Gang thou, lassie, wi' me there  
A' its lovely joys to share;  
The birdies blythe are singing  
On ilka wafled spray,  
The burnie too is *rinning*,  
Murmuring on its way."

I had forgotten Dr. Park's popular song, "Where Gadie rins":—

"O an I were where Gadie rins,  
At the back o' Kenochie."

Dr. John Park, with whom I was acquainted, was a Presbyterian minister at St. Andrew's; he died in 1865. This word *rins* also occurs in Burns' beautiful poem "To a Mouse," and which you will notice when I quote from that piece further on. *Snag* is still used in the West of England and in Scotland, and really means "well favored" or "well cared for," but here "smooth." *Sleekit* is quite a Scottishism, as shown by its suffix, meaning, of course, "sleek," and which I will illustrate by the quotation from the Ayshire Bard as above referred to:—

"Wee, *sleekit*, cowrin tim'rous beastie!  
O, what a panic's in thy breastie!  
Thou needna start awa' sae hastie,  
Wi' bickering brattle!  
I wad be laith to rin and chase thee,  
Wi' murd'rin' pattle!"

The verb *worth*, is a form of the A. S. *weorthan*, the same in meaning as the German auxiliary *werden*. Sir Walter Scott makes use of the word in the "Lady of the Lake":—

"Woe worth the chase, woe worth the day,  
That cost thy life, my gallant gray!"

Read, "Woe is the chase", etc. *A propos*, I saw a note on this couplet in the edition of the "Lady of the Lake" to be studied by teachers going in for examination this year, as follows:—"Worth" is the subjunctive or imperative of an old A.S. verb 'weordhan' (German 'werden,' 'geworden'), 'to become' or 'to come into being,' which was still in use in Chaucer's time=ist geworden." I quote from memory. There is evidently some slight confusion here, for the editor seems to have lost sight of the fact that the verb 'Werden' used by Scott is present and has no suffix, moreover, that it is the auxiliary "To be"; whereas "Werden," used by Chaucer, is the auxiliary "to become"; and if you will notice, the first quotation has a suffix, which Mr. Taylor does not recognize. It appears as though the note had been simply copied from some glossary without heeding the difference between the two verbs; besides, the German quotation "ist geworden" is neither subjunctive nor imperative, but indicative. Many Norse words are to be found in Scotland, like the nominative plural *thir*, meaning both "these" and "those." We have an example in Burns' "Tam o' Shanter":—

"*Thir* brecks o' mine, my only pair,  
That once were plush o' guid blue hair,  
I wad hae gi'en them aff my hurdies,  
For ae blink o' the bonnie birdies."

*Bestis* is the possessive plural of *beast*, and *skynnys* the plural of *skin*.

Now that I have translated this bit of Old English verse, we find it reads in prose—

"In pastures and on meadows little lambs  
Full gladsome and free from care sought bleating  
to their dams,  
Cows in good condition low, calves run by  
them,  
All smooth and sleek are those beasts' skins."

J. A. MACPIERSON, LL.D.  
(To be continued.)

THE historical and genealogical manuscripts of the late Hon. R. R. Hinman, author of *The Puritan Settlers of Connecticut*, which have been in the custody of the New England Historical and Genealogical Society, Boston, are being systematically examined, with a view to their becoming a greater aid to family and local historians. There are many things of historical value in them. Mr. Hinman died in 1868, very aged.



## The High School.

### UNIVERSITY OF TORONTO.

ANNUAL EXAMINATIONS, 1885.—JUNIOR

MATRICULATION.

LATIN.

Examiner—GEO. H. ROBINSON, M.A.

I.

Translate :

Omnium aetatum certus est terminus; senectutis autem nullus certus est terminus; recteque in ea vivitur quoad munus officii exsequi et tueri possis et tamen mortem contemnere. Ex quo fit ut animosior etiam senectus sit, quam adolescentia, et fortior. Hoc illud est, quod Pisistrato tyranno a Solone responsum est quum illi quaerenti; qua tandem spe fretus sibi tam audaciter obsisteret, respondisse dicitur: *Senectute*. Sed vivendi est finis optimus quum integra menta ceterisque sensibus opus ipsa suum eadem, quae coagmentavit, natura dissolvit. Ut navem, ut aedificium idem destruit facillime, qui construxit; sic hominem eadem optime, quae conglutinavit, natura dissolvit. Jam omnis conglutinatio recens aegre, inveterata facile divellitur. Ita fit ut illud breve vitae reliquum nec avide appetendum senibus, nec sine causa deserendum sit: vetatque Pythagoras injussu imperatoris, id est, dei, de praesidio et statione vitae decedere.

CICERO, *Cato Major*.

1. Parse: vivitur, possis, obsisteret, destruit, divellitur.
2. Derive: terminus, integra, coagmentavit, ita, nec.
3. Mark the penult of: munus exsequi, fretus, recens, senibus.
4. Distinguish: omnis, universus; terminus, finis; fortis, audax; quaero, interrogo; mens, animus.

II.

Translate :

Aeneas scopulum interea conscendit, et omnem Prospectum late pelago petit, Anthea si quem Jaetatum vento videat, Phrygiaeque biremes, Aut Capyn, aut celsis in puppibus arma Caeci. Navem in conspectu nullam, tres litore cervos Prospicit errantes; hos tota armenta sequuntur A tergo, et longum per valles pascitur agmen. Constitit hic, arcumque manu celeresque sagittas Corripuit, sidus quae tela gerebat Achates; Ductoresque ipsos primum, capita alta ferentes Cornibus arboreis, sternit, tum vulgus; et omnem Miscet agens telis nemora inter frondea turham. Nec prius absistit, quam septem ingentia victor Corpora fundat humi, et numerum cum navibus aequat.

Hinc portum petit, et socios partitur in omnes. Vina bonus quae deinde cadis onerarat Aecestes Litore Trinacrio dederatque abeuntibus heros, Dividit, et dictis macerentia pectora mulcet.

VIRGIL, *Aeneid*.

1. Point out any grammatical peculiarities in the words: puppibus, nullam, arcum, abeuntibus, heros.
2. Explain all subjunctives in the extract.
3. Scan the first three verses, marking all quantities.
4. Define and point out any example of anachronism, hypallage, metaphor.

III.

Translate :

Finierat monitus; placidis ita rursus, ut ante, Clavigerum verbis alloquitur ipse deum: Multa quidem didici: sed cur navalis in aere Altera signata est, altera forma biceps? Noscere me duplici posses in imagine, dixit, Ni vetus ipsa dies extenuaret opus. Causa ratis superset: Tuscum rate venit in ammen Ante pererrato falcefer orbe deus. Hac ego Saturnum memini tellure receptum, Caelitibus regnis ab Jove pulsus eret.

OVID, *Fasti* l. v. 227.

1. Derive: clavigerum, biceps, rursus, cur, falcefer.
2. Didici, veni. Compare these perfects as to formation.
3. Write brief explanatory notes on: navalis, forma, forma biceps, falcefer deus, hac tellure, caelitibus regnis.
4. What is the use of prepositions in an inflected language? Briefly illustrate from this passage.

LATIN.

HONORS.

Examiner—J. E. HOBSON, M.A.

I.

Translate :

O navis, referent in mare te novi Fluctus. O quid agis? Fortiter occupa Portum. Nonne vides ut Nudum remigio latus Et malus celeri saucius Africo Antennaeque gemant ac sine funibus Vix durare carinae Possint imperiosius Aequor? Non tibi sunt integra lintea, Non Di, quos iterum pressa voces malo. Quamvis Pontica pinus, Silvae filia nobilis, Jaetes et genus et nomen inutile, Nil pietis timidus navita puppibus Fidit. Tu, nisi venis Debes ludibrium, cave. Nuper sollicitum quae mihi taedium, Nunc desiderium curaque non levis, Interfusa nitentes Vites aequora Cycladas.

HORACE, *Odes* I.

1. Sine funibus, Non Di, pietis puppibus. Explain.
2. Distinguish: latus, latus; malus, malus, levis, levis.
3. Derive: malus, lintea, nuper.
4. Point out the propriety of the figure that runs through this ode.
5. Quote from Bk. I of the odes to shew (a) Horace's estimate of his poetical powers; (b) his philosophical tenets.

II.

Translate :

Querentes magis quam consultantes nos oppresit, quum pro ingenio quisque fremerent, alius "Per obices viarum," alius "Per adversa montium per silvas, qua ferri arma poterant, canus; modo ad hostem pervenire liceat, quem per annos jam prope triginta vincimus: omnia aequa et plana erunt Romano in perfidem Sammitem pugnantem;" alius "Quo aut qua canus? num montes moliri sede sua paramus? dum haec imminebunt juga qua tu ad hostem venies? armati incernes fortes ignavi pariter omnes capti atque victi sumus: ne ferrum quidem ad bene moriendum oblaturus est

hostis, sedens bellum conficiet." His in vicem sermonibus qua cibi qua quietis immemor nox tracta est. Ne Samnitibus quidem consilium in tam lactis suppetebat rebus: itaque universi Herennium Pontium parem imperatoris per literas consulendum censent.

LIVY, Bk. IX.

1. Write explanatory notes on: quisque fremerent, obices viarum.
2. 'Herennium Pontium consulendum.' Why not 'Herennio Pontio'?
3. 'Ne Samnitibus . . . rebus.' Point out (with reasons) the emphatic words in this sentence.
4. What advice did Pontius give? On what grounds?
5. 'Quo aut qua . . . victi sumus.' Turn into 'oratio obliqua.'

III.

Translate :

Utque erat, inmissis puppim stetit ante capillis, Continuitque manum torva regentis iter Et procul in dextram tendens sua brachia ripam. Pinea non sano ter pede texta ferit. Neve daret saltum properans insistere terrae, Vix est Evandri vixque retenta manu. Dique petitorum, dixit, salvete locorum; Tuque novos coelo terra datura deos; Fluminaque, et fontes, quibus utitur hospita tellus, Et nemora, et sylvae, Naiadumque chori; Este bonis avil' visi natoque mihique: Ripaque felici tacta sit ista pede. Fallor? an hi gent ingentia moenia colles? Juraque ad hac terra caetera terra petet? Montibus his olim totus promittitur orbis. Quis tantum fati credat habere locum? Et jam Dardaniae tangunt haec litora pinus. Hic quoque causa novi foemina Martis erit. Care nepos, Palla, funesta quid induis arma? Indue: non humili vindicte caesus eris. Victa tamen vinceas, eversaque Troja resurges. Obruet hostiles ista ruina domos.

OVID, *Fasti*, vv. 503-524.

1. Explain the construction of: inmissis capillis, torva, bonis avibus, fati.
2. Ripa ista. What is the force of 'ista'?
3. Distinguish: terra, tellus; ripa, ora, litus; alter, alius, ceter(us); femina, mulier.
4. In what does the literary excellence of this extract consist?

IV.

Translate :

Quanto magis prosperis eo anno bellis tranquilla omnia foris erant, tanto in urbe vis patrum in dies miseriaeque plebis crescebant, quum eo ipso, quod necesse erat solvi, facultas solvendi impediretur. Itaque quum jam ex re nihil dari posset, fama et corpore judicati atque addicti creditoribus satisfaciebant poenaeque in vicem fidei cesserat. Adco ergo obnoxios submiserant animos non infini solum sed principes etiam plebis, ut non modo ad tribunalatum militum inter patricos petendum, quod tanta vi ut liceret tetenderant, sed ne ad plebeios quidem magistratus capessendos petendosque ulli viro acri experientisque animus esset, possessionemque honoris usurpati modo a plebe per paucos annos recuperasse in perpetuum patres viderentur. Ne id nimis factum parti alteri esset, parva ut plerumque solet—rem ingentem moliundi causa intervenit.

LIVY, Bk. VI.

MR. H. M. STANLEY'S book on the Congo will be published in English by Messrs. Harper towards the end of this month, and simultaneously in seven other languages.

## The Public School.

### MORAL TRAINING IN PUBLIC SCHOOLS.

BY SUPERINTENDENT D. A. HINSDALE.

(Synopsis of an Address to the Teachers of Cleveland.)

MORAL training is conditioned upon mental laws, and the most damaging criticism that can be made on the moral training of the schools is that they do not pay due heed to these laws. In all that I say, I hope to keep constantly in mind the established principles and methods of educational science.

I. The child's earliest moral tuition is an unconscious tuition; it comes from contact with nature and with human kind. Home and society are training the child morally from the hour that he begins to breathe, calling out and repressing impulses, passions, emotions, choices, and volitions, *ad infinitum*; and the school trains in the same way with mighty power from the moment that the child enters the school-yard gate. I particularize four springs from which this great stream of influence flows.

1. The unconscious tuition that comes from the pupils. Says Emerson: "You send your boy to the schoolmaster, but 'tis the schoolboys who educate him." A school is a society or economy, and each member not only acts upon all the others, but is acted upon by them and by the society itself, considered as a unit or a solidarity. In these associations, pity, kindness, moral indignation, sympathy, admiration, choice, volition, and other qualities are called out and strengthened. Not only so, but children learn to appreciate and to respect, at least to some degree, the rights, interests, and feelings of their fellow-pupils. It has been observed that the only child is often exacting, arrogant, and self-willed; the reasons or causes being two in number, parental indulgence and lack of that discipline which comes from constant association with other children. What is more, there is no more selfish creature, no crueller tyrant, no greater egotist in the world, than a baby. How importunate are its demands! how incessant its cries for personal attention! And these demands and cries must be heeded and satisfied, no matter if the price be a mother's comfort, health and even life. True, it is the voice of the child's spontaneous nature that speaks—a nature given for the wisest of reasons; but one great end of moral training is to control, curb, and guide the child's egotistic impulses until patience, forbearance, sympathy, and self-sacrifice, have been developed. Here it is that the school comes in as an educator; for in a larger sense than Bacon meant it, "children are a kind of discipline of humanity." Moreover, the American free-school is the most

democratic of American institutions; differences of race and rank disappear in the schoolroom, and on the playground, so that the school is an invaluable agent in politics as well as in morals.

2. The unconscious tuition that comes from the teacher. This is a well-worn topic, and need not be elaborated.

3. The unconscious tuition that comes from the government of the school. Already have I spoken of the child's native selfishness, and of his great need of effective tuition, touching the rights, interests, and feelings of others. In school, the pupil learns that he is only one among many. Moreover, he acquires the spirit of obedience and submission to authority; he learns the value of punctuality and thoroughness, the meaning of law, and the uses and powers of a governor. Rules requiring that such and such things shall be done—rules requiring that such and such things shall not be done—rules requiring that things shall be done in such and such a way—rules requiring decision, promptness, and despatch—such rules as these, kept within nature and reason, are invaluable in their tendency and effect. 'Tis much for a child to learn that he cannot always have his own sweet will. A teacher's law requiring all pupils to be in their places at five minutes before nine o'clock, or to give a good and sufficient reason for the failure, may teach the whole community a needed lesson in punctuality.

4. The ordinary school work—the assignment, preparation, and recitation of lessons—carries with it a strong moral element. Spelling lessons and arithmetical problems are not directly related to virtue; but no child can master the lessons or solve the problems without getting an excellent discipline of the will. Confinement and restraint have much to do in creating character. This thought has been well expressed by Dr. G. Stanley Hall in these words: "Only great concentrated, and prolonged efforts in one direction really train the mind, because only they train the will beneath it. Many little, heterogeneous efforts of different sorts, as some one has said in substance, leave the mind like a piece of well-used blotting-paper, and the will like a rubber band stretched to flaccidity around one after another bundle of objects too large for it to clasp into unity. By staking the horse or cow out in the spring-time till he gnaws his small allotted circle of grass to the ground, and not by roving and cropping at will, can he be taught that the sweetest joint is nearest the root;—these are convenient symbols of will-culture in the intellectual field."

II. Direct, conscious moral teaching must begin with concrete lessons. What is more, such must be the lessons, in great degree, from first to last. The young pupil has small power, rather no power, of formal abstract thought;

while he readily responds to objective facts and examples that come within his range. Maxims and precepts are important in their place; but they do not appeal to the boy or girl like deeds or persons. Moreover, in youth the feelings and the imagination are active; the judgment and conscience develop later. The bearing of these facts on moral education is all-important.

"Young children," says Pestalozzi, "cannot be governed by appeals to conscience, because it is not yet developed." Says Rousseau, "You might as well expect children to be ten feet high as to have judgment in their tenth year." Says another writer whose name I have lost: "I admire the *good taste* of those medical gentlemen who, where it is necessary to administer quinine, neatly inclose it in wafers or capsules. They secure for the patient all the strengthening, beneficial effects without any of the bitter accompaniments. From this we teachers may gain a valuable hint. When a moral lesson is to be given, wrap it up in the form of a story or tale, and then it may be sent home with wonderful force." Bain declares that stories of great and noble deeds have fired more youthful hearts with enthusiasm than sermons have. "To hear about good men," says Richter, "is equivalent to living among them. For children there is absolutely no other morality than example, either seen or narrated." Horace Mann says: "Let a child read and understand such stories as the friendship of Damon and Pythias, the integrity of Aristides, the fidelity of Regulus, the purity of Washington, the invincible perseverance of Franklin, and he will think differently and act differently all the days of his life."

Herbert Spencer puts the thought thus: "Whatever moral benefit can be effected by education must be effected by an education which is *emotional*, rather than *perceptive*. If in place of making a child *understand* that this thing is *right* and the other *wrong*, you make it feel that they are so; if you make virtue *loved* and vice *loathed*; if you arouse a noble *desire* and make torpid an inferior one; if you bring into life a previously dormant sentiment; if you cause a sympathetic *impulse* to get the better of one that is selfish; if, in short, you produce a state of mind to which proper behavior is natural, spontaneous, instinctive, you do some good. But no drilling in catechisms, no teaching of moral codes can effect this; only by repeatedly awakening the appropriate *emotions* can character be changed. Mere ideas received by the intellect, meeting no response from within, having no roots there, are quite inoperative upon conduct, and are quickly forgotten upon entering into life."

Moral instruction is never so impressive and lasting in its effects, as when put in concrete forms. Dogmas and precepts, after all, are only things, and they do not take hold of the understanding and imagination like personal acts.—*Ohio Educational Monthly*.

## Educational Intelligence.

### NORTH WELLINGTON TEACHERS' ASSOCIATION.

THE annual meeting of North Wellington Teachers' Association was held in the Central School, Harriston, on Friday and Saturday, 19th and 20th June. Nearly 100 teachers were present. The president, Mr P. McEachern, Parker P. S., occupied the chair. Rev. J. Baikie opened the session with prayer. The minutes of last meeting were read and adopted; after which, the first subject, "Mistakes in Teaching and Remedies," was taken up by Mr. James McMurchie, B.A., Harriston H. S., in a very practical address. Miss C. A. Jones, Harriston P. S., read an excellent paper on "Ethics of the School Room." Mr. J. M. Cameron discussed the "Relation of Teacher to Parent," in a well prepared essay. "Orthöpy for Entrance" was the next subject, by Mr. J. L. Smith, Glenallan P. S., who showed his method of teaching this subject. Miss A. A. Doyle, Drayton P. S., had "Map Drawing of County of Wellington," and handled it well in a short time. Prof. R. Lewis, Teacher of Elocution, read a thoughtful essay on "The Bible in Schools."

Saturday's session was opened with reading and prayer, by Rev. Mr. German. Mr. J. Noble, Arthur P. S., showed his method of teaching Geography. Prof. Lewis took for his subject, "How to Read," and had the teachers join in concert reading and breathing exercises. D. F. H. Wilkins, B.A., B. Sc., read a paper on "Some of Our Spring Flowers," illustrating by some specimens gathered on his way from Mount Forest. A discussion by the teachers followed nearly all the subjects.

On Friday evening a very successful entertainment of music, recitations and readings, in which Prof. Lewis assisted, was held in the town hall.

The following are president, treasurer, and secretary, respectively, for the ensuing year:—Mr. A. M. Shields, B.A., Mt. Forest; Mr. A. Spence, Newbridge P. O.; Miss C. A. Jones, Harriston P. O.

The next meeting of the association is to be held at Mt. Forest.—*Com.*

### ANNUAL CONVENTION OF THE TEACHERS OF MUSKOKA DISTRICT.

THE sixteenth annual convention of the teachers of the District of Muskoka was held at Bracebridge, on Thursday and Friday, 25th and 26th June, Mr. Reazin in the chair. Fully fifty teachers were present, about two-thirds of whom were ladies. Mr. Greenlees,

headmaster of Bracebridge school, gave an address on Decimals. Mr. Griffiths read an address on Hygiene. Mr. Browning, barrister-at-law, Bracebridge, gave an address on Education, advocating its general diffusion. The subject of Astronomy was discussed by Mr. Clark. Mr. J. J. Tilley spoke of the method of teaching English to a third class. In the evening he gave an address in the town hall, on the "Relation of Education to the State." On Friday morning Mr. Tilley taught a lesson on Fractions to a class of beginners. Drawing was introduced by Mr. Thomas. The last item on the list was Mr. Tilley's address on "The Relation of the Teacher to his Work."

Mr. Reazin was re-elected president, and Mr. Clark vice-president; members of the old committee, with the addition of Mr. Crewson and Miss Granton, were re-appointed. There are about 80 teachers in the district.

### ARCHDUKE RENIER'S MANUSCRIPTS.

AN important discovery has been made among the manuscripts which Archduke Rénier brought back two years ago from El Fayoum, in Egypt, and which are known collectively to Orientalists as "Corpus Papyrorum Raineri Archiducis." A fragment of the New Testament has been found, comprising a chapter which differs from St. Matthew, chapter xxvi., verses 30 to 34, and from St. Mark, chapter xiv., verses 26 to 30, more than these Evangelists differ from each other. The fragment seems to have been written in the third century A.D., though, according to the style, it might belong to the first century. In the description of the Lord's Supper the passage in which Our Lord predicts his betrayal is quite different from that in the two Gospels, and the words, "But after I am risen again I will go before you into Galilee" are wanting. Peter's oath varies also in wording and length. The whole style of the fragment is vigorous, terse, and clear. According to Dr. Bickell, of Innsbruck, the fragment must be the copy of a manuscript older than those from which the accepted versions of St. Matthew and St. Mark have been taken. The papyrus is at present in the hands of the Orientalist Professor Karabacek, of Vienna, and a facsimile of it is to be published. Among the other manuscripts discovered is a papyrus of the Gorgias of Plato, dating from the second century and differing a little from the known text; also a fragment containing 200 verses of Homer's "Iliad," a copy of the "Idyls of Theocritus," another Arab manuscript, in addition to those announced some time ago, dating from the first century of the Hegira, and 38 Latin manuscripts. The fragment of the New Testament has been declared genuine by German experts.

AT the closing exercises of Elora High School, Mr. A. B. Davidson, who has resigned the principalship, was presented by the pupils with a handsome dressing case accompanied by a complimentary address.

AFTER the examination of the Galt Central School on Tuesday, the respected principal, Mr. Robert Alexander, was waited upon by the pupils of his division and presented with a handsome silver epergue, together with an address.

AT the closing entertainment of the High School Literary Society of Lindsay, Mr. H. L. Dunn, B.A., was made the recipient of a handsome present in the shape of seven volumes of law books. Mr. Dunn has been classical master of the school for three years.

AT the beginning of the autumn term two new masters will begin work in Strathroy Collegiate Institute. Mr. John E. Tom, the new science master, has for nine years been one of the masters of the St. Mary's Collegiate Institute. Mr. M. S. Clark, B.A., the new master of modern languages, has recently returned from France and Germany. He spent three terms of six months each in the University of Berlin.

THE Royal Military College has closed another year's work by the graduation of eleven cadets, who acquitted themselves most creditably. For the thirty commissions offered this year by the Imperial service, all the members of the three senior classes in the college who desired such appointments, as well as four graduates of previous years, have been recommended. It is most probable that these prizes would have been eagerly accepted by former graduates, had not such a limit of age been fixed as to exclude the majority of them; the result being that for three of the commissions offered no recommendations have been made.—*Canadian Militia Gazette.*

ARGUMENTS by the counsel were adduced before Judge Davis in Chambers in the case of F. A. Patrick, teacher, vs. J. R. Hodgins et al., trustees of S. S. No. 2, London. Patrick was dismissed by the trustees on 30th of April, no reason being given but that it was optional with them to do so as provided by agreement. They offered him pay for the four months teaching. He contended that having taught one-third of the year he was entitled to pay for one third of the midsummer vacation, as provided by the new School Act of 1885. Hence the suit. The case was tried in the Eighth Division Court, St. Johns, on 26th of June. The judge reserved decision.—*London Advertiser.*

At the Class Day Dinner at Harvard College Dr. Holmes read a poem complimentary to Mr. Lowell, one verse of which has been given to the press. It runs as follows:

"By what deep magic, what alluring arts,  
Our truthful James led captive British hearts;  
Whether his shrewdness made their statesmen halt,  
Or, if his learning found their dons at fault,  
Or, if his virtue was a strange surprise,  
Like honest Yankees we can simply guess;  
England herself will be the first to claim  
Her only conqueror since the Normans came."

**SECOND CLASS PROFESSIONAL EXAMINATIONS, JUNE, 1885.**  
NORMAL SCHOOLS.

READING.

Examiner—JAS. F. WHITE.

1. State concisely the advantages and the disadvantages of (a) pattern reading; (b) simultaneous reading; (c) sentence reading, (for beginners); recitations and dialogues.
2. Fully describe your method of teaching the alphabet and words of one syllable.
3. Indicate briefly what exercises in vocal culture you would give your pupils, and the ends you would have in view in so doing.
4. Describe your methods of detecting and correcting errors in reading. As one of the chief objects in reading is the 'getting of ideas,' show what plan you would follow in the several grades to attain this object.

ENGLISH GRAMMAR AND LANGUAGE LESSONS—METHODS.

Examiner—J. E. HODGSON, M.A.

1. Discuss briefly the 'educational' value of English grammar as a science and as an art.
2. In what order would you teach beginners to distinguish the parts of speech.  
Give reasons for your answer.
3. "The man struck his bay horse."  
Show how you would illustrate by this sentence, the meaning of the terms 'noun,' 'strong,' (conj.), 'qualification,' 'government.'
4. Write notes of a language lesson on some domestic animal.

PRACTICAL ENGLISH.

Examiner—CORNELIUS DONOVAN.

1. Explain, with examples: barbarism, cant, diction, euphemism, slang, style, solecism, verbiage.
2. Write sentences to illustrate the correct application of the following words: administer, anticipate, alternative, condign, experience, liable, mistaken, mutual, transpire.
3. Distinguish: continuous, continual; propose, purpose; apprehend, comprehend; seem, appear; vocation, avocation.
4. Write notes on the proper and the improper uses of the terms; lady, gentleman; man, woman.
5. Correct or improve:
  - (a) Being early killed, I sent a party in search of his mangled body.
  - (b) I am one of those who cannot describe what I cannot see.
  - (c) He seldom took up the Bible, which he frequently did, without shedding tears.
  - (d) Homer was not only the maker of a nation but of a language and a religion.
  - (e) The sad faces and the joyous music formed an incongruous sight.
6. Name, and assign causes for, some of the differences between British and American Orthoëpy.

WRITING.

Examiner—J. A. McLELLAN, LL.D.

1. (a) Draw four faint horizontal lines about  $\frac{1}{8}$  inch apart across the paper.

(b) On this plan or staff, write the 'script capitals'—n, m, t, f, g, s, b, l, k, d, q. Pay due attention to the 'shading,' and also to the proportions of each letter.

2. Write each of the following 'small' letters, joined three times; complete each group before lifting the pen from the paper; observe the proper proportions and shading without the aid of a plan or staff: a, c, e, d, g, k, f.

3. Copy the following as a specimen of your writing:

"O masters, if I were disposed to stir  
Your hearts and minds to mutiny and rage,  
I should do Brutus wrong and Cassius wrong,  
Who, you all know, are honorable men."

4. Briefly state the successive stages (order) you would observe when teaching an ordinary 'writing lesson.'

ARITHMETIC—METHODS.

Examiner—J. DEARNESS.

NOTE.—Four questions constitute a full paper.

1. (a) What is implied in 'knowing a number?' Illustrate by stating what the pupil should know about the number 7 before he can be said to have thoroughly learned it?

(b) Suppose the number 6 taught, detail the steps to be taken to teach the number 7.

2. (a) State concisely the method of teaching you would pursue to secure rapid and accurate addition.

(b) You take charge of pupils whom you find prompt and accurate in the 'endings' in their addition, but who make errors in the 'tens.' Give drill tables to correct the defect, and show how you would use them.

3. Add 8 lbs. 3 oz., 13 oz and 5 lbs.; add 11 twelfths and 11 sixteenths. Show clearly the parallelism in the two operations. (In b retain throughout the form in which the fractions are here given.)

4. Divide 2 ft. 5 in. by 9 inches; divide  $\frac{1}{2}$  by  $\frac{1}{3}$ .

Show step by step the parallelism in the two processes, and thence deduce the rule: To divide by a fraction, or invert it and proceed as in multiplication.

5. Reduce 17d. to the fraction of 23d. State how you would instruct a pupil who gives as his answer  $\frac{17}{23}$ , and tells you in explanation that he writes the term immediately after 'of' for the denominator, and knows no other reason.

6. Write notes of a lesson on one of the following:

(a) What multiplier of the rate per cent will produce the rate per dozen?

(b) The difference between true and commercial discount.

(c) Ratio.

(d) Equation of payments.

DRAWING.

Examiner—J. A. McLELLAN, LL.D.

1. *Constructive Drawing.* Use instruments if necessary.

Draw elevation and plan of the following:

(a) A cubic block of stone of 1 inch side.

(b) A hollow prism 2 inches in height, having a square base of 1 inch side, and walls  $\frac{1}{8}$  inch thick.

(c) A vertical section (cut through the centre longitudinally) of a piece of rubber tubing, 2 inches long and  $\frac{3}{8}$  inch in diameter, outside measurement—the rubber is  $\frac{1}{8}$  inch thick.

2. *Scientific Perspective.*

Height of spectator, 6 ft. Distance, 12 ft. Scale,  $\frac{1}{4}$  inch to one foot.

N. B.—The problems are to be worked on *one* perspective diagram.

Place in perspective the following:

(a) A transparent prism 4 ft. high, having a square base of 2 ft. side, standing upright on the ground 5 feet to the left of the spectator, its front face coinciding with the picture plane.

(b) A cubic block of marble 2 ft. side, standing on the ground directly in front of the spectator, its front face coinciding with the picture plane.

(c) A cross 4 ft. high, with shaft 1 ft. square, and arms 1 ft. below the top of the shaft; each arm projects horizontally 1 ft.; the cross stands upright on the ground, with its front face coinciding with the picture plane—the nearest corner of the shaft below the arms is 4 ft. to the right of the spectator.

3. *Practical Geometry.* No written explanation required. *Show construction line.*

(a) Construct an oblong of sides 2 and 4 inches, the longer sides to be horizontal.

(b) Divide the upper horizontal side into 7 equal parts.

(c) Produce the lower horizontal side to the right about  $1\frac{1}{2}$  inches, and trisect the right angle thus formed.

4. *Free-hand Perspective.* No instruments to be used except the pencil.

Draw the following:

(a) A rectangular block of wood, 3x3x1 inches, is to be cut into cubes of 1 inch side. Show all the edges of each cube.

(b) A cylinder 2 inches long and 1 inch in diameter, is in an upright position, with its base below level of the eye.

(c) An open oblong box, dimensions at pleasure, show two vertical faces, and the lid in a vertical position.

ALGEBRA.

Examiner—J. A. McLELLAN, LL.D.

1. Show how you would make clear the true meaning of 'co-efficient.' Examine this illustration: As 6 apples and 4 apples are ten apples, so  $6a + 4a = 10a$ .

2. Illustrate clearly, as to a class, the facts:

(1)  $-a \times b = -ab$ . (2)  $-b \times (-a) = ab$ .

3. Give notes of lesson on resolving into factors the following type-questions.

(1)  $6x^2 - 13xy + 6y^2$

(2)  $x^4 + 4y^4$

(3)  $a(b-c)^2 + b(c-a)^2 + c(a-b)^2$

(4)  $px^2 - (p+q)x^2 + (p+q)x - q$ .

4. Outline a first lesson in equations.

5. Teach a lesson on finding the relation connecting  $a$ ,  $b$ ,  $c$ , when  $ax^2 + bx + c$  is a complete square.

Apply this to find the relation among the constants when  $a^2x^2 + bx + cd + d^2$  is a square.

## Examination Papers.

### HIGH SCHOOL ENTRANCE.

JULY, 1885.

#### ENGLISH LITERATURE.

Examiner—JOHN SEATH, B.A.

NOTE.—100 marks constitute a full paper. A maximum of 15 marks may also be allowed for composition, and of 5 marks for writing and neatness.

#### ONTARIO READERS.

1. God bless her! wheresoe'er the breeze  
Her snowy wing shall fan,  
Aside the frozen Hebrides,  
Or sultry Hindostan!  
Where'er in mart or in the main,  
With peaceful flag unfurled,  
She helps to wind the silken chain  
Of commerce round the world!

Speed on the ship! but let her bear  
No merchandise of sin,  
No groaning cargo of despair  
Her roomy hold within;  
No Lethæan drug for Eastern lands,  
Nor poison-draught for ours;  
But honest fruits of toiling hands  
And Nature's sun and showers!

- (a) What is meant by calling the poem to which these stanzas belong 'A Song of Labor'?
- (b) Explain 'snowy wings,' 'shall fan,' and 'aside.'
- (c) Why does the poet mention 'the frozen Hebrides' and 'sultry Hindostan,' and 'mart,' and 'main'?
- (d) Distinguish 'mart' and 'market,' and 'main' and 'sea.'
- (e) What is meant by calling the *flag* 'peaceful'?
- (f) What is 'the chain of commerce'? Why is it called 'silken,' and how can the ship help to wind it?

(g) How is l. 10 connected in sense with what follows?

(h) Explain the meaning of each of the following expressions, bringing out the full force of the italicized words: 'speed on the ship!' 'groaning cargo of despair,' 'Lethæan drug,' 'poison-draught,' 'honest fruits.'

(i) What synonym does Whittier use in the poem for 'Eastern lands'? How does he explain in the next stanza, ll. 15-16?

(j) Name the emphatic words in ll. 1, 3, 4, 9, and 15, and show where the pauses should be made in ll. 5-9. What feelings should we express in reading these stanzas?

(k) What lessons for our guidance in life may we learn from 'The Shipbuilders'?

2. There was a frankness, in my Uncle Toby—not the effect of familiarity, but the cause of it—which let you at once into his soul, and showed you the goodness of his nature. To this there was something in his looks, and voice, and manner superadded, which continually beckoned to the unfortunate to come and take shelter under him; so that, before my Uncle Toby had half finished the kind offers he was making to the father, the son had insensibly pressed up close to his knees, and had taken hold of the breast of his coat, and was pulling it towards him. The blood and spirits of Le Fevre, which were waxing cold and

slow within him, and were retreating to their last citadel, the heart, rallied back! The film forsook his eyes for a moment; he looked up wistfully in my Uncle Toby's face, then cast a look upon his boy. And that ligament, fine as it was, was never broken!

Nature instantly ebbed again—the film returned to its place—the pulse fluttered—stopped—went on—throbbed—stopped again—moved—stopped. Shall I go on?—No!

(a) Give for each of the following a meaning which may be put for it in the foregoing passage: 'frankness,' 'not the effect of familiarity, but the cause of it,' 'let you at once into his soul,' 'superadded,' 'beckoned to the unfortunate to come and take shelter under him,' 'wistfully,' 'waxing,' 'nature instantly ebbed again.' [In answer to this question the candidate should write down simply the expressions he proposes to substitute, without making any further explanation.]

(b) Explain the use in the third sentence of 'were retreating,' 'last citadel,' and 'rallied back,' in reference to blood and spirits.

(c) What did the father and the son mean by acting as they did?

(d) Explain the meaning of 'That ligament, fine as it was, was never broken.'

(e) Account for the punctuation of the sentence beginning with 'Nature' and ending with 'stopped.' Distinguish the meanings of 'fluttered,' 'throbbed,' and 'moved.'

(f) Why does Sterne answer his question thus?

3. Quote from the lessons you have memorized, a passage containing one or more noble thoughts.

4. Reproduce in prose "The Incident at Ratisbon."

#### ROYAL READERS.

1. O'er fell and fountain sheen,  
O'er moor and mountain green,  
O'er the red streamer that heralds the day,  
Over the cloudlet dim,  
Over the rainbow's rim,  
Musical cherub, soar, singing away!  
Then when the gloaming comes,  
Low in the heather blooms,  
Sweet will thy welcome and bed of love be!  
Emblem of happiness,  
Blest is thy dwelling-place—  
O to abide in the desert with thee!

(a) Under what circumstances in the poem to which this stanza belongs supposed to be written?

(b) Explain 'fell,' 'sheen,' 'heralds,' 'away,' and 'gloaming.'

(c) What is the 'red streamer,' and why is it called a 'streamer'?

(d) Distinguish the meanings of 'cloud' and 'cloudlet.' Why does the poet mention the 'dim' cloudlet?

(e) Account for the order of the phrases in ll. 1-5.

(f) Show that 'cherub' and 'soar' are suitable words to use here.

(g) With what is l. 8 connected in sense? Why does the poet mention the 'blooms'?

(h) Show that the skylark is an 'emblem of happiness.'

(i) What does the poet mean by the wish expressed in l. 12?

(j) Name the emphatic words in ll. 1-5, and show where the pauses should be made in ll. 7-12. What feelings should we express in reading this stanza?

2. A tremendous storm gathered from the west, and broke in thunder and rain and hail on the field of battle; the sky was darkened, and the horror was increased by the hoarse cries of crows and ravens, which fluttered before the storm, and struck terror into the hearts of the Italian bowmen, who were unaccustomed to these northern tempests. And when at last the sky had cleared, and they prepared their crossbows to shoot, the strings had been so wet by the rain that the men could not draw them. By this time the evening sun streamed out in full splendor over the black clouds of the western sky—right in their faces; and at the same moment the English archers, who had kept their bows in cases during the storm, and so had their strings dry, let fly their arrows so fast and thick that those who were present could only compare it to snow or sleet. Through and through the heads, and necks and hands of the Genoese bowmen the arrows pierced. Unable to stand it, they turned and fled; and from that moment the panic and confusion were so great that the day was lost.

(a) Give for each of the following a meaning which may be put for it in the foregoing passage: 'A tremendous storm gathered from the west,' 'the horror was increased,' 'struck terror into the hearts of the Italian bowmen,' 'when at last the sky had cleared,' 'the evening sun streamed out in full splendor,' 'unable to stand it,' 'the day was lost.' [In answer to this question the candidate should write down simply the expressions he proposes to substitute, without making any further explanation.]

(b) Under what circumstances did the events narrated here take place?

(c) Distinguish 'fluttered' and 'flew,' and 'panic' and 'fear.'

(d) 'Could only compare it.' What is 'it,' and how did it resemble 'snow or sleet'?

(e) Why are 'through' and 'and' repeated in the fourth sentence?

(f) What is the subject of this paragraph?

3. Quote from the lessons you have memorized a passage containing one or more noble thoughts.

4. Reproduce in prose "The Soldier's Dream."

THE literary tributes to the genius of Edgar Allan Poe, which were delivered on the occasion of the unveiling of the Actors' Monument to that poet, in the Metropolitan Museum of Art, on Monday, May 4, 1885, are to be published. The pamphlet will contain the full text of the introductory address by Hon. Algernon S. Sullivan; the speech presenting the monument to the museum by Edwin Booth; the oration entitled "The mission and the errors of genius," by William R. Alger, and the poem by William Winter, read by the author on that day. The book will be handsomely printed by Theodore L. De Vinne & Co., 63 Murray Street.

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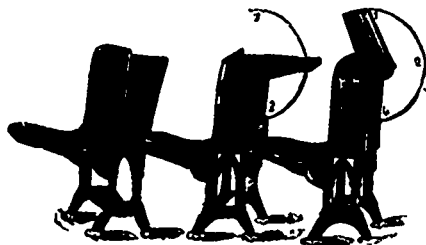
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We would especially recommend the Half Roan or Full Sheep Bindings.

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