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# Educational Weekly

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## *The Educational Weekly.*

Edited by T. ARNOLD HAULTAIN, M.A.

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TORONTO, MARCH 25, 1886.

UNDER the title (curiously enough) of "The Purity of Language," a writer signing himself "Henry C. White, University of Deseret, Utah," writes to the *Chicago Current* a vigorous polemic against all purists. "By what authority," he asks, "do over-fastidious people, calling themselves 'purists,' claim the right to dictate to millions of others how the English language should be used, and in what manner or mode? To my mind the right of so dictating does not seem to be very clear nor well-grounded upon the true principles of the good old English, which grew where it would, without caring much for the restrictions which grammarians or purists have placed around it. Old words have died a natural death and been consigned to eternal oblivion; new ones have sprung into life and been admitted into the 'body corporate' of the language

almost before those busybodies, the purists, could protest against the use of them. The process will go on for all time."

As examples of words which have thus "sprung into life," he recalls the origin of 'selfish,' 'boycott,' 'mugwump,' and because these have been "admitted into the 'body corporate' of the language," and, as he thinks, materially added to our vocabulary, despite the protests of purists, therefore such protests should be unheeded, and purists generally disregarded. "In short," he says, "the best test of words in the 'well of English undefiled' is common usage, by which phrase is meant the practice of the majority of the people in the use of the words, no matter from whom they originated or from where." "It may be remarked," he also says, "that the press is a great factor in the development of our language, having invented many of the most popular words of the day, and introduced others out of the sloughs of vulgarism into genteel society. Possessed of great courage, not to say impudence, the daily press exercises unbounded influence in moulding not only the minds of men, but also their current modes of expression, unmoved by the voice of censors or rigid purists."

To every one of these theses exception may be taken, and the validity of the arguments adduced in their support is only an apparent one.

But for the jealous eye of the purist we know not what disintegrating elements might not creep into language. That new words are daily being added to our vocabulary is a fact of which we are all cognizant and all proud; but if there were no censor to pass judgment on such additions who knows but that these new growths should turn out to be unhealthy products which would eventually sap language of its proper vitality? That the press is "a great factor in the development of our language" is no doubt true; but that it succeeds in introducing more inelegant words and more ungrammatical phrases than perhaps any other factor is equally

true—at least of the press of this continent.

That language is a 'growing' thing everybody grants. But to whom should we look to aid its growth—to the educated few, or to the uneducated many? It seems needless to ask such a question, but such writers as Mr. White make it necessary. Every great author adds to the list of English words; and, for ourselves, we confess we would accept with less hesitation a word coined by Hooker, or Jeremy Taylor, or Carlyle, or Ruskin, or any other recognized master of English prose, than any word brought "out of the sloughs of vulgarism into genteel society" by the daily press.

Mr. White seems to grant that there is such a thing as a "slough of vulgarism" in the coinage of words. He seems also to concede that it is well for such words to receive from some or other source a title of nobility. Granting all this, the only suggestion that need be made is, that this honor would better be conferred by the cultivated and the refined than by the illiterate. Who can gainsay this? And yet Mr. White's tirade is in reality directed against such a truism. After all, what is it that has put the stamp upon 'selfish' and 'boycott,' and made them current coin of the realm? Is it not the fact that they are accepted and used by writers of accepted merit? No amount of 'common usage' can transform words of base metal into true coin. They require the stamp of authority. We tremble to think what floods of slang and worse than slang might sweep away the historical landmarks of our glorious language if no purists existed to keep it within bounds. The well of English, we think, would become terribly defiled if our Ruskins, Matthew Arnolds, Goldwin Smiths, Walter Paters, Robert Louis Stevensons, instead of going to Dryden, to Hume, to Hooker, to the Old Testament (as more than one of these have told us they have done) for style and language, were to go to "common usage" in Mr. White's meaning of the phrase.

## Contemporary Thought.

THE attempt to induce a large class of young teachers to imitate the experience of others can only end in failure. However varied the form which knowledge may take, the methods of instruction are personal characteristics. — *La. School Journal.*

EXPERIMENTATION in this field (psychology) is extremely difficult. Nevertheless, we must expect that the next great advance in science will be in this field. The new methods of study taught by the evolutionary theory will be applied here, and the very blossoming of the physical sciences will be found in psychology. Much physiological work yet remains to be done before any great work can be accomplished. Investigators are rapidly supplying the demand created by this new science. Societies, also, for psychical research, in England, Germany, and the United States, have been at work, and though only a few of the results so far have been in the highest degree satisfactory, they will doubtless bring to light some occult powers of the nervous system and unnoticed mental processes. These reveal the trend of much of the keenest investigation of the future, the results of which must be of intense interest to all students of the mind, to all educationalists and philanthropists. — *Kosmos.*

THE most earnest measures should be taken by the friends of the young to protect them from the pernicious effects of vile literature. In New York a step has been taken by the opening of a reading-room and circulating library, in the very heart of a district most needing such assistance, where children of both sexes, under fourteen years of age, can be provided with safe and profitable literature. The library is entirely unsectarian in character, the supervising committee being composed of representatives of the Catholic, Protestant, and Hebrew faiths. What has been done here can and should be done elsewhere. There ought to be four hundred such reading rooms in this city, and at least one in every small village throughout the length and breadth of the land. A communication to Edward L. Chichester, 334 West 124th Street, New York, will bring in return an account of a method of organization which may serve as a model for similar societies in other places. — *New York School Journal.*

THERE is no better illustration of the reserve; the passionless transparency and *naïveté*, of the classic style of narrative than that which is given us in the Acts of the Apostles; not the work of a recognized classic author, but beautifully classic in its pure objectivity, its absence of personal coloring. In that wonderful narrative of Paul's shipwreck the narrator closes his account of an anxious night with these words: "Then fearing lest they should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day." Fancy a modern writer dealing with such a theme! How he would enlarge on the racking suspense, the tortures of expectation, endured by the storm-tossed company through the weary hours of a night which threatened instant destruction. How he would dwell on the momentary dread of the shock which should shatter the frail bark and engulf the

devoted crew, the angry billows hungering for their prey, eyes strained to catch the first glimmer of returning light, etc. ! All which the writer of the Acts conveys in the single phrase, "And wished for the day." — *Frederic Henry Hedge, in the March Atlantic Monthly.*

THE *Boston Transcript* comments as follows upon the remarks made by President Eliot at a late meeting of the Unitarian Club: "He presented very fairly and very forcibly the difficult problem which our community especially is at this time facing, as to the connection of religion with our system of public school education. The suggestions made by Mr. Eliot as to the methods for dealing with the very perplexing difficulties which now present themselves are certainly very generous, but are they practical? One of these suggestions was, that according to the number of pupils, the children of parents of each of the different religious denominations, teachers respectively attached to these denominations should be set over the schools in proportionate ratio. The other suggestion was that an hour in each day's school session should be set apart in which the scholars should be distributed in separate apartments, there to receive such religious instruction as their parents respectively may desire them to listen to. Would it be possible in the nature, exactions, and conditions of things to bring about such arrangements as these? We can but drop a suggestion of our own on this subject without attempting to follow it into details. Why can we not best find relief in rigidly keeping to one of the fundamentals of our institutions—the entire separation of the affairs of church and state? Our public school teachers might be selected by the committees with no reference whatever to their religious denominations, but with a strict regard to their qualities and abilities, character, example, influence, and instructions, to advance the moral training of their pupils, and then throw the whole responsibility of their religious education upon their parents and ministers. The state and municipal governments cannot in any way recognize religious denominations, nor provide for any classification of school apartments, teachers or pupils by sectarian instructions. The embarrassments, disputes, controversies, and annoying responsibilities that would be involved in any such attempted scheme would be endless, and would be sure to result in strife and disaster. It is a scandal and grievance to many persons—an evidence of something very wrong under our present enlightenment—that our houses of worship should be known by so many sectarian names. But it would be deplorable if the tablets on our school houses bearing the names of our civic worthies should be removed in order that sectarian designations might be substituted. The state must resolutely cling to its original, traditional, and noble fundamental of providing for the elementary education of all its children. It cannot assume the office of training them in denominational religion."

AT last we have a declaration from the eight clergymen who fathered the Scripture Readings issued by the Education Department. In it they say "That the volume of selections was intended to be thoroughly representative of every portion of the Scriptures, whether of a moral or doctrinal character, and it is believed that a slight examination of the book will make this clear." Now,

were not these gentlemen tampering with the non-sectarian character of our school system in recommending, and the Education Department going beyond its duty in accepting, anything of a doctrinal character at all? If the Bible is to be used in our schools it is as a guide to right conduct, not for the purpose of instilling doctrinal opinions, whether of the four denominations to which the signers of the memorandum belong or any other. But a "slight examination" of the book shows us that at best it is but a thing of "shreds and patches." Take, for instance, the lesson on page 22, that professes to give an account of Pharaoh's dreams. It begins thus: "And it came to pass at the end of two full years that Pharaoh dreamed, and in the morning that (?) his spirit was troubled." The "orderly sequence" claimed for these lessons does not appear here, when it represents Pharaoh dreaming that his spirit was troubled. The truth is that the jumble has arisen from a clumsy attempt to join together parts of the first and eighth verses of the forty-first chapter of Genesis, from which the lesson is taken. What "orderly sequence" is there in making the thirtieth Psalm succeed the fifty-first, or the sixty-fifth follow the hundred and third. The most important lessons for use in our schools are to be found in the Proverbs, and in those taken from this book we find the strangest liberties taken with the text. One of the most instructive chapters is the twenty-second, yet it is mutilated by the omission of the fourteenth and seventeenth to the twenty-first verses, which are quite as pregnant with instruction as some of those introduced. Why should the following words be omitted from the lesson on page 162, which is taken from the twenty-fifth chapter of Proverbs, "By long forbearing is a prince persuaded, and a soft answer breaketh the bone. Hast thou found honey? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it"? Was it because the compiler had not the same experience as Solomon that he omitted from this lesson the following verse; yet it contains a wholesome truth that the girls of our schools should be made acquainted with: "It is better to dwell in the corner of a housetop, than with a brawling woman and in a wide house"? What poetic taste can he have to omit the following beautiful words from the next lesson, which is taken from the sixtieth chapter of Isaiah: "Who are those that fly as a cloud, and as the doves to their windows"? One would think that of all the parts of the Bible the Sermon on the Mount would escape untouched, yet the compiler thought he could mend even this by omitting a number of verses. We have here given the results of a slight examination of the "Scripture Readings"; what a minute examination would lead to is left for the reader to infer. The eight clergymen say "That it was the strongly expressed views of the conference that such volume of Selections should be in the hands of the children as well as of the teacher." Had the conference viewed the matter in a practical aspect, it would have known that parents would not go to the expense of providing such a text-book for their children when they had the Bible at hand, and that the Education Department would not risk its popularity by prescribing it for use, nor going to the expense of supplying it free to scholars as it has done to teachers. — *"Censor," in The Week.*

## Notes and Comments.

At a recent meeting of the Senate of the University of Toronto, a communication was received from the Educational Department enquiring whether second-class certificates received prior to 1886 would be accepted *pro tanto* for matriculation. The Senate decided that the back second-class certificates were to be received *pro tanto* for matriculation.

LAST year the British Association for the Advancement of Science met in Canada, and this year it meets in Birmingham, Eng., under the presidency of a Canadian, Sir William Dawson, LL.D., F.R.S., of McGill University. The date of the meeting is fixed at September 1st. This will be the fourth meeting in this city, the previous meetings have been in the years 1838, 1849, and 1865 respectively.

THE Engineering Society in connexion with the School of Practical Science, Toronto, discusses decidedly practical subjects at its meetings. "Limes, mortars and cements," and "what will prevent block pavements being upheaved by the frost?" were amongst the last topics which engaged their attention. This, we think, is no small argument against the idea, so prevalent among some classes, that colleges generally do little more than teach useless theory. Publicity should be given to such facts.

PRIMARY teachers of the public schools of Florence, Mass., give the following testimony regarding the graduates from the kindergarten: "The children show greater reasoning power;" "they are better able to occupy themselves, are more independent in their work;" "they follow dictation more easily;" "they are more obedient;" "they try to find out things for themselves, and ask questions touching any new subject, while other children are willing to take things for granted, because the teacher says so."

DESPITE the want of that much-talked-of desideratum, international copyright, the EDUCATIONAL WEEKLY does not believe in the permissibility of literary or journalistic theft. We, therefore, hasten to correct a sin of commission which occurred in our issue of the 4th inst. The article entitled "Knowing too Much," should have been credited to the *New York School Journal*, published by E. T. Kellogg & Co. The EDUCATIONAL WEEKLY has so often been honored by being quoted in the columns of its educational and other exchanges, that the oversight is all the more to be regretted.

THE following vigorous sentences of Professor S. S. Parr in *Indiana School Journal*, need no endorsement:—"There is a gimlet and corkscrew conception of school education abroad that would make its fundamental purpose the production of human automata that, upon having their numerous strings pulled by an overseer, a boss-workman, or a director of some kind, would file, turn, rasp,

polish and finish mechanical products of various kinds. \* \* \* None of this is education; it is the system of apprenticeship applied to school education. No such conception can lie at the bottom of state school-education. These automata are far more likely to be bad citizens than good ones."

ON Tuesday of last week Mr. Balfour moved for a Return to the House of the names and salaries of the officers of the University of Toronto, at the date of the order; also the names and salaries of the professors, lecturers, tutors, fellows, and officers of University College at the same date—specifying in each case the subject taught or the office held, and giving the amount of the remuneration for each, when more duties than one are discharged by the same person; also for a return showing the total number of students in University College at the date of the order; the number of female students at the same date; and also the number of students attending lectures in each of the following subjects:—Greek, Latin, Mathematics, Physics, History, Ethnology, English, French, German, Italian, Spanish, Hebrew, Chaldee, Syriac, Logic, Mental and Moral Science, Biology, Chemistry, Mineralogy, and Geology.

FOR some time Principal Tulloch, of St. Andrew's University had been in feeble health. He recently obtained a brief respite from his duties, but rest brought no relief. His death was announced a short time ago. Dr. Tulloch was a diligent student. After completing his course at St. Andrew's, he went to Germany, where he extended his philosophical researches. He displayed great literary activity, being a frequent contributor to reviews and magazines. In 1855, with over 200 others, he competed for the Burnette prize, awarded every forty years for the best essay on the Being and Attributes of God. The first prize was gained by Dr. Robert A. Thompson, and the second by Dr. Tulloch for his essay, which was published under the title of "Theism." Other of Dr. Tulloch's best appreciated works are: "Leaders of the Reformation," "English Puritanism and its Leaders," "The Positive Philosophy," "Religion and Theology," etc.

THE report of the Commissioner of Education for 1883 and 1884, which has just been printed, gives the following interesting statistics relative to the schools of the North-western States: "Illinois, 1,069,000 children of school age, and 728,681 enrolled in the public and 75,821 in the private schools, the amount spent for education in the state being \$9,168,186; Michigan, 557,000 children of school age, 400,000 being enrolled in the public and 27,230 in the private schools, the expenditure being \$4,636,000; Wisconsin, 528,750 children of school age, 317,000 enrolled in the public and 15,615 in the private schools; Minnesota, 359,366 children of

school age, 223,209 enrolled in the public schools, the expenditure being \$2,289,711; Iowa, 621,000 children of school age, 469,500 enrolled, the expenditure being \$5,856,000; Nebraska, 209,436 children of school age, and 137,618 enrolled." The report shows gratifying progress generally. The average salary of teachers has been increased somewhat.

A FEW days ago an influential and important deputation waited upon Mr. Mowat to urge upon his attention the claims of the projected Industrial School for Governmental assistance. Vice-Chancellor Proudfoot put the matter in a very proper light when he pointed out that the assistance given by the Government to this institution would well repay them by the decrease that would follow in the number of those who live upon the country as criminals in our gaols and penitentiaries. It is chiefly upon this ground that the Industrial School can claim the support of the Government, and not because it is a purely benevolent institution, such as the lunatic asylum, for example, as Mr. Mowat by his reply seemed to regard it. We have enough of confidence in Mr. Mowat's statesmanlike views to believe that when he comes to consider the matter with his colleagues he will see that any money given to further the efforts of the Industrial School Association in reclaiming boys from a vicious course of life, and making them useful and wealth-producing members of society, can be as well, or perhaps better, defended as an item of Government expenditure than that set apart for the support of a deaf and dumb institution, or an asylum for the blind.—*The Week*.

THE Hon. Warren Easton, Louisiana State Superintendent of Education, writes an earnest appeal to the senators and members of Congress of Louisiana in behalf of the Blair Educational Bill. "Much as your state has done for popular education, and hopes to continue to do," he says, "she can accomplish but little in this great ocean of illiteracy without a helping hand." He then calls attention to the statistics of illiteracy of the state. Of the total population, over 10 years of age, he says 49 per cent. cannot read; native whites, over 10 years of age, who cannot write, 19 per cent.; foreign born whites, over 10 years of age, who cannot write, 10 per cent.; white males, between 10 and 14, who cannot write, 28 per cent.; females, 25 per cent.; white females, 21 and upwards, who cannot write, 16 per cent.; males, 15 per cent.; total colored, 10 years and upwards, who cannot write, 79 per cent.; colored females, 71 per cent.; colored males, 21 and upwards, who cannot write, 80 per cent.; females, 82 per cent. After a careful study of these figures he says: "Can you stand idly by and hear your colleagues refuse to lend a helping hand to your section, and to the many others burdened, alike with her, with a great mass of illiteracy?"

## Literature and Science.

### A LESSON FROM THE POTTER.

The potter stood at his daily work,  
 One patient foot on the ground ;  
 The other with never-slacking speed  
 Turning his swift wheel round.

Silent we stood beside him there,  
 Watching the restless knee,  
 Till my friend said low in pitying voice,  
 "How tired his foot must be!"

The potter never paused in his work,  
 Shaping the wondrous thing ;  
 'Twas only a common flower-pot,  
 But perfect in fashioning.

Slowly he raised his patient eyes,  
 With homely truth transfixed :  
 "No, ma'm ; it isn't the foot that works,  
 The one that stands gets tired !"

[We have not been able to discover the name of the author of this, and the exchange from which it was clipped has escaped our memory.]

### STUDIES IN AMERICAN ETHNOLOGY.

Few issues of the Government Printing Office have more general interest than those of the Bureau of Ethnology. The latest volume—which, though relating to the work of a time four years past, has but just appeared—does not yield in the value of its contents to those of any previous report. Its six hundred quarto pages of closely printed matter comprise several treatises, any one of which, if published separately, would have gained distinction for its author in the world of science. The chief contributors—Prof. Cyrus Thomas, Mr. W. H. Dall, the Rev. J. Owen Dorsey, Dr. Washington Matthews, and Mr. W. H. Holmes—will all be recognized as among our foremost scholars in various departments of archaeology and ethnology. Their papers in the present volume will add much to the reputation for good work and careful research which the Bureau has already acquired, both at home and abroad. After briefly sketching the duties undertaken by the different members of the Bureau during the year, Major Powell sets forth at some length his views on the origin of tribal society and the clan, which he explains as based entirely on kinship. His explanations, so far as they apply to the majority of the nomadic tribes of North America, must be deemed authoritative and valuable. In a paper on "activital similarities," he gives some excellent suggestions for observing and comparing the customs, arts, and institutions of different communities, and for deciding the often doubtful question whether their resemblances show a common origin or are due merely to similar causes. The "principles of interpretation" which he lays down with great clearness

form an admirable guide for the student of ethnology in determining such questions ; and it may be added that these principles have been kept in view, with good effect throughout the present volume.

They appear to striking advantage in Prof. Thomas's "Notes on certain Maya and Mexican Manuscripts." Mr. Thomas points out some notable similarities between the Mexican and Maya calendars, which clearly show that the one must necessarily have been derived from the other. This had been already inferred ; but what is less expected is the evidence which seems to prove that the Mexican was the original, and the Maya the copy. The author shows strong grounds for concluding that the Maya civilization, though seemingly more fully developed than the Mexican, was more recent, and was in great part derived from the latter. This, however, need not surprise us when we remember how quickly, in ancient times, the Greeks surpassed their teachers, the Egyptians and Phœnicians, and how, in later days, the Japanese, deriving all their culture from their Chinese neighbors, have in many respects passed beyond them. Mr. Thomas's paper explains the characters by which the Mayas denoted the four cardinal points, and clears up, with elaborate research, other doubtful points in the graphic system of that remarkable people. Mr. Dall's paper on "Marks and Labrets" is a monograph of great merit. It treats of certain peculiar customs which prevail more especially in two widely separated regions—viz., along the west coast of America, and among the Melanesians, or black tribes, of Papua and the adjacent islands. On first thought, the natural supposition would be that these customs had grown up independently in the two regions from similar causes ; but Mr. Dall brings strong arguments in support of his suggestion that there may have been some early communication, either directly from Melanesia to the American coast, or mediately through the Polynesian islands. His study of this subject is highly interesting and suggestive, and is illustrated by many curious pictures.

The treatise on "Omaha Sociology," by Mr. Dorsey, is probably the most complete and exhaustive account of a North American tribe that has ever been published. Except the language, which is to be treated in another volume, and the mythology and religion, which are probably also reserved for separate discussion, no important element in the history and organization of the tribe has been omitted. We have its origin and migrations (illustrated by a map), its classes and clans, its kinship system and marriage laws, the condition and treatment of women and children, the domestic habits, food, amusements, industrial occupations, hunting and war customs, government and laws, set

forth with remarkable fulness, and with evidently the most scrupulous exactness. The work is a thesaurus, from which ethnologists will be able to draw materials of the highest value.

Dr. Matthews, in a well-written and interesting account of Navajo weaving, shows the singular mastery of this art attained by a native people whom many would style barbarians, though certainly with little justice. Their spinning apparatus, looms, and dyes, and the elegant and well-wrought blankets, shawls, sashes, and other products of their ingenuity, are minutely described, and are illustrated by some excellent engravings. This treatise forms an appropriate introduction to a valuable paper, by Mr. W. H. Holmes, on "Prehistoric Textile Fabrics of the United States." A knowledge of these fabrics, as made and used by the Mound-builders and other early inhabitants of our country, has been recovered by Mr. Holmes in a most ingenious manner, from the ornamentation of their pottery. The patterns impressed from these fabrics on their earthenware come out, when recast in clay from the surface of the pottery, with wonderful distinctness. This interesting paper affords decisive evidence of the progress which the former possessors of the Ohio Valley had made in the industrial arts. If the wandering Algonkians and Iroquois of later times were really, as some suppose, the descendants of the Moundbuilders, they had evidently sunk as far below their artistic and town-building ancestors as the Italians and Gauls of the dark ages were beneath the Romans of the First Century.

Fresh evidence on this point, if required, may be drawn from the useful illustrated catalogues, prepared by Messrs. Holmes and Stevenson, of the native implements and works of art collected for the Bureau. Many of these, derived from ancient mounds and burial-places, evince no small endowment of æsthetic taste and talent in their makers.—*The Critic.*

CAUTION the pupils against studying for recitation. Few class-room evils are more seductive than the habit of so conducting a recitation that the thought uppermost in the child's mind is that he learns to recite, or to get a good per cent. on an examination paper. All teaching fails, in large part, that does not secure an abiding conviction that study is for mental discipline—is for the exercise of the mind, that it may do better work for the next time ; and that such discipline is best attainable by honest work with the mind, learning that which will benefit us most by retention, and then, having grasped its scope, retaining it as an individual and associated fact as long as possible.—*American Teacher.*

## Special Papers.

### CANADIAN NATIONAL HOMOGENEITY.

A WRITER in the March number of *Education*, published in Boston, in a suggestive article on "The School House in American Development," says a few words which might fittingly be addressed to us in Canada. It touches on two subjects of practical value to educationists: first, that in our systems of education we are, as a rule, overdoing the question of methods—magnifying overmuch the technicalities of teaching, the perfection of details, and making the school idea one of standard for promotion, throwing overboard the Jonahs who hinder the class from making the port of promotion. The second is, that we fail to emphasize the school in developing patriotic national sentiment and high moral aspirations in youth.

As to the first matter, there is certainly a tendency in the direction indicated which should not be unduly fostered. It is, however, with the latter subject that I desire to deal. It is a pertinent and practical one. Like our neighbours across the lines (to whom the writer addresses himself), our population is made up of mixed nationalities. The relays of these nationalities come to us from Europe faster, and in greater numbers, than we can absorb and Canadianize them. This is notably so since the North-West has been opened up for settlement. Even in the older Province of Ontario there are groups here and there from the old world, or of old world origin, which are not yet absorbed, and the speech and manners made "racy of the soil." Then, again, there is a large and growing race from old France, which not only show no signs of absorption into Anglo-Saxon Canadian nationality, but, on the other hand, assert their own wherever they exist.

The practical question then arises how shall we meet this difficulty and seek in the most effective way gradually and surely to absorb these diverse elements, so as to Canadianize the whole. Without question the school is the place in which the work must be done, and there it can be done most securely and pleasantly.

What is true of the power of the ballad-maker on national sentiment is equally true of the teacher as the moulder of the young life, the impressionable youth committed to his care and instruction. In this connection the writer in *Education* refers in a spirit of counsel to the example of Germany. He says that the United States is much in the same condition as was Germany a few years since. She discovered that the national sentiment was declining because her world renowned scholars had trimmed their educational system so fine, had polished

their pedagogical methods so artistically, had made everything so delicately classic, that robust patriotism was a lost art, and reference to it considered as a weakness.

In this national emergency some of their statesmen planned a scheme in which one year of early school life was devoted to reading specially prepared German classics, in which were enshrined national traditions in simple but melodious German. A wiser, more far-reaching educational venture was never made.

The Americans across the lines have been taking a leaf out of this German book. Within the last few years they have introduced into the schools here and there, as part of the exercises, Author's Day, Founder's Day, Hero's Day, etc. Decoration Day and Arbor Day also do their part. The whole object is to call out, develop and cherish the feelings of patriotism and loyalty. The subject of school-room decoration is made to contribute largely to this end. Pictures, busts, national and patriotic emblems are intermingled with flowers and ornaments, so as to impress deeply upon the youthful mind the deep and pregnant lessons of the national history which they so powerfully, yet ideally convey.

J. GEORGE HODGINS.

### THE MISSION OF LANGUAGE.

(Continued from page 166.)

BUT speech is even more than history, accepting that word in its literal sense.

To what do we owe the propagation of our creeds, be they what they may? To speech.

To what do we owe the perpetuation of our literature,—of all literature? To speech.

To what do we owe the privilege of a larger insight into the difficulties and responsibilities, the perplexities and contradictions of life, and the best way of meeting responsibility and battling difficulty, whether by philosophy, political economy, or religion? To speech.

To what do we owe the first accents of unvarying love, when we hang, feeble, helpless, wailing atoms of mortality, at our mothers' breasts? To speech.

To what do we owe the last parting words of counsel, of tenderness, of devotion, of unstinted faith and undying hope? To speech.

Verily, day unto day uttereth speech, and night unto night showeth knowledge. Even the cursings, the backslidings, the blasphemies of universal humanity, have been written up by the road-side of the world's progress in verbal milestones for our edification, warning us from the sloughs of despond,—the quagmires of desolation.

So that its mission is manifold; manifold, and yet always tending to the same end. Truly a vocal lens, through which are filtering many colors; but all focussed by its

means into a single ray, the white light of an ever perfecting knowledge. Yet in speech, too, is exemplified the law of transition; for there seems to be nothing stable in nature—not the solid earth, nor the waters of ocean, nor the atmospherical envelope, nor the circling planets, nor the wheeling suns, nor atomic space, nor nations, nor dynasties, nor creeds, nor philosophies, nor intellects, nor languages.

"Eternal process moving on."

As the nations, so have been their tongues, with this difference, however, that the nations in many instances have utterly perished, leaving no trace.

"Assyria, Greece, Rome, Carthage, what are they?" But in some instances at least much of their language remains as noble, as eloquent, as beautiful as before. Troy has been buried and built upon again and again, while the conqueror has shared the fate of the conquered. But the Iliad still lives, an ever-enduring monument to the prowess of the intellect—the indisputable proof of the superiority of mind over matter. Where are our shepherd ancestors who travelled down the mountain slopes of the Hindoo Koosh to the fertile plains of the Indus, in the ages that are now so far behind us that even their memory seems buried in the mists of antiquity? Gone—but the germs of the speech they spoke have bourgeoned and blossomed into a hundred tongues, the deathless legacy of the Aryan hosts.

But, with regard to the manifold mission of speech;—for to me it has ever seemed manifold, manifold yet one—a very trinity in unity—a threefold function in a single life—

It has a mission of endurance.

It has a mission of power.

It has a mission of faith.

First, of endurance. For though times and peoples, manners and customs, fluctuate and pass away; though language itself changes in form, yet it is never lost, nor does it change in spirit. Nay, rather does it grow, expand, and strengthen with the course of years. Whatever languages or dialects may be lost, the faculty to perpetuate the type seems unimpaired, be it inflected, agglutinate, or isolated. Destroy Rome; she never rises. Obliterate Greece, and the result is eternal ruin; her finest monuments are mutilated, and her art, fragments. But speech is ever the same, the verbal embodiment of contemporary thought, of past knowledge, of future theory. Though the pronunciation itself perish, the real, living, unalterable ideas are there fossilized, never to change, eternal in office. Thus, though language may change its method, it never changes its function. It is the indestructible conservator of thought and event.

Then again, language has a mission of power, as the ambassador of thought, the

plenipotentiary of the intellect. Whathaver been the great forces at work to make or mar this world's progress? Two, at least, I deem, may be named, as unquestionably omnipotent: Philosophy and creed. Mark, not religion, but creed. These are the abstract politics of universal humanity, ever ranged on opposite sides, in constant antagonism, and continually changing places, now the one, now the other, occupying the place of honor, the metaphysical premier of abstract humanity; and, therefore, as the abstract cannot exist here below separated from the concrete,—of concrete humanity likewise. From the mists of the dim past we hear a mighty voice echoing down the steep of Sinai, "I am the Lord thy God, thou shalt have none other Gods but me." Here is the dogma of a unified theocracy embodied in a sentence. But it does not suffice. Men's minds are at work, and a few centuries afterwards we hear another voice declaring that the descendants of this same people to whom the theocratic dogma had been personally vouchsafed, had made the word of God of none effect by their traditions. Evidently philosophical speculation had been at work, unmaking, levelling, remoulding, rejecting. But as it was with the Jews so it was with the Greeks. Their creed, a sufficiently beautiful and idealistic pantheism, though somewhat sensual withal, did not suffice for their wants. Once more philosophy interfered. Iconoclastic, she tears down the divinities from their pedestals and scatters the ashes of their sacrifices to the four winds of heaven. So with Rome. So with other countries. It has ever been a hand to hand conflict between a received and temporarily fixed creed, and a constantly fluctuating and broadening philosophy, which itself owes a temporary supremacy to scientific or metaphysical research and adaptation. Has not this been? Is it not the history of our own times? Consider the history of the Roman Church, the Tractarian movement, the march of Agnosticism, the multiplication of sects, the spread of socialism, the disestablishment craze, the trend of Continental and of present English thought, and the successive movements, religious or semi-religious, philosophical or semi-philosophical, which have swept over Europe during the late centuries, sometimes singly, sometimes not, but always destructive and reconstructive,—therefore a power and a potent power, and made so through the instrumentality of language, whether in the form of Bull, or law, or dogma, or treatise, or petition, or treaty, or charter, still a power, whether hurling anathemas at crowned heads and mighty empires; or, under the guise of arbitration reconciling political differences, and settling international disputes, still a power, Whether as representative of an omnipotent Church, preaching crusades against the infidel, and extorting confessions

in the inquisitorial chamber; or, as Jesuit propagandists, suffering excruciating tortures at the hands of inimical and exasperated barbarians—still a power. Whether as Wesleyan revolution, rending the robe of office from the priest, and ousting the rubric from the Church; or, as Puseyism, reusitating ritual, and reconstructing all that nonconformity had undone—still a power. Whether, as materialism, taking matter for the eternal verity, and ignoring the offices of inspiration and futurity; or, as Berkleyism, conceiving of nothing but idealism, and relegating matter itself to the realm of pure abstraction—still a power. Whether as Hegelian philosophy, Swedenborgian mystery, Spiritualism, Transcendentalism, or Kantism, Spinoza-Pantheism, Rationalism, Positivism, or Agnosticism—still, I repeat, a power; capturing men's minds, and ever at work undoing and re-doing the work of ages.

And lastly—Language has a mission of faith. For, through its historical functions we believe the past; through its literary functions we have trust in the present; through its didactic functions we have an all-abiding hope for the future. And Hope being akin to Faith, its twin sister, we have, therefore, future faith. It is by faith only, indeed, that language can hold an office at all. We hear our friend and we believe his words. He expounds his views and we accept them as his, though we may not as ours. He demonstrates his formula and they become in a sense our own. Did Alfred live and work and reform? I know not of myself. But language tells me he did, therefore I believe, with, of course, certain reservation, as is natural, considering the fallibility of all things temporal. Is our national literary mind the many-sided prodigy it is represented to be? I have but one means of ascertaining. I seek its archives and there, for myself, I find its fame. The blossoming in Chaucer and Bacon was brilliantly potential. The fruitage in Tennyson and Ruskin is splendidly complete. Well has it fulfilled "the promise of its spring." Is this life worth living? Do we indeed come in from the dark, shivering, loiter a little through the warmth of life, and, shivering again, pass out into the dark for evermore—I cannot tell. But written in countless tomes that have accumulated through the ages, and breathed by countless lips at the altars of peace, is still the great lesson of faith. What if we die? Let us learn a lesson of faith from the language of the old King-prophet: "Yea though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me, Thy rod and Thy staff they comfort me." Let us learn a lesson of faith from the language of Bacon: "It is as natural to die as to be born, and to a little infant, perhaps, the one is as painful as the other. He that dies in

an earnest pursuit, is like one that is wounded in hot blood; who, so, the time, scarce feels the hurt; and therefore a mind fixed and bent upon somewhat that is good, doth avert the dolours of death; but, above all, believe it, the sweetest canticle is 'nunc dimittis,' when a man hath obtained worthy ends and expectations. Death hath this also, that it openeth the gate to good fame, and extinguisheth envy; 'Extinctus amabitur idem.' Is this phraseology too antiquated, too old-fashioned and out of use? then turn we to the moderns, to Tennyson. But it is the same refrain in a slightly different key, and still in matchless language, and still the great lesson of Faith:

"Oh! yet we trust that somehow good  
Will be the final goal of ill,  
To pangs of nature, sins of will,  
Defects of doubt, and taints of blood;  
That nothing walks with aimless feet,  
That not one life shall be destroyed,  
Or cast as rubbish to the void,  
When God hath made the pile complete;

"I wage not any feud with Death,  
For changes wrought in form and face;  
No lower life that Earth's embrace  
May breed with him can fright my faith.

"Eternal process moving on,  
From state to state the spirit walks;  
And these are but the shatter'd stalks,  
Or ruin'd chrysalis of one."

As all the glory of the legacy of speech is contained in books, then books are the heirlooms of universal knowledge, bequeathed by the dead past to the ever living present. Grand capital of accumulated wisdom ever gathering interest as the decades roll away, and ever descending, a larger inheritance, to succeeding generations in Time! What a priceless heritage is this! Wealth and a friend in one. Wealth that surpasses rubies. Friendship that never falters, that never wearies, that never perishes. *We* may falter and weary and perish; but *they*—never! Ranged on the shelves of the book-lover, they stand, the sentinels of exact knowledge, challenging doubt, warning off the rabble hordes, camp-followers of sloth, and beating back from the yet breathing and struggling intellect the carrion birds of ignorance, bigotry and *ennui*. Richard De Burg, writing in 1344, has well said: "The library, therefore, of wisdom is more precious than all riches; and nothing that can be wished for is worthy to be compared with it. Whosoever acknowledges himself to be a zealous follower of truth, of happiness, of wisdom, of science, or even of the faith, must of necessity make himself a Lover of Books."

And again, Jeremy Collier speaking of books, says: "Books are a guide in youth, and an entertainment for age. They support us under solitude, and keep us from being a burden to ourselves. They help us to forget the crossness of men and things, compose our cares and our passions, and lay our disappointments asleep. When we are weary of the living, we may repair to the

dead, who have nothing of peevishness, pride, or design in their conversation."

Jean Paul Richter was always sad when in a large library; for then he could realize how little he knew compared with what was to be known.

Sad we all well may be. But with me, sadness is ever mingled with another feeling, that of reverence and awe. These are not dead tomes. So many sheets of paper, so many square inches of cloth or sheepskin binding, so much gold lettering—these are merely the outward and visible signs of an inward potentiality. These are indeed dead externals, mere chrysalids of thought. Let but the volume be opened and the inner life, the living soul, expands; nay more, bears outward and upward, on iridescent wings, eternal messages of truth, penned by hands long dead, but prompted by the immortal spirit of genius, that knows not death nor sees corruption. Enduring, powerful, faithful! counsellor, helper, friend! the conservator of thought, speech, and the tutor of Time, a good book is indeed a lamp to the feet of him who would walk by it, supplied with the never-failing oil of wisdom, and lit at the Sunlight of Reason itself.

A. H. MORRISON.

### AGASSIZ AS A TEACHER.

BESIDES his classes at the gymnasium, Agassiz collected about him, by invitation, a small audience of friends and neighbors, to whom he lectured during the winter on botany, on zoology, on the philosophy of nature. The instruction was of the most familiar and informal character, and was continued in later years for his own children and the children of his friends. In the latter case the subjects were chiefly geology and geography in connection with botany, and in favorable weather the lessons were usually given in the open air. One can easily imagine what joy it must have been for a party of little playmates, boys and girls, to be taken out for long walks in the country over the hills about Neuchatel, and especially to Chaumont, the mountain which rises behind it, and thus to have their lessons, for which the facts and scenes about them furnished subject and illustration, combined with pleasant rambles.

From some high ground affording a wide panoramic view, Agassiz would explain to them the formation of lakes, islands, rivers, springs, water-sheds, hills and valleys. He always insisted that physical geography could be better taught to children in the vicinity of their own homes than by books or maps, or even globes. Nor did he think a varied landscape essential to such instruction. Undulations of the ground, some contrast of hill and plain, some sheet of water with the streams that feed it, some ridge of rocky soil acting as a water-shed, may be found

everywhere, and the relation of facts shown perhaps as well on a small as on a large scale.

When it was impossible to give the lessons out of doors, the children were gathered around a large table, where each one had before him or her the specimens of the day, sometimes stones and fossils, sometimes flower, fruits, or dried plants. To each child in succession was explained separately what had first been told to all collectively. When the talk was of tropical or distant countries, pains were taken to procure characteristic specimens, and the children were introduced to dates, bananas, coconuts, and other fruits, not easily to be obtained in those days in a small inland town. They, of course, concluded the lesson by eating the specimens, a practical illustration in which they greatly enjoyed.

A very large wooden globe, on the surface of which the various features of the earth as they came up for discussion could be shown, served to make them more clear and vivid. The children took their own share in the instruction, and were themselves made to point out and describe that which had just been explained to them. They took home their collections, and as a preparation for the next lesson were often called upon to classify and describe some unusual specimen by their own unaided efforts. There was no tedium in the class. Agassiz's lively, clear, and attractive method of teaching awakened their own powers of observation in his little pupils, and to some at least opened permanent sources of enjoyment.

His influence over pupils and his faculty of inspiring them with a love for their work were not less marked in the United States, and are still the theme of many an affectionate published reminiscence. After his second marriage (his first wife died in Europe) Agassiz lived much more comfortably, and his last years were never disturbed by pecuniary troubles. Harvard built a house for him, to which he became much attached.

For his work also the house was extremely convenient. His habits in this respect were, however, singularly independent of place and circumstance. Unlike most studious men, he had no fixed spot in the house for writing. Although the library, with the usual outfit of well-filled shelves, maps, large tables, etc., held his materials, he brought what he needed for the evening by preference to the drawing-room, and there with his paper on his knee, and his books for reference on a chair beside him, he wrote and read as busily as if he were quite alone. Sometimes when dancing and music were going on among the young people of the family and their guests, he drew a little table into the corner of the room, and continued his occupations as undisturbed and engrossed as if he had been in complete solitude—only looking up from time to time with a pleased smile or an apt

remark, which showed that he did not lose but rather enjoyed what was going on about him.

His children's friends were his friends. As his daughters grew up, he had the habit of inviting their more intimate companions to his library for an afternoon weekly. On these occasions there was always some subject connected with the study of nature under discussion, but the talk was so easy and so fully illustrated, that it did not seem like a lesson.—*New York Tribune.*

### A REMEDY FOR UNTIDINESS.

THE following question and answer are from the *American Teacher* :—

"What can I do to keep my school-room tidy when it is occupied by sixty restless boys and girls, who leave a trail of mud to mark their entrance every morning, and of waste-paper to mark their exit every night?"

—, N. Y.

C. F. R.

This is, indeed, an important question, for you have in training many future house-keepers of both sexes, and their weal or woe depends, vastly more than people think, on the personal habits formed in childhood. Provide a door-mat, and insist upon all wiping their feet on entering the school-room. Induce all the children to furnish themselves with small bags, closed at the top by a string. Have these tied on to the frame of the desk, and insist that they receive all waste material. Pass the waste-basket two or three times a week, and have the bags emptied. Get a brush and dust-pan; and if any pupil fails to keep the floor about his desk perfectly clean, make him "brush up" before he leaves the school-room. Never dismiss your school until every desk is in order and the floor free from litter of any kind. Make your own desk and your general care of the school-room an example. Above all, cultivate in your school a sentiment in favor of personal neatness—a sentiment which cannot fail to disgrace slovenly pupils.

"WHAT plan should be adopted in winter for the recesses of young children?"

A PRINCIPAL, *New Hampshire.*

Unless the teacher is careful to see that every child is properly "wrapped up" on leaving the building, and properly unwrapped on entering it, there is great danger to young children from exposure to the cold. This duty, if properly performed at the beginning and end of each session and recess, must consume a great amount of time, especially if the school be large. Such a fuss does not pay. Give up the recess during cold weather, and substitute marches or vigorous exercise, taken with the windows wide open, and at intervals of not more than half an hour. Thus the air is kept pure, and the children are not likely to fall into that half stupor which is, with many, a result of bad air and lack of activity.—*American Teacher.*



TORONTO:

THURSDAY, MARCH 25, 1886.

## THE USE OF A DICTIONARY.

THE following pathetic appeal appeared in a recent issue of the *New York School Journal*:—

"Will some one kindly give a few hints as to how children may be taught to use the dictionary? It is very discouraging for them to wade through a long definition, only to find that they are no wiser than they were before. Would that some fairy would bring us a dictionary in which the definitions are expressed in simple language!"

"M. C. H."

"M. C. H." complains of no trivial matter. Much might be said on the use and abuse of dictionaries; more, perhaps, on the advantages and disadvantages of dictionaries. A pronouncing dictionary fulfils a certain aim; so does an etymological dictionary; so, often (we will not say always) does a pocket dictionary, which is supposed only to teach us how to spell words of which we are in doubt. The dictionary "M. C. H." has in his mind is, we fear, a spectral one, almost an impossible one. What dictionary could ever convey an adequate idea of the meaning of the word "subject" in contradistinction to "object," or of "absolute" as opposed to "relative," to say nothing of such words as "Neoplatonism," or "quantics." No small acquaintance with Greek philosophy would be required for the first of these latter; and a very deep knowledge of mathematics for the second. True, dictionaries attempt to define such words. Of Neoplatonism Webster says, "A pantheistic eclectic school of philosophy, . . . which sought to reconcile the Platonic and Aristotelian systems with oriental theosophy." And quantics, the same authority asserts, is "an [*sic*] homogeneous algebraic function." It would require very many "hints" even to permit of grown men and women becoming "wiser than they were before" after reading such explanations. With other words, however, with words which, if not purely concrete, yet are understood when the concrete words from which they spring are understood, the case is different. Take, for instance, the word "glumous." This Webster defines as "having a filiform receptacle, with a common glume at the base." At first sight this appears as hard as the definition of the system of Plotinus; but if we find the meanings of "filiform," "receptacle," "base," and "glume" (of

the last an illustration is given, by the way), a fairly clear idea of glumous may be gained.

Accurately to know the meaning of a word requires very much more than a mere comprehension of a definition of a word. The definition tells us nothing of the derivation of the word and nothing of the history of the word; and are not these often highly necessary to the proper understanding of the word? To show the importance of etymology, take "catastrophe," for example. How loose is the signification attached to this word by those who know nothing of the structure of the Greek drama. And to show the importance of the history of a word, take "quaint," for example. Neither definition nor derivation of "quaint" avails us if we know nothing of the history of the word from the seventeenth century down to the present day. Again, definition alone profits little unless the definition of each word used in that definition is exactly understood. Before we can understand what Herbert Spencer means by defining evolution as "an integration of matter and concomitant dissipation of motion, during which the matter passes from an indefinite, incoherent homogeneity, to a definite, coherent heterogeneity, and during which the retained motion undergoes a parallel transformation," it would be necessary to read intelligently the greater part of his "Synthetic Philosophy."

This is perfectly lucid, but it cannot be called simple. Dictionaries do not aim at simplicity; they fulfil their aim if they succeed in being lucid. Unfortunately children require simplicity.

For ourselves we must confess that dictionaries for the purpose of discovering meanings we deem of little use. Biographical, classical, antiquarian, Biblical, and such like dictionaries are valuable; but before the exact meaning of a word is comprehensible, something, and very often a great deal, we hold, must be known of the class of words of which this forms one. Of what use, for example, would Dunglison's magnificent dictionary be to a man who knew nothing of anatomy, physiology, materia medica, medicine, surgery, and obstetrics? And what *essential* difference is there between a medical and an ordinary dictionary?

But of course one is not always wanting to know the meanings of such words as Neoplatonism, or quantics, or absolute, or

relative; there are common words of everyday use on which we need light for different reasons: more, perhaps, because they are used in different senses, as, for instance, "curious," "exorbitant," "obtain," "obnoxious," "livery." For such as these an ordinary dictionary will suffice; but—and this is a point not to be lost sight of—only for a mind educated up to a certain point. A child, probably, would find it as difficult to understand "exorbitant" as defined by Webster, as one not versed in the science of medicine would find it to understand "atheroma" as defined by Dunglison. If this is granted, then apparently the logical conclusion is that, if we are seeking accurate knowledge, a dictionary is useless, but if we are seeking for such light upon a word as will enable us to grasp the meaning of an author when using it, a dictionary is invaluable. The function of a dictionary seems to be to give a vague, shadowy, incipient meaning to a word; and this uncertain meaning we add to and make clearer and more definite by the further light thrown upon it by the context each time we again meet it. The history of learning the meaning of a word with the aid of a dictionary is in general this:—Knowing nothing of its derivation or nothing of the relation of derivation to meaning, we consult the dictionary; this gives us the spelling, pronunciation, derivation and definition; the last we can but partially grasp, and can, therefore, only gain an imperfect idea of the signification, not sufficient to warrant the use of the word ourselves, but enough to make any passage in which it occurs intelligible; this is followed by successive additions to our knowledge each time the word is met with. Thus: take 'Æsthetik;' the derivation *αἰσθητικὸν* gives no clue whatever to the meaning, and "the theory or philosophy of taste; the science of the beautiful," gives but a dim idea of its true signification—enough, however, to save us from perplexity when next we come across the word. Having thus obtained a peg, as it were, upon which to hang further information, our only resource is now to pay particular attention to the context whenever the word is again met with. And not, perhaps, till we know something of the great work of Hegel, and perhaps we may also add, something of the movement of which Mr. Wilde was the apostle or fanatic (according to our view of what he called the "Renaissance") shall we have acquired true and accurate information on the meaning of the word "Æsthetik."

We fear the wish that "some fairy would bring us a dictionary in which the definitions are expressed in simple language!" is a futile one. No amount of simplicity can compensate for ignorance. If "M. C. H." had prayed for lucidity the wish would have been a more rational one. But lexicographers would probably answer that lucidity and brevity are hostile companions, and if we would sacrifice the latter for the former our dictionaries would become encyclopædias and our encyclopædias libraries.

Nevertheless, "M. C. H.'s" prayer is by no means altogether an irrational one. What he more particularly refers to is the uselessness of dictionaries to children. Undoubtedly the average dictionary is useless to children. It aims, as we hinted above, at terseness, and loses simplicity; like Horace, *brevis esse laborat, obscurus fit*. What is sadly needed is a Child's Dictionary; one which would explain in simple language ordinary words. It needs no fairy to do this. Nathaniel Hawthorne could have written an excellent one; so, too, could, we think, "Lewis Carrol," and many others. Perhaps in the near future we shall find such a book in every school as a supplement to Worcester or Webster. Meanwhile all that can be done is for the master to help the child to understand whatever Worcester or Webster says of a word whenever the child is told to "look it up."

#### OUR EXCHANGES.

THE *Chautauquan* for April begins a series of articles on "Parliamentary Practice" from the pen of the Rev. T. B. Neely. These papers promise to make the subject very interesting. They are clearly written. Hon. Francis Wharton continues his discussion of "International Law," in the *Chautauquan* for April. These papers in themselves are quite worth the price of the magazine. Dr. Charles J. Little, of Syracuse University, has written an article on "Robert Toombs, of Georgia," for the April issue of the *Chautauquan*. The estimate of Dr. Little is, we believe, just. In summing up Toombs' life he says: "Born a century earlier he might have stood with Washington and Franklin, with Henry and with Adams; an inspiring and immortal presence in American history. Born in England he might have shared power with Disraeli and Gladstone and astonished Europe with his eloquence and energy. In a nation like Germany he might have been a Bismarck. Struggling with a tyranny like that of Austria, his career might have been glorious as that of Cavour. But in the Georgia of the nineteenth century he was the victim of the system to which he sacrificed his power." Mrs. Mary A. Livermore has long been known as a valiant advocate of co-operative housekeeping. Hitherto she

has enforced her theory from the lecture platform. In the *Chautauquan* for April she carries it to the literary field. Mrs. Livermore's belief is that isolated housekeeping must be merged into co-operative housekeeping in order that housewives, obliged by the increasing demands of the nineteenth century life to be "Jacks of all trades and good at none," may have time and strength to prepare themselves for the higher social, intellectual, and benevolent demands made upon them.

#### BOOK NOTICES AND REVIEWS.

A BOOKSELLER in Tokio, Japan, says the *Evening Post*, desiring to sell his wares, thus advertised them in the newspapers: "The advantages of our establishment—1, prices cheap as a lottery; 2, books elegant as a singing girl; 3, print clear as crystal; 4, paper tough as elephant's hide; 5, customers treated as politely as by the rival steamship companies; 6, articles as plentiful as in a library; 7, goods dispatched as expeditiously as a cannon ball; 8, parcels done up with as much care as that bestowed on her husband by a loving wife; 9, all defects, such as dissipation and idleness, will be cured in young people paying us frequent visits, and they will become solid men; 10, the other advantages we offer are too many for language to express."

REV. JAMES BASSETT, who has recently returned to America after a residence of some twelve years in Persia, as a missionary to the Presbyterian church, has given in an entertaining and instructive volume the record of several extended tours made throughout the principal centres of life in Persia, and along the ways traversed for centuries by the armies and caravans of the East. These tours embraced nearly all the chief cities, and extended in one instance into Russian territory between the Caspian and Black seas. The aim of the book is to place before the reader the essential facts of Persian life, government, manufactures, etc., and to furnish a picture of Persia as it is to-day and an accurate account of the several races inhabiting the country, their manner of life, religious observances, and the like. The work is entitled "Persia: the Land of the Imams," and will be published by Messrs. Scribner early in the spring.

THOSE who take an interest in the study of comparative religion—a study which, in the hands of such men as Max Müller, may to-day be certainly called a science—will read with pleasure the *Book Buyer's* notice of "A Dictionary of Islam," by Thomas Patrick Hughes, B.D., M.R.A.S. The author, who dedicates his book to the Bishop of Lahore, has given, in the form of one of Smith's well-known dictionaries, a complete cyclopædia of the doctrines, rites, ceremonies, and customs, together with the technical and theological terms of the Mohammedan religion. It is the first work of the kind which has ever appeared in the English language. D. Herbelot's "Bibliothèque Orientale" was printed at Maestricht in 1776 in the French, and has, until the appearance of Mr. Hughes's work, remained the only dictionary of Muslim system. The book will be of special interest to the student of comparative religion; for, as the author remarks in his preface, the work is "not intended to be a controversial attack on the religious system of Mohammed, but rather an exposition of its principles and teachings." Mr.

Hughes was for twenty years a missionary at Peshawar in Afghanistan, and is a Fellow of the Government Oriental University of the Punjab. He is the compiler of the government text-books in the Afghan language. It is published by Scribner & Welford.

HIS HIGHNESS PRINCE IBRAHIM-HILMI is bringing out a work, as stated in our last issue, entitled "The Literature of Egypt and the Soudan from the Earliest Times to the Year 1865 Inclusive." The *London Times* says of it:—

Ample allowance should, therefore, be made when an Oriental Prince—Oriental only by birth, however, for Prince Ibrahim-Hilmi, who is a brother of the reigning Khedive, is well known to be a thoroughly English in taste and feeling as he is in thought and speech—is found turning a hand to this bewildering and wearisome work. The initial obstacle in the way of anything like a complete record of the literature of Egypt and the Soudan has been the vastness of the subject and the impracticability of finding in any one of the chief libraries of Europe even a tenth part of the books and papers described. Our own national library is, considering the stake we have in the country, lamentably deficient in works on Egypt. The Prince points out that of the important series of papers printed at Alexandria, Marseilles, and Cairo by the Institut Egyptien only one member of the Bulletin exists in the British Museum library; and, to add to the trials of the prophet, we understand that no two out of twenty descriptions of the same work, gathered from the various European and American book markets, have ever been found to agree. Variations and errors in names, titles of books, dates, and formats—in names especially with French bibliographers—and in references to volumes, parts, and pages of periodicals in which particular papers should be found. These are the thorns that beset the path of the compiler who, undertaking a wide range of subject, is unable to see the publications he describes. Prince Ibrahim has determined, however, to devote his leisure to the verification of his notes, in the hope of raising his bibliography to the position of the standard reference book for Egypt and the Soudan. His main object has been, at present, he says, "to facilitate the acquisition of a knowledge of the enormous mass of learning which has been exercised on the monumental lore, the ancient writing and literature, and the mediæval and modern history of that simple but mysterious country whose great antiquity, no less than the problem of its future well-being, is to all nations an everpresent wonderment and speculation." The work is a bold attempt at supplying references to the records of a country which possessed a literature commencing with the inscrutable Ritual, or Book of the Dead, at a time when the Neanderthal man had probably only just emerged from his caves and settled accounts with the ferocious animals of his birthplace, happily extinct in the dim past. The literature of the criticism of this impenetrable rubric is amply illustrated in the Prince's bibliography by the writings of Birch, Goodwin, Lepsius, Brugsch, Lieblein, Pleyte, Devéria, Le Page Renouf, Pierret, Naville, Lauth, Golenischeff, and other scholars; and the titles of the chapters from Lepsius' "Tottenbuch der Aegypten" are given by the Prince at pages 81-82.

## Educational Opinion.

### THE STUDY OF GEOGRAPHY.

AMONG the many attractive articles of the WEEKLY of the 6th inst., is a scrap, "How to Make Geography Interesting." Having seen for over a quarter of a century how uninteresting a study this can be made, it needs no apology from the present writer, first, to state his endorsement of the method outlined in the scrap in question, together with similar methods outlined in other articles which from time to time have appeared in the WEEKLY and other journals; secondly, if he may be pardoned for so doing, to outline the way in which he himself was educated; and, thirdly, to state briefly the method he has adopted with advanced classes for the better grasp of the subject. Before plunging *in medias res*, it may be safely premised that by only too many teachers of both High and Public Schools, geography is treated as a dead subject, a matter of fewer or more figures and empty names, of mere soulless diagrams, commonly called maps, of mere cubic yards of empty memorizing. Nay, more than this; how many have not heard the subject styled a mere memory drill, easily gotten up, to be as easily forgotten; and this, too, in spite of Normal methods, educational journals, illustrations, Chautauqua circles, etc., etc.? In fact, the cold, dull, lifeless geography of the school-room within, only too often bears as near a relation to that of the living, throbbing world without, as the cold, dull, dead state of the Church of England in "the Georgian era," bears to its present wonderful life and activity, due to the Oxford revival of 1833.

II. Thanks to careful home-training, the training in geography, enjoyed by the writer, was purely inductive. Mere commons, which to his infant mind seemed far-stretching plains, he was taught to enlarge by the help of imagination, till the words plain and prairie had a definite meaning; a land-locked bay; a limestone escarpment, flinging its grassy slope to the southern sky; a lovely, ancient river valley, where clay and sand hillocks rise tumultuously one over the other, intersected by brook and stream, here and there wooded; one of our lakes, stretching out to what to the childish intellect seemed infinity—all these were laid under contribution. From these were learned the definitions of the text-book, and by careful comparison of a map of the district in question, with its physical features, the idea of a map became so real, so vivid, that it was one recreation of childhood to place maps of our province, and of other divisions of earth's surface, on the floor, and endeavor, in a childish way, to connect distant lands with the place wherein he then was, imagining

himself to be taking a real bird's-eye view of the whole. For this reason, i.e., *that one may realize what the map is*, he has always wished that large raised maps, such as those used on the continent, could be cheaply made and used in our own schools; there is nothing more certain than that progress in geography would be much more rapid, *because satisfactory*, than at present.

III. Regarding the methods adopted by the writer, it may be stated that they were based on the following: the development of the intellect, of the imagination, and of the memory. The first thing to be done was to derive from the map a good idea of the physical features of each county, or province, by noting the mountain-chains and water-partings; of its climate, by noting its position relative to the sea-level, its proximity to the sea, its sloping northwardly, or otherwise, and such other features as the map would allow. This having been done for a series of countries, e.g., for the political divisions of Europe, and other particulars having been derived from the text, the whole was required to be placed *by the pupils*, the books being closed and the maps put aside, on a table like the following:—

Name.	Area, that of Ontario being unity.	Population, ditto.	Surface.	Soil.	Lakes.	Rivers.
Climate.	Productions.	Exports.	Imports.	Capital.	Form of Government.	State Religion.

The above table the students were required to make their own at their earliest convenience. In the review questions would be given similar to the following: Contrast the physical features, climate and productions of Holland and Spain. What differences do you note in the exports and the imports of France and of Russia? Contrast, fully, Norway and Sweden with Switzerland, etc. Then, imaginary journeys would be required to be made, as far as possible by water; e.g., from London to Constantinople, crossing the Straits of Dover, and proceeding thence as far as possible by rivers, all important characteristic places and features to be noted, the languages spoken, manners and customs of the inhabitants, etc. In so doing, where the imagination or memory of the pupils failed them, the writer did not scruple to draw on his own resources, frequently quoting page after page of description, sad

to say from novelist as well as from traveller, even laying "Ouida" herself under contribution. By such means, however, the work was so well appreciated that the text-book became, instead of a dry-as-dust piece of memory-lumber, a source of pleasure to both teacher and student; and in reading the book such a firm grasp on the important features had been acquired that little additional memory-work was necessary; besides which, a habit of thought had been acquired of ten-fold more value than any examination.

D. F. H. WILKINS,  
B.A., Bac. App. Sci.

### GEOGRAPHICAL EDUCATION.

A PAPER on the scientific aspects of geographical education was recently delivered by Professor H. N. Moseley, F.R.S., at the rooms of the Geographical Exhibition, 53 Great Marlborough Street, W. Sir Joseph Hooker occupied the chair. Mr. Moseley observed that to the naturalist, knowledge of physical geography was becoming more and more essential. The geographical distribution of plants and animals was one of the most important and fascinating of all the branches of his subject, and presented an immense field for research full of problems of the utmost interest. A knowledge of physical geography was indispensable for the study of zoology, botany, astronomy and meteorology. But far more important was the question whether physical geography should not form part of every liberal education as the only true basis on which could be founded a knowledge of what was termed political geography. Political geography might be regarded as dealing with the geographical distribution of mankind. Various features of importance, such as boundaries, lines of migration and commerce, as well as cities and battle-fields were determined by physical conditions and the conformation of the earth's surface, and how great was the importance of physical geography was evident from Buckle's masterly exposition of the subject. The influence which the geographical distribution of cereals had had in the development of civilization could hardly be over-estimated. Not only was this subject excellent for teaching purposes, but it was especially adapted for examination. It was generally conceded that the teaching of geography was in this country in a very unsatisfactory condition. It was most remarkable, considering the world-wide possessions of England, that such a condition of things should prevail; the fact that English publishers did not find it pay to issue first-rate maps and works on physical geography equivalent to those published in Germany affording a striking proof of the correctness of the assertion. This society had long held the opinion that the recogni-

tion of geography at the Universities was the one great important step by which the teaching of this neglected subject could be adequately promoted. Various efforts had been made since the year 1871 to induce the universities to appoint professors of the subject and otherwise promote its teaching, but with little or no effect. Physical geography, he maintained, should be separated from geology. The former was a subject far more necessary and suitable for general educational purposes than geology, taken as a whole; and while attracting far more students, would act as a lever for promoting the study of other branches of science, and certainly of geology itself. In conclusion, he asked if there could be the slightest doubt that the establishment of such a system of teaching geography as had been adopted in Germany would not be of the utmost advantage to this country and to the cause of education generally in advancing all branches of natural science. The adoption of such a system, however, would only be a question of time, as England would not be content to lag behind in the study of geography forever. A discussion followed.

A GOOD lesson can be learned from an incident that occurred during the last war. A veteran says:—"It was down in Virginia. I was placed on guard over a barn, and was taking it easy when a lieutenant came along, probably to see what his guard was doing. I ought to have saluted him, but I didn't. Soon I saw a large, nice-looking man coming toward me. He wore a nice uniform, and I noticed as he approached that he wore a lieutenant's straps. I wasn't going to pay any further attention to him, but when he came quite near to me I saw that there were two stars inside those straps. I jumped up and presented arms as quickly as I could, for I saw that it was Major-General Hancock. 'Never mind that for me,' said he, with a wave of his hand. 'I don't care anything about it, but always do it for the little fellows.' And he passed on." There was irony and a lesson in that answer. "The little fellows!" General Garfield once said:—"I feel a profounder reverence for a boy than a man, for I know not what *possibilities* are buttoned up under his shabby coat." No subjects need a more thorough consideration than the reverence due childhood and the *possibilities* of youth. What *may* not that boy who sits on the lowest seat in the humble district school become? At no time in the history of the world is it possible for him to become so influential; whether for good or evil depends upon what sort of training he receives. perhaps in that very school this very winter.

—Ex.

NUMBER one section of the township Associations of the county of Carleton, Ont., will meet in Carp village on the 22nd and 23rd of May.

### ON TEACHING TO READ.

WHO needs to be reminded of the importance of deftly handling the three R.'s in school? The immense value that attaches to a high percentage, on which is depending professional character, position, livelihood, makes at least that one item impossible to be forgotten by the teacher. We all know that time but makes the R.'s more *dear* to us, and not one of these R.'s threatens to add more to our burdens than the first, if we be guided by the Blue Book utterances, or examination demands of our Inspectors. It is years since it was reported, that while great improvement had been effected in reading in the elementary schools very much remained to be done; that this subject—though most important of the three—was never really taught, but left to grow; and that its higher qualities were almost, if not quite unknown to our scholars. Zealous people who do not teach children to read helped to swell the complaining, and now we are required to teach our pupils first to speak, then to read, and lastly to declaim. Yet the hardship does not lie in the requirements, but in the conditions on which they are expected; and as we cannot alter these, we have to consider how best we may satisfy them.

Any one will concede that reading is properly assigned first position; the children that read freely are ready to help themselves in every subject that may be studied; the reading lesson becomes an opportunity for acquiring general knowledge rather than a struggle with words and syllables; and to the teacher, the occasion for rousing in the class a desire for knowledge, impressing his own culture upon them, raising their aspirations by the power of his example, and cultivating their taste by displaying—when developing a writer's thoughts—his skill in use of that rich instrument the human voice.

Those who have never tried the effect of concentrating their attention on the teaching of reading to Standard I. can scarcely believe the amount of trouble and time saved, and the real benefit bestowed on the pupils thereby, and have yet in store another experience of that pleasure one knows in witnessing the constantly-increasing fruit of a scheme well thought out and successfully worked.

We may look at the teaching of reading first, as to the mechanical recognition of printed words; and, secondly, as to its higher and increasingly-appreciated aspect, usually called rhetorical reading. Our object is to treat with the first aspect, and to point out a mode of action which leads to a rapid mastery of all the difficulties encountered in mechanical reading.

When we analyse carefully, we can often bring the essence of a subject into a very

narrow compass, and then after under consideration is a very good example of the value of analysis. Just as in the teaching of writing, the secret of success lies in getting at the essence of the curves and lines in the *proper* formation of the double-hook, seen at the end of such letters as *n*, *m*, *p*, etc.: so, in the teaching of reading, the difficulty can be brought to bay in the single syllable. Teach *all* the syllables, insist on reading *by syllables*, and the mechanical part of the subject is done with before the average child is through the second standard. This is the operation in the smallest compass.

The ordinary method of familiarising a child with a syllable is to train eye and ear at the same time, by his looking at, and naming the letters and the word they represent several times in succession, but in many cases this is done without system, and two evils result; syllables well known already are dwelt upon, and *so much time wasted*, and new and unknown ones are repeated a regulation number of times, and then passed over, without much thought as to whether they have been fixed firmly in the mind. The principle is sound, but such an application is faulty; those already known should be *read*, and any new one, whether at the *beginning*, *end*, or in the *middle* of a word, should be spelt and repeated, if necessary, twenty times, until the class as a whole has firmly mastered it. One that cannot be *read* is not *known*, and should be attacked again in the usual way, and, for a time, that best suits the class as a whole, not leaving it because the bright few know it well, nor hanging on it because the dullards are not quite secured. Even a part of a syllable, when it constitutes a difficulty, and enters into the composition of other words, as for instance, *ign* (=ine) found in such words as *sign*, *condign*, *malign*, etc., should sometimes be mastered in this way. As a rule, a syllable once encountered should as nearly as possible be mastered on the spot, and any reading-book should be done with on the second or, at most, the third time of reading through, as then it ceases to be of any use in attaining the object in view.

Although we seem to have our work put before us in a simple style when we set out to teach *all* the syllables, and although from one we may learn many, still English as she is *wrote* is quite as complex as "English as she is *spoke*," and we have to qualify many a former speech to meet the exigencies of the moment. Whenever a child, in reading a new syllable, gives, according to the knowledge already acquired, a reasonable rendering, it deserves, and *should have*, encouragement, and should be told in effect that it is right by analogy, but that the word is pronounced differently. and must now be learnt as aforesaid. In the earlier stages we

find the eye is not so quick as the ear, and if the pupil halts at a word that should be known, time may be saved by repeating for him the letters of which it is composed. Any failure or sign of weakness in the work should be repaired *at once*, so that each lesson may be a distinct, though possibly slight, advance; and the interest of the whole class ought to be sustained by letting each read but a little at a time, by constantly referring them to types already mastered, by making the class, as far as possible, tell the reader the way through every difficulty, and by the teacher reserving himself for the very few troubles that will prove insurmountable.

Another needful help at this stage is to ask the class to repeat after the teacher the words of the passage to be read before allowing them to attempt it individually. Two or three words at a time, slowly and distinctly uttered, may be given if they are well known, but every difficulty should be taken alone, and, if needful, spelt a sufficient number of times to fix it on the memory. For good, solid, rapid work one must often spell with the children to prevent drawing, and to make them keep the rhythm; but, as things advance, this considerable strain can be avoided, as a single repetition of the letters will indicate that the word or syllable is to be learnt before proceeding further. The faster the letters are repeated, so long as *cye* and *tongue* carefully follow, the more considerable will be the work accomplished, but on this point the whole of the children should be taken into account, and, where the few best are doing all the work, they should be silenced, that the needy ones may make the effort unaided.

Slovenly reading requires careful correction, *not by telling the word or syllable*, but by judiciously calling attention to the mistake, sometimes asking the reader, sometimes the class, to put it right, and in case of a faulty syllable *only* that syllable should be mentioned and corrected; as *voilent*, *voi* (?) *vin*. Right. *Grevious*, *ious* (?) *ous*; *writin'*, *in* (?) *ing*; *'orticultural*, or (?) *hor*; *acters*, *ters* (?) *tors*, etc. Careless readers frequently add or omit the final *s*; "I can't see 'horses'" or "Can anybody see 'horses' there?" will put a child right who gives that reading of "horse."—"I see an *s* there," or "Where is the *s*?" will also secure a correction. Other results of carelessness should be dealt with in exactly the same manner, but, as has been said before, the children should do *all* the actual work where possible.

The amount of matter to be gone through should not be governed by book lessons or pages; at first a single page or perhaps half a page would be as much as could be properly mastered, and the next lesson should begin at the point where the last finished.

When we advance to polysyllables the pupils should be made well acquainted with the abnormal syllables and combinations, so that these may be used as guides to the sounds of troublesome elements. All blundering at a polysyllabic word should be at once condemned. To a fair attempt we might say, "So and so is right, but this is wrong," or "I can see so-and-so, but I can't see this," but all blind rushing at the word should be suppressed instantly. A judicious commendation and comparing of individual success or progress will keep up interest and excite emulation throughout the course. Any failure or weakness should be dealt with as in the other cases; and as it is a waste of time to keep repeating words well known, it is equally a waste of time to repeat a part or parts of a word that present no difficulty. Exercise the obstacle and let it be overcome before another word is attempted.

The elision of the mute *e* when affixes are used is a source of confusion in syllable-reading; a child may reasonably read *refin-*ing for *refining*, but a few reminders that for *fin*ing we want double *n*, or that *fin* stands for *fine*, the *e* being dispensed with in words of this class, will clear up what appears to be a contradiction of our former teaching. About this part of the course the sound *ee*, represented by final *y* and its equivalent medial *i*, the *f* sound of *ph*, the *k* sound of *ch*, and final *que*, will need constant attention. In some districts the initial *th* is a sore trial, *f* being unfaillingly called in to do duty for it in both reading and spelling. Half-an-hour would not be ill-spent if entirely given up to the correction of this abuse. Any child who can keep his tongue out beyond his teeth and close his teeth upon it, can produce the sound *th*, and should be taught to do so.

To epitomise what has been put forward in this paper we may say:—

(a.) The difficulty of mechanical reading is found in the monosyllable.

(b.) We should teach *all* the syllables.

(c.) A syllable should be learnt the *first time* it is encountered, whether at the *beginning*, *end*, or in the *middle* of a word.

(d.) Reading by *syllables* should be rigorously insisted upon.

(e.) A syllable once *learnt* should *always* be *read*.

(f.) Constant practice on new syllables and combinations should be provided, necessitating the frequent change of books.

(g.) Even a *part* of a syllable may be practised upon.

(h.) In the earlier stages the teacher should go over the passage *with* the children, and should help them in the *time and rhythm* of the spelling.

(i.) Telling the word should be the teacher's *last* resource.

(j.) Rapid, but *effective*, repetition is advantageous.

(k.) Children should do *all the work*.

(l.) A collection of troublesome syllables should be learnt together.

(m.) Rushing headlong at a word should not be tolerated.

(n.) The elision of mute *e* in composite words, the sound of final *y* and medial *i*, of hard *ch*, and final *que*, and the false pronunciation of *th*, should be constantly explained.

If the above lines are closely and industriously followed, even by an intelligent sixth standard boy, it is not impossible to enable the children of the third standard "to read a *Times* leader with intelligence."—*The Teachers' Aid*.

#### GENERAL INSTRUCTIONS AS TO STUDY.

ALL great efforts are the result of an infinite amount of pains, and to succeed in obtaining distinction in this line, as in others, requires an industry and pertinacity of effort which is apt at times to weary even the most energetic aspirant.

The spur of ambition often incites a student to Herculean tasks for a few days, when, the fever having worn itself out, a mental collapse sets in, and an intellectual vacation is the inevitable result. Method is the only efficacious check to this periodic ruinous ebb and flow. Mechanism is necessary here as in the great operations of mankind. Genius does what it must, and talent whatever it can. To reduce study to a method, to become the creature of habit, is the only royal road to professional distinction for the average mortal. This holds good to a greater degree with teacher students than with the candidates for the bar, medicine and the Church. Wearied by a harassing and incessant labor, jaded by the worry of an exceptionally irritating occupation, there remains little inclination at the close of the day to voluntary continuous mental exertions. The very occupation of a teacher produces a disinclination which, without fixed habits and a rigid mechanism, results in failure. To obviate this, we offer a set of rules or suggestions for the guidance of students who are prepared for a fixed and sustained course of study. Some of them may appear frivolous to those who never made reading a serious occupation; but to the veteran student, a sound digestion is as invaluable as a clear head, an unembarrassed mind as necessary as a keen intellectual grasp. A continued effort requires a sound machine, and it is only by the ability of the constitution to sustain these efforts, any desired end is attained. *Gutta cavat lapidem, non vi, sed sæpe cadendo.*

1. Fix the exact number of hours and exact time for each day in the week. Let

your periods of study come as regularly as your periods for meals. It is difficult at first, but custom will soon crystallize it into an unalterable habit.

2. Do not study in company, or where there is any conversation. There are a few geniuses, like Newton, whose powers of concentration enable them to lose sight of surrounding circumstances; but to the ordinary mortal the hum of conversation, or the intrusion of foreign matters, form a disturbing element which fritters away time and draws from that persistent attention which is the truest economy.

3. Do not sit at a low table or on an easy chair. The results of the first may not be traceable for months or years, but many a bright, promising young man or woman has sown the seeds of a premature death by the contraction of the chest, and the fatal stoop over books and papers. An easy chair is the upas-tree of hard reading.

4. Read and commit to memory in a standing posture, or better still, walking. The high reading-desks used in our universities and law libraries are admirably adapted for hygienic purposes.

5. Be thorough in your reading. Invaluable time is lost through that slipshod manner in which reading is usually performed. Page after page is scampered through, leaving nothing but hazy indefinite ideas, and the student faces the ordeal of trial with vague generalities which are easily seen through by an expert examiner.

6. Review the week's work at the end of each week. The revision consolidates or rivets what may have been loose or floating before.

7. Work the exercises and study the portion of work set for the week allotted. Do not get in arrears. If, from sickness or any other unavoidable cause, you fall behind, recover the lost ground by an increase of labor, added judiciously and methodically.

8. Rest the mind by change of study rather than by cessation. It is surprising how invigorating a complete change is to the mind. Work, however, of a different kind, requiring the exercise of a different set of functions, should be substituted.

9. Too much sleep is injurious to a student. This subject admits of much discussion; but there can be no doubt that too great a quantity of sleep, besides stealing time, dims the mental faculties. Many great thinkers have found six, five, and even four hours, sufficient to recoup brain waste; but, from experience and observation, about seven in summer and eight in winter constitute a reasonable and safe allowance.

10. Avoid mental indolence, or thought-reading, in your studies. Unless this will-o'-the-wisp be early extinguished there is no hope for serious work. We have seen students ponder over a page for several minutes,

start, peruse and re-peruse, and finally have not the slightest idea of its contents. Fancy flies away with them, and the undisciplined mind carries them from China to Peru. Fix and compel the attention. It is difficult, but compulsory. We have found that the working through a difficult deduction in Euclid will fix the attention if circumstances should produce thought-wandering; but each student should find a personal remedy.

11. Stop work when the mind is wearied. Goad not a jaded horse: but do not mistake restlessness and an undisciplined brain for weariness.

12. Walk as much as possible. You must exercise at least an hour a day. Each person will have a particular pursuit which affords a special gratification, but avoid violent exercises at irregular periods. Your exercise must be constant in quantity, and periodic in time. This is of the utmost importance, because a feeling of languor will set in, and that buoyancy and elasticity of spirit so conducive to hard labor will soon disappear on a neglect of nature's medicine.

13. Let your diet be as regular and simple as possible. Comment is superfluous. The student has not the opportunity of the manual laborer to work off indigestibles.

14. Do not sit down to work for half an hour after dinner. Take a walk. Shake off drowsiness, and avoid napping as you would avoid the spectre of failure.

15. While working, study should be as intense as the mind can bear.

16. When not working, give no thought to it. This will become a habit, and you will be able to put off thoughts of work as easily as you change your clothes.—*The Teachers' Aid.*

### READING IN ELEMENTARY SCHOOLS.

THE subject of reading in our schools has, in some instances, received too little attention. The utmost pains should be taken in the lowest primary grades. Bad habits formed in these grades seem to have a most tenacious desire to remain with their possessor.

Our aim in teaching reading is to enable the child, by the fourth year in school, to read any papers or books which are within his comprehension. Teach a child to read well—understandingly—and there will be less trouble with other studies. In the first year fully *one-half* of the time should be spent in reading. As pupils advance, decrease the time, until the third year, when about *one-third* should be devoted to reading.

In most of our school readers there are excellent rules for reading. They may all be expressed to primary pupils in this one, viz., "Read as you talk." A child, if left alone, will read a sentence right—right according

to its own thoughts. The little one often *thinks* wrong, consequently he *reads* wrong. He cannot be *made* to think, but must be *led*. Skilful questioning by the teacher will do wonders in this direction.

Do not correct sing-song tones, wrong emphasis, or incorrectness, by first reading the passage yourself, then requiring the pupil to read. Of course, now he reads it correctly. But what has been gained? *Nothing*; but much—the power to do for himself—has been lost. Now let the little fellow try the next sentence. He is as helpless as ever; yea, more so; for having been helped once, he dependently looks for and expects help again. With helpful, suggestive questions, talking of the lesson, learning the meaning of all the new words; becoming familiar with all the words at sight so as to readily pronounce them—all this having been done, let pupils read, a clause at a time, until correctly read. It is easier to read and express correctly a few words than a long list. When the sentence or paragraph has been thus read in parts, have read two clauses; three; then the sentence, and last the paragraph. Have a paragraph told in child's language. Have a sentence read, substituting the meaning for the word.

These directions continued and properly followed, with plenty of ingenuity and skill on the part of the teacher, we think will be an effectual remedy for what some one has been pleased to style "that dreadful compound of a whine and a groan." Every teacher has had painful experience with the disease, the healing of which has sometimes almost baffled the skill of the most skilful teachers.

Neither is pronouncing words readily and correctly, good reading. These are necessary adjuncts, but alone they are valueless in giving expression.

Reading shows the intelligence of a child, his comprehension of the text.

Pronunciation, articulation, and punctuation, all claim an equal share of attention. Fail to observe either of the three and your reading is not successful.—*The American Teacher.*

### THE USE OF THE IRREGULAR VERB.

No part of the English language is more fruitful in errors than the irregular verbs, and no exercise in language can be made more interesting to children than learning their correct use, which to very many of them will be something *new*. For the first lessons choose such verbs as will present actions for the children to see during the recitation. Take the verb "break" for the first exercise.

The teacher holds before the class a crayon. *If I want to make two pieces of this crayon, what shall I do? "Break it."*

Require the answers to be complete sentences in every case. Let the sentences be repeated several times. The teacher breaks the crayon:

*What did I do? "Broke it."*

*Tell me so. "You broke the crayon."*

The teacher holds the two pieces to view.

*What have I done with this crayon? "Broke it."*

*Tell me so. "You have broke that crayon."*

*That does not sound right.*

The teacher will get the correct word in the sentence; then let all repeat the sentence together.

The pupils repeat *break, broke, broken*, very distinctly, after the teacher. Then obtain a variety of answers to each of these or similar questions.

How many ever broke anything, and when? How many have ever broken anything? What had I done to this crayon when I showed two pieces? and other questions, securing the answers "has broken," "is broken," "was broken," etc., each in a complete sentence. One new word each day, reviewing words previously given, will furnish occupation for a long time.—*American Teacher*.

## Table Talk.

### THE CHINESE SCHOOLMASTER.

THE schoolmaster in China is almost a sacred personage. He is held in esteem for his office's sake, and the heaviest punishments are inflicted upon lads who dare retort when the *sin shang* speaks or reproves. He usually sits at a desk just inside the door, and has a number of articles before him, including a cane, pencil and writing materials, pipe, flower-stand, etc. The cane is often used very freely about the heads of dull scholars, or such as are lazy or insolent. The pipe is constantly in use, for the Chinese are inveterate smokers. When a pupil wants to leave the room he usually bows to the master and takes up a tally lying on the desk. If another boy asks permission to leave school for a time he must wait till the tally has been returned, and in this way the master prevents a number of boys getting together for play or plot in the narrow court-yard during school hours. As the Chinese usually partake of but two meals a day, the boys generally come after the first meal or breakfast, say about nine o'clock, and go home before their second, which is in the evening. But the rules vary according to the class of school, the distance of the pupils and the fancies of the master. When a boy is called out to say his lesson, he places his book on the master's desk, then turns his back to the desk and the teacher, and recites his task. So great is the attention paid to training the memory that a lad will learn whole books and repeat them from beginning to end, or begin at any point on which the master may chance to open, and carry it on till stopped and ordered to begin elsewhere. The master repeats the first three or four words, and the pupil takes them up.

—*Literary Life*.

### HINDS.

THE following letter, sent to the *London Times*, will afford some amusement not unaccompanied with instruction. It speaks for itself:

SIR,—I observe that Mr. Arch signalized his Parliamentary *debut* last night by administering a rebuke to the Lord Advocate for speaking of the Scotch laborers as "hinds," which, he suggested, was as insulting as calling their aristocratic employers "goats." Was Mr. Arch joking, or did he really believe that the word "hind," as applied to the agricultural laborer, had any connection with the quadruped of that name? If so, it is right he should be told that the word "hind," or "hinde," is an old Saxon word for peasant or laborer, formerly in general use, and still retained in some parts of the country. Not to quote other authorities, Falstaff had good reason to remember how he was carried in the foul-clothes basket "by a couple of Forde's knaves, his *hinds*;" and in Sir Frederic Eden's work on the state of the poor I find it recorded in a table of the rates of laborers' wages assessed by the Rutland justices at Okeham in the year 1610:—

A chief hinde, the best ploughman, carter, shepherd, or neatherd, £4 10s. a year.

The second hinde, carter, or servant in husbandry, £3 10s. a year.

Surely there is nothing so offensive in the sound of the word as to make "unfit to be mentioned to ears polite in the new House of Commons.

January 27.

SAXON.

Mr. Joseph Arch, it may be remembered, is the member elected to Parliament in the interest of the agricultural classes. The words alluded to by "Saxon" were:

"He heard last night the Lord Advocate speak of the laborers of Scotland as hinds. (Oh, oh.) He should like to inform that right hon. gentleman that though their lives had always been lives of poverty, though they were born in humble cottages, yet at the same time they looked upon themselves as men. (Loud cheers.) He thought that hon. gentlemen on the other side of the House would feel very much annoyed if he were to speak of them as aristocratic goats. (Laughter and cheers.)"

"Hind," a doe, and "hind," a peasant, though both Anglo-Saxon words, are of totally different origin. Hind (1), a doe, middle English *hind*, *hynde*, from Anglo-Saxon *hinda*, cognate with old high German *hinta*, is from the Teutonic base *henthā*, to take by hunting. Hind (2) a peasant (used by Spenser, "Faerie Queene," VI., S, 12), is the middle English *hine*, (Chaucer, "Cant. Tales," 605, "Piers Plowman," l. VI., 133) from Anglo-Saxon *hina*, a domestic, one who lives in the *hiv*, or house (Skeat).

It is not so much that similitudes adorn the expression of thought as that they illuminate it. Or if they adorn, it is as the modern jewellery, set with the electric spark. It used to be supposed that in poetry, for instance, figures of speech were for mere ornamentation. Now we know that in good poetry they are chiefly used for throwing light. So in colloquial speech: the reason we enjoy them seems to be that they hit out the idea like a flash. There is nothing the mind enjoys, after all, like getting an idea, and getting it *quick*—which is only giving, in a nutshell, the gist of Herbert Spencer's admirable essay on Style.—*Atlantic Monthly*.

## Educational Intelligence.

### CHRISTIAN SPIRIT IN UNIVERSITY COLLEGE.

ANYONE who has been closely connected with the university life during the past four or five years cannot fail to be conscious of the marked growth of Christian sentiment in University College. Five years ago no society occupied so little of college attention, and none was so unpopular, as the University College Y. M. C. A. Then few in the college knew and few cared to know that some six or eight men used to meet for prayer in one of the lecture-rooms every Saturday morning. It was hardly a reputable thing in those days to be a Y. M. C. A. man. No reference to Y. M. C. A. work, no report of its meetings would be printed in the college paper, which pretty fairly represented the feeling of at least the most influential of college men. But in '82 the tide turned, when an effort was successfully made to bring into the Y. M. C. A. work, men who were prominent and active in other college affairs, men leading in the class lists, in athletics, men well-known on the foot-ball field; and coming into the Association they brought with them their energy and manly spirit, and as a result, the Y. M. C. A. was reorganized as one of the important college societies. To-day it is second to none, in numbers and influence. Its weekly meetings receive due notice in the columns of the popular college paper, *The Varsity*. It is the only college society, not only in Toronto University, but also in any Canadian university, that has a building of its own. But we would not measure the growth of Christian sentiment by numbers in membership, or property in building, but especially by the enthusiasm in Christian aggressive work by those identified with the Y. M. C. A. There are other indications of this growth, such as may be seen in the hearty support given to the University College Temperance League, but these mentioned are enough to make us thankful that all ground for the stigma of the "godless university" has been removed. In this, and indeed in everything helpful to the prosperity of our University, the students of Knox take deep interest.—*Knox College Monthly*.

### BRANT COUNTY TEACHERS' ASSOCIATION.

THE thirty-fifth meeting of the above Association was held in the Brantford Collegiate Institute on March 4th and 5th, the P. S. Inspector, Dr. Kelly, in the chair. The proceedings were opened with prayer by the Rev. Dr. Beattie. The attendance was good, nearly every teacher in the county being present. Mr. J. J. Tilley, Inspector of Model Schools, was expected to take the lead in conducting the exercises of the Association, but, as explained by telegram to the President, he was unavoidably absent. A full programme had been prepared, the subjects being practical and introduced by practical men, so that, while the absence of the Director of Institutes was greatly regretted, the time of the Association was profitably spent in discussing the remaining subjects of the programme. A paper on "Written Examinations" was read by Wm. Wilkinson, M. A., Principal of the Central School. Questions should not be too dissi-

cult, so as to discourage the pupils, nor so easy as to render them careless in their style of answering. Questions requiring very long answers tend to exhaust the energies of pupils and render them incapable of properly attending to the remainder of the paper. The chief value of the Examinations, apart from promotions, consists in having all imperfect and incorrect answers re-written.

A very good and practical paper on "Grammar" was read by Mr. T. W. Standing, who disapproved of requiring young children to commit to memory formal definitions, rules, etc., but would rather teach them to examine construction of the sentences in their reading lessons, to note the various forms of words with their meanings, and thus gradually to lead them to construct rules and definitions for themselves.

Mr. J. H. Clary showed the great importance of taking care of the physical health. His paper was a good one, showing by the able manner in which he treated the subject that while he had given attention to physical culture, his mental culture had not been forgotten. Mr. Webster dealt with the anomalies of English spelling, and the best ways of enabling boys and girls to conquer them, while Mr. P. H. Green told how to make Friday afternoons pleasant and profitable.

In the evening of the first day's sessions, in place of the expected lecture on "The Relation of Education to the State," by Mr. Tilley, a number of short addresses on educational subjects were given by friends of education, resident in the city.

Dr. Kelly gave a very interesting account of the early educational institutions of both Ontario and Quebec, with a sketch of the lives and labors of the pioneers of education who founded them. He was followed by the Rev. Dr. Cochrane, who compared the schools of Brantford with those of 25 years ago, and congratulated the students of to-day upon the great advantages they possess over those who preceded them. He congratulated the teachers present on their increased acquirements and efficiency, and strongly advocated a liberal recompense for their faithful services.

Rev. Dr. Beattie gave a short address on "The Relation of Education to the State." In the very short space of time allowed him for preparation he was unable to do more than give an outline of the subject, with a few of the chief opinions which have been advanced by leading educators. He showed that while the question is a very complicated one, and one which bristles with points of controversy, the root of the whole difficulty lies in the religious element in education. History shows that countries in which that element is wholly neglected in the Universities, evinces a decided tendency to materialism.

Dr. Birchard strongly advocated the necessity of requiring all who aspire to a liberal education to be acquainted with at least the historical part of the "Evidences of Christianity." Popular thought in any community takes its tone from the opinions of educated men. If they are unable to give a sound and sufficient reason why the Sacred Writings are worthy of belief they will soon cease to believe them; the inevitable result is materialism.

A Reading Circle was formed in connection with the Association, with local branches in the various parts of the county, the object being to

read the various professional works recommended by the Minister of Education.

The officers elected for the ensuing year were as follows: M. J. Kelly, M.D., LL.B., President; Wm. Wilkinson, M.A., Vice-President; I. J. Birchard, M.A., Ph. D., Sec.-Treasurer.

COM.

THE average attendance of pupils at the Whitley Collegiate Institute is 135. The attendance at Oshawa High School is 150.

AT the High School, Woodstock, physical education is to form part of the programme, and Indian club swinging is to be introduced.

THE number of students attending the Woodstock High School is over 150, including 20 from the counties of Halton and Wentworth.

SCHOOL section number five, Huntley, Carleton, Ont., had a concert on the 5th inst., which proved a success. Proceeds for the benefit of the school.

ADDITIONS have been made to the furniture of the laboratory of the High School, Woodstock. A large new case and a consignment of apparatus will increase the efficiency of this department.

PETERBORO' has declined to continue the grant of \$750 to its Collegiate Institute, and the Board of Education have decided to charge county pupils a fee of \$15 and \$10 for the first and second terms of the year, to go into force on the 1st of March.

THE examinations of the Art students in the High School and Mechanics' Institute class, Orangeville, was held on the evenings of Monday and Tuesday, 15th and 16th. In the High School there were 44 students who wrote, and in the Mechanics' Institute class there were 20 pupils.

MR. SMITH, Principal, and Miss Clark, Assistant, of the Orangeville High School, with the aid of their pupils and friends, prepared an interesting programme for a public entertainment in the School House at Grand Valley, on Friday, the 15th inst., for the purpose of procuring a new bell and dictionary for the school.

THE Essex Centre Board of Education held a meeting last week when, after routine business, it was decided to send a committee composed of Trustees Giles and Russell to attend the next meeting of the Colchester North Board, to oppose the attempt being made to dismember the Essex Centre union school section.

THE *Orillia Packet* devotes a large share of its space to educational matters of local as well as general interest. In a recent issue it had a good deal to say in the matter of increased public school accommodation. "Let the Board," it says, "come to the people with a proposition to provide a neat, substantial building in the South Ward, and it will be sustained. Then, as the West Ward grows, a building there will be provided, and children in no part of the town will be debarred from educational advantages. The cost may be a trifle more than for one central school, but the advantages will be correspondingly greater."

IMPORTANT business was transacted at the last meeting of the Niagara Falls School Board. It was moved by Mr. Law, seconded by Mr. Henderson, that the municipal council be asked for the following amount, viz.: For building addition to main school, \$6,800; for primary school \$2,000. Moved

in amendment by Mr. Cook, seconded by Mr. Groom, that we ask the municipal council for \$6,800 for building west wing of school and heating and draining. Carried. Moved by Mr. Law, seconded by Mr. Henderson, that the council be asked to grant \$2,000 for the purpose of building a primary school down town, after motion No. 4 is disposed of.

IN regard to the first examination for the B. D. degree at the University of Trinity College, a statute was passed granting to clergymen who passed the course formerly prescribed in the Divinity School at Cobourg the same privileges as are accorded to graduates of the University. The committee appointed for that purpose by the corporation of the University of Trinity College, submitted a draft scheme for the more efficient action of convocation under the Royal charter, and the enlargement of its powers in several respects, and in particular by enabling it to lay its proceedings and resolutions before the corporation in the same manner as any committee thereof. The scheme was adopted, and the Committee reappointed for the purpose of carrying out the same.

ON Monday, March 15th, a new science master was added to the teaching staff of the Woodstock High School. The gentleman referred to is Mr. T. Hodgson Lennox, B.A., first-class honor graduate of Toronto University. He assumes his new position with excellent literary qualifications, and wide professional experience. He holds all the grades of public school teachers' certificates, was graduated from the Normal School, Toronto, and taught successfully for a number of years in the public schools of the Province. This training will eminently fit him to conduct the studies of the students who are aiming at the teaching profession. Subsequently Mr. Lennox was graduated at Toronto University, taught in Grimsby High School and St. Mary's Collegiate Institute, in both institutions giving entire satisfaction. - *Woodstock Sentinel-Review*.

ANOTHER example of the interest some country papers take in educational matters is seen in the following extract from the *Orillia Packet*: "The Mayor, Councillor Bertram and Mr. Todd visited the Public School last week. The need of greater accommodation was apparent enough. Another thing which the visitors could not fail to have observed was that the selection of an architect under the recommendation of the Inspector, for the purpose of securing thorough ventilation, had not attained the desired end. The noses of the visitors no doubt testified that Mr. McKinnell's room was the only one at all approaching to 'sweetness;' and this is attained by arbitrarily sending the children to the underground play house during intermission, to allow of the windows being thrown open and 'the air changed.' There does not appear to have been even an attempt at ventilation, though the *Packet* was told the contrary when the building was in course of erection. We refer to this matter, in the hope that whatever increased accommodation may be provided the importance of pure air will not be forgotten, and that our local architects, who have shown in the buildings they have planned that the subject has received practical attention from them, may not again be ignored, and outsiders who have given no similar evidence of capability, employed."



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