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# THE CANADA EDUCATIONAL MONTHLY

APRIL, 1899.

TRINITY UNIVERSITY, TORONTO.

REV. PROF. WILLIAM CLARK, D.C.L.

The founding of Trinity College and University was occasioned by the suppression of the Anglican Professorship of Divinity in King's College, and the consequent secularization of the University of Toronto.

When the act abolishing religious teaching in the University came into effect January 1, 1850, Dr. Strachan, then Anglican Bishop of Toronto, lost no time in making his position clear in relation to the changed state of things. He addressed a vigorous pastoral letter, February 7th, 1850, to the clergy and laity of the diocese, then embracing the whole of Ontario, urging

them to assist in founding a university which should give the highest secular instruction along with suitable religious education. "Every branch of knowledge cherished at Oxford and Cambridge," he said, "must be carefully

and substantially taught. . . . Nor are we disposed to overlook academical honors."

There was a general response to the Bishop's letter. Meetings were held ;

a petition to the Queen was drawn up and largely signed, praying for the grant of a Royal charter for the new university. The names of the principal clergy and laity in the province were appended to the petition. Before long a sum of \$100,000 was subscribed, and the Bishop departed for England in order to press upon the Church at home the claims of his Canadian dio-



Provost Dr. Welch.

cese. His reception was most cordial, and he obtained subscriptions amounting to £9,000 from the S.P.C.K., the S.P.G., and private persons, as well as an annual grant of £400 from the S.P.G., and seven

acres and a-half of land within the limits of the city of Toronto.

In the course of this year (1850) Doctors Hodder and Bovell organized a school of medicine under the title of the "Upper Canada School of Medicine," which became the medical faculty of the university. Ultimately this school has merged in the present large and prosperous Trinity Medical College, which is affiliated to several universities—to Trinity primarily, and also to Toronto, Queen's, and Manitoba.

Early in January, 1851, measures were taken for the erection of suitable college buildings. The design prepared by Mr. Kivas Tully was adopted, and the first sod was turned by the Bishop, March 17, 1851. On April 30 the corner-stone was laid by him in the presence of about one hundred of the clergy and a large assemblage of laity. The original trustees were the Rev. H. J. Grasset, G. W. Allan, and Lewis Moffatt. At the laying of the stone an address was delivered by Sir Allan McNab.

By the beginning of 1852 the buildings were ready for use, and steps had been taken to secure an efficient teaching staff. The first provost of the college was the Rev. George Whitaker, M.A., Fellow of Queen's College, Cambridge (sixth classic), who was also Professor of Divinity. The other professors were Rev. E. St. John Parry, M.A., Balliol College, Oxford (first-class in classics), Professor of Classics; the Rev. G. C. Irving, M.A., St. John's College, Cambridge (eighth wrangler), Professor of Mathematics, and H. G. Hind, M.A., Professor of Chemistry.

The inauguration of the college took place on Thursday, January 15, 1852. The proceedings began by the students signing the declaration of obedience to the rules of the college, as follows: "I (A. B.) do hereby promise and declare that I will, with God's help, during my residence in

this college, faithfully obey the laws thereof and diligently attend to the studies required of me." The theological students then signed the Thirty-nine Articles.

The Bishop gave an account of what he had done in England, and expressed his belief that much more might have been done if he had been able to prolong his stay in the Mother Country. It would be possible, however, he said, to renew the appeal both in Great Britain and in Canada, and something might be expected also from their brethren in the United States. Subsequently Archdeacon McMurray obtained considerable sums both in England and in the States.

After much consideration, the Bishop said, Toronto had been fixed upon as the site of the University, in accordance with a wish generally expressed by the subscribers. The address of the Bishop was followed by a very striking speech by Chief Justice Robinson, a former pupil of Dr. Strachan's, and the first chancellor of the university.

Among the "provisional statutes" are the following: "(1) The Head of Trinity College shall be styled the Provost of Trinity College. (2) The Provost shall be a clergyman, in holy orders, of the United Church of England and Ireland. (3) The Provost for the time being shall be the Professor of Divinity in the said college. (4) There shall be also for the present in the said college a Professor of Classics and a Professor of Mathematics. (5) Every Professor of Arts or Faculties in the said college shall be a member of the Established Church of England and Ireland, and shall, upon his admission to office, sign and subscribe the Thirty-nine Articles of Religion as declared and set forth in the Book of Common Prayer and the Three Articles of the Thirty-sixth Canon." Among the regulations for students was the following, which is

still partially in force: "Students holding scholarships will in all cases be required to reside in college; but other students, whose parents live in Toronto, may obtain a dispensation from residence, after special application made for that purpose to the Provost; provided only that such students are regular in their attendance at morning chapel and lectures." There-

quirements as to chapel attendance has been reduced in the case of students residing out of the college. In regard to the government of the college, all the Bishops of the Province of Ontario are members of the College Council, and a good many of the other members are nominated by them. Besides this, the Bishops

have a veto on all the proceedings, so that Trinity College is, in the strictest sense, an English Church institution, and is governed by the Church, and not by any party or section in the Church. Bishop Strachan was in his seventy-second year when he undertook the founding of Trinity College, and he died on All Saints' Day, 1867, in the

ninetieth year of his age, and was buried in the choir of St. James' Cathedral.

Provost Whitaker, after a service of nearly thirty years, accepted a benefice in England, and was succeeded by the Rev. C. W. E. Body, M.A., Fellow of St. John's College, who had been sixth wrangler, and had taken a second class in Divinity, besides being Bell

University Scholar and Tyrwhitt University Scholar in Hebrew. Mr. Body was keenly alive to the necessity of extending the work of the University, and lost no time in making an appeal, in Canada and in England, for an increase of endowment. His appeal was largely successful, and there was speedily established a second Pro-



Rev. Prof. Clark, D.C.L., LL.D.  
Vice-President Royal Society, Canada.

fessorship in Divinity, and soon afterwards a Professorship of Mental and Moral Philosophy. Subsequently Fellowships in Divinity and Classics were founded, and a lecturer in natural science and a professor of history appointed. Some time before this a lecturership in modern languages had been founded.

In 1894 Dr. Body resigned the

Headship of the College, and was succeeded in the following year by the Rev. E. A. Welch, M.A., of King's College, Cambridge (first class in Classics), who has already become widely known as an able teacher and an eloquent preacher and lecturer. Dr. Welch's work is of unusual responsibility, since, at the present time, the funds of the college are not sufficient to meet the demands made upon them. Efforts are being made to supply the deficiency, and, so far, with very considerable success. Annual subscriptions for five years are being asked for; and it is hoped that on the occasion of the jubilee of the college considerable additions to the endowment may be obtained.

Great additions have, from time to time, been made to the original buildings. The fine convocation hall, erected largely by the munificence of the Henderson family, was opened in 1877 and the new chapel in 1884. In 1890 the western wing was extended, giving accommodation for two professors and twenty-five students, besides providing two large lecture-rooms. In 1894 the east wing was extended, containing accommodation for three or four professors and about twenty students, with considerable additions to the lecture-rooms.

Among newer institutions affiliated to the University we should mention first St. Hilda's College, founded in

1888, with Miss Pateson, now Mrs. O. Rigby, as Principal. The work has been carried on under great difficulties, chiefly from the want of a residence, which is now, however, in course of erection. Another college affiliated is the Ontario Medical College for Women, of which Dr. R. B. Nevitt is now dean. This college has an excellent building, and has made great progress. Mention should also be made of the Toronto Conservatory of Music, organized in 1886, which has progressed beyond all expectations.

Of Trinity College, in general, it may be said that it is an attempt to reproduce the college and university life, spirit, and tone of the great English universities of Oxford and Cambridge. More particularly, two things should be noted as fundamental in Trinity, the basing of the whole education of the college on religious principles, and those the principles of the Church of England. The other characteristic is residence. Only a small proportion of the undergraduates actually live out of the college; but even these participate in the benefits which accompany residential college life. It is the conviction of those who are responsible for the work of the college that the best fruits of an academical training can be secured only in connection with residence.

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## THE VENTILATION OF COUNTRY SCHOOLHOUSES.

BY JOHN DEARNESS, COUNTY SCHOOL INSPECTOR, LONDON, CANADA.

In the agricultural district (of the Province of Ontario) through which my duties call me the farmers are prosperous and progressive. Their ordinary lands vary in value from \$40 to \$60 an acre. On many of the farms there are commodious barns skilfully adapted to the storage of cereal and root crops and the housing of large herds of stock, many of them equipped with lifting, chopping and other kinds of labor-saving machinery. For years they have been alert to the importance of ventilating their basement stables to secure the health and thriftiness of their domestic animals,

but strange to relate, they have hardly thought, except in a few isolated instances, of the need of ventilation of their substantially built, although not architecturally picturesque, schoolhouses.

More than nine-tenths of the rural schoolhouses are rectangular buildings about 28 by 40 feet outside, with blackboard and teacher's desk at one end and an entrance door in the middle of the opposite one. Some of them are built without a thought of ventilation, others have a chimney with a double flue, one being a foul air one whose action in cold weather is seldom positive before 10 or 11 o'clock, and weak even after that; others have a more or less ornamental hole in the ceiling supposed to be a ventilator, but really only a cooler.

Since the more intelligent observers among them have begun to realize that pure air is as needful for the healthy growth of children as it is for horses, various experiments have been tried to ventilate the school-rooms. So far only two methods that I have seen have succeeded—a hot air furnace, and a system of using the stove which applies the furnace principle. Success means maintaining an equable, comfortable temperature in all parts of the room with a sufficient supply of fresh air.

Not every hot-air furnace works well; indeed, in this district, it is the minority of them that have given satisfaction. I have never been in a worse ventilated schoolhouse than a furnace-heated one which was drawing its fresh (?) air exclusively from the interior. The printed guarantee form used by furnace dealers in this country may do well enough for private dwellings. I advise school boards to write the conditions to be guaranteed, including, besides proper material and workmanship, at least: 1st. To heat every occupied part of the room in all winds and weathers up to 67° F. 2nd. To

provide for change of air three times per hour. 3rd. To provide for internal circulation as well as ventilation. 4th. To provide for cooling the room when too hot by mixing cold air with the inflowing hot air. 5th. To remove the furnace and repair openings in case of failure to fulfil conditions. This work, including galvanized iron smoke and ventilating shaft, exclusive of excavation, is undertaken here for about a hundred dollars for a one-roomed schoolhouse.

To heat and ventilate by a stove. The plan to be described is applicable to new or old buildings, is economical in its use, and has been installed with slight modifications to suit special circumstances in a number of schools at a cost varying from \$25 to \$45.

The stove commonly used here in schools is a heavy oblong box; the description and diagrams apply to that form, but are modifiable to suit other forms.

A tight-fitting 24-gauge galvanized iron jacket T is constructed over the rear half of the stove T. The fresh air is brought in by a pipe T of 144 to 200 square inches in cross section (or through a duct made by "underflooring" two of the joists) under the floor from openings, covered with heavy wire screens, in the outside wall to an opening under the stove. If the duct is carried through from side to side of the building, it should be partitioned in the middle, under the stove, so that the air shall come into the room instead of blowing directly through the duct.

The slide T shown under the stove is closed when the school-room is not occupied, and at such times two slides E in the sides of the casing are opened so that the air of the room circulates through the casing.

The jacket being on the rear half of the stove (which should be placed as near the door as possible) serves as a screen from excessive radiation for

those seated near the stove. The other half of the stove being uncovered affords considerable radiant heat, which is a valuable means of quickly warming children coming in cold in the morning. The stoves are commonly from 36 to 50 inches long.

The foul air is drawn off at the floor by a flue F, at each side of the room, back of the seats. These two flues are carried up along the wall to the height of the stove-pipe and then taken horizontally across to a half drum G, partitioned at the end, which rests upon the stove pipe for 6 to 12 feet of its length. From this drum the air is conducted up through the ceiling and roof by a vertical flue H.

The total capacity of these flues should be not less than  $2\frac{1}{2}$  square inches for each pupil. They are provided with slides I, at the floor, to be closed in the evening so that by opening the side-slides in the jacket, exclusively internal circulation is secured. Another slide J, at the ceiling, pulled down to open and pulled up to close by a couple of light chains, opens to cool the room when it becomes too warm and is left open in the hot weather in summer.

The temperature, efficiency of ventilation and economy of fuel will each and all depend considerably on the intelligence with which the teacher uses the several slides to control the conditions.

In a circular letter, which I recently addressed to all the school boards, I quoted from letters received from school officers where the method had been in use several years. Mr. D. Fitzpatrick, Crampton P. O., said that their schoolhouse was ventilated on the principle described in 1889, the average quantity of fuel used in the 7 years previous was  $11\frac{1}{2}$  cords per annum, since,  $8\frac{1}{2}$  cords per annum,

the heat is evenly distributed. Mr. Thomas Harris, Rebecca P.O.—The method has been in use 6 years, and, instead of one part being too hot and another too cold, as formerly, now all parts have an even, comfortable temperature, saving in fuel has averaged nearly four cords per annum. Mr. R. Sterrit, St. Marys P.O., where the schoolhouse was thus ventilated 5 years ago, writes: "Before then there were frequent complaints of headaches; since we have not heard of such complaints; it used to be too hot near the stove and too cold in the corners for the children to sit there; now it is comfortable in all parts of the room; the saving in fuel has been over 4 cords of wood per annum." Mr. Arch. McDougald, Melbourne P.O., writes that the system gives the best of satisfaction; no reports of headaches; wood has cost on an average about \$10 a year less.

It might naturally be expected that more fuel would be consumed in a ventilated room than in an unventilated one, and it invariably results that way in a furnace-heated building, because the heat is entirely dependent on displacement of air. But, in the stove-heated school room, the bringing down of the super-heated strata of air from the upper part, the avoidance of the rapid chillings by opening doors and windows at recesses and other times, to get a fresh breath, and the provision for an almost exclusively internal circulation out of school hours more than compensate for the heating of the greater amount of air. Of course, even though it required more fuel, ventilation should be obtained at any reasonable cost. Not only do children thrive better, physically, in a pure atmosphere, but their intellectual progress, other things being equal, will be more rapid and satisfactory.

THE AMENITIES OF LIFE\*

BY LADY BATTERSEA.

My experience of many years amongst workers engaged in all manner of work has strongly impressed on me the belief that work would be better done, with more serenity of temper and under more harmonious conditions, if the amenities of life were better considered. In the same way, life itself as carried on in the home and family would run more easily, and would therefore lead to happier results if these same amenities were regarded as necessaries rather than as luxuries.

To-day I should like to say a few words on the amenities of life.

(1) In connection with public life, and

(2) As they affect the home or inner life.

As this is a conference of women workers, it might be best to begin by the former, although I do not feel it to be the most important.

In these days women are encouraged to take an active interest in work of all kinds; in questions connected with education, philanthropy, legislation, medicine, nursing, and so on.

Women of all classes—if I may use that objectionable word—of all ages, and of varied brain power, meet on a common platform, and are perpetually coming across one another in their many and diverse walks of life. They are necessarily brought very much into prominence, and their social relationship with one another and with men has naturally been much extended. If they are capable, earnest, or brilliant women, they feel that they rightly hold a certain power, that their words and their opinions carry some weight. This is but the natural result of the devoted lives they are leading, or of their intellectual distinction; when they rise to a really first-rate

eminence, you will find that they often add humility to talent, and that they are modest about their own achievements.

The greater the work the greater should be the humility, for in nine cases out of ten the worker would feel that she has been outstripped by many others in the very path she has chosen; and if she has a generous nature she will admire the more thorough or successful competitor, and not spoil her humility by envy. If this be her frame of mind she will have a very clear notion of the amenities of life; and if she adds a certain grace or charm of manner and tact in her relation to other workers she will not fail to bring about a little kingdom of heaven upon earth.

Good work can suffer from bad manners. Women with the best intentions, the highest motives, and loftiest aspirations can make themselves so intensely disagreeable that the work and the worker get cordially disliked.

Some people think there is a certain bracing quality in being disagreeable. "I always speak the truth" is a phrase we hear over and over again from the best of women—the best but not the most tactful. "I gave her a bit of my mind," but why should it always be the most disagreeable bit? Why should not the truth be gently and kindly spoken; why blurted out into the face of some shrinking woman recipient, why not left unspoken at times where it can do no good and can but act as a salve to the speaker's conscience? Why say, for instance, without previous deliberation, or thought to some friend engaged in a work that absorbs her life: "My dear Miss C., you are taking an immense

\*A paper read at the Norwich Conference of the N.U.W.W., Nov., 1898.



deal of trouble about the subject in which you are interested, but really it is very unimportant, and it is a pity you should waste so much time over it; I do not think you know, or can be aware, how little importance it bears just outside your own circle." Poor Miss C. gives a shiver, goes home to reflect upon—not her own shortcomings, but the uselessness of her object in life—loses heart, works badly, and becomes a failure, or she may give way to a burst of undignified passion that is not in keeping with the career she has mapped out for herself. On another day Mrs. S. finds her very low and dejected, or hurt and revengeful, and starts at the recollection of her own words, spoken in the pride and strength of her own achievements. She has ruined a life, but she only spoke the truth as she thought it should be spoken.

Again Miss B. is very anxious to start some work on her own account; she is just settling in a provincial town and believes that she will there find an opening for the philanthropic effort which she has at heart. She has made her plans, and, full of vigour and energy, is about to begin when an old resident of the town (Mr. A.) calls upon her and wishes to draw Miss B.'s attention to the fact that the same kind of scheme already exists in the town; that the two would overlap, would impoverish one another; that in fact the newer scheme is hardly needed. But Miss B., "pride in her port, defiance in her eye," urges that her scheme must be the better; it is more matured; more up to date; has the benefit of her own vast experience. Mr. A. humbly suggests cooperation. That is too much for Miss B.! Assured of her own powers and the splendour of her own scheme, she advises Mr. A. to let her work, to which he has given some of the best years of his life, die a natural death, as she will not give way—no, it would be against

her principles; against all that she had held and taught for years. So the order charity goes to the wall. Some may be deeply wounded; others will be ruined in the process. The little town is divided by strife and contention; there are two factions that will never be united. Miss B. has won the day—but at what cost! The amenities of life are torn to shreds, and the very work itself must suffer.

Here we might recall Aesop's fable, in which we read how the traveller wore his cloak in the wind, and shed it in the sunshine; in the same way the prejudices that cling to men and women in the face of opposition have a trick of melting before the sunshine of a genial manner; thus a point may be gained by concession, or by an amiable way of disagreeing, when it would never have been carried in heated argument or by determined resistance.

Then there is the philanthropist, who is afraid of making herself too pleasant. Honeyed words, kind glances, a gentle voice, may be all very well for those who are lax in their morals and easy in their lives, but the rigidly good and the reformer must not give way to luxuries in any shape or form. This is well exemplified in a clever little book that appeared some thirty years ago, called "The Owlet of Owlestone Edge," where a clergyman's wife—significantly named Mrs. Badger—is accredited with the following remark:

"I thought the old man would be the better for a little wine, for he seems very weak and failing, so I sent him a pint of port, putting a lump of camphor in it by way of precaution."

"Precaution, my lamb!" exclaims the horrified husband.

"Yes, Mr. B., nobody will drink port with pleasure that has camphor in it."

When women first came to the fore in public work, now some forty or

fifty years ago, it was their endeavor to look at business like as possible, and as totally different as they could from their more idly and elegant sisters. Now fashion has grown wiser; the same mode of dress is found to suit work and play. Women wish to charm as well as to instruct, and the woman who takes her place on the School Board or in the lecture-room is frequently as neatly and becomingly attired as her sister at a tennis party or in her own garden. Would that her manners were always as becoming as her dress!

Elocution is an art that has increasing followers; public speaking amongst women has brought about regard to manner and diction such as was never known before. If only the soft and pathetic voice were in all cases the organ of a conciliatory spirit and a generous nature! Not that I would wish the regard for the amenities of life to discount straightforward speaking. Some persons in their desire to be pleasant or to please are prone to gloss over, or evade, a disagreeable yet necessary statement; they conceal their own opinions on views in order not to wound the feelings of a beloved parent or much valued friend; they demur from giving the one word of advice or warning which might have proved invaluable, and in their desire to be sympathetic they lose their single-mindedness and love of truth.

The balance should be strictly kept between a tactless manner of stating unpleasant things and a sympathetic manner that is hiding a falsehood; and, above all, the speaker or worker should, however unpopular it may make her, hold fast to what she thinks right and true.

And now as to the amenities of life in regard to the home existence.

In the August number of the *Nineteenth Century* Mrs. Hugh Bell has written a very original and pungent paper on "A Plea for the Better

Teaching of Manners," in which she says: "If urbanity were persistently taught and practised in the home there would not be so much to learn, and especially to unlearn, with regard to intercourse with the world at large. People would not then have two manners—one to use in public and one in private. There would be less self-consciousness and less affectation, for these arise from trying to do a thing of which we are uncertain, to assume a manner which we have imperfectly acquired. I am not saying, of course, that in every respect the code of behavior should be the same at home as abroad; that would be absurd; only the difference, it seems to me, should lie in the direction of there being less reserve in the familiar circle than amongst strangers, but not less gentleness and courtesy."

After all, why should good manners only appear with our best clothes? Why should anything be good enough for home consumption? And, indeed, why should not the workaday clothes be clean, neat, pleasant to look upon, and, if possible, graceful and attractive; then manners would have to suit them? It is really far more necessary to conciliate those nearest and dearest than the stranger whom we may seldom see.

Home life can be made delightful or the reverse by observing or disregarding the amenities of life; for instance, an evening where every member of the family contributes some iota to the general cheerfulness of the hour, and in so doing invigorates the weary bread-winner or hard worked housewife for the morrow's work—as opposed to the fireside where each one sits apart engaged in his or her favorite pursuit, oblivious of the fact that the evening should be a time of general recreation and exchange of ideas; the hour of poetry in the prose of life. This should apply very particularly to the young, who in these days

of extended education and lofty pursuits are sometimes contemptuous of the little things that make the old happy.

English boys are trained to be courageous, why not be courteous to their sisters and sisters' friends? English girls, who, running their brothers hard at work and at play, are developing into splendid young goddesses of height and form, should not forget to be gentle to their less fortunate elders, who have not had their chances with the tennis racket or the golf club. Husbands and wives after the first few weeks of entrancing conjugal felicity should not startle, maybe disgust, one another by a lapse into careless, unmannerly ways, that rapidly degenerate into positive rudeness.

The amenities of life should surround home life, should make it beautiful, sacred, indestructible.

Members of the same family should not taunt one another with remarks upon their own performances and each other's shortcomings. When such things as early rising, cold baths, upright chairs, regular exercise and peculiar diet, take the place in people's minds of exalted virtues or noble acts, then you may be sure that the amenities of life will be hopelessly disregarded. Edith takes to late hours, reclining on sofas, rich food, novel reading, to be as unlike as possible to that tiresome Mary.

We know that both Dorothea in "Middlemarch," and Catherine in "Robert Elsmere," by their somewhat strained views of existence, brought about a kind of revolt in those nearest to them, in the persons of their sisters Celia and Rose; whilst unknown to themselves their very virtues, serene and unbending, developed into a form of selfishness.

As a sense of humor gives us a true sense of proportion, so does a feeling for the amenities of life give us an instinct of real sympathy with others;

the sympathy that makes it blessed to receive as well as to give.

Some people in their ardor for work or the serious side of life neglect that which makes it beautiful and attractive; they forget that Dame Nature is not sparing with her amenities; that she embroiders the meadows with gold, that she trails the water-lily in her streams; that she paints the sky with colors that drive the artist to despair.

Time is not wasted in adding to the amenities of life; the comfort and elegance of our living rooms, the careful arrangement of flowers, the harmony of color and the sweet strains of music, all add to the pleasure of existence. And these pleasures bring about legitimate happiness, such happiness as is not locked up in one person's breast, but, overflowing, makes the lives of many brighter.

If a master or mistress of a large establishment has courteous manners and a genuine regard for the feeling of others, it is probable that the servants will catch the prevailing tone, and a spirit of refinement and good-breeding will insensibly gain a footing in such a home. Children should be taught from their earliest years to treat servants with politeness and not to think that a gift in money or kind can make up for rude words or can assure esteem or affection.

Although no active form of charity may be practised in such a household (there may be no philanthropist amongst the sons or daughters), although the verb "to be" may be more regarded than the verb "to do," still such graces as sweetness and amiability, such virtues as unselfishness, rare charity and unflinching devotion may be looked for in a soil that has been carefully nurtured by the amenities of life.

No home life can be perfect without sympathy; no public life can be at its best without a tactful, spontaneously

generous feeling for others : in a word the fine manners that come from a good heart are essential to both. Fine manners are not a veneer ; they are a pervading reality , they add a delicate charm to the most beautiful form and face, as well as to the homeliest , we may liken them to a radiant sunset, which in itself may not be of any practical use in the universe, but which can and does glorify equally one of Nature's sublimest scenes and the quiet meadow of an English homestead.

As there are color-blind people in the world, so there may be some to whom beauty in its many and different shapes does not appeal ; but these are exceptions to the general rule of human beings. We can all cultivate one form of beauty—beautiful manners, and in so doing we are really adding to the graces of the soul and the heart on which depend the amenities of life.

For manners are not idle, but the fruit  
Of loyal nature and of noble mind.

—*The Sunday Magazine.*

## TALKS TO TEACHERS ON PSYCHOLOGY.

PROF. WILLIAM JAMES.

(Continued from page 85.)

It is obvious that psychology as such can give in this field no precepts of detail. Here, as in so many other fields of teaching, success depends mainly on the native genius of the teacher—the sympathy, tact and perception which enable one to seize the right moment and to set the right example.

Amongst the recent modern reforms of teaching methods, a certain disparagement of emulation, as a laudable spring of action in the school room, has often made itself heard. More than a century ago, Rousseau, in his *Emile*, branded rivalry between one pupil and another as too base a passion to play a part in an ideal education. "Let *Emile*," he said, "never be led to compare himself to other children. No rivalries, not even in running, as soon as he begins to have the power of reason. It were a hundred times better that he should not learn at all what he could only learn through jealousy or vanity. But I would mark out every year the progress he may have made, and I would compare it with the progress of the following years. I would say to him : 'You are now grown so many inches

taller. There is the ditch which you jumped over, there is the burden which you raised. There is the distance to which you could throw a pebble, there the distance you could run over without losing breath. See how much more you can do now!' Thus I should excite him without making him jealous of any one. He would wish to surpass himself. I can see no inconvenience in this emulation with his former self."

Unquestionably, emulation with one's former self is a noble form of the passion of rivalry, and has a wide scope in the training of the young. But to veto and taboo all possible rivalry of one youth with another, because such rivalry may degenerate into greedy and selfish excess, does seem to savor somewhat of sentimentality, or even of fanaticism. The feeling of rivalry lies at the very basis of our being, all social improvement being largely due to it. There is a noble and generous passion of rivalry as well as a spiteful and greedy one ; and the noble and generous form is particularly common in childhood. All games owe the zest which they bring with them to the fact that they are rooted

in the emulous passion ; yet they are the chief means of training in fairness and magnanimity. Can the teacher afford to throw such an ally away? Ought we seriously to hope that marks, distinctions, prizes, and other goals of effort, based on the pursuit of recognized superiority, should be forever banished from our schools? As a psychologist, I must confess my doubts. The wise teacher will use this instinct as he uses others, reaping its advantages, and appealing to it in such a way as to reap a maximum of benefit with a minimum of harm; for, after all, we must confess, with a French critic of Rousseau's doctrine, that the deepest spring of action in us is the sight of action in another. The spectacle of effort is what awakens and sustains our own effort. No runner running all alone on a race track will find in his own will the power of stimulation which his rivalry with other runners incites, when he feels the.n at his heels about to pass. When a trotting horse is "speeded," a running horse must go beside him to keep him to the pace.

As imitation slides into emulation, so emulation slides into *ambition*, and ambition connects itself closely with *pugnacity* and *pride*. Consequently, these five instinctive tendencies form an interconnected group of factors, hard to separate in the determination of a great deal of our conduct. The *ambitious impulses* would perhaps be the best name for the whole group.

Pride and pugnacity have often been considered unworthy passions to appeal to in the young ; but in their more refined and noble forms they play a great part in the school room, and in education generally, being in some characters most potent spurs to effort. Pugnacity need not be thought of merely in the form of physical combativeness. It can be taken in the sense of a general unwillingness to be

beaten by any kind of difficulty. It is what makes us feel "stumped" and challenged by arduous achievements, and is essential to a spirited and enterprising character. We have had of late too much of the philosophy of tenderness in education ; "interest" must be assiduously awakened in everything, difficulties must be smoothed away. *Soft* pedagogics have taken the place of the old steep and rocky path to learning. But from this lukewarm air the bracing oxygen of effort is left out. It is nonsense to suppose that every step in education *can* be interesting. The fighting impulse must often be appealed to. Make the pupil feel ashamed of being "scared" at fractions, of being "downed" by the law of falling bodies, rouse his pugnacity and pride, and he will rush at the difficult places with a sort of inner anger at himself that is one of his best moral faculties. A victory scored under such conditions becomes a turning point and crisis of his character. It represents the high-water mark of his powers, and serves thereafter as an ideal pattern for his self-imitation. The teacher who never rouses this sort of pugnacious excitement in his pupils falls short of one of his best forms of usefulness.

The next instinct which I shall mention is that of *ownership*, also one of the radical endowments of the race. It often is the antagonist of imitation. Whether social progress is due more to the passion for keeping old things or to the passion of imitating new ones may in some cases be a difficult thing to decide. The sense of ownership begins in the second year of life ; among the first words which an infant learns to utter are the words "my" and "mine." The depth and primitiveness of this instinct would seem to discredit psychologically all radical forms of communistic utopia in advance. Private proprietorship cannot be abolished. It seems essential to

mental health that the individual should have something beyond the bare clothes on his back to which he can assert exclusive possession, and which he may defend adversely against the world. Even those religious orders who make the most stringent vows of poverty have found it necessary to relax the rule a little in favor of human nature, made unhappy by reduction to too disinterested terms. The monk must have his books; the nun must have her little garden, and the images and pictures in her room.

In education, the instinct of ownership is fundamental, and can be appealed to in many ways. In the house, training in order and neatness begins with the arrangement of the child's own personal possessions. In the school, ownership is particularly important in connection with one of its special forms of activity, the collecting impulse. An object possibly not very interesting in itself, like a shell, a postage stamp, or a single map or drawing, will acquire an interest if it fills a gap in a collection or helps to complete a series. Much of the scholarly work of the world, so far as it is mere bibliography, memory, and erudition (and this lies at the basis of all our human scholarship), would seem to owe its interest rather to the way in which it gratifies the accumulating and collecting instinct than to any special appeal which it makes to rational desire. A man wishes a complete collection of information, wishes to know more about a subject than anybody else, much as another may wish to own more dollars, or more early editions, or more engravings before the letter, than anybody else.

The teacher who can work this impulse into the school tasks is fortunate. Almost all children collect something. A tactful teacher may get them to take pleasure in collecting books; in keeping a neat and orderly collection of notes; in starting, when they are

mature enough, a card catalogue; in preserving every drawing or map which they may make. Neatness, order and method are thus instinctively gained, along with the other benefits which the possession of the collection entails. Even such a noisome thing as a collection of postage stamps may be used by the teacher as an inciter of interest in the geographical and historical information which she desires to impart. Sloyd successfully avails itself of this instinct in causing the pupil to make a collection of wooden implements fit for his own private use at home. Collecting is of course the basis of all natural history study; and probably nobody ever became a good naturalist who was not an unusually active collector when a boy.

*Construction* is the other great instinctive tendency with which the school-room has to contract an alliance. Up to the eighth or ninth year of childhood, one may say that the child does hardly anything else than handle objects, explore things with his hands, doing and undoing, setting up and knocking down, putting together and pulling apart; for, from the psychological point of view, construction and destruction are two names for the same manual activity. The result of all this is that familiarity with the physical environment, that acquaintance with the properties of material things, which is really the foundation of human consciousness. To the very last, in most of us, the conceptions of objects and their properties are limited to the notion of what we can *do with them*. A "stick" means something we can lean upon or strike with; "fire," something to cook, or warm ourselves, or burn things up withal; "string," something with which to tie things together. In geometry, the cylinder, circle, sphere, are defined as so many results of construction. The more different kinds of things a child thus gets to know by treating and

handing them, the more confident grows his sense of kinship with the world in which he lives. An unsympathetic adult will wonder at the fascinated hours which a child will spend in putting his "blocks" together and rearranging them. But the wise education takes the tide at the flood, and from the kindergarten upward devotes the first years of education to training in construction and to object teaching. I need not recapitulate here what I said awhile back about the superiority of the objective and experimental methods. They occupy the pupil in a way most congruous with the spontaneous interests of his age. They absorb him, and leave impressions durable and profound. Compared with the youth taught by these methods, one brought up exclusively by books carries through life a certain remoteness from reality; he stands, as it were, out of the pale, and feels that he stands so, and often suffers a kind of melancholy from which he might have been rescued by a more "real" education.

There are other impulses, such as love of approbation or vanity, shyness and secretiveness, of which a word might be said, but they are too familiar to need it. You can easily pursue the subject by your own reflection. There is one general law, however, that relates to many of our instinctive tendencies, and that has no little importance in education. I must refer to it briefly before I leave the subject. It has been called the law of transitoriness in instincts. Many of our impulsive tendencies ripen at a certain period, and if the appropriate objects be then and there provided, habits of conduct toward them are acquired, which last. But if the objects be not forthcoming then, the impulse may die out before a habit is formed, and later it may be hard to teach the creature to react appropriately in those directions. The sucking instinct in mammals, the fol-

lowing instinct in certain birds and quadrupeds, are examples of this; they disappear shortly after birth.

In children we observe a ripening of impulses and interests in a certain determinate order. Creeping, walking, climbing, imitating vocal sounds, constructing, drawing calculating, possess the child in succession; and in some children the possession, while it lasts, may be of a semi-frantic and exclusive sort. Later, the interest in any one of these things may wholly fade away. Of course, the proper pedagogic moment to work in skill and to clinch the useful habit is when the native impulse is most acutely present. Crowd on the athletic opportunities, the mental arithmetic, the verse-learning, the drawing, the botany, or what not, the moment you have reason to think the hour is ripe. It may not last long; and whilst it continues you may safely let all other occupations take a second place. In this way you economize time and deepen skill; for many an infant prodigy, artistic or mathematical, has a flowering epoch of but a few months.

One can draw no specific rules for all this. It depends on close observation in the particular case, and parents here have a great advantage over teachers.

Such then is the little interested and impulsive psycho-physical organism whose springs of action the teacher must divine, and to whose ways he must become accustomed. He must start with the native tendencies, and enlarge the pupil's entire passive and active experience. He must ply him with new objects and stimuli, and make him taste the fruits of his behavior, so that now that whole context of remembered experience is what shall determine his conduct when he gets the stimulus, and not the bare immediate impression. As the pupil's life thus enlarges, it gets fuller and fuller of all sorts of memories and associations and substitutions; but

he eye accustomed to psychological analysis will discern, underneath it all, the outlines of our simple psychophysical scheme.

Respect, I beg you, always the original reactions, even when you are seeking to overcome their connection with certain objects, and to supplant

them with others that you wish to make habitual. Bad behavior, from the point of view of the teacher's art, is as good a starting point as good behavior; in fact, a better starting point than good behavior would be.—*Atlantic Monthly, March, 1899.*

### THE SINS OF EDUCATION.

It is only a month or two ago that a writer in "Maga" complained that the famous Education Act of 1870 had disappointed the high hopes of its champions—that, despite the vast sums spent upon the people's education, the people still prefers the penny novelette to any other form of literature. Of course it does, and it is far better that its choice should be honest than that it should be wise. The Act of Parliament which compelled the free and enfranchised citizen to read, did not provide him with taste; and, though he can to-day make his mark upon a voting-paper with some degree of accuracy, he has travelled no farther on the road towards refinement or intelligence. Sometimes his growth suffers by overwork; sometimes his eye, once used to the sights of the hedgerow, is dimmed by the impact of print. But the Act, which the Don Quixotes of Liberal opinion designed to regenerate the world, did not do much more harm than good to the class for whose benefit it was passed. Its peculiar triumph is to have inflicted an injury upon those well-meaning persons, whose energy and enthusiasm forced it upon Parliament.

The Nemesis was sure and complete. The gentlemen who invented the new vice of illiteracy were certain that the millennium was at hand. They acknowledged that their own standard of intelligence was high; but they declared that once the people was forced to learn, it would in a single

stride scale the snow-clad heights of knowledge. The popular taste, said they, will be levelled up at the mere approach of education. A schoolmaster would suddenly jump into the midst of every village, like a wizard hurled up a stage trap, and with spelling-book for wand would transform the honest bumpkin into a pious reader of the *Quarterly Review*. But, alas! for the vanity of human hopes. The popular taste was never levelled up; the taste of the superior person was levelled down. The change was gradual, but it was irresistible, and it might easily have been foreseen. The School Boards of England created a "reading public" which required not instruction but printed matter. And straightway there arose a thousand ingenious mechanics, who devised and manufactured cubic yards of stuff that looked like books and papers. Writers, editors, vendors determined to supply the new demand, with an anxious adaptability to the altered circumstances of the intellectual market. With wits enormously sharpened by the greed of gain, they discovered precisely what it was for which their patrons clamored. They invented a new poetry which was doggerel, a new fiction which was "high-toned" and sentimental, a new journalism which was vulgar and indiscreet. Now was the opportunity for the fair-minded Liberal to interpose. He might have objected that it was not for the triumph of absurdity that he had



passed his philanthropic bill; he might have reminded the millions, whose eyes he had opened to the titillation of print, that there was some thing hidden in books besides sensation and eavesdropping. But he said not a word; he only leapt with an insane joy upon the scandal and triviality provided for his inferiors; and his joy was shared by the hardy Conservative, who had opposed the bill, and who, without the boon of universal education, might never have known how Lord Tom Noddy wore his whiskers at twenty five, or what was the fashion of Miss Evelina Jones's frock, when eighteen years had written their legend upon that gifted actress's face. In brief, a fresh set of books and periodicals had been contrived for those who merely read "by Act of Parliament," and it was eagerly seized upon by the miracles of erudition and refinement who had hitherto solaced their leisure with serious reviews and ponderous histories.

The vice was there already, though it lacked opportunity; the hunger for vulgarity merely pined for want of sustenance. But no sooner was sustenance given it than the hunger grew voraciously, and to day there are few men who will ever glut their appetite for what is mean and trivial. The taste, then, which should have been levelled up has been levelled down; the School Board has imposed its fancy upon the whole community; the man, in fact, has told the master what to read, and the master has generally obeyed with a sad alacrity. Thus a spurious alloy has ousted the purer metals. Thus the literary currency has been debased.

Time was when reading was a leisured and scholarly pursuit, when the business man carried with him to the country such books as were not merely designed to annihilate the brain. In these brave days the classics were still remembered, and a skilfully

edited Greek play might be rewarded by a bishopric. A century ago we find Charles Fox reading Porson's "Orestes" and "Hecuba," on the recommendation of the wicked Graf-ton, and declaring that "this is the sort of reading I now take most delight in." Turn to the "Memoirs" of Charles Greville, and you will see that, man about town as he was, he yet knew how to read, and to choose the best. The records of Messrs. Blackwood and Murray, again, reveal to us a world which not long since passed away, a world which professed a sincere interest in such literature as was not ephemeral, and which was content to wait one month, or even three, for a political commentary. That an article in the *Quarterly* should shake a Ministry seems incredible to this generation, which despises the fourth edition of an evening paper, when the extra special lies hot-pressed upon the counter. Where, moreover, shall you match Mr. Gladstone, who, being neither scholar nor man of letters, was yet a lover of books and a loyal student? He, at any rate, was not always content with the hasty success of the moment, and even in the midst of a political crisis he could so fully detach himself from affairs as to speculate upon Homer or to divide the straws of theological controversy. But to-day the cheap novel is sufficient to beguile the "cultured" brain, which has cheerfully sunk to the level ordained for it by the majority.

So we are assailed upon all sides by books which are no books—by the novel, which follows the fashion of the hour, and which will be forgotten as soon as it has passed through the mill of the Circulating Library. It is curious, indeed, to note how easily the art of fiction, once practised for its own sake, has settled down to supply the popular demand. If theology be demanded, a dozen samples are on the counter at once; if the unravelling

of dialect seems a pleasant pastime, a hundred new dialects are invented within the twinkling of an eye; if some astute practitioner discovers that the romantic movement is at last being felt in England, an army of false Dumas is instantly enrolled. And these curious examples of illiterate literature are seriously examined and compared. They have no other object, of course, than to lull the lazy brain to sleep; and perhaps they achieve that humble object well enough. But the purveyors of fiction are not satisfied with the abundant pudding which is theirs. They would claim for their wares a critical consideration, and for themselves a comfortable corner of immortality by the side of Fielding and Thackeray. For the moment they seem to attain the summit of their will; but time is the sternest leveller of all, and he will throw them all into the common sepulchre of oblivion.

However, the hastily educated are not satisfied with the newest effects of fiction. They would scrape a bowing acquaintance with the masters who are dead and gone. So there are prepared for their delight countless reprints, pleasant to look upon and light to hold, which shall perform the trick of introduction. The reprints are prefaced by a brief essay, which gives the criticasters something to write about, and serves as a buffer between the hastily educated and the superhuman task of perusing a classic. Neither Dickens nor Scott can make a direct appeal nowadays to their readers. The shock is always decently broken; and if the reader never gets as far as the original, he at least knows what somebody else thinks about it. In brief, we live in an Alexandrian age, which only differs from its type in lack of erudition.

Of course the popularity of books which are no books is of little consequence, and it would not matter at all

if the sham specimens of literature were not confused with the real. But we in England are so democratic in our taste that we mistake success for merit, and we cordially believe that any writer who attaches a vast number of readers is gifted above his fellows. Now, in France, a country we constantly belittle because she is ill-governed, so gross a confusion is impossible. The line is harshly drawn between talent and popularity, and those novelists who rejoice in the largest circulation are not permitted to claim the title of *litterateur*. M. Georges Ohnet, for instance, is read by every sound burgess from Belgium to the Pyrenees, but his colleagues in the art of fiction refuse to recognise his existence. His vast success avails him nothing; he writes for the people, he belongs to the people, and, save from the people, he will never hear one word of approval. Were he an Englishman, the mere fact of his popularity would arouse the sympathy of his fellow-craftsmen; but being a Frenchman, he is of no more importance in the realm of art than a manufacturer of absinthe or the titled proprietor of a dry champagne. And who ever heard of Xavier de Montépin or of Jules Mary? Who knows the names of Vast Ricouard or Dubut de Laforest? Nobody save their readers, who are counted by the hundred thousand.

But a still worse calamity has overtaken England than this tiresome confusion between literature and fiction. Since the people has dictated what the country shall read, we have been assailed by the worst periodic press that Europe has ever known. For this degradation no blame attaches to the people, which knew precisely what it wanted, and could afford to back its fancy. We blame only those who, better trained to distinguish, laid aside all respectable reviews for the weekly or monthly rag-bags of gossip and sen-

sation. These are the stuff upon which the vast majority of Englishmen chooses to starve its brain. In every one the same note of commonness is struck. The editor of the old-fashioned magazine—whereof, happily, there are a few examples still left in Great Britain—was (and is) anxious to discover the best talent he might. He would print only such literature as he was proud to see in type, and he was so shamefully lost to the commercial sense that he announced a policy from which no motive of interest could drive him. Now and again it was his good fortune to bring before the world an unknown novelist or a disregarded wit, and he took a very proper pride in his performance. Above all, he kept ahead of his readers, whom he forced to accept the good things he found for them, and he would have thought it shame to bow the knee at their dictate. Thus he produced (and still produces, alas! too rarely) a review which had a life and character of its own, and which, being always sincere in opinion or preference, had the right and faculty to exert an influence.

The editor of the new-fashioned magazine, which is manufactured by the ton, and which threatens to drive all competitors from the field, has other aims and other qualifications. He has no interest in literature or politics; he has little taste in wit or humor; but he knows precisely what the people want, and he is prepared to give it to them. Not for the world would he anticipate his readers' taste or influence their opinion. His sole chance of success is to follow in their wake, and to satisfy with promptitude and resolution their advertised desires. He is almost as well skilled as the novelist in that delicate operation of feeling the public pulse; and though to us his methods are as mysterious as

they are deplorable, we regard him and his achievement with awe and admiration. He is "up-to-date" (to use his own jargon), he is brisk, he is superficial. His contributors tell their readers exactly what they want to know; and if you wonder that any sane person should demand such knowledge your wonder proves that you are unfit to fill the sacred office of a popular editor. Then, having sated his "public" (the word is sacred) with superfluous knowledge, he displays to its ravished gaze the photographs of exalted personages whom it will never see, and pictures of ancestral halls which it will never visit. This amiable snobbery is highly seasoned with a fine selection of stories, short, crisp, and to the point, of which every page contains a sensation, and every line a violation of taste and common sense. Of course the one end and object of these magazines is a large sale. The modern editor crawls in obedient awe before his readers; he would think it a cardinal sin to give them anything better than the dried thistles that they ask; and a glance at one of those countless magazines which lie on every table, and are sold by the hundred thousand, convinces you that the popular editor never does violence to his conscience. Not one of these commercial articles would ever have been prepared for an educated eye, yet they are consumed (you cannot say "read") by thousands who should know better than to touch them. It is perfectly true as is urged by their manufacturers, that they will not bring the blush of shame to the cheek of innocence. But, in revenge, the cheek of intelligence should be suffused with scarlet at their mere apparition.

—*Blackwood's, March, 99.*

(To be continued)

## ESSENTIALS OF EFFECTIVE TEACHING.

“IN order to mould correctly the faculties of the child, one must first know something of the laws which regulate the action and growth of the powers.”

Despite the frequency with which the changes have been rung upon that theme during the past few years by educators, both in and out of the press, there are a vast number of teachers, who, for one reason or another, make little or no effort to possess themselves of such knowledge, but continue making desperate attempts to keep pace in their work with those who honestly seek to guide their course with the light that alone comes from earnest study of the child mind itself.

To discuss this question in all its bearings would require more space than is at our disposal, but there are a few simple facts pertaining to the topic that are of such vital importance as to bear repetition and consideration at every opportunity, and which are applicable to the work of all engaged in teaching.

In every mind there exists an ideal, and that ideal is the motive which either directly or indirectly shapes the course of each. The unscrupulous man of business sells half cotton for wool goods; an old stock for the latest styles; moth-eaten, second-hand furniture for new and first class; glucose for sugar; poison for baking powder; a horse blind in one eye, spavined, and twelve years old, for a sound horse just coming six. His motive is to get money in his purse. He succeeds.

The politician, claiming the highest, most disinterested ambition for his country, pulls wires, buys votes, lays schemes, giving in exchange for what he gets an influence whose effect is death to honesty, sobriety, and virtue of the manhood which he professes to be so zealous of protecting. Public

position, and the power that goes therewith, is his ideal. He succeeds.

A teacher, surrounded by all the comforts and aids that an ambitious, generous board of education can supply, urged on by a crowded course of study, an exacting superintendent, or a desire to be thought superior, crams, crowds, coaxes, drives, examines, and grades her pupils upon the husks of knowledge, careful for nothing but that they shall be counted well up in their grade. As a collector of high per cents., she may be a great success; but as one who moulds character into good and beautiful form, she is a pronounced failure. Another, who, though in a humble position, amid the discouragements which most of us know so well that they do not need enumerating, seeks to individualise her instruction so perfectly that each pupil may receive just the kind and amount of help best adapted to his case—one whose chief aim is to make self-reliant, thoughtful, sturdy, energetic, trustworthy, unselfish boys and girls, men and women; that teacher can achieve real success, and none other than he whose ideal is true manhood or womanhood can ever secure it.

Success, as we see, is not an absolute term. Its meaning varies with each individual. We are not surprised that people of different attainments, education, taste, ability and environment should be ruled by such varied motives; but it has for a long time been a mystery to us that there should be more than one interpretation of the word, and that its highest and best, among a body of thinking men and women who are “fashioning and strengthening the mind and moral nature” of immortal beings. If success in teaching is to be determined by the degree to which we ennoble

and elevate character, by our instruction and education of the pupil, the question that most readily comes to the lips of the earnest teacher must be, "How can I do my work to accomplish this result? What conditions do I leave unfulfilled?" Perhaps no one thing shows the want of skill in a teacher so quickly as inattention of pupils. Attention is the soul of mental work, and in one phase, that of concentration, is sometimes said to be an indispensable element of genius. "It effects intellectual activity from every direction. It has a strong influence, too, upon the emotional nature, tending to make us forget painful emotion and substitute in its place that which may be pleasurable or beneficial." It can divert us from intense bodily pain when the mind is strongly directed to other things—*e.g.*, the soldier is sometimes not aware of severe wounds until the battle is ended. The mother soon learns to hush her child when it is grieving over real or fancied trouble, by directing the attention of the little one to something more attractive or absorbing for the time. And grown children are not very unlike those of tender years. Crushed by sorrow, or weighted with bodily infirmity, men and women have plunged into the most absorbing, laborious work—work that required constant care or deep thought—and their success is sufficient commentary upon the mental effort made.

Power of attention varies greatly in different individuals. Some possess a certain amount of vivacity in this respect, and can readily turn the mind from one subject to another, but do not perhaps so easily hold the mind upon one thing for any length of time. They lack power of continuity. While the reverse is often true, producing what is sometimes termed absent-mindedness, though that condition or

state of mind is sometimes mere inactivity or dreaminess. Whatever may be the cause of these habits whether natural or cultivated, a strong effort should be made by the teacher to remedy the matter in each case. Constantly demand of the first more sustained effort upon one thing, and give the latter frequent change until he can readily transfer his thought from one object of interest to another. Another quality of attention, one essential to all good mental work, should be secured if possible, in whatever task the pupil is engaged—*viz.*, concentration, or the power of giving one's undivided attention to the work in hand. Many teachers unknowingly cultivate the opposite habit. This can be done by not providing work sufficient in quantity, or of the sort adapted to the child's ability, or interesting in nature. I have known teachers who appeared never to consider that their own manner in the schoolroom might actually prevent continued application on the part of the pupil. A noisy, demonstrative, impulsive, fidgety, scolding teacher never can succeed in keeping pupils busy at their work, either in class or study. One of the best ways to prevent general disorder in a schoolroom, such as whispering, passing notes, loud studying, playing, etc., is to create a sentiment in the minds of the children about one's duty to his neighbor. Continually impress upon the pupils the impropriety and positive unkindness of disturbing others. There will in time, if the teacher himself practises as he preaches, be a sincere regard for the rights of others, and little, if any, need to speak of the offences that make up the aggregate of a teacher's trials. Besides, such pupils have received an impression towards true citizenship that must result in making them better men and women.—*Journal of Education*.

## RELIGIOUS INSTRUCTION IN PUBLIC SCHOOLS.

BY THE REV. JOHN LAING, D.D.

I wish to thank the *Westminster* for giving us the mature views of the Minister of Education for Ontario on this most important question. It is satisfactory to know that "in ninety per cent. of the schools a Scripture lesson is part of the daily exercise," which shows how strong is the approval of this being done throughout the province. That in a still larger number the schools are opened and closed with prayer; and that in cities and towns in every school but two the schools are closed with Scripture readings and devotional exercises, afford the strongest evidence of the desire of our people generally. I would like further to believe, if it is true, that to any great extent the Bible is read as a lesson by the pupils intelligently and carefully, and that the Ten Commandments and portions of Scripture are committed to memory as a part of the school exercise. Let us hope this will become more general than the Minister now says it is. In view of this desire so generally apparent and approved, what prevents Biblical (not religious) instruction from being made part of the imperative program of Public School instruction? Let us, in considering this question, not forget the conscience clause, which is not a regulation of the Department and changeable, but part of the School Act, which no one desires to see changed. The regulations of 1887 are quite satisfactory, and under them all that most Presbyterians desire can be accomplished. For we have no sympathy with any movement to destroy our school system by introducing Separate Schools or Voluntary Schools. We desire non-sectarian schools, in which the Word of God is intelligently read. And we think this can be done with the assent and co-

operation of even our Roman Catholic fellow citizens, who are as anxious as we to have the Bible taught: as the foundation of our common Christian faith. Meanwhile, however, we do not propose to interfere with the privileges which they enjoy, and are willing to wait for the time which may before long come when they will prefer to have Roman Catholic and Protestant children educated together with mutual good feeling and respect.

Now, Hon. Dr. Ross tells us that "the crux of the whole religious difficulty" is that we insist that in order to be of substantial benefit to the pupils the teacher should be permitted both by comment and explanation to make the meaning clear when the Scripture is read. Let me assure Dr. Ross that, unwittingly no doubt, he misrepresents the view held by me and many others. It is one thing to make a pupil understand what he reads, but quite another thing to expound that meaning, comment thereon, and apply it. The former we desiderate, the latter we do not wish. Surely an unbeliever can make the meaning of the words and sentences clear, just as in the case of any historical passage or scientific illustration, without saying that what is stated is true and not fiction, right and not wrong. The teacher is not expected to discuss the substance of what is read, or deduce doctrines or practices therefrom. The regulation of the London (England) School Board is (or perhaps I should say was): "The Bible shall be read, and there shall be given such instruction therefrom in the principles of morality and religion as are suited to the capacity of the children, provided that no attempt be made in any such schools to attach children to any particular denomination."

Under the working of this regulation Mr. Mundella stated that in three years he had only one complaint. In these schools 300,000 pupils are thus instructed in Christian morals and religion, and Mr. Mundella adds that, practically, the whole school children of England, numbering 4,700,000, are receiving religious instruction. The Hon. Mr. Forster also said in the House of Commons: "The Act of 1870 had not resulted in a purely secular system, but, as he believed, in a more thorough Scriptural and religious teaching than existed before." And these words were applauded.

If in England, where sectarian feeling is far more pronounced and bitter than among the Protestants of Ontario, such explanations can be given successfully, to do so is possible in Ontario. I must, therefore, dissent from the honorable Minister of Education when he says "The only safe course seems to be the one taken by the Department," and most respectfully I ask him to consider what others, as qualified by experience as he is, think may be done and has been done to secure the coveted blessing of Scriptural instruction for our children.

I rejoice in the statement "that a vast majority of the teachers are members of some Christian church and are actively engaged in Sabbath School

work," and I will add, from a somewhat large acquaintance with our teachers during more than thirty years, that as a class I think they are well-educated, refined, moral, earnest men and women, doing a grand work in a noble way. As a class, I can trust them; they are worthy of the confidence of parents. I have confidence in their judgment and common sense also, and deem them quite competent to teach the Bible intelligently without being subjected to a course of instruction in Bible criticism and exegesis and a necessarily following examination as to the accuracy and extent of their knowledge. If, however, the Department deems such a course and examination necessary to the perfection of the system, I can trust our Model and Norman School teachers to give all that is required. Men have common sense even if they are not connected with the Department and Examining Boards. And as teachers learn in these costly institutions how to teach other books and subjects, scientific, historical, and moral, so they may be instructed how to teach the Bible and how to keep off the rocks which would shipwreck our boasted system, injure the pupils, and secure the teachers' discharge on account of incapacity to teach a plain school book.—*Westminster.*

## IF I COULD BE A BOY AGAIN.

BY BISHOP VINCENT.

"IF I were a boy?" Ah, if I only were! The very thought sets my imagination afire. That "if" is a key to Dreamland. "If I were a boy"—well, if I were such a boy as I was, of the same sort, with the same beginnings, the same blood, the same surroundings, the same teachers, the same home (blessed home!), the same classmates, the same accidents, atmospheres and aspirations,

the same interior opinions, passions, and conflicts—should I have come into the same life, by the same paths, with the same experience and outcome? Could I have made the product different? If I were a boy with my present knowledge of the end, or the state of present progress toward the end, with my memory of the past and my man's views of a boy's life—what would I do?

First, I should have an early conversation with my parents. I should bring my later wisdom to bear on them. I am older now than my father was when I was a boy, and I might give a word of advice even to him. If I were a boy, I should want a thorough discipline, early begun and never relaxed, on the great doctrine of will-force as the secret of character. Faith in God is, I know, the foundation. But it must be a true fear, and not a wretched terror—the fear which is a reverent and holy love for a loving King who is a Father, and who is as gentle as a mother, and who loathes selfishness, falsehood, and meanness. If I were a boy, I should want my teacher to put weight of responsibility upon me—to make me know and feel that God furnishes the material and the conditions, but that I must do the work of building my character—to fill me with the thought that I am not a “thing,” a stick, a stone, a lump of clay or putty, but a “person,” a “power,” a “cause,” a “creator,” and that what I am in the long run, in the final outcome I am to make myself.

Father and mother, older brother and sister, pastor and teacher, neighbour and best friend, books and periodicals are good teachers. Classes for letter-picking and word building, for difficult spelling and reading, are very good. Classes in numbers, for mental problems and drawing geometrical lines, are excellent. But the best class to be earliest organized and longest sustained, the class in which a two-year-old should be an advanced pupil, the class that never graduates, is the class in which a boy is trained to say, “I ought : I can ; I will.”

If I were a boy with my man's wisdom, I should eat wholesome food and no other. I should chew it well and never “bolt it down.” I should eat at regular hours. I should never touch tobacco, chewing-gum, or patent medicines ; never once go to bed without cleaning my teeth ; never let

a year go by without a dentist's inspection and treatment ; never sit up late at night, unless a great emergency demanded it, never linger one moment in bed when the time came for getting up ; never fail to rub every part of my body every morning with a wet towel, and then with a dry one ; and never drink more than three or four table-spoonfuls of ice-water at one time. But all this takes will power. Yes, but that is all it does take.

I should never speak a word to any one who might be worried about it, and only kind words of others, even of enemies, in their absence. I should put no unclean thoughts, pictures, sights, or stories in my memory and imagination. I should want to be able to say like Dr. George H. Whitney, “I have never pronounced a word which I ought not to speak in the presence of the purest woman in the world.” I should treat little folks kindly, and not tease them, show respect to servants, and be kind to the unfortunate. I should play and romp, sing and shout, climb trees, explore caves, swim rivers, and be able to do in reason all the manly things that belong to manly sports, love and study nature ; travel as widely and observe as wisely as I could ; study with a will when the time came for study : read the best books, try to speak accurately and pronounce distinctly ; go to college and go through college, even if I expected to be a clerk, a farmer, or a mechanic ; try to be a practical everyday Christian ; help every good cause ; “use the world, and not abuse it” ; treat older men and women as fathers and mothers, the young as brethren and sisters in all purity. Thus I should try to be a Christian gentleman, wholesome, sensible, cheerful, independent, courteous, a boy with a will ; a boy without cant or cowardice ; a man's will and wisdom in me, and God's grace, beauty, and blessing abiding with me.

Ah, if I were a boy !—*Success.*



Life is a leaf of paper white  
Whereon each one of us may write  
His word or two; and then comes night.  
Though thou have time  
But for a line, be that sublime;  
Not failure, but low aim, is crime.

J. R. Lowell.

Were a star quenched on high,  
For ages would its light,  
Still travelling downward from the sky,  
Shine on our mortal sight.

So when a great man dies,  
For years beyond our ken  
The light he leaves behind him lies  
Upon the paths of men. *Longfellow.*

### EDITORIAL NOTES.

Deliver not the tasks of might  
To weakness, neither hide the ray  
From those, no, blind, who wait for day,  
Th' o' sitting girl with doubtful light.

"That from Discussion's lips may fall  
With Life, that working strongly, binds—  
Set in all lights, by many mind's,  
So close the interests of all."

Last year the Minister of Education took the trouble on more than one occasion to tell the people of Ontario, and particularly the parents, that they were responsible for the pressure of studies existing in our schools. If there were unwholesome conditions in the schools of the province, the responsibility for such a state of affairs did not rest on the Minister but on the parents. In the course of his addresses he did not allow the teachers to escape, but pointedly blamed them for the race, which has arisen in our schools, to pass examinations of various kinds.

The Education Department in all its movements in the conduct of the schools was simply and solely endeavouring to give effect to the wishes and demands of the electorate and the teachers in the schools. If the results were unsatisfactory and disappointing, which all admit, they had themselves to blame, not the Department, much less the Minister of Education; for he was their servant and did their bidding. Thus spoke the—Minister. No doubt there is some force in this plea. If the function of the Minister is only to register the wish of the electorate, this and nothing more, then his defence is unanswerable.

One of the most perplexing duties a master has to deal with is advising a scholar which course of studies he should select. The more courses of study he has to choose from the more perplexing and onerous the duty becomes. In our schools the difficulty has been increased since the introduction of the division in the examination for matriculation and teachers' certificates. Little relief, if any, can be given by any amount of circumlocution office work: such as putting, or rather seeking to put, the burden of decision upon the trustee. In a short time the question comes back to the principal and often heavier than at the beginning. We print for the consideration of our readers a proposal submitted by the Minister of Education to the House of Assembly at its last session on this subject.

2. Subsection 1 of section 10 of the said Act is repealed and the following substituted therefor:

10.—(1) In every High School, subject to the conditions in subsection (2) hereinafter set forth and subject to the regulations of the Education Department, instruction shall be given in the following courses of study: (1) A general course consisting of advanced instruction in the ordinary branches of

an English education. (2) A commercial course consisting of bookkeeping and commercial transactions, business forms and usages. Stenography and typewriting may be taken at the option of the trustees. (3) A science course consisting of the elements of physics and chemistry in their relation to the productive industries of the province. (4) A course in agriculture consisting of the chemistry of the soil, the botany of the farm and garden, entomology and the elements of geology and mineralogy, and (5) an artizan course, consisting of free hand, model and mechanical drawing and decorative designs. (6) A teacher's course, consisting of such subjects not included in the preceding courses as may be prescribed by the Education Department for teachers' non-professional certificates. (7) A matriculation course consisting of such subjects as may be prescribed for matriculation into the University of Toronto

(2) In every High School and Collegiate Institute advanced instruction shall be obligatory in the ordinary branches of an English education, hereinbefore designated as the General Course, and in so many of the other courses mentioned in the preceding subsection as the trustees of each High School may, at a special meeting of the board to be held in the last quarter of each academic year, deem expedient.

The proposal was withdrawn near the end of the session by the Minister. If the bill introduced had become law, would the change in our school programme caused thereby make it easier for a master to advise his pupils what course of studies to take? "Judge ye."

A contributor sends to us the following in reference to what we said about the "open door" to High Schools. It is obvious that the admission to High Schools is too stringently

guarded to the serious loss of the country:

**PRIVATE SCHOOLS OF ONTARIO.—Admission.**—It is not necessary for a boy to pass an entrance examination for admission to any of the schools. Each school has a preparatory form so that boys, who are not far enough advanced to enter Form I, may be admitted and then make preparation. Good moral character is a necessary qualification. It is also desirable to secure boys at an early age, when their habits of life have not been formed. Older boys are only admitted when highly recommended.

**Fees.**—The fees at Ridley, Port Hope, and Upper Canada are at present \$267 per annum, but if paid in advance \$240. After this year the fees will be \$300 per annum. These fees include board and tuition in the regular subjects. Books, etc., and tuition in special subjects are extra. Day pupils pay about \$75 per year. At Woodstock College the fees are \$145 per annum. These terms can be offered because of an annual endowment of \$8,000.

**Attendance.**—Upper Canada: Boarders, 135; day pupils, 135. Ridley: Boarders and day pupils, 90. Port Hope: Boarders and \*day pupils, 90. Woodstock College: Boarders, 130.

There is also a school for junior boys at Lakefield, Ont., but the average attendance is small.

Unhappily, the educator, like all other men, and especially women, is always under the fire of the temptation to idealize and exaggerate. And nowhere is this temptation more perilous than in connection with the elementary department of our improved school-keeping, including the kindergarten. The thoughtful looker-on at the late convention of the National Education Association in Washington (1898)

\*There are very few day pupils at Ridley and Port Hope.

could not fail to be impressed with this tendency to an exuberant and enthusiastic magnifying of the "play impulse" as not only an element of child-life to be recognized, utilized and carefully directed, but as the supreme element in child-nature. More than one person announced to the public as a recognized authority in this department, both in the matter and manner of address, certainly left the impression on the untaught majority of the audience of the boy who replied to the question: "What is a Republican Government?" "It is a government where everybody does just what he wants to." The prevailing tendency seems to be that the one salvation for the young American is that "he shall let himself go" at his own sweet (or otherwise) will, and that the parent or teacher who objects, like certain criminals permitted to choose the method of their own execution, retains only the freedom to decide which of a dozen of disagreeable epithets and nicknames he will consent to wear in future, like the well-remembered "April Fool," pinned on the back of the respectable citizen by some enterprising youngster on "All-Fool's Day." It would seem that the experience of four thousand years of "bringing up children" would be enough to verify the truth of the old adage: "All play and no work makes Jack a mere toy." The most dangerous temptation to the mother or teacher, still in the dispensation of childishness, fancying that childish and child-like are synonymous terms, is to indulge herself in the amiable selfishness of keeping her child a plaything. Unfortunately, creature does not always bring manhood or womanhood in its train; and the amiable, accomplished, magnetic grown-up child on the educator's platform practically becomes the ally of all the foolish mothers, weak teachers and self-indulgent grandfathers. The result is

seen in the average apology for the kindergarten; a mob of impudent, boisterous and disobedient children, making themselves merry and mischievous at the expense of a young child graduate, harried, worried and trampled under foot by the rebellious crowd she vainly attempts to steer. The proverbial vulgar, and even disgusting, table habits of the multitudes of children, even grown youth, encountered in a tour among the watering places frequented even by the "smart set," is coming to be one of the portentous phenomena of our new American life. The abominable behavior of thousands of our school boys, and even school-girls, during the long vacations in our cities is becoming a new puzzle for an already distracted and demoralized police. In other words, the amiable ideal recently announced by one of the "greatest great" representatives of the "newest new" education: that, until the age of eight, the American child should not be put to anything save "incidental" work at school; in other words, should practically roam about, like the champion travelling musician, covered all over and loaded down with different musical instruments on which he plays at will; is simply a bid for a condition of affairs, a generation hence, in which it will not be necessary to cross even the brook in front of the home to find the opportunity for a new war; for "a man's foes shall be of his own household," and the most deadly enemy to republican institutions will be a people reared in the heresy that the "play impulse" is the soul of education.

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Any respectable old time colored "mammy" can "give points" to this silly and destructive heresy. And every mother, who is not in a condition of prolonged and invincible juvenility, knows, long before her baby is cut of her arms, that for childhood no less

than manhood and womanhood there is one inexorable, iron-clad Divine law of obedience and work, from the beginning to the end of life. "There is no other way under heaven whereby man can be saved." One of the first evidences of dawning intelligence in the child is the instinctive determination to have its own way. The wise mother is she who, in a spirit of love, reason and wisdom, decides when, where and how that rebellion against the law of the universe shall be met and supplanted by a spirit of cheerful obedience, and the industry suitable even for the infant child. That the play impulse, the desire to make everything easy and to use this new world as a perpetual entertainment, a perpetual sliding down hill, without the tug of drawing the sled uphill, back, is to be recognized and, to a much greater extent than in bygone days, utilized in the home and the school, goes without saying. That the child and the youth can thus be taught the "beauty of holiness," even the luxury of obedience, reverence for justice and a genuine delight in solid work, to say nothing of a graceful, and even cheerful, submission to the inevitable tragedy of human life, is being demonstrated in every well governed Christian home and the modern school where "the oil of gladness" has taken the place of "the oil of birch," and the spirit of love banished the old-time barbarism that made the name of school hateful to the end of life. But the more one knows of the children the more clear it becomes

that the child naturally recognizes the central fact; that obedience and work, even "in the face and eyes" of its own will and pleasure, is the backbone of character and the real assurance of permanent happiness. Every little child, not an idiot, desires two things. First, to worship and obey somebody, whom it recognizes as its natural leader and representative of God. Second, it wants to do something for that person; not merely some little playful "make-believe," but something that is real work. Every genuine child courts approbation by trying to do the impossible; something only expected ten years later. If parents and teachers had the wisdom to recognize this fact and to train their children in the regular doing of something of actual use to the family or the school: something that will give to the youngest youngster a sense of being somebody in the sight of his superiors; a deeper well of water would be struck than the froth, babble and suds of the wretched feshet for superficial entertainment and "fun," which is the caricature of the law of love. A great deal of the disobedience, ill temper and destructive mischief-making of children is the result of the constant ignoring by their superiors of this natural instinct to obey genuine superiority and commend itself to its elders by doing something really worth the doing, and being somebody, instead of a plaything at the mercy of any and everybody willing to be amused at the expense of a spoiled child.—*Education, Boston.*

## COMMENTS.

It is customary to hear on all sides, amongst the very severe criticisms of our educational system, a contrast drawn between the methods of the teacher of fifty years ago and those of the more modern pedagogue, and generally very much in favor of the latter. We are told that the modern methods tend to true education, while the methods of a past day, although some clever men have been subjected to them and have come safely through the ordeal, were not based on scientific principles. In no point is the difference more evident than in the assistance which is given by a teacher of the present day as compared with that afforded to a schoolboy in the forties. The teacher of to-day carefully prepares his lesson, puts his facts or his mathematical reasoning step by step before his class, smoothes away every little difficulty which is at all likely to stand in the way of the duller pupil, and is quite prepared to repeat any part of his reasoning as often as the density of his pupil may appear to make such a repetition necessary. Finally, should any member of the class forget the lesson, or lack the ability to profit by the knowledge imparted in it, he will accept the responsibility of their ignorance, and proceed to analyze his methods in order to ascertain in what particular he has been in fault.

All the shortcomings of pupils, the modern school method teaches, arise from the neglect, incapacity, or misapprehensions of the teachers; the scholar cannot be held responsible for them, inasmuch as he is only a plastic mass in the hands of a modeller, and his intellect is to his teacher as the clay in the hands of the potter.

If we compare this condition of things with the system in vogue when the grandfathers of the present school children received their early education,

nothing strikes us so forcibly as the fact that in their day much more was left to the individual effort of the pupil, who shared the responsibility of acquiring knowledge with his teacher. We are not at all sure that the modern method is so vast an improvement as inspectors of schools and lecturers on pedagogy would have us believe, and venture to suggest that two mental characteristics, which require as much exercise as any others, and affect the success of the future man, are perseverance in the face of difficulties and concentration of thought. It is very doubtful whether more than a small percentage of the school children of the present day are capable of the mental effort required to investigate any problem which has not been previously explained, and the consequence will be that at the end of their school life, when their teacher, upon whom they have been accustomed to rely in every emergency, is not at hand, they will be daunted at the first difficulty, and will be incapable of making any further advance in self culture.

We are not, of course, advancing the proposition that a child should be left to educate himself. The old schoolmaster was accustomed to set his pupils a task and leave them to wrestle with it until they had mastered it. In arithmetic, for example, a rule was exhibited, too often without explanation of any kind, and the pupil was left to apply it to a series of examples. But, while this was distinctly a clumsy and unscientific method of teaching, if, indeed, it can be denominated teaching at all, we have probably gone to the opposite extreme, and as the Bishop of London said in a recent speech, "Now we explain everything; we comminute the solid food of knowledge to suit the feeblest digestion; we anticipate every difficulty; we analyze and arrange until there is

scarcely anything left for the learner to do but to remember." It is probably satisfactory to school inspectors to see the teacher continually at work, and, possibly, they would consider it heretical if we suggested that a teacher should sometimes sit down and take breath during a lesson; but we are convinced, and most experienced teachers will agree with us, that the interests of true education would be better served if more opportunity were given to children to cultivate the virtue of self reliance and to learn the delight of overcoming a difficulty by prolonged personal effort.—*New Zealand Schoolmaster.*

The Bishop of London's versatility of mind is the subject of common remark. He seems to be perfectly at home in dealing with all sorts of topics and addressing all sorts of audiences, but nowhere is he more instructive and happy than in speaking on the subject of mental culture in all its width and variety of range. In his speech at Liverpool on Learning, he said that we were bringing up a generation in the supposition that all a child had to do was to sit still like a pitcher under a pump while an expert hand poured in the proper amount of material for it to hold. There can be little doubt that there is a great risk just now lest we should rely too much upon the teacher and too little upon the independent effort of the pupil. You may do too much for a child, just as you may do too little. In days gone by we did too little; we left the learner very much to himself; he was set his task and he had to get through it as best he could. Now we explain every thing; we comminute the solid food of knowledge to suit the feeblest digestion; we anticipate every difficulty; we analyze and arrange until there is scarcely anything left for the learner to do but to remember. And yet it is

in the very process of the independent acquisition of knowledge that half the value of education consists; and, even as regards memory, the knowledge that is best remembered is that which has been self-acquired. What the Bishop said on the value of little bits of information about everything, as compared with solid knowledge of a few subjects, is not without its bearing on the syllabuses of our schools, whether primary or secondary. A friend of the Bishop informed him that the sole mental pabulum of London clerks during the dinner hour was *Tid-Bits*, *Pearson's*, and *Answers*. We are not quite sure whether a parallel to this scrappy reading might not be found in the curricula of our schools and colleges. If we are right, it is not surprising that the taste for "tit-bits" formed at school clings to our young people after they have left school.—*The School Guardian.*

If it were not for a remarkably low death rate, population in Ontario would be at a standstill. This is the plain conclusion of Dr. Bryce's report of births, marriages and deaths for 1897. Immigration and emigration are, of course, left out of consideration. Dr. Bryce admits that the returns of births cannot be regarded as complete, although the new registration law has made them more nearly so than ever before. Yet even allowing 10 per cent. for omissions, the birth rate would be only that of France. The figures given in the returns are 20.9 per thousand of the population. Comparing this with some other countries, we find in France 22.7, the United Kingdom 29.2, Quebec 38.57, and Hungary 40.5. But the death rate in Ontario is only 12.2, while that in France is 22, in the United Kingdom 15.1, in Quebec 20.05, and in Hungary 28.8. The natural increase in Ontario is consequently greater than in France, but much less than that in any of the other countries mentioned. We

evidently have to thank our climate that we are not entirely dependent on immigration to bring about an increase of population. Marriage takes place at comparatively a late age in Ontario, and there are fewer marriages per thousand of the population than, for example, in England. Dr. Bryce draws certain conclusions from his figures. "Assuming, however," he says "after allowing for imperfect registrations, that the basis established between marriages and births is a fair one, it would seem impossible not to conclude that certain other influences, which may be termed of a social or moral character, must be operated to produce such a low birth rate." The theories of the Neo-Malthusian, set forth in works on sociology and in the modern novel, must produce effects. The State and doctors and ministers have each a duty to perform. Dr. Bryce concludes: "It is manifest, therefore, that if the Anglo-Saxon race is to fulfil its destiny on the American continent, and play the dominant part over inferior races in the march of progress, the exponents of its assumed superiority will have to preach a gospel of patriotism to which to day they seem singularly blind. Social degeneracy has always meant national decay, and it is the simple and moral citizens of to day who will hold the supremacy to-morrow. The matter is one which ought to be of the highest interest and importance to the teachers and exponents of public morals."—*Mail and Empire.*

The question of overstudy in school and also of the advisability of home lessons is one at present attracting much attention. It is during the long stretch from Christmas to midsummer, unbroken but by the brief Easter holiday, that the strain of study is most severely felt by the children. The lovely lengthening days tempt to out door sport, but the child who,

after from five to six hours of school, must spend from two to three in preparing next day's lessons can have but little time to indulge in it, or does so at the expense of needed rest. That such a condition of things is fraught with serious danger to the physical well being of our children cannot be doubted, nor yet the fact that without physical health the most brilliant attainments must be rendered useless and must be depreciated.

A remedy often suggested is that there should be no home study, the hours spent in school covering all preparations for the next day, and this, we believe, the State claims to be its intention. Hon. G. W. Ross, in addressing a Normal School convention last June, remarked: "Home lessons are not an obligation imposed by the Department, but a device of the zealous teacher for the purpose sometimes of obtaining a higher rate of progress on the part of his school, or at other times for compelling greater application on the part of dilatory pupils. The State in prescribing from five to six hours' daily study takes for granted that its educational courses can, within those limits, be duly completed." From the above it would seem as if the responsibility for home lessons rested with the teacher, yet such a view is probably unfair. The teacher is almost uniformly required to handle such a number of pupils that each one can receive but the smallest fraction of his personal attention. The idle and dilatory pupil is always with him, and not only his rating as a teacher, but very probably his chance of retaining his position, depends on the favorable record he can make for his school. Small wonder then if he strives his utmost to attain this end.

The abolition of home lessons is not desirable, as the best results will be obtained by a judicious blending of home and school work. To a certain

ent the school child lives in a world of its own, of which the parents perforce know but little. If lessons were prepared entirely without their cooperation they would know still less, and the child would lose the stimulus imparted by daily experience of their sympathetic interest in his work. It is true home lessons may be made a torture, as in Burdette's story of the problem that floored father and uncle in little Rollo's home and caused a painful family jar. But such things need not be. The school instruction should be on such lines that what is left for the child's accomplishment at home should call for nothing more than diligence and fidelity. If he thoroughly understands his work he will be far more likely to take an honest pride in showing what he can do unaided than to make trying demands upon his parents.

What the children need are shorter school hours, abundant time for outdoor exercise, a reasonable amount of home study as has been indicated, and an utter discarding of the cramming process. It is not so desirable to pour knowledge in on a child as in the true sense of the word to educate him; i.e., bring out his own faculties and give them due exercise. The former process actually stultifies the brain, the latter assists its development. It is not so necessary that children should accumulate vast stores of knowledge of doubtful value as that they should be led into the possession of their own tastes and powers, into the love of what is finest in literature, into the ability to think and clothe their thoughts in appropriate language. A certain amount of grind there must be, but a child's education should never oppress, but on the contrary inspire him. If wholesome knowledge is not acquired but assimilated, the resultant effect on the brain should be as pleasing as that of well assimilated food on the body, and any kind of scheme of

study that interferes with this healthy brain building should be unhesitatingly condemned. There is no doubt that to carry out these ideas successfully a larger teaching staff than is ordinarily found would be required in our schools. Mcney, however, could not be better expended than in securing for our children an education in which mind and body would be guarded with equal care, and the excellence of which would consist neither in the amount of knowledge acquired nor the ability to pass competitive examinations, but, as Herbert Spencer puts it, "in knowledge transmuted to faculty and made available for the purpose of of life."—*Quebec Gazette*.

We were in the dining-car of the Empire State Express travelling north. Just as we were taking our coffee my companion said: "Look at my Lord Chesterfield. That man's table manners are perfect." This remark was relative to a dark-eyed, black-haired gentleman seated at a table just beyond us.

How rare is such an instance. Oftentimes one wishes that the rules of table etiquette might be daily rehearsed. It seems absurd, and yet observation teaches us how necessary that the do not's be enforced and re-enforced.

Do not use a spoon or a knife when a fork will do.

Do not elevate fruit or anything else to the mouth with a knife.

Do not section off a slice of bread with your knife.

Do not butter an entire slice at one time.

Do not fill a soup spoon towards you.

Do not present the tip of a spoon to your mouth.

Do not beat a tattoo between courses.

Do not mark out designs on the tablecloth with the silver.



Do not eat rapidly.

These rules seem trite and unnecessary. But constant lapses show their importance.

It was only an old negro woman's criticism, but the illustration might be duplicated. "There's no use talkin' to Marse George till he's dun dinin'. Fur he puts his big roun' face so close t' his plate he sees nuthin' else, an' kin hear nuthin' else eider."

The breaking of a table rule in one instance nearly prevented a marriage. A young lady recently remarked on returning from a dinner given at the home of her fiancé: "Mamma, I've almost made up my mind to break my engagement. I was the only one at the table who did not make a noise while taking soup."

Perhaps these illustrations may seem peculiar. Not at all. They are everyday occurrences. There are many obnoxious manners even among people who know well enough to do better.

Note the so-called gentlemen and gentlewomen who leave a hotel din-

ing room. Watch how many are accompanied by the wooden tooth-pick, and furthermore, put it to its use as they walk through corridors, stand in groups, or lounge in adjacent easy chairs.

This is the result when habit and carelessness go hand in hand.

For the same reason we see elbows on the table, napkins tucked under the chin, chairs tilted, glasses drained, arms reached across the table, and complete absorption in eating to the utter neglect of conversation.

But all these disagreeable habits may be revoked. Observation and reflection will prove admirable teachers.

Everybody has the opportunity to copy and to shun. The fault in our neighbor may be unconsciously present in ourselves. Therefore let us be critical of our own habits. And copy our neighbors when we can do it to advantage. This is an instance where copying is not only permissible but praiseworthy.—*Ta'le Talk*.

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## CURRENT EVENTS.

At a meeting of the Dominion Educational Association, held at Halifax, Nova Scotia, in August, 1898, the following resolution was unanimously adopted:

"Resolved that the Association recommends that the School Day immediately preceding the 24th of May be set apart as 'Empire Day,' and that the Education Department in the Provinces and Territories be respectfully requested to arrange for such exercises in their respective schools as will tend to the increase of sound patriotic feeling."

The Council of Public Instruction for the Province of Nova Scotia and the Protestant Section of the Council of Public Instruction for Quebec have already acted on the recommendation

above stated, and the Education Department of Ontario, on the 1st day of March, 1899, adopted the following minute:

"The School Day immediately preceding the 24th of May shall be devoted especially to the study of the history of Canada in its relation to the British Empire and to such other exercises as might tend to increase the interest of the pupils in the history of their own country and strengthen their attachment to the empire to which they be long—such day to be known as 'Empire Day.'"

According to the minute quoted above, "Empire Day" this year falls on Tuesday, the 23rd of May.

## CORRESPONDENCE.

QUEBEC, January 21—Hon. Mr. Marchand is reported as saying in the Legislature, in answer to Mr. Marion, that he had no correspondence with Cardinal Rampolla for which he could be held accountable to the House. The Premier, no doubt, profited by a slight error in Mr. Marion's question to get out of a very uneasy position. The fact is that Mr. Marchand himself never had any correspondence with the secretary of the Propaganda, but the late Lieutenant Governor did. The Prime Minister's part in the whole story consisted in writing a long letter to Mgr. Bruchesi, Archbishop of Montreal.

When the young Archbishop of Montreal went to Rome in 1897 he was granted an audience with Pope Leo, who enquired as to the state of the Church in the Province of Quebec. Mgr. Bruchesi answered that the faithful were thoroughly submissive, but that the Provincial Government was about to put before the Legislature an educational bill, the tenor of which was subversive to the Roman Catholic principles.

"Then, if that is the case," the Pope stated, "that measure should not be adopted now."

Immediately after the Bishop left the Papal chambers he cabled to Sir Adolphe Chapleau, then Lieutenant-Governor of Quebec, the following message :

"Pape demande sursis bill instruction publique." (Pope asks delay bill public instruction.)

Sir Adolphe called for his Prime Minister, Hon. Mr. Marchand, and showed him the despatch.

The Premier was much disappointed, and expressed his great surprise at the manner in which Mgr. Bruchesi must have been reporting to Rome the Government's policy. The bill of

public instruction was then in the hands of the proposer and seconder of the address, as the Legislature had been summoned to meet in a few days. Moreover, the bill had been advertised, so to speak, in all the Government newspapers, and could not very well be withdrawn.

Under such circumstances the Prime Minister boldly stated to Sir Adolphe that before dropping the measure the Cabinet should resign. The Lieutenant Governor, whose influence in Rome had always been preponderant, immediately wired to Rampolla that it was impossible to withdraw the bill, and that he was writing at once and giving the reasons of the Government. The Cardinal answered that the Pope had not ordered the withdrawal of the measure. However, Sir Adolphe wrote on that same day, as promised, a very long letter, in which he strenuously took the defence of his Government's proposed law, which, he contended, instead of being detrimental to Catholic education, was very favorable, as it afforded to the clerical authorities the assistance of the State. He also eulogized the Ministers' good dispositions towards the Church, and indulged, as was his wont, in philosophical dissertations on education in general.

Sir Adolphe also wrote to his great friend, Monsignor Merry del Val, the ex-Papal delegate to Canada, and assured him that the proposed education bill was within the line of the Catholic dogma. He included in his letter a copy of that which he had written to Cardinal Rampolla.

In the meantime, Mr. Marchand, who had seen himself on the verge of resignation, thought he would at least say something to the Archbishop of Montreal. He accordingly wrote to the latter a two-paged type written

document, in which he humbly expresses his surprise at the prelate's conduct in the Vatican. He (Mr. Marchand) had permitted himself, said he, to believe that over sixty years of submission and devotedness to the Church entitled him to the full confidence of his superiors. Unfortunately, he had been mistaken. He was astonished that an archbishop would inform the Pope on a public measure without the official documents. In fact, all that His Grace could rely upon was reports of Conservative newspapers, the authors of which were perfect strangers to the bill itself.

Mgr. Merry del Val, on the other hand, wrote in answer to Sir Adolphe Chapleau that he failed to understand Mgr. Bruchesi's position.

The above are downright facts.—  
*Montreal Gazette.*

EDITOR OF THE CANADA EDUCATIONAL MONTHLY :

DEAR SIR,—I wish to address your many readers on the question of Latin and Greek in our schools.

The strongest argument in support of these ancient languages is that many English words are derived from them, especially from the Latin; and in order to understand these words clearly it is necessary to study these languages. I but partly agree to this assertion. Take, for example, the word "preposition," and let us suppose a foreigner, say an Italian, who does not know a single word of English, but who knows Latin, endeavors to make out the meaning of the word by tracing it back to the original. He knows it comes from two Latin words—"pre," meaning before, and "pono," I place. He will therefore conclude that a preposition is something placed before something. But has he got the meaning of the word? Might he not be inclined to call a prefix to a word a preposition? I am afraid our Italian would soon become tired of his Latin,

and would ask for a good English dictionary, in order that he might look up the meaning of the word. A few years ago an inspector, while examining my junior class in geometry, asked a pupil for the definition of a "line." Having received the correct answer, he asked for the derivation, which the pupil was not able to give. He then informed the class that it came from a Latin word, "linea," meaning a line. Did this information help the class to understand the definition any better? Why not also remember that the French word for line is "ligne"? But if tracing words back to their original language helps us to comprehend their meaning more fully, why do we not require our pupils to study Anglo-Saxon, since two-thirds of the words of our language are derived, not from the Latin, but from the Anglo-Saxon? When I was at college I took a short course in rhetoric, and one of the first rules which my learned professor gave me was: "When you have two words meaning the same thing, one of which is derived from the Latin and the other from the Anglo-Saxon, always use the word derived from the latter language." Thus "end" is preferable to "termination." After studying Latin for about seven years I felt like asking him why so much time was spent on Latin.

The Professor was right, because there is no language in the world which is clearer or more expressive than our good old Anglo-Saxon English. It is the language of our Bible, which, as a literary production alone, is not surpassed by anything in our language. In some cases Latin may help us to get the meanings of words, but it receives far more credit in this respect than I believe it deserves. The meanings of words are continually changing, many having an entirely different meaning now from what they had a century ago. It is custom and usage which give to words their mean-

ing, and it matters not from what language they are derived.

Another argument in favor of classics is that many of our best poets and writers make certain references to classical mythology, and in order to understand these references we must read the ancient authors of Greece and Rome. I acknowledge that it is necessary to know these old stories, but why can we not read them in English? I am inclined to believe that if a pupil would read Pope's Translation of Homer and Dryden's Translation of Virgil, in an intelligent manner, he would know more about classical mythology than does the average university graduate.

Another argument advanced by the supporters of the classical school is that the study of Latin and Greek gives pupils a sound mental training which more practical subjects do not give. This, I believe, will depend very largely on how these languages are taught. In this country, and particularly in this Province, the amount of Latin and Greek which is included in the curriculum renders it impossible for pupils to pass their examinations in the time specified by the course of study, unless they use one of these little books with the picture of a large key on the back of it. I may be reprimanded for insinuating that the vast majority of students and pupils in this Province use these translations. I will not insinuate, but will clearly state that the vast majority of the students of our universities, as well as the pupils of our superior schools, use these "cribs." I am a graduate of an academy which has frequently stood first in this Province, and also a graduate of a university which stands at the head of the educational institutions of this country, and I must candidly confess that, during the years I attended these institutions, I only met one who did not use them. I know from experience that a pupil will pass a better

examination if he uses one of these translations than if he does not, because the amount of work cannot be gone over in the specified time, if the pupil has to translate it for himself. Now where is the man who will dare to assert that, with a Latin book in one hand and its translation in the other, a pupil thus translating is training his intellect better than he could were he, for example, endeavoring to write a criticism or an essay on some literary production which he had read?

Lastly, many educators in favor of classics claim that a knowledge of Latin and Greek is necessary to the members of the so-called learned professions. They say that physicians, lawyers, and clergymen must have a thorough training in these languages. I admit that the rudiments of Latin are a help to a physician. Many technical terms are derived from that language, but many also are derived from the Greek, which language is not considered necessary to a physician, nor is it included in the examination to admit them to the study of medicine. The time was when a doctor might strut around and make a display of Latin to his own advantage, but times have changed, especially in this country, where our people, being close observers, and practical, demand from their physician something more than a few hackneyed Latin quotations. I fail to see how a knowledge of Latin is going to help him to diagnose his cases, or to prescribe the drugs most effectual to a certain disease. I should think that in a country like this, where we have two nationalities, a thorough knowledge of French would be more necessary to the English members of the medical profession. I believe, too, that some of the time which they spend on Latin could be more advantageously spent on English. As to the clergymen, I presume it is an advantage to them to be able to read the Scriptures in the original, yet it

appears to me that the Bible is already translated as well as it can be. It is translated into clear and concise language, which I am constrained to believe cannot be improved upon. I have often heard clergymen in the pulpit displaying their knowledge of Greek, to the disgust of some of the members of their congregation. Probably they would do more good if they would preach the Gospel pure and simple, instead of dilating on the derivation of some particular word. As to lawyers, it is probably necessary for them to know Latin, because much of our modern law, I am informed, is derived from the old Roman law. But the lawyer who has the best command of his mother tongue, and who is the sharpest reasoner, and who knows the facts of his case best, generally comes off successful. Thus many of the arguments in support of the classics can easily be refuted, and many reasons can be given why Latin and Greek should not be taught in a Public School.

Suppose we accept the allegation that Latin and Greek are necessary to the members of the learned professions, is that any reason why they should be retained in Public Schools? I have been in my present position six years, and have had under my control an average of about thirty five pupils per year, only one of whom is studying for the learned professions. Now, all the other pupils must have suffered to the advantage of this one. Some here may object and say that Latin and Greek are optional, and that pupils are not compelled to take them. I know they are optional, yet I have had to teach them, and I can safely say that Latin at least is taught in every superior school in this Province. In order to prepare pupils for their examinations in Latin alone, at least one hour and a half of a teacher's time must be spent each day on that subject, to the detriment of all those who do not take Latin, many of whom are

studying for teachers' certificates, and should receive much of the teacher's attention and assistance.

Another reason why these languages should not be taught is that they exclude English almost entirely from our schools. I acknowledge that great progress has been made during the past few years in the construction and building of sentences, as recommended by Dr. Harper, our inspector, and that many of our pupils can now express their thoughts in good sentences. But it appears to me that our pupils should have a heavier course in English literature and less Latin. Our pupils should be made familiar with the works of our best poets and writers from Spenser to Tennyson. They should be required to commit the most striking passages to memory, and to write compositions on what they have read. They should be able to use their pens as readily as a carpenter can use his square, and to have instilled in them a love for good, wholesome literature. I believe that this could be done if the classics were excluded.

In this country many of our professional and public men arise from the ranks of the poor and uneducated, and the only way they can learn English is by reading the works of our best writers. But having so many other subjects to attend to, they have not time to read very much, and may leave our academies and even the universities with a shameful ignorance of English. In the Old Country it is different—the learned professions there are kept for the rich, who associate with the best educated in the land, and whose children learn to speak grammatically and to use good English from their childhood. I believe the proper way to learn English is to study English. The fact that some of our best speakers are also good classical scholars does not prove anything in favor of classics. Probably some of our best speakers also smoke, and are we there-

fore to conclude that a man must learn to smoke if he wishes to become a good speaker?

I shall quote in conclusion a few selections from some of our poets and writers, who apparently held the same views as I on this matter:

"No sooner are the organs of the brain  
Quick to receive, and steadfast to retain  
Best knowledges, but all's laid out upon  
Retrieving of the curse of Babylon;  
To make confounded languages restore  
A greater drudgery than it barred before:  
And therefore those imported from the East,  
Which first they were incurred are held the  
best;

Are really but pains and labor lost,  
And not worth half the drudgery they cost,  
Unless like rarities, as they've been brought  
From foreign climates, and as dearly bought  
When those who had no other but their own,  
Have all succeeding eloquence outdone:  
As men that wink with one eye see more  
true,

And take their aim much better, than with  
two:

For, the more languages a man can speak  
His talent has but sprung the greater leak."  
—*Samuel Butler*.

"Happy the youth, in Euclid's axioms tried,  
Though little versed in any art beside;  
Who scarcely skilled an English line to pen,  
Scans Attic metres with a critic's ken.  
What though he knows not how his fathers  
bled,

When civil discord piled the fields with dead,  
When Edward bade his conquering bands  
advance,

Or Henry trampled on the crest of France,  
Though marvelling at the name of *Magna  
Charta*,

Yet well he recollects the laws of Sparta;  
Can tell what edicts sage Lycurgus made,  
While Blackstone's on the shelf neglected  
laid;

Of Grecian oracles vaunts the deathless fame,  
Of Avon's bard remembering scarce  
the name."  
—*Lord Byron*.

"I had small Latin and a Greek."  
—*Shakespeare*.

"What is to be said of classical teaching in our ordinary schools? I will tell you. It means getting up endless forms and rules by heart. It means turning Latin and Greek into English for the mere sake of being able to do it, and without the smallest

regard to the worth, or the worthlessness of the author read. It means the learning of innumerable, not always decent, fables in such a shape that the meaning they once had is dried up into utter trash; and the only impression left upon a boy's mind is that the people who believed such things must have been the greatest idiots the world ever saw. And it means finally that after a dozen years spent at this kind of work, the sufferers shall be incompetent to interpret a passage in an author he has not already got up; that he shall loathe the sight of a Greek or Latin book; and he shall never open, or think of, a classical writer again, until, wonderful to relate, he insists upon submitting his sons to the same process."—*Prof. Huxley*.

L. MOORE,

Prin Academy.

Knowlton, P.Q., Feb. 18th, 1899.

#### "SELF-HELPS" IN THE SCHOOLS.

To the Editor of the *Mail and Empire*:

SIR,—I owe an explanation to the teachers of the fifth book classes in the Public Schools, whom I had the honor of addressing last Friday on the teaching of literature. To illustrate the point that the pupils' grasp of the author's thought should be tested by having them write out in their best literary form and as concisely as possible a synopsis of the poem or selected studies, I drew attention to the work of a High School pupil who had lately passed the entrance examination from the fourth book class. This work I complimented very highly as presenting what we should aim at rather than what we might expect from the average pupil. My compliments would have been of a different kind, however, had I then known, what I have since discovered, that the synopsis was copied from a "School Help" published in this city, and used largely in the Public Schools throughout the province, but not, I may presume, by the

class of teachers whom I wish to address.

Among the chief difficulties that meet us in our High School work is the pupils' inability to think for themselves, and to give expression to their thoughts with any degree of freedom. This is not surprising when such helps as I have mentioned are used in the classes. The questions asked in one issue being answered in the next, the pupils are not required to think, and even the words to be used are put into their mouths. We can get rid of this evil in the High Schools, as we are not now obliged to use the High School Reader for work in literature, but no doubt there will continue to be a demand for

these helps in the Public Schools so long as boys and girls can become qualified teachers on answering one-third of the questions asked at teachers' examinations.

Yours, etc.,

L. E. EMBREE.

Toronto, March 30th.

Nothing is more destructive to the life of a school than "self-helps" in a school. The use of these "helps" (?) kills the teacher in a short time, and, therefore, ruins the school. Teachers, avoid them for your own sake; avoid them for the sake of the intellectual life of your pupils. Shun them constantly for lasting welfare of your school.—Ed. C. E. M.

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#### MAGAZINE AND BOOK REVIEWS.

The Business of a Theatre by W. J. Henderson is a most readable article in the March *Scribner's Magazine*. It is already past doubt that we are in the midst of a great revival of interest in the play-house. At present there is not much to be proud of in the way of new work, but the demand will in time create the supply. Archibald Lampman, whose early death has excited sympathetic interest, contributes to the present number a sonnet called the Winter Stays. Mr. Cable's very charming three part story is concluded. He has certainly done nothing better than this. The Entomologist contains none of that singular indefinite confusion of incident and conversation which made John March hard reading for so many. Robert Grant's Searchlight Letter for March is directed to a modern woman with social ambitions, and as usual with Mr. Grant it is very good indeed. He seems to understand how intensely a number of women

are attached to what they call social success. The illustrations in *Scribner's* are as a rule striking and artistic, but mention should be made of the work in this number by Albert Herter, Peixotto and McCarter.

There is a remarkable article entitled The Resurrection; a study in the Evolution of Religion, by W. W. Peyton, reproduced in *The Living Age* from *The Contemporary Review*.

The Verdict in the Rutherford Case by Walter Barr, is a successful short story of American politics in the March number of the *Cosmopolitan*. The illustrations for this story are drawn by Peter Newell in his own peculiar manner. Whether Mr. Newell actually sees people in this way or not one cannot tell, but he conveys to the magazine adept an extraordinary impression of individual character from his drawings. How Miss Miggs Fitted Herself for Matrimony isn't a short story, it is a tract by Frances Courtenay Baylor, who views life with

a humorous but at the same time highly practical eye. It is to be hoped that her article will be of service to a large number of young women. A perplexing question is avoided when Miss Miggs puts off preparing herself for matrimony until she is actually engaged. How sad it would have been if the preparation had been eventually wasted. Richard Brinsley Sheridan is an interesting paper by Thomas B. Reed in which he points out the absolute necessity of hard work and reiterates the saying, "Genius is an infinite capacity for taking pains," but it isn't.

It is a difficult matter to select any one thing in the March *St. Nicholas* for special mention. The magazine is charming, refined, amusing and instructive. It has been the faithful lover of little children for more than twenty-five years, and the way they turn its pages shows how dearly they repay its kindness. The serials appearing at present, all good ones, are by E. H. House, George A. Henty and Carolyn Wells. There is another instalment of the remarkable and captivating *Goops* by Gelett Burgess. It may be a mistake, but wouldn't it be a good thing to tell children about how happy people are who are moderately poor as most of us will always be? If the stories were a little more sturdy they need not be less charming.

The Pines is a charming bit of verse in the issue of the *Sunday School Times* for March 11th by Julie M. Lippmann which gives evidence of the good feeling existing between England and America. The main contributed article is on Christ's Divine Authority and is by Dr. Andrew Murray.

Among the many entertaining and stimulating short stories in the *Youth's Companion* for March 23rd may be

mentioned *Guadalupes Tamales*, by Frances McElrath; *Brave Rescues at Sea*, by W. J. Henderson, and a *Public Benefactor*, by May Roberts Clark. One of the prettiest little incidents is told of Cruickshank, the famous illustrator, who, being a teetotaler, toasted a friend with a piece of potato.

The *House of Pan*, an entertaining story by Anna Robeson Brown, is the complete novel in the April number of *Lippincott's Magazine*. The scene is for the most part laid in the Maritime Provinces of Canada, and the time is at the beginning of the American Republic. The *Convict's Return* is a good short story by Will N. Harben. There are a number of interesting articles, among these may be mentioned *How an Earthquake Looks and Feels*, and *Legends of Lost Mines*.

#### Books received from

Ginn & Co., Boston :

A Text Book of General Physics, by C. S. Hastings and F. E. Beach.

Prinz Friedrich von Homburg, edited by J. S. Nollen.

Sir Roger De Coverley Papers, edited by Mary E. Litchfield.

Grill Parzer's Sappho, edited by C. C. Ferrell.

The Seventh Book of Homer's *Odyssey*, edited by C. W. Bain.

From W. C. Heath & Co., Boston :

Sir Roger De Coverley Papers, edited by W. H. Hudson.

Baumbach's Waldnovellen, edited by N. Bernhardt.

Dumas's *La Tulipe Noire*, edited by C. Fontaine.

Our Feathered Friends, by Elizabeth Grinnell.

From Macmillan & Co.:

Vor Dem Sturm, by T. Fontane, edited by G. Weiss.



- E. L. Kellogg & Co., New York :
- Three Studies in Education, by E. R. Shaw.  
Cambridge University Press :
- Goethe's Iphigenie Auf Tauris, edited by Karl Breul.
- George W. Morang & Co., Toronto:
- Bible Stories, Old Testament, edited by R. G. Moulton.
- Cambridge University Press :
- King Richard Second, edited by A. W. Verity.
- Boileau—L'Art Poétique, edited by D. Nichol Smith.
- Cæsar—De Bello Gallico III. and IV., edited by E. S. Sheeekburg.
- Picciola, by X. B. Saintine, edited by A. R. Ropes.
- Macaulay's Lays of Ancient Rome, edited by J. H. Flather.
- The Anabasis of Xenophon, Book IV., edited by G. M. Edwards.
- The Æneid of Virgil, Book XII., edited by A. Sedgwick.
- Macmillan & Co. :
- Pliny's Letters, 1-12, edited by C. J. Phillips.
- Correlius Nepos, Vol. I., edited by H. Wilkinson.
- Manual of English Grammar and Composition, by J. C. Nesfield.

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In one of the lectures at the Marthas Vineyard Summer School, in which the underlying principles of education were being discussed, it was remarked that "the consideration of some great educative thought is a good thing to start the day with." This remark struck deep into one mind at least. The teacher feels it to be a good thing to suspend certain mottoes on the walls of the school-room for the contemplation of the pupil, he believes many a pupil has been spurred to diligence by seeing the words. "A moment lost can never be regained." But does he keep great educational or pedagogical thoughts before himself? Is it not rather the usual practice to enter on the class-work in a state of mental miscellaneousness? Is it possible to rise to any height of pedagogical practice without cherishing leading ideas? Is it possible to move pedagogy into a profession without this? Not every physician is a professional physician.

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SUMMER COURSES IN NEW YORK CITY.—New York University has issued the announcement of its fifth summer session to be held at University Heights, July 10 to August 18. The following groups of courses will be offered by Professors of the University: Mathematics, Physics, Chemistry, Biology, Latin, Greek, Psychology, History and Germanic Languages. Over thirty courses will be given in all. Under certain conditions work completed in the summer session will be accepted as counting towards a degree in the University College or in the School of Pedagogy.