

THE CANADA
EDUCATIONAL MONTHLY
AND SCHOOL MAGAZINE.

AUGUST-SEPTEMBER, 1896.

EDUCATION AND SOCIOLOGY.*

IN these days there have come to be so many ways of looking at things, that one has to be careful in making his selection of a direction in which to look, and this possibility of bewilderment is perhaps becoming as imminent in our educational investigations as in any other investigations.

The teacher, in his novitiate, when he thinks to deal with the being of the child as a unit, finds no difficulty in laying down a simple basis for his operations in school work. The beginning and end of school work is the improvement of the child's mind, the storing up of knowledge, the furnishing and furnishing of the memory; and the method which secures this, along the lines of the least possible resistance, is the only true method. Is there anything more simple as a science than this, is there anything in any art so easy to get at as such a pedagogic?

Even when there comes to the young teacher the revelation of the trinity in himself, and in each of his pupils, when he becomes convinced of the wider scope his pedagogy must take, he is still able to circumscribe for himself a simple basis for his professional operations, for his practical

investigations of child-nature. The body, the mind and the *ego*, and their inter-relationships have been the theme of all educationists; a simple theme in itself, and, as the young teacher used to think, one easy to be understood as a safe guidance in school work. But is it not a fact that so widely—I was almost going to say so wildly—have we continued to discuss this same trinity and its relationships, that our teachers are beginning to beseech us to simplify rather than amplify our pedagogic disquisitions? In a word, the query that stares us in the face at a convention such as this is to be found in the cry of the young teacher: Has the science of education in these later times come to be the endless chain of the seer—is there any limit to the sphere of its theories—are we ever to find rest for the soles of our feet?

The discussion which the preceding papers are likely to provoke, brings to my mind an article I once wrote, in which an endeavor was made to strike an analogy between society as an organism and the tripartite being of the child. The steam engine, taken as an exponent of the manufacturing arts and physical comfort-promoters of the times, indicates in its effects the marvellous physical development of the world, just as the printing press

* An address given at the late Buffalo Convention, by Dr. J. M. Harper, of Quebec.

may be taken as an exponent of intellectual progress, or just as the Christian religion may be considered as the highest type of the moral forces that are guiding mankind towards a higher ground of right-doing. As the pupil has to be subjected to his three drills—body-drill, mind-drill and soul-drill—in order to secure for him an even development of his whole being, so has the world, or society, been subjected to three great social forces, or processes, to bring about its nineteenth century development. In this sense God stands as the first of schoolmasters.

Education means the fullest development of the whole being of man. As a branch science of Sociology, the *scientia scientiarum*, its history may be likened to the history of science itself. Science had its birth in the investigation of the physical or the fixing of a Cosmology, when men surprised to find that a fish had weight in water as out of it, began to run away from a faith-reading of the spheres; and education as an *ology* had its beginnings in the mere physical arrangements by means of which the old pedagogue was said to run a tidy school with a moderating use of the thong. But refusing to stop short in its identifications of natural law in the physical constitution of things, while tabulating them in the sub-sciences of physics, chemistry, geology, astronomy, science saw man himself and his environment affected by the forces of heat, light and electricity, and finding in these the evolvers from a lower to a higher condition of life, from the jelly-fish to the kings of men, laid the foundation lines of a new branch of science and called it Biology: and so in the same way, education, having tarried long near the outs and ins of empiric methods, came to discern its foundation lines in the "new education," in the psychology that was ready to father the

true pedagogy, and took to identifying the natural laws that affect the mind on its way from a lower to a higher activity. With Cosmology as a classifying knowledge of the world in its physical aspects, and with Biology as a knowledge of the laws of nature found in the activities of its vital order, science had to take a further step in advance when it came to see that the present was but a developed past, or an undeveloped future, when it came to detect the laws within us and without us, but not of us, that are said to work for righteousness; and that step, it is needless to say, was the movement in favor of the "new philosophy" that fathers the science of Sociology.

In these three great families of sub-sciences, Cosmology, Biology, and Sociology, we have the right hand terms of a second striking analogy between the developing stages of the world's knowledge, and the developing stages of the sub-science of education. And as Sociology may be looked upon as the crowning glory of all science, in which the function of the individual is identified as the issue of a natural law, co-ordinating with the other social energies in the environment, so may the moral value of the individual be considered the most seriously important of the problems the educationist has ever been called upon to consider. Sociology is the science of the sciences, including Cosmology and Biology, just as character-building includes physical culture and mind development. The close inter-relationship is undeniable in both cases. A sound mind in a sound body is a necessary part of moral responsibility. The three go hand in hand. *Mens sana in corpore sano* is a good enough adage to force us to keep always in view the necessity for physical culture in school, be it vocal drill or calisthenics. And as I have another adage, with a reform

twinge about it, to guide me in the right while working for an improved mental activity in the young, namely, "It is not that which goeth into the child's mind that educates, but the manner of its coming out," so have I, while seeking to raise the standard of school morals, urged upon all, "To follow the argument (that is the right of it) wherever it will lead." These three adages I would inscribe on every teacher's heart and soul. They embody the all and the be-all of education. A great principle in each, they are the three greatest of all principles ever laid down in the hearing of teachers. Repeat them to yourselves, repeat them to others, repeat them everywhere, until you feel as if you were guilty of mortal sin in not having at work the best of plans, invented or borrowed, to mature through school-work the value of the individual, physically, intellectually and morally.

It is with the moral aspect of education that I am personally most seriously engrossed at the present. I have been doing my best to introduce into the schools down our way a series of school exercises, or drills, that have for their object an improved physical and intellectual development among the children, and it is my intention, with the co-operation of the teachers in my inspectorate, to introduce this coming year some definite processes for improvement in applied school-ethics. There is not a boy or girl in our schools who has not to learn the Ten Commandments and the precepts of the Sermon on the Mount. Our schools are neither separate, sectarian, nor godless. They are public schools in which the Bible is read and studied as the best of all moral codes. Hence our boys and girls are expected to learn off by heart large portions of the sacred volume. They are expected to know the Ten Commandments thoroughly and the prominent precepts of the Christian religion as well.

And yet I do not know that the standard of our morality is any higher than it is elsewhere. Down our way, just as over your way, we have men, who have been to school, who worship the mammon of unrighteousness just as sedulously as their forefathers worshipped the only living and true God, who bow down in their whole being before the idols of some palatial way of living, who swear like troopers, who worry some poor unfortunate creditor of theirs to the death, who joke over the sacredness of the marriage vow, who take advantage of their neighbour every time, and laugh over their own smartness in doing so, who daily utter falsehoods more hideous than those of Ananias or Baron Munchausen, and who are as full of jealousies and all manner of unsavoury prejudices as a neglected egg is full of noisomeness. They know that Christ said "An eye for an eye" ought to have no place in a civilized world, and yet "Tit for tat" is one of the first principles of their lives. They know that the key-note of Christ's message was and is, "Love your enemies," and yet they continue to be better haters than Philip II. or Bluebeard. Nor are these people tabooed by society. They are respectable people. They are invited out everywhere. The Governor-General complacently receives them. They are not moral by any means. Indeed, they make no pretensions to religion, or even a mediocre morality, beyond going to church on Sunday, or sending a female proxy. What does it matter to them whether a man's soul is nasty or nice, as long as its outward adhesion to the respectabilities of society is all that society demands? No, they are not moral, though they have been to school, but they are intelligent. They are heirs to wealth through birth or marriage, or they have succeeded in their tradings. No, they are not all politicians, though

many of them are possessed of even less than a moiety of the morals required for that professional way of living. They are not even the heathen at home. They have been to school. They have had a moral training in school, and now all that we can say of them is that they are sociological forces at play with other sociological forces. Whether for good or bad, we know each has its value; and it is for us as educationists to find out what that value is in order that we may put some estimate on the moral training given to them while at school, to find out how it works for good or bad, and how it may be revised or revived, how it may be converted into a means toward an end, the end being the enhancing of the value of the individual in the economy of nature. This enhancing of values is the legitimate work of education, and applied school ethics is the force that will bring about the enhancement. In a word as far as education has to do with sociology as one of its sub-sciences, its work is to define the maximum value of the individual, and to formulate and foster methods that will raise the citizen to the highest ethical standard of communal worth.

I do not think that the individual as a force co-ordinating with other social forces can ever work only for good. Sociology teaches us that, of necessity, that is not the way of the world. Good and evil are necessary to the sociological order of things, the world assimilating the one and excreting the other. The maximum value of the individual is therefore variable. There is no mathematical certainty about it. And this arises as much from the within as the without of the man. As a creature of circumstances, with himself as one of them, his function is not always at its fullest tension for good, or for evil? A man is neither all bad, nor can be all good. The conscience grows by ab-

sorption, and so does the tree; but a maple is not a beech, nor is a birch an oak. There is within every living organism an individualizing force, a force within us and not of us, that makes for righteousness, that makes for good or evil, for growth or decay, for beauty or rottenness, in all that we see around us; and we teachers and educationists are ever longing to lay hands on this nucleotic force, eager to fashion in our own way this fashioner of fate, notwithstanding the lion in the way. Which came first, the egg or the bird? Answer me, and I will tell you which came first, man or his environment. And when we see society saturated with so many false beliefs, when we see a false coin examined so scrupulously and an unworthy opinion allowed to go scot free on its way of evil, when we see the lesser logic hurrahed over, while the ground-work of the truth of things is only listlessly thought of, the task of discovering the general solvent of ethics becomes the task of the alchemist when science was in its babyhood.

Is it a natural law that men for the most part love the things they ought to hate? Is the doing of things we ought not to do and the leaving undone things we ought to have done, a fixed decree necessary for the safety of society? Is it a sociological principle that people should so seldom make the most of their mind and moral energies? Is there none good, no, not one, and why? Does wrongdoing always hurt some one? Does right-doing ever hurt any one? Does the leaven of good leaven more than the leaven of evil? What is moral force? Is there a conservation of moral energy as there is a conservation of physical energy? What is a belief? Is it a cause, or an effect? What is a dogma? Is it a product, or a creator? What is a motive? Is it primary, or derived? These are problems, socio-

logical problems, which the "new education" has to investigate with fear and trembling.

Why is that girl of a pouting temperament? Have you seen her mother? Why is that boy so stupid or evil-disposed? Have you seen his father? Why is this school worse to manage than another? Have you any knowledge of the community? Have you seen the homes of your pupils? Have you met the fathers at church and market? The law of heredity lurks in every one of these queries, and the teacher who knows not how to come into close quarters with that law, to wrestle with it as part and parcel of the law within, working in the individual for good and evil, has not yet learned the alphabet of his calling, knows nothing of education as a branch of sociology. As the whole

duty of man is to love one another, so the whole duty of the teacher is to enhance the value of the individual, with all the elements of the environment in hand during the process of school training; in other words to train up the child, by example and precept, to lead a clean life.

And let us be careful to know this which John Tyndall has said in the true spirit of the truth-seeker: "Facts rather than dogmas have been the ministers of human development, hunger and thirst, heat and cold, pleasure and pain, fervour, sympathy, shame, pride, love, hate, terror, awe. Such were the forces whose interaction and adjustment throughout an unmeasureable past, wove the triplex web of man's physical, intellectual and moral nature, and such are the forces that will be effectual to the end."

A PLEA FOR A BETTER SCHEME OF POLITICS.

BY OCHILTREE R^dACDONALD.

CAN an arrangement not be come to whereby the National Policy can be lifted out of the arena of political strife and accepted by all political creeds as a fixed fact? The National Policy of the British people—Free Trade—is not in the arena of practical politics. It is accepted as a fixed fact, and the energies of the governing parties are devoted to civil reforms and internal economies. Vast reforms of a civil nature are waiting in Canada; but the obstruction of a forlorn hope prevents our legislators from attempting them. The "effort for Free Trade" is a most disintegrating element in our midst, keeping people irresolute, suspending a pall of uncertainty over the trade industries and prospects of this great nation; always suggesting that

in some moment of weakness, originating in some time of depression or dissension in the Conservative party, Canada may embrace it, wrestle with the giant of free competition and fall into desperate difficulties. The Liberal party which will accept the National Policy as a fixed fact, lifts it out of the arena of political strife, consolidates confederation, strengthens the foundations of Canadian prosperity, and earns the everlasting eulogiums of a whole empire. From that hour will start these internal reforms and that united national sentiment for which all thoughtful men are waiting, and Canada will become a great secular agency for the distribution of Christianizing influences in both North America and the Orient. I have resided long in England, and have given

time and study to the condition of that great country. I would like to see Canada strong enough to stand as firmly without Protection as England does with Free Trade. And when Canada has had as much and as long Protection as Britain once had she could so stand. But as surely as the grandeur of Eng-

land only took on its dazzling lustre when the national mind was relieved from the uneasiness and danger of a fiscal revolution, so surely will Canada remain an incomplete confederation as long as the people are confronted with the possibility of a fiscal change of the drastic nature propounded by a well-known political party.

SHAKSPERE AND HIS PREDECESSORS*.

THIS is the latest contribution to the series of University Extension Manuals published by Mr. Murray. Although primarily designed to help the Extension Movement by providing the students with text-books for study and reference in connection with the authorized courses of lectures, these volumes ought also to appeal to a wide circle of general readers. Mr. Boas's book is indeed more interesting than a wilderness of second-rate novels. He has succeeded in combining thoroughness with attractiveness. "Shakspere and his Predecessors" is crowded with facts, yet it is never dry. It is full of a manly appreciation of the greatest of poets, yet is happily free from gush and meaningless eulogy. We confess we were alarmed at the sight of another addition to the huge mass of Shaksperean literature, and doubted that Mr. Boas would be able to justify such an addition. But after reading "Shakspere and his Predecessors," the justification seemed fairly obvious. First, the scheme of the book is original; and secondly, its treatment convinces the most deeply prejudiced opponent of any further book-making on Shakspere that there is always room for a

simple and clearly expressed account of the man who was

"A Cæsar. When comes such another?"

There is a disagreeable pompousness about the attitude towards Shakspere, which Matthew Arnold summed up in the line, "Others abide our question, thou art free." An unquestioning idolatry of the poet is as absurd on the one hand as the eternal questioning of his motives in the minutest details, characteristic of some German critics, is on the other. It is perhaps unnecessary to say that those who want to gain a deep and true knowledge of the character of Shakspere's genius will never depend on the judgment of another. They will not attach too much importance to conjectures about his life. But as it is impossible for anyone to read the plays and sonnets carefully and intelligently without a host of wonders and speculations arising in his mind, we think such books as Mr. Boas's, which give a substance to those vague and undefined thoughts, serve a useful purpose even to the people intimately acquainted with the poet's work, while the student's desire for such acquaintance will be whetted, and he, perhaps, guided in the way to make it.

Having settled for our own satisfaction, and that of our readers, that criticism of Shakspere need not be

*Shakspere and His Predecessors. By F. S. Boas. (London: John Murray. 1896.)

impertinent nor futile, and that the greater a poet is the more he "abides our question," let us go on to consider the principle on which Mr. Boas has built up his book. In his preface he says :

"What I have here aimed at is to discuss Shakspeare's works in relation to their sources, to throw light on their technique and general import, and to bring out some of their points of contact with the literature of their own and earlier times. Hence, in the opening chapters, I have sketched the rise of the English drama, and have briefly indicated Shakspeare's bond of kinship, not only with his immediate predecessors, but with the mediæval playwrights. And throughout the volume I have given greater prominence than has been usual to those features in his works which link them to the pre-Renaissance period."

Fortunately, for the reader, Mr. Boas has been better than his word. He has not insisted tiresomely on the connection between Shakspeare's plays and the mediæval drama which, after all, was very slight, and nowhere has he stamped himself as the slave of any particular theory. The theory of his preface is bettered by his practice in the book itself. The early chapters enumerate briefly and clearly the most striking features of the rise of drama in England. Miracle plays and moralities, the classical comedies after Plautus, the tragedies with "stately speeches and well-sounding phrases, climbing to the height of Seneca his style," all these are passed in review. Of the influence of the moralities Mr. Boas says :

"By this time (the sixteenth century) the Miracle Cycles and the Moralities were a mediæval survival amidst the surroundings of the Renaissance. By their very nature they were wanting in flexibility and power of adaptation to a novel environment ; their decay was inevitable. But they

had done an all-important work. They had kept the theatre alive through centuries whose instinct was largely hostile to it. They had preserved and popularized the knowledge of stage conventions and technique. They had identified the drama with the national life and had ensured it against monopoly by a single class or school. They had based it on a moral foundation which, shaken by the tumultuous forces of the new age, was to be relaid deep and broad by the master-builder Shakspeare."

This allusion to Shakspeare's morality is developed later on into something of a theory. Mr. Boas takes the trouble to destroy the conjectures of a certain class of people, that Shakspeare led a very quiet and respectable life. To our mind it is impertinent to make a fuss about his practical attitude towards morality one way or the other. What is really important is his dramatic feeling about it. Although no one could accuse the "divine Will" of prudery, it is impossible not to notice that he never mixes vice and virtue in the perplexing fashion of other Elizabethans. In all the wide licence and variety of his forty plays, he never makes the forms of vice which most trouble and corrupt society triumphant. Mr. Boas does not give the prominence to this characteristic that Mr. Saintsbury did in "Elizabethan Literature," and his vague statement that the old religious plays had influence on the moral attitude of Shakspeare is hardly proved.

When Mr. Boas comes to the effect of the Renaissance on our dramatic literature, which was represented directly in the abortive attempt to introduce Senecan drama and indirectly in the spirit of Marlowe, in spite of his revolt against its models, he has much that is interesting to say. He shows how narrowly we escaped following slavishly where Italy led.

"What was to be gained by hazardous experiments in prose or verse, when here at hand were methods and forms of tested efficiency and immemorial prestige? It almost seemed as if native effort would be stifled by alien pressure, and that no more honourable portion was reserved for our literature than to become a series of lifeless imitations of imported models. But happily English genius rose insurgent and vindicated its claim to independent life and power. It is the struggle of the spontaneous, national instinct with external forces that forms one of the most striking aspects of Elizabethan literature."

In this chapter on Marlowe Mr. Boas shows great ability as a critic. A more generous, and yet far-sighted, appreciation of the man whose name, Charles Lamb declared, brought a fragrance with it, his most devoted admirer could not desire. The quotations from his plays scattered through the chapters would stir the dullest soul to desire better acquaintance with one of the mightiest of poets. Shakspeare himself has not surpassed, which is equivalent to saying that no other writer has equalled, the famous and wonderful passages in "Tamburlaine" and "Faustus," which ought to be familiar to every student of literature as examples of the force of language which could no further go.

Take this—

"Our souls, whose faculties can comprehend

The wondrous architecture of the world,
And measure every wandering planet's course,

Still climbing after knowledge infinite,
And ever moving as the restless spheres."

Or this—

"Hell hath no limits, nor is circumscribed

In one self place, for where we are is hell;

And where hell is there must we ever be.

And to conclude, when all the world dissolves,

And every creature shall be purified,
All places shall be hell that is not heaven."

And then Mr. Boas's eulogy will not seem strained.

"Christopher Marlowe is one of the most fascinating figures in our own or, indeed, in any literature. In the temple of fame the highest places are sacred to genius that has mounted securely to its meridian splendour, to Homer, Dante, Shakspeare. But seats only lower than these, and hallowed with, perhaps, richer offerings of human sympathy and love, are granted to genius dead ere its time, cut down in the freshness of its morning radiance. It is here that Marlowe is to be sought side by side with Shelley and Keats."

In drawing a contrast between Marlowe and Shakspeare, Mr. Boas rightly observes that *Hero and Leander* is incomparably superior to *Venus and Adonis*, and that in the uncompleted fragment of the "Dead Shepherd," the Renaissance spirit glows and leaps in every line. It is a matchless utterance of Elizabethan paganism.

Dealing next with the scanty facts and abundant fancies as to Shakspeare's life, Mr. Boas exercises a commendable restraint. He does not weary us with the numerous controversies and errors on the subject. He does but construct with a good deal of shrewdness and understanding a figure of Shakspeare which is not a mere scholarly dummy. Only when he touches the sonnets does he seem to us to neglect the *unum necessarium* and busy himself about all sorts of unnecessary things. He shows too great an anxiety about the identification of "Mr. W. H." with Lord Pembroke, of the "dark lady" with Miss Mary Fitton, and of the

"rival poet" with Chapman. He does not lay any emphasis on the fact which ought to be drummed into the heads of all young students that the settlement of these and all such questions is unimportant, because if they were settled they would not affect the poetical beauty and human interest of the sonnets.

The greater part of "Shakspeare and his Predecessors" is naturally devoted to a consideration of the plays. Here Mr. Boas escapes the two great errors into which many critics fall. The first, and perhaps the worst, is the adoption of the line that Shakspeare was a purely unconscious artist, that he produced his plays, as Mr. Saintsbury says in "Elizabethan Literature," like "an inspired idiot." The other error springs from a too great insistence on the consciousness and elaboration of his art. Mr. Boas sees the element of truth in the first error. . . . "After all, 'the play's the thing.' Critical knowledge is dearly bought at any sacrifice of pure and spontaneous delight in the creations of art. The secret of genius defies the most rigid analysis, and no study of antecedents and environment, no skilful classifications and chronologies

will ever make it clearer why Shakspeare was what he was, and not merely a Marlowe or a Greene. But Ben Jonson declares that 'a good poet's made as well as born.' It is this process of making through which even the inspired singer must pass that justifies the application of the critical method to the dramatist's writings."

Mr. Boas applies it by arranging the plays, as far as possible, in the order of their production, by noting their points of contact and contrast, and by endeavouring to interpret them as a progressive revelation of their author's genius. The interest and suggestiveness of studying Shakspeare's works in their natural sequence will hardly be denied. Mr. Boas does not attempt to dogmatise in presenting suitable lines for such a study. Here, as elsewhere, he is free from pedantry. But he does not resist the temptation of quoting pedants. "Kreyssig calls 'King Lear' 'the tragedy of the categorical imperative'" — a brain-baffling definition indeed! Taking into consideration the extraordinary difficulty of writing about Shakspeare, "Shakspeare and his Predecessors" is a genuine success.—*The Educational Review.*

MISUSE OF THE CLASSICS.

HON. BOYD WINCHESTER, LOUISVILLE, Ky.

"Boys learn but little here below, and learn that little ill." GLADSTONE.

UNFORTUNATELY, the power and beauty of the Classics are often destroyed for the pupil by the misuse of them simply as instruments of teaching. Were the study of the classics no more than a school-room drill, it might be difficult to show that some modern tongues could not be used with the same advantage. But

surely the tale of Troy divine has a higher use than to furnish to the Greek grammars painful lists of exceptions. And shall one plume himself over a single line in Virgil, showing more pride in the construction than the author in the composition of the whole book?

To say that the study and interpretation of the classics as a mere monument of language instead of as the

expression of art and genius have had a most disastrous effect on their vitality and influence, would be to state very imperfectly the truth of the case. Indeed, this misuse has led to all that is of essential importance, being subordinated and all that is of secondary interest being preposterously magnified. It has led to the substitution of grammatical and verbal commentary for the relation of a literary masterpiece to history, to philosophy, to æsthetics. In a word, it has led to a total misconception of the ends at which classical study should aim, as well as of its most appropriate instruments and methods.

"We teach and teach,
 Until like drumming pedagogues] we
 lose
 The thought that what we teach has
 higher ends
 Than being taught and learned."

That the duty of reading the classics as a drilled, dull lesson often produces a lasting distaste, there can be no doubt. In many cases it results in vacuity of intellect, disgust for study, and incapacity for mental enjoyment. Gibbon has recorded how "at the cost of many tears and some blood he acquired the rudiments of the Latin tongue." Gray, the poet, admits that he did not feel himself capable of enjoying the beauties of Virgil till released from the duty of reading it as a task.

It is related of one who, before coming to college, had read the *Æneid* through with great delight, that in preparing for an examination, he was "coached" by his tutor, who treated Virgil not as a great poet, but as a convenient instrument of instruction in the niceties of grammar. Under this guidance by

"One whose hand,
 Like the base Indian, threw a pearl away,
 Richer than all his tribe,"

the pupil gained his class-promotion, but lost forever his enjoyment of the world's great epic.

If the interpretation of classic literature is to effect what it is of power to effect; if, as an instrument of political instruction, it is to warn, to admonish, to guide; if, as an instrument of moral and æsthetic instruction, it is to exercise that influence on taste, on tone, on sentiment, on opinion, on character—on all, in short, which is susceptible of educational impression—then it must be properly and liberally pursued.

Bacon calls it the first distemper of learning when men study words. We may not be prepared to agree with this statement. But it must be admitted that a student under much of the prevailing methods in many schools may waste years in the fruitless labor of wearing out his dictionary, and yet die without catching a sound of the infinite melody of the many-voiced sea. When the thoughts of a great writer are in his hand, when the soul of a great people is mirrored before him, it must be regarded as nothing less than a waste of opportunity for the ordinary student to be laboring over the endless intricacies of accent and quantity, orthographical and syntactical problems. For the ordinary reader of the classics the object is that he may come in contact with the spirit of an age and people so colossal in almost all their features; that he may read in their own tongue the thoughts of their great poets, orators, and historians; that he may know something of and be inspired by the spirit of liberty, law, and republican freedom which is stamped upon so much of that age and people; that by contact with these great spirits his mind, like the face of the Hebrew prophet returning from the Holy Mount, will continue radiant with the lingering light of their inspiration.

How a student can derive much lasting benefit especially from the poetry of the classics, unless his imagination is continually stimulated,

passes our comprehension. It is far easier to understand how Keats, who knew no Greek, by the subtlety of a kindred poetic sense, filched some of its fairest flowers from old Parnassus. He who forgets that language is but the sign and vehicle of thought, and, while studying the word, knows little of the sentiment; who learns the measure, the garb, and fashion of ancient song, without looking to its living soul or feeling its inspiration—"is not one whit better," says Prof. Sedgewick, "than a traveller in classic land, who sees its crumbling temples, and numbers with arithmetical precision their steps and pillars, but thinks not of their beauty, their design, or the living sculpture on their walls; or who counts the stones in the Appian Way, instead of gazing on the monuments of the eternal city."

The beauties of a great poet would be a far poorer thing than they are, if they only impressed us through a knowledge of the technicalities of his art. The poet needed those technicalities; they are not necessary to us. They are essential for the criticism of a poem, but not for enjoying it. For this, all that is wanting is a sufficient familiarity with the language, for its meaning to reach us without any sense of effort, and clothed with the associations on which the poet counted for producing his effect. Whoever has this familiarity, can have as keen a relish of the music of Catullus and Ovid as of Gray, or Burns, or Shelley, though he know not the metrical rules of a common Sapphic or Alcaic.

The value of grammatical, philological or any other kind of instruction is not hereby intended to be depreciated, much less to be denied. "To every thing there is a season and a time to every purpose." It is not in season for a teacher, while pretending to study with a class a great poem like *De Rerum Natura* or the *Æneid*, to

"live laborious days in the detection of an anapest in the wrong place or in the restoration of a dative case; or glory in the ability to

"Chase

A panting syllable through time and space,
Start it at home, and hunt it in the dark,
To Gaul, to Greece, and into Noah's ark."

Let us have the most thorough and the most exact scholarship possible; but if such scholarship be made an end to itself, it may prove a decided evil to him who makes it an end to itself—for his own spiritual and intellectual life is more or less subordinated to it, and he is in danger of becoming desiccated into a Doctor Dryasdust. His head may be made a cockloft for storing away the trumpery of barren knowledge, painfully learned, and yet he may have an unkindled soul and uninstructed mind. "Is not the life more than the meat, and the body more than the raiment?" Without an understanding heart, a sympathetic appropriation and assimilation, the student of the classics is liable to become a mere Gradgrind, who, like his prototype, Thomas, the ironmonger in Dickens' novel of "Hard Times," is disposed even to disparage the subtler metal of the spirit with all its quickening power. With such an one the literature of the classics is nothing; its only value consists in its furnishing material for various kinds of drill which deal with things quite apart from whatever constitutes the power of any work of genius.

We cannot afford to give up the classics as both a means and an end of education. We need their high ideals to counteract the depressing tendency of our materialistic civilization; a tendency which moved Wordsworth so deeply when he cried out:

"The world is too much with us; soon and
late
Getting and spending, we lay waste our
powers,
We have given our hearts away, a sordid
boon."

Let the instruction of the classics be invigorated and enlightened and stimulated by higher, more generous and intellectual forces. Let the instruction be less of a dull, mechanical routine of comparative philology and general grammar. Let us smooth difficulties, minimize technicalities, and abandon superfine niceties and details. Let it be removed somewhat from the region of mere utilitarian appliances and dull, useless pedantry, and more into the sphere of kindred thought, imagination, and taste. Let the student be led into a more sympathetic comprehension of the priceless beauty, loveliness and dignity of those antique masters; of the grace, power, and plenitude of the structures they wrought; and of their close and deep relation with human nature and human affairs. Then the forms of these masters will not stand before the student, heroic it is true, but heroes without blood and shadowy, objects of worship in which there is more of tradition than of devotion; kept on archaic shelves, not cherished and quoted, their notes rousing the mind and feelings to no movement, coming

like a "horn of elf-land faintly blowing" and meant for other ears; but will push their way towards the student through distractions and cares, and standing close beside him, speak to him with living voices not only pleasant, but also useful, and as contemporary with his ears as with the ears they first enraptured, converting "the letter which killeth into the spirit which maketh alive."

A mere polyglot familiarity with the classics tends to makethe thoughts thin and shallow, and so far from in itself carrying us to vital knowledge, needs a compensating force to prevent its carrying us away from it. But when not taught in a wooden and pedantic manner, but with a real reference to the literature which they enshrine; read as the works of human beings on matters of human interest and not as many illustrations of grammatical rules and critical canons—then they may be transformed from a dull, mechanical discipline into a valuable and formative knowledge, imbibing something of the true spirit of the ancient thought and civilization.
—*Education.*

THE BETTER SELF.

IT is ever felt that the pupil may go over a course of study and come out injured instead of benefited. It is sometimes a matter of remark, that the best scholar is the worst one, morally measured. In Yale College it was proposed some years ago to make moral character an element to be considered in the distribution of rewards; this, while much discussed, was not done, however. The occasion of it was a young man who carried off the highest honors and yet was known to be thoroughly bad. There were those who declared his

lower self had expanded with his intellectual self.

Is not the difficulty that troubles all who employ teachers this—to find those who can expand the intellect and the moral nature also? There are some who produce a desire in their pupils to be good, but are very unsuccessful in carrying them forward in arithmetic, geography, history, etc.; there are those who obtain scholarship and have great pride in their skill whose pupils are ready to lie and to trample on the rights of their fellows at every opportunity. As a

matter of fact, parents and school officials overlook the neglect to develop the character if the pupils have made proficiency in their studies. This may seem doubtful, but teachers are well aware of it. It is the old story; the "smart fellow" everywhere is popularly applauded.

The teachers of to-day, with few exceptions, are merely the advance guard of a nobler army that will in the future succeed them. As the years go by, there is a closer and closer relation seen between education and religion; the two great questions, the two great themes are education and religion. There will come a time when they will be merged, undoubtedly. The world feels that it is not ignorance it suffers from so much as from wickedness; the "coming teacher" is one who will address himself to a development of the "better self." The keynote of Christianity is that it is possible for a "new man" to be developed in each and all of the human race. And the kind of teacher the world wants in the schoolroom to-day is one who can influence the pupil to come under the reign of his better self.

Literature deals with this battle between the lower and the higher—that is, all really great literature. Take Othello, for example; we could not sympathize with this murderer as we do if we did not feel he had a noble nature to start with; and the interest is to see him struggle not to let his lower and baser nature get the supremacy. We look on helpless, hoping at every moment he will see how he's played on by villainous Iago. And no one returns from the play without considering the problem, how can it be certain that man will be under the influence of his noblest nature? It is the problem of all Christianity. Other religions consider other questions; but Christianity puts this forward as the chief thing in life.

The schoolroom must be looked at as far more than a place for perpetual chanting of tables; it is a place for exercising and developing the better selves of the pupils. The secret of the kindergarten, missed by so many, is that a natural expression of the child is provided; his nature has a field for operation. In the ordinary school an artificial course of procedure is followed, and a pupil may follow it and the teacher not know whether he is morally good or bad. Brandt, the terrible Indian chief, who led the attack on Wyoming, was a graduate of Oxford; and it was said of him that in the preparatory school and college he gave no sign of the wicked nature that was in him. The popularity of the kindergarten is an expression of the instinct of parents who feel that the higher nature is encouraged to grow, and that this is as it ought to be.

It will be many years before religion and education will unite. It will not be effected by giving catechetical instruction in religion in the schools; that is proper, and no child should be without it. What is meant is that the school, like the church, should aim at a development of the better self. The skilful teacher is he who can do this. We may lay the blame where we will, on the superintendents, on the board of education, on the course of study, but the bottom defect is that teaching is carried on, and is accepted where the vital aim is not a development of the better self of the pupils. Stripped of all verbiage the New Education aims at the "new man." Christianity at its inception was the New Religion of its time, it was so for 500 years—it aimed at a "new man." Those who believe in the New Education strive to awaken profound interest in all created things—hence nature study. The Great Teacher set the example when he said, "Behold the lilies."

A school superintendent where 30 teachers were employed, labored unceasingly to increase the scholarship, holding examinations every month; prizes were offered and yet neither he nor his patrons were satisfied. His successor was a man of a different stamp. One of the teachers expressed it by saying, "He wants us to educate them into freedom." This is the idea Froebel has worked out; not only *into* freedom, but *under* freedom. A company of children drilled as soldiers are may keep the nature they enter school with, but will not take on a higher one. When Mr. Page sat before his class of normal pupils this subject came up and he proposed this question: What influences you to a desire to work for others? Many answers were given. One of that group said, "I had been to school without any impression being made, until one day, having been rude, the

teacher talked to me pleasantly and gravely about it being as much my duty to set an example of good breeding in the school as it was hers: she insisted I must think of others. It made an ineffaceable impression that has not passed away! I feel it yet." Mr. Page commented on the work of this teacher with unusual feeling and force.

It may be thought that the class of teachers here typified will not succeed in securing a foundation of knowledge; but this is a mistake. The better the world is the more does it want to know. It is Christianity that demands education. The teacher with right aims is one who obtains deep scholarship. The art of teaching is to carry the pupil from lower to higher lines of thought and action. Intellect and character must be united; not one, but both.—*The School Journal N. Y.*

THE USES OF FACTS AND FICTION IN THE EARLY EDUCATION OF THE YOUNG.*

AS my subject may seem at first sight a somewhat large one, I hasten to assure you that I do not intend to deal with it in its entirety. The uses of fact in education are so numerous and so varied that their complete treatment alone would require a whole course of pedagogy. It is plain, therefore, that this part of my subject can be dealt with, on the present occasion only in its general aspect. On the other hand—by which I mean whatever is not a reproduction of what actually is or has been—are comparatively so much less numerous and varied that I hope, in addition to speaking of their general nature and value, to

pass on to some of the details of their application to practice. My special aim will be to show that, even if the fiction be purely imaginative, it is quite unnecessary to exclude it from education, as Herbert Spencer and others, and Bain to some extent, practically do; and, more, that to do so is unsound in pedagogic principle, since this deprives the child of a natural and useful means of exercise. Herbert Spencer, as you know, though assuring us that he sets a high value on poetry and art and the æsthetic emotions, practically relegates the cultivation of them to the Greek Kalends. "When," he says, "the forces of Nature have been fully conquered to man's use; when the means of production have been brought to perfect-

* A paper read by Mr. H. Courthope Bowen, M.A., at the Meeting of the College of Preceptors, on the 18th March, 1896.

tion ; when labor has been economized to the highest degree ; when education has been so systematized that a preparation for the more essential activities may be made with comparative rapidity ; and when, consequently, there is a great increase of spare time ; then will the beautiful, both in art and Nature, rightly fill a large space in the minds of all"—an idea which is remarkably like Rousseau's, that if you give a child no education up to the age of twelve you will then find him able and eager to learn. Mr. Spencer's own views on development should have saved him from the mistake—if you sedulously neglect the exercise of any faculty, it will assuredly dwindle out of use. Dr. Bain would not have us ignore art and poetry ; but, when dealing with literature, he pushes the subject-matter into the background. Speaking of purely imaginative literature, he says : "This kind of imagination is to be viewed, in the first instance, as a source of pleasure, an ingredient in the satisfaction of life. In addition to our enjoyments gained from contact with realities, we crave for the contribution that comes from ideality. Now, ideality is a different thing for different ages : fairy-tales and extravagances for the young, the poetry of Milton for the old. There is nothing educative in the first instance ; we are not aiming at instruction, but drinking in emotion. The gratifying of children with the literature of imagination is a matter for the parent, as much as giving them country walks or holiday treats." Later on he adds : "When we come to fictions of a lofty order, as the work of the great poet, . . . we imbibe into our recollections the highest strokes of human genius. Here, then, fiction is an element in our education"—a statement which seems to me to give away the whole case. How far this education should be given in schools is a question, he

says, for consideration. But, surely, if this kind of literature is of such striking power as Dr. Bain describes it to be in the very same chapter from which I have quoted, schools cannot afford to ignore it ; they should enlist its service and turn it to educational use, and not leave it to the random attention of parents—noting, by the way, that, though instruction and education are closely related, they are not synonymous. In short, even as Dr. Bain puts it, the question evidently reduces itself to this—shall we use a child's spontaneous activities and natural delights as a means of education, or shall we push them aside and adopt other arbitrary, and mainly adult modes and means of exercise ? Shall we assign one department of material and mode of educational activity to the home and another distinct department to the school, or shall we strive to bring the home and the school into as close an organic union as possible ?

But, before proceeding further with the consideration of such questions, let me, for a brief space, describe what seems to me the psychological aspect of the case. Excuse me if I go into some rather elementary details. The mind, in the first instance, gets its material through the senses. When the mind becomes conscious of, and takes account of, what the senses present, it is said to have a presentation or sense-impression. When, besides being conscious of a sense-impression, or mass of sense-impressions, it interprets, and gives a definite meaning to, this state of consciousness and refers it to something outside itself, the mind is said to form a percept. As Professor Sully puts it, perception is mental activity employed about sense-impressions with a view to knowledge. It is evident that neither sense-impressions nor percepts can be accurate and perfect from the very beginning. There must be a gradual

growth in the general apprehensive power of the mind, in the working of the senses, in clearness of and discrimination between sense-impressions and in interpretation of them. For this there are needed prolonged experience, repetition, and power of retention. In short, a good percept is a growth, not a ready-made thing imposed by one mind on another. But the mind's activity is not restricted to the particular, the isolated and empirical. Through the combinations and permutations of its percepts, by means of abstraction, comparison, discrimination, classification, generalization, it moves forward to the formation of general notions or ideas of things and of their qualities. General ideas, or concepts as they are called, are not perfect at once; for a great number of us, many of them never become perfect at all; and from their very natures some of them are incapable of absolute accuracy. Their perfection depends upon the gradual perfecting of the processes of abstraction, comparison, etc., upon the perfection of the percepts out of which they rise, and upon a more and more enlightened experience, and a more and more accurate judgment. Concepts, too, are gradual growths; and the teacher's task is not to impose them ready-made on the mind of his pupil, but to stimulate, sustain, and direct him in improving their contents and the modes of activity by which they are formed. This he can only do by helping to provide a wider experience, and by encouraging his pupil's self-activity; not by discouraging and depreciating this activity by rejecting its results and substituting other ready-made results which are not the pupil's own, nor by prematurely demanding from his experience what his experience has not in it to give. Accuracy cannot be imposed by authority nor secured by compulsion and punishment. It is a growth, to be produced by

gradually inducing a clearer perception and deeper appreciation of its value. Premature indiscriminating insistence on it impedes or stops self-activity. If we can encourage and help the pupil to be progressively accurate up to, or nearly up to, the limits of his growing experience and knowledge, we shall, indeed, have no reason to be dissatisfied.

But, besides using its materials for the formation of general ideas, the mind uses them—its percepts and mental reproductions—for the construction of new mental pictures and combinations, and for the creation of ideals, that is, for imagination and idealization. In imagination—constructive imagination—the mind selects from the material already possessed or in process of acquisition such wholes or parts of wholes as it deems necessary for its purpose, and then combines these to produce the new result desired. The materials should be truly possessed and clearly visualized; there should be a distinct definite idea of the result to be produced; there should be sound judgment in selection, and knowledge of how to form the combination, together with experience of what is possible and harmonious in combination. It is hardly necessary to point out that the beginner cannot possess all, or any, of these qualifications in perfection. The materials will not be truly possessed and will be weakly visualized, and they will be too few or not very suitable; the resulting whole will lack definiteness: the judgment will be imperfect, and the knowledge and experience insufficient; while the rough models chosen to guide the construction will not always be the best for the purpose. In short, through lack of knowledge and experience, the child's imagination will be imperfect, often incongruous, sometimes impossible. Are we, therefore, to ignore his imagination or discour-

age it until all his means and modes are perfect; or should we recognize it, and, taking it with all its imperfections, seek gradually to improve it without undue checking and coercion? It is certain that we cannot improve it without exercising it; and it is certain that the exercise will not be truly effective unless it begins with the child, and where he is and as he is, and unless it moves forward at a pace suitable to the growth of his powers and the widening of his experience. When teaching a child to walk, the great thing is not merely to walk up and down in his presence, but to set *him* walking, and to seek gradually to improve *his* mode and manner. Our aim is not to get him from one chair to another, but to teach him how to use his limbs. And he can only begin in his own manner. So here, the main thing at first is to set the child imagining and to improve *that*. The actual resulting mental picture is of secondary importance in the earliest stages, and commonly its intrinsic value at best is either *nil* or very transient. We need not be impatient because it is often out of touch with actuality and at times impossible. After all, the angels of Botticelli and Fra Angelico are quite impossible as far as human experience goes; and so are "Paradise Lost," "The Ancient Mariner," More's "Utopia," "Pilgrim's Progress," and many another thing we could but ill spare.

Idealization is commonly defined as the formation of the highest conception of a thing. It is generalization; but, instead of aiming at bringing together all that is typical in the particulars examined, it seeks to combine only what is highest and best in them. By its very nature it transcends actuality, yet it is not out of touch with fact. If, when ideals of goodness, of beauty, of conduct have been formed, it should afterwards be

found that it is quite possible to attain to them, they would cease to be ideals in a true sense. Still higher above those heights would rise the true ideals—for ever unattainable, yet for ever drawing us towards them, and showing with their light the way our feet should climb. They take their rise in the experience of fact but pass through fact to a region beyond actuality. Yet they are none the less true, if rightly formed, merely because they cannot be completely realized. To aid his pupils in forming *ideas* of goodness, truth, beauty, and in transforming these into *ideals* of conduct, should be one of the chief aims of the teacher.

You will now, I think, see what, in my view, are some of the chief relations between fact and fiction. Unless the senses, which give the mind its first material, are exercised on realities, they cannot give the mind the sense-impressions which it needs. Unless observation—which is of supreme importance in the earlier stages, and, indeed, important in all—unless observation is occupied with realities, it cannot do its work properly, nor provide the mental food necessary for mental growth. From observation, experience, and thought springs the mental life of man. And so, too, in generalizing, unless the processes it implies are concerned with realities, not only will the resulting generalizations be unsound and of no permanent value, but also the processes themselves will be imperfectly carried out and fail to produce the needed development; though we must remember that realities do not reveal themselves as such to a young child with the same fulness as they do to an older child, nor to an older child as they do to an adult. The case is very much the same with imagination when the child uses it in order to mentally picture a description or understand a picture. He will

be able to visualize or understand only so far as his mind is in possession of the requisite material; and that will be best which he has really made his own from observation and experience; or, in other words, it will be fact, or what seems to him to be such. This also applies, to a great extent, to the child's use of imagination in original construction: but here, whatever may be the material used, the character of the construction lies within the child's own power; and, in his choice of the particular construction, there is no more reason to restrict the child than the man of science solely to the region of the actual, or what seems to be such to the child himself, or his human surroundings. To do so would be to impede the child's own spontaneous movement from the known to the unknown—for the actual here means that which is known to exist. Experience and truer knowledge will in due course correct his faulty constructions. The main thing is to insure, as far as possible, that the child shall not follow the lead of vague or excessive emotion, but that the emotion aroused should be enlightened by intellect and controlled by will. The man of science, with his mind instructed by fact and educated by experience, is not only an observer but also a discoverer; and he cannot add new territories to the realm of knowledge without crossing the frontier of the known. No doubt many an expedition will be fruitless; but it is only by such expeditions that great discoveries are made. The man of science gains his strength and skill from observation and experience; but when searching for a new truth, his conjectures and hypotheses and mental pictures go beyond what he actually knows; though, of course, when what seems a new truth has been lighted on it must be brought into touch with known fact before it can

be accepted while the discoverer himself, however much he may strain forward into the unknown with one hand, must never lose his firm hold of fact with the other. Let us not forget that the child's imaginings are often his spontaneous endeavors to discover.

I have spoken only of the realm of knowledge. In the realm of art, where imagination subserves the purposes of pleasurable feeling rather than those of knowing, it is plain that still greater freedom must be allowed in the choice of the resulting construction unless art is to be synonymous with photography. There must be something more than plain matter of fact in poetry, prose, or picture to give it a right to the name of art—a touch of feeling, a gleam of light, a sense of harmonious construction, a breath which blows aside, if but for an inch, the dust of the actual. But the strength of art lies as much in revelation as in invention. Its essential qualities are insight, selection, and beauty of combination. It, too, like idealization—which is the fine art of conception—must take its rise in observation and experience, must draw its materials from them; and, however high it may rear its head, must keep its feet firmly planted in realities. But, though æsthetic imagination must perforce, in order to be intelligible, and draw the details of its materials from the common knowledge and experience of mankind, its right to a large and generous freedom in the choice of constructions should not be unduly questioned. The test of matter of fact cannot always be applied to the resulting construction.

From what I have just said three deductions follow naturally, (1) In all departments of mental exercise, matter of fact is of great value and in most it is of supreme importance. Facts must be sought for and made as accurate as possible. But in some

departments, especially those into which æsthetic and ethic sentiments enter largely, and in which ideals, therefore, play a prominent part, matter of fact is not the only thing needed, nor can we restrict the exercises wholly to the limits of known actuality. (2) Accuracy in matters of fact and in the use made of them is a slow and gradual growth; and we must be content to work at first with inaccuracies, while moving ever towards accuracy. (3) The law of mental development is that the child's mind must be rendered self-active, and the mental exercises must be given when they are needed and be what are needed, always in harmony with the nature of what is exercised, and continuously in proportion to its strength. This being so, and seeing that the child's store of real fact is small, and his appreciation of and insight into fact and the relations of fact slight and imperfect, some of the exercises which his mind demands for its development must at times pass beyond the limits of the actual—especially in the earlier stages—and the results be out of keeping with fact. The teacher's task is not to ignore or to stop such activities, nor to denounce and compel, but to take them as they are and help them gradually to become better servants of the mind, encouraging and aiding the child to correct the faultiness of his results by his ever widening and deepening experience wherever this is necessary. The child holds quite as strange, and often as impossible, beliefs about matters of geography, history, every-day life, and the physical nature around him, as he does about fairy godmothers and magic wands; and the last are no more baneful than the others.

I shall now turn to speak more particularly of the educational uses of fiction; and, seeing that such controversy as there is on the subject centres itself chiefly round fairy tales, as hav-

ing least in common with reality, I shall speak of them first. Fairy stories and other tales of the extraordinary and the extra-natural delight children, we are told, chiefly by rousing their wonder. If we wish to produce this effect, why not bring before them the wonders of nature, the fairyland of science? Well, there is one little drawback to this which ought to be mentioned, and that is that these wonders are not wonders to little children. It requires a mind fairly developed and fairly well stored by experience to see the wonderfulness of nature or science. What thrills a man of science, what weakens his spirit and sets it agaze, is accepted by the empty and inexperienced child-mind as the merest commonplace matter of fact. It may stir his curiosity somewhat for a while, and set him asking: "Why?"; the broader and fiercer manifestations of elemental energies—the thunder, the lightning, the hail—may startle and even fill him with fear; but the quiet, every-day workings of nature and life excite no wonder in a child's mind without the contrasts and the insight which experience has not yet given him. Little children may get much that is pleasurable and helpful from this source; but no wonder. It is not to awaken wonder that we make so much of plants and animals in the kindergarten and afterwards. Moreover, the material which little children gain in this way from nature being but slightly understood, and not seen in sufficiently varied applications, is sure at first to be used by them for constructions as untrue to fact and as fantastic as any in fairyland. Indeed, unless I greatly mistake, it is in this very way that the child gets his fairy outing. Around him changes are always going on; night follows day, leaves come and go on the trees, seeds sprout into plants, buds open into flowers, eggs hatch into chickens—

forces are at work which produce changes. It is natural to the child—to whom already an adult seems to have practically unlimited powers and skill—to make these forces the attributes of some person or being. His fairy queen shall have this power of transforming herself and other things. His hero shall out-do the bird in swiftness; his strength shall be the strength of ten; his purse shall keep perpetual Christmas Eve, and its contents be ever mysteriously renewed. In fact, every characteristic of fairyland can be easily seen to be directly derived from the child's observation of his surroundings; and the strangeness of the combinations is due to lack of experience, to imperfect observation, and to a strong tendency to idealise and exaggerate. In other words, fairy stories are the natural spontaneous constructions of childhood made out of material gathered by itself, but whose conditions and inter-relations it does not yet fully understand. It is natural that in the fairy world things should suffer but little restrictions from natural laws and material necessities; and that, in order to gain the freest scope for idealization and movement, spirit, as Miss Anna Buckland puts it, should be given a kind of superior action over matter. This is why, in my opinion, children love fairy stories—far more than because they give a vague pleasurable emotion or excite wonder; and it is for this reason that I hold that such stories

may be made of great educational use in the earlier stages. They are in harmony in those stages with the child's own mode of mental activity, and by using them we fulfil that great law of teaching—begin with what interests now, and move gradually and connectedly to what shall interest hereafter. I may add that it is almost exclusively among fairy stories that there are to be found tales not only suitable for little children, but also really belonging to a high form of literature, while the best of them, such as "The Sleeping Beauty" or "Beauty and the Beast," contain fresh and naive touches of ethical teaching of the very kind we need—the brave struggle of the prince through the tangled wood, the triumph of love that has learnt to look through an unpleasant exterior to the heart within, with many another unobtrusive lesson which lures us on to virtue.

(To be continued.)

New occasions teach new duties;
 Time makes ancient good uncouth;
 They must upward still, and onward,
 who would keep abreast of Truth!
 Lo, before us gleam her camp-fires
 We ourselves must pilgrims be,
 Launch our Mayflower and steer
 boldly through the desperate winter
 sea,
 Nor attempt the Future's portal, with
 the Past's blood-rusted key.

Lowell.

HINTS ON SCHOOL ETIQUETTE.

THERE are many who underestimate the importance of etiquette, and who regard the social usages of representative society as in the nature of affectation. This is a grave error. A regard for social usages has much to do with success

in life. Men sometimes succeed without it; yet where some succeed, many fail because of their lack in this respect.

Many a young man of ability has been handicapped in the race for honor and fame by not having learned

what the usages of good society require. Young men not superior in other qualifications have outstripped him in the race because they had in mind and practised at all times those little kindly courtesies which custom demands.

A country in which the highest political and social positions are open to all should be, of all countries, one in which social culture is universal. In homes of refinement, children acquire it unconsciously. Unfortunately, in many homes the proprieties of life are often violated, and politeness is deemed a luxury to be reserved for strangers and formal occasions. Among the members of such households there is a lack of cheery greetings, of apologies for little errors, and thanks for little favors, of delicacy in matters which affect the sensibilities, and of gentleness in word and deed. Even children most fortunate in their home surroundings may acquire coarseness of manner from their contact with the ill-mannered during the susceptible period of school life.

In the school the manners of children are moulded, or at least influenced, in a large degree. The teacher should be a pattern of deportment. Example is the most effective teacher. Even the servants of the really refined are apt to exhibit a better deportment than citizens of influence whose ideas of propriety have been acquired only in a theoretical way.

By "school etiquette" is not meant a mere system of forms to be observed in the schoolroom. The spirit of etiquette is not to be limited to any room or place. True politeness springs from the heart. If the spirit of kindness and courtesy reigns in the individual, it will need only a few thoughtful suggestions here and there to guide specifically the outward conduct in the school, in church, in the parlor or office, or on the street.

Formerly it was deemed necessary

for public libraries to have conspicuously posted placards requesting gentlemen to remove their hats on entering. This is now generally discontinued, as an unneeded precaution, though we may still frequently see on the street-cars a printed request to passengers to keep their feet off the seats. Sometimes teachers post in their halls printed rules of propriety to be observed. Generally it will be found better to inculcate politeness in another way.

The expression of the countenance is an index to the spirit of the individual. "On entering a school," says Gow, "and examining the faces of the pupils, we are unconsciously drawn to some and repelled by others. Whence comes this difference? Looking around, we discover here a face wearing a pleasant but not an affected smile, while there sits one that cultivates a habitual frown, whose mouth and brows are rough, with a coarse expression of unloveliness. Here is one that bears a bright, intelligent countenance; he is a student, a thinker. There is one whose face never lights up with emotion. He does not care to learn. Here is one that wears a silly simper, that is ready to laugh at the slightest occasion, indicating a vacant, trifling character. Here is one who is full of affectation, whose mouth is moving in pretense of study, but whose eye is watching to see whether he is observed. Here is one who affects coarseness, who is abrupt and rude, whose manner indicates respect neither for himself nor for others. And there is a coward, who takes advantage of his teacher. Injustice may be done sometimes in thus forming an estimate of character from appearances. Yet as a rule we may distinguish intelligence, gentleness, and kindness from ignorance, coarseness, and brutality, by an inspection of the countenance. Habits of mind are stamped upon the face.

This is true even of animals. The heart and mind educate the features to express what they suggest."

Politeness is indicated by the tones of the voice, as well as by the words employed. "What a wonderful power," says Gow, "the sweetly modulated accents of a fine voice exert upon the ear; and with what a charm they invest its fortunate possessor! Some young people have a fashion of drawling their words; others speak with amazing rapidity. Some deliver their thoughts in a high, squeaking key; others utter short, low, growling tones. Some speak so softly that they are heard with difficulty; while others are loud, boisterous, and harsh. All these varieties of utterance indicate a want of culture. Good society demands that we make ourselves as agreeable as possible, and nothing serves to make a better first impression than a carefully trained voice. Politeness requires that we speak clearly, distinctly, and always loud enough to be easily heard, without being boisterous and rude. A whis-

pering style of expression is annoying; a boisterous manner is vulgar."

The use of pure, correct language, and the avoidance of slang and of coarseness in speech are exceedingly desirable. The employment of stilted speech and the parading of a knowledge of foreign terms are highly objectionable. On the other hand, the use of but a limited vocabulary, insufficient for the distinctions which a cultivated person should make in his use of words, is not to be commended.

Politeness in words is one of the most important lessons to learn. It excludes gross familiarity, even among intimate friends, and it forbids all remarks of a nature to wound the feelings. Often it is violated thoughtlessly and from mere force of habit. How frequently do we hear, in a neighborhood, such characterizations as "old Mrs. Jones," "the widow Smith," etc. Yet the habitual designation of individuals by their age or afflictions is not agreeable to the sensitive, and should not be encouraged.—*King's School Interests and Duties.*

THE CIVIC VALUE OF EDUCATION.

AT this season of baccalaureate sermons there are a few suggestions we should like to make to the erudite distributors of parchment certificates of the possession of a liberal education. This, like a piece of machinery, is of no use to the possessor and to the community unless it is used and used properly. In practical life, and particularly in political life, it is surprising how small the superiority of the educated man is over the uneducated. Prejudice, partisanship, obtuseness to evidence that is unacceptable because at variance with interests or preconceived theories, an easy conscience about misrepresentation for the sake of making out one's

case, or the case of one's political party, are vices about as common among the recipients of literary degrees as among those whose education is of a most rudimentary character. Part of the fault is moral and may be referred to the doctors of divinity, who have already devoted many sermons to the fact that moral obliquity and mental enlightenment are often found together. But the greater part of the trouble in an intellectual one. The student was trained to a certain view and probably acquired a good deal of dexterity in the thinking of reasons to support his professor's conclusions and to confute some other view, but never acquired any very

strong desire for facts for their own sake, or much skill in discovering facts, or more than a superficial training in inductive reasoning. The substitution of natural science for the classics was expected to be a great improvement in this direction, but perhaps it is too soon to get results; up to the present time it has not produced any satisfactory change.

The value of a good education can hardly be overestimated, and the greatest service the colleges can render to the country is to develop in the minds of young men an appetite for facts and a good degree of candor and intelligence in drawing inferences from the facts. The professors on whom the greatest amount of responsibility is thrown, if we consider the civic value of an education, are the professors of political economy, using the term in a broad enough sense to cover studies that appear under different names in college courses. At the present time there is too strong a temptation among these gentlemen to be original and to be mathematical. The desire to be original creates a disposition to throw away what has been said, and say it over in some new way, which is generally far from being an improvement. There is a disposition to acquire a reputation for acuteness by making subtle distinctions and to carry the process of analysis back to the primordial atom, but which is too apt to prove the starting point. Geometry and algebra are imported into a study where they are quite inapplicable, and while a beautiful blackboard demonstration is being made the interpretation of history and the application of its teachings to contemporaneous events is to a great degree missed. If the young professors will waive some of their ambition to discover new laws and to make distinctions that had never occurred to any previous professor, and to refute Mill, who is quite out of

date, and Cairnes, who is old-fashioned, perhaps because intelligible, and would devote more of their energies to tracing the current of economic history, they would achieve less reputation in each other's estimation, but they would render a more valuable service to the community.—*New York Journal of Commerce.*

Life imprisonment for a boy sounds shocking. It suggests a barbarous state of society, in which punishment is vengeance and human life means nothing. It calls upon a picture worse than of death, of youth condemned to hopeless existence, of a person on the threshold of manhood and all its opportunities cut off from every one of them. Yet, awful as is the fate of Hildreth, the young train-wrecker, no one can say that the punishment is unjust or that any pleasanter solution of his case could have been found. As specimens of youthful depravity, he and his companions, who are each to spend 40 years in prison, would be hard to match. It is pitiful to think of the whole life of a youth for whom an honorable career might have been hoped being ruined, but the State for its own protection had no alternative but to inflict this penalty upon him. Ruined as his life is, it is he himself who has ruined it. Yet not entirely himself—no, not even principally himself—but the training or lack of training of his boyhood has ruined him.

The boy's father has a load of sorrow almost too great to be borne. Were he and his son unique in their relations to the community they might be ignored in their misery. But theirs is only one case, made noticeable by the enormity of its consequence of an extremely prevalent evil in American life. Nobody who studies young men at all can fail to be impressed with the alarming tendency to rowdyism among

both city and country youths whose parents are respectable and law-abiding people. The boy most in evidence even in the hamlet or farming community of Arcadian simplicity, is he who loves coarse, rude jokes and low companions, delights to get possession of the vilest of the semi-criminal periodicals, finds his heroes among prize-fighters and thieves, and grows up to a useless manhood. Essentially the same conditions prevail in the towns and cities. The young tough we expect to be the product of the tenements, but he is not the worst specimen of the rising generation, for he is only the reproduction of his kind. What is most to be feared is the reversion of the sons of the better classes, the growth of a body of young men saturated with materialism, of low ideals and evil ambitions, intelligent without being moral, subject to all the temptations which easy circumstances give without having received the training in self-restraint and refinement which easy circumstances should give. There is far too much truth in the common saying that the American boy is a barbarian.

For his being a barbarian others are more at fault than himself. Here

and there the congenital criminal exists, who from childhood is destined to a career of evil in spite of all care. But the great majority of boys are what their parents make them. The father thinks his duty done if he tells his boy to behave himself, keeps him from disturbing the quiet of the household, and spends a reasonable sum of money for him. Under such training it is not remarkable that a boy is not a credit to his family. The old-fashioned stern discipline and rule of families by fear is not attractive in our day, and a thoroughgoing companionship of elders and children is much to be preferred. But certainly the sternest of rules was preferable to the indifference that leaves children to educate themselves. So left, they are pretty sure to educate themselves in crime.—*New York Tribune.*

To know that there are some souls, hearts, and minds, here and there, who trust and whom we trust, some who know and whom we know, some on whom we can always rely, and who will always rely on us, makes a paradise of this great world. This makes our life really life.—*James Freeman Clarke.*

HINTS ON SCHOOL DISCIPLINE.

THE routine work of the school-room should be so arranged as to prevent friction and disorder, thus avoiding the necessity of reproof or punishment, and leaving the time free for study, instruction and recitation. Lessons should be given in the first days of the term to teach the pupils how to move together, to come and go to and from the recitation, to stand and to work at the board, to go out and in at recess. This pre-

arranged order of movement will prevent collision and disturbance. In the first exercises, when the pupils are practising the movements, the directions should be definitely and quietly given. After the children have become accustomed to the order of movement, a signal may be substituted for the complete direction. This should be slight and quiet. Noise does not command attention. Let the voice be low, clear and deci-

sive, impelling quiet, thoughtful attention to the exercise. All directions, whether by word or signal, should be exactly followed by every pupil. The school should move as a unit. Reiteration of commands makes them meaningless.

Many occasions of disorder in the schoolroom would be prevented by a right apportionment of lessons, adapted to the capacity of the children, and varied from day to day so as to secure interest. The mischief found "for idle hands to do" can be banished by work alone. Careful preparation of the day's lessons beforehand makes the teacher ready with task, material and directions. Each pupil knows just what to do, when to do it, and how. The need of questions and comment is obviated by the concise directions. Pupils can be trained to distribute pens, pencils, paper, etc., quietly and expeditiously, in some definite order, thus relieving the teacher for more important work, and creating in them the spirit of helpfulness.

The teacher's preparation for the teaching exercise or recitation enables her to present her subject in a manner interesting to the pupils, to illustrate vividly, and to be free from all need of reference to the book. Thus she can hold the attention of the pupils.

Beyond the careful preparation for her lessons and the details of the schoolroom work, the teacher needs sympathy with child life, and power to put herself into the child's place. Many an offence against the rules of school is committed thoughtlessly, yet is treated by the teacher as if it were an act deliberately intended. Such an assumption on the part of the teacher leads to wilful disobedience later, for it stirs a sense of injustice, which rankles in the child's heart long after the teacher has for-

gotten the offence. She should learn to judge from the child's standpoint, in order to see both sides, and to deal justly. The wise teacher often shuts her eyes to misdemeanors which would be emphasized by open reproof. The attention of the school is attracted by the reprimand to faults which otherwise would never be seen. A quiet word to the offender, a look or sign, a conversation after school, when nobody else knows, are better than the open correction. The teacher's manner, in necessary direction, should assume the intention to obey, not antagonism. Her attitude towards the child does much to determine his.

Rules of action should be decreed only when occasion demands them. The reason for them will then be apparent, and they will not seem to the pupils arbitrary exercise of authority. Once made, they should be carefully followed. Penalties should be in line with the offence when possible. The child who cannot play with his mates without quarrelling must take his recess alone. The abuse of a privilege should be followed by its withdrawal. Punishments may and should be slight but certain. The teacher's even and steady persistence in the course she considers right counts for more than undue severity. — *Waymarks for Teachers, by Silver, Burdett & Co., Boston.*

Whatever the parents may do, the teachers must nourish the spirit that makes Right the most sacred thing. The school-room must be dedicated to a fearless admiration of what is Right, True, and Beautiful.

The duty of physical health and the duty of spiritual purity and loftiness are not two duties: They are two parts of one duty—which is the living of the completest life which it is possible for man to live.

PENSIONS FOR PUBLIC SCHOOL TEACHERS.

IN Nova Scotia, this subject is now exciting much attention. It was introduced at the Provincial Educational Association at Truro last year in an able paper by Principal O'Hearn. Since that time it has been discussed in the provincial papers and at the various conventions of teachers. In his book on the German schools Dr. Seeley has an excellent article of which we give the substance mostly in his own words :

The acknowledged model of modern systems of pensioning state officers in general, and public school teachers in particular, is that of Germany. She pensions not only her military, but also her civil officials on a plan similar to that of the teachers. [In Canada the same system is followed in the civil service and in many civic corporations.] It is certain that pensions for teachers is but just to them, and would work great good for the schools. The recent movements in various cities and states show that the subject is securing attention.

The state should assume the responsibility of pensions. If left to the community, no teacher well along in years could obtain a position, as every community would be bound to avoid saddling themselves with those who would soon become pensioners. Thus the service of the ripest and best years of a man's life would be lost to the country.

We might expect the following benefits from a well-conducted system of pensioning:—

1. It would encourage the best men and women to enter teaching and devote their whole lives to it, thereby increasing the number of teachers of experience and maturity.

2. It would give a permanency to the calling of teaching now sadly lack-

ing, in that it would offer an added incentive to those who have begun to continue in the work.

3. It would give assurance which would remove anxiety concerning the future, and thereby enable all the powers of mind and body to be devoted to the school room and to the interests of pupils.

4. It would recognize the teachers as state officers, thereby adding to their influence in the community.

5. It would tend to systematize educational interests, and thus add to their efficiency and success.

6. It would necessitate the fixing of a definite and higher standard of fitness for those who are to have the benefit of pensions, as the state would necessarily require a return for its investment; this could be assured only by high requirements of preparation and pedagogical fitness.—*Educational Review.*

I believe the first test of a truly great man is his humility. I do not mean by "humility" doubt of his own power, or hesitation in speaking his own opinions, but a right understanding of the relations between what he can do and say and the rest of the world's doings and sayings. All great men not only know their own business, but usually know that they know it; and are not only right in their main opinions, but usually know that they are, only they do not think much of themselves on that account. They do not expect their fellow men to fall down and worship them; they have a curious under-sense of powerlessness, feeling that greatness is not in them, but through them. They do their work feeling that they cannot well help doing it.—*Ruskin.*

CURRENT EVENTS AND NOTES.

AT the recent convocation ceremonies of Dalhousie College, Halifax, reference was made to Mr. George Munro, the publisher, who did so much for the institution, his benefactions amounting in all, during his lifetime, to over three hundred thousand dollars. What has been done for McGill through the munificent liberality of the Smiths and Macdonalds and Redpaths, Mr. Munro attempted on a smaller scale to do for Dalhousie, and under his fostering care the school has made remarkable progress. Mr. Munro, it seems, was a native of Nova Scotia, having been educated in Pictou, from which so many of our eminent men of the Maritime Provinces had their earlier school experiences. An old teacher himself, he always took a deep interest in educational movements, and when he had prospered in his publishing enterprises and had thus acquired a large fortune, he gave liberally of his means to what he considered the most important of the educational institutions in his native land. It is said that he was a school-mate of Dr. George Munro Grant, Principal of Queen's University, Kingston. The institutions of his adopted city, New York, are also said to have received liberally from his purse, especially the University of New York. His name is known by the readers of the past generation as the publisher of the "Seaside Library."

THE general elections have left behind them many sighs of relief and many sighs of looked-for misfortune. The office-holder going in is in the highest feather over the result, while the possible office-holder going out is not able to hide his trepidation. What the change may do for edu-

cation, except in the Manitoba school question, it is difficult to forecast. And yet we cannot but express a hope that something will be done to nationalize our school systems, as has been done on the other side of the line. The Ontario system of schools is a system of which every Canadian cannot but feel proud; and the same may be said of the systems in Nova Scotia and the sister provinces by the sea. But the Ontarian who would declare that the Ontario system is perfect, or the Nova Scotian who would say the same of the school system of his native province would be classified as the most boastful of provincials. There are defects in all our systems and the task for the central government is to institute some co-ordinating force that will lead these systems all towards a national focus-point, rather than to separate them still more widely from one another, while at the same time existing defects are corrected. We have reason to believe that it is within the function of the Federal Government to inaugurate a movement in this direction, and, if not considered too audacious, will endeavour to give our advocacy further point in future issues.

ONE of the most prominent of later educational events is to be found in the convention of the N. E. A. at Buffalo. The most distinguished of American educationists were present at the meetings to give of their advice in essays, papers, and addresses to the thousands of teachers who had come from all parts of the continent. One remarkable feature of the convention lay in the fact that the faddist had no place given to him in the discussions. The broad questions of child nature, the true function of the

school, and the legitimate developing lines from school-work to citizenship, were never lost sight of, and in this fact is to be found the hope that the proceedings when published will be read by the tens of thousands of the members with interest and the highest beneficial effect. It would be of excellent service to us in our conventions were the vainglory of the individual to give place, in this way, to the importance of the subjects. The man who can advise the practical teacher is the man who has been a practical teacher, and not the theorist whose name and fame may provide the newspapers with his biography and the ragged outline of his physique, after he has delivered what cannot but be styled perhaps the most excellent of addresses, but one in which there is no sound, practical advice to the young teacher struggling from day to day with the practicalities of the school-room.

AN event has just taken place in London, England, which may interest many of our readers, namely, the celebration of the Jubilee of the College of Preceptors. A correspondent, writing to the *Journal of Education*, the best perhaps of all our English exchanges, gives point to the last paragraph in his introductory words: "The Dean of Wells was in the chair. He congratulated everybody and everything; at the same time the funereal solemnity of his liturgical vocabulary was somewhat depressing after dinner, and the lighter vein of Sir Edward Clarke and Dr. Wormell was necessary to restore the diners to good humour. Mr. Eve had evidently been studying old University Calendars, and it is a testimony to the rapidity with which the times are moving that his long list of great names was received without enthusiasm."

One of the speakers at the banquet, while giving a history of the institution, prophesied that the history of education would show further organi-

zation on the lines laid down by, and as a result of the activity of, the College. It is certain that, during the last year or two, the College has begun to regain the public confidence which it held in a marked way at the period when it received the Royal Charter. It is unnecessary here to enter into the reasons which caused a forfeiture of prestige. At a time when the private schoolmaster, in the person of Mr. Squeers or Dr. Blimber, was the object of somewhat free criticism, the College of Preceptors was started by a band of enthusiastic schoolmasters anxious to assert the dignity of their profession and the sincerity of their work. Notable names have from the first been associated with the history of the movement, and the high ideal of the founders has been carefully kept to the front. An interesting brochure has been compiled by the editor of the *Educational Times* which traces the life of this body through good and bad fortune during its fifty years of existence. The College was the first in the field with its school examinations; and these maintain their popularity in spite of the competition of other examining bodies. Indeed, the schoolmaster, while he raves against the multiplicity of examinations, seems unable to forego the satisfaction of winning certificates in each. And so it is that the number of candidates for the University Locals, the College of Preceptors' examination, and the Joint Scholarship Board is increasing year by year. Perhaps the greatest claim to consideration that this brochure proves is the fact that throughout the fifty years the training of teachers has been carefully kept in view. The training College under Dr. Findlay is now an accomplished fact.

PROFESSOR IRA M. PRICE, in writing on the archæology of the Old Testament says:

"We are now certain that writ-

ing was not invented in the time of David and Solomon; that it had been in use thousands of years before Joshua inscribed the commandments in clay upon the altar at Shechem; that Moses was reared in a literary court, surrounded by an educated priesthood who were in possession of remarkable literary products of an older time; that, in the fifteenth and sixteenth centuries, B.C., Asia and Africa carried on extensive literary correspondence by means of the cuneiform writing of Babylonia. We know also that Egypt has left us writings from the fourth dynasty—a date more than 4,000 B.C. The illiterate argument has gone to pieces in the face of such facts. Literature has flourished in the earth for more than six thousand years. Writing was not unknown among civilized peoples after 3,000 B.C. Israel was not able to produce such literature as the Old Testament contains until very late in history! David wrote no psalms, because that age could not have produced such masterpieces as are attributed to him (Cheyne)! Only a blindfolded critic could make such an assertion. . . . The indications are that we must very soon reverse the scale, and see how far back we

can locate the composition of the Old Testament books, rather than how far down in the Maccabean period."

NOT many years ago, Dr. Fitch, the distinguished educationist, visited our country. As a writer and inspector of normal schools, the name of Dr. Fitch is known all over the world, and it was a fitting tribute to his life-work when on the Queen's birthday there was conferred upon him the honor of knighthood. What schoolmaster will not rejoice on learning that one of themselves (for Sir Joshua was, and is, a practical teacher), has been thus honored! The Minister of Education of Ontario, the Hon. G. W. Ross, is also a practical teacher, and after passing through the stages of school inspector, and member of Parliament, has now his name associated in a distinguished way in the Hardy-Ross government. One of the school inspectors of Quebec has also climbed up the pathway towards higher honors through Parliament; we refer to Inspector Stenson, of the Sherbrooke district, who was lately elected by a large majority to represent the combined counties of Wolfe and Richmond at Ottawa.

NOTES FOR TEACHERS.

ROBERT BURNS—On the 21st of July, 1796, the mortal remains of Robert Burns, Scotland's incomparable poet, were laid to rest in old St. Michael's kirkyard, Dumfries, and the record of his fitful and changeful earthly career of thirty-seven years was closed forever. Though there will, doubtless, always be two sorts of critics, and too much praise and too much blame awarded to Burns, there is little doubt that his daring prophecy, uttered shortly before his

death, has been marvellously fulfilled. "Don't be afraid," he said, "I'll be more respected a hundred years after I am dead than I am at present." We know the worst of Burns now, at least, and no one conceals or extenuates his glaring faults. As a recent writer truly says:

"No wise man now attempts to fix the moral responsibility of such a man as Burns. The wise man has learned to leave that question with the only Intelligence in the universe

which is in a position to deal with it. It must be said, moreover, that, as time has gone on and the facts have been more carefully ascertained, much of the ill-repute which once surrounded Burns has been dissipated. That which remains of vice, affectation, and occasional vulgarity the world has come to accept as part of one of those confused and tragic stories in which the life-history of great men have so often been written. When such genius as that which Burns possessed and a life so full of obstacle and pathetic experience come before the world for judgment, critics have grown more reverent as they have grown into a deeper knowledge of the range of human passion, of the force of heredity, and of the temptations of temperament. They are ready now to say with Burns,

“ ‘ Who made the heart, 'tis He alone
Decidedly can try us ;
He knows each chord—its various
tone,
Each spring—its various bias :
Then at the balance let's be mute,
We never can adjust it ;
What's *done* we partly may compute,
But know not what's *resisted*. ”

Leaving aside the question of morals, there are few who do not know and love that group of songs which the English-speaking world knows by heart : “ Oh, Wert Thou in the Cauld Blast ? ” “ To Mary in Heaven, ” “ John Anderson, My Jo, ” “ Auld Lang Syne, ” “ Ye Banks and

Braes o' Bonnie Doon, ” and “ Mary Morison. ” The writer of these songs, says the *Outlook*, will never be forgotten while life has its pathos, its humour, and its tragedy. — *The Evangelical Churchman*.

Why does one feel chilly when lying down? The reason is simply this. Nature takes the time when one is lying down to give the heart rest, and that organ consequently makes ten strokes less a minute than when one is in an upright posture. Multiply that by sixty minutes and it is six hundred strokes. Therefore in eight hours spent in lying down the heart is saved nearly five thousand strokes, and as the heart pumps six ounces of blood with each stroke, it lifts thirty thousand ounces less of blood in a night of eight hours spent in bed than when one is in an upright position. As the blood flows so much more slowly through the veins when one is lying down, one must supply then with extra coverings the warmth usually supplied by circulation.—*Harper's Bazar*.

Thank God every morning when you get up that you have something to do that day which must be done whether you like it or not. Being forced to work, and forced to do your best, will breed in you temperance and self-control, diligence and strength of will, cheerfulness and content, and a hundred virtues which the idle will never know.—*Charles Kingsley*.

PUBLIC OPINION.

ENCOURAGE READING.—The Archbishop of York, accepting the gift of a library from a clergyman who desired to encourage reading, said the other day that in his former diocese of Lichfield there were two houses

overflowing with books for the clergy, but “ no one ever ” entered them. He had even offered prizes to curates who showed any sign of study ; but “ to induce men to read who had no taste for it entirely baffled him. ”

About the same time Professor Jebb was addressing the committee of the Lincoln Public Library, and making some very sensible remarks on the reading of fiction. One of the best reasons for reading novels, said Mr. Jebb, is that "they tend to keep the imagination alive; and the torpor or extinction of the imaginative faculty is a much more serious evil in practical life than is commonly recognized. A dormant imagination means a diminished power of understanding our fellow creatures; it involves a narrowing of our human sympathies; and this in turn implies a contraction of our whole mental horizon, with some consequent loss of efficiency for the work of life." How would it have been if the archbishop had offered those frivolous curates a prize for the best essay on contemporary fiction?—*The Educational Times*.

There are three distinct classes of opinion—to wit, English, French, and German—on the respective qualities of the English, French, and German intellect. Being English, we are naturally inclined to think that there is considerable force in a story told by Bishop Creighton in his lecture on "The English National Character," which has been separately printed. Dr. Creighton mentions that he had been told of the characteristics of the three different nationalities at a technical college on the Continent, when the students had to solve a practical problem in the workshops: "The German took out a note-book, and immersed himself in long calculations. The Frenchman walked about, and indulged from time to time in ingenious and often brilliant suggestions. The Englishman looked out of the window and whistled for a while; then he turned round and did the problem, while the others were still thinking about it." It would be pleasant to know that the whistling Englishman

had got out a correct solution.—*The Educational Times*.

Some of our contemporaries are trying to find out through their correspondence columns the causes of a decline in church-going. But is there a decline? Charles II. once set the Royal Society the problem why a fish could be put into a full basin of water without making the fluid spill, and the philosophers discussed the point until one of them tried the experiment and found the water did overflow. We suspect there is some similar error here. For it is not our experience that attendance at church is smaller than it was of late years.—*Chronicle*.

We must make more of home. In it must be awakened the true ideals of education. Here must be laid the foundations of character, self-control, habits of observation, the anticipation of real life in the outside world and the appreciation of all that makes for solidity, stability and righteousness. The kindergarten must be put into every family. The best work that the kindergarten can do is a work for mothers.—*Bishop Vincent*.

ARNOLD AND NEWMAN. — The coincidence of the ceremonies on Wednesday at Westminster Abbey and Brompton Oratory—the unveiling almost at the same hour and at places not far apart of the monuments to Dr. Arnold and Cardinal Newman—was adverted to by several of the speakers. The coincidence was an accident, but an instructive one, for it put in relief the contrast between two men opposed to one another several times in their lives and as unlike as any two Englishmen of their generation. The fitness of a memorial being placed in the national Abbey to one who did so much for the national life as Arnold is plain. In a

sense he needs no memorial; all English public schools in their present condition are monuments to the work of the greatest of the heads of public schools. No one made a deeper change in education—a change which profited those who were never at a public school. As much as any one who can be named, Arnold helped to form the standard of manly worth by which Englishmen judge and submit to be judged. A man of action himself, he sent out from Rugby men fit to do the work of the world. The virtues which his favorite Aristotle extolled—courage, justice, temperance—were his; and the influence of his character and teaching were calculated to make brave, high-minded soldiers, zealous, enlightened clergymen, lawyers with a just sense of the nature of their vocation, and, generally, useful and public-spirited members of the State. The width and range of his teaching are apt to be forgotten by those who dwelt on his personal influence. If he offered no large interpretation of life;

if in his writings there are rarely "thoughts beyond the reaches of the soul"; if as an historian he seems more at home in dealing with the geographical aspects of his subject or in clear delineation of the movements of events than in discerning the hidden springs of action; if he never or rarely lets fall some pregnant, unforgettable word, he had conceptions new in his time—first and foremost, his lofty conception of education; his conception of the Church as a great agency of social amelioration; his idea of each citizen's duty to the State; his view of history as a whole with no real division between ancient and modern; the interest, somewhat new in his time, which he felt in the elevation of the masses. One must have been at Rugby or Oxford in the thirties to appreciate the effect of Arnold's sermons and lectures on generous, susceptible youth. Even in the volume of national life as it flows to-day there may be detected the effect of the pure, fresh, bracing stream which long ago joined it.—*Times.*

GEOGRAPHY.

The agitation of a proposition to rename one of the boulevards of Paris after Pasteur has developed the fact that besides there being already a Rue Pasteur, 21 streets in Paris are named after chemists. Among the men thus remembered are Chevreul, Gay-Lussac, Lavoisier, Raspail, Davy, and Berzelius. Seven botanists are thus honored, one alchemist—Nicholas Flannel, of the 14th century—and 29 doctors and surgeons.—*Popular Science Monthly.*

We have been taught to believe that the beautiful iridescence of pearls and mother-of-pearl is caused by striations of fine grooves on the

surface of the nacre, just as the iris of a dove's neck is due to the striations of the plumage; but according to C. E. Benham, although a little of the color is produced in this way, most of it is caused by interference of the rays of light by reflection from the outer and inner surfaces of the thin layers of nacre forming the substance of the pearl. The colors of a pearl have therefore a similar origin to those of a soap bubble, or the iridescence of ancient glass which has been scaled by time.—*Cassell's Magazine.*

The *Scientific American* (New York) quotes from an exchange the

following account of a curious experiment: On April 17th last at Messrs. Menzel & Company's paper and wood pulp manufactory, at Elsenthal, an experiment was made to ascertain what was the shortest space of time in which it was possible to convert the wood of a standing tree into paper and the latter into a journal ready for delivery. Three trees were felled in a forest near the establishment at 7.35 a.m. in the presence of two of the owners of the manufactory and a notary whom they had called upon to certify as to the authenticity of the experiment. These trees were carried to the manufactory, where they were cut into pieces 12 inches in length, which were then decorticated and split. The wood thus prepared was

afterward raised by an elevator to the five defibrators of the works. The wood pulp produced by these machines was then put into a vat, where it was mixed with the necessary materials. This process finished, the liquid pulp was sent to the paper machine. At 9.34 a.m. the first sheet of paper was finished. The entire manufacture had thus consumed but 1h. 59m. The owners of the manufactory, accompanied by the notary, then took a few of the sheets to a printing office situated at a distance of about 2½ miles from the works. At 10 o'clock, a copy of the printed journal was in the hands of the party; so that it had taken 2h. 25m. to convert the wood of a standing tree into a journal ready for delivery.

IF WE COULD KNOW

If we could know when soft replies,
 And smiling lips, and tranquil eyes
 Hide hearts that tremble, throb, and ache,
 As silently they grieve and break,
 Beneath their mask of graceful lies,
 We might not deem ourselves so wise
 To measure grief by tears and sighs;
 Some hasty judgments might not make,
 But spare, for hidden sorrow's sake,
 Our friend behind the gay disguise.

If we could know, how in the mines
 Of tenderness the pure gold shines,
 We might not feel the smarting stings
 The longed-for message often brings,
 From heart that round our own entwines;
 We'd read, between the formal lines
 And careless words, unerring signs
 Of love that onward, upward springs
 To meet its own on steadfast wings,
 And commune hold on sacred shrines.

MARGARET HOLMES BATES, in the *Home Magazine*.

EDITORIAL NOTES.

COLLEGES.

Speaking of benefactions to our colleges, attention may be drawn to the Victoria College, which is in course of erection in Montreal. This institution had its origin in the endowment of the Donalda Arts Course for ladies in connection with the McGill University. The endowment was given by Sir Donald Smith, at present High Commissioner of Canada, and now he intends spending half-a-million in maturing the original idea into an institution which is likely to become complete in its efficiency. The scientific side of McGill is well looked after by Mr. Macdonald, the millionaire manufacturer, who, as his means accumulate, is always ready to give a half-a-million now and again to develop his favorite institution as a school of science. The principal of McGill has been doing his best to foster the Arts Course, and it is very likely that in the near future a large endowment for building purposes and other developments will be secured.

The smaller institution of Morrin College, which has for many years been in a kind of moribund condition, and which some people have always been declaring to be unnecessary, has received a new principal in the person of the Rev. Dr. McRae, an ex-Moderator of the Presbyterian Church, together with two new professors from Nova Scotia. The endowment from the Dr. Morrin estate has always been held to be inadequate to carry on the business of a college; but since the Ross estate has yielded a further sum, there has arisen the hope that better things are in store for the College. With McGill so near, however, the institution can hardly ever be expected to become more than a secondary school, for the education of students from the poorer sections of the Province who

wish to prosecute their studies at the least expense possible. There is a possibility that the divinity classes may be re-opened, with the local clergymen as professors.

ANNUAL EXAMINATION.

The Department of Education last year made several changes in the programme of studies for our secondary schools and also in the order of examinations. Among these changes perhaps the following were the most important: viz., that Grammar and Rhetoric, Arithmetic, History and Physics might be taken one year, and the remaining subjects for Junior Leaving or Junior Matriculation, in a subsequent year, at the choice of the candidate.

To obtain fairly respectable standing in the subjects of Grammar and Rhetoric and Arithmetic requires considerable maturity of intellectual power which can be had only on condition of age. Therefore it follows that if candidates pass the required standard in the above subjects, they will undoubtedly be able to handle satisfactorily more difficult papers in other branches, for example in those of Algebra. Is this the explanation of the unusual difficulty of the Junior Leaving and Matriculation Algebra paper this year?

Were the examiners instructed by the Department to give an object lesson by means of the Algebra paper?

This is the only or the best excuse we can make on their behalf for the unexampled severity of the paper. That there should be mistakes in it or in any examination paper is *inevitable*.

The papers are set by men chosen for the purpose; if they make a blunder, as confessedly in this case, there is no arrangement that we know of can change a fact. The sub-ex-

aminers' work is to value and report to the Minister of Education.

Let the results appear and be governed by them. If you begin to meddle you will land in a muddle of injustice.

Why examiners are not more careful is more to us than a surprise. Every year we have urged more pains and care; every summer the same unhappy and irritating state of affairs appears at our examinations.

Are those who set the papers hurried, or underpaid, or both? In face of all the circumstances we are perplexed. Our remark of last year is still true, "We do not take first rank in preparing examination papers."

The annual report of President Eliot of Harvard, which has been issued recently gives renewed proof of the fact that at least one American college and university is administered on scientific principles and in accordance with perfectly definite educational ideals. This proof is afforded not only by the report of Mr. Eliot himself, but also by the extremely interesting reports that accompany his, particularly those by the deans of the Faculty of Arts and Sciences of Harvard College and of the Graduate School.

Mr. Eliot takes occasion, for the hundredth time, to put to confusion those theorists who are eternally repeating the long since discredited objections to the elective system. He shows clearly from the statistics of a decade, that the subjects usually and most largely studied are just those that were to be found in the old college course, and yet that these constitute but one-eighth of the total amount of instruction offered at Harvard College. "This eighth," says Mr. Eliot, "meets the chief wants of a majority of the students, and the other seven-eighths, although indispensable for an institution with the resources and aims of Harvard College, are really provided at great cost, first to meet

the intellectual wants of a comparatively small but precious minority, and secondly to meet the higher part of the needs of the great majority." Incidentally, too, Mr. Eliot points out that, as the elective principle finds its way more and more into the secondary schools, courses now given in college in English, French, German, history, and natural science should fall to the schools.

Some of the most generally interesting facts contained in the report are these:

In 1895, 142 schools and colleges and a few private tutors contributed the 511 persons who entered all the classes of Harvard College. Only 11 schools sent more than 6 pupils each, and from these 187 persons entered the college, or four-elevenths of the whole number that entered.

In the ten years from 1886 to 1895 no fewer than 132 public schools sent pupils to Harvard College. In 1895 there were 55 of these represented, and from them there came $32\frac{1}{4}$ per cent of the incomers.

The average age of the incoming Freshmen is now diminishing. In 1895 it was 18 years and 9 months, and it is hoped to reduce it still more.

The whole subject of college athletic sports; and the problems arising in connection with them, are discussed by Mr. Eliot in a masterly way. His data and conclusions are of the utmost importance to every college in the land at which athletic sports are much developed.

The problem of Special Students is capably dealt with by the dean of Harvard College, Professor Briggs, as are the questions arising with advanced students by Professor Peirce, retiring dean of the Graduate School.

The hard times have seriously interfered with the gifts to Harvard. While the gifts and bequests amounted to over \$550,000 in 1892-93, they fell to \$183,000 in 1893-94, and to \$171,000 in 1894-95.

SCHOOL WORK.

EDUCATION DEPARTMENT,

—
ANNUAL EXAMINATIONS, 1896.

—
HIGH SCHOOL ENTRANCE.

—
LITERATURE.

—
Examiners : W. ALEXANDER, J. J.
CRAIG, B.A.

I.

The spirits of your fathers 1
Shall start from every wave!
For the deck it was their field of
fame,

And Ocean was their grave :
Where Blake and mighty Nelson fell, 5
Your manly hearts shall glow,
As ye sweep through the deep,
While the stormy winds do blow ;
While the battle rages loud and long,
And the stormy winds do blow. 10

Britannia needs no bulwark,
No towers along the steep ;
Her march is o'er the mountain
waves,

Her home is on the deep.
With thunders from her native oak, 15
She quells the floods below,
As they roar on the shore
When the stormy winds do blow.
When the battle rages loud and long,
And the stormy winds do blow. 20

The meteor flag of England
Shall yet terrific burn :
Till danger's troubled night depart,
And the star of peace return.
Then, then, ye ocean-warriors ! 25
Our song and feast shall flow
To the fame of your name,

When the storm has ceased to blow ;
When the fiery fight is heard no
more
And the storm has ceased to blow ! 30

1. Whom is the poet addressing?
(2)

2. How does the poet seek to
arouse the enthusiasm of those ad-
dressed? (5)

3. What historical events called
forth this patriotic song? (3)

4. Give fully, in your own words,
the meaning of lines 11-14. (5)

5. Explain the meaning of the itali-
cized portions. ($4 \times 5 = 20$)

II.

The battalions formed on the narrow
beach at the foot of the winding path :
and as soon as completed, each as-
cended the cliff, when they again
formed upon the plains above.

The boats plied busily ; company
after company was quickly landed,
and as soon as the men touched the
shore, they *swarmed up the steep*
ascent with ready alacrity. When
morning broke, the whole *disposable*
force of Wolfe's army stood in firm
array upon the table-land above the
cove. Only one gun, however, could
be carried up the hill ; and even that
was not placed in position without
incredible difficulty.

Meanwhile Montcalm had been
completely deceived by the *demon-*
strations of the fleet below the town.
It was daybreak before the tidings
reached him that the English had
possession of the Plains of Abraham

Montcalm was already *worsted as*
a general ; it was still left him,
however, to fight as a soldier. His
order of battle was steadily and
promptly made. He commanded the

centre column in person. His total force engaged was 7,520, besides Indians; of these, however, not more than one-half were regular troops. Wolfe's "field state" showed a force of only 4,828 of all ranks; but every man was a trained soldier.

1. Tell, in your own words, how Wolfe captured Quebec. (7)

2. Give the meaning of the italicised portions. ($3 \times 6 = 18$)

3. "The contending armies were nearly equal in military strength, if not in numbers." Explain the meaning. (5)

4. Give antonyms (words opposite in meaning) for the following words found in the lesson: veterans, emigrants, regulars, lamentation, embark ($1 \times 5 = 5$)

IV.

Quote one of the following,—

(a) The *first* four, or the *last* four, stanzas of "The Bells of Shandon."

(b) The *first* two, or the *last* two, stanzas of "To Mary in Heaven."

(c) The *first* three, or the *last* three, stanzas of "Before Sedan." (12)

COMPOSITION.

1. Write a composition of at least *thirty* lines, taking for your subject any one of the following:—

(a) The Founders of Upper Canada.

(b) Making Maple Sugar.

(c) The Little Midshipman.

(d) The Ocean.

(e) The Prairies. (50)

2. (a) Write a letter to a friend in Montreal, explaining your plans for spending the summer vacation. (45)

(b) Write the address for your letter within a ruled space the size of an ordinary envelope. (5)

ENGLISH GRAMMAR.

1. Write in full the subordinate clauses in the following, giving the kind and relation of each:—

As I looked more attentively, I saw several of the passengers dropping through the bridge into the great tide that flowed underneath it; and upon further examination, perceived there were innumerable trap doors that lay concealed in the bridge. (12)

2. Analyze fully the following sentence and parse the italicised words:

Failing in *this* they *set* themselves *after* their custom, on *such* occasions, to *building* a rude fort of *their own* in the *neighboring* forest. (12) ($2 \times 9 = 18$)

3. (a) Define *case*, *voice*, *participle*, illustrating each definition by an example from the passage in question 1. ($4 \times 3 = 12$)

(b) Give the past indicative, second person singular of *go*, *write*, *defy*, *be*. ($1\frac{1}{2} \times 4 = 6$)

(c) Give the principal parts of *swell*, *dare*, *shorn*, and *spit*. ($2 \times 4 = 8$)

4. Correct where necessary, giving reasons for any changes you may make:—

(a) Which of the boys left your books laying on the desk.

(b) The paper was one of the easiest which has ever been given. ($3 \times 4 = 12$)

(c) It is not him whom you thought it was.

(d) Dont he know who he is speaking to.

4. (a) What classes of words are inflected?

(b) Define inflection.

(c) Point out and give the force of the inflections that are found in the passage for analysis in question 2; ($4 + 4 + 12 = 20$)

HISTORY.

NOTE.—Candidates will take any two questions in British History and any four in Canadian.

I.—BRITISH HISTORY.

1. (a) What is meant by Party Government?

(b) When did this system of government begin in England?

(c) By what names were the political parties first known?

(d) What Party is in power in England to-day, and who is Premier? ($6 + 3 + 3 + 3 = 15$)

2. (a) What was the cause of the war of the Spanish Succession?

(b) Give an account of the part taken by England in it.

(c) By what treaty was the war ended?

(d) What territories did England acquire by this Treaty? ($5 + 5 + 2 + 3 = 15$)

3. Give an account of the Jacobite rebellions. (15)

4. Write notes on The National Debt, The Reformation, The Restora-

tion, The Revolution, The Convention Parliament. ($3 \times 5 = 15$)

II.—CANADIAN HISTORY.

1. (a) Give an account of The Discovery of Canada.

(b) Who was the real Founder of the Colony of New France, or Canada?

(c) Give an account of his services in exploring and colonizing the country. ($5 + 2 + 5 = 12$)

2. (a) What were the chief provisions of The Act of Union between Upper and Lower Canada?

(b) Where did the First Parliament meet after the Union? ($9 + 3 = 12$)

3. (a) When was The Municipal Act for Upper Canada passed?

(b) What powers and privileges were conferred by it? ($3 + 9 = 12$)

4. Write notes on Ashburton Treaty, Clergy Reserves, Washington Treaty. ($4 \times 3 = 12$)

5. Explain the causes of the War of 1812, and give an account of the principal events. ($5 + 7 = 12$)

CONTEMPORARY LITERATURE.

Few American authors have excited a stronger feeling of kindly interest than the writer of Uncle Tom's Cabin. In the August *Atlantic* Mrs. Fields presents a lovable and sympathetic picture of her, which will give pleasure to a large number of people who connect moving memories with the author's gentle personality. Henry James' extraordinary analysis and observation of men and events is continued in the month's issue. Thomas Bailey Aldrich is represented by Passages from Judith and Holo-

fernes, and there is an appreciative article on Eugene Field and his work. Those who reserved a protesting judgment anent *A Lady of Quality* will read with satisfaction a review of that work of fiction which appears along with others under the heading of Four New Novels.

The contents of the August *Lippincott's* excite a pleasant interest in love and stories, not too stimulating and yet brisk with the proper flavour of the world goes well. Besides the complete novel, which is entitled

"The Great K. & A. Train Robbery," and is by Paul Leicester Ford, there are several short stories, among which might be mentioned "Golden Rod and Asters," by Neith Boyce. For some time the *Lippincott* has been favouring an extremely condensed form of poetry, which doubtless has its advantages like every other form of literature under the sun; but it may be questioned if the talent and skill of an artist is not squandered in such efforts; the effect after all is so slight, the feeling of disappointment is so strong, when Miss Thomas, who wrote "Tell Me Is There Sovereign Cure," measures four short lines uncrowded with thought.

Appleton's Popular Science Monthly for August opens with an article on the "Proposed Dual Organization of Mankind," by Prof. William G. Sumner, which is a valuable contribution to the furtherance of the proper relationship of the nations of the world. This is followed by an account of the Science Department of the University of Pennsylvania. Dr. Hanford Henderson advocates the securing of the flower of the race for the teaching profession as the best way to advance the well-being of mankind in an article entitled, "The Aim of Modern Education." Other papers which might be mentioned are "The Genius and his Environment," by Prof. J. M. Baldwin; "Epidemics of Hysteria," by Dr. Hirsch, and "The Scallop," by Fred Mather.

Littell's Living Age for August 29th contains a short story entitled "Splendide Mendax," by Stephen Gwynn, which originally appeared in the *Cornhill*, and which was made the keynote of an admirable article in the *London Spectator*.

No summer number has been more successful than that issued by the Curtis Publishing Company. The short story number of the *Ladies' Home Journal* opens with a charm-

ing little poem by James Whitcomb Riley, "When the Heart Beats Young." Bret Harte produces an astonishing amount of brilliancy of colour and effect in a page and a half of unmixed pleasure to the reader, and Lilian Bell is quite as effective, if not as severe, as usual, in a short love story, called "A Woman of No Nerves." A page of Mr. Wolfe's "Little Comedies" puts us under a genuine obligation to Mr. Bok.

"A School Algebra." By Emerson E. White, A.M., LL.D. (The American Book Co., New York, Cincinnati and Chicago.) This is an excellent elementary algebra, and is carefully adapted for the use of High School pupils, although some chapters are added on Logarithms, curve-tracing, etc. Great care has evidently been expended in its preparation, and teachers will find that the earlier parts of the book are especially prepared to fit in with the arithmetical work of junior pupils.

Two new volumes have appeared in the International Education Series (New York: D. Appleton & Co.) The general editor is W. T. Harris, LL.D., and we have frequently had the pleasure of commending books of this series to the attention of our readers. The first of these volumes is "Teaching the Language—Arts," by Prof. B. A. Hinsdall, of Michigan State University, it is a sensible and practical treatise on speaking, reading and writing English, and is the outcome of the author's own work as teacher and superintendent; and the second is a translation of "Herbart's The A B C of Sense Perception" and some of his educational essays and lectures: So much attention is now being paid to Herbart as an educational authority that teachers will be glad to have his works thus made accessible for study. These deserve careful reading and consideration at our hands because he investi-

gated branches of study as to their value in enabling the mind to lay hold of the objects which the world presents to us.

Macmillan's Colonial Library. "His Honor and a Lady." By Sara Jeanette Duncan (Mrs. Everard Cotes). (London and New York: Macmillan & Co. Toronto: The Copp, Clark Co.) Among the many books for summer reading, "His Honor and a Lady" occupies a foremost place this year; indeed it will probably be the opinion of many that it is the best story of the season. It will also bear comparison well with any of Mrs. Cotes' earlier works, which is saying a great deal. The scene is laid in India, and all the characters are Anglo-Indian. John Church, the Lieutenant-Governor, who put his life into his work and lost it, because as the Secretary of State for India said in his letter to the Viceroy, "Thus Party doth make Pilates of us all," (except the John Churches), Mohendra Lal Chuckerbutly, one of the "inconspicuously influential friends" used by that refined, skilful Judas, Lewis Aucrane, who meets at the hands of John Church's wife with part of what he deserves. There is not a page in the book that one would skip.

"William Shakespere." By Barrett Wendell. (New York: Charles Scribner's Sons.) The assistant Professor of English at Harvard is one of the best writers on his chosen subject on this continent. His book on Composition is one which would benefit any student of literature, and it is with no little pleasure that we have read his book on Shakespere. There is a candor and sincerity in all he says which encourages the reader to pursue original research. The book is really the substance of lectures at Harvard on Shakespere and his plays, considered separately and in order with an account of the England of that day, and how

it influenced his life, and is meant to be read with text at hand. We cordially recommend it to our teachers and students of Shakespere.

"An Introduction to Phonetics." By Laura Soams. London: Swan, Sonnenschein & Co. New York: Macmillan & Co. The author considers the phonetics of English, French, and German. In the front of the book will be found tables of the various alphabets and illustrations of the organs of speech. Evidently the author is in favour of a final phonetic change in the English language, but her object in the present treatise is to teach the exact sounds we use in speech so that the children may learn to speak correctly and from that receive assistance in learning foreign languages and still further to furnish an introduction to the science of philology. The analysis of the sounds of the English language especially is admirable. The book will be of considerable assistance in the study of phonetics and in the teaching of reading.

In the Golden Treasury Series Sir Thomas Browne's "Hydriotaphia" and the "Garden of Cyrus," from Macmillan & Co., through their Toronto agent, The Copp, Clark Co. No recommendation need be given to a series so well-known as this one, which has been the means of bestowing on many the possession of the otherwise unattainable. In reading these pages one experiences the pleasure which comes from escaping into communion with a habit of mind so foreign to the nineteenth century.

Cowards die many times before their deaths;
The valiant never taste of death but once.

—*Shakespeare.*